

Transplanted.

BY REV. J. CLARK.

While I wept, as angel fingers  
Bare my flower above,  
Lo, a voice, whose music lingers,  
Whispered, "God is love."

Darkling thoughts in brightness perished,  
Heaven grew wondrous fair;  
Glad, I saw that what I cherished,  
Bloomed immortal there.  
—London Baptist.

(From the Baptist Miss'y. Magazine.)  
A "Munavee."

BY REV. W. R. MANLEY

Another quarterly meeting, with its throng of people, its press of business, its perplexing questions, and its "munavees," has come and gone. The crowd is dispersing, and we can begin to breathe freely once more. By "we" I don't mean the editorial first person singular, nor the old-fashioned ministerial phrase, but the Ongole missionaries in general, and Brother Clough in particular. Brother and Sister Boggs who came up from Ramapatam, were a very great help; but the burden of responsibility rested upon Brother Clough. To him almost all questions had to be referred for settlement, as he knows the people and all the circumstances better than any one else; and, if any one imagines that this was an easy task in a case where two thousand people were pressing around, each one with an axe to grind, a little experience would disabuse his mind of such a fancy.

One of the first Telugu words which a stranger learns to recognize is "munavee." It means a request or solicitation, and the number of them on an occasion like this is enough to set a man crazy. At all hours of the day, and until late in the night, a crowd was waiting before Brother Clough's bungalow; and whenever any one of us ventured outside we were beset from all quarters with "A-yah! munavee,"—Sir! a request. The fact is, the Ongole field has so outgrown all adequate proportions, that there are thousands of the Christians who do not see a missionary at all, except at the quarterly meetings; and then they make the most of every opportunity. Each one has something that he has been carrying in his mind, for months perhaps, to tell the missionary. It is of importance to him; and, like everybody else, he cannot see how it can by any means be trivial to others. And in justice it must be said, that, for the most part, their requests are not trivial. A preacher or helper has a boy or girl, perhaps both, that he wishes to leave in the school at Ongole, where they can be educated. No trivial matter, that, surely, especially if you happen to know that the boy or girl has trudged eighty or ninety miles in the hope of being admitted. But, alas for many a hope! figures are inexorable; and, when the limit of appropriations has been reached, it is useless to parley.

Then there are "munavees" for schoolteachers and help to build school-houses; and "munavees" for medicine, and for more "batta" from those whose allowance for food has given out. Others still are being persecuted by their heathen neighbors, and a word of encouragement from the peddador, the chief gentleman or master, — as the oldest missionary is called, is a very great comfort to them. But while all these requests are proper and important enough, after listening to them for two or three days, Brother Clough finds himself almost distracted by the continued and persistent appeals which never cease till the last man is gone. By this time he is usually in a state of complete nervous prostration, and yet hundreds may have gone away without having had a chance to speak to him at all.

After a sermon on Sunday morning by Brother Boggs, the Lord's Supper was administered to about a thousand. While Brother Boggs was preaching to as many as could get into the chapel, Abraham, one of the native preachers, had another congregation nearly as large, to whom he preached from the veranda of Brother Clough's bungalow. In the evening 29 couples were married, and, immediately afterward, 338 were baptized. This, considering that only two weeks before 96 had been baptized by Dr. Smith, was a much larger number than was anticipated.

On Monday morning the communion

was administered to those who been baptized the evening before; and some who were known to have apostatized were excluded from the church, and committees appointed to visit some others, who were reported as not living altogether right. On Tuesday morning, the preachers, helpers, and village school-teachers were paid their quarterly allowance, averaging about five rupees. To prevent being thronged, which, with the thermometer in the vicinity of 100, means suffocation, we went to the chapel. The doors at the opposite ends were opened, and a man stationed to keep the people from coming in any faster than their names were called. Brother Boggs and I sat at a table about midway — he with the list of names, and I with the money: I can count in Telugu. A little beyond us, at another table, Sister Boggs was issuing tracts, school books, and Testaments to those who had received their pay at ours. At the farther door Brother Clough was hearing the "munavees" as the people passed out. In this way we worked till eleven a. m. when we stopped for breakfast, by which time we were done with this part. I had paid out nearly Rs 1,000, Sister Boggs had distributed hundreds of books and tracts, and Brother Clough had listened to no one knows how many requests of one kind or another. Those that were reasonable were granted as far as possible; and the rest, for the most part, went away satisfied with having been told why theirs could not be complied with.

