

"If ye faint not."

All Sabbath-school teachers need to have this precious verse deeply engraved in their memories. "In due season ye shall reap if ye faint not."

How often we go to our classes full of hope that this day we shall see the fruit of our sowing, but are saddened to find that many are careless or inattentive; perhaps one whom we have been fondly hoping to be almost a Christian is the most thoughtless of all.

At such times we must remember the promise, and claiming it from its author, pray until we believe, "In due season ye shall reap, if ye faint not."

I remember one Sabbath I went to my class feeling that the spirit was very near, and that the lesson, so full of interest to me, would be blest to the class. The lesson was on choosing God or the world.

Then I said, "Willy, I have been hoping you wanted to love the Saviour, will you not choose him?" But Willy would not answer, and he was usually the most talkative in the class.

As I left the church I felt almost discouraged, I forgot for a time the "due season" and the "faint not." But I could not bear the burden long; so I went to the great Burden Bearer, and he took my trouble, and gave me again the promise, "ye shall reap, if ye faint not."

The next day Willy sent me a note, saying, "Dear Teacher—Do forgive me for my wickedness yesterday. I know I must have grieved you. I was fighting with Satan all day. I almost wanted to choose Satan when you asked me the question. When I got home I remembered how I had treated you, and how I had treated Jesus and I could not bear it. I went away into the orchard and asked the Saviour to forgive me, and help me to choose him for my Master. I think he is in my heart to day. I thank you for not giving me up long ago; I thank you for your prayers and close questions. They always made me feel if I did not show it."

Tears of joy filled my eyes as I read this note, and again thought of the promise, "in due season ye shall reap, if ye faint not."

Correspondence.

For the Christian Messenger.

Something new under the Sun.

Mr. Editor,—

Not long since within the limits of your County, Paul's words to Timothy: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation," were publicly quoted as an argument for infant baptism.

The foregoing quotation in its connection has certainly the merit of novelty; but whether many men would have the courage to adduce this passage as one favoring infant baptism, before an intelligent audience is, I should hope, doubtful. Had the entire passage in 2nd Tim. iii. 15 been cited on the occasion alluded to, the evidence it affords against sprinkling children would have become still clearer.

More recently, sir, I met with the following argument! gravely adduced in the columns of the Provincial Wesleyan:

"There is strong evidence of infant baptism in the New Testament. The Greek words pistos and pistoi—a faithful and faithfuls—are applied to persons to designate them church-members. The term implies all that is included in Christian discipleship; and in the case of Lydia it is so strongly connected with baptism as to be interchangeable with it. Paul to Titus (i. 6) explicitly applies this term to children. Speaking of the qualities to be possessed by a bishop, the Apostle says, 'He must be the husband of one wife having children (tekua) who are faithfuls.' The word tekua is used to denote the children 'from two years old and under,' that Herod ordered to be slain in and about Bethlehem. A certain immersionist writer admits that it means 'all minors from twenty days old.' This is a crushing concession." We advise Dr. Cramp, [whose pamphlet or catechism "Vigil"

is reviewing in the Wesleyan] to cry, 'Save me from my friends.'

Now the foregoing is certainly another new foundation on which to build the theory and practice of infant baptism. The writer of this article for the Messenger has examined many Peto-baptist treatises on this subject, and he ventures to assert that "Vigil" almost merits the claim of originality for his present argument.

But is this his fundamental argument? If so, is its foundation laid in "the truth as it is in Jesus?" In other words is his basis a rocky or a sandy foundation? Let us look at this proof of "strong evidence for infant baptism in the New Testament."

I will not more than make a passing remark about the bungling translation "Vigil" gives of the Greek pistos and pistoi—"a faithful and faithfuls"—a rendering neither elegant nor necessary. These words are adjectives, Mr. Vigil, not substantives, and they are here found joined to an and expressed appropriate noun. But, if you desire to know their true meaning in connection with the passage above cited from Titus, I would commend you to Dr. Edward Robinson, who was not a Baptist. In his learned and standard lexicon of the Greek New Testament, you may find that he gives as one signification of pistos "believing, trusting, and in connection with in kurio, says it means the "same thing as a believer, a Christian," and then cites Titus i. 6, (this passage) as an instance of the signification just given. How then, brother Vigil, will you reconcile this with infant unconsciousness and baptism? But you may, on the other hand, ask me how I can rise above the "crushing concession" of an immersionist writer respecting the meaning of tekua? Why in the first place I make the concession or rather admission as heartily as he does, that, in its broadest sense, the Greek word "tekua" is applicable to "all minors from twenty days old." What Greek scholar disputes this? But is this the point under consideration? No sir, it is the passage in Titus i. 6. Now, bro. Vigil, be candid enough to quote or read the entire verse. In the Common Version I find it runs as follows: "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly."

