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WHOLE No. 94

Are Baptists Bigoted?

TO hear people talk you might think that Baptists were liberal only in their supply of water. The Baptist denomination is the only really broad evangelical church. Every individual Baptist is free to interpret the Bible for himself, and is responsible to God alone for the manner in which he interprets it. Heresy trials are unknown in Baptist history; creeds, catechisms, commentaries, confessions and systems have never fettered Baptist minds. A Baptist can proclaim the Bible as he understands it. The Bible only prescribes the rule of faith and practise, dwarfed and shut up, I feel that, in becoming a Baptist, I have become enlarged, ennobled and set free.

Notwithstanding that every Baptist church is a spiritual democracy and absolutely independent of every other church, no church, it is admitted, clings with intenser loyalty to evangelical truth, and without fastening any man-made creeds on Baptists, there is a remarkable agreement among all Baptists touching all matters of faith and practise. Of all evangelical churches the Baptists alone can consistently demand free thought, free research, and free speech as the sacred right of the individual. Soul liberty is the immortal Baptist principle—a principle "by blood of ancient worthies bought." The twin serpents, civil tyranny and religious bigotry, were crushed by Baptists. Rejecting infant baptism and holding to the absolute freedom of choice in religion, a union of church and state became impossible. Let the state attend only to what belongs to the state—the doctrine first proclaimed by Baptists—has revolutionized governments and made republics possible.

Baptists bigoted? Do you forget the historic fact that the ruling principle of our free institution, absolute soul-liberty, now the American idea—that originally it belonged to Baptists alone? The Baptists in Massachusetts, in Virginia and in the Carolinas, were banished, imprisoned, fined and whipped because they determined that the church and state should never again be mixed, and religious persecution never again be known on American soil.

Bancroft, the historian, and a Unitarian attributes to Roger Williams, the founder of one of the earliest Baptist churches in America, the honor of being "the discoverer of the great truth, freedom of conscience in the administration of civil government." Again he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." The scholarly Methodist Bishop, John F. Hurst, in his "Short History of the Christian Church," speaking of the early history of this country, says: "To the Baptists belong the honor of being the heralds of religious liberty. They began amid the first excitement of the revolutionary struggle."

It was the example of the little Buck Mountain Baptist church, near the home of Thomas Jefferson, in which all questions were settled by a vote of the majority, that led the great statesman to say that he "considered a Baptist church the only form of pure democracy in the world then existing, and had concluded that it would be the best plan of government for these American colonies." In 1809, writing to the members of this church, Thomas Jefferson said: "We have acted together to the end of a memorable revolution, and we have contributed, each in the line

allotted us, our endeavors to render its issues a permanent blessing to our country." Thomas Jefferson was the author of the bill which fully established religious liberty by law in Virginia, in 1785.

A National Constitution for the United States was adopted in 1787. The Baptist General Committee in Virginia felt that liberty of conscience, which was dearer to them than property or life, was not sufficiently guarded, and after a consultation with James Madison, they so wrote to President Washington, and in the very next month Virginia proposed that immortal first amendment which planted absolute religious liberty in our National Constitution. For that glorious triumph, the American people are largely indebted to the Baptists—the pioneers of religious liberty.—*Baptist Commonwealth.*

CARLETON, VICTORIA, MADAWASKA QUARTERLY MEETING.

The Carleton, Victoria and Madawaska Baptist Quarterly Meeting convened with the Bloomfield Baptist church, Good's Corner, Carleton county, Tuesday afternoon, June 10th, 2 o'clock p. m. Rev. B. S. Freeman, Moderator, led the devotional service. The following churches were represented: Bloomfield, Centerville, Avondale, South Richmond, Richmond and Hodgdon, Tobique Valley, Woodstock. Interesting reports were heard from the delegates. In the absence of the secretary Pastor C. N. Barton led the Evangelistic service in the evening. Preaching from Matt. 10:32 subject, "Confessing Christ." Pastor Charles Stirling of Tobique Valley led the devotional services Wednesday morning. This was followed by an excellent paper, subject, "The unused forces in the church," by Pastor Fash of Woodstock, many of the brethren taking part in the discussion. The sisters of the W. B. M. Union conducted the services in the afternoon. President Mrs. Wm. Saunders of Woodstock presiding. We all enjoyed the president's address. Mrs. B. S. Freeman of Centerville read an excellent paper, subject, "History of Telugu missions." Addresses were delivered by Revs. Z. L. Fash, Jos. Cahill, A. H. Hayward, C. N. Barton. Music was furnished by the choir. Two sisters of Centerville sang a duet.

