

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

Halifax, Nova Scotia, Wednesday, January 30, 1884.

NEW SERIES.
Vol. XXIX, No. 5

WHOLE SERIES.
Vol. XLVIII, No. 5.

Correspondence.

For the Christian Messenger.

Infant Discipleship.

WHAT IS MEANT BY THE CHURCH?

Not terminable more frequent use among Christians, and in regard to none is there more confusion of thought.

It would seem to be a self-evident truth that the society founded, or the kingdom set up by Christ, ought to consist of Christians alone; and that none are Christian except disciples, who have denied themselves, taken up their cross and followed Jesus, who are the living stones of the temple of which He is the chief cornerstone; who are the sons of God, through faith, in Christ Jesus; and who have put on Christ by baptism. In short, those who have entered into the field through Christ, the only door. From this standpoint the expression *infant discipleship* is simply a contradiction in terms.

CHRISTIANS BY RITE.

Those who advocate sacramental efficacy also consider that the Church is composed of Christians only, but in their view the method by which Christians become such is entirely different. By them the ordinances of Christ have been made into instruments of conjuration, and the priest is able by the performance of a ceremony, in a moment, as with the wand of a magician, to transform a heathen baby into a Christian, a child of God, and an inheritor of the Kingdom of Heaven.

This is not a very enlightened theory, but it is at least a logical one. Grant the efficacy to the rite and the result necessarily follows.

THE PRESBYTERIAN THEORY.

But the Presbyterian theory affords a curious specimen of perverse reasoning, and it is deemed irrefragable by a church which is not at all times able to conceal its sense of superior erudition and wider culture. The Jews were called out from all the other nations of the earth to be the people of God, were governed by laws of God's own making, and included all the true worshippers of Jehovah then on the earth.

Christians are called out from all the rest of the world to be the people of God, are under laws of Christ's own making; and include all the true worshippers of God now on the earth: Therefore Jews and Christians are identical.

Children were an integral part of the Jewish nation, and in fact Jews were such from the moment of birth. They inherited with their citizenship a direct claim to the rites of the Jewish church, and the privilege of the nation: Therefore the children of Christians are born within the church of Christ, and in like manner inherit a claim to the rites of the church and the provisions of the Christian covenant.

It is safe to say that on no other subject would men of education and character use reasoning like that; but is their belief in it real or pretended? The Jewish child was "cut off from God's people," if the circumcision was not performed. It follows, therefore, that the Christian child is in imminent danger if baptism is neglected; and all Presbyterian ministers are in duty bound to insist on the performance of the rite in every instance. What is the truth? Take the following record of six of the largest Presbyterian churches in New York and Brooklyn for an entire year.

| Members. | Infants baptized. |
|---------------------------------------|-------------------|
| In Dr. John Hall's with 1780, only 21 | |
| In Dr. Howd Crosby's " 1364, " 17 | |
| In Dr. Beaman's " 1100, " 23 | |
| In Dr. Robinson's " 570, " 8 | |
| In Dr. Tallage's " 2471, " 8 | |
| In Dr. Cuyler's " 1761, " 41 | |
| In Dr. Van Dyke's " 571, " none. | |

If these Christian ministers believed their theory, have they been faithful to their trust? It follows too, that if the Christian baby inherits a claim to one rite of the Christian church, he does to both. If not, why not? His baptism, we are told is merely a declaration of membership in the church. Why then does he not receive the right hand of fellowship immediately after? and why is not the Lord's Supper given him as soon as he is old enough to partake of

it? How do the guardians of the flock dare to refuse to the lambs of the fold the elements of infinite love? How strange the inconsistency to admit only the sheep and shut the lambs out in the cold!

Fellow Christians, if your theory be true, carry it out; but if it be false, abandon it, as you have abandoned every other rag of the old superstition!

EPHESIAN INFANTS.

By the recent defenders of this theory, already referred to, the words of Paul in Eph. vi. 1, "Children obey your parents in the Lord; for this is right," were gravely offered as a basis of support for it. As Paul classed "children" among the "saints and faithful" who composed the church at Ephesus, therefore all the children of believers are members of Christ's church as everywhere. But the children thus mentioned were old enough to "obey their parents in the Lord;" they had been chosen in Christ before the foundation of the world; and they had "heard the word of the truth, the gospel of their salvation," and "having also believed, were sealed with the Holy Spirit of promise." Would there were more such children in all our churches; no Baptist church anywhere would refuse to receive any number of them of whom such language could be used.

PAUL AND THE JAILOR.

