

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

{ NEW SERIES.  
Vol. XXIII., No. 36. }

Halifax, Nova Scotia, Wednesday, September 4, 1878.

{ WHOLE SERIES.  
Vol. XLII., No. 36. }

## Poetry.

For the Christian Messenger.

### Satan, Saint and Saviour, or Satan's attack on a believer.

"Rejoice not against me O mine enemy, when I fall, I shall arise."

SATAN.

"Ah Pilgrim thy case is a sad one, In thy heart a false hope I have found; Thou art bearing no fruit to God's glory, A cumber art thou of the ground; Thou art guilty of sin more and more every day, And yet guilty soul thou darest to pray!"

SAINT.

"O get thee behind me vile tempter, Linger not with such words at my side; Although I'm a poor guilty sinner, For the sinful the Saviour has died; In His mercy and love I trust I've a share, And my soul I have given up into His care.

I fear not to pray to that Saviour; Base tempter!—hast thou never heard Of that promise so sweet and consoling Which is found in His own Holy Word, Where He tells weary souls with burdens oppressed, To come unto Him, and they all shall find rest?"

SATAN.

"Thy words sound courageous, O Pilgrim, But thy faith will not always endure; It will fail thee when most thou dost need it, Although now it seems firm and sure, Bold Pilgrim! I'll follow thy steps every day, Until thou dost heed every word that I say."

SAINT.

"Vile tempter, I never can perish, For nothing can pluck from His hands The souls given into His keeping— In His word this precious truth stands, O get thee behind me, seek not to affright; For Christ is my Refuge, my Guide and my Light."

SATAN.

"Thou dost not belong to Him, Pilgrim, Thou sinnest so much every day! Which shews that thy heart is still carnal, And loves not His will to obey, Thou hast cause for alarm, I've a claim upon thee, Thy hope is all vain,—thou belongest to me."

SAINT.

"O leave me bold tempter for ever, Dear Saviour, Thy face let me see! I cling to Thy side for protection, O make my vile enemy flee, The eye of my faith is now lifted above, My refuge art Thou and I trust in Thy love."

SAVIOR.

"I hear thee my child, and I'll help thee, To My heart thou wilt ever be dear; Come rest in My arms—in thy weakness; The tempter can never harm thee here, Fear not, I'll be with thee even unto the end, And thy soul on my word may safely depend."

SAINT.

"Dear Saviour I come at Thy bidding, Thy voice makes the tempter depart; While leaning on Thee I am happy, For Thou art the joy of my heart; A song of thanksgiving to Thee will I sing, My precious Deliverer, my Shepherd and King."

I thank Thee dear Lord for Thy goodness, In answering my heart's earnest call; I will praise and adore Thee for ever, My Protector, my Guide, and my All, From this victory o'er Satan more clearly I see How secure are the souls who are trusting in Thee."

HARRIET COLE.

Milton, Queens Co.

"The heroic example of other days is in great part the source of the courage of each generation; and men walk up composedly to the most perilous enterprises, beckoned onward by the shades of the brave that were."

HELPS.

Love asks faith, and faith asks firmness.

## Religious.

### Glimpses of Life in India.

Brahminism teaches that human life is but one of many stages in the long journey, from Brahma, back again to absorption in him. The soul must pass through eighty-eight transmigrations before it rises to human consciousness, and then if sin be committed, especially if caste be violated, the person may be doomed to go through the tedious programme again. A human being may become an animal, a vegetable, or a mineral. To complete all the transmigrations which Brahminism demands of its followers, before they can be blessed with annihilation, requires 4,320,000 years! And yet there are more than 100,000,000 people who are the slaves of this merciless belief!

One of the saddest thoughts connected with the Hindoo's belief in transmigration of the soul, is the hopelessness of mothers in regard to little ones who are taken from them by death. Could Christian mothers in America see those wretched women in India, peering anxiously into the face of a goat, a snake, or a toad, to find some trace there of the child they have lost, they would appreciate the value of the Christian religion, as they never yet have done. "Is there a religion which allows mothers to hope to see their little dead babes again?" With what pathos has this question come to the ears of the Christian missionary! With what joy has the poor mother been told of a home above, where mothers find their angel babes clad in white robes, and they dwell together in the home prepared by Christ the Saviour. "If your people really believe this, why have they not some one to tell us about it? Why do they not teach us this precious faith which is meant for women as well as for men?"

