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Poetry.

I am Waiting.

BY REV. J. CLARKE.

I am waiting, calmly waiting,
For the home-call every day;
Where I cannot see my Saviour
I can have no wish to stay.
Like an infant weeping, sobbing,
For the warm maternal breast,
This poor heart is panting, throbbing,
For the joy of endless rest.
I am waiting in the morning,
When the dew is on the flowers;
I am waiting in the day time,
And through night's slow passing
hours.
I am waiting for the Master
Who, ere long will take me home,
And my heart is beating faster
With the thought that He will come.
I am waiting in the spring-tide,
And through long, bright summer days;
All through autumn, glory-laden,
Oft I ask why He delays.
And when wintry winds are blowing,
I am waiting, waiting still;
And my hope is steadfast, knowing
He will come—at length He will.

I am waiting, calmly waiting,
For the home-call every day;
Where I cannot see my Saviour
I can have no wish to stay.
Lo! He cometh, cometh surely;
Toll and pain will soon be past;
On His Word I rest securely;
I shall see His face at last.
Dr. Bonar's Christian Treasury.

Religions.

Was the "Old Mill" at Newport a Baptistry?

In *Scrutiny* for March, Mr. R. G. Hatfield will have a fresh study of the old problem of the original use of the old tower in Truro Park, Newport. In the author's mind, the weight of evidence is decidedly in favor of it having been built as a baptistry by the Norwegian discoverers about the year 1000. In elucidation of this theory, and in confutation of others, a number of interesting drawings of baptistries, etc., are given with the article. The writer says:

In the early centuries it was considered indispensable that every cathedral, or church of a bishop, should have its baptistry—a separate building located in the vicinity of the cathedral, where the ordinance of Christian baptism could be administered to the candidates, preparatory to admitting them to the assemblies of the faithful. In Italy alone about sixty of these buildings are still extant. Some of them are in ruins, as at Canosa, in Apulia, and at Castel-Sepria; others are desecrated to secular use, as at Como; others still have had the font removed, and as chapels made to serve for worship, as that of Sta. Costanza, at Rome, that of Bologna, and that of Rovigno, in Istria; many are still used as baptistries, and in some, the original font, of ample dimensions, yet remains as in Rome, at the Lateran baptistry, the font of which is twenty-seven feet in diameter; that of the beautiful circular baptistry of Pisa, the font in which is ten feet in diameter and three and one-third feet deep; as also that of Nocera, the font in which is seventeen feet in diameter and four feet deep. The font of the baptistry of Florence was destroyed three hundred years since; it occupied an octagonal space twenty-seven feet in diameter, now paved with marble differing from the other pavement, and surrounded by a white marble coping, on which, plainly visible, is an inscription designating the inclosed area as the place of the original font. Dante, in his immortal poem, refers to this font, a part of which he broke in his efforts to save a child from drowning. These facts afford incontestable proof, in addition to the historical traditions concerning them, of the use for which these buildings were originally constructed. If these were baptistries,—and it cannot be

questioned,—then the Newport structure also was one.

The round buildings of Greenland, referred to by Professor Rafn, were also baptistries. There was one, doubtless, for each bishopric. Only one is found in Vinland, because the colony was small, and was all comprised, no doubt, in one bishopric.

It need not be thought strange that, if the Newport structure be a baptistry, there are no remains of the church near which it must have stood. In a country like Vinland, abounding in timber at that early time, the first structures of the colonists were undoubtedly of wood, and not until they came to feel that their residence there was likely to prove permanent, would they resolve to build with more durable material. Then, after having constructed the baptistry of stone, they may have intended to follow this up by the more important work of building the cathedral of the same material; but failed to realize these intentions through apprehension of trouble with the Indians, or by actual war, which may have ended in the extermination of the colonists.

Science and Religion. Faraday's ideas of their relation.

Faraday's religion was of the life rather than of the lips. "In my mind religious conversation is generally in vain," he said, yet he was never ashamed to express his religious belief. "I am" he wrote in answer to a lady who wished to study science with a view to its bearing on religion, "of the very small and despised sect of Christians known if known at all as Sandemanian, and our hope is founded on the faith that is in Christ." Again he wrote, "The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and fears which may assail him, he can go no where but in prayer to the throne of grace and to Scripture." "The Christian religion is a revelation. The natural man cannot know it. . . . There is no philosophy in my religion! . . . But though the natural works of God can never by any possibility come in contradiction with the higher things that must with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow creatures that which is religious and that which is philosophical have ever been two distinct things."

