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CHRISTIAN MESSENGER. THE

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.

"Nan, tell me, don't you really think Of all the folks we know. The poorest ones are best of all ?" Said Harry, speaking low.

Sunday Reading.

Harry's Logic.

Fair Nannie opened wide her eyes, And shook her curly head ; "I never thought of it before." The little maiden said.

"But don't you see, it must be so? Just think of Uncle Lee. He's very rich, but oh, so mean, And proud as he can be.

"While there is dear old Grandma Dole. Who lives up on the hill, To everybody she is kind, Although so poor and ill."

"Perhaps you're right," said sister Nan, "But if I only could. I'd rather not be poor at all-I'd be both rich and good."

"Well.Nan," exclaimed the little rogue. "Now this is what I meant, I'm sure I must be awful good, For I'm not worth a cent." -Ellsworth, Me.

his ordinary mode of accomplishing," made in the heart, and it may be argued where reference is made to baptism, the just as he may sustain life without food that where the expression bath of which is its ordinary support This regeneration occurs, if it mean baptism church differs from the Roman, however, of regeneration, it signifies similarly the in asserting that all are saved by baptism which is to symbolize and personal faith. It attempts to harmon declare the regeneration, and that all ize the two views by assuming in case of the other references must be explained the infant, that baptism secures and in the same way. assures the faith which is saving. Be-

tween this and the Catholic view there need not dwell upon it for we have a is scarcely any practical difference. much stronger. Let us bring the ques-The third view is that of the Reformed tion, which of these interpretations, the Church, represented most exactly, in

symbolical or the realistic, is the true, to the test of the teachings of our Lord, this country by the Presbyterians. Thutheir Confession says, that by the right | and of the aposiles, to get the answer, use of baptism "the grace promised, is which is conclusive.

