The Arcebuter

AND EVANGEL

THE BIBLE IS OUR GREAT CHURCH DIRECTOR

DAX, N.S., SATURDAY,

CEMBER 15, 1855.

Hymns for Sabbath-School Teachers. BY WILLIAM M'COMB.

VOL. VIII.

Met on the Sabbath eve to pray, Lord, pardon what was ours this day; And what was Thine, O God of love! Crown with Thy blessing from above. Wherein we led Thy little flock By pasture green and smitten rock,
Not unto us, but unto Thee,
The praise, and power, and glory be!
If Thou, O Lord, withholdest rain, The labour of the field is And vain the Teacher's Subbath toil,
If Thou preparest not the soil Jesus! thou Shepherd of the fold, Our work of faith and love uphold; Come, Holy Spirit; come with power: Refresh us in the evening hour.

Of what avail, O Lord, the work That we have done this day,

If, when the hour of judgement co
We then be cast away?

talk flowed on much as follows:

"Well," said my Baptist fellow traveller,
"we who hold to believer's baptism, think that
immersion is the only proper mode of administering that ordinance, because—" Hold, my
friend, one moment—all who hold to believer's
baptism do not believe in immersien." "Why,
I thought they did!" "By no means; we
Presbyterians hold to believer's baptism as

Wy fellow traveller, paused, sighed, and reby testimony of my desire for their spiritual baptism, to present my offspring in water baptism, to present my offspri baptism do not believe in immersien." "Why, I thought they did!" "By no means; we Presbyterians hold to believer's baptism as fully—indeed, a little more extensively than you do—we think that faith must always constitute the basis upon which it is administered; faith is the instrumental condition of the covenant of which baptism is a seal." "Why, you baptise infants, dont you?" "We do." "We do." "We do." "We do." "We do." "The thing is absurd and impossible!" "If absurd and impossible to you can, of course, prove it to be so." "Why, friend, it needs no proof; how can an infant believe? A little baby cannot have faith." "I was aware of that, my friend; the thing is absurd and impossible to the thing is absurd and impossible to you can, of course, prove it to be so." "Why, friend, it needs no proof; how can an infant believe? A little baby cannot have faith." "I was aware of that, my friend; the thord God onnipotent reigneth." It is with thoughts such as the foregoing that we mean by the Lord God onnipotent reigneth." It is with thoughts such as the foregoing that we gather in our missionary intelligence from various quarters. Success is pleasing and the accounts of it always welcome, but apparent defeat or long delay should not disapparent defeat or long delay should not dis believe? A little baby cannot have long asserted, but cannot prove. Nicothe purpose for which I used it, the analogy
that it was easier to find there a god than a
man. And the same sad statement is literalthe purpose for which I used it, the analogy
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the purpose for which I used it, the analogy
is perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fais perfect; and where it fails, it is all in fails. the purpose for which I used it, the analogy dema saked. How can these things be? and unless we can show, to your comprehension, how a thing can be, you assume and associated the purpose for which I used it, the analogy and unless we can show, to your comprehension, how a thing can be, you assume and associated the parallelism fields. The secretical tire cannot be at all. But does not this sort of assumption place you in bad company? This is the stereotyped objection of all ceptics. Now, will you not acknowledge that it is over dangerous ground for us to take, to reject every fact, doctrine, or ordinance, the 'how or the 'what good' of which we cannot unless than an analogy that it is over every fact, doctrine, or ordinance, the 'how or the 'what good' of which we cannot unless than an an ear be born again, therefore the thing is absurd. I don't know how a middle can have that 'faith which is the gift of Gol,' therefore he cannot. I don't know how a middle can be offered by the cannot unless that it is not overy sould that its act and to 'to spinkle a bany,' therefore the things is sort of objection is common to you and the institute of pipolic time to ment of the carnot understand how are the infant of the parallelism fials, it is all infant to a born again, therefore the thing is the carnot understand how is the infant of the parallelism fials, it is all infant to the safety of the carnot understand how it is a man can be 'born again,' therefore the thing is to distinct any the carnot understand how is the parallelism fials, it is all infant to the parallelism fials, it is all infant to the parallelism fials, it is all infant to the safety the fact the parallelism fials, it is all infant to the safety the fact they are simply personifications of crudity. May they soon be laterally and infallulo; the latter is worthy of a start or and thing the parallelism fials, it is all infant to the carnot of a start of the parallelism fials, it is all infant to the carnot of the carnot and the parallelism fials, it is ali

