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Poetry.

For the Christian Messenger.

We need the Saviour.

BY REV. JOHN CLARK.
TUNE. *Art thou weary?*

Yes, we need the Saviour sorely
In this world of strife;
And our tightening grasp must hold him
All through life.

Crushed by grief, or inly mourning
O'er some painful loss,
Peace we find, and calm assurance,
Near His cross.

By unnumbered ills surrounded,
By the world enticed,
All our hope in time of danger
Is in Christ.

All our thoughts with His commandments
Blend in sweet accord,
While with holy joy we hail him
King and Lord.

O'er the dead, and o'er the guilty,
He on earth has wept;
In the rock-hewn tomb of Joseph
Jesus slept.

Life is hallowed, tears are sacred,
Death itself is gain;
Rugged paths of toil and duty
Now are plain.

He is more to us than pleasure,
More than vital breath;
He will guide us through the desert,
And through death.

Religious.

Baptism a Combination of Symbols.

BY J. M. PENDLETON, D. D.

It is common to say that baptism is a symbol, a beautiful symbol, but for my present purpose I call it a combination of symbols. It does not possess what is called "sacramental efficacy." This is the theory of *Ritualists*. The symbolism of baptism is irreconcilable with the ritualistic view. It symbolizes accomplished facts, and therefore cannot itself accomplish the facts which it sets forth. If it could do the latter its symbolic character would at once be destroyed. This, however, may be thought metaphysical.

Baptism symbolizes the burial and resurrection of Christ in connection with the believer's death to sin and resurrection to newness of life.

Hence we read as follows, in Rom. vi. 4, 5. "Therefore we were buried [past tense in the Greek] 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."

As Christ died for sin, the believer dies to sin; and as Christ, having died, was buried, so the believer, having died to sin, is symbolically buried with Christ in the baptismal waters. As Jesus rose from the grave, the believer, having been buried emerges from the waters of baptism. There is a manifested fellowship with Christ in his resurrection; and if in his resurrection, in his burial; and if in his burial, in his death; for burial is the likeness of death. We are said, too, to be "baptized into his death." Baptism is also a symbol of regeneration. In the words, "the washing of regeneration," the abstract is probably used for the concrete, the meaning being the washing of the regenerate. The much controverted phrase "born of water" seems to me to refer to baptism. Burial in baptism has respect to *immersion*, while "born of water," literally *out of water*, has respect to *emersion* out of the watery envelopment which constitutes the symbolic burial. If baptism is a symbol of regeneration, for the reason already indicated, regeneration must precede it, for otherwise nothing would be symbolized. If, as some suppose, baptism effects regeneration, or is regeneration, then it cannot be a symbol; for no symbol can produce that which it symbolizes, and no symbol can symbolize itself.

Baptism is a symbol of remission of sins, the washing away of sins, and

moral purification. Sins are actually, really remitted when faith embraces Christ, as many Scriptures teach; but there is a symbolic, formal, declarative remission in baptism. If sins are remissions when we believe in Christ, and if they are remitted when we are baptized, it is certain that the two remissions are not the same. The one is real, the other is symbolic. In the language addressed to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins," there is not a contemplation of sins so much in the light of crimes needing remission, as in the aspect of pollutions needing to be washed away. There is an actual washing away of sins in the blood of Christ when faith unites the soul to him; but there is a symbolic washing away of sins in the baptismal waters. When our bodies are said to be washed "with pure water," baptism is referred to as the symbol of moral purification. The symbol has to do with the body, the outer man, because the soul, the inner man, has been washed in the blood of Jesus. Now what act is adequately symbolic of the facts to which I have referred? There is but one act—the act of immersion in water, followed of course by emersion out of the water. God alone could have appointed a symbol so expressive, so solemn, so beautiful, so sublime—a symbol that becomes a combination of symbols.

The Prayer-Meeting.

BY REV. W. P. BREED, D. D.

What more insignificant, in the eyes of worldly statesmen, bankers, pleasure-hunters, Parliaments, and Congresses, than a little band of Christians met in some church lecture-room of a week-day evening to pray! A cluster of half a dozen ties on some warm spot on the walls of St. Paul's Cathedral were about as weighty in this world's affairs!

But in the eyes of angels what men see as vast magnitudes are scarcely visible to the high mightinesses of earth are, in the view of the angels, impressive magnitudes. What have we in this little prayer-meeting? You have stood in the tower of London, and gazed through the glass enclosure at the crown of jewels that glitter there. But God, looking through the starlit dome that crowns the world upon the God-souls that sing and pray where two or three are met together in Christ's name, sees the crown-jewels of the King of kings. "They shall be mine in that day when I make up my jewels."