The quarterly sermon was preached in the evening by Rev. Joseph Cahill of Jacksonville. Subject, "Sin against the Holy Ghost," followed by an evangelistic service.

The next session will be held with the Union Corner Baptist church in September.

The amounts sent in by the churches and collections, \$26.59. Thus closed one of the best Quarterly Meetings held in Carleton county.

The brethren and friends of Good's Corner "spared no pains" to make the delegates and friends feel "at home" they succeeded admirably. Ministers, delegates and people living near were "interested" hence the reason for such large congregations.

C. N. BARTON.

Sec'y.—Treas. pro tem.

P. S.—The reason why this report of Quarterly Meeting was not sent in before, was on account of being exposed to smallpox on June 16th. I have escaped the disease. Praise God!

C. N. BARTON.

Personal.

Friends of the Rev. A. H. C. Morse who for some months a few years ago was acting pastor of the Brussels St. church, St. John, will be glad to hear that he is being blessed in his work at Corning, N. Y. Mr. Morse writes us that since coming to Corning two years ago, he has re-

ceived 200 into the membership of the church, nearly all by baptism. On July 6 he gave the hand of fellowship to eleven, and at the close of the service baptized two more. Every month there are conversions.

At a largely attended business meeting of the Germain St. Baptist church, St. John, a unanimous call was extended to Rev. G. O. Gates, D. D., to become for the second time their pastor. It is not known as yet what answer Dr. Gates will make. Should he decide to return he will meet with a hearty welcome not only from his church and congregation, but also from the workers in this province.

Without Divine Warrant.

C. H. Wetherbe.

It is to be expected that those who depend upon their own perverted reason for determining God's ways and utterances will make assertions which are without divine warrant. We have an example of this kind in that heterodox journal, *The Outlook*, of New York, one of whose editors in a recent issue, in a reply to several correspondents concerning the future life, made this statement: "The 'second death,' of which the Apocalypse speaks is extinction of being." Closely following are these words: "While the future state is necessarily left vague and undefined the metaphor and figures of the New Testament point to the final destruction of those who persistently resist all divine influences leading them to God, in whom alone is the secret of life." That writer has no divine warrant for saying that the second death is extinction of being. If God had decreed that the finally unsaved should become entirely extinct he would have plainly enough stated such a thing in the Bible, but He has not done so. Those who do not want to believe in eternal punishment have no unwarranted meanings into the words "destruction," "perish" and "death." They insist that these words mean entire extinction of personal being; but anyone who carefully reads the Bible uses of those words can easily see that God does not use them in such a sense.

God's meaning of the word "death" is separation. All unsaved persons in this world are spiritually dead, which means that they are separated from Christ, in the sense that there is no union between their spirits and Christ's spirit. Paul says of such ones that they are "separated from Christ." In the same epistle he speaks of such people as being "dead" through their "trespasses and sins." Such death is certainly not extinction of being. And the "second death" is also a separation. It is the eternal separation of both soul and body from God and heaven. There is nothing in the whole book of Revelation in which the term "second death" appears, that supports the idea of the utter extinction of those who shall be subject to such a death. On the contrary, the reverse is true. And here I ask, if the notion of the extinction of being be a sound one, why is it that Satan and his demons have continued to exist for many thousands of years? How many more thousands of years will it require to burn them entirely out of existence? Here is a problem for the rationalists to solve. Let them figure on it for several years—*Holland Patent, N. Y.*

As the business of the soldier is to fight so the business of the Christian is to be like Christ.