you charge them with unbelief—indeed, with nat incapability of faith, and, upon the ground of this charge you exclude them from church membership, and deny them the initiatory seat. Holy of the Church, although all through the patriarchal and the Mosaic dispensations the triarchal and the Mosaic dispensations t seal was administered to them. Now I think that, before you exclude more than half the human family from the visible Church, and its visible seals, you ought to prove the charge in the human family from the visible Church, and its visible seals, you ought to prove the charge upon which you have this sentence of a citust on. We do not assert that infants certainty believe, in the seme way that adults do find ther no we deny it. True, Jesus speaks (in Matt. xviii. ?) of "little ones that believe in me; and we cannot so limit the Holy One of Israel as to assert that he is unable, to work that faith, which is his gift, in the heart of an infant. We can hardly believe that a child can be filled with the Holy Ghost, even from his mother's womb,' as John Baptist, Samuel and others were, and yet that Holy Ghost work no good—no faith nor anything else in them; but still, as we do not rest the baptism of our infant offspring either upon the ascertained or the presumed faith of the infant its self, at the time, we do not feel that, in holding to believer's baptism' as we do, we need to prove that infants can believe." "How, then, do you make it out to be 'believer's baptism'? " "We hold, sir, that one great function of the Church of God is to believe and pray for a lost world; and that it is the drey of every parent or guardian to believe appray for his childor ward."

"Worse and worse! How can one believe appray for his childor ward."

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"Worse and worse! How can one believe appray for his childor." "Can't see it, friend; can't see it." "You have children have you not?" "Yes; I have raised ad large family."

"Well, you have often believed for them?"

self-control of the self-c

of proof upon you and your and can he offer the prayer of faith previous to his spiritual baptism?" "N-o; I suppose the door of the visible Church, not; for the 'sacrifice of the wicked is abomi-

the Lord.' And I suppose a man These f faith before he can offer the prayer of good pre And he cannot have faith until the are these l And he cannot have faith until the are these is with the world well, I suppose not." "In answer of the world read? Is it not in answer to the believers? Surely; and spiritual baselievers, and praying for them." "But the subject of some believers, and praying for them." "But the same to the subject of the subject of some believers, and praying for them." "But the same to the s baptized in water, the subject of space that he water is special to take place before personal faith, wards of swater baptism? If you can, by mitted that weter baptism? If you can, by mitted that yer, obtain the Spirit of God for why not for your infant?— We for were about to labour a tainted only with original guilt, tainted only with original guilt, tainted only with original guilt, the trimes? and if, on the instruof your faith and prayer, God dd. if the aptism to your child, why not the Chine of it, water baptism? and November

faith and 'prayers of the spiritually baptized, why of if believers, in every Mountains

less I am very stre of the good temper of my man. Are very good humoured?" "O yes, sir; I think I to talk without getting angry. I think I can. Very well, then, I have no objection to the conversation, and will try to do my part with good temper, aiming more at truth than victory." And as the coach lumbered slowly over the Chester county hills, (they never, I believe, drive fast there) the talk flowed on much as follows:

Son of man has come to save that which was lost, (Matt. xviii. 11, and he there speaks expressly of little ones)—if I believe that of the foe helds his strong positions in almost unbroken force. We have not read the plan of the campaign. The Captain of salvation has not called us to his council of war. Yet and a means of grace, is it not my duty and my privilege to believe this promise for them, to offer the prayer of faith for them, and, in testimony of my desire for their spiritual baptism, to present my offspring in water bap-

with 2,777 Total . . . 78,775 D STATUTE BOOK Dr. Chalmers.

VOCATE.

Dittes,

Ans of India. In writing noise so young! she that indicated, as she chapted to be overtaken, the Rev. J. in her arms, and wept aloud.

So to a vertaken, the Rev. J. in her arms, and wept aloud.