not only offered but really exhibited And first, the teachings of our Lord (imparted Dr. Hodge III. 500) and conhimself. There is but one passageferred by the Holy Ghost, to such that of John iii. 5, "born again of water (whether of sge or infants) as that and the Spirit," wherein, even if it grace belongeth unto, according to the refer to baptism it is possible to suppose counsel of God's own will in his ap. he makes it saving. And this passage is pointed time." The view is that as capable of being interpreted as baptism is the means through which referring to baptism as a symbol of this God works to save men. Although change. In every other case, our Lord there must be faith, the saving power | refers to faith as that which saves-as does not ordinarily come directly upon that which draws forth from him all the soul, but through baptism. It is forms of his helping power. And in admitted and affirmed there can be none of these does he refer to baptism salvation without baptism. While the in the remotest way. He declares Lutherans hold that baptism saves seventeen times at least, that faith saves through the faith which it assumes in the soul (Luke viii. 12; John i. 1213; the infant, and with which it must be | iii. 15, 16, 18, 36; v. 24; vi. 35, 40, 47; accompanied in the adult, the Revii. 36; viii. 24; xi. 25, 26; xii. 36, 46.) formed teach that the faith work making not the most distant allusion to through the baptism. But in each case, baptism as having anything to do with baptism is a medium of saving grace. it, and he scarcely ever opened his lips In contradistinction to all these is without insisting on faith as necessary the Baptist view, now shared more in some way. Now if baptism regenerlargely by other evangelical denomina- ates, or were necessary to salvation, can tions, that baptism is the sign of grace we conceive that our Lord would have already inwrought in the soul, having failed to insist strenuously upon it, as nothing to do either as means or me lium often as he did on faith. If baptism with saving power, and owing what were necessary to salvation ; for him to influence it has over any to the truth declare that faith saved of itself, would which it more vividly declares. O have been deception. It is utterly course Pedobaptists who are evangelical inconceivable that our Lord intended cannot square their infant baptism with men to believe baptism saving, and only our symbolic view of baptism, any more refer to it once in a way which could posthan with the more realistic views just subly bear that construction, and then at referred to. They are left holding to a recent interview with Nicodemus. It a practice for which they can give no is not thus that those who believe in the Scriptural reason. saving power of baptism to-day do; and But in the second place what are the if baptism save or is necessary to salva-Scripture passages and arguments by tion, they are more consistent, more which these various degrees of efficacy mercitul men than he. What would we in baptism are supported? The passages say of a physician in making out his of Scripture upon which chief reliance is prescription for the cure of a deadly placed, are John iii. 5, "Born again of disease, if he left out one of the water and Spirit." Acts xxii. 16, "Be essential ingredients in almost every baptiz-d and wash away thy sins." Eph case. And yet this is just what our v. 26, "Having cleansed it by the Lord did in reference to the eternal life washing of water with the Word." Titus or death of the soul, if baptism saves, iii 5, "Washing of regeneration and or is necessary to salvation. And it is renewing of the Holy Ghost." 1 Peter vain for any to assume in order to meet iii. 21, "Which, also, after a true like this difficulty, that our Lord gave inness, doth now save you, even baptism." structions in reference to baptism, which It is assumed of these passages that the evangelists have not recorded For, they all refer to baptism But this may had the spostles understood our Lord be questioned. In our Lord's address to to attach such importance to baptism, by faith alone, and attack upon this old | Nicodemus, he would use words which why did they not record his instruc ions he could understand. Now he knew about it. Nay, how was it that God in little or nothing of baptism-that of our giving from our Lord's teaching what Lord at least, to which if to any he was necessary to future generations, refers. If the matter here refer to through his inspired servants, did not baptism, he could not understand him embody this teaching about the necessi-Is it not more reasonable to suppose our ty of baptism in plain unmistakable Lord here refers to the old water purifilanguage. If, however, we look upon cations, with which it was so familiar, baptism as an act of obedience by which and employs their imagery? So also of a saved-regenerate man sympolizes and Eph v. 26, and Tit. iii. 5. The purificadeclares this change, all is consistent. tion effected by the spirit in regenera-Is it not inevitable, therefore, that we tion may be compared to any outward must interpret all these references to b ptism in this latter way, seeing this washing in a bath. But I am not concerned to wrest is the only method by which we can few passages from the use made of them escape overwhelming difficulty and by those who disagree from us, by contradiction? Let us proceed to exspecial criticism. There is, I believe, a amine the teachings of the apostles as safer and surer way. we have those of our Lord. It must be admitted by all that these In the writings of the apostle Paul passages and others of a similar characthere are two references to baptism "the sacraments are the means through ter are capable of one of two interpre which have been claimed as teaching its which all real righteousness either tations. In them baptism is either regenerating efficacy, Eph. v. 26; Titus declared to symbolize something which in. 5. To these, may be added Romans is already done in the soul, or to effect vi. 2, sq; Col. ii. 11, 12. Allowing all these four passages to refer to baptism, to Saul, "arise be baptized and wash what meaning did he intend them to away thy sins," may mean either; convey? Was it that the ordinance " arise and have your sins really washed effected regeneration, or represented in away, or arise and declare by this an outward way, the inward saving rite that your sins have already been change already effected? We turn to cleansed by the work of Christ." The his epistles for light. What are the question is, which of these interpreta facts? He preaches at Antioch in tions is the true. It may be said, at P.sidia. He declares that faith saves the outset, that it seems more in har and makes no reference to baptism. mony with our ideas of God, to suppose Acts xiii, 38, 48. What a wrong he did baptism a symbol of a work effected by them if, in doing this, he held back a the Spirit through spiritual means. part of saving truth, as he must, if than in this mechanical way by a bath. biptism saved? The jailor at Philippi ing of the flesh in water, or sprinkling asks What must I do to be saved, and a few drops/ on the brow, especially Paul says believe, and no mention is when the subject is a babe. But our made of baptism until he had believed, Episcopal fliend may say, that this is and so supposed himself saved, as Paul only just: since God has permitted all had assured him, Acts xvi. 31, 34. He to be made signers by the act of Adam writes to the churches at Corinth, in which they had nothing to do, it is Phuippi, and in Galatia, and to each he but right for this sin to be removed from declares that faith saves, 1 Cor. i. 21 the infant by the act of another, and we Gal. ii. 16: iii. 2-9, 22, 24, 26; v. 6 do not need to tarry to discuss the Poil. iii. 9, and repeats it again and relation of the primal sin to the again, and not so much as refers to succeeding race. It may also be said baptism. And yet, if it is right to interthat John's baptism which was called pret the passages referred to as teaching the baptism of repentance, was declared that baptism was necessary to salvation, giving the later view, says, "on God's by John himself to be for those who he is leaving all these believers, and all part, it is not so necessary that he may had done, or were ready to do works others who should be guided by these not, in an extraordinary case, reach in meet for repentance, thus being pro.ed epistles to be damned by half truths an extraordinary way, what taptism is to be but a symbol of a change already which teach a lie. In the very epistles

