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Poetry.

IT NEVER PAYS.

It never pays to fret and growl
When fortune seems our foe;
The better bred will push ahead
And strike the braver blow.
For luck is work,
And those who shirk
Should not lament their doom,
But yield the pay
And clear the way,
That better men have room.

It never pays to foster pride
And squander time in show;
For friends thus won are sure to run
In times of want or woe.
The noblest worth
Of all the earth
Are gems of heart and brain,
A conscience clear,
A household dear,
And hands without a stain.

It never pays to hate a foe,
Or cater to a friend;
To fawn and whine, much less repine,
To borrow or to lend.
The faults of men
Are fewer when
Each rows his own canoe;
For feuds and debts
And pampered pets
Unbounded mischief brew.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheaply bought with pain.
A humble lot,
A cosy cot,
Have tempted even kings,
For station high,
That wealth will buy,
Not oft contentment brings.

It never pays a blunt refrain
Well worthy of a song;
For age and youth must learn the truth,
That nothing pays that's wrong.
The good and pure
Alone are sure
To bring prolonged success,
While what is right
In heaven's sight
Is always sure to bless.

"THE LORD WILL PROVIDE."

In some way or other "the Lord will provide;"
It may not be my way,
It may not be thy way;
And yet in his own way,
"The Lord will provide."

At some time or other "the Lord will provide;"
It may not be my time,
It may not be thy time;
And yet in his own time
"The Lord will provide."

Despond, then, no longer—"the Lord will provide;"
And this be the token,
No word he hath spoken
Was ever yet broken—
"The Lord will provide."

March on, then, right boldly—the sea shall divide;
Thy pathway made glorious,
With shoutings victorious,
We'll join in the chorus,
"The Lord will provide?"

Religious.

CHILDREN OF THE CHURCH.

The following article we copy from the *Baptist Teacher*—

"One of the most valued of our exchanges is *The Sunday School Times*. Our excellent friend, John Wana-maker, the proprietor, is one of the most wide-awake men in this wide-awake age, and its editor, J. Newton Baker, is one of the most courteous of Christian gentlemen.

The *Times* is what a paper might be expected to be, conducted under such auspices. Occasionally, however, we stumble upon something in its columns, which gives us unmistakably to understand that its tendencies and teachings are decidedly Pedobaptist,—its starting point the Abrahamic Covenant; and seal of the covenant, infant baptism.

We do not complain of the utterance of denominational convictions, with the utmost frankness and fearlessness. On the contrary, we insist that fidelity to conscience and to Christ alike demand it, and it is well nigh impossible for an honest man to write a neutral book, or publish a neutral paper. The author—the editor—if there be anything in him at all, will have his deep-seated convictions; and however studiously he may strive, in the interests of catholicity, to suppress or conceal them, they will either palpably crop out, or insidiously, although unconsciously, give color to his written thought.

Our friends of the *Sunday School Times*, and, we might add, of "The Sunday School Union," too, are notable illustrations. They honestly mean to be neutral, but they cannot, for their lives. We do not blame them. They believe, and therefore do they speak. "We also believe, and therefore speak."

This train of remark has been suggested by an article in the *Times*, of which Bishop Wiley is the author, in which he raises the question: "How are Children related to the Church?" and then proceeds very definitely, if not very satisfactorily, to answer it.

He says: "In the organization of the Church of God, in the days of Abraham," (the usual starting-point), "the covenant emphatically embraced within it the children of the patriarch, "and made provision for the induction of his offspring into the church, at the early age of eight days."

(We would like to ask the excellent Bishop, in a parenthesis, by what authority he sets aside the letter of the law, and fails to insist upon baptismal circumcision, on the very day prescribed?)

But he proceeds: "This important feature in the constitution of the church was not changed or annulled by the Saviour, either by a direct prohibition, or by any act or rules from which his disapprobation might be inferred. On the contrary, Jesus and his apostles, by teaching and example, gave most unequivocal sanction and approbation to this ancient institution, and perpetuated it in the Christian Church."

God then claims the children for his own. "They are mine, saith the Lord;" "We should like to know where He saith it. It is said of certain persons who "feared the Lord and spake often one to another,"—"They shall be mine,"—but these are clearly not newborn babes.— He continues: "He has formed and organized his church—with reference to this proprietorship,"—[which makes it more important that we should be able to locate the proof-text which certifies the proprietorship.] "He has opened the door of his temple and invited them to enter, and has provided in his sanctuary a place [ont?] for the consecration—[Italics ours]—and reception of the babes of the family,—a place for the lambs of the flock."

"They are God's children, as well as ours, and the church and the family, must care for them, not only for our purposes and pleasure, but for God. They are not mere perishable creatures, that bloom and wither in an hour, but immortal and religious beings, heirs of the covenants and promises, participators in the hopes and provisions of the Gospel."