Paul's address to the Philippian jailor was declared to have been intended to be understood literally, and the jailor's family saved as a direct consequence of his faith. It is hardly credible that such a statement should be made by an evangelical minister, and if it be the true gospel preached by Paul, who certainly knew what the gospel was, it ought to afford comfort to many who now sometimes tremble in view of the life to come. In the preacher's own congregation there can hardly be one who has not had one believing parent at least, but some, who have not been "brought again unto a living hope," may fear that they are "without God and without hope in the world." These should be reassured; for there is no need to "repent," and the rest of the command, viz: "be baptized," has long since been abrogated by all Pedobaptist churches.

A question arises, how widely does the grace extend? If any members of the believer's family are married and settled in houses of their own, are they included? and does it reach to posterity indefinitely? I commend these queries to the advocates of a doctrine fatally opposed to the "truth as it is in Jesus."

This incident forms the subject of one of the Sabbath School lessons for next month. What will be the lesson deduced from it? Presbyterian Sunday Schools? Will the children be taught the value of "federal holiness"? or will they be told that "unless they repent, they shall all likewise perish," and that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith working through love?"

LYDIA'S BABIES.

The household baptisms recorded were adduced as evidences of infant discipleship, and the family of Lydia especially held up. No attempt was made to show that Lydia was a married woman, and the assumption that there were infant members of her family is wholly gratuitous, not to say libellous. On this subject Meyer remarks in his "Critical and Exegetical Handbook to the Acts of the Apostles" (American edition, pp. 311)

Verse 15, Of what members her family consisted, cannot be determined. This passage and ver. 33, with xxiii. 8 and 1 Cor. i. 16, are appealed to in order to prove *infant baptism* in the apostolic age, or at least to make it probable. But on this question the following remarks are to be made: (1) If, in the Jewish and Gentile families which were converted to Christ, there were children, their baptism is to be assumed in those cases, when they were so far advanced that they could and did confess their faith in Jesus as the Messiah; for this was the universal, absolutely necessary qualification for the reception of baptism. (2) If, on the other hand, there were children still incapable of confessing, baptism could not be administered to those, to whom that, which was the

necessary presupposition of baptism for Christian sanctification, was still wanting.

(3) Such young children, whose parents were Christians, rather fell under the point of view of 1 Cor. vii. 14, according to which, in conformity with the view of the apostolic church, the children of Christians were no longer regarded as *akathartoi*, but as *hagioi*, and that not on the footing of having received the character of holiness by baptism, but as having part in the Christian *hagioi* by their fellowship with their Christian parents. Besides the circumcision of children must have been retained for a considerable time among the Jewish Christians, according to xxi. 21. Therefore (4) the baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, as, indeed, it encountered early and long resistance; but it is an *institution of the church*, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and although already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection."

In a foot note, p. 312, he adds: "It is the most striking example of the recognition of historical tradition in the evangelical church."

Meyer's work is translated by the Rev. Paton J. Gloag, D. D. The translation is revised by the Rev. Wm. P. Dickson, D. D., Professor of Divinity in the University of Glasgow; and the American editor is the Rev. Wm. Ormiston, D. D., the distinguished Presbyterian minister of New York.

Meyer is, or rather was, for he has passed away, called by Dr. Gloag "the greatest modern exegete;" and of his work the American editor says: "In extent of erudition and accuracy of scholarship, it stands unsurpassed."

PARAN.

For the Christian Messenger.

Mission Band at Isaacs Harbor.

Dear Messenger,—About three months before Christmas Mrs. W. organized a Mission Band at Isaacs Harbor.

We have just received word that from their Christmas tree they cleared forty-two dollars.

Remembering that this is their first attempt at any kind of this nature, and that they had much to discourage, they must indeed be what their name would indicate, "Cheerful Helpers."

A part of the amount realized will be immediately sent through the proper channel to India to help educate some child.

While we would urge all young persons in our congregations within the limits of the Convention to emulate this Band, we would urge all the members of the Band itself not to be satisfied till they are consecrated in heart as well as in life to the cause of Christ.

W.

Shelburne, January, 1884.

For the Christian Messenger.

Acadia Seminary.

We are pleased to learn that the Institution is doing its work this year in even more than the usual satisfactory manner. The staff of instructors is very complete, affording an opportunity to young ladies, under very moderate expense, and under the best of social and Christian influences, to secure a thorough mental outfit, whether the desideratum be the usual solid branches of a general education or what are sometimes designated "the accomplishments."

We think we may justly say that Acadia Seminary gives prominence to all those studies that go to make modern culture in its broadest sense. Systematic and efficient instruction is given in English, French, Mathematics, Science, instrumental music, vocal music, painting and drawing and elocution, and the facilities for teaching these several subjects are such as should command the confidence of all patrons of the school. Besides six lady teachers giving all their time, and two others giving a part of their time, the institution avails itself of the instruction given in the Academy, and enjoys the same advantages for teaching

and illustration in Chemistry and Physics that are enjoyed in the College.