Six millions of high caste women in India, who have all their lives been taught that they have no souls, are now accessible to Christian teachers. They are shut up in Zenanas, never being allowed to go out of their houses, except in closely covered conveyances. They are taught that their whole duty is implicitly to obey their husbands, receive their numerous beatings without murmuring, and to look forward to a time when they shall die and come back into existence as *Men*, having souls. Many of these women, as well as their husbands, have watched closely and critically the native Christians of India, and have come to the conclusion that Hindoo women really have souls, and are capable of education and moral elevation. And they send their earnest appeal to the Christian women of America. "Send us teachers, who may come into our homes and teach us the Christian religion." In view of these soul-destroying errors, shall we longer indulge the vain delusion that our Christian duty is limited to our own country? shall we not listen to the groans of these burdened souls and quickly give them the life and liberty conferred only through the religion of Christ? shall we with a free salvation sit quietly down to enjoy it? Nay, let us rather show our appreciation of what Christ has done for us, by offering ourselves willing sacrifices, that the knowledge of Him may be spread over all the earth. True piety is love drawn from Christ, the fountain head going out in humane and self-sacrificing efforts for the salvation of our whole race. We have no right to sit idle one moment, as long as there are those who know nothing of the Christian's God. "If God so loved us, we ought also to love one another." Christian sisters, this work among the women is for us; we must send teachers to them; we must give freely of our means to carry on this work. We cannot call ourselves Christian women, while we sit as idle lookers on and allow these millions of our sisters in India to grope in the darkness and wretchedness of heathenism. "Freely ye have received, freely give."

Mrs. SCOTT, Assam.

### Is Baptism a Saving Ordinance?

BY J. M. PENNINGTON, D. D.

The ritualistic tendencies of the present age are too manifest to be denied. The doctrine of "sacramental efficacy" is fully espoused by many, while others seem to look upon it with some favor. This is one of the unfavorable "signs of the times."

Baptists, if I mistake not, have as a people ever been decided in their opposition to ritualism. They have ever insisted that men must come to the church through Christ, and not to Christ through the church. This, by the way, how widely they differ from the *Petobaptists*. The latter, as their names imply, believe that children are subjects of baptism, and have a church-consecration before they can come to Christ by faith. If anything is supremely characteristic of Baptists, it is their belief that repentance and faith must precede baptism. They say that in no case is baptism to be administered in the absence of repentance and faith. They say more than this, namely, that a person must be in a *saved state* before they can be a Scriptural observance of either of the two ordinances of the gospel. This involves a negative answer to the question under consideration. They deny that baptism is a saving ordinance, asserting that believers are to be baptized, not that they may thereby be saved, but because they are already in a saved state. The following words may be appropriately quoted from Robert Hall:

"Baptism it has been often said, is not a saving ordinance. It is not; and we of all people, can best appeal this objection, for we believe that this rite belongs to such only as are saved, only to true believers of whom we read that the Lord added to the church daily such as are saved." *Wors.* Vol. iv. page 246."

I think this extract is expressive of the view of the Baptist denomination on the matter referred to. But it may be asked, Does the view accord with the teachings of the Scriptures? To the Scriptures we go, cheerfully conceding that we should believe nothing at variance with the Word of God. That faith in Christ is the spiritual pivot on which personal salvation turns, is the doctrine of almost numberless passages. I quote a few: "But as many as received him, to them gave I power to become the sons of God, even to them that believe on His name." John i. 12. "He that believeth on Him not condemned: but he that believeth not is condemned already." John i. 18. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall have remission of sins." Acts x. 43. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." A. 13. 89. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts ix. 81. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. v. 1. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. iii. 22. These are a specimen of passages which teach that when faith embraces Christ, there is a transition to a state of condemnation to a state of justification before God. If there justification there is remission of sins. The faith to which I refer must precede baptism; and as the faith produces the believer into a saved state, baptism does not. He must be saved before he can be qualified for baptism.

Let no one suppose that I disparage baptism, for I do not. What should never precede it, should not follow it, for it is a *professional faith*. There is "one Lord, one faith, one baptism." The one faith is the one Lord, and the one baptism is the profession of the one faith, the one Lord. The question is not to the necessity of faith or the piety of

baptism, for both are conceded; but the questions are, Does faith secure the believer's salvation? or, Is he unsaved till he is baptized? The former question is to be answered in the affirmative, and the latter in the negative. The great doctrine of justification by faith requires these answers. Should the believer die the hour, the moment, after his faith lays hold on Christ, his spirit would go where Jesus is, as certainly as did the spirit of the penitent robber, to whom were opened the gates of Paradise. But suppose the believer lives and is not baptized, what then? Must not the doctrine of justification by faith be given up? By no means. Unfortunately, many influences conspire to keep thousands of believers from obeying the baptismal command. To the Lord they are responsible, and we must leave them in his hands. But where persons claim to be believers in Christ, and understand the import and obligation of baptism, but remain unbaptized, (unless circumstances render it impossible) the genuineness of their faith may be questioned. Living faith shows itself in prompt obedience to the Lord's commands, and baptism is the believer's first public act enjoined by his Lord. It is far better to question the sincerity of faith in such cases, than to give up the doctrine of justification by faith.

