

Sunday Reading.

Harry's Logic.

BY L. L. PHELPS.

My Harry and his sister Nan
Sat by the fire one day,
Talking, as children often do,
In such an earnest way.

Baptismal Regeneration.

BY REV. C. GOODSPEED, OF YARMOUTH.

(Published by request of the Yarmouth
County Ministerial Conference.)
This doctrine is coming into greater
notice again through the aggressiveness
of High Churchism. It is one of the
most dangerous of beliefs, against which
all who have the welfare of true religion
at heart should be continually on their
guard.

his ordinary mode of accomplishing,"
just as he may sustain life without food
which is its ordinary support. This
church differs from the Roman, however,
in asserting that all are saved by
personal faith. It attempts to harmonize
the two views by assuming in case of
the infant, that baptism secures and
assures the faith which is saving.

In contradistinction to all these is
the Baptist view, now shared more
largely by other evangelical denomina-
tions, that baptism is the sign of grace
already wrought in the soul, having
nothing to do either as means or medium
with saving power, and owing what
influence it has over any to the truth
which it more vividly declares.

made in the heart, and it may be argued
that where the expression bath of
regeneration occurs, if it mean baptism
of regeneration, it signifies similarly the
baptism which is to symbolize and
declare the regeneration, and that all
the other references must be explained
in the same way.

And while this is a valid argument, we
need not dwell upon it for we have a
much stronger. Let us bring the ques-
tion, which of these interpretations, the
symbolical or the realistic, is the true,
to the test of the teachings of our Lord,
and of the apostles, to get the answer,
which is conclusive.

In the writings of the apostle Paul
there are two references to baptism
which have been claimed as teaching its
regenerating efficacy, Eph. v. 26; Titus
iii. 5. To these, may be added Romans
vi. 3, 4; Col. ii. 11, 12. Allowing all
these four passages to refer to baptism,
what meaning did he intend them to
convey? Was it that the ordinance
effected regeneration, or represented an
outward way, the inward saving
change already effected? We turn to
his epistles for light. What are the
facts? He preaches at Antioch in
Pisidia. He declares that faith saves
and makes no reference to baptism.

where reference is made to baptism, the
allusions are but incidental, as illustrat-
ing some other truth, while in Romans
there are at least fifteen declarations
that faith alone saves, and the whole
epistle is to overthrow the idea that any
ceremonies—anything apart from faith
saves, (Rom. i. 16; iii. 22, 26, 27, 28, 30;
iv. 15; v. 1; ix. 30, 33; x. 6, 11. Eph.
ii. 8, &c.) Besides all this Paul declares
1 Cor. i. 14-17, that God sent him not to
baptize but to preach, and thanks God
that he baptized none of them but a
household or two.

Had we time and were it needful we
could take the writings of John, and
show that he refers in the most definite
way to faith as saving, and never once
to baptism in any way in his epistle.
1 John v. 1; v. 10. Unless he was
willing to damn his hearers with half
truth, he could not have believed John
iii. 5 meant that baptism was necessary
to salvation, or had anything to do with
gaining it.

It will be seen that our argument
while directed against the extreme view
of baptismal efficacy, held against
conveying saving grace in any way
or measure. It is more convenient
than scriptural for our Pedobaptist
friends, of a certain type, to declare
that while personal faith avails and
alone avails to save adults, infants
have saving grace conveyed to them
through baptism, on the faith of others.

While we wrangle here in the dark,
we are dying and passing to the world
that will decide all our controversies,
and the safest passage thither is by
peaceable holiness.—Baxter.

Correspondence.

For the Christian Messenger.

Joseph Cook's Lectures.
LECTURE 166 OF THE MONDAY
LECTURESHIP.

LECTURE 4 OF THE PRESENT COURSE.
Prelude: International Reform in
Africa.

Interlude: Questions Answered.
Lecture: Progress in Natural Theo-
logy.

The largest audience of this season
greeted the Monday Lecturer on the
above occasion. Numbers had only
standing room. Unusual interest was
manifested, and the applause was fre-
quent and hearty. The audience warmly
supported President Arthur's policy as
to International Reform in Africa.

THE LECTURE—PROGRESS IN NATURAL
THEOLOGY.

James Anthony Froude ventured to
publish the assertion, not many years
ago, that the foremost scientific minds
in Great Britain were abandoning the
belief in a personal God. The charge
simply excited amusement in the
highest scientific circles of Scotland and
England. The eminent authority, Prof
Tait, of the University of Edinburgh,
has repudiated this charge. Among
the most advanced scientific thinkers of
the immediate past in Britain were
Brewster, Faraday, Forbes, Graham,
Hamilton, Talbot, Herschell. Which
of these great men gave up the idea
that Nature evidences a designing
mind? Of the advanced thinkers still
happily alive amongst us are An-
drews, Soule, Clerk Maxwell, Balfour
Stewart, Stokes, William Thompson.

