

The World Work Before Baptists.

BY S. C. MITCHELL.

So signal has been the progress in this country of the principles held in the beginning distinctively by Baptists that we are sometimes tempted to think that our special mission has been accomplished. True it is that the doctrines announced by Roger Williams in 1636, so revolutionary then as to cause his banishment from Salem, have become the conviction and practice of millions calling themselves Baptists, have received general acceptance among all the other Protestant denominations in America, and have been made a part of the Constitution of the United States. That is a superb triumph for principles so unique and beneficent, within the brief space that separates us from Roger Williams. But in our delight in these achievements, let us not forget the vast work that yet remains to be done. How small a fraction of even the progressive peoples of the world to-day believe in the separation of Church and State, and the right of private judgment in matters of religion! Beyond the borders of our own country, and the British colonies, there exists almost everywhere the union of Church and State, while buttressed authority holds in medieval subjection the consciences of the masses of the people.

THE EDUCATION BILL IN ENGLAND

Witness the strenuous fight for religious liberty now going on in England. In addition to the public schools in that country, there are 1,300 denominational schools, chiefly Episcopal and Catholic. The Premier, Mr. Balfour, is at present forcing through Parliament a bill whereby the State will undertake to support all these denominational schools, while it leaves their management in the hands of the religious bodies hitherto controlling them. The bill has rallied to its defence all the denominations that do not object to a union of Church and State. It is opposed chiefly by the Baptists and Congregationalists, who point out that "the bill provides for the destruction of one of the chief safeguards of the nation's prosperity; that is, the full representative control of publicly provided funds. Secondly, it undermines the primitive right of man in society to the free use of his own conscience in the things which pertain to religion." It was not enough for the bishops that the State pay the salaries of the clergy out of funds raised by general taxation; it is now proposed to put at the command of such denominations as will accept of it the services of the teacher in the local school. Dr. John Clifford, together with those acting with him, insists that government money should not be paid to any religious body to promulgate its peculiar tenets. "What is at stake," says he, "is not education merely; not the inalienable birthright of the citizen only; but chiefly our retention of that divinely given gift to us men—the right to the free, unfettered, and full use of one's inmost soul."

THE DEBATE RECALLS THE DAYS OF HAMPTON.

The manly and brave stand which our brethren in England are taking against this priestly measure is worthy of the descendants of Sir John Eliot, Pym, Bunyan, and Milton. As the opponents of the Education bill have declared their determination to refuse to pay their taxes for such purposes, a crisis is brought on similar to that which Charles I. faced when John Hampden would not pay twenty shillings for ship-money. The stirring debates now proceeding in the House of Commons read like a page from the journal of Parliament during the time of Cromwell. While such things are occurring in a democratic country like England, ought we to begin to think that the distinctive mission of the Baptists is at an end?

THE SITUATION IN GERMANY.

In Germany, the Baptists have to pay taxes to support Lutheran and Catholic churches. As all know, Germany has long adopted the policy which Napoleon introduced into France—namely, instead of having only one established church, the State pays the salaries of all the sects. This system works no hardship to those denominations that believe in a Church and State; but to the Baptists, who will not accept public funds for religious purposes, it is not only inequitable, but also violative of conscience. They are made to pay to propagate what they believe to be error.

Few, doubtless, suspect the real significance of the work which is now being done in the Baptist Theological Seminary in Hamburg, where young men from all over the Continent, even as far away as Hungary and Russia, are being trained to spread Baptist principles. Mr. Rockefeller has given large sums of money to many educational enterprises, but I question exceedingly whether he has given elsewhere a like amount that is accomplishing as much for the world as the money he put into this school of the prophets at Hamburg. Thence are radiating throughout the whole of Europe and its dependencies the sacred doctrines of the right of private judgment and spiritual Christianity.

BAPTIST AFFINITY FOR FREEMAN.

As I sat at tea with Professor Fetzer, the chairman of the faculty of the Hamburg Seminary, I ventured to ask him how it was that the Seminary was located at Hamburg, a commercial centre, rather than in Berlin, where so many cultured advantages would have been enjoyed

by the students. His significant reply was that it was only from the Republic of Hamburg that a charter for their school could be obtained. That fact speaks volumes as to the mission of Baptists.

