

## Messenger and Visitor.

\$2.00 per annum.

When paid within thirty days, \$1.50

R. McC. BLACK, Editor.

J. H. SAUNDERS, Business Manager.

OFFICE:—No. 8 PUGLEY BUILDING, PRINCE

WILLIAM ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper

to be addressed to the Editor. All communica-

tions in reference to advertising, business or

subscriptions to be addressed to the Business

Manager.

PAYMENTS for the MESSENGER AND VISITOR

must be by check, draft or P. O. Order. Cash

must be sent in registered letter; otherwise at

the risk of the sender. Acknowledgment of the

receipt of money will be sent to agents remitt-

ing, and the date on the address label will be

changed within two weeks.

DISCONTINUANCE.—The MESSENGER AND

VISITOR will be sent to all subscribers until an

order to discontinue is received. Returning the

paper is not sufficient notice. All arrears must

be paid when the paper is discontinued.

A CHANGE in address will be made provided

the old and new addresses are given. No

change can be made unless the old address is

sent.

ADVERTISING RATES furnished on applica-

tion.

WEDNESDAY, OCT. 10, 1894.

DENOMINATIONAL EMPHASIS.

So long as people variously interpret

the Bible, so long will there be who concur

in their beliefs and themselves together

in denominations. Among the denomina-

tions there is a great deal held in

common, but each has something dis-

tinctive, and which it regards as so

much importance as not to be willing

to abandon or modify. This has often

been termed bigotry, and timid souls

have been so frightened by the epithet

that they have relaxed their grip on

what they thought was truth, and in

the name of sweet charity accepted of

beliefs and practices which had not be-

come theirs by any careful study of the

Word of God. Whilst unity is greatly

to be desired, it loses all its bloom

of loveliness when it is not founded in

conviction which strikes its roots into

divine revelation. The man whose

nervous grasp holds lightly all truths

which his neighbor questions is not the

man who will devise and execute plans

which help on the coming of Christ's

Kingdom.

It is right to have convictions and

stand for them. Baptists have always

had a good share of them, and in per-

secution in the past and in carping

criticism today, they stand as a people

with a mission to fulfil. They stand

more squarely than others for the Bible

and the Bible only. They have no

formal creed or discipline by which

they receive and discipline members.

Their appeal is only and ever to the

Bible. Baptists maintain the right of

each to interpret the Bible for himself,

and decide the character of the worship

he shall render. No tradition, or con-

sensus of teaching of the fathers, does

he accept as obligatory. He claims

individual spiritual freedom so far as

any clerical constraint is concerned,

and loyalty listens to Him who is alone

Lord and Master. From this it follows

as a necessity that Baptists in church

relationship will not consent to state

interference or control. In their en-

tire history they have been law-abiding

subjects, and when in power have never

violated their teaching when out of

power, as so often has been the case.

They never persecuted. They never

sought to control others conscience,

and to force them to accept the con-

clusions of their own. Steadfastly they

have protested against the union of

church and state, and gradually they

have seen the results of religious toler-

ance and freedom which today have be-

come the policy of almost every gov-

ernment, besides a strong agitation for

disestablishment of all state churches.

It would be easy to add to these three

distinctive Baptist doctrines, but there

are enough for our purpose. Baptists

rejoice in holding much evangelical

truth in common with other evangeli-

cal denominations. This evangelical

teaching must not be made less prom-

inent or pronounced, but the truth that

we hold which others do not, makes it

imperative for us to give it especial

emphasis, as we alone fully promulgate it.

The terms essential and nonessential as

applied to matters pertaining to divine

requirement are not very clear, but

certain it is that our distinctive views

are not of the class nonessential, for

they carry with them an adequate

theory of inspiration, the right of pri-

vate judgment, personal consecration

to Christ not only in faith but baptism,

and the preservation of the true head-

ship of Christ over His church. These

beliefs and practices are fundamental

and basal. On them rest in solid re-

pose most of the doctrines we call

evangelical, and it is our mission as

Baptists to let the world know that

section of truth which we specially

hold, and which without our procla-

mation would otherwise be hidden.

There really is otherwise no apology

for our separate existence as a denomina-

tion. If from year to year we are

silent on these questions we might as

well be absorbed in some other denomina-

tion, for such a result in the end is

sure to be reached. Every ten years

the pastor is confronted by a new gen-

eration of hearers which needs the

same iteration of distinctive truths as

its predecessor. The demand for this

is more imperative with us than others.

We not only repudiate Rome, but we

reject what of Rome was left in the re-

form churches. We stand alone in

several respects, and if the emphasis is

not emphatic and frequent, our utter-

ance will be unheeded, and we shall

find it difficult to hold our own when

and where we should be aggressively

carrying forward the work entrusted to

us as New Testament churches. Our

duty is plain. Let us arise to the full

measure of our obligation, and in the

home, the Sunday-school, the Young

People's Union, and in the church

make the importance of our mission as

Baptists known and felt.

BAPTIST UNION SACRED LITER-

TURE COURSE.

If any word from us should lead

some to take up the studies of the B.

Y. P. U. we should feel we had done

great good. The Bible reading and the

missionary courses are most excellent,

but we wish to emphasize that on

Sacred Literature as specially deerv-

ing of attention by our young people.