Now if you need any further argument against your "strong evidence" than that deduced from pistos, believing, I would like to ask you and the readers of the Wesleyan, if infants of eight or a hundred days old are ever spoken of as "riotous or unruly?" True the term tekua is applicable to infants of a few days or one or two years; but it has as you admit, a much wider meaning, and the context must decide its specific signification in any particular instance.

Evidently in Tit. i. 6, by children must be meant chiefly those of adult age. If any others are found in such a family,—too young to exercise faith, or to be truly riotous and unruly, it is ordinarily not necessary to speak of them. Thus much for bro. Vigil's new passage and novel evidences of infant baptism.

But, Mr. Editor, before leaving him, I wish merely to notice a question he very self-complacently puts in his last paragraph or two. He says, "We would ask, Is there a single instance of the adult baptism of any one born of christian parents to be found in the New Testament? We will just quote for its answer," he adds, "the words of another immersionist, the Rev. Baptist Noel, who says, 'I admit that there are no instances recorded in the New Testament, where the persons baptized are said to be children of believing parents.'" Here bro. Vigil suddenly and most unfairly breaks off his quotation, which I do indeed find as he gives it, on page 232 of Mr. Noel's Work on Baptism. But Sir, suppose we allow Mr. Noel to speak for himself, at least so far as to finish the above sentence and add a few more in the way of explanation. After, not a period, but merely a semicolon, Mr. Noel thus proceeds. "But every candid person will admit that there was no reason to expect such a record, \* \* \* \* \* when the history of any apostolic church does not extend over a period of ten or more years; \* \* \* \* \* and few young persons before the age of fifteen or sixteen years would be sufficiently established in Christian principles to be admitted to make public profession of faith themselves. \* \* \* \* \* (2.) Since all believers were to be baptized as a matter of course, the baptism of the believing children of believers would not be noticed, except in remarkable cases. (3.) We can expect no record of the baptism of the children of believers when other baptisms are not mentioned, the baptism of the whole church being every way more remarkable than the baptism of a few members who had received a christian education."

Mr. Noel then proceeds to speak of dates and to make other explanations connected with the Church of Jerusalem, the Church of Antioch, the Church of Colosse, the Church of the Thessalonians, the churches of Asia Minor, &c.; in all which instances, he adds, "the silence of Scripture respecting the baptism of the believing children of Christians is sufficiently accounted for. In some cases there was no time for such baptisms within the period of the New Testament notice of the church, in others there was no mention of any baptisms. In the first of these cases there could be no record of such baptisms, because there was no opportunity for the baptisms themselves. In the second case, if the silence of Scripture respecting this class of baptisms is a proof that they did not take place, then its silence respecting all baptisms is proof that they also were not performed. But it so, the churches of Galatia, Antioch, and Thessalonica were unbaptized; if, on the contrary, these churches were baptized, although there was no record of their baptisms, so might the believing children of parents be baptized without there being a record of it. \* \* \* \* \* But is it equally easy to account for the total silence of Scripture respecting the baptism of infants? \* \* \* \* \* When it was recorded that three thousand were baptized on the day of Pentecost, could the remarkable fact that three or four hundred children, if not more, were baptized with them, be overlooked, if it had really happened? In the narrative of the conversion of the Samaritans, it is recorded that women were baptized as well as men (Acts viii. 12.) if their children had been also baptized, could this important fact have been overlooked? At the formation of the Corinthian Church, 'Many of the Corinthians,' it is said, 'believed and were baptized,' but not a word is said of their children, Acts xviii. 8.

I will not add, but invite bro. Vigil or any others who wish to pursue further this lucid reasoning of Mr. Noel—a well known convert from pedo-baptism—to his own little volume on baptism, in the preface of which he states that "not having read a single Baptist book or tract, I publish the following work as an independent testimony to the exclusive right of believers to Christian baptism."

Yours, CANDOR.

For the Christian Messenger.

The Micmac Mission Report and A. B. C.

DEAR BROTHER SELDEN,—I beg to respond to your correspondent A. B. C. to thank him for his sympathy, and to add that nothing he has advanced militates in the slightest degree, so far as I can discover, against the sentiments advanced in my Report.

I am sorry to learn that he has met with no devoutly thankful christians whose incomes "exceeded \$150 per annum." I have been allowed to know a few who had at their command a vastly large sum. And I have too met a few such who could scarcely be said to have any income at all; one a poor colored girl who died of consumption about 25 years ago in Windsor, and another who died about 3 years ago in the Poorhouse, Halifax.