Again, "The child is no longer merely our feeble and helpless offspring, claiming our love and protection; but it is also a moral and immortal being, rapidly springing up into a great moral and responsible life, and claiming at our hand the most careful culture and discipline. It is a lamb of the flock of Christ, of which we are constituted the keeper, and for which we are held accountable by the Chief Shepherd of the fold."

This is the Bishop's view. This is the Pedobaptist view, fairly, squarely, clearly stated,—although we had not expected to find it quite so boldly stated in a paper supposed to be, and claiming to be, undenominational. The Abrahamic covenant, infant commun-

ion, an entailed religion, children of the church by birth-right, children of God and not of wrath, even as others, rapidly springing up into a great moral and responsible life, not needing that we should solemnly and constantly insist, "Ye must be born again;" but being by nature "lambs of the flock," and participators in the hopes and promises of the Gospel" and heirs of the covenants," they only now "claim at our hands the most careful culture and discipline."

We shall not now undertake a refutation of these views, but conscience compels us to say that we regard them as not simply erroneous, but mischievous and pernicious in the highest degree. It is antagonism to this view of the organization of a Gospel Church that constitutes the great, distinctive principle of our Baptist churches. It is not the mere matter of water, it is not the mere matter of communion; but a regenerate church membership for which we contend. Not under the shadow of the Abrahamic covenant do we take our stand. There is now a new covenant. "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." If it were ready to vanish away, eighteen hundred years ago it is surely time now that it had vanished altogether.

On the platform of the Great Commission we, as Baptists, stand. May God help us to stand firmly.

MISPLACED MEN.

BY REV. GEO. A. FELTZ, PENNSYLVANIA.

We often hear of a "misplaced switch," and of a consequent "disaster," upon some railroad. A great deal more might be said about "misplaced men," and the disasters they cause. Indeed, every misplaced switch presupposes a misplaced man; for were not blunderers put where only careful men should be, every switch would be correctly placed.

In all departments of life misplaced men abound. It is, therefore, no wonder that we find them occasionally in our Sunday-schools.

We have seen men in the superintendency who had the lowest conceptions of their work. "To start her, and to stop her," as an engineer put it, is the entire range of duty as seen by these men. They never pretend to reach school until it is about time to "start her." They never come early to inspect things, and see personally that all is in order. They are not overly particular to start on time, and when they start, it is merely for the sake of starting, having no reference whatever to the comfortable helping of the anxious ones who sit in the teachers' chairs before them. Once started, they let the school run on till the closing time arrives; then, with a jerk, they "stop her," and duty with them is done for another week.

Such a superintendent is a misplaced man. He is only one man it is true, and the other workers of his school may be many. It might be said one man cannot seriously damage the work of so many. But did you ever notice how small a thing is a railroad switch! But it is in the place of power, and, by virtue of its position, it flings the train from the track, and precipitates all into ruin, if it be misplaced.

We once knew a funny superintendent. He kept his school in a giggle. And there was a fussy superintendent, who kept his school on nettles. And there was a speech-making superintendent, who bored the school with his labored orations. We did hear of an irreligious superintendent who constantly set an example of bad manners and bad morals. And, indeed, almost every unpleasant characteristic has at some time been in superintendents, and the sight always starts the query: Are they not misplaced? Sometimes we conclude they are.

We knew a misplaced man who was chorister of a school. He could

sing, and he could teach singing. But, oh! at what a cost he did it. They did not pay him much money for his services. Too often that costs most for which no money is paid, and so it was here. No session of the school ever could get started without the rasping, cutting criticisms of the chorister, injecting into every heart a pang of some sort. And at the close he seemed to be in league with Satan to drive out every good thought, and to extinguish every holy emotion enkindled under the teaching of the lesson. So he toiled on, switching off soul after soul from the way of life, a misplaced man displacing, damaging, perhaps destroying others.

We were once associated with a misplaced man whom they called the sexton. When the season for fires came, fires were lighted. They were always kept at a high heat. Not at their highest heat, of course, for then the house would have been warmed in very cold weather. But the heat was just enough to roast you in moderate winter weather; to chill you in seasonable weather, and to freeze you in severe weather. "What is the use of having fires to warm a house, and keeping the windows open?" argued our friend, and, seeing no congruity in the two things, he kept every window closed. We used to sweat, and stew, and steam, and storm about the atmosphere, and then all the windows would suddenly be opened to their utmost capacity, and we were chilled and almost killed with colds, rheumatisms and kindred complaints. So we struggled on, losing many attendants at school, and at other services, losing all patience and comfort day by day, and all because the wrong man was sexton.

