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Poetry.

Peaceable Fruit.

"Nevertheless, afterward, it yieldeth the peaceable fruit of righteousness."
What shall thine "afterward" be, O Lord,
For the man that I cannot stay?
Wilt thou turn it to some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?
What shall thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love?
Shall this be my lasting gain?
What shall thine "afterward" be, O Lord,
How long must thy child endure?
Thou knowest 'tis well that I know it not!
Thine "afterward" cometh, I cannot tell
what,
But I know that thy word is sure.
What shall thine "afterward" be, O Lord?
I wonder, and wait to see,
(While to thy chastening hand I bow)
What "peaceable fruit" may be ripening
now,
Ripening fast for me?
Sunday Mag.

Religious.

Our Denomination.

I. PRINCIPLES.

(Continued.)

Adherence to Scripture, as has been explained is the Baptists' first principle. We have now to consider the nature and character of membership in the Christian church. Among a large portion of those who are called Christians membership goes by birth. The child of an Episcopalian is taught to say of his baptism,—"Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The Presbyterians teach that their children, as such, belong to the church. This question can only be settled by an examination of the divine records. The commission given by Christ to his apostles was, "Go ye therefore, and teach all nations, baptizing them in (or rather "into") the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Mat. xxviii. 19, 20). In Mark it reads thus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 15). Luke gives it in the narrative form:—"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 46, 47).

On the day of Pentecost "they that gladly received his (Peter's) word were baptized, and the same day there were added unto them about three thousand souls" (Acts ii. 41). Shortly afterwards "the number of the men was about five thousand" (Acts iv. 4). Similar results were witnessed at Samaria, "when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts viii. 12). Individual instances exhibit the operation of the same principles. The Ethiopian eunuch was baptized at his own request (Acts viii. 39). The Phillippian jailor "rejoiced, believing in God with all his house," and "was baptized, he and all his, straightway" [Acts xvi. 33, 34]. "Many of the Corinthians hearing, believed and were baptized" [Acts xviii. 8]. Whether there were any infants in the families as spoken of in the narrative, we cannot tell; but inasmuch as it is clearly stated that in making

their public profession they acted voluntarily, the case must be taken as settled. The acts just recorded were the acts of intelligent persons who, having received the gospel, associated themselves together for the holy purposes of the Christian church. They understood, believed, and submitted themselves voluntarily to the authority of the Lord Jesus, engaging to do his will and obey all his laws. This is expressed in the terms of the commission. Converts were to be baptized "into the name of the Father" &c. "Into the name" means "into fellowship with," or "subjection to," which the converts were understood to possess and promise; and none could be admitted into Christian churches who did not so profess and promise. To believe in Christ was to receive him and submit to him. Christian churches in the first age were societies of such believers, and those who joined them did so of their own accord. How different would the state of Christendom be now, if that order had been observed from the beginning? Then, those who were received into the churches had first received Christ. No others were admissible, according to the divine law. Had that practice been maintained, "everywhere, always, and by all," Christianity would have been a brightness in the world, and all men would have admired. But alas! "how is the gold become dim! How is the most fine gold changed!" One of the most powerful hindrances to the progress of the gospel in heathen countries is the ungodliness of professing Christians—that is, of those who are held to be members of the churches with which they are outwardly connected, and into which they were born, as is believed. Ecclesiastical histories are largely made up of records of crime perpetrated by men who were called and considered Christians. Milman's "History of Latin Christianity," for instance, has very little of Christianity in it. The title is a misnomer. And so of many works of that kind.

Some passages in the apostolic epistles may be adduced, still further to illustrate and confirm the statements which have now been made. Romans vi. 3-6. "Know you not that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Galatians iii. 27. "As many of you as have been baptized into Christ have put on Christ." 1 Peter iii. 21, "Baptism doth also now save us [not the putting away of the filth of the flesh, but the answer of a good conscience toward God.] by the resurrection of Jesus Christ."

Surely it is impossible to read those verses without being convinced that in joining a Christian church, in the apostolic age, every one acted voluntarily, professing to be Christ's servant and taking the solemn vows of such profession. Infants, and persons incapable of personal belief and choice, were necessarily excluded. Christianity is a "reasonable service," its very nature, as a voluntary and missionary institution, precluding the possibility of any other arrangement. And herein lies the difference between the old and the new dispensations; the former was propagated by ordinary descent—the latter by the new birth.