The lessons for this winter are upon the

distinctive principles of Baptists and are

prepared and unfolded by Henry Vedder

who has shown himself to be a careful

and painstaking historical writer. The

lessons are thirty in all. The first

seven are on the development of the

Catholic church. The second eight

are on Baptists on the continent at the

Reformation. The third seven are on

the English Baptists from before Bun-

yan to Spurgeon. The fourth eight are

on the Baptists in the new world from

Roger Williams to the present day.

These form a rare bill of fare for young

Baptists. The dish is too tempting to

allow it to pass by any of our Y. P. U.

organizations. Wherever a leader can

be had let a class be formed, a few

Baptist Union papers secured, and with

the aid of a few books on church his-

tory you have a royal feast before you.

The information to be gained through

the study of this course is what is

needed to make Baptist backbone, and

command our faith through multiplied

intelligent heretics to the masses who

take no time to investigate, and are

satisfied with an hereditary faith, and

a practice by proxy. By all means let

us have the lessons in as many churches

as possible.

Supplemental to the lessons are six

lectures harmonious with them. The

pastors are supposed to supply these

from subjects given. If only a part of

the pastors make these lectures they

could be invited to give them in differ-

ent places and so round out the course

in full. It will take some time and

thought to do this work, but the returns

will be a hundred fold in intelligent

appreciation of the reasons of our de-

nominational existence.

CHURCH AND STATE.

The Hon. Cecil Rhodes, Premier of

Cape Colony has given to the Baptist

church of South Africa 5,000 acres of

land in Mashonaland and Matabeleland

for industrial purposes. It is to be

divided into three farms of 3,000 acres

each, with two sites for churches and

pastorages connected with each farm.

If this be the personal gift of Premier

Rhodes to the Baptists of South Africa

we rejoice in their rare good fortune,

but if it be the gift of government land

to Baptists as a religious denomination

we regret and deprecate the action.

Baptists, to be consistent with their

principles, cannot accept governmental

aid for purely religious purposes. Such

an act would be to countenance state

aid for church purposes, and followed

out would lead to union of church and

state. From this alliance Baptists be-

fore, during, and after the time of the

reformation, and to recent days, have

suffered untold persecution. They must

make clear and vigorous protest against

any entrance of Caesar into Christ's

jurisdiction.

In this connection it is a matter for

Canadian Baptists to give new and

thoughtful consideration to the question

of exemption of church property from

taxation. Not a few of our brethren

believe we unwittingly have drifted into

a position in this regard that is out

of joint with New Testament teaching.

To be relieved from taxation, it is con-

tended, is virtually to receive state aid.

Some of our churches have been so im-

pressed with this view that they insist

on paying tax on church property. If

the tax falls heavily it will be most felt

by extravagant churches, and if it

should lead to the erection of edifices

better adapted to receive and care for

the masses of the people, the result

would be gain rather than loss.

—It is likely that Premier Greenway

will not reply to the petition of Manitoba

Catholics for the re-establishment of

separate schools. The attorney general

said last week that the petition did not

call for any answer at present. He

thought it would probably be brought be-

fore the legislature at the next session,

to be dealt with.

—Knox College, Toronto, on Tuesday

celebrated the fiftieth anniversary of its

institution. The ceremonies in connec-

tion with the celebration attracted a large

gathering of Presbyterian Divines and

laymen from all parts of the Dominion.

## Keep Thyself Pure.

BY J. DENOVAN.

These are days characterized by what

is called a generous Christian charity,

which might be more properly called a

religious laxity, that treats the opin-

ions and conduct of others with easy-

going benignant indifference. In all

religious denominations every descrip-

tion of doctrinal opinion almost

is freely discussed, while ecclesiastical

discipline applied to the erring is

a thing almost unknown. At such a

time may it not be profitable to con-

sider apostolic admonitions such as

these: "Have no fellowship with the

unfruitful works of darkness, but rather

reprove them." "Content earnestly for

the faith once delivered to the saints,"

be not "a partaker of other men's sins;

keep thyself pure."

The popular conception of modern

Christianity may be very correctly ex-

pressed in some such vulgar phraseol-

ogy as this: "Say your prayers regu-

larly, go to church at least once a Sun-

day, take the sacrament now and then,

but do not meddle with other people's op-

inions, and you will have a fair chance of

going to heaven when you die." Of

course there are numberless ways of

making this simple statement in lan-

guage much more dignified, pious and

poetical.

Jesus Christ's religion is no such pro-

cess and no such hope. It is salvation

from the guilt of sin now, regeneration

from the nature and dispositions of sin

now, deliverance from the practices

and fellowship of sin now. It is

purity of heart, of conscience and of

conduct.

Sin—refine and adorn it as we may—

is impurity, foulness, filthiness, the

abominable thing that God Almighty

hates and damns; sin is that vile and

deadly disease which the religion of

God is expressly designed to remedy—

to remedy by utter extermination.

Beginning with Adam, our first

father, our natural root and original

source, sin is in our nature a constitu-

tional and hereditary virus that poisons

our heart's blood; it is a moral deprav-