

# THE HOME MISSION JOURNAL.

VOLUME I.

ST. JOHN, N. B., MAY 9, 1899.

NO. 11

## The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications and subscriptions may be forwarded to  
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Carleton, St. John.

Terms, - - - 50 Cents a Year.

### Tendencies to Rome in Christian Worship.

By DONALD MURRAY.

In whatever relates to Christian worship, Rome is the synonym of corruption, formality and worldliness. She stands as the embodiment of false ideas, unscriptural usages and mischievous tendencies. She represents the world in the great structure of modern Christendom, to be as far as possible from Rome, is to be nearest to the life and spirit of the worship.

Protestantism is half way between Christ and Rome. The Reformation only half reformed; the protest was only partial and limited. The Puritans were a brave old race, but Puritanism was a compromise with Rome. The worst that some people know of the Puritans is what they get from the doings of Winthrop's crowd down in Boston, where the Quakers were imprisoned, the Baptists whipped and the witches hung, the real Puritan has his image and superscription somewhere else. You will find him in the times of Queen Elizabeth or in the reign of James I., or under the shadow of the commonwealth, — a man with Hanjden's patriotism, Milton's culture and Hooker's chastened piety.

Baptists ante-date the Puritans, and super-Excel the Protestants in their adherence to spiritual worship. In all ages there has been no body of Christians that has put forth such claims for simple adherence to truth and fidelity to spiritual life in worship as we have. But there seems to be a disposition among Baptists now to ape the Mother of Harlots, or Episcopacy, that copies many of her usages. Let us look at a few familiar facts pertinent to the matter.

We call our buildings where we meet for worship on the Lord's Day Churches, not 'chapels' as English Non-conformists do, nor 'meeting-houses' as our Pilgrim fathers did. A pile of brick or stone, a stack of beams and timbers is a Baptist Church! What a misnomer! A brick kiln, or a lumber yard might be designated 'a Baptist Church' with equal propriety. Baptists have contended for the purity and spirituality of the church. They have claimed against the world that a church is a body of baptized believers, and here they are calling a pile of bricks a church. Soon will arise some new Hiscox who will define a New Testament church to be 100,000 red bricks and \$50,000 worth of brown stone.

Then we ape Rome in grotesque architecture. When we build we say that we want something churchly, (we mean Romish only we don't like to say it right out,) and we get a style of architecture that baffles all the principles of acoustics, cathedral glass, the hues of which alternate between the stripes of zebra and the flashes of the aurora borealis, but which is eminently successful in keeping out the light of heaven, and fanciful decorations that remind us of the beer garden, the play house—anything but the house of God. These structures may be very 'churchly,' but they defeat the purposes of worship, and are cheap imitations of Rome.

Next comes the extravagation of song in public service. A quartette hired perhaps from the opera house, worships God for the people. The Christian assembly praise God in lively jigs by proxy, and are content. A little bit of strained, fanciful music is thrown in after the Scriptures, after the prayer, and while the collection (offeratory to be sufficiently popish) is taken up. Tenors and sopranos are advertised as regularly

as the preacher, and wealth besotted congregations are drawn to church as they are to the opera. The "leader," not the pastor, lays out the service, and if the minister interfere, he is politely told to mind his own business. The soloist of our little church came to me the other day, and naively said: "Mr. Murray, have you any objection to my singing Ave Maria next Sunday morning?" "What is the Ave Maria, child?" I asked in a kind of spiritual bewilderment.

"O," she said, "Ave Maria is—is—is Ave Maria."

Not quite sure, I called to Mrs Murray, who is the musical director of our family, and asked her to tell me what Ave Maria was.

"Why Donald, don't you know? Ave Maria is an invocation to the Virgin Mary," she replied with some severity.

"Shade of the fathers!" I ejaculated. I seemed to see rising from their graves the worthies of the past, in horror at the idea that prayers to Mary should be said or sung in a Baptist (church) meeting-house.

Then come the tendencies to the liturgical in worship; Pater Noster chanted by the choir; profane mumblings called "responsive readings;" the organ softly playing during the administration of the Lord's Supper; a quartette choir at the communion table; windows darkened in the day-time, and gas turned on while the bread is being broken; and then the "Gloria in excelsis" and the "Gloria Patri" and the "Te-Deum-Laudamus, and all the other things too numerous to mention.

This liturgical trend shows itself in the dandy names adopted for our church organizations. Instead of the former designations designed to tell strangers where the house of worship could be found, we have "Grace" Churches, "Emmanuel" Churches, "Gethsemane" Churches, "Calvary" Churches, "Epiphany" churches, "Redemption" Churches and so on to the end. Who will give us "All Souls" and "St. Sepulchere."

