

sobely, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus. ii. 12, 13.

"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." 1 John. iii. 2, 3.

We might easily multiply passages having direct reference to this glorious theme far beyond the necessary limits of a journal. We would however respectfully suggest the study of God's word on this subject, to every child of God who may not as yet have considered it as it most surely deserves, and demands, from every true lover of our Lord Jesus Christ. "He is coming to take us to Himself, that where He is, there we may be also." There may indeed be shades of opinion amongst christians as to the details of prophetic interpretation—probably there will be even to the end. It is as unsafe as it is unwise to dogmatise on human theories—we have the great glorious fact! Let the heart and the affections centre in Christ and the life accordant herewith—realizing our "pilgrim" character here—our "citizenship in heaven." Watching! waiting! ready!—for the blessed invitation "Enter thou into the joy of thy Lord." And whether our pilgrimage close in death or not—"for we shall not all sleep;" 1. Cor. xv. 51, some will remain till the "trump of God" shall sound. When "the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. iv. 14-18. Blessed consummation! Happy Home! Glorious future then for the united redeemed family! The Church of the Living God.

"He that testifieth these things saith, surely I come quickly!" May the response of the writer's and reader's heart—yea, the response of the entire household of faith be from the inmost depth of the soul: "Amen. Even so, come Lord Jesus."

S. F. KENDALL. Sydney, C. B. April 8th 1871.

For the Christian Messenger.

THE SINGING CONTROVERSY.

Dear Sir,—

"Pastor" charges me with "an unprovoked attack" upon himself. When? Where? I stated that I have been annoyed by the singing of a certain hymn; but there was not the slightest indication of place or person. How, then could "Pastor" manufacture "an unprovoked attack" out of it?

"A Baptist minister" wishes me to point out "in what consists the unfitness of the 469th hymn of the Psalmist for public worship." My second letter, I think, expresses with sufficient clearness the views which I entertain, and which are held, I believe, by the majority of christians. In singing, we praise God; we celebrate his perfections, his government, and the victories of the truth. It is a cheerful, joyous act. But it strikes me that it would be utterly incongruous to sing my complaints, my fears, or my griefs. When hymns of that kind have been sung in worship I have been compelled to be silent.

The 469th hymn of the Psalmist is a description of personal experience—the experience of the individual who wrote it. It may be pretty poetry; it may be passable theology; but it does not furnish fit singing material for a general congregation.

The following extract from the National Baptist of the 13th inst., will give further explanation:—

"Christian Praise: Hymns and Tunes for the use of Baptist Churches." This is the title of a work just published in New York, by F. J. Huntington & Co. It is in octavo form, and contains about 500 hymns, and not far from 350 tunes,—a number of chants and adaptations not included. The hymns are uniformly on the right hand, and the tunes on the left hand page. The compilers give these as some of the ideas that have determined their selections: "From the great mass of material in most hymn books the instinct of good taste rejects mere dogmatic statements as belonging to catechism, creed, confession. It rejects mere didactic, descriptive, and hortatory rhymes, as belonging to the sermon. It rejects hymns in praise of deceased saints, angels, or other creatures, the Sunday-school, anniversaries, etc., as foreign to the worship of one God. It rejects hymns of self-examination in public worship, as belonging rather to the

closet. It rejects poetical compositions which have no lyrical character, as unfitted for musical expression." The Apostles' Creed is made the basis of the Topical Index, the hymns being classified under the consecutive subjects of its articles. The book has the unqualified commendation of some competent judges of what such a work should be.

Yours, &c., ZETTES.

Inquiry Corner, April 27, 1871.

For the Christian Messenger.

PRAISE.

Dear Sir,—

I refer "A Baptist Minister" to Nos. 1093, 1081 and 1100 of the Psalmist. These hymns do not contain "the language of praise to Jehovah," any more than the 1096th previously referred to. I think it "wrong to sing such hymns in public worship" for the reason already given: "Father-Son-and-Holy-Ghost is the Object of worship, and this should never be concealed but clearly expressed in all songs used in the Lord's House."