There are two schools of Philosophy in
Britain—one inside universities, accred-
ited and regular; another outside, a
guerilla school, led chiefly by a few men
of a certain eminence in London, with
Herbert Spencer and Professor Huxley
among them, and with noisy supporters
in the literary world. In Germany the
same thing holds. Hartmann and
Schopenhauer in Germany represent
the guerilla type of discussion. Her-
man Lotze, the foremost philosopher of
the age, represents the highest German
thought. In Europe the deepest cur-
rents are Theistic. We have seen and
heard, at home and from afar, the shal-
low streams with boulders in their cur-
rents, agnosticism, materialism, atheism.
Let us not fear that they are flooding
the higher thought of Europe, simply
because they make more noise than the
deep, silent, stately rivers that reflect
heaven. [Applause.]

What is the present attitude of ad-
vanced Theistic Thought among the
foremost men of science in Great
Britain?

- (1) Matter and mind differ by the
whole diameter of being. Their quali-
ties cannot be made the properties of
one substance.
(2) Matter may transmit force: it
cannot originate force.
(3) Wherever matter exhibits force,
motion or arrangement implying design,
that force, motion and arrangement
originate in mind. [Applause.]
This was the doctrine of Professor
Pierce of Harvard University, and was
the doctrine of Agassiz. The public
ought not to be misled as to the real
position of responsible thought at
Harvard.
[4] Wherever we find heat, light,
electricity, we infer the motion of the
ultimate particles of matter as the
cause; wherever we find motion of the
ultimate particles of matter, we infer
force as the cause; wherever we find
force we infer Spirit, with Intelligence
and Will as the cause. [Applause.]
Look into a book, worthy of being
scattered broadcast throughout the na-
tion—The Conservation and Correlation
of Force. The classic paper of Prof.
Grove therein ends with these words,
which are the summit of accredited
science in our time: Creation is the
act; causation is the will of God.
[Applause.]
I remember that when these doctrines
first came to my vision, I could think of
nothing else for months. They stormed
over me for years as the tropical rains
above the palms of the Amazon.

- (5) Matter may be visible force.
The omnipresent will may be its sub-
stratum as well as the substratum of
mind.
(6) The visible universe had a be-
ginning.
(7) Every beginning requires a
cause.
(8) The seen universe, therefore, must
have originated in an Unseen Universe.
I hold in my hands Prof. Tait's famous
volume entitled The Unseen Universe,
and also The Life of Professor Clerk
Maxwell, and I am doing little more
now than summarizing their chief posi-
tions, sometimes in their own language,
but not in their order of statement.
(9) Atoms have such a constitution
that they may be justly compared to
manufactured articles.
(10) An ether or material substance
of inconceivable tenacity must be sup-
posed to fill all interspaces between
world and world.
(11) This substantially omnipotent
ether is the largest, most uniform, and
most permanent object known to science.
(12) As the sea is older than the
fishes in it, so the ether is supposed to
have existed before the formation of the
systems of gross matter in worlds and
atoms that now exist within it.
(13) Perhaps atoms are only vortex
rings produced by the power of an om-
nipresent Spirit in the ether.
(14) The eternity of the atom is a
doctrine which can only be held by
ignoring the fundamental principles of
scientific inquiry. (Prof. Tait.)
(15) The Invisible Universe may be
eternal and infinite, but not the visible.
(16) We are forced by a purely
scientific process to recognise the exist-
ence of an Unseen Universe, and by
scientific analogy to conclude that it is
full of life and intelligence. (Professor
Tait.)
(17) Natural laws are only the method
of action of an Omnipresent Infinite
Will.
(18) We must not affirm that the uni-
verse is governed by natural laws, but
only according to natural laws. (Dr.
Carpenter.) Natural supernaturalism
never stood better on the heights of
science than it does at the present hour.
[Applause.]
(19) A life for the Unseen and
through the Unseen is to be regarded
as the only perfect life.
(20) What we are driven to is not an
under life incident in the atom, but a
Divine Over life, in which we live and
move and have our being.
(21) The mystery of matter and en-
ergy, the mystery of life and mind, and
the mystery of God—these three are
one.
(22) We must give up the idea that
energy can generate life. (Prof. Tait,
Prof. Beale.)
(23) The atomic theory itself for-
bids the supposition that the mechanical
and chemical qualities of matter explain
life and growth. (See "Atoms" in
Encyc. Brit.)
(24) As life demonstrably exists
before organization, so it may after dis-
organization. There is no proof in
physiology that death ends all, but rather
the reverse. (Prof. Lionel Beale.)
In these propositions it is to be found
the basis of great advances, by no
means yet wrought out to the full, in
Natural Theology. I solemnly believe
these principles to represent the fore-
most culture of Europe, and yet you
would not be led to that conclusion by
newspaper reading. Mr. Spencer does
not lead the advanced thought of the
British Islands. These are the words
of Prof. Tait: "When the purposely
vague statements of the materialists and
agnostics are stripped of the tinsel of
high-flown and unintelligible language,
the eyes of the thoughtless, who have
accepted them on authority, are at last
opened, and they are ready to exclaim
with Titania,
'Methinks I was enam'rd of an ass.'
[Laughter.]
The following are the words of Prof.
Beale, giving the opinions of the chief
philosophers as to agnosticism: "This
dullest, narrowest and most superficial
of all creeds, materialism, has been half
accepted by hundreds of persons within
the last few years. I believe all mat-
terialistic doctrines agree in accepting
as a truth, the monstrous assumption
that the living and the non-living are
one, and that every living thing is just
as much a machine as a watch or a
windmill. Between purely vital and