

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. V., No. 17.

SAINT JOHN, N. B., WEDNESDAY, APRIL 24, 1889.

Printed by G. W. DAY, North Side King St.

WHEN learned specialists turn aside from their own proper line, they are liable to make great blunders. Huxley, in a recent article in the *Nineteenth Century*, declares that the leading New Testament critics, Renan, Valchens, &c., hold that the Gospels are not contemporary evidence, being written late in the second century. These critics however, admit, that the Gospels are contemporary evidence, and so Mr. Huxley will mislead multitudes who have no independent means of knowing the truth.

The Romanists are seeking aid from the public purse for one of their institutions in New York. In order to succeed, they coupled with it in the bill, an Episcopal institution, against the protest of its president. Yet, the obsequious committee, to whom the bill was referred, reported favorably, and it will pass, unless the Protestants make such demonstration as shall convince the legislators that they will lose more votes by passing the bill than by rejecting it.

Rev. Elmore Harris has resigned the pastorate of the Bloor street Baptist church, Toronto, the largest and most influential in the city excepting Jarvis street, to lay the foundations of a new Baptist church in another part of the city. In doing this, he leaves a people who love him as pastors are not often loved, and also abandons the hope of a regular salary for years to come. May God bless him, will be the prayer which will arise from all hearts.

A pastor, called to a city church in the United States, found the congregation but 200 in a membership of 360. He sent a printed card to each, signed by himself, assuring them of his belief that the church was dear to them, and requesting each one to act as a committee to invite those in their immediate neighborhood to come with them to their church. The result was that all the members came to church and brought their friends, and the attendance is now 1200.

The essay by Bro. Morse, published this week, was prepared as a class exercise at Newton, and is sent to the *Messenger and Visitor* at the request of Prof. Burton. Read it. We know our readers hope that Bro. Hinson will carry out his intentions to send us communications on the articles of faith, published last week.

Perhaps, Mr. Savage had better give his attention to the reasons why his own church does not make more progress. Then, what part of the Bible will Mr. Savage accept, if men do not need to be saved? It will also be pretty hard for Mr. Savage to convince people that there is not a state of sin from which men need to be saved, whether this be called a fallen state or not. We cannot get rid of facts by denying that they exist.

Rev. F. B. Meyer, pastor of the Regent's Park Baptist church, London, having had it charged to him that he had imbibed the doctrine of sinless perfection, publishes the following disclaimer in *The Christian Treasury*:

We are more and more horrified at the evils resulting from the teachings of sinless perfection or the eradication of the old nature. It cannot but have a most pernicious influence as the years go on. No doubt the Lord Jesus can deliver those who abide in Him from specific acts of known sin; but that is a very different thing to His delivering them from the presence of the flesh in that nature. This note is demanded by a rumor, which has been industriously circulated in one town, that we have imbibed this unscriptural teaching.

"Is it you?" "My daughter, what have you done with those two nickels I gave you, one to buy candy and the other to give to missions?" "There's a hole in my pocket," replied the seven-year-old, "and I lost the nickel which belonged to missions." The crops have not been so good in some sections this year as last. Shall there be any who will reduce their contribution to the Lord's work, while they forego no comfort themselves? How must it appear to our Lord who sacrificed and suffered so much, when the pittance ordinarily devoted to Him is the first to be taken by us to make good losses? Don't do it, brethren, this year. Let it be your own nickel that is lost. Let it be remembered, also, that in withholding contributions, laborers whose salaries are all too small will be grievously affected.

M. Tisa, the Prime Minister of Hungary, has shown the most consummate ability in his high office. He has raised his country from subservience to Austria to equality, and now the nation is known as Austro-Hungary. But he is a Protestant, and this, according to a correspondent of the *London Times*, makes his obvious to the suspicions of the Roman hierarchy. The clerical believe him to have been the chief instrument in bringing Austria into alliance with anti-papal Italy, and are quietly at work to bring about a reaction and his overthrow. However, the Emperor of Austria has given one haughty archbishop a snub which ought to make the hierarchy careful. The day is past when Popes can make and unmake kings. It is in Protestant countries where his influence seems to have most power in politics, through having control of a large vote for which obsequious and self-seeking politicians will strive to outbid each other.

