

The Christian Messenger.

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WHOLE SERIES.
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Faith without works is like a bird without wings; though she may hop with her companions on the earth, yet she will never fly with them to heaven; but when both are joined together, then doth the soul mount up to her eternal rest.—*J. Beaumont.*

Though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true. Counterfeit repentance commonly cheats men with general promises, and is loth to covenant against particular sins. Reformation is not sincere if it be not universal.—*Matthew Henry.*

Why should a Christian count everything he can do for Christ's cause a sacrifice? Christ has done so much for him, and is doing and has promised yet to do—that it ought to shame the very best Christian into silence when he ventures to compare what he is doing with what Christ has done and suffered. Our best gifts and efforts are not worthy of the name of sacrifices.

Things may always be seen truly by candid people, though never completely. No human capacity ever yet saw the whole of a thing; but we may see more and more of it the longer we look. Every individual temper will see something different in it; but supposing the temper honest, all the differences are there. Every advance in our acuteness of perception will show us something new, but the old and first discerned thing will still be there, not falsified, only modified and enriched by the new perceptions, becoming continually more beautiful in its harmony with them, and more approved as a part of the infinite truth.—*Ruskin.*

"All the authority in the universe is behind the command to be baptized. It is the only thing we are commanded to do in the name of the Father, and of the Son, and of the Holy Spirit." So recently said Rev. T. T. Eaton. The *Religious Herald*, reporting this, adds the just remark, "And yet there are men who claim to be Christians who seem to think this great and solemn thing is the fittest of all things to be made fun of, and men and women as irreverent as themselves will sit and laugh at the little jokes about the Baptists and Baptism."

A LIVING EPISTLE.—A French missionary in China thus accosted a hearer after a meeting which he had held, "Have you ever heard the Gospel before?" "No," replied he, "but I have seen it. I knew a man who was the terror of his neighbourhood; he was considered as dangerous as a ferocious beast, especially when he had taken opium. Now, since he has known Jesus Christ as his Saviour, all is changed, he has abandoned the use of opium, he is so quiet, with loving consideration for everybody around him, and he is never seen to be angry. Often when I have seen him have I said to myself it must be a good religion that can produce such results."

Professor Haughton, of Trinity College, was for teaching English through Irish. It was only when one learnt a second language that the uses of grammar became apparent to him. It was facetiously stated by several speakers that Irish was the language of Paradise, and that the first words Adam addressed to Eve were, "Go down to the garden, my dear." "How do you do to-day, my dear?" It was said that Satan couldn't learn Irish, which led Dr. Haughton to query how, then, he tempted Eve? But whatever the Paradise language may have been, it is a sorrowful fact that 120,000 children in Ireland still only understand Irish.

News from the Churches.

THE FREDERICTON, N. B. CHURCH under the ministrations of Rev. Fred. D. Crawley, has for months past been enjoying a quiet yet gracious work of the Spirit. Between thirty and forty, we learn, have been added to the Church by baptism, and a number by letter also. The good work continues. No special services have been held. The young are sharing largely in the blessing. It seems a matter of special joy that the entrance of this church into their new House of Worship has been so speedily followed by these tokens of the divine favor.

LAWRENCETOWN, ANNAPOLIS CO.—*Dear Messenger:* There are those who will be glad to hear of the revival of God's cause in Lawrencetown. Two years ago 13 were added by baptism, mostly the fruits of a revival at Englishville, a section of the church. Since which none have been received in this way until the present time. In three Sabbaths past thirty-four in all have been added, five by letter, and twenty-nine by baptism. Ten others have been received who are expected to be baptized to-morrow, and the good work still progresses. Pray for us.
R. D. PORTER.
Middleton, Feb. 23rd, 1884.

SUSSEX, N. B.—*Dear Bro.:*—Since my last communication the good work of the Lord has been constantly progressing among us, with unabated interest. There has been a gradual, though perceptible increase of spiritual power in the church for months. During the Week of Prayer, especially, all the services were characterized by that earnest desire after God; that longing to see His power and glory in the sanctuary, which, invariably precedes and secures quickening and converting grace. Our place of worship has been well filled nightly, and sometimes overflowing, for weeks. The meetings are entirely void of noise and excitement. A spirit of calm, intelligent inquiry possesses the people and many are joyously accepting Christ. Last Sabbath was a "red letter day" with us as a church. The weather was all that could be desired, and immediately after the morning service, it was my privilege to bury with Christ in baptism twelve happy believers. It is estimated that between seven and eight hundred people were present, among whom were some who for the first time witnessed the sacred rite as instituted by Christ and practised by His Apostles. Six more have been received and are awaiting baptism at this writing. Many others have expressed anxiety for their spiritual welfare and are earnestly seeking Christ. May God continue to work like Himself till multitudes be gathered into the fold, in the prayer of His people. More anon.
SYDNEY WELTON.