Some one may ask, What is to be done with those Scriptures which speak of baptism "for the remission of sins," "washing away sins," in the baptismal waters, &c., &c. I answer they must be interpreted consistently with the far more numerous passages which teach justification by faith. If, for example, sins are remitted when we are baptized, it is plain that they are not, in both cases, remitted in the same way. There must be two kinds of remission. There is a *real* remission when faith receives Christ; there is a *symbolic* or *formal*, a *declarative* remission in baptism. So of the washing away of sin. We read in Rev. i. 5, "Unto him that loved us, and washed us from our sins in his own blood." Manifestly our sins are *really* washed away in the blood of Jesus; and if so, they are *figuratively* washed away in baptism. When baptism is said to "save us," as in 1 Peter iii. 21, it only saves us in symbol—that is, by representing "the resurrection of Jesus Christ," the crowning proof of His Messiahship and of the value of His atoning sacrifice through whom alone is actual salvation. We are saved *really* by the resurrection of Christ, and saved *in figure* by baptism, which emblematically sets forth His resurrection. Wherefore baptism, in the ordinary sense of the words is *not* a saving ordinance.

### Underneath.

BY REV. C. H. SPURGEON.

Deut. xxxiii. 27—"Underneath are the everlasting arms."

When are the everlasting arms underneath us? The only answer is, *now and forevermore.*

Now at this moment, beloved, the everlasting arms are underneath us. The life of a Christian is described as walking by faith, and to my mind walking by faith is the most extraordinary miracle ever beheld beneath the sun. Walking on the waves, as Peter did, is a type of the life of every Christian. I have sometimes likened it to ascending an invisible staircase far up into the clouds. You cannot see a step before you, but you wind up towards the light when you look downward all is dark, and before you, but you wind up towards the light. When you look downward all is dark and before you, lies nothing visible but cloud, while beneath you yawns a fathomless abyss. Yet we have climbed, some of us, now for years, up this perpetually ascending stair, never seeing an inch before us. We have often paused almost in horror, and asked in wonder, "What next, and what next?" Yet what we thought was cloud has proved to be solid rock; darkness has been light before us, and slippery places have been safe. Every

now and then, when the darkness has been denser than usual, a darkness which might be felt, when all the past behind us has vanished, and nothing has been seen but the one step we stood on, we have said, "How did I come here? What a strange, mysterious life mine has been!" We have almost wished ourselves down on the level among the worldlings, who can always see their way and know what is underneath them, but faith has come to our help again; we have believed, and believing, we have seen the invisible and grasped the eternal; and then we have gone on, have put our foot down again, and anon have run up with joy the shining way. What an ascent we have sometimes made upon that ladder of light, so that we have companied with angels, and left the world far down beneath our feet! Now and then we have enjoyed a glimpse through the thick darkness of the jeweled walls of the eternal city, which needeth no candle, neither light of the sun, yet have seen I say, its brightness, and determined still to climb the mysterious way. Well, believer, at this moment, though thou canst not see thy way, yet since thou art walking by faith, "underneath are the everlasting arms."

So it shall be forever, for the arms are everlasting in their position as well as their power. Now thou hast come to die; thou hast gathered up thy feet in the bed; the death sweat stands upon thy brow; thou art sinking, so far as this life is concerned, among the sons of men, but underneath thee shall then be the everlasting arms. Beautifully has Bunyan described confidence in death, when he pictures the pilgrims passing the river. Christian cried out to young Hopeful, "I sink in deep waters, the billows go over my head, all his waves go over me." Then said Hopeful, "Be of good cheer, my brother, I feel the bottom, and it is good." Thus, beloved, shall it be with you. You shall feel the bottom of death's chill river, but you shall say "it is good," for underneath are the everlasting arms. Then comes the last plunge, and we shall be as when a man stands on the edge of a precipice and leaps over into the clouds below him. You need not fear to take your last farewell and drop into your Father's arms, for underneath you shall be the everlasting arms; and "oh, how sweetly shall you be caught up together with the Lord in the air, pressed to the bosom of the Great Father, and borne upward into the heaven of heavens, where you shall behold the face of the Well-Beloved, and find yourselves entranced in his company forever and forever. O heir of glory, underneath there is no annihilation; underneath there are the everlasting arms; therefore commit thy spirit unto thy faithful Creator, and then welcome life or death, for all is well with thee."

### A Baptism in the Tweed.

A holiday correspondent of the *London Baptist* writes;—

I have just witnessed an interesting baptismal service in the River Tweed, at Makerston, near Kelso, in Scotland, and there are points about it that may be worth describing. The service took place on Wednesday last week in the open river. A most devoted Christian lady from Edinburgh, a member of the Free Church of Scotland, has been spending some time here on a visit to Miss Scott-Makdougall who herself passed through the baptismal waters some years ago, and has since very earnestly devoted herself to influencing others in the same direction. Thus she called the attention of her lady visitor to the duty of searching the Word of God for herself on the subject, in place of being guided by the creeds or formularies of men. The visitor did so for some weeks, and after a careful and prayerful investigation of the whole subject came to the conclusion it was her duty as a believer in the Lord Jesus Christ to be buried with Him in baptism. May I remark in passing, that I know well from personal experience