Dr. Henson says: In the eagerness of our anxiety to have everybody, young and old, embrace religion, we have probably been making the mischievous impression that next to nothing needs to be done or suffered in order to inherit eternal life, and so there is danger of eliminating from our Christianity the grand heroic element, that distinguished it aforetime, and of making it so limp and flabby that it shall provoke contempt, rather than command respect.

We have sometimes thought that sinners held the idea that our Lord was so eager to have followers that He would accept them on any terms, and that to accept Him as nominal leader was to confer upon Him a great favor. But the words of our Lord still have force: "Except a man deny himself and take up his cross and follow Me, he cannot be My disciple." Our Lord does desire followers: because to follow him assures such blessing; but His righteousness is as great as His love, and no one can be His disciple, in reality, who is not prepared to stand the deepest moral test.

The pastor of the Baptist church, Patrolia, Ontario, in order to give the other side a fair chance, announced that on the next Sabbath, in connection with the ordinance of baptism, he would give any one an opportunity to ask him questions; also that he would sever his connection with his denomination if even one passage of Scripture could be given teaching that sprinkling was baptism, or that baptism was to be given to a babe or to the unregenerate. When the evening arrived, over 200 Pedobaptists were present, questions were asked and answered; but when the challenge was repeated for the single passage as above, the deepest and most significant silence reigned. If any of our

Pedobaptist friends think, had they been present, the silence would have been broken, we invite them to speak through the *Messenger and Visitor*.

The Pastor's Salary, and Who is Responsible for Its Payment?

BY H. F. ADAMS, YARMOUTH, N. S.

Some very pious people think that a pastor should not have any fixed salary, but should take just what he can get, and trust to God for the rest. God's thoughts are not as their thoughts on this subject. For the support of public worship He commanded the people to pay over to the priests one-tenth of all their earnings. From this they defrayed all the expenses connected with the temple and their own personal needs.

The pastors of the Baptist churches of the Maritime Provinces are willing to accept a tenth of all our members' earnings and incomes, and out of the tenth to not only pay all the expenses at present incurred by denominational work at home and abroad, but will undertake to double our Foreign Missionary staff, and six more professors to our educational institutions and pay each tutor \$2,000 a year, pension off every minister over 68 years of age on \$300 a year, and guarantee to every Baptist church in these three provinces, a pastor with a regular salary of \$1,000 a year and a free parsonage.

The New Testament does not specify so definitely the sum that the members of churches should pay into the Lord's treasury. But it is supposed that the same Divine mind that laid down such a liberal policy for the priests of the old dispensation, would have given a less liberal one for the New Testament pastors? Because no set figure is named that Christians should pay for the support of the great evangelical work of the Gospel ministry in its manifoldness, is it therefore to be taken for granted that no guide is furnished the Christian in this matter? If figures are lacking, in the New Testament principles are furnished that will, if studied and practiced, amount to the same thing, and even surpass the limit of the Old Testament.

The Ten Commandments, with their numerous prohibitions in letter form, are transcended by the eleventh, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" in its spiritual boundlessness. Here, in the stead of a long list of "Thou shalt nots" and "Thou shalt," the great Christ just lifts up to the gaze of His believing children His own mighty and matchless love to them, as furnishing at once the motive-guiding power of what they should do, and what they should not do.

Can any Christian say, after looking at the self-sacrificing love of Jesus, that the New Testament does not give a definite guide as to how much he should give to the Lord's treasury? True, it does not state with arithmetical precision that he shall give so much. But it is remembered that when God did that for the Jew, He was dealing with those who were, religiously, mere children, and half heathen at that, with human beings sitting in the twilight of religious symbolism. But from the New Testament God speaks to the enlightened understanding and the sanctified manhood of redeemed men and women, who sit in the full blaze of Gospel glory. It would be pushing man back to the puerile children state of Sinaitic twilight, for God to lay down any fixed sum as the quota of the believer's contribution to the Lord's work to-day. The two methods of the two Testaments furnish a difference, because the states of the people under both differ. They may be said to be figures for Children and Principles for Men.