allusions are but incidental, as illustrating 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; But while this is a valid argument, we 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. Could he have thus spoken, did he believe that in baptizing he saved, and in not baptising them, he did not save them? This is scarcely possible, Yea he says he had begotten them through the gospel, I Corinthians iv. 15, while he declares he had not baptized any except a very few This at least proves beyond contradic. tion, that Paul did not think that baptism saves, or was necessary to salvation. To suppose in the face of all this that he intends to teach baptismag regeneration or efficacy in the two or four passages named. is beyond belief. It brings irreconcilable conflict. There is no way to harmony save by giving these references a symbolic meaning,

in which they are said, in a figure, to effect what they exhibit in a visible way, as does so much of the imagery of the prophets in response to the old Mosaic purification.

could take the writings of John, and Tait, of the University of Edinburgh, way to faith as saving, and never

Coppespondence. For the Christian Messenger. Joseph Cook's Lectures.

LECTURE 166 OF THE MONDAY LECTURESHIP.

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

Interlude : Questions Answered. Lecture : Progress in Natural Theology.

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 frequent 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

Had we time and were it needful we England. The eminent authority, Prof show that he refers in the most definite he sably 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 Andrews, Soule, Clerk Maxwell, Balfour Stewart, Stokes, William Thompson. All of these, whenever opportunity presented itself, have spoken in a sense altogether different from that implied in Mr. Froude's article. There are two schools of Philosophy in Britain-one inside universities, accredited 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. Herman Zotze, the foremost philosopher of the age, represents the highest German thought. In Europe the deepest currents are Theistic. We have seen and heard, at home and from afar, the shallow streams with boulders in their curinto life with all the grace the rite rents, agnosticism, materialism, atheism. Let us not fear that they are flooding are none the better. Those in Baptist the higher thought of Europe, simply because they make more noise than the deep, silent, stately rivers that reflect heaven. [Applause.]

MARCH 19, 1884.

(5) Matter may be visible force The omnipresent will may be its substratum as well as the substratum of mind (6) The visible universe had a beginning. (7) Every beginning requires 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 Finconceivable tenity must be supposed 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 omnipresent Spirit in the ether.

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. Neither is it a foe to be despised. Men who wish to live careless, godless lives, and still have an opiate to their awakened fears, are strongly attracted by it. By dwelling upon a few passages of scripture, this doctrine can be made to appear quite plausible to men whose interest it is to believe it. or who give the New Testament but little study. It is supported also by large assumption of social superiority, which is very alluring to some who have larger purses or pride. than brains. The young, also, where they can be appro ched by this doctrine, are having it instilled into them

And who are they upon whom the defence of the doctrine of justification stronghold of Satan are laid? Not upon our Pedotaptist bre hren, for they are but new rec uts, some of them with the bands of the old belief hanging still from their limbs, and are bound fast in the inexorable logic of their infant baptism, so that they cannot use the weapons of truth freely. Upon us then in the present. as in the past, must this duty rest; while so much of the force opposed to us has been broken, let us not now lay as de our arms and allow a rally.

And first : what are the various forms of belief as to the efficiency of Baptism? These may be classified into four

divisions. There is first the Roman and Episcopalian views, as expressed in their articles of faith.

The Catholic Church declares that

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.