In Boston there is an edifice nick-named the "Church of the Holy Totters." In Brooklyn, is the "Church of the Holy Corkscrew," now in all honesty are the nick-names more grotesque than the names we often select?

Then we are celebrating popish days. There is no harm on Christmas day in preaching on Advent, nor on what is called Easter Sunday in preaching on the Resurrection, but we are adopting these days as our own, lending our influence to prop up the errors that have grown up around them, and teaching our children that these days are as sacred as the Lord's Day. Rome must laugh to herself as she sees the Protestant sects educating a generation for her service. The old lady on the seven hills must inwardly rejoice. Even Good Friday is observed by some Protestants, and, unless the nonsense is corrected, before long somebody will be celebrating in a Baptist meeting-house the "Feast of the Virgin." Some of our English Baptists have already gone so far as to set apart days for the "Dedication of Children." Can the reader tell how far all this is from Rome?

Then at last some of our genuinely Baptist ministers are said to have taken to robes in the pulpit. What will the boys do next? They say that Presbyterians wear robes. Yes, and Presbyterians sprinkle infants. They say that the old Baptist divines used robes, that Backus, Stillman and Baldwin wore robes. Yes, and Baldwin wore knee buckles and leather breeches. Backus preached in a monstrous white wig. Shall we have a pious renewal of wigs and leather breeches? Now if we have a tendency to circus performances would it not be well to indulge it outside of religious worship? The needs of our times is not a conformity to Rome or an aping of Episcopacy, but an adherence to simple spiritual worship.

If any indignant reader comes to this point and wishes that he could get hold of Donald Murray's scalp let him come to our little seven by nine study in East Out-of-the-Wayville, and we will confess to him just how far we are involved

in these Romanistic tendencies, and just what discount we are willing to make on the contents of this article.—*The Standard.*

### The Scope of Spiritual Knowledge.

By BISHOP H. W. WARREN, D.D., LL.D.

THERE being spiritual realms constituting the most stable realities in the universe, and there being spiritual faculties in man to perceive these realities, we are anxious to know the range of this knowledge.

Separate departments in men do not greatly overlap. The ear, not the sense of smell, takes in Mozart's Requiem. Mathematics have a fascination for one kind of faculties, "Helen's brow" for another. Separate departments also have their own distinct vocabularies. The scientific lover does not allude to the dainty blush of his entrancer in scientific terms. At least, he does not but once.

God's emblem, the sunlight, is outpoured with many potencies. The leaves absorb them, and reflect the green; the iris, the purple; the rose, the red; the cardinal flower, the scarlet. Each according to its nature.

The outpouring of God is by myriads of potencies. Newton perceives the mathematics, Titian the glory of color, Galileo the immensities, Beale the infinitesimals, Shakespeare the poetry, John the spirituality. And every one is equally entitled to credence for what he knows in his own department, but not in the department of another. The man of spiritual consciousness may follow step by step the undeniable premises and rightly drawn conclusions of the logician, and at the end say, "I know it is not so." The mathematician has equal disregard of the assertions of the poet. Let the shoemaker stick to his last.

The faith faculty is as really a source of reliable knowledge as the mathematical faculty, and by its exercise we receive knowledge ten times as often as by the mathematical faculty.

Since knowledge of spiritual things is reliable, what is the scope of that knowledge?

First. It knows that God is. The possibility of this knowledge is the basis of the exhortation "Know the Lord." It is sure. "I know that my Redeemer liveth." "We believe and are sure that Thou art the Christ." It is so sure that it powerfully influences life. "For this cause I suffer all things; for I know whom I have believed."

This surety of knowledge is most natural, and to be expected. God is one personality. Man is another. Two personalities naturally find ways of communication—especially if congenial, and mutually desiring it. The pure in heart shall see God, for they are congenial. He that panteth after God, as the hart panteth after the water brooks, is met by an equal desire on the part of God to find him. The Good Shepherd seeks even the one lost sheep more than all the ninety and nine that went not astray.

Does the fond mother try to develop in her child a recognition of her name and nature by saying "mama" in its ear a thousand times, hoping that heart may feel and lips may utter what that name signifies? So God sends His Spirit to cry in our hearts "Abba Father," hoping that we will utter that name ourselves, and let Him put infinite sweetness into the utterance.

Two congenial persons can commune. If they are not congenial they can be made so, and the fact be duly certified and credentialed. "The Spirit beareth witness with our spirit that we are the children of God." And because we are sons God hath sent forth the Spirit of His Son into our hearts crying, Abba Father.

Second. One knows that God is the remunerator of them that diligently seek Him. After this statement in Heb. 11:6, the whole chapter teems with a detail of the greatest deeds ever wrought, all done by the help of the remuneration that God gave to the diligent seekers. It