And why are they there? They are there to get and to do. They are there to get new life, new strength, new hopes. The uncut diamond can hardly be distinguished from a quartz pebble. But under the hands of the lapidary that pebble parts with its roughness and begins to gleam! By and by it is no longer a rough pebble, but a true *Koh-i-noor*, a mountain of light. Those worshippers are there to be polished. The Holy Spirit is a great lapidary. He polishes human hearts to brightness, and thus fits them for their place in the diadem of God. They who neglect the prayer-meeting are foolish virgins who neglect precious opportunities and thus fit them for places in the diadem of God. They who neglect the prayer-meeting are foolish virgins who neglect precious opportunities of replenishing their oil-vessels.

But the singers and suppliants in that prayer-meeting are there to do as well as to get. But what can they do? In Jerusalem there is a prison. In that prison is a man bound with chains, and sixteen men mounting guard over him. That prisoner is in the clutches of Herod. To-morrow morning Herod will bring him out of the prison and cut off his head.

Yonder, in the house of Mary, the mother of Mark, is a little cluster of God-souls on their knees in prayer. What can they do? Go tell Herod that a dozen of these Galileans are praying to God against him, and he will

laugh you to scorn. But the next morning his executioner comes back from the prison to say that there is no prisoner there! The doors were shut, but the prisoner was gone! In a fit of rage and chagrin he kills the keepers, and hurries off to Caesarea! For in the night Peter, released by an angel in answer to prayer, presented himself at the door of the place where those Christians were praying, sate and sound!

Distribution of Bibles at the Crystal Palace, London.

The School Board fête at the Crystal Palace was one of the most satisfactory of all the festive scenes which have been witnessed in that holiday resort. Happily, the weather was tolerably fine, and during the morning many trains, crowded chiefly with children, left the various metropolitan stations and became more heavily laden as they passed on their way. The juvenile holiday-makers were becoming hilarious on their short journey, and on their arrival at their destination—6,000 strong—their romping proclivities helped to augment the liveliness of the scene. A very large proportion of the children were under twelve years of age, and the appearance of many of them too plainly showed that they lived and learned in the close atmosphere of London. They were very orderly, however, and their keen appreciation of the outing, and a knowledge of the fact that the fête was organized for the distribution of 4,000 Biblical prizes, must have greatly contributed to the enjoyment of the adult visitors. This annual celebration, originated with Mr. Peek, of the London School Board, who presented the Religious Tract Society with a capital fund of £5,000 for the purpose, on condition that the committee should provide a similar amount. The annual cost is thus about £500. The prizes consisted of nine concordances, three Bible atlases, three Gospels in raised characters, and about 4,000 Bibles, the pocket paragraph edition.

At two o'clock the children made their way to the centre transept, and the seats on the vast area of the ground floor and the galleries began to fill rapidly. An hour later the more distinguished of the visitors began to arrive, including the Earl and Countess Granville, the Duke of Bedford, Mr. Robert Browning, and others. Then besides Mr. Peek, the principal giver of the prizes, the Tract Society was represented by Dr. Manning, and the School Board by Mr. Rogers. After the 6,000 voices had sung two or three sacred pieces, thirty-three chief prizes were handed to the winners by Earl Granville—a blind girl and two blind boys being of the number.

The chairman intimated that language was given for the expression of thought; and he had been thinking how best to meet the difficulty of the day. Not being in possession of a Greek mask, such as actors had used for the conveyance of the voice, he had thought of a speaking-trumpet; but he had learned from a competent sailor that such a contrivance would be useless, and that it was becoming obsolete even in the fleet. Passing to the subject in hand, his lordship then pointed to the moral of the ceremony of the day. The School Board of London was the first in the field to set the example of giving unsectarian religious teaching—a feat which numbers had supposed to be impossible. He himself had seen the difficulty of keeping to the middle course which had been adopted. The earl then pointed to what had been done; and the progress they were making was seen in the fact that four years ago 38,000 pupils were examined in Scripture knowledge, and this year the number had increased to 112,000. He then heartily congratulated the children. The reward they received that day was a book which, apart from its sacred character, contained many of the noblest lessons in history, poetry and morality. The authorized version, moreover, was one of the best aids we could have in mastering our mother tongue.

In a speech neatly appropriate, Dr. Manning thanked the earl for coming, and felt sure that he had come with satisfaction. The present state of national education was largely due to his lordship's efforts. Some time ago, at the close of a struggle between two parties in the State, Mr. Peek had offered £5,000 to the committee of the Religious Tract Society on condition that ten per cent. was added to the annual proceeds; and the work thus inaugurated had grown until 115,000 children had passed an examination. Dr. Manning then presented the earl with a Bible, which was suitably acknowledged, and the proceedings terminated shortly before five o'clock.

Such was the ceremony; it may now prove acceptable if we say something about the work which did not transpire before the general public at the meeting. For the facts we are indebted to Mr. R. McWilliam, who has prepared a carefully drawn up report to the chairman of the school management committee.