The special reference to the Saviour's death, burial, and resurrection, in the act of baptism [Rom. vi. 1, 4; Col. ii. 12], is very significant. It is said of God's people that they are "predestinated to be conformed to the image of his Son" [Rom. viii. 29]. That conformity is manifested. As the Lord Jesus was "justified in the Spirit" [1 Tim. iii. 16], his perfect obedience to

the whole law of God being his justification in the court of heaven, and his defence against the accusations of his enemies, so all who believe in him are justified, not by anything they have themselves done, but in and through faith in the Lord, whereby they partake of his righteousness, and are "complete in him" [Col. ii. 11]. As the Lord Jesus "magnified the law, by his conformity to all its requirements, so faith "purifieth the heart"; the love of sin is destroyed; likeness to Jesus attained: and every believer feels that he "ought himself also so to walk, even as He walked" [1 John ii. 6]. And as Jesus, in his glorified human nature, sits on the throne of dominion, being exalted "far above all principality and power," so his people shall share in the glory, and "sit with him in his throne" [Rev. iii. 21]. To be a Christian is to be in Christ, like Christ; and the life of a Christian is so ordered as that the likeness shall be secured. The Lord condescends in passing through this pilgrimage-state, to experience the temptations and trials that are incident to the state, being in all points "tempted like as we are, yet without sin" [Heb. iv. 15], so we are to be conformed, with that exception, to his image. That conformity is particularly symbolised in baptism. Descending into the water, the candidate declares his determination to be dead with Christ to the world and its sins. He is then buried, in the immersion—raised up again, and goes forth, a consecrated one, to "walk in newness of life" before men. As Dr. Watts expresses it—

"Do we not know that solemn word,
That we are buried with the Lord—
Baptized into his death, and then
Put off the body of our sin?
Our souls receive divine breath,
Raised from corruption, guilt and death;
So from the grave did Christ arise,
And live to God above the skies."

The baptized one has given "the answer of a good conscience toward God," and is a member of the regenerated family. Such is the course taken by Baptist churches. By whatever means the examination of candidates is conducted [and each church acts for itself—there is no uniform method], the object of the examination is to ascertain that the applicant has received Christ, and is "renewed in the spirit of his mind"; so that being capable of fellowship with the Lord, and of spiritual union with his people, he is a living witness that "the kingdom of God is righteousness, and peace and joy in the Holy Ghost"—"not in word, but in power" [Rom. xiv. 17; 1 Cor. iv. 20]. This is what is technically called among us "regenerated church-membership." It is an essential principle—not to be neglected, or slurred over. A Baptist is a man who professes and declares that he has received the Lord Jesus Christ, as his "wisdom and righteousness and sanctification and redemption" [1 Cor. i. 31]; and that, having been born again by the power of the Holy Spirit, he is resolved to live, not "unto himself," but "unto the Lord" [Rom. xiv. 7, 8]. This being, as stated, an essential principle, it is obvious that great care should be exercised, so as to avoid mistakes, and prevent the introduction of improper persons into the fellowship of our churches. Inquirers should be well instructed, and the evidences of conversion closely scanned. There will be occasional disappointments, no doubt. Even apostolic men were sometimes deceived, of which the case of Simon Magus is a melancholy illustration; but a church that is conscientiously determined to carry into honest and full execution the law of the Lord in this particular, and acts in good faith, will rarely lament a failure. It will be a happy, holy family, "speaking the truth in love."

J. M. C.

ANECDOTE OF THE BROOKLYN MEETINGS.—Among the most conspicuous persons at the Rink was a man of over fifty years, by profession a reporter, apparently of the sensational sort. Entering into conversation with him the second evening, we found him

partly intoxicated, ribald, sneering, and professing infidel principles. Inquiring further concerning him, we found that he had been several times in the city gaol, for misdemeanours committed while under the influence of liquor although originally a man of culture and polish.

Time passed, and at one Friday evening meeting the same man, conspicuous by his commanding figure, sat in the back seat at the Simpson Church. The writer accosted him once more, and this was his answer:—

"I am waiting to thank Mr. Moody, who, under God, has been the greatest blessing of life to me. I have given up my engagement, the temptations of which are such as no Christian can face. And I am a Christian, a new creature—not reformed; you can't reform a drunkard; I tried that a hundred times—but regenerated, born again by the grace and power of God. I have reported sermons many a time, simply to ridicule them; but never had the least idea what true religion meant till I heard Mr. Moody's address, on 'Love and sympathy' ten days ago, and I would not have believed there could be so much sweetness in a lifetime as had been condensed in those ten days. My children know the change, my wife knows it; I have set up the family altar, and the appetite for liquor has been so utterly taken away that I only loathe what I used to love."

FOREIGN MISSIONS.

Work among the Santhals.

(From the Calcutta "Christian Spectator.")