On Wednesday morning ten more couples were married, and twenty-three candidates baptized. While the latter were being attended to by some of the native preachers, the examination of the eight candidates for ordination was conducted by Brother Boggs, who was chairman of the council. One of the number was the Animiah, a colporter, who gave up a good situation in order to become a preacher. He said, in answer to a question as to what reward he expected to gain for his labor, that heaven was already secured to him by faith in Christ: so, it was not to gain anything, but simply because he felt he must preach. The examination was satisfactory in the case of all, and the vote of the council was unanimous for their ordination. This took place the following morning, with a sermon by Brother Clough from Isa. lv. 8, prayer by one of the native brethren, and charge by Brother Boggs. This closed the exercises.

Sermon.

For the Christian Messenger.

A Sad House.

Lillie E., aged three years and eight months, only daughter of William S., and Emma J. SANFORD, of Weston, Kings Co., died 19th September, 1881.

This dear little girl was a sweet and promising child, and the pride and prospect of her dear parents, both of whom are deaf-mutes, and who are now left with but one child, a boy of some ten years.

Our dear brother and sister have been called to part with three beautiful little daughters, and the mother and brother of Sister Sanford during the last eighteen months.

Little Lillie's funeral was attended by a large number of the neighbours and friends of the family, and the occasion was improved by their pastor, Rev. J. C. Bleakney, of Berwick, from 2 Kings iv. 26.

The parents being deaf-mutes, they, of course, could not hear the sermon, and the editor of the CHRISTIAN MESSENGER will therefore confer a favor upon them, and their friends, by publishing the accompanying notes of the sermon in connection with this notice of the death &c.

Berwick, Sept. 28, 1881. J. C. B.

"Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well."—2 KINGS, iv. 26.

Notice the circumstances under which the words of our text were spoken. A Shunamite woman's child had died. The woman was acquainted with the man of God—the prophet Elisha—whom she had entertained. Her child, after a few hours' sickness, had died, and she had now set out in search of the prophet, who having seen her coming, sent his servant to ask after the welfare of her family. When the servant came, he

asked, "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well."

It is taken for granted that all who believe the Bible, believe that all children dying in infancy—before having come to the years of understanding—are saved! At least this is the faith of the Baptists. This is our belief.

I. Notice what is implied in its being well with children which die in infancy.

1. They are freed from the pains and sufferings of this life. What tongue can describe the amount of sufferings to which a person—who lives to the common age of man—is subject? There are their bodily, or physical sufferings. What an amount they are? Then there are their mental sufferings. Remove of conscience. A sense of guilt which hangs heavily on the soul. Then anxiety. Oh what an amount of anxiety every one has in this world? The mental anguish of parting with friends, parents, husbands and wives, children and companions. There is also the suffering of death. The death throes, or the struggles and agony attendant upon physical death. A child experiences all the physical sufferings and more or less of the mental—in proportion to their capabilities—that an adult does. But they who die at an early age have probably less physical and mental suffering in the act of dying. And they escape a world of trouble through which they undoubtedly must pass, should they have lived to an advanced age. Then there are the pains and the sufferings of the death that never dies. From which all dying in infancy are forever free.