The language of praise for use in the public worship of God should be addressed to Father-Son-and-Holy-Ghost. The use of the vocative case is not, of course, essential; but it is the more natural and fervent form. Nor is it necessary that the language should be in verse, so long as suitable music be adapted to it. But I think it is essential that whatever thoughts are thus developed or rehearsed, the language shall not stop short of presenting clearly (and not by implication near or remote) before the minds of the congregation, the Being whom it is desired they shall devoutly seek "to extol, to magnify, to glorify, to exalt, and to bless" in their song. We know that Jehovah is pleased by the recital of His works and ways in nature and in grace, his dealings with peoples and individuals, and our common joys and sorrows, when done in honor of His name. The apostle says: "All things are for your sakes, that grace * * * may cause the thanksgiving to abound unto the glory of God." We may "magnify His name together" by calling upon him in our songs to manifest His power and grace in our own and other's behalf. The themes and stand points are unlimited, only let it clearly appear in the public song that it is His name that is praised.

I think that the language of many of the hymns used in public worship is defective in the particular I have named. The Great God is not brought distinctly before the mind. There is something of aimlessness, indefiniteness. The language fails to fix, much less intend, the minds of the congregation upon a listening God. By implication or inference the more intelligent, perhaps, find the language no obscuring veil; but I think no hymn is suitable for public worship, which presents dreamy, unsubstantial, conceptions of the Divine Being. Witness the general forgetfulness of the mass of believers that they ought to join in the public song. They hardly recognize the obligation. The use of such hymns as I have referred to fosters this indifference by obscuring the Object of worship. When the congregation go from the Lord's House, no one, not even a simple minded child, should be in any doubt that the people had addressed the language of their songs of praise to the present and personal God.

I shall feel obliged to the reader if he will now open the book of Psalms. I do not suppose that all of these songs were used in public worship; but they render plain the thoughts I have hinted at. The Personality of Jehovah is felt at once. He is not a dream, a pantheistic idealism, an impersonal existence; but the Being of all beings, the most intense Personality. The language is not obscure or uncertain, but rouses one as with a trumpet to the consciousness that Jehovah is the Object of worship. "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name."

The church needs to keep Father-Son-and-Holy-Ghost clearly, fully, and always before her; and an unbelieving world needs to be impressed with the great truth that He is a present, personal God in the midst of His people. The language used in praise should be such as to intensify the conceptions of God in the minds of all men.

YCLEPT.

*I refer to the Common version. I suppose the most Presbyterians are so accustomed to their metrical translation that they do not direct their attention to worship. But others will fail to appreciate these grand songs to Jehovah unless they peruse them as rendered in easy, natural English.

For the Christian Messenger.

SABBATH BREAKING AT GUYSBOROUGH.

Dear Brother,—

Every reflecting mind must have been grieved for some time past, in witnessing the violation of the Lord's Day here. The stage-coach arrives here on that day, bringing passengers, more or less, some of whom are professors of religion, Lawyers, Merchants, Members of Parliament, &c. The noise and bustle of unloading trunks, with the rattle of the coach, greatly disturbs the peace and sacredness of the day. I think we ought to learn a lesson from France where they are passing through a baptism of suffering, we have reason to believe, on account of her national sins. One of these is the almost total desecration of the Lord's Day. Now if we compare this country, surrounded by so much light and knowledge, with that unhappy country, our condemnation must be much greater than theirs. O may we all be led to see the sin in its true light and repent! "A word to the wise is sufficient."

J. C.

The Christian Messenger.

Halifax, N. S., May 3rd, 1871.

BAPTIZED CHILDREN AND THE CHURCH.

This subject is discussed in the Bibliotheca for April, by a writer who is dissatisfied with the inconsistencies and timidity of his pedobaptist brethren. He maintains that baptized children are members of the church and are to be treated as such. He adopts the statement of Dr. Dwight: "That they are members of the christian church, if lawfully baptized, I fully believe." We accept this, if they are lawfully baptized. That infants may be properly baptized is proved, as the author thinks, by the Abrahamic covenant. The Jewish commonwealth was also a church, and the christian church is a continuation of the same. The principles are the same, but now Baptism takes the place of circumcision. We have often heard this asserted while the ground of the assertion is not given; but this author gives what he calls the proof in Col. ii. 11, 12. "In whom also ye are circumcised with the circumcision, made without hands. Buried with him in baptism." From this the inference is made, "that in being baptized we are virtually circumcised;" therefore baptism means the same as circumcision, therefore the first has been substituted for the second. Here is an opportunity for patient study; but let the reader in trying to pick his way from the text to the doctrine, bear in mind the caution given in the eighth verse of the same chapter, against being led astray by the tradition of men.