The Old Testament gives the figure of a tenth, for the crude, fleshly and unspiritual child-minded Jew; but for the direction of the civilized, intelligent and spiritual Christian He gives the sublime principle of self-sacrificing love. Hence, while in the Old Dispensation God commanded men to give so much, under the New Dispensation He leaves the contribution of a Christian to the "expulsion of a new affection."

The chief cause of a low state of the Lord's treasury, is the fact that Christians detract this divine principle of "the love of Christ constraineth us" in the heart, and set up thereon "the beggarly element" of Judaic arithmetic, but they are very careful to turn their blind eyes to the cipher, and instead of giving ten per cent. of their all, very often only give one.

It has always been an unpleasant task to adjust the financial part of the arrangement between a church and a pastor, chiefly, not because pastors are wont to get so much, but because churches want to give so little. It will not alter the state of things to change the method of paying the pastor from a fixed salary to

"a get-what-you-can" plan, till Christians are honest towards God, and allow the grand principle of "self-sacrificing love" as seen on Calvary, to become the great motive power of all their offerings to the Lord.

As the fixed salary plan prevails universally in our denomination in these provinces, the responsibility for its prompt and full payment must rest with some one in the church. "Financial" and "Advisory" committees, and even "Collectors" have no place in the records of the primitive church. And therefore, scripturally, no responsibility can rest upon them. Paul speaks of "collections," and believers "laying by" on the first day of the week as God has prospered them, but he nowhere refers to a subscription list being taken up for defraying the expenses connected with God's work. Put it which way you please, one thing is certain that it is a divine arrangement that "they who preach the Gospel, should live of the Gospel."

Who is responsible for the needs of the pastor? Who is duty-bound to make it his special work to see that the pastor has furnished to him, whether by the fixed salary plan, or any other, those things necessary for him and his family to live?

How many officers are there recorded in the New Testament as holding positions of authority in the churches of primitive times? Only two. These are pastors and deacons. The special duties of the pastor are both generally and specially spiritual. The duties of deacons are generally and specially temporal. Pastors were ordained to minister the Word of God to men, and deacons were ordained to minister the food of the souls of men, and the second to attend to the bodies of men.

The pastor was ordained to look after the deacon's soul, feed it with bread from heaven, and seek its development God-ward. The deacon was ordained to look after the pastor's body, feed it with bread from earth, and seek to build him up physically, so that he can "serve the Lord without distraction."

Some ministers would make better deacons than they do ministers, and some deacons would make better ministers than they do deacons. But while a man is a minister he ought to stay in the sphere which the New Testament allot him, and not do the deacon's work; and while a man is a deacon, he ought to see that his work is not neglected.

As only these two officers are warranted by the New Testament, it is plain to be seen that the responsibility for the payment of the pastor's salary, whatever form it may assume, rests on the deacons. Committees may be appointed to do things which the need of the times or circumstances unforeseen demand, but the responsibility for the discharge of the deacon's duties rests on the deacons, and cannot, without violating the order of God's Word, be shifted onto the shoulders of a "finance committee" or a number of "collectors."

Of course, each member is in part responsible for the pastor's needs; that is, each one is responsible for the prompt, full payment of his proportion of the required means to sustain the pastor; but for the *paying in* is and regular and full payment of the same to the pastor, the deacons are wholly responsible.

In some churches so many committees are appointed to do the deacon's work, that the diaconal office is regarded as a "post of honor." And if there come a time when these committees fail to do the work efficiently, they cannot be charged for the non-payment of the pastor's salary, for they are not (according to God's Word) responsible for it. And if the deacon feels himself above "servile tasks," and declines to do what the unscriptural diaconal substitute failed to do for him, then good-by to the pastor's mental ease; good-by to good, solid and spiritual sermons; and through this diaconal neglect of Scripture duties, the debt-burdened man of God, must soon say "good-by" to that church.