2. They go to the everlasting joys and all the blessedness of the heavenly world. They are with God and Christ. None, it matters not what their affliction or possessions, can do so well by their children as Jesus can do and does. We know how good it is to have Christ with us on earth. And we know that it must be infinitely better to be with him where there is no sin to annoy. Well, that is where our departed children are! They are all holy and in a holy state. There is no tempting devil, no wicked men, nor sin in heaven, where our children have gone. A friend, writing to me, says: "I am surrounded by every thing but good influences. 'Tis hard to overcome them all." There are some of these difficulties in heaven. The society of heaven is both holy and agreeable. Oh! how holy, agreeable, and profitable the employment of the glorified must be?

"Spirit, thy labour is o'er,  
Thy feet now bound for the untrodden shore,  
And the race of an immortal begun."

They have no fears concerning what may be on the morrow. Theirs is one eternal day of joy, glory and grandeur.

No chilling winds nor poisonous breath can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

II. How it came to be well with those who die in infancy.

It does not arise from any inherent—natural purity or holiness on their part. All children are naturally depraved, wicked. They are said to go astray from their birth. David declares:—"Behold I was shapen in iniquity, and in sin did my mother conceive me." The first manifestations of a child's knowledge are sinful. It never was known, no matter what their advantages, that a child ever grew up sinless. There is nothing like federal—or parental—holiness for them to be saved by. It cannot arise from the Abraham covenant. That covenant did no more, at the furthest, than confer temporal blessings on Abraham's natural seed, and spiritual blessings on his spiritual seed. Believers in Christ are Abraham's spiritual seed. "That he might be the Father of all them that believe." "That the promise might be sure to all the seed—not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." The offspring of Gentile Christians are not of the natural seed of Abraham. Neither are they who have come to years of understanding, unless they believe in Christ. There is, therefore, no scripture ground for federal holiness. It is a mere human dogma. No parent has holiness to save themselves, much less their children. Nor are they saved by anything which their friends, parents, or guardians can do, or

get done for them. Neither human ordinances, nor the ordinances of the Church of Christ can confer it. They do not possess the power. And they are not required.

"Baptism is not the washing away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ," which means an enlightened conscience. The new version reads: "The interrogation of a good conscience toward God," which signifies knowledge, enlightenment. Infants have no such conscience to be answered in baptism, and, therefore, they are not scriptural subjects of baptism, neither does the word of God require their baptism! But suppose that we should grant so unreasonable a thing, that infants have an enlightened conscience, to be answered in baptism, then this would not be the result of baptism, but would precede it, being the work of the Holy Spirit, and consequently infants would no longer be unbelievers, but believers, and their baptism would be believer's baptism.

So there is no ground for the baptism of unbelieving children. They are not saved by baptism. Baptismal regeneration is a farce, and its propagation a sin against God. Hence the practice of sending for a minister to baptize a dying infant is not only wholly without either scripture precept or example, but it is the fruit of the practical working of the man of sin, as is seen in the doctrine of Baptismal regeneration. Let it therefore be distinctly understood, that neither the sprinkling, nor pouring of water upon a child, nor the immersing of it in water can secure its eternal happiness! It is utterly impossible for water baptism to save a soul. There is only one medium of human salvation. And all both infants and adults are saved through that channel, or irrecoverably lost. Salvation is only and wholly through the blood of our Lord Jesus Christ. God's word declares this fact very plainly. It says: "There is no salvation in any other; for there is no other name under heaven, which has been given among men, by which we can be saved." This passage declares plainly that there is salvation in none but Christ. But there is, thank God, salvation in Christ, both for infants and adults. "The Lamb of God, which taketh away the sin of the world."

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." John is herein teaching the Jews that salvation was not confined to the Jews, but open and free for the Gentiles also. Then we are plainly told that it is through faith that adults are saved. "God so loved," &c., and as Moses, &c. It is "the blood of Jesus Christ, God's Son, that cleanseth us from all sin." You might search all heaven through and you would not find one who came there in any other way, but through the blood and righteousness of Jesus Christ. All the inhabitants ascribe "salvation to God and the Lamb." Their robes were "made white in the blood of the Lamb." And they "overcame through the blood of the Lamb." But some may ask, "How are infants saved by the blood of Christ, when they cannot believe?" We reply, the same way that believers are saved. That is, that no man is saved by his own act, but by the sovereign act of God's saving grace, and that repentance and faith, and obedience are not the cause of salvation, but only the evidences that they have been regenerated. It is "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour." All persons, both old and young are saved "through the washing of regeneration and the renewing of the Holy Ghost." And there is no more mystery about the regeneration of a child in its mother's arms, than there is about the regeneration of a man a hundred years old, nor so much. It is certainly a very great mystery that God would save a man who had spent his life, more or less, in sin.

