Sunday Reading.

(Published by request of the Yarmouth County Ministers' Institute,) Dangers and Temptations of the Ministry.

BY REV. C. GOODSPEED.

(Concluded).

has truth for its source. All mere remain a name to live, and death.

We, brother ministers, are not above to a mere seeming. this temptation, nay, we are most subject to it. Great demands are made required to enforce high moral truth. upon our interest and feeling in seasons He must hold up pure motives, exalted a habit, and fill up the soul, so liable to of special effort, on every Sabbath as and unselfish aims, and a virtue and be drained of sensibility, from the great we preach, as we go from house to devotion as pure and perfect as the house. To meet this call we are in character and life of our Lord, Now it all into two words, Watch and pray. peculiar danger of stimulating our feel let such a man be prompted himself by ings to meet the exigencies which conourselves into the inevitable reaction, popular applause, - move him. Let with all its evil consequences. Is not selushness rule him. Let him be a this the explanation why many who man-pleaser, or his thoughts be low and appear most earnest in the early days impure, how soon will he become a of their ministry are the most sluggish moral wreck, an empty, arrant hypoexceed supply and not ruin,-that we cannot expend more than we gather without preying upon vitality itself,much in emotion and effort we must take in much food for both.

nion can do more. On a heart made through distance truth rebounds. The other points I have referred to are important. This is all important. Thus I have sought to explain some of the temptations which beset us to loss of interest in the truth we preach and the work we do; we proceed to call attention to a greater danger.

II. That of the destruction of our how a minister is circumstanced. He knows that the people generally give to ministers credit for more than ordinary genuineness and piety. He gladly accepts this reputation, and so tacitly avows his possession of these superior qualities. If he be conscious that he do not have them, if he yield to wrong motives and unhallowed aims, he is accepting esteem under false pretences. He becomes a conscious deception and

with great and solemn truths. He Another reason why we lose interest | must tell of God's greatness and purity. in our work is because we do not attend He must speak of Christ's sacrifice and turned into the most revolting of all to the law of action and reaction. We love. He must attempt to make known semblers,-if not of dissemblers,-for forget that all feeling which is genuine the worth of the human soul in the it is not before men merely, but before light of eternity and heaven and hell. God. stimulation of feeling, due to animal He deals with measureless motives, magnetism but excites the nerves, and and with unspeakable dangers. All these gives no real food to the soul. As the are fitted to move a man's soul to its gests the only security. Through the exhilaration of excitement is intoxica- depths. Now if such truths as these force of the circumstances of his positing and pleasant, the lower level of do not stir a man profoundly, if he get tion, of the high truth he preaches, and feeling which can be maintained, be- into the habit of speaking them coldly, the high motives he constantly enforces, cause nourished by truth, becomes tame without sensibility, there is a double there cannot be, in a minister of the and insipid. Thus there is the temp- danger. It is said that the intensest gospel, any compromise with insincerity cumcision is the same. tation to seek this spasmodic elevation | cold known to science can be produced | and petty ambition and vanity. I do of feeling, and despise that even glow in the hottest furnace, so intense that not mean by this that he must reach, in fed by the fuel from God's word, and carbonic acid, incapable of reduction to actual living, the high standard of life fanned by God's Spirit. The inevita- a solid in any other way, is thus turned and aim he presents to others, or else of the nation without being members of to perform. He quoted from Dr. Murble result is that in proportion as the to ice. And so, if you wish to find have his character sapped. We must the church. man works himself up to high wrought natures more cold and hard than else- all preach better than we practice. But excitement, will he throw himself where, seek them where they are we may in deep yearning desire be into the cold torpor of reaction. But touched by the most thrilling motives, all that we hold up to others as the this is not all. Feelings which are and do not respond. If the heat does model of their living. We may, and dicate holiness. Its main design was shocked into activity and not fed, will not make tender it will make callous. we must, if we are to be kept from spiritual. be shocked into weakness, and may be So with ministers; unless they become emptiness and hypocrisy, be true in shocked to death, just as the fire blown deeply sensitive under the constant heart to the high truth we proclaim, into the fiercest flame will soon be contact of such motives as press them We may, and we must, be struggling blown out unless fuel in proportion be all the time, they are in the extremest to realize in our lives the high ideal Is not this the explanation of danger of becoming as hard and rocky of the gospel. As a moral poison much of the Christian life we see in as the nether millstone. But, again, as which would paralyze the very vitals many places,-a succession of spasms they know that they should have deep of religious life, we must shun all preof life, with intervening sleep and feeling, as they are aware that such is tense, all simulation. As a deadly serdeath, the spasms of life growing short- expected of them by their hearers, when pent coiling around our hearts, must er and less frequent, the intervening it is absent they are in danger of sim- we watch against the blasting sin of death longer and more frequent, until ulating it. This means that they train hiding behind the apparent purpose of at last the spasms cease, and there themselves in spuriousness, and reduce saving men-that of exalting self. With