During the present Academic year there have been 72 in attendance in all. There are at present 58, and of these 30 are boarders.

The staff of instruction has lately undergone some change—Miss Gimre has taken Miss Gourley's place, and we learn that she is giving excellent satisfaction. Miss Hutchens, a pupil of Mrs. Morille, of Boston, gives instruction in vocal music and voice culture. She is doing superior work, and using the Italian method by which the voice is strengthened and has imparted to it a peculiar resonance which distinguishes the results of this method from those of an ordinary one. Eighteen pupils are studying under Miss Hutchens, and are very enthusiastic in their work.

Miss Dodge still has charge of the instrumental music, but she requires assistance this term. There are 28 in this department, and we feel assured that at no school in these provinces can they get better instruction.

Miss Wallace, a pupil of Prof. Marshall, of Boston, is giving instruction to 38 pupils in Elocution. This branch is deservedly popular, and the results thus far have been very encouraging. At the last entertainment given by the Pierian Society, and at the closing exercises of last term, the fruits of this training were very apparent.

The Principal, Miss Graves, must be considered largely responsible for the efficient condition of this school, and for the healthful, moral and intellectual tone that pervades it. We understand that she is aiming at still greater efficiency, and is endeavoring to steadily raise the standard of graduation. The class to be graduated next June takes, we learn, a very high rank.

With all these moral and intellectual advantages provided for our rising womanhood, Parents need not send their daughters to certain schools, where the training in all fundamental subjects is notoriously superficial, merely that they may be made more proficient in a few subjects that are of very little substantial advantage.—Com.

For the Christian Messenger.

Bridgewater and Lunenburg.

Mrs. J. F. Kempton writes the Secretary of the Nova Scotia Central Board W. M. A. Societies:—

CHERRY, Jan. 23rd, 1884.

Dear Sister Selden,—It gives me pleasure to inform you that a W. M. A. Society was formed at Bridgewater on the 21st. The following officers were chosen:

President—Mrs. S. March.
Vice-President—Mrs. Mary Trefry.
Secretary—Mrs. Victoria Thompson.
Treasurer—Mrs. B. W. C. Manning.

We returned through Lunenburg a quaint old town reminding one of a foreign land, but it seems to have waked from its sleep and business is brisk in all departments. The few Baptists are busy too, as their house of worship testifies. The work on it has ceased just now, because all their money is expended. A few hundred dollars would enable them to open a free house of worship. If only some of our rich men would send them the needed aid, and thus

"Send a gleam across the wave,
Some poor struggling, fainting seaman,
Thus to rescue, thus to save."
The sisters here are all ready for a Society as soon as a church is organized.

Yours in Christ and love,
P. M. KEMPTON.

A primitive Methodist congregation near Aford were hastily called from theoretical to practical Christianity on a recent Sunday. Just at sermon time a shout for help and a cry of fire brought the whole congregation on the scene of a cottage on fire, in which were three children lying asleep. They were rescued and the fire extinguished after which the congregation returned to worship.

The Rev. James Bain Presbyterian minister at Daphni, entered an action against the proprietor of a local newspaper for saying that he carried the remains of his dead father among his household goods when he removed to his present sphere.

KEMPTON, QUEENS CO.—Dear Editor,

I have just closed a very pleasant and successful series of meetings in Kempt, Queens Co. resulting in an addition of 35. 29 by baptism, 1 by restoration, 3 by experience, and 2 by letter. The church is greatly strengthened. On Sabbath the 13th inst. the largest number assembled at the Communion ever known in Kempt. Our venerable deacon Jacob Kempton who has been very ill was able to be present and touchingly said that he felt like saying with Simeon of old, "now Lord let thou thy servant depart in peace for mine eyes have seen thy salvation."

The church is corresponding with a view to secure a pastor. Any brother who may be able to respond will find this a pleasant and hopeful field with a comfortable parsonage and an intelligent and kind people.

Yours truly,

ISA. WALLACE.

Greenfield, Queens Co., Jan. 21, 1884.

Many persons, especially the Ritualists in the church of England, are in the habit of referring to "The Church" as an authority. A gentleman who has had great difficulty in understanding what "the Church" referred to orally is, has decided to give two prizes of £10 for the best essays on the subject, which are to be sent to Mr. Ridgway, of Piccadilly, London.

The Duke of Westminster, it is said, has joined the Prohibitory Liquor League. That is to say, his Grace has resolved that no new licences shall be granted, or any leases for existing ones renewed upon the extensive property over which he exercises control in the City of Westminster. This goes beyond local option, for the Duke does not give his tenants any option in the matter.