CLARENCE, ANNAPOLIS COUNTY is receiving an abundant outpouring of spiritual blessings. May we soon bear of large ingatherings by the hands of our brother Eaton.

Several other churches are also having the joy of harvest. Brethren, let us hear from you. Others are wishing to participate with you, in this one of the sources of the angels' joy.

NICTAUX.—The Lord has been graciously pleased to visit the western section of this field with tokens of His reviving and saving presence and power. Sixteen persons were baptized by the pastor, the Rev. J. Clark, at Williamston, on the 17th inst., and these, with one dear sister received by

letter, received the right hand of fellowship the same day. Many long wandering souls have returned to the feet and fold of Christ. Other anxious ones are enquiring the way, with their faces Zionward. The prospect of a large ingathering is good. The Lord's name be praised!

The Methodist, Presbyterian and Baptist Churches of Halifax and Dartmouth are holding special religious meetings, which are being largely attended and in several there is evidence of a work of grace in the hearts of persons who have made no profession. This is especially the case in the North Baptist and the Dartmouth Baptist Churches.

Notes from Morgan Park, Chicago.

As there is joy in the presence of the angels of God over one sinner who repents, so I know that many of your readers will rejoice to hear the good news of multitudes pressing into the Kingdom of God. All through this region there seems to be a genuine spirit of awakening. Tidings of the manifest working of the Holy Spirit come to us from all quarters.

The work seems especially gracious and powerful among the young, in Sabbath schools and elsewhere. And I am thankful to be able to bear witness to God's goodness unto us here at Morgan Park. Since New Year special meetings have been maintained in the Seminary Chapel, and the presence of God's Spirit has been very manifest. The work has been almost altogether among the young, and about thirty have professed conversion. Last evening a meeting was held to listen to the experience of those who wished to follow Christ in baptism, and thus unite with His people. Thirteen came forward and were received, all young people, from eleven years old and upward, with the exception of one, who, though converted in early life, had since been connected with the Episcopal Church, but who now felt it to be her duty to make a public profession of faith in Christ, in the way enjoined by Him, and taught and practised by the apostles and Early Christians. Among those received for baptism were a son of Dr. Northrup, President of the Seminary, a daughter of Dr. Hulbert, Professor in Church History, and a son of Dr. Goodspeed, financial secretary of the Bap. Theo. Union.

Thursday evening the Canadian students here were invited to meet socially at the home of one of their number, who is fortunate enough to have become enrolled in the ranks of Benedicts, and could consequently entertain his brother Canadians in a befitting manner. With our host we numbered seven; three from Nova Scotia, the land of the brave and home of the free; one from New Brunswick, where waves the forest primeval and swims the jovial smelt, and three from Ontario, celebrated for its giant lakes, its broad rivers, and its green tree. One stalwart son of Nova Scotia gathered not with us round the smiling base-burner, and a worthy representative of Ontario had lately left the realm of bachelorhood, and therefore met not with his brother Kanucks.

Pleasantly the winged moments flitted by as we listened to some of the experiences of our worthy entertainer, who had spent four years in the American army during the war, and had passed through some pretty queer experiences, proving the ability of a Canadian to do anything, anywhere and at anytime.

During the last thirty months the financial agents of the Seminary have been strenuously endeavoring to raise money towards its endowment. In 1882 they were offered a donation of \$50,000 on condition that they raised another

\$50,000 before the close of the year. They succeeded in doing so.

They were then offered another donation of \$40,000 on condition that they would raise \$60,000 before the close of 1883. In December they needed \$16,800 to complete the amount, and shortly before Christmas went to New York to make a final effort to secure it. For some days they were unsuccessful, and, feeling that they could do no more, committed the matter to Him to whom belong the silver and the gold. About two hours before they intended returning home, they received the whole amount, making about \$220,000 which they had collected in 30 months. So now the Seminary is on a fine basis financially, and will doubtless do a grand work for the Baptist cause in this fast-growing centre of the West. With a remarkably able and devoted Faculty, and a central and commanding situation, it cannot fail to exert a mighty influence, intellectual and spiritual.

I suppose no letter would be complete without a few remarks on the weather.