In 1854 he delivered a course of afternoon lectures at the Institution, Prince Albert in the chair. In the opening sentences of the lecture on deficiency of judgement Faraday said, "I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the highest; I am content to bear the reproach. Yet even in earthly matters I believe 'the invisible things of Him from the creation of the world clearly seen, being understood by the things that are made, even his eternal power and Godhead,' and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things concerning his future, which he cannot know by that spirit."

Faraday came to the study of the laws by which God governs the forces of nature, fully convinced that there could be no more noble subject for the exercise of man's intellect. But he approached the Deity in his rule over man now and forever, saying, "The Lord is in His holy temple, let all the earth keep silence before Him." In that sense the devout philosopher did keep his religion and his science apart, but he could not, and probably had no wish to keep them absolutely

separate. Take for instance the following extract. "When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur beyond our language to express of the Great Disposer of all."—*Sunday Afternoon for March.*

Is Baptism essential to Salvation.

A writer in the *Christian Index* answered this question very effectively, as follows:

"Baptismal regeneration is one of the greatest curses in the world. Hence the theory of infant baptism doubtless had its origin; that is, it was introduced to save infants; then thousands in after life exhibited such traits of character, that there was no ground to hope for their salvation. 'He that believeth and is baptized shall be saved,' not those who have received only the ordinance. In the evangelists we find the thief on the cross was promised by the Saviour a home in Paradise, though he had not been baptized; but in Acts, 8th chapter, we find Simon Magus, who professed to have believed and was baptized, was but a hypocrite like Judas, and was still 'in the gall of bitterness,' a stranger to heart religion. Baptism is enjoined on all believers, and so far as the divine record goes, it is required of none others, for wherever we find baptism in the New Testament we find faith always precedes. Not Baptists, but Pedobaptists, and some that practise immersion, sustain this error in regard to the necessity of baptism in order to salvation.

The Baptists are represented as making an idol of baptism, and though they contend that it is the duty of every believer to be baptized, they do not ascribe to it any saving efficacy, but a solemn duty on believers. Some who discard the real scriptural ordinance and revert to a mere substitute for it, have great confidence in its power to regenerate and save."

Mr. Spurgeon on Women.

In a most amusing speech at the opening of a bazaar at Norwich, in aid of female education in India, Mr. Spurgeon said: "I think there is no one of us but feels that women are a superior part of the race, especially if we are married, for we know them by experience. When I am marrying a young couple I generally tell the young lady to let her husband be the head, for that is according to Scripture and to nature; but I always advise her to be the neck, and twist him around which way she likes. I believe the practical experience of most of us men is that, though we like to be the head, though we like the nominal sovereignty, yet we mostly like to be twisted about a little, and with our full consent, under the supreme rule of the queen of the household for there we generally find our safety and our happiness." Mr. Spurgeon in the same speech, related an anecdote of a black man and his wife whom he received in the church at the Metropolitan Tabernacle. When the negro came before the church Mr. Spurgeon said, "Well, friend I suppose you can speak well of your wife—she is a Christian woman?" To which the negro made the following remarkable answer: "Yes, I believe she is a good woman; but even black women are provoking sometimes." But they received her into the church.

If you were willing to be as pleasant and as anxious to please in your own home, as you are in the company of your neighbors, you would have the happiest home in the world.

The rivalry of scholars advance science.

To a Son in the Ministry.

REVIVALS AND REVIVAL WORK.

My Dear Son,—As the gospel is the power of God unto salvation to every one that believeth, so you are required and expected to present it to your fellowmen, so as actually to secure this blessed result. Bear in mind every day the great object of gospel preaching, as expressed in the great commission. It is not to fill up the house with hearers, nor to call around you a throng of personal admirers, nor to gather a fashionable congregation for Sunday entertainment, with fine music and eloquent literary abstractions. All this may be secured, and yet the whole thing be "a sounding brass and tinkling cymbal," a miserable failure, with *Iehabod* written by God's own finger on the walls. Let there be, my son, no false issues, no "daubing with untempered mortar." The gospel ministry is a divine institution to bring sinners to God. The Father, Son and Holy Ghost work in and through this agency. The precious truth as it is in Christ and His abounding grace are the priceless treasure; but "we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us." We are efficient in our work only when we are honored with the presence and power of the Holy Spirit, and are in personal union and sympathy with Christ. When the Lord of the Vineyard grants us access both to the throne of grace and to the consciences of sinners, religion, in the language of common parlance, is said to be *revived* and *revival work* is going on. I accept this definition, and will proceed to make a few suggestions and strictures on revivals as often sought and carried on.