Space would fail us even did necessity demand that we pursue this line of illustration any farther. We might tell of misplaced persons who acted as pastors speakers to children, secretaries, librarians, and possibly even as teachers. But let us inquire after a cure for all this.

The first duty, doubtless, is more care in the selection and appointment of all grades of workers.

The second duty is more provision for preparing all grades of workers, to be more highly useful.

What is teaching a girl to cook compared to teaching a sexton to warm and ventilate a room? What is teaching of etiquette and ease in society compared to teaching all workers how to preserve the decorum due in the services of God. Let us try to train men for the duties devolved upon them.

Perhaps the most important duty of all is: be patient. There is much among men that needs adjustment. But there is "a good time coming." May the day speed on, and soon be here, when better results may come, because each man is in his own place, and because he fills it well.

THE BROOM FORGOTTEN.—Some years ago there was a crossing-sweeper in Dublin, with his broom, at the corner, and in all probability his highest thoughts were to keep the crossing clean and look for the pence. One day a lawyer put his hand upon his shoulder and said to him, "My good fellow, do you know you are heir to a fortune of ten thousand pounds a year?" "Do you mean it?" said he. "I do," he said; "I have just received the information; I am sure you are the man." He walked away and forgot his broom. Are you astonished? Why, who would not have forgotten a broom, when suddenly made possessor of ten thousand a year? So, poor sinners, who have been thinking of the pleasures of the world, when they hear that there is heaven to be had, may well forget the deceitful pleasures of sin, and follow after higher and better things.

It is reported that Merle d'Aubigne has left two nearly completed volumes on the Reformation, carrying his record to the death of Luther.

HOW A CHINESE WAS CONVERTED.

One evening, an English missionary in China, walked up a hill with his native assistant, to look out upon the ocean. They had preached all day long, but made no impression; the hearers gave so little attention to their message, that the missionary was very much disheartened. But the assistant said, "To-morrow we will try again. I needed more than one sermon before my heart was moved."

Then he proceeded to say,—"Several years ago, when I was a laborer in the field, two missionaries came here from Ningpo to preach. I went with a crowd of others to hear them. But I heard with my eyes, and not my ears. I stood gaping and gazing an hour or more. I criticised the faces of the strangers, the form of their hats, their umbrellas, their coats, their shoes, their whole appearance. When the assembly was dismissed, I seemed not to have heard a syllable.

Some weeks afterwards they came again, and I went this time, eyes and ears too. I could hardly believe my own ears when I found that the strangers spoke our native Chinese. But the only impression made upon me by the sermon was, that the foreigners spoke Chinese. Not a word of their doctrine remained in my memory.

But, thanks to God, they came a third time. I saw and heard. The Holy Spirit opened my heart, and I received the truth. We will not, then, be discouraged. We will go forward step by step. With God's blessing, our labor will not be in vain."

This history shows how long men may be called to labor in mission work before their preaching reaches the heart. The same is true in all Christian labor, at home as well as abroad, in the pulpit, the Sabbath School, the family, and in personal effort. But God's time comes at last, and God's truth shows that it is clothed with power.

DENOMINATIONAL UNION.—If the Baptist churches were disbanded, the Protestant denominations would unite nor live in harmony. Ecclesiastical history proves that when Baptists were under the ban, there was no fellowship among Episcopalians and Presbyterians. There has never been on the part of these and other denominations, any recognition of one another's ministry, membership, and sacraments. The privilege of sitting down at the Lord's table has not brought those who affiliate for the occasion into anything resembling perfect Christian unity. Not unfrequently is there to be found in the bosom of Protestant denominations as wide a diversity of opinion as between them and the Baptists. The Methodists at the North seem unable to agree on the doctrine of eternal punishment. The status of a baptized child is a bone of contention among the Presbyterians.—*Religious Herald.*

THE SECRET OUT.—The Rev. John Clark was asked one day by a friend how he kept himself from being involved in quarrels. He answered, "By letting the angry person always have the quarrel to himself." This saying had great influence on some of the inhabitants of the town where he resided; for when a quarrel was likely to ensue, they said, "Come, let us remember Mr. Clark, and leave the angry man to quarrel by himself." If this maxim were followed, it would be a vast saving of expense, of comfort, and of honor to thousands of the human race.

A CHRISTIAN PHILOSOPHER IN EBONY.—A sceptic who was trying to confuse a Christian colored man by the contradictory passages in the Bible, asked him how it could be true that we were in the Spirit, and the Spirit in us. "Oh?" replied he, "dar's no puzzle 'bout dat. It's like dat poker; I put it in de fire till it gets red-hot—now de poker's in de fire, and de fire's in de poker."