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For the Christian Messenger.

BAPTISM.

Extracts from eminent Pedobaptists.
No. 2.

REV. J. JACOBI AND DR. NEANDER.

The following testimony is the plainly expressed conviction of two eminently learned and faithful men. It is from *Kitto's Cyclopædia of Biblical Literature*, article, Baptism. In the preparation of this article the editor solicited the aid of Dr. Neander, then the church historian, and Professor of Theology in the university of Berlin. On account of previous engagements Dr. Neander, with the editor's consent, consigned the subject to the Rev. J. Jacobi, of the same university. "In due time," says Dr. Kitto, "the MS. of the present article arrived, accompanied by the following note from Dr. Neander, to whose inspection it had previously been submitted by the author:—"

As my other labors would not permit me to work out the article (on Baptism) for the *Cyclopædia of Biblical Literature*, I requested a dear friend, J. Jacobi, to undertake it, who by his knowledge and critical talents, is fully qualified for the task, and whose theological principles are in unison with my own. —A. NEANDER.

Thus Rev. J. Jacobi writes and Dr. Neander endorses:—

"INFANT BAPTISM was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the Apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for this holiness (comp. Neander, *Hist. of the Planting*, &c., i. p. 206). But even in later times, several teachers of the church, such as Tertullian (*De Bapt.* 18) and others, reject this custom; indeed, his church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its practice was nevertheless for a long time confined to a mature age.

In support of the contrary opinion, the advocates in former ages (now hardly any) used to appeal to Mat. xix. 14; but their strongest argument in its favor is the regulation of baptizing all the members of a house and family (1 Cor. xvi. 15; Acts xvi. 33; xviii. 8). In none of these instances has it been proved that there were little children among them; but, even supposing that there were, there was no necessity for excluding them from baptism in plain words, since such exclusion was understood as a matter of course. Many circumstances conspired early to introduce the practice of infant-baptizing. The confusion between the outward and inward conditions of baptism, and the magical effect that was imputed to it; confusion of thought about the visible and invisible church, condemning all those who did not belong to the former; the doctrine of the natural corruption of man so closely connected with the preceding; and, finally, the desire of distinguishing Christian children from the Jewish and Heathen, and of commending them more effectually to the care of the Christian community—all these circumstances and many more have contributed to the introduction of infant baptism at a very early period."

A little farther on we have their admission that *primitive baptism* was the immersion of the whole body in water. "To be baptized in his [Christ's] name, meant to receive baptism in the belief that the power and dignity contained in the idea of a Messiah was realized in Jesus. The profession of faith (1 Pet. iii. 21) probably was such as to convey this idea; and next also the formula of

baptism in the name of Christ, or, according to Matt. xxviii. 19, of the Father, Son and Holy Ghost, when the whole body was immersed in water."

In this same article the Rev. Mr. Jacobi, while he thus admits that infant baptism is destitute of scriptural authority, and most lucidly exposes its origin, he earnestly labors upon a human foundation to establish and defend its practice. In concluding his defense for infant baptizing he sums up his reasons for it in these words. "Nature and experience teach us, therefore, to retain the baptism of children, now that it is introduced." This is only another of the ever varying theories urged in its defense, and quite unsatisfactory to those who receive the Holy Bible as 'the supreme standard by which all human conduct, creeds, and opinions should be tried.' "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." 1 Thess. v. 21.

D. O. PARKER.

Asfordale, March 20th 1864.

For the Christian Messenger.

Acadia College.

Mr. Editor.