But He who had called her to serve him a distant land, strengthened her in this hour magistrates, as they crowd gound the poet.

the Mongol tribes. In their the stary now inform us that "the self and Heyde, who are destinable of the past, he should not be self-all and Heyde, who are destinable of the past, he should not be self-all and Heyde, who are destinable of the past, he should not be sho

Polynesia.—We make the following extracts from the journal of the last missionary vage of the John Williams, among the New Librides and other westerly groups:—

After a run of ten days from Samoa, we rached the ideal of the samoa, we recover a set out for London, and try his fortune there.

ched the island of Anciterm. The misaries, Messrs. Gedlie and Inglis, had aries, Messrs. Gedlie and Inglis, had all completed a census of the population. ntains about 4,000 inhabitants; of these ter to listen to your scolding no more. I shall 0 profess Christianity; the remaining 1,heathen are so scattered that they possess
influence. A considerable band of naand four Samoans assist the missionaries. y schools are now in operation, and about tage where I was born may become the goal

delising mother—th, who can describe her feelings! As she smoothed the silken ring-lets on her boy's open brow, and looked into

NO. 50. mortant. They are full his bright expressive eyes, her faith was sore the future. Yet how few ly exercised, and her resolution almost faltered. "Oh, it is hard to part with him, and he so young!" she murmured, as she clasped his bright expressive eyes, her faith was sore ly entleman of mind looks and sont blue eyes has just alignted from a carriage. He is one of the well knew poets of our country.

Welcome young alive town, sir, "said a grey haired man in the obes of a magistrate." Welcome! welcome is welcome in the obes of a magistrate. apportant. They are full his bright expressive eyes, her faith was sore by gentleman of mild looks and soft blue eyes

a distant land, strengthened her in this hour of sorrow, so strengthened her that she was able at length to surrender her precious boy to his care without a murmur and without a fear.

They parted never to meet again in this world! Those tender parents never came back to their only child. Far away among the islands of the west, they sleep beneath the the islands of the west, they sleep beneath the shade of the palm and the cedar; they rest end some of their devoted band the Mongol tribes. In their the Mongol tribes. In their them.

And what became of the little Moravian finds his way, and enters the humble dwelling?" This is said so meekly and so feelingly that the councillors fall back, and bow respectfully to him as he walks on. And without any other guide, save the recollections of the past, he finds his way, and enters the humble distillance.

Shall sound without ceasing; And till they all meet in the kingdom above, The living, the living.
Prayers, praise, and thanksgiving.

Shall joyfully render, and show forth his love. -Ch. of Eng. Sunday Scholars' Magazine.

The Late Captain Hammond. The following extract is tak in from a letter from Staff Assistant-Surgeon Walter Clerg, attached to the Light Divisio, which appear ed in the Illustrated London News, Sept. 29.

tage where I was born may become the goal of many a pilgrimage? Who knows butthat my name shall be handed down to posterity?"

It was a boyish speech; and Mr Dykes would have been amused by it, only he was too vexed with the boy to feel any thing but anger. "It's all very fine talking," he said sarcastically, "but I have yet to learn that idleness and running away from one's duty is likely to come to any good. It is better to earn your bread honestly, than to try to make and doubled."

Tage where I was born may become the goal of many a pilgrimage? Who knows butthat my name shall be handed down to posterity?"

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n reaching the islands of Fate, the Cfsan oise in the world."

And old Mr Dykes was partly right. His
wayward apprentice would have acted both a
wayward apprentice would have acted both a
wiser and a manlier part, had be thought, not
when he was killed. When the Rifles were
when he was killed. When the Rifles were Redan; a Christian of more unaffected pety when he was killd. When the Rines were so much of what he liked, as of what was right. We cannot always have our own way; it would not be good for us if we could; and if we are not faithful in the discharge of present responsibilities, we may be sure that we are not faithful in the eontrol of our young friend James should have placed a boy of his tastes and habits with a master who would have allowed him a little opportunity for reading and thinking.

Did he go to London, then ? No; but another mondy was flashing at one of the embrashres of the most charged him. His new master encouraged him to pursue his studies, and assisted him. About call, years since, a pious Moravian and his gold-hearted wife left this country to blant, the bapar of the country to blant, the bapar of the country to blant the bapar of the cross in heather band.

beant the bunner of the cross in heathen lands. With heart fail of love to the Saviour, they willingly give up the comforts of home and the priviliges of Christian and civilized society, that they high tearry the glad tidings to the dark and degraded children of Ethiopia. But there was one tie which it was very hard to sever. They must leave behind them their darling little son, a fair-haired, blue-eyed, sweet-tempered daild of six years. It was a hard trial to the tather, whose affections were warm and glowing, but the mother, the almost dolising mother—h, who can describe here.