wrong motives and possessed by low tinually occur, and of thus throwing aims. Let ambition,-a desire for in our teachings, the key note to the in after hie? They did not realize crite. Other men, who do not make that stimulation in the end kills, that it such great pretensions by insisting so is food alone which supports and in- continuously on such a high standard, creases lite. We cannot too frequently may be untrue and not be altogether remind ourselves that demand cannot | wicked; but the man who is proclaiming such high truths constantly, and still in his heart of hearts is insincere, this very fact will spread the moral rot more our capital for life ;-that if we give out rapidly. His whole character will be reduced to a corrupt mass, and the thin shell of outward consistency, like that Finally, the great remedy or preven- of a bad egg, will be liable to collapse tive for loss of interest in our work, at any time. The sad and sadly frethe one which conditions all the rest, is quent examples of men who have long -keep the heart sensitive, impressible | stood high as ministers, suddenly mato truth. And how can we keep the king shipwreck of character, to the reheart impressible but by keeping it proach of the cause, is a startling wit-And how can we keep it warm ness to the stern reality of this danger. but by keeping near the source of Need we, probably, go outside of our heat? This means that we must keep own experience to be convinced of the it near the glowing heart of our Lord. greatness of the temptation? There is Devout meditation can bring us near a charm in successful oratory which is Him as we apply the truth we preach intoxicating. And how are we thus to ourselves. But prayer and commu- tempted to play the orator when we are avowedly seeking to save souls soft and tender by fellowship with from hell. As other men, we like to Christ the truth will readily leave its be well thought of by our fellows, and impress; but from a heart cold and hard how are we tempted to become menpleasers and not men-profiters, and so seek to tickle the ear with pleasant baptized, and infants art a part of the solemn truth, or the eonscience with to use the sacred desk, where we are and therefore should be baptized. supposed to hold up Christ, as a place where we may exhibit ourselves, and own genuineness as men. Observe to hide behind the avowed purpose of devoting ourselves in unselfish labor to rescue perishing souls, a real, ruling ify our ambition.

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 is identical. beds and family altars and prayer will beget a habit which will assuredly as his brethren, to choose whether he He quoted Romans xi. 16,17, and Gal. same terms of admission.

perpetually reminded of it. But for duced to a mere formality. The habit the minister, it will prey on the vitals is soon formed of mouthing words which of his moral life like a hasty con- have little conscious meaning, of expressing gratitude, love, desire, which But this is not all, He has to deal we really do not possess, in the solemn presence of God Himself. Need I say that a man is thus in danger of being

But is there any safe-guard, you may ask. The discussion of the danger sugtheir preaching to cant, and themselves all the tax upon heart-power, with all the demands for approach to God in public prayer, we must by much secret But more than this A minister is abiding at the mercy seat make prayer fountain. Our Saviour has condensed

> Grave responsibilities rest upon us We are to give, in our lives as well as 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. Upon the impress we make on the churches will depend largely in the future their influence to continue this same work which touches heaven and hell, and both eternally. May the Spirit of God help us to be strong and true, and to clear our skirts of the blood of all men.

Correspondence.

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

The discussion of the second proposition commenced on the fifth evening. Proposition-Infant children of believing parents, one or both, are Scrip-

tural subjects for baptism. As this affirmation was made by Dr. Murray, he hadto open the debate. He quoted Matt.xxviii.18,19, and Actsii.39. He deemed this subject vastly more important than that of baptism, as it leads into the constitution of the church. The ommission requires all nations to be words, rather than stir the heart with nations. The promise in Acts includes infants. The following statements show what is distasteful? In these, and in his position. 1. The infants of believscores of other ways, we are tempted ing parents are in the visible church,

> God gives a promise to the individual, whether an adult or an infant, "I

wholly of the regenerate.

seed that the Jewish and Christian churches were the same. The same reasoning would make the kingdom of Christ and the kingdom of Satan identical. The fallacy will be apparent to between God and His Son. every intelligent reader.

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

same covenant, " In thee shall all the nations be blessed," Gal. viii. 8. Salvation was revealed to Abraham cision was to Abraham a seal of the through faith in the promised seed, i.e., faith he possessed before he was cirthe Messiah.