Whatever method may be most Scriptural for raising means to sustain a pastor, or whatever form the church's remuneration for his service may assume, it seems to my plain mind that the Word of God in the sixth chapter of Acts, first six verses, and the first epistle to Timothy, third chapter, lays the responsibility on the deacons, to see that the pastor is supplied, adequately, promptly, and cheerfully with what Paul calls "carnal things."

All honor to our noble band of Baptist deacons, for their like cannot be found in any other denomination. As a rule the best friends of the pastor are the deacons, therefore let not this plain task of diaconal responsibility, be construed as any other than a humble endeavor to find out with whom the duty lies, of see-

ing that the pastor is paid the full remuneration, promised him by the church.

If deacons regard this part of their work menial and worldly, let such remember that the religion of Jesus throws around service of this kind a halo of glory as expressed in that beautiful remark of our divine Master, "And whosoever of you will be the chiefest, shall be servant of all."

Boston Letter.

Over 150 baptisms were reported at the last meeting of the Boston Baptist pastor. This shows that the Lord has been greatly blessing faithful preaching in the city during the past month.

The churches are looking forward to, and providing for the reception and entertainment of the hundreds of delegates to the May meeting.

Much regret is felt and expressed at the resignation of Rev. T. Dixon, sr., of the Dudley street church. He has done noble work and had every prospect of continued success. He leaves next week for New York to engage in the building of a church after the model of Tremont Temple. He has been preaching but three years in all, this being his fourth charge.

Rev. Ralph Hunt, late of St. Stephen, N. B., and now of Jamaica Plain, is being blessed in his work there. Last Lord's day he gave the hand of fellowship to 11 persons. A spirit of earnest and united effort is manifest on every hand within his church and work.

The annual meeting of the Tremont Temple church last week, showed an increase for the year of 102 over the past year. The total membership is now 1,530. Total receipts for the year, exclusive of Sunday-school funds, \$23,766.55.

The Harvard street church celebrated its 50th anniversary on April 3rd. During the half century there have been ten pastors. The present pastor, Rev. J. H. Gunning, coming to the church in 1882. During his pastorate, 298 have been added to the church, 183 by baptism. The Sunday-school has a membership of 706, the church is now, as Dr. Gifford said, "A veritable machine shop for practical Christianity." Interesting speeches were made by Rev. A. J. Gordon and others.

The opposition to the adoption of the Constitutional Prohibitory Amendment is becoming desperate as the 22nd of April draws near. It has been reported by the foes of temperance, that the majority of the clergymen of the State were opposed to the amendment. This has been proven false by a canvass of the whole State.

Every minister of every denomination was sent a card requesting him to say yes or no to the question—"Do you favor the adoption of the amendment?" Up to Saturday last, 1,036 replies had been received. Of these 934 responded yes; 91, no; and 11 undecided; 250 replies came from Methodist ministers, every one in the affirmative; 202 from the Baptists—201 yes, 1 no; 272 Congregational pastors voted yes, and only 7 no. The Unitarians 44 for and 30 against; Episcopal 11 for, 37 against.

The Roman Catholic clergy did not reply for the most part, only six answers being received. Of these four were for and two against.

It can thus be seen that the moral sentiment is strong in favor of the measure. The Gospel is on its side.

The lawyers were also charged with being against the measure, but a canvass of the legal gentlemen of the city resulted in the following: out of 400 replies, only 23 were in the negative. Surely with Law and Gospel upon either side of the movement, as right and left hand supporters, it ought to win.

Rev. Dr. Fulton, the fearless foe of Rome and the Pope, was given a grand ovation in Tremont Temple on Wednesday evening last, before leaving for Europe. He purposes calling upon the "Holy Father" at Rome, before returning, if His Holiness has no objection, which we suspect he has. With thousands of others, we wish the doctor bon voyage. WATCHMAN.

Boston, April 12.

Literary Notes.