Infant church-membership leads inevitably to universal church-membership. The distinction between the church and the world disappears. In order to preserve some line between the godly and the indifferent, something like the unscriptural practice of Confirmation must be introduced, making a church within the church. Whenever this Judaizing view of a christian ordinance has prevailed, except it be in the presence of a vigorous protest against it, it has tended to produce a formal religion and to make the distinction between the church and the world to mean the difference between a christian and a pagan nation. Every man is a christian in virtue of his birth.

But if the two ordinances mean the same thing, it is almost impossible to see how Paul could have been so opposed by the Jewish emissaries. He might have allayed all their opposition by saying to them: My brethren, why do ye so vex me. You profess to accept the Messiah whose Apostle I am. The church so dear to our fathers, I still maintain. I yet preach circumcision in all the fullness of its true meaning. In my authority as an Apostle, I change the form of rite, but the new means the same as the old. Every Gentile baptized is the same as circumcised, and is to be treated as such. The new and lighter ordinance works hereafter just as the old and burdensome did heretofore. Let us be one. Paul was not so fond of controversy as to wish to keep up a needless contest. He knew how to reconcile parties, if there was any basis for reconciliation. But in this matter of forcing circumcision on Gentile believers, he knew of no compromise. He maintained life-long opposition to those

Judaizing emissaries. It never seems to have occurred to him that the two rites were so alike that one could be called the duplicate of the other.

The writer in the Review quotes the words, "Suffer the little children to come unto me," as warrant for administering baptism to them, and exclaims against the hardness of heart that would debar children from this rite after Christ has thus spoken of them. But he does not hesitate to affirm their unfitness to receive grace by the second ordinance of the church until they shall in adult years ratify the vows made for them in the unconsciousness of infancy. If the writer's heart can allow him to defend this restriction, he can comprehend how a Baptist can have as great love for infants as he has, and yet hold that they are unfit to receive the first ordinance of the church.

The author, also, seeks to support his theory by appealing to sentiments of pity and affection. A large part of the race die in infancy. Can we suppose, he asks, that God has made no provision for them in the plan of salvation? Does it not seem reasonable that the ordinances of the church should have some relation to them? But his theory gives very little relief. If infants are saved as infants, then baptism has nothing to do with it. If they are saved as baptized infants, then only the baptized are saved. We incline to the opinion that most advocates of the baptism of infants, who at the same time reject the doctrine of baptismal regeneration, have a lurking faith that the baptism some how ensures the salvation of the child if it dies in infancy, but the salvation might be doubtful were it not for the baptism. The tendency of the practice is to develop a belief in its regenerating power. And if every thing like baptismal regeneration is firmly rejected, it is difficult to maintain the practice on any consistent and satisfactory theory. It may be that our people have failed to comprehend the fulness of meaning in the admonition to christians to bring up their children in the nurture and admonition of the Lord; but we cannot believe that that nurture is made vitally dependent on a rite which scarcely any two Protestant theologians explain in the same way. We agree with the writer to whom we have referred, when he says: "Congregationalists [and we may add, all Protestant pedobaptists] must take up this subject anew; both clergy and laity must think it through from end to end, and come to some conclusion less crude, more positive, definite and consistent; we must go either backward or forward if we would ever hope to set our feet on solid ground." Certainly some consistent and satisfactory theory should be developed, or the practice of baptizing infants should be abandoned. A.

"CHRISTIAN BAPTISM: ITS SUBJECTS."

Who are the proper subjects of Baptism? is the great question in relation to the initiatory ordinance of the christian church. The other question, What constitutes baptism? is determined on philological grounds, and confirmed by a very simple process, by those who take the Scriptures in their plain and unsophisticated sense. Much effort has been expended by Pedobaptists in striving to shew that Baptism may be administered to unconscious infants. The right to do this is reached by one bound by the Roman Catholic Church inasmuch as the claims of Tradition are set up by them and put on a par with Revelation. It is supposed by that church that they possess authority to change the laws and customs from what is contained in the Holy Scriptures, and that its members are allowed to square their belief with the Church rather than with the Bible.

