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The following ideas of Dr. McArthur concerning the order of religious services show the tendencies of the times. If any of our readers have any criticisms to pass upon what he says, the columns of this paper are open for them. We would like to hear from some of our brethren what they have to say about it. **EDITOR.**

Improved Services

By Robert Stuart MacArthur

Some Baptist churches greatly need a more stately, ornate, reverent and scriptural form of public worship. The devotional element, in many churches, ought to be more fully emphasized. It is easy to see that some religious bodies which hitherto have had elaborate forms of public service are tending toward greater simplicity. It is equally easy to see that those which have been characterized by extreme simplicity are tending toward greater fulness and richness in their services. Both tendencies are full of hope; both tendencies ought to have full liberty. There are Baptist churches which are so ritualistic as to prefer their old, barren and, to many, unattractive services. These churches are pitifully ritualistic. Ritualism is the strict observance of prescribed forms in religion. The forms may be traditional in origin; and they may be plain, barren and even unedifying in character. The ritualism is in the strict observance of the prescribed form, not in the character of the form itself. No Roman nor Anglican church is more rigid in its form of worship than are certain Baptist, Presbyterian and other churches.

Baptist churches desiring a richer service have the right to resent the attempted lordship of these ultra conservative churches over the freedom in worshiping God, which the progressive churches are seeking. Who has a right to add to our Confession of Faith an article which insists on the infallibility and inspiration of certain persecuting Puritans in all matters of public worship? They rigidly excluded the use of the Lord's Prayer in their services. They considered the chanting or the responsive reading of the Psalms as savoring of papacy or some other form of apstasy. We are surprised that any one should think that the honoring of God's word in public service should be considered as partaking of the abominations of the "Scarlet woman"! If anything is clearer from the word of God itself, it is that the responsive reading, or antiphonal chanting was the manner in which some of its inspired writers used it in the public worship of God. We who desire deeper reverence in our services are quite willing that those who so prefer should cling to their barren forms, even though we may regret their ritualistic spirit. But we object to their endeavors to restrict the liberty of those who are freer than they from ritualism, those who desire to give variety, warmth, color and scripturalness to the public worship of God. Why should these brethren be charged with being innovators and "apists"? Why should their efforts after a fuller participation on the part of all the people in the public worship their desire for greater spirituality and scripturalness, be sneered at as dilettantism?

Vigor of invective these critics mistake for strength of argument; bitterness of criticism they mistake for loyalty to truth. They conspicuously illustrate the very sin which they uncharitably charge upon others. In the name of what they claim to be Baptist they would force upon us what is neither Baptist nor scriptural. Is it Baptist to make the example of certain Puritans, instead of the New Testament the rule of our faith and practice? What right have these men to place tradition before Scripture? In the authority of God's word Baptists believe with all their hearts; but to the teaching of an often narrow and bigoted tradition they attach no importance whatever. To the law and the testimony—this is our appeal. The real question is, what do the Scriptures enjoin, forbid or permit as to public worship? To ask any other question, to attempt to decide the matter on any other basis, is unworthy of a Baptist. But the moment the question is asked these self-con-

tented censors of their brethren are condemned, for the New Testament is nearly silent on the question, and permits the largest liberty to the people of God.

In the little that it does say, it is at variance with the censors. Our Lord Himself says, "After this manner, therefore, pray ye," but the censors say, "After this manner, therefore pray ye not." "And when they had sung a hymn" (that is virtually when they had chanted a psalm) "they went on"; but the censors say that chanting a psalm, or even reading it antiphonally, is ritualism of the most objectionable type. We may celebrate the birth of Washington, but not the birth of our Lord; we may observe the anniversary of our country's independence, but not the anniversary of our Lord's resurrection; we may decorate with flowers the graves of our nation's dead, but not the house of God; we may fill our houses with rugs from Daghestan, and pottery from Japan, and works of art and bric-a-brac from the four quarters of heaven until they are ablaze with color and beauty, but we must worship God in barulike structures devoid of beauty, and in a ceremony as funereal and austere as we can make it.