Though the examination for 1879 was arranged to come off a month earlier than usual, no less than 112,979 scholars attended, showing an increase of 10,263 on the numbers of last year. "This 112,979 represents as nearly as can be an ordinary day's attendance," says Mr. McWilliam; "and it is gratifying to find that few, if any, children stay away on account of the attendance being purely voluntary. I think we may fairly also take it as a proof that the parents of the children have confidence in the teachers, and value the simple Bible lessons which are given to their little ones. The number of children who are withheld from religious instruction under the Conscience Clause is utterly insignificant, and we may hope that even those parents who care but little for religion, still feel that this world is God's world, that it is ruled by His laws, and that in the Bible we have the truest and purest image of Him. If this be so our teachers may toil with good hope." Pupil teachers being eligible, a falling off in the numbers presenting themselves for examination is noticed with regret. "They are the teachers of the future, and if they grow up without an intelligent knowledge of and love for the Bible, it will be a sad thing for the schools."

In the course of a careful inquiry on this subject of the progress of Scripture knowledge among the children of London many curious facts are brought to light. Some districts seem to be more in the sunshine than others. Some schools with plenty of competent scholars sent none forward for examination, and many schools, 154 out of 485, failed to carry off a single prize.

On the whole we have abundant reason for believing that the study of the Bible has been very considerably stimulated by the combined munificence of the Religious Tract Society and Mr. Peek. Our Sovereign and statesmen have frequently spoken of what England owes to the Bible; her greatness is based on that holy book. Remembering this we can say nothing better of Saturday's spectacles than that it was thoroughly English, and full of good augury for the future. In order to serve their own ends the High Church clergy sometimes represents school boards to be a godless or Bibleless system of education, but this charge is, at all events, untrue. —London Baptist.

For the Christian Messenger.

What did he mean?

Who? What do you mean? Why what did "Observer" mean in the *Wesleyan* of August 1st? He tells how Rev. Mr. Deinstadt in his last sermon at Tryon, P. E. I., told how the first year he was there he baptized twenty-one infants; and how the second year, the year of the debate on baptism between Dr. Murray, Presbyterian, and Mr. McDonald, Baptist; he baptized seventy-three. "He then says: 'This is a fact that should be handed round.'"

We hand it round, may it please "Observer." If he will tell us what good thing Mr. Deinstadt did by baptizing the infants, we will hand that round too. We have never yet heard; it would be very interesting to know. Will not some one tell us?

But it is this we want to know the meaning of. After reporting the great increase in infant baptisms, *Observer* says:—"It suggests that what our people need is light on the question of infant baptism." Does he mean that by the light which Dr. Murray threw on the subject, the people were led to see their duty to their children and therefore brought them in greater numbers? Or that the fact that the number was so increased shows that the people need light on the question?

If the former, then the light kindled by Dr. Murray was clearly shown by Mr. McDonald to be darkness, into which the people were led. If the latter be O's meaning, his remark has great force, for certainly they do need "light on the question of infant baptism." If they will consult the *Old Book* they will find all the light they need.

WHAT DID HE MEAN?

Who? What do you mean? Why what did the Editor of the *Congregationalist* mean by not answering the following question by a layman?—"Is it true that one-half of the churches of our order at the present day do not hold to infant baptism?"

Why did he not answer the question? If it was true, why not say yes, right out? and if not, why not say no? Does not the silence look like consent?

But perhaps the Editor of the *Congregationalist* overlooked it. Perhaps he did not happen to see it. But tell us how he happened to see the following question sent at the same time by the same person? "Do you know of any instances where the public dedication of infants without the application of water, is substituted for baptism?" Which question he thus answers in a tone which suggests he was kind o' cross with his enquirer: "We have heard of one, but do not remember where, and never want to hear of another." Query.—Why did he answer the second question and ignore the first?

The *Watchman* remarks "The answer to the first question seems to be 'expressive silence.' Yes indeed very very expressive. Our Pedobaptist neighbors over the border must be getting 'light on the question of infant baptism.'" "Let there be light." "Let there be light."

JOB N. W. HORN.

For the Christian Messenger.

Grumbling.

The habit of grumbling is senseless, graceless, and excuseless;—senseless because it accomplishes no good; graceless because it has not a solitary redeeming feature; and excuseless because it is only a habit,—a pernicious, uncalculated, disagreeable habit, which might be corrected.

The grumbler is unloved. His society is unsought. His opinions are unwished. His face is not sweet to look upon, nor his voice pleasant to the ear; for as countenance and tone are marked by the mind, when censoriousness is the temper, frowns on the face and a snarling quality of tone must follow.

The grumbler by his habit weakens his power and diminishes his weight as a citizen. If he oppose himself to any measure or custom, his opposition counts for naught. Previously he has shown himself to be a chronic opposer. People suppose he is simply following his mind's bent. If he lift up his voice when danger is perceived, his words are esteemed idle tales. His influence is feathery light. It is thought, he is simply grumbling.

The grumbler is a sore unto himself. The goods which he carries for others continually prick his own sensibilities. He is the reservoir of the acid fluid which he so freely throws upon persons and things, and he is himself burned. The croaking which occasionally offends the