The following interesting account is from the pen of the Rev. Thomas Evans, of Monghyr.

Mr. A. Haegert is a German by birth, and he came out to India some years ago as a young adventurer in search of worldly gain; and, although he did not succeed in accumulating a fortune, yet he was not without success during his secular career. His sterling integrity, pleasing manners, and business-like habits always won for him the esteem of his employers, so that he had raised himself into a position of trust under Government before he thought it his duty to give up all for the Gospel, and devote his life to missionary labour among the heathen.

His heart was greatly drawn towards the Santhals, and he became increasingly anxious to resign his situation and devote his life to mission labour among that people. While I fully appreciated his motive and deeply sympathized with his desires, I at the same time did not encourage him in his proposal to become a missionary; for I was under the impression that the somewhat singular hesitancy of speech under which he laboured would prove an effectual hindrance to his ever being able distinctly to pronounce the difficult dialect of the Santhals. I did not at first wish to tell him plainly that he could never preach to the people so as to be properly understood by them, so I hinted that the language was very difficult, and perhaps he might not be able to master it. He, however, thought that if God was sending him to the Santhals He could enable him to speak to them of Christ. I now put before him his temporal prospects under Government, and the great disparity there would be between his present income and the small subsistence allowance he would get as a missionary to the Santhals; to which he said, "Money is no object with me; money is not worth living for; but to serve Christ and save souls is an object worthy of life. As for my support, food is all I need, and I have money enough myself to supply me for some years in food; and when my supply is gone, no doubt God will provide," &c.

I now told him plainly what my fears were regarding his difficulty of distinct articulation; and I said that my belief was that he could never so conquer this organic defect as to be able to preach intelligibly to the San-

thals. I saw that this argument told upon him. He seemed sad and thoughtful, and said but little to me at the time; and I found afterwards that his heart was too full to speak to man, but he went home, and rolled his burden upon the Lord.

Some weeks after this I had occasion to ask him to conduct a cottage prayer meeting for me, while I had an engagement to preach elsewhere. On the following morning he called upon me, and appeared unusually happy. After some inquiry about the prayer-meeting, he said smilingly, "We had a very good meeting; at least it was very good for me. You know that you have told me that my imperfect speech was a hindrance to my becoming a preacher to the Santhals. This has been a heavy burden on my heart; and I have many times of late prayed God to remove it, but without success. Last night, however, the brethren joined with me in special request to God in this matter, and I feel that my tongue is set free, and that I am now able to speak more clearly than I used to. Don't you think so too?"

After his calling my attention to his manner of speech, I certainly thought there was a decided improvement in his articulation, and I could see no other way of accounting for it than that which he told me—the result of united, believing prayer; and as what appeared to me to have been an effectual hindrance in his way to mission labour had now been removed in answer to prayer, could no longer discourage my young friend in his ardent desire to become a preacher to the heathen. The brethren at "Ebenezer" gladly accepted of his offer of service; and after due arrangements were made, he proceeded to his new work with a joyful heart, and was able, in the course of a few months, to begin to speak of the love of Christ to the Santhals in their own strange and difficult dialect.

After two years' work in connection with the brethren at Ebenezer, it was agreed that Mr. Haegert should leave that part of the country, and labour among the Santhals elsewhere on his own foundation, being no longer connected with the "Indian Home Mission." As he was anxious to secure a new field of independent labour, having now a pretty fair knowledge of the language, and a little money of his own, to make a start on fresh ground, he went in search of a suitable locality in which to settle down to work, and he found that the neighbourhood of Dhoodiana, where Mr. Cornelius had laboured for a while under the Indian Home Mission, was a most favourable place for mission work to the Santhals, it being far removed from all other missions, and being also the centre of a district full of Santhali villages. As our young friend had no place to live in, he occupied for a time the little mud hut that had been forsaken by Mr. Cornelius when he left the place for Jamtara; but as soon as practicable, he secured a plot of ground in a still more suitable situation outside the village of Keirabone; and there he built at his own expense a little house for himself, with a room in which to hold Divine service, and also wherein to collect the young for instruction. For some time he had to struggle hard against the prejudice and suspicion of the people; but, being able to effect a few remarkable cures among the sick they began to regard the stranger who had thus, as they thought, mysteriously settled down amongst them as a friend, so that they soon gave him a welcome to their villages and houses, and often resorted to him for medical aid and help in trouble. Those who came from a distance and were sick, he took into his little house until they improved, and gave them not only medicine, but food as well; and, above all, directed them to Him who can heal the soul from the malady of sin.

For a while they could only wonder who this white man was, and why he should be so kind to the poor and distressed; but, when they found out that he was but the humble disciple of