I cannot tell how God operates upon the heart of a child, neither can you describe how God operates upon the heart of a man. But this we do know: that He does change the hearts of all who are saved. We see it in the repentance, faith and obedience of adults here, and we see that it has been per-

formed upon children very young, who have given evidence of it in after life. Which is the best evidence of a change of heart, the manifestations given by believers on earth, or the fact that we see children in heaven? We must not be wise above what is written, but at the same time remember that "revealed things belong to us, but hidden things to God."

"Bold infidelity! turn pale and die!  
Beneath this stone four infants lie.  
Say, are they lost or saved?  
If death's by sin, they sinned, for they lie here;  
If heaven's by works, in heaven they can't appear;  
Reason, ah! how depraved, revere the sacred page,  
They died, for Adam sinned; they live, for Jesus died."

To conclude,  
God has taken this child.  
The child is with Christ.  
Let us be resigned to the will of God.  
And, let us all seek a preparation to meet God.

Correspondence.

For the Christian Messenger.

Remarkable Conversions.

Among Christians of all denominations the conversion of Lord Lyttleton and Gilbert West, will always be amongst the most interesting. Occupying high positions in society, early imbibing infidel principles, they by their elegant conversation, probity of action, and good general deportment, exerted a great influence over the society in which they moved. Lyttleton's contributions to Belles Lettres were extensively read, but he did not long look on them with complacency; they turned out the cause of many regrets.

These gentlemen thought they could write a book which would forever destroy the Bible, completely extinguish it. They met at Lyttleton's residence, for the purpose of laying the plan of the work in question; that done, Lyttleton turned to his friend, and said, "Well West, I shall have to depend on you for all the knowledge of scripture necessary to this undertaking." "Well," returned West, "I was going to depend on your Lordship."

The ludicrousness of their position struck them at once, how could they write against a Book neither had ever read. They laughed at the idea, and arranged there and then to meet three times a week and read eight chapters each evening, till they got through, in carrying out this idea they were both converted. West, at the 2nd Psalm, "Kiss the Son lest he be angry," &c., covered up his excitement, being afraid of the jeers of Lyttleton, and read on with difficulty, his voice being shaky, when they got to the 53rd of Isaiah, "He was wounded for our transgressions" &c., "Lyttleton cried out, unable to contain himself, they flew to each other's arms. West wrote a treatise, "on the Resurrection," and Lyttleton one on "St. Paul," both capital theological books. West was the intimate friend of Dr. Doddridge, one or two of his letters to that divine may be read in a volume of "Elegant Letters," published about the beginning of the present century. M.

For the Christian Messenger.

An Appeal for British Columbia.

NEW WESTMINSTER, Aug. 27, 1881.

Dear Brother,—

I am requested by sister Baker to give you some facts relative to the Baptist Church in Victoria, and proceed to do so to the best of my ability.

It will soon be five years since the church was formed. Of its formation and history for the first year of its existence I must speak from report, but for four years I have either been living in Victoria, or so near, that I am pretty intimately acquainted with its life and working its successes and misfortunes. I have no doubt in my own mind that the brethren did quite right in forming the church when they did; but in their infancy as a church they committed the too common mistake of rushing into debt to erect a church edifice. Of course it was easy and almost natural to think that the Baptists of Canada and the United States would come to the rescue and largely contribute towards the erection of the building, and indeed I believe some pretty strong promises were made by the Rev. J. C. Baker of Oregon, of