The winter has been very cold till within a week or so, when it began to thaw. Since then it has been mild with rain, and the sleighing is gone. The weather in this region since I arrived here in September has been very much like that along the Atlantic coast of Nova Scotia, with many days rainy and blowy, and very few sunny and calm. The thermometer fell lower than I have ever seen it in Nova Scotia, 30° below zero. But I suppose Spring will visit us before she gladdens the ice-haunted region of the East. But I will not encroach further upon your space and patience.
F. G. H.

A writer in an United States contemporary relates that he has preached as a candidate before eight churches, and that those churches stand as to candidates thus—the first has nine; the second twelve; the third ten; the fourth fourteen; the fifth seven; the sixth eight; and the average for all is eight and a half. All were without a charge except three, who had settlements and wished to change. The truth as to the supply of ministers is that there is a scarcity of such as the churches want and a glut of such as they do not want. But whether the standard set by the churches is a just one is a question.

MEMORIE AND RIME. STANDARD LIBRARY.—No. 3, 1884, By Josquin Miller. A delightful mingling of sketches of travel, stories, and poems. The 'Rhymes for the Right' are in Mr. Miller's most fervent and vigorous vein. 'In Memoriam' gives some recollections of men and events which occupy a prominent place in history. The volume does not contain a page, but is brimful of interest. California, Colorado, and especially Oregon, are drawn upon for a fund of interesting anecdote and reminiscence. Publishers, D. F. Rank & Wagnalls, 10 and 12 Yeh St., N. Y.

REV. DR. CHARLES S. ROBINSON'S 'Open Letter' in the February CENTURY on 'Artistic Help in Divine Worship' will be followed by others from same writer on the general subject of the church music. 'Organs and Orchestras in Church' will appear in the March number, and 'Worshiping by Proxy' later.

FOR A COLLECTION SERMON.—

The old Squire said, as he stood by the gate,
And his neighbour the Deacon went by,
In spite of my bank stock and real estate,
You are better off, Deacon, than I.

"We're both growing old, and the end's drawing near,
You have less of the world to resign;
But in Heaven's appraisal, your assets, I fear,
Will reckon up greater than mine."

"They say I am rich, but I'm feeling so poor,
I wish I could swap with you even—
The pounds I have lived for and laid up
In store,
For the shillings and pence you have given."

"Well, Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun,
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

Correspondence.

For the Christian Messenger.
The Benefits of Infant Baptism.

In the latest defence of Presbyterianism the advantages of infant baptism were described as twofold:

1st. It ensured to the infant a share in the inheritance promised to all the legitimate members of the family.
2nd. Through the performance of the rite the parents, pastors, elders, and church members were, in some unexplained way, placed under new obligations to train the baptized children for the Lord. The parents, we were told, took on themselves vows to that effect; and the vows themselves were not quoted; and as in most instances the predominant emotion in the parent's mind at the time is a fear lest the baby should suddenly protest with his utmost vigor against the blessing being imparted to him, the vows referred to are probably only mythical creations of the preacher's imagination. Indeed if any such vows are really taken, and any such obligations exist on the part of the church, why are they not carried out. On the other hand, the babies themselves are placed under obligations to grow up into fully-developed Christians. What a help it is to them in later years to remember that they were solemnly consecrated to the Lord in baptism, and that God's regard for them had been so great that He would not let them live many days in this world without bidding their parents bring them to His house to receive the seal of covenant relationship to Him!

So infant baptism is a sign of debtorship; it does not mean, as in the case of the believer, that the baptized one is under the law of liberty, being a son and not a bond-slave, a free-man and not a "debtor."

The whole theory was so obscured by the convenient mist evolved by the confusing use of the words "sign" and "seal," that it was difficult to make out the exact scope and extent of the above described advantages, and, as the subject forms the theme of a very able essay in the last number of the Presbyterian Review by the Rev. Dr. Henry J. Van Dyke, I will place the salient points of that essay before your readers.

DR. VAN DYKE ON THE SACRAMENTS AND THE CHILDREN OF THE CHURCH.

Dr. Van Dyke's views are summed up in four propositions.

1. The children of professing Christians are by their birth members of the visible church.

2. In recognition of their birthright membership in the church all children of professing believing parents ought to be baptized for the same reason that adults professing faith in Christ ought to be baptized.

3. Every child lawfully baptized, until the contrary is made to appear, is presumed to be grafted into Christ, regenerated, and made a true member of the invisible church.

4. Baptized children ought to be treated and educated as young Christians, with a view to their being admitted at an early age to a participation in the Lord's Supper.

The first proposition has been amply discussed in the preceding papers, and Dr. Van Dyke adduces nothing new in its support.