8. The nation of Israel was different from all others. God brought them to Himself. They could not be members

9. The natural aspect was subordinate to the spiritual.

10. Circumcision was intended to in-

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. All others, because outside of the visible church, must perish. Baptists believe all who die in infancy are saved through the atonement of Christ. The Dr. admitted that he believed all who die in infancy will 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. He said he would explode the arguments advanced by the Dr, and build upon their ruins a structure of truth. The Dr. built his views on the Abrahamic covenant. He showed that Pedobaptists are not agreed about the basis of infant baptism. He challenged the Dr. to produce a single author who would give one reason for infant baptism that he could not produce another Pedobaptist that would contradict him. The Dr. has said that the terms of admission into the church under the Old Testament and the New are the same. Then the law of circumcision and of baptism must be the same. God made two covenants with Abraham, the covenant of promise and the covenant of circumcision. They must not be confounded, as they are not 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. In the second covenant the law required, 1. That every male should be circumcised; 2. 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. Circumcision was only for males; baptism for both males and females. Natural birth qualifies for circumcision, but spiritual birth can only qualify for

The infant must be circumcised the eighth day, but spiritual birth qualifies the babe in Christ for baptism without delay. The laws of circumcision and baptism are opposed to each other, and can never be harmonized.

must be rejected, cannot receive bap-"I baptize the infant on the same the eighth day, or else he violates the

the esteem in which they are held and not feel in the spirit of prayer, and it seed. The spiritual seed of Abraham are different the same, and making difnot be drained of their remnant of ex- is no easy thing always to feel thus, have been one in all ages through faith ferences where nontrexi-t. He was identical with that of the Jews. Christ cellency so rapidly; for they are not so this most sacred of all exercises is re- in God. He claimed because there reminded that "thei, are none so blind says, "My kingdom is not of this was identity in Abraham's spiritual as those who will may see." The old world." The kingdom of the Jews covenant was made the Abraham and was of this world, therefore they are his natural seed; then ew with Christ not identical. The kingdom Christ and His spiritual sele. The covenant of grace was not made with man, but | the following argument used by Bishop

sense. Pedobaptists baptize natural tize them, therefore infants are not to infants, Baptists spiritual ones. Pedo-Baptist churches by regeneration. Mr 6. Both churches are founded on the McDonald challenged the Dr. to produce a single passage of Scripture that speaks of baptism as a seal. Circumcumcised, Rom. iv. 11. Faith is the 7. The nature of baptism and cir- only link that binds the redeemed to Spirit, not by baptism.

At this point in the discussion Mr. ray's "Scripture Baptism," page 96, and showed that the Dr. had mutilated the Word of God. He is trying to show that Acis ii. 39 refers to the promise made to Abraham. To quote the passages as given in the Bible would have rendered them of no service to him. He says, "But the only gospel which Paul knew, and which he preached to the Galatians, was the old one preached here the grand essential, the condition | African and Arabian coasts. upon which the heathen would be jus-Word of God in this way it can be mentioned cause, I am unable to say. made to teach anything you wish.

Omit the last two words and you have "Let him that stole steal," the very the enormity of the guilt of thus muti- | the coolest season. lating the Word of God let the Bible either confidence or respect.

meetings during the week, he is ex- in the church in the past, it devolves his audience that the Jewish and Chris- him to produce a single standard histo- away without "barked shins." pected, and he does, bow before his upon my opponent to show the author- tian churches were the same; founded rian who will affirm that infant baptism fraud. And the consciousness of this | Maker and pray. He is not permitted, | ity for putting them out of the church." on the same covenant, and having the was practised by the Apostles, or prove | Sea with a temperature of 95 o in the prey on what of sterling worth remains, shall lead the devotions of others. Feel iii. 29 to prove the identity of the He held that baptism took the place dred years after Christ. No such his- mountains of Sinai, nor the place and reduce his character to a hollow as he may, he must yet speak solemn church. He confounded the natural of circumcision. Strange that the Dr. torian was produced. Mr. McDonald where the Israelites crossed the Red

sham. Other men may be untrue to words to his God. Now suppose he do seed of Abraham with his spiritual should be so blind, m ing things which used the following argument to prove came to found was spiritual. He quoted Taylor against infant baptism. Christ Baptists are Pedobaptists in one | blessed little children but did not bapbe baptized.

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. In his own book the Dr. says, "Baptism is a positive ordinance." If so, there should be a command for infant baptism. If Christ intended that God. They are sealed by the Holy baptism should take the place of circumcision it would be taught in the New Testament. It is not taught McDonald said he had a painful duty | there, and therefore did not take the place of circumcision.