1. I think we may accept the statement as correct that the good Lord is always ready to be with and among His real, honest, earnest and devoted children, and manifest Himself to them as He does not to the world. Whenever His people are ready for the special work of salvation, He is ready to own and bless. But nevertheless, I think it is as equally manifest that there are "set times to favor Zion," times of special "refreshings from the presence of the Lord," when the tithes are so brought in, and the way of the Lord is so prepared, that a window is opened widely in heaven, directly over our heads, and such a blessing is poured out as melts and moves saints and sinners in great numbers, as in the days of Josiah, Malachi, on the Pentecost, at Samaria, when Peter and John went there and preached Jesus and the resurrection. This is not so because there is anything capricious or arbitrary in the case; but because circumstances differ. There are often circumstances combining and favoring revival work, as in the harvest work with the husbandman; and then again, as with Christ in His personal ministry, at Nazareth, the circumstances are combined against the work, and the precious seed seems to fall on the wayside, or on stony ground, and brings forth "no fruit to perfection." Sometimes a church sinks into such a "slough of despond," of worldliness, or perhaps divisions and contention among themselves, that they may become a scandal and reproach to the cause of Christ in the place; and as a consequence all the efforts of the pastor, while these disgraceful obstacles remain are in vain to secure the approving presence of the Holy Spirit in revival work. In such a case the pastor should devote his first efforts to remove the stumbling-blocks. If he fails here, he had better shake off the dust of his feet as a testimony against them, and depart. I was once called to a large church in Southern Massachusetts. After getting on to the ground I found the church cramped, reduced in attendance, scandalized and paralyzed by numerous personal animosities, growing out of pastoral changes and some other controversies. A large special committee was raised to go into the special work of reclaiming wanderers and reconciling difficulties. A list of all implicated was taken from the registry, and the com-

mittee divided itself into sub-committees of two each, and these were each furnished with a short list of names to visit and labor with, with the direct issue presented to all delinquents to become reconciled one to the other, according to Matt. xviii. 15-17, and return to covenant relations, or be excluded. This work was earnestly and faithfully done, and the results were most happy. The wounds were all healed, mutual confessions and tearful forgiveness were secured in most cases, and many wanderers returned to Zion,—only a few were excluded. While doing this needful work of preparing the way of the Lord, a revival spirit, ere we were aware, was in our midst; we gradually multiplied meetings, as the interest increased, and soon the house was full every evening in the week, for about three months. During this time about 120 put on Christ in baptism, and our large house continued to be filled in every part with an active devoted people. We had no imported evangelist. I had a little help from some of the neighboring pastors. This was an old-fashioned revival, just such a work as would be a godsend to many of our languishing churches. The work of salvation is always through Christ's merits and precious blood made effective by the Blessed Comforter, taking the things of Jesus and shewing them unto sinners. We shall ourselves be stupefied and spiritually dead, unless quickened by the divine *Paraclete*, and how can we convince sinners of sin, righteousness, and a judgement to come, if the Lord is not in and with us, in power to save.

2. Still my son, I think it our ordinary privilege so to live, preach and labor, as to secure generally a *continuous revival interest*. You must surely labor for, and expect, this. You should not be satisfied with keeping things along and having pleasant meetings; there should be a continuous advance of the lines. Every sermon should be aimed directly to edify believers and gird them more and more for their Heaven-appointed work, or to bring sinners to Jesus. Aim for this, expect this, and be dissatisfied unless these results are secured. Year in and year out I have been favored with this blessed experience, as hundreds of other pastors have. In one field I began without a church or a pledged salary. There were a few brethren who wished for a church and promised to stand by me and do what they could. In less than six months we had a house erected and filled with a congregation of 200 to three hundred hearers, and a church organized. Without protracted meetings even, or foreign help a continuous stream of converts flowed in, and the baptismal waters continued to be troubled monthly for two or three years. Thirty or forty years ago the churches were in the habit of applying to the throne of heavenly grace for a revival, and not to professional revivalists, and they were not disappointed when they humbled themselves in the dust at Jesus' feet, and removed the idols and stumbling-blocks out of the way. There may be times when a church, through guilty wrongs somewhere, may become so lethargic as to demand the coming of some son of thunder to wake them up; but the church in her normal state, with a good pastor, ought to be gathering sheaves the most of the time, day by day, year by year, without periodical, spasmodic, high-pressure action, which is always followed by a corresponding re-action.

3. As to what are called *revival measures*, let me say, my son, very emphatically, that the measures should always be honest, open, reasonable, and in full accord with the spirit of the gospel and the plan of salvation. There should be nothing *schemy*, *tricky*, *Jesuitical*, nothing merely *sensational*, nothing to excite morbid curiosity, nothing merely dramatical, played off as a show, nothing savouring of buffoonery, as the barking like a dog, and clucking like a hen, or the offering mock-prayers, to take off some errand, as is sometimes done. Measures must, will, and should vary as time and circumstances vary.