The worthy Treasurer of our College, has often to complain of the manner in which we forget, and neglect the claims which it has upon us; and in his last letter he notices the difference in the number of communications in the *C. Messenger* some years ago, and at the present time. He also enquires whether this is owing to our considering the College as a fixed fact, or to a diminution of interest in the matter. Probably the first is the case with some, including many of those holding Scholarships, who think they have done their share, forgetting that they have the worth of their money; and that it is for their interest to still contribute largely, and give all their influence to every measure calculated to raise Acadia in wealth, position, and usefulness. Whatever increases the efficiency of the College renders their Scholarships the more valuable. Perhaps indifference may keep a few from doing their duty, though of the amount of apathy, and the general feeling towards Acadia, I think we can hardly judge by the number of the articles written in advocacy of her claims. The greater number of the communications with which the *Messenger* was so well supplied in years gone by, came from a few writers, some of whom are now receiving their reward. Some are too far removed to be able to attend to the interests of their former work in Nova Scotia, and some no doubt are still as much attached to Acadia as ever, but think they have written enough. The Treasurer invites the aid of the pens of those who can write, I would suggest that those who can do anything else should do it, and if any can write who can do but little besides, let them write, so that it may be said of each one of us, 'He hath done what he could.' If there ever was a time when "Acadia" was needed by the cause of Christ it is the present. When the Mannings, Hardings, Dimocks, and their co-workers, laboured, they had little else beside ignorance of the truth to contend with. Now the ambassador of Christ, meets with spiritual wickedness supported by learning, talent and prejudice, to meet which he needs talent well-improved by education, as well as the armor of truth. Without Acadia to furnish the education, it is evident that such men can not be obtained for the Master's work in Nova Scotia. Brother, Sister will you do what you can for Acadia—for the Master—this year? H.

Mr. Spurgeon's Church.

Mr. Spurgeon commenced his pastorate in the Park Street Chapel in January, 1864. The church and the congregation were then in a low and scattered state. The chapel, which will hold about 1,200, was soon crowded, and Exeter Hall, or the Surrey Music Hall, was engaged for the Sabbath evenings. These large buildings being found insufficient to accommodate the crowds that thronged to hear the young preacher, the present tabernacle was constructed, which seats 5,500, and holds when packed, 6,500. This has never failed to be well filled. The number of

members, when the church removed from Park Street, was 1,178. The number now is 2,881.

The total number of admissions since Mr. Spurgeon's pastorate began is 3,569. Of these forty-seven have become Christian ministers, and seven city missionaries.

The officers of the church are an assistant teacher, ten deacons chosen for life, and twenty-three elders elected annually. The deacons attend exclusively to the temporal, and the elders exclusively to the spiritual affairs of the church.

Candidates for church membership have an interview with one of the elders, some of whom attend at the Tabernacle for that purpose every Wednesday evening. If satisfied with the candidate, the elder gives a card, which qualifies for direct intercourse with Mr. Spurgeon, who has a fixed time set apart for that purpose. If he thinks favorably of the case, the name of the person is announced at a church meeting, and visitors are appointed to make the most careful inquiries. If this investigation is satisfactory, the candidate appears at a church meeting, where he is examined by the pastor, after which he retires, and the visitor gives his report on the case. It is then proposed to the church for its adoption, and, if approved, the pastor gives the right hand of fellowship. As soon after this as convenient, the candidate is baptized, and on the next first Sabbath in the month, unites in the communion service, having first been recognized before the whole church by again receiving the right hand of fellowship.

Each member on admission, and at the beginning of each year, receives a ticket corresponding with the periods of communion. These tickets are collected by the deacons just before the communion service commences. The numbers and dates of the ticket correspond with their names in the church books, so that the absentees are known, and inquiry in due time is made respecting them.

This form of church government has risen out of the peculiar circumstances of a rapid increase; and it has seemed thus far to answer all the ends of communion, and discipline, and co-operation contemplated by a Christian church. It enables a church of nearly 3,000 members to observe all its ordinances with order, solemnity, and profit. Besides presiding over this large church, and preaching very frequently on week-days in various parts of England, Mr. Spurgeon has under his management a Theological Institution, sustained in great part by weekly offerings at the Tabernacle. These offerings average from £20 to £40. The sum total of collections and subscriptions for five weeks, between Nov. 21 and Dec. 19 was £283, or nearly \$1,500. Not content with these double labors, Mr. Spurgeon has just commenced the publication of a monthly religious magazine, entitled, *The Sword and the Trowel, a Record of Conflict with Sin, and of Labor for the Lord*.