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 to Abraham- Blessed WITH faithful in places very dangerous owing to num-Abraham," Gal. iii. 8, 9. In the erous sunken reefs, and the absence of eighth verse Paul speaks of the hea- lighthouses. Of the latter, however, then being justified by faith. Faith is there are a few good ones, both on the

The red hue of the sea is said to be tified. The ninth verse reads, "So due to the presence of minute animalthen they which be of faith are blessed culæ of a reddish color. But I am with faithful Abraham." He also mu- incredulous. Indeed, after gazing at tilates the fourteenth verse of the same and into and over the Red Sea for five chapter. "That THE BLESSING OF whole days, and as many gloriously Abraham might come on the Gentiles | moonlight nights, I am unable to affirm through Jesus Christ; that we might | that its waters are in the slightest degree receive the promise of the Spirit through red. It is undoubtedly a "deep and faith." The Dr. has this verse printed | dark blue ocean." The only difference as above, but omits entirely the last observable between it and the Meditertwo words, "through faith," making ranean in color is that the former is of the verse end with the word Spirit. a more transparent blue than the latter. He thus makes the verse teach what As the tops of the waves curled over, God never intended it should, and is however, the white foam was very guilty of one of the greatest sins. Mr. | slightly tinged with red; but whether McDonald showed that by treating the | this is due to the sunlight or the above-

The heat is becoming intense-82 o He quoted Paul's words, "Let him in the saloon yesterday at dinner, 6 that stole steal no more," Eph. iv. 28. o'clock. The cabins are stiding notwithstanding every effort to secure good ventilation. This is but the beginning. opposite of what Paul did say. As to And yet we are passing the Red Sea in

Women old and young, married and speak: "And if any man shall take | single, have been proverbial, for I don't away from the words of the book of know how many ages, for the number of this prophecy God shall take away his trunks, boxes, parcels, packages, bunpart out of the Book of Life, and out dles, &c., that they find it necessary to of the holy city, and from the things carry (with the willing assistance of which are written in this book," Rev. male friends) on a journey. The xxii. 19. These utterances refer im- amount of impedamenta always inmediately to the book of Revelation, creases with the distances to be travellbut are equally applicable to every ut- ed. There are some women of this terance of Scripture. A man who is class on board. They have at least one thus wedded to a false theory, and will box for each hundred miles of our long handle the Word of God deceitfully to | trip. After filling their cabins and maintain his position, is unworthy of constructing pyramids of cases in the narrow passage outside each door, they Dr. Murray holds that certain in- appropriate the space beneath the saloon fants are Scriptural subjects for bap- table and jam it full of goods of every tism, but faith is necessary to any con- description. This space was originally nexion with the spiritual church, or to intended for the feet and legs of those receive the ordinances. In the Jewish | who take their meals there. It is church the children enjoyed all the really necessary to comfort. For myprivileges of that church. In Pedo- self the roomier it is the better I enjoy baptist churches they are in an unde- my dinner. I dare assert that no man fined position, members of the church can do justice to even the choicest and yet not members, not enjoying the viands with his heels elevated upon a privileges of membership. The Dr. pile of boxes, and his toes touching the admits there is a change of constitution bottom of the table, especially if his as females are baptized. The "Con- seat is low; or with his legs tucked fession of Faith" affirms that baptism under his chair, grasshopper fashion, According to Dr. Murray females is a New Testament ordinance, but the while his teet project to such a distance Dr. goes back to the old law. Mr. behind him that it is absolutely dangeram thy God," the God of thy child. tism. He must baptize every infant on McDonald said, let him produce a plain ous for the numerous black waiters and command, or example of infant bap- the dishes they carry; to say nothing of ground as the parent. I have a right law of God. Where he baptizes the tism from the Bible and I will give up a constant dread in the latter position of dasire to pamper our vanity, and grat- to put the seal where I find the prom- head of a household he must baptize Baptist principles. I know a good having your pantaloons curried. Anevery member of that household, or he Presbyterian minister who says infant other diabolical feature of the thing is 2. The church is not composed is guilty of breaking God's law. Every baptism is not taught in the Bible, but that the boxes are mostly of iron or man child must be baptized, or be cut is a rule of the church. It would be tin with sharp edges. Eating dinner 3. The church being one in all ages off and perish. The Dr. coolly passed better for the Dr. to take the same under such circumstances, or over such these difficulties by, without even at- position, as he can never prove infant a case, is much like engaging in a 4. "If I can show that infants were tempting an explanation, and yet told baptism from the Bible. I challenge skirmish at football; you seldom come

Nov. 30; Halfway down the Red that it existed during the first two hun- shade. We have seen neither the

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