Yours truly, S. T. RAND.

Locke's Island, June 6, 1868.

For the Christian Messenger.

Pen Sketches.

No. 6.

FRIGID PERSONS.

How cold and dignified are such. They are apt to have an exalted opinion of themselves. Gaze on their countenances and behold how passionless, if they smile, frost seems to be in the wrinkles; do they give you their hand to shake—you seem to touch four fingers of ice; their words are measured and are like so many icicles from their tongues; children are hushed into silence by their presence, and all who come any where near, feel like a ship's crew in the vicinity of an iceberg. The joyous and needy, ones of mankind feel as though they would give them (to use a nautical expression) sea room. Enter their homes (I mean where they profess to dwell) for a true home has sunshine and joy but do you find any such elements there? I think very seldom. Such persons need to get near the great heart of humanity and feel its mighty pulsations, and learn how to thaw out and be transformed into living trees bearing fruit for the good of the needy. If the reader is one of this class, the writer pities you and fain would remind you that true dignity does not consist in such demeanour.

JOHN.

For the Christian Messenger.

Barrington Baptist Church.

Dear Bro. Selden,—

You are aware that the Barrington Baptist Church and congregation, commenced a few years ago to build a house for the worship of God. With the assistance of many kind friends, at home and abroad, they succeeded in erecting a building, but owing to want of means, consequent upon the unusual hardness of the times, the work has been greatly retarded in its progress. Feeling more and more deeply the need of a house, they are determined, notwithstanding their poverty and the discouraging aspect of financial affairs, to make another effort—trusting in God, who is able and ready to give success to all prayerful and persevering efforts of his people for the advancement of his cause.

One sister, the wife of Capt. Angus Smith, who accompanies her husband in his voyages, is, with much success, soliciting aid in foreign ports. During one voyage to the West Indies and thence to Philadelphia, she obtained the sum of sixty dollars. She is now upon another voyage to the Indies, and we trust that she will meet with equal if not greater success, in her "work of faith and labor of love." At her request I beg to forward for publication a list of the donors:

Table with 2 columns: Donor Name and Amount. Includes names like Michael Canoll, George Man, Henry A. Robinson, etc.

Any favour in aid of the above named object will be thankfully received and acknowledged by

W. H. RICHAN, Pastor. Barrington, June 3rd, 1868.

For the Christian Messenger.

IN MEMORIAM.

DEACON THOMAS CHRISTOPHER

died at Brookfield, Queens County, March 26th. It had been apparent for some time to his friends that disease was making sure progress in his earthly tabernacle. His end was peace. He could say I have fought the good fight, &c. He has left a widow and seven children to mourn the loss of a kind companion and an affectionate father.

Deacon Christopher was the son of Thomas and Mary Christopher, and was born at Liverpool, N. S., in the year 1793. He moved to this township with his parents when twelve years of age. With them he endured all the trials and privations of the first settlers of Brookfield. There was then but an Indian path between Milton and Brookfield, a distance of 24 miles. He made a profession of faith in Christ in 1806, and was baptized by Elder Chipman. There being at that time no church of any denomination in Brookfield he joined none until the year 1820, when a Free Baptist Church was organized in Brookfield, which he joined, and was elected deacon. About the year 1829 Father Ansley visited Brookfield, and a church of the Calvinistic order was formed. The doctrines held by this church and preached by Father Ansley being more in accordance with the views entertained by Mr. Christopher, he joined that church and was ordained Deacon, which office he held until his death. He lived to see the Brookfield church extended and formed into three churches. In all this progress he was an active member, exhibiting a rare conformity to duty regardless of his own feelings, being always at his post in the Prayer, Conference and other meetings of the church. He has now passed to his rest, we confidently hope to receive the blessed commendation "Well done good and faithful servant."

Brookfield, May 27th, 1868.

Religious Intelligence.

KEMPT, QUEENS CO.—Bro. P. R. Foster wrote on the 11th ult:—"We are enjoying a blessed season in this church. The church has truly come up from the wilderness into which she was driven some seven or eight years since. Many that had wandered from God have returned. Great joy and peace is now in the church. A solemn sense of eternal things seem to pervade the place. God by his spirit is in our midst, and the word of truth falls with power on the hearts of sinners. Twenty-three have been baptized since I commenced my labors with the church in November last. Others have tasted of the powers of the world to come—and many are seeking.

We were gladdened by the coming of Rev. P. F. Murray, who has spent a short time with us. He has acceded to a call from the Brookfield Church, and commenced his labors with them yesterday.