So also of Peter. He declares in Acts x. 43; xv. 9; 1 Peter i. 5; ii. 6, that faith saves. It is true he declares that baptism saves in a figure anti-type-or a true likeness, as the New Version has it. 1 Peter iii. 21, but he adds it is not the putting away of the filth of the flesh, but the answer, or interrogation of a good conscience 'toward God," and is to be administered only to such as possess this good conscience. But this is said in many places to be the fruit of regeneration, in other words,the baptism must follow and not precede regeneration, and so cannot be the means of this change. Finally, experience and observation are against the doctrine of baptismal regeneration or efficacy. We have never yet heard a man or woman say they were conscious of regenerating power in baptism, so they felt that old things had passed away, and all things become new. This change according to Christian experi ence is altogether independent of ordinances, so also of infants. In Europe almost all are baptized, and grow up can bestow upon them. And yet, they communities who have never submitted to baptism grow up side by side with Pedobaptists, who have had all baptismal grace, and our youth are at least, not the worst of the two. But why should we say more.

It will be seen that our argument while directed against the extreme view of baptismal efficacy, hold 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 while personal that faith avails and alone avails to to save adults, infants have saving grace conveyed to them

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

(1) Matter and mind differ by the whole diameter of being. Their qualities 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 arvard. [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 nation - The Conservation and Correlation

(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 existence 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

(18) We must not affirm that the universe 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 Uaseen 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 energy, the mystery of lite 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. Beal.)

(23) The atomic theory itself forbids 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 disorganization. There is no proof in physiology that death ends all, but rather the reverse. (Prot. Lionel Beale.) In these propositions 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 foremost 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

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begins, or having been begun is increased, or having been lost is restored." and an anathema is pronounced against it. For instance, the words of Ananias those who affirm that " the sacraments of the new covenant do not contain the grace which they signify, and are only outward signs of grac- and lighteousness received through fai h." While this church believes that fai h should accom. pany baptism, they hold that the faith of pious parents, or that failing, the general faith of the church is all that is required, while faith or no faith, the man or child must be baptized in order to be saved. The Courch of England holds that in baptism the child is made " a member of Christ, the child of God, and an inheritor of the kingdom of Heaven," and that the sacraments are " generally necessary to salvation." The only difference between this church and the Roman is, the necessity of baptism to salvation is not made quite so absolute, although the efficacy of baptism when received is just as great.

The Lutheran Church at first, was strenuous in asse, til g the unconditional need of baptism and anathematizing the Baptists, becau-e they say, "children can be saved without it." Dr Krauth,

through baptism, on the faith of others. We have not found two sets of instruc tions in the Bible as to baptism and faith, suitable to the exigencies of our Pedobaptist friends, who, seeing it imposible to make baptism for the infant, serve any symbolic purpose, and being too evangelical to suppose that it serves any other purpose in case of adults, have to invent uses which scripture knows nothing of. In conclusion, let us remember that

Pedobaptism is logically wedded to baptis nal efficacy in some form, and feel that our denomination is still to lift up a standard against this strong hold of error, and breeding place of what is pernicious to saving truth.

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.

A correspondent wants to know if it is right for one or two disaffected men to drive away a pastor, who seems to be blessed and prospering in his work, and who is also popular with the people. It hardly seems right, but there are many things which take place, we are sorry [Applause.] to say, even among Baptists, which are not right. There are some instances in which much harm has been done by the " rule or ruin brethren." The best way is to pray the Lord for more grace and patience.--.Ib.

of Force. The classic paper of Prof. Grove therein ends with these words, which are the summit of accredited science in our time : Oreation is the act; causation is the will of God.

first came to my vision, I could think of nothing else for months. They stormed one, and that every living thing is just over me for years as the tropical rains above the palms of the Amazon.

with Titania. 'Methinks I was enamor'd of an ass.' [Laughter.]

The tollowing are the words of Prof. Beale, giving the opinions of the chief philo-ophers 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 materialistic doctrines agree in accepting I remember that when these doctrines as a truth, the monstrous assumption that the living and the non-living are as much a machine as a watch or a windmill. Between purely vital and