Rev. Samuel George Cotton, rector of Kilmeggin, and manager of Caragh Orphanage, Co. Kildare, Ireland, was accused before the magistrates of habitually using cruelty towards the orphans entrusted to him. He had chained together by the legs two of the boy inmates; he had attached a log of five pounds weight to the leg of a little girl to prevent her running away. One boy aged twelve, was flogged night and day for nine days, and had to assist during that time in household duties. The rector was fined £10 by the bench.—Freeman.

MISSIONARY INTELLIGENCE.

Chicacole.

On Oct. 9th, 1883, Rev. J. R. Hutchinson started for a tour in the direction of Akalatampara, in company with three of his helpers,—Paulus, Juggiah, and Sookriah.

In the ten days they spent on the field they visited thirty-one villages, in some speaking several times. Rev. Mr. Hutchinson says: "We avoided discussion. Our aim was to preach the gospel of Christ. To do this in such a way that our hearers might get an intelligent idea of the whole, we divided the 'old, old story,' into a number of parts, e. g., The Creation and fall of Man, The Birth and Life of Christ, Salvation and How we can get it. Each speaker took one of these subjects in order. In all the villages but three, the people listened with attention and respect. No where did the preaching degenerate into a profitless war of words. The Spirit seemed to have prepared our way. May He abide now that we have gone, and sanctify the truth."

"Let me tell you something of Sookriah, the latest addition to our staff of helpers. He is an Oriyah man, who studied for a time in the Berhampore (Hindu) College. He was converted to Christianity in Berhampore, and coming to Chicacole shortly afterwards, fell in with the missionary of the London Society, and was received into that church. His wife had already been baptized in Berhampore, by a Baptist missionary. These events occurred about five years ago. Sookriah, although in a pedobaptist society

was a Baptist in heart, and made a number of efforts to unite with us. For years he felt dissatisfied with his position and condition. At last he reached the point where he felt that to have any peace of mind or conscience he must join the Baptists. Although I knew from conversation with others the state of his mind, I had not talked with him personally on the subject, until about two months ago. He then told me at some length his desire to be a Baptist—to follow the commands of his Saviour—and asked me what he should do. As the safest course that presented itself to me, I advised him to pray and follow the light which God would give him. A few weeks later he went, without my knowledge, to Visiganam, talked the matter over again with the Missionary of the London Society, and resigned his work—that of a Colporteur, which he had been doing in a satisfactory manner for nearly a year. As far as my knowledge goes no one had advised him to take this step. I certainly had not; nor had he any hope of work from me. He then came to Chicacole, asked for baptism, was received by the church, and baptized on the morning of the 4th (Oct.). The same afternoon he and his wife were welcomed into church fellowship. Ever since I came to Chicacole these two had been constant in their attendance upon the meetings, and had contributed regularly to the funds of the church.

I do not, as a rule, favor the reception of converts from other missions; but in this case the circumstances were of such a peculiar character, and the man so well known to us all that I had no doubt of my duty.

About the last of the month the wife of Colporteur Juggiah obtained work with a Eurasian woman living at Urlam, a village some fourteen miles from Chicacole, and a desirable location for one of our helpers. Accordingly I have moved Juggiah to the place which he will make his home for the present. He and his wife are to come to Chicacole on each communion Sunday.

On the 10th of November I started on a tour by Calingapatam, and in the direction of Tekkali, with all the helpers—four preachers and a colporteur. I expected to spend the remainder of the month on the field, but was soon turned back on account of severe illness. This was a great disappointment; but the men went on and spent eight days in preaching, which will be undoubtedly blessed. An aggregate of sixty days was made during the month. On the 4th three women were baptized at Akalatampara, by Bagvan Bayrah, and one backslider was restored to church-fellowship. On the 18th three more were baptized by our good brother at Tekkali, and the Lord's Supper administered to the little band of rejoicing believers there.

At the station the month has been full of work. In addition to the time necessarily given to the study of the language, I have met the men since their return once each day for Bible study, besides our regular Sunday School Bible lesson. I want to take the men through a course of Bible study, between this and the next hot season, of such a nature as will prepare them for a couple of months' stiff work then in the same line. Just now we are studying the Acts. This is of course extra effort for me as well as for them, but in this deliciously cool weather one seems able to do twice the amount of work of the hot season. The month has been one of advance, upon the whole. By the blessing of God seven have been added to the church, and the general work of the station has gone on smoothly and prosperously.

"The W. M. A. Societies ought at an early date send out one or two lady missionaries. The need of reinforcement is urgent."