In spite of the enforcement of the law in France that is just now driving the members of certain Catholic orders beyond the borders of that country, the union of Church and State is supreme in that republic. It happened, the Sunday afternoon of my visit to our chapel in Paris, that a Professor of the Sorbonne was speaking to the small group of humble people gathered in that out-of-the-way room in the Latin Quarter. In alluding to the risky position of Baptists at this time in France, he said that it was possible that they would yet have to suffer for their faith. Need I cite the odds against which we are laboring in Italy, in Austria, and other European countries? As the major part of mankind are without a knowledge of Christ, so the leading nations of Christendom, with few exceptions, are without the liberty of the gospel.

OUR MISSION DISTINCTIVE YET.

If this be so—if the principles of soul liberty have found as yet so scant acceptance—then we, as a denomination, have still a distinctive work to do in the world. In addition to the general obligation to give the gospel to the heathen, there is a peculiar mission laid upon Baptists to make good to all peoples the blessings of spiritual freedom. In the light of this exalted task that confronts us at this moment, is it anything less than criminal that we should fritter away our energies in petty bickerings, or, worse still, prejudice the sacred principles of liberty which we profess by our failure to practise them? If, as I found, the Mormons are honeycombing Europe with their views, how imperative is the present duty of Baptists! Shall not the pressure of this noble mission upon our consciences nerve us to hollier efforts, both to make known to others and to practise ourselves those principles of soul liberty taught us by Christ and enforced by the shining example of the fathers?—Religious Herald.

Pulpit Fervor.

BY REV. THORODRE L. CUYLER.

A member of the Stock Exchange told me recently that he had gone into one of the noonday services at Trinity church, and had listened with deep interest to an eloquent Lenten discourse by a young minister, which was delivered with such fervor that the sweat started on the speaker's face. After describing the effect on himself and other business men around him by this impassioned discourse, he inquired, "Why don't all ministers put more fire into their sermons?" This question of my friend, the stock-broker, is a very pertinent one for every man who addresses his fellow-men as the messenger from the living God.

The preaching of the gospel is spiritual gunnery; and many a well-loaded cartridge has failed to reach its mark from the lack of powder to propel it. Preaching is, or ought to be, a message-bringing from the Almighty. The prime duty of God's ambassador is to arrest the attention of the souls before his pulpit—to arouse those who are indifferent, to warn those who are careless, to convict of sin those who are impenitent, to cheer those who are sorrow-stricken, to strengthen the weak, and to edify believers. An advocate in a criminal trial puts his grip on every juror's ear. So must every herald of gospel truth demand and command a hearing cost what it may; but that hearing he never will secure while he addresses his audience in a cold, formal, perfunctory manner. Certainly the great apostle at Ephesus aimed at the emotions and the conscience, as well as the reason of his hearers, when he ceased not to warn them night and day, with tears.

It cannot be impressed too strongly on every young minister that the delivering of his sermon is half the battle. Why load your gun at all unless you can send your charge to the mark? Many a discourse containing much valuable thought has fallen dead on drowsy ears when it might have produced great effect if the church preacher had—inspiration and perspiration. Many and many times a sermon that was quite ordinary as an intellectual production has produced an extraordinary effect by a direct and intensely fervid delivery. The minister who never warms himself will never warm up his congregation. I once asked Albert Barnes, "Who is the greatest preacher you have ever heard?" Mr. Barnes, who was a very clear-headed thinker, replied: "I cannot answer your question exactly; but the greatest specimen of preaching I ever heard was by the Rev. Edward N. Kirk, before my congregation during a revival. It produced a tremendous effect." Those of us who knew Mr. Kirk knew that he was not a man of genius or profound scholarship, but he was a true orator, with a superb voice and a pleading persuasiveness, and his whole soul was on fire with a love of Jesus and a love of souls.