Protestants make no such pretensions, and in the endeavour to make the Popish practice of Infant Baptism accordant with Bible teaching have sought to justify it from many and various considerations, frequently at variance one with another. One party has taken it as the equivalent of circumcision, and regarded the children of believers as already in the church, as soon as they are born, another has looked upon the rite as conferring the grace of regeneration, and that those who die before receiving the baptismal formula are inevitably lost. Another held it as simply a dedication, and a partial admission to church privileges. Some think sponsors are essential to

*Christian Baptism: its subjects. By H. Frisban, published by E. Stock, 63, Paternoster Row, London. D-m-y 8vo., 650 pages, Price Nine Shillings Sterling.

its due observance, whilst others pronounce all such appendages as unwarranted and unmitigated shams.

These several theories and others have been held by Pedobaptists, and advocated by parties, opposed to each other in almost every other particular, except that they agreed to sprinkle their infants, and to regard that as the Baptism required in the great Gospel Commission. Each, in turn, has, in defence of their peculiar views with regard to the practice, denied the validity of the ground taken by the others; and so they have, in a great measure prevented the necessity of Baptists contending with them for what they held as true Christian Baptism. The firm Scriptural foundation on which Baptists stand,—that believers in the Lord Jesus Christ are the only proper subjects of baptism—has been making steady advances wherever the Word of God is free, and probably was never so well understood and fully appreciated as at the present day.

Baptists have generally contented themselves with referring to the Bible precepts and examples; and shewing from them that no others but believers are eligible for the rite, which rite was evidently intended as a line of demarcation, to separate the church from the world. This has doubtless been the reason why more exhaustive works have not hitherto been written on the Baptist side of this subject. Smaller summaries have appeared from time to time from the pens of men, more or less able, holding Baptist sentiments.

We have before us a more elaborate work on this feature of the Baptismal controversy. The size of the book (650 pages) shews that the views it presents are becoming sufficiently prevalent to offer inducements to a publisher. The author deserves the thanks of all friends of evangelical religion for his endeavour to rescue this sacred and emblematical rite from the many errors that have been so long associated with it. It is a masterly work, written in an excellent spirit; and is a further indication that there is "a glorious future for the Baptists."

ARCHBISHOP CONNOLLY AND HALIFAX SCHOOL-HOUSES.

We noticed a week or two since the action of the Halifax School Commissioners in reference to the erection of a new School-house in the northern part of the city—that the Roman Catholic Archbishop had offered to build a School-house, provided the Commissioners would guarantee the interest of the cost for a series of 21 years—thereby perpetuating and extending the system of Separate Schools for Roman Catholics—which is denied to other denominations—and that at an expense beyond what it might be done for by the Commissioners themselves.

It appears that this fact becoming known to other parties it was determined to attempt to place a check against its being perpetrated by the Board. For the purpose of shewing what it would lead to, the Sessions of St. Matthews Church, (Church of Scotland) through the Rev. G. M. Grant, offered also to build a School-house on similar terms as the Archbishop.—Dean Bullock also, with the same object in view, on behalf of the members of the Church of England, presented a similar offer. We find all these offers published in the Church Chronicle of Thursday last. We make no complaint against Archbishop Connolly for what he has done in this matter.—It is only what might be expected of the advocates of Separate Schools, but it is for the Commissioners to act according to law, and see that they do not kindle in the minds of their fellow-citizens a more intense feeling of distrust and dissatisfaction than now exists, and such as would be detrimental to the educational progress of the city. Notwithstanding that the proposed checks were placed before the Commissioners, and the consequences of what they were considering were so evident, we learn that the Archbishop's offer was accepted by a vote of 8 to 4; and the others made by Rev. Geo. Grant and Dean Bullock were laid over for future consideration. If these offers were made simply as a check to Roman Catholic encroachment we think the doing so was a serious mistake, as they gave a sort of sanction to Archbishop Connolly's proposal and left the Commissioners only to choose between the several offers. More than that was needed to present an effectual barrier to the proposed bargain.

It appears that this action of the Commissioners requires the assent of

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