Does anybody believe that we please God better by making His house and His worship repellent than by making both cheerful and attractive? We repudiate this censorship. We assert our liberty; we despise this traditionalism and ritualism. The man who insists on these forms handed down to us from Puritanic times is under the bondage of a pitiful formalism. A Baptist church should refuse to enter into or to accept such bondage even for an hour. Shall we, as severely orthodox Baptists once did, eschew singing of any kind? Shall we, as some Presbyterians still do, vehemently protest against organs as inventions of the devil? Are our children ritualists and "apists" when in Sunday schools they read the Bible responsively and recite in concert the Lord's Prayer? Where would these censors have us stop? Some of us will continue to take the example of David, of prophets, of apostles and of the Lord Himself, rather than the traditions of the Puritans, as our authority in public worship. We shall strive to make the services of God's house rich, deep, scriptural and spiritual. We shall honor God's word rather than the traditionalism of dead Puritans to whom Baptists owe but little love and no reverence. We wear robes on baptismal occasions. Is it sinful for the pastor and the choir to wear robes on other occasions of public worship?

New York.

Notice.

We are sending out addressed envelopes in some of the papers of this issue to those of our subscribers who are behind time with their payments for the paper, and hope they will use them at once in sending in remittances. You will see dates on your paper, or on the wrapper of it to which your last payment was made, or where no payment is made it is the date when you began taking the paper, and fifty cents a year from that date is what you now owe. Please be prompt.

Any one who will subscribe for the HOME MISSION JOURNAL at any time from now until next Dec. will get all the papers from Sept. 1st until Jan. 1905 for 50 cents—one year's price of the paper, sixteen months in all. We have back numbers from Aug. 27th and can supply any new subscribers with them. Now please send in your names with address and fifty cents, and take advantage of this liberal offer.

Address J. H. Hughes, Cunard St., North End, St. John N. B.

Carleton and Victoria Quarterly.

The above named quarterly met with the Baptist church at Lower Wakefield on Tuesday and Wednesday, Sept. 8 and 9. On Tuesday the following pastors were present, Revs. Z. L. Fash, J. L. Wetmore, B. S. Freeman, C. N. Barton, C. F. Rideout (Lic) and W. H. Smith. We were pleased to have with us for two sessions our general missionary, Rev. A. H. Hayward whose words in missionary discussions are always helpful, and Rev. F. S. Todd. The sessions were most fittingly begun by a devotional service, being led by pastor Wetmore. The remainder of the first session was made not only interesting but instructive by reports from our Home Mission work in the Quarterly and from churches represented. In the evening a helpful missionary sermon was preached by Rev. B. S. Freeman. The Wednesday morning session was opened by devotional exercises, after which a paper prepared by Rev. W. H. Smith on the subject, "The Pastor as a Man," was read, which evoked a lively discussion participated in by Pastors Fash, Wetmore, Rideout, Freeman, Rev. F. S. Todd and Bro. Mallory. Pastors Fash, Barton and Smith being called away to attend weddings an extra amount of work fell upon the remaining visiting pastor, Rev. B. S. Freeman. Being called upon in the afternoon he taught an interesting S. S. lesson, and again in the evening he preached an inspiring sermon from the words, "The righteous shall flourish as the palm tree." An after service led by Pastor Wetmore brought to its close a helpful Quarterly.

REV. W. H. SMITH, Sec'y.

Had I But Wealth

How oft we think—had I but wealth
Then would I make the poor rejoice,
In all good works my hand you'd see
And every wanderer's friend I'd be,
Had I but wealth.

And yet 'tis love the world doth lack,
No gold; 'tis hearts and souls that starve,
Should we then say—had I but gold,
When 'tis but wealth of love untold
The world doth lack?

Then rather say—had we such love
As doth a brother's burdens share,
Naught else we lack, but such a choice
And e'en the angels would rejoice
Had we such love.

Then let us pray—give us that love
Which in the Saviour's heart did burn;
For it all else we will resign,
We would be wholly, truly Thine;
Give us that love.

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.—S. Johnson.

Look for beauty in commonest things and in commonest persons; it belongs only to those who find it and has value beyond that of gold. This search will not interfere with duty, but may soften its asperities, for a beautiful life is the choicest blossom of a dutiful one.—Annie H. Ryder.

A mind busy with good thoughts will have no time to spare to evil suggestions.