It is not easy to define just what that subtle something is which we call magnetism. As near as I can come to a definition, I would say that it is the quality or faculty in a speaker that arrests the attention and kindness and

the sympathy of auditors, and, when aided by the Holy Spirit, produces conviction in their minds by the "truth as it is in Jesus." The heart that is put into the speaker's voice sends that voice into the hearts of his hearers. As an illustration of this, I may cite the celebrated Dr. Stephen H. Tyng, the rector of St. George's church, of New York, who was one of the most magnetic speakers I have ever heard, in the pulpit or on a platform. Every sentence he uttered went like a projectile discharge from a gun. I remember that one evening Henry Ward Beecher and myself were associated with him in addressing a public meeting called to welcome John B. Gough on his return from a temperance campaign in Great Britain. When we had finished our speeches, we went to the rear of the hall and listened to Dr. Tyng's rapid-rolling oratory. I whispered to Beecher, "That is fine platforming." "Yes, indeed," replied Beecher; "he is the one man in this country that I am most afraid of. I never want to speak after him, and when I have to speak before him, when he gets agoing, I wish I had not spoken at all." And yet Dr. Tyng's sermons or addresses, when put into cold type, lose most of their power! Everybody want to hear him; very few ever cared to read his books. His soul-conveying power was in the pulpit.

It is an undoubted fact that pulpit fervor has been the characteristic of nearly all the most effective preachers of a soul-winning gospel. The fire was kindled in the pulpit that kindled the pews. The discourses of Frederick W. Robertson, of Brighton, were masterpieces of fresh thought and pellucid style; but the crowds were drawn to his church because they were delivered with a fiery glow. The king of living sermon-makers is Dr. Maclaren, of Manchester. His vigorous thought is put into vigorous language and vigorously spoken. He commits his grand sermons to memory, and then looks his audience in the eye, and sends his strong voice to the farthest gallery. Last year, after I had thanked him for his powerful address on "Preaching" to one thousand ministers in London he wrote to me: "It was an effort; for I could not trust myself to do without a manuscript, and I am so unaccustomed to reading that I have to say that it was like dancing a hornpipe in fetters." Yet manuscripts are not always "fetters;" for Dr. Chalmers read every line of his sermon with thrilling and tremendous effect. So did Dr. Charles Wadsworth, in Philadelphia, and so did Phillips Brooks, in Boston. In my own experience, I have as often found spiritual results flowing from discourses partly or mainly written out as from those spoken extemporaneously.

Finally, while much may depend upon conditions in the congregation, and much aid may be drawn from the necessary prayers of our people, yet the main thing is to have the baptism of fire in our own hearts. Sometimes a sermon may produce but little impression; yet that same sermon, at another time and in another place, may deeply move an audience and yield rich spiritual results. Physical conditions may have some influence on a minister's delivery; but the chief element in the eloquence that awakens and converts sinners and strengthens the Christian is the unction of the Holy Spirit.

Your best power, my brother, is the power from on high. Look at your audience as bound to the judgment seat, and see the light of eternity flashed into their faces! Then the more fervor of soul that you put into your preaching, the more souls you may bring to your Lord and Saviour, Jesus Christ.—Zion's Advocate.

Calvinism.

III.

Scholars sometimes say that we claim for Calvinism that which belongs to Protestantism in general. Now, we believe that to Calvin we owe most of that which makes Protestantism peculiar. "In the Protestant domain," says Dr. Kuyper, "Lutherism alone stands by the side of Calvinism. In Luther's heart was the bitter conflict fought which led to the worldwide breach. Luther can be interpreted without Calvin, but not Calvin without Luther. But when the question is put, who had the clearest insight into the reformatory principle, worked it out most fully, and applied it most broadly, history points to the Thinker of Geneva, and not to the Hero of Whittenberg. Luther, as well as Calvin, contended for direct fellowship with God; but Luther looked at it from within, Calvin from without. Luther's starting-point was the special principle of a justifying faith; while Calvin went on at once to the general principle of the sovereignty of God. Furthermore, Luther continued to consider the church as the authoritative Teacher standing between God and the believer, while Calvin was the first to seek the church in the believers themselves. As far as he was able, Luther still leaned upon the Romish view of the sacraments, while Calvin was the first to draw the line which extended from God to man, and from man to God."

These are essential principles of the Baptists, and have been for hundreds of years. I do not know whether we held them before Calvin; I am inclined to believe that we did. It may be that they arose spontaneously in the