The second is so directly opposed to the teachings of the New Testament that it is difficult for us to understand how an educated Christian can entertain it. They who are the "sons of God, through faith in Christ Jesus, put on Christ by baptism," in obedience to the divine command. "Repent and be baptized," and having received the word are baptized, and thereby added to the church. The conflict between the words of the Bible and those of the proposition is obvious, and Dr. Van Dyke fails to reconcile it. I would be glad to know how it can be reconciled.

The third proposition has been treated with such admirable skill that it is difficult to omit any of his words.

Baptism as applied to infants signifies and seals just what it does in the case of adults. There are not two sacraments of baptism, nor two definitions of the same. "It is the sign and seal of our regeneration and ingrafting into Christ, and that even to infants." (Larger Cat., 177).

In the case of both infants and adults baptism signifies and seals "an engagement to be the Lord's." The parent

represents and binds the child. The infant does not profess faith and obedience actually, but he does so *representatively*. The doctrine that our engagements are all individual and voluntary cannot be defended in Church or State. If a man when he comes to years of discretion is bound to obey the State in which he is a citizen by birthright, much more is a child born within the pale of the visible church bound by the obligations which his parents have acknowledged in his behalf.

But baptism, whether applied to adults or to infants, includes much more than our engagements. It signifies and seals our "ingrafting into Christ." This expression as expounded in our Standards means much more than the recognition and confirmation of our membership in the visible church. It includes those spiritual conditions and blessings upon the assumed existence of which church membership is always based. To be "ingrafted into Christ" is to be a member of his mystical body, the invisible church. And hence baptism, whether in adult or infant, signifies and seals not only our engagement to be the Lord's and our ingrafting into Christ, but our "partaking of the benefits of the covenant of grace." The benefits specifically represented and sealed in baptism are the forgiveness of sins and the baptism of the Holy Ghost, or as it is expressed in the Confession of Faith, chap. 28, "regeneration and remission of sins."

There is nothing in these statements to which "C." could not cheerfully subscribe. *Original sin*, he says, the sin forgiven in infant baptism.

If by original sin you mean only the corruption of our nature, and if by forgiveness you mean the removal of that corruption, the negative side of the question is easily maintained. But our Standards do not confine the term original sin to the corruption of our nature; it includes "that guilt of Adam's first transgression," and the guilt or liability to punishment, whether it be mediated or immediately imputed, whether it follows or precedes the corruption of our nature, and rises that corruption, imparts to it a moral character, and makes it sin. Now forgiveness as signified and sealed in infant baptism, as in all other cases, is nothing more nor less than the removal of guilt. It does not include, though in the economy of grace it is inseparably connected with, the ultimate removal of moral corruption. The removal of corruption is the work of the Holy Spirit; the gift of the Spirit is with forgiveness, the twin benefit signified and sealed in baptism; the first saving act of the Spirit is the regeneration of the soul, and his subsequent work is the development of this seed of God to final and complete sanctification. Now, why should it seem an incredible thing that the fulfillment of the twin promise of forgiveness and the gift of the Holy Spirit which is made "to you and to your children" in immediate connection with the command to be baptized, is both signified and sealed in infant baptism? All Protestants—and especially, because most consistently, all Calvinistic—theologians believe that infants dying in infancy, are elect and saved; Salvation in this case, no less in adults, must include regeneration and forgiveness. What all Christians believe in regard to those who die in infancy, baptism signifies and seals to the children of believers whether they live or die. If we believe in the greater exercise of sovereign grace, why hesitate on more explicit promises to believe the less?

This is another specimen of the curious sophistry in which infant baptism involves its defenders. If baptism be the means through which *original sin* is forgiven, how can those infants who die without it, be saved? The immense majority of those who die in infancy are children of heathens, yet he declares they are all saved, and therefore their *original sin* forgiven without baptism. How then does baptism free babies from it? Who knows anything about *original sin* any way? Again, he asserts that baptism signifies and seals to the children of believers, whether they live or die, the gift of the Spirit, regeneration of the soul, as well as forgiveness of sins. That statement is either true or false, if true, every child of every believer must, having been baptized, grow up as a Christian and be saved, for regeneration is the gift of God, and if God does not secure to the grantees the perpetual enjoyment of his gift, where is his omnipotence, and of what value is the grant?—if the statement be false, where is the basis for the birthright theory of grace?

PETER.

An old member of a Baptist church in Missouri says: "I was never much prospered in my business until I began paying one hundred dollars a year to my pastor, and have succeeded well ever since." The experiment is worth trying and we commend it to the attention of persons who are not prospering.