

Sunday Reading.

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Dangers and Temptations of the Ministry.

BY REV. C. GOODSPEED.

(Concluded.)

Another reason why we lose interest in our work is because we do not attend to the law of action and reaction. We forget that all feeling which is genuine has truth for its source. All mere stimulation of feeling, due to animal magnetism but excites the nerves, and gives no real food to the soul.

We, brother ministers, are not above this temptation, nay, we are most subject to it. Great demands are made upon our interest and feeling in seasons of special effort, on every Sabbath as we preach, as we go from house to house.

Finally, the great remedy or preventive for loss of interest in our work, the one which conditions all the rest, is—keep the heart sensitive, impressible to truth.

II. That of the destruction of our own genuineness as men. Observe how a minister is circumstanced. He knows that the people generally give to ministers credit for more than ordinary genuineness and piety.

sham. Other men may be untrue to the esteem in which they are held and not be drained of their remnant of excellency so rapidly; for they are not so perpetually reminded of it.

But this is not all. He has to deal with great and solemn truths. He must speak of God's greatness and purity. He must speak of Christ's sacrifice and love. He must attempt to make known the worth of the human soul in the light of eternity and heaven and hell.

But more than this: A minister is required to enforce high moral truth. He must hold up pure motives, exalted and unselfish aims, and a virtue and devotion as pure and perfect as the character and life of our Lord.

But this is not the worst. A minister must speak not only to men but also to God. Four times, at least, on Sunday, and numberless times at sick beds and family altars and prayer meetings during the week, he is expected, and he does, bow before his Maker and pray.

words to his God. Now suppose he do not feel in the spirit of prayer, and it is no easy thing always to feel thus, this most sacred of all exercises is reduced to a mere formality.

But is there any safe-guard, you may ask. The discussion of the danger suggests the only security. Through the force of the circumstances of his position, of the high truth he preaches, and the high motives he constantly enforces, there cannot be, in a minister of the gospel, any compromise with insincerity and petty ambition and vanity.

Grave responsibilities rest upon us. We are to give, in our lives as well as in our teachings, the key note to the churches. On the church life, so largely moulded by us, and on our personal power and the power of the truth as we preach it, depend, instrumentally, the eternal weal or woe of souls many.

Correspondence.

For the Christian Messenger.

The Discussion of Christian Baptism at North Sydney, C. B.

III.

The discussion of the second proposition commenced on the fifth evening. Proposition—Infant children of believing parents, one or both, are Scriptural subjects for baptism.

As this affirmation was made by Dr. Murray, he had to open the debate. He quoted Matt. xxviii. 18, 19, and Acts ii. 39. He deemed this subject vastly more important than that of baptism, as it leads into the constitution of the church.

God gives a promise to the individual, whether an adult or an infant, "I am thy God," the God of thy child. "I baptize the infant on the same ground as the parent. I have a right to put the seal where I find the promise."

2. The church is not composed wholly of the regenerate. 3. The church being one in all ages is identical. 4. "If I can show that infants were in the church in the past, it devolves upon my opponent to show the authority for putting them out of the church."

seed of Abraham with his spiritual seed. The spiritual seed of Abraham have been one in all ages through faith in God. He claimed because there was identity in Abraham's spiritual seed that the Jewish and Christian churches were the same.

5. The terms of admission into the Jewish and Christian churches are the same, viz.: faith, obedience, and the initiatory rite.

6. Both churches are founded on the same covenant, "In thee shall all the nations be blessed," Gal. viii. 8. Salvation was revealed to Abraham through faith in the promised seed, i. e., the Messiah.

7. The nature of baptism and circumcision is the same.

8. The nation of Israel was different from all others. God brought them to Himself. They could not be members of the nation without being members of the church.

9. The natural aspect was subordinate to the spiritual.

10. Circumcision was intended to indicate holiness. Its main design was spiritual.

Mr. McDonald quoted from the "Confession of Faith," to show that it teaches that outside of the visible church there is no reasonable hope of salvation, consequently only the infants of believers can be saved.

Mr. McDonald challenged the Dr. to produce a single passage from the New Testament or the Old Testament that would give a plain command for infant baptism, or an undoubted example of the same.

The first covenant contained three promises to Abraham:—1. A numerous seed; 2. The land of Canaan as their inheritance; 3. That in him all nations should be blessed.

That when the master of the house professes righteousness his slaves or servants must be circumcised, all who are born in his house, or bought with money; 3. That the infant must be circumcised the eighth day; 4. Every male child not circumcised must be cut off.

The infant must be circumcised the eighth day, but spiritual birth qualifies the babe in Christ for baptism without delay.

According to Dr. Murray females must be rejected, cannot receive baptism. He must baptize every infant on the eighth day, or else he violates the law of God.

He held that baptism took the place of circumcision. Strange that the Dr.

should be so blind, making things which are different the same, and making differences where none exist. He was reminded that "they are none so blind as those who will not see."

Baptists are Pedobaptists in one sense. Pedobaptists baptize natural infants, Baptists spiritual ones. Pedobaptist churches grow by generation, Baptist churches by regeneration.

At this point in the discussion Mr. McDonald said he had a painful duty to perform. He quoted from Dr. Murray's "Scripture Baptism," page 96, and showed that the Dr. had mutilated the Word of God.

He thus makes the verse teach what God never intended it should, and is guilty of one of the greatest sins. Mr. McDonald showed that by treating the Word of God in this way it can be made to teach anything you wish.

He quoted Paul's words, "Let him that stole steal no more," Eph. iv. 28. Omit the last two words and you have "Let him that stole steal," the very opposite of what Paul did say.

Dr. Murray holds that certain infants are Scriptural subjects for baptism, but faith is necessary to any connexion with the spiritual church, or to receive the ordinances.

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used the following argument to prove that the kingdom of Christ was not identical with that of the Jews. Christ says, "My kingdom is not of this world."

The Dr. charged Mr. McDonald with saying that repentance was not required in the Old Testament. What he did say was that repentance was not necessary to connexion with the Jewish church.

J. W. BANCROFT. North Sydney, Jan, 19, 1881.

For the Christian Messenger. The Road to Telugu-land.

TO THE END.

Two days from Suez and we are well into the Red Sea. Navigation here is in places very dangerous owing to numerous sunken reefs, and the absence of lighthouses.

The red hue of the sea is said to be due to the presence of minute animal-culca of a reddish color. But I am incredulous. Indeed, after gazing at and into and over the Red Sea for five whole days, and as many gloriously moonlight nights, I am unable to affirm that its waters are in the slightest degree red.

The heat is becoming intense—82° in the saloon yesterday at dinner, 6 o'clock. The cabins are stifling notwithstanding every effort to secure good ventilation.

Women old and young, married and single, have been proverbial, for I don't know how many ages, for the number of trunks, boxes, parcels, packages, bundles, &c., that they find it necessary to carry (with the willing assistance of male friends) on a journey.

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