The *Missionary Review* for April is as full of interest as ever. Its articles are pointed and informing, while its range of missionary intelligence is very broad. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

BAPTIST BOOK ROOM.—Received, another large lot of collection envelopes, Nos. 1 and 2. Kindly favor us with an early order. Printing neatly and cheaply done.

A Wonderful Baptism.

[The following interesting narrative is translated for us from a Welsh paper by Bro. D. Price, of Cambridge, who is acquainted with both Mr. Allanson and Mr. Davies.]

About two years ago, J. B. Allanson, Esq., lawyer, Carnarvon, North Wales, was converted and joined the Salvation Army. He had lived an ungodly life and like many others, was an inveterate drunkard. Ever since his conversion, which took place in London, he has led a new life. When he returned home, he commenced immediately to hold some army meetings, and was for some time an indefatigable worker. At his conversion, the Bible was a new book to him; however, he soon commenced to read it in earnest. He soon found, like every other unprejudiced Christian, that the Army despised some important passages of the Word of God—especially those passages that relate to the ordinances. He called Gen. Booth's attention to the fact; but the only answer the General gave him, was, that none of the soldiers of the Army were, either by word or deed, to meddle with the ordinances. Mr. Allanson felt that the Bible was the only rule of faith and practice to Christians, and that he ought to follow it rather than Gen. Booth. It was a great trial for him to break his connection with the army; but he felt he ought to obey God rather than man. He was immersed several months ago at Glasgow, in Scotland. He, with other ardent Christian workers, had been engaging in a kind of mission work in this town (Carnarvon). His object was to care for the bodies, as well as the souls of the fallen. Those who were with him in this work were Pedobaptists. Mr. Allanson's baptism kindled a spirit of enquiry among them, regarding the subject of baptism. Some of them had been convinced for years that the Baptists were the only body that followed the New Testament. This enquiry for themselves, brought all of them, seven in number, to the conclusion that they ought to put on the whole armor of Christ. Mr. Allanson consulted the writer of this article about baptizing them, and having found that the step they were taking was a genuine one, and having consulted the church in regard to the matter, we arranged to baptize them Sunday evening, December 16th, 1888. The news spread like wild-fire through the town. Some shook their heads significantly, but said nothing. The seven were known as thorough going religious men; also, they occupied social positions that commanded respect. These brethren endured a great deal of word persecution from their friends. Uncharitable things were said, and every possible means was employed to dissuade them from their purpose. They were intent, however, upon obeying the Lord. The usual time for Sunday evening service is 8 o'clock; but on this particular occasion, we found it necessary to open the doors at 5.30, but in less than 15 minutes the church was crowded to overflow. There were fully 800 in the church, and there were as many more in the street that could not obtain admittance. All the candidates were Englishmen except one, hence the service had to be conducted mostly in English. Instead of the usual sermon, Mr. Allanson delivered a powerful address on baptism. The rite was administered and the candidates "went on their way rejoicing." The following morning I received a letter from one of them, and I cannot refrain from giving the reader some extracts from it:

"My heart has for many months been filled with the deep abiding sense of God; but to-day there is a new, strange flush over all, a quiet joy, which I know the Lord Himself has given, because at last I have obeyed a command, which for so many years has been clear and distinct to me. To-day, it is my joy to know that I am *all His*—and have taken up my cross, and am ready to follow whithersoever He leads, whatever the cost. There is no true rest, or peace, in half-hearted service; I have found we must 'present our bodies as a living sacrifice; we must come out from among them and be separate from the world; we must be willing to pass through the cleansing fire, that the Lord may make us 'vessels, sanctified and meet, for His use'; and we must realize that we have been redeemed to carry out the mission of the Great Master Himself. As thou hast sent me into the world, even so have I sent them truly into the world—before we can know truly the peace of God that passeth all understanding."

OWEN DAVIES.

We call attention to the advertisement in another column, requesting correspondence with a view to the securing of a housekeeper. We are acquainted with the gentleman who makes the request, and can assure any one who may desire a situation of the kind that, in this family, she would find a safe and pleasant home.