Truly he is one of the marvels of the age, a second Wesley, for energy, industry, and success. Let us, to use Paul's phrase, "glorify God in him."—W. & R.

Modern sins in old times.

It is a little curious that many of the customs which good people mourn over in our age prevailed to a greater extent in the early ages of the church. Few living ministers deal as faithfully with the sins of those who turn the house of God into a saloon for exhibiting the newest fashions, as Chrysostom did fifteen hundred years ago, in Constantinople. The following is a specimen:

The rich lords and ladies come hither, and think not of hearing the Word of God, but of showing themselves; how they shall sit down with the greatest display, surpass each other in the magnificence of dress, and attract attention by their looks and gait. The lady thinks, "Has this and that person seen and admired me? Is my dress becoming? Are its folds disarranged?" Then comes the man with many slaves, who clear the way for him. When he has taken his seat, his thoughts wander to his business, or to his money; that which occupies him without does not leave him here. And yet such persons verily believe they are conferring a favor upon us, the church, and even God the Lord, by their presence. Can they be helped in this place?

Should one go to the house of a physician, and instead of listening to his advice, and receiving the medicine allow his thoughts to be on his dress, or his money, could he receive any benefit from the physician? The people seem not even to suspect that it is the house of God into which they enter; they feel no longing, no need of drawing near to God when they are here.

This has ruined the church that you seek not to hear a discourse which produces a change of heart, but one which delights by splendor and order of beautiful words; as if the church were established to the end that singers and harpers might here display their skill. And we who preach are such miserable men that we yield to your desires instead of opposing them, and instead of changing you and drawing you to God, we court your applause.

"This do in remembrance of me."

THE THANKSGIVING.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 THESS 5: 18.

God wills that we should be thankful and therefore he has given us so much to be thankful for. Where can we look, and not see something to be thankful for? If we look at our country, at our home, at our persons, at our privileges, or at our prospects, each and all call upon us to be thankful. Has the Father given us his only-begotten Son, to be our Saviour, Sacrifice, and Intercessor, and shall we not thank him? Has he enrolled our names in his book of life, placed us for security in the omnipotent hand of Jesus, and assured us by his hallowed lips, that it is his good pleasure to give us the kingdom, and shall we not be thankful? Has Jesus laid down his life for us, made over his righteousness to us, and taken us into union with himself, and shall we not be thankful. Has the Holy Spirit created us anew, revealed Jesus to us, cleared up our interest in him, and led us to enjoy all the privileges of his people, and shall we not be thankful? Are the people of God our people—are the promises of God our portion—are all the trials of time overruled for our good—and is heaven, with all its glory, peace, and blessedness, ours forever—and shall we not be thankful? Never, never, never, should one complaining word be uttered by us. Never, never, should one murmuring thought be encouraged by us, but by day and by night, at home and abroad, everywhere, and in all things, we should give thanks. O for a grateful heart, a thankful spirit! My soul, often look back to the rock whence thou wast hewn, down into hell merited by thy sins, and up to the heaven prepared for thy reception, and thus kindle afresh the fire of gratitude within thee.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—EPHES. 5: 20.

Personal.

When you see one dying, or are told one is dead, do you sometimes think, "What if it were I?"—and this with a feeling of self-gratulation that it is not you?

But it will be you—dying—passing from this life to the life beyond—you, gone into Eternity. The day, the hour is approaching you. "I felt it an awful thing to enter Eternity," my neighbor said of his sense of near death in the sickness from which he had just recovered. It was a perception of reality, not seen in health and safety. Then the soul is too densely veiled by the bodily senses of this world to see the realities beyond this world. And there is a philosophy that weaves a specious but false seeming over them, covering their terrors with blank nothingness or pleasing illusion. Yet at the presence of death the illusion vanishes, and the awful truth appears.

Some die, "making no sign," outwardly; others evince fear, distress, horror of soul, such as one would not suffer one hour, one minute, for a thousand times all this world can be to any life in it. Some die peacefully, joyfully, triumphantly—some in assurance of heaven, others in open vision of it.

A man who in words denied the Saviour, yet said, as he passed me, the morning follow-