

By the first of these, you are to insure the pre dominance of a spiritual frame of mind—a perpetual, paramount interest in divine truth, and its incorporation with the frame and constitution of your soul; so that you shall be continually enlarging your apprehensions concerning God, his providence, and his purposes, and shall at the same time, make them part of the very substance of your intellectual constitution, the pervading and actuating motives of all your life.

By this means religion became to the Christian what the spirit of his profession is to the soldier—the one present thought, motive, and impulse, absorbing all others, and urging him to his one great object, by its mastery over all other thoughts, principles, and affections. The other two purposes of meditation which I mentioned, may be described as the surveying and burnishing of the warrior's arms, in preparation for the summons to actual combat: or, as the act of the mariner in mid ocean, who every day lifts his instruments to the light of heaven, and consults his charts and his books, that he may learn where he is, and what has been his progress, and whether any change must be made in his course in order to his reaching the intended haven. The warrior who should allow his arms to rust for want of a little daily care, and the mariner who should be shipwrecked from neglect of taking seasonable observations, are emblems of the folly of the man who presses on through life, without ever pausing to scrutinize the principles on which he acts, and rectify the errors he has committed.

This self-examination must be universal—embracing alike the conduct of your external life and the habitual tenor of your mind. You must survey the train of your thoughts, the temper you have sustained, your deportment towards others, your conversation, your employment, the use of your time and of your wealth; you must consider by what sort of motives you are prevalently guided, what is the probable effect of your example, and whether you are doing all the good which might be reasonably expected of you; you must compare yourself with the example of Jesus Christ, and measure your life by the laws of holy living prescribed in his gospel. And in order that these and other topics may all have their place in the survey, it may not be amiss to keep them by you on a written list. Cotton Mather adopted and recommended the practice of assigning to such inquiries each its particular day in the week; so that every day might have its own topic of reflection, and every topic its due share of attention. Others may find this a useful suggestion.

A renewal of your resolutions is follow this inquiry. Knowing where you are, and what you need, you are to arrange your purposes accordingly. It is a sad error of some, to fancy that seeing and acknowledging their faults, is all that is required of them. They sit down and bewail them, and in weeping and sorrow waste that of mind, which should have been exerted in amendment. But it is surely far better, with manly readiness, to rise and act without a tear, than to shed torrents of bitter water, and still go on as before. Regret and remorse naturally express themselves in weeping—but repentance shows itself in action. It may begin in sorrow, but it ends in reformation. And you have little reason to be satisfied with your reflections and penitence, if they do not issue in prompt and resolute action.

R. T.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 23, 1852.

We have read a great deal lately about giving up the word BAPTIZE.—We wish our readers to test the word, to give it a fair trial—and we think any honest mind will admit, so far as the word itself is concerned, it means IMMERSION, and nothing else.

BAPTISM:

A True Test and a Fair Trial.

A TRUE TEST.—The scriptural signification of the word "Baptism," is that which the word will admit in every passage of scripture. A signification which the word will not admit in any passage of scripture which refers to the ordinances of baptism, cannot be its scriptural signification with regard to the ordinance. Is not this a true test by which to try the respective claims of immersion, pouring, and sprinkling?

A FAIR TRIAL.—With the word "baptism" uniformly admit of the signification of pouring?

ing? Let us see. Mat. iii. 13: "Then cometh Jesus from Galilee to Jordan, to be poured of him." Mark xvi. 16: "He that believeth, and is poured shall be saved." John iv. 1: "Jesus made and poured more disciples than John." Acts ii. 38: "Repent and be poured every one of you." Acts ii. 44: "Then they that gladly received his word were poured." Acts viii. 12: "They were poured both men and women." Acts viii. 36: "What doth hinder me to be poured?"

Water can be poured, but how can men and women be poured? Men and women may be immersed, and they may be sprinkled, but it is not in the power of man to pour them.—Of all significations, that of pouring has the least claim to answer the word "baptism."—The reader will at once see that it cannot be admitted, and therefore Christian Baptism is not pouring.

Will the word "baptism," uniformly admit of the signification of sprinkling? Let us see. Mark i. 5: "And were all sprinkled of him in the river Jordan." It is possible to sprinkle in a river, but why should they have gone in, or even to a river for such a purpose? John iii. 23: "And John was sprinkling in Enon, near to Salim, because there was much water there." It is possible to sprinkle where there is much water, but sprinkling does not require much or many waters. Acts viii. 38: "And they went down both into the water, both Philip and the Eunuch; and he sprinkled him." Why did both go down into the water if Philip merely sprinkled the eunuch? That they did go into the water, is evident from the fact that "they came up out of the water." Rom. vi. 3: "So many of us as were sprinkled into Jesus Christ were sprinkled into his death." What resemblance has sprinkling to death? Rom. vi. 4: "Therefore we are buried with him by sprinkling." Buried by sprinkling! Who ever heard of such a thing? Col. ii. 12: "Buried with him by sprinkling wherein also ye are risen with him." Buried again by sprinkling, and a rising from death and burial in sprinkling! Sprinkling would be a strange figure for death, burial, and resurrection. Gal. iii. 27: "As many of you as have been sprinkled into Christ, have put on Christ." Sprinkled into Christ—put on Christ by being sprinkled! Luke xii. 50: "I have a sprinkling to be sprinkled with." Were the sufferings of Christ unto death a mere sprinkling?

It will be seen that the word "baptism" cannot have the signification of sprinkling in these passages. Sprinkling cannot therefore be the scriptural signification of the word "baptism." Any person of plain sense may see that the word "baptism" cannot uniformly have the signification of either pouring or sprinkling. Therefore neither pouring nor sprinkling can be its signification with reference to Christian baptism.

The signification of immersion will in every case answer to the word "baptism." This the reader may easily prove. In several cases no other signification than immersion will answer to the word. Add to this, that the native, primary, and literal meaning of the word is immersion; and the claim of immersion is fully established. It, in fact, has no rival.—Christian Baptism is therefore immersion; and nothing but immersion is Christian Baptism. He who has not been immersed has not been baptized.

We call especial attention to the article below, by the pen of one of our most esteemed Correspondents:—

The "North British Review" on Baptism.

Messrs. Editors,—The current number of the "North British Review" contains an able article on "Liturgical Reform in the Church of England." The question at issue between the Tractarians and the Low Church party are calmly and judiciously discussed by a writer who is evidently well versed in the controversy. In discussing on baptismal regeneration, and the changes required in the Liturgy, in order to free it from the imputation of most pernicious heresy, some remarkable concessions are made, which I am desirous of placing before your readers. The following are extracts from the Review:—

"Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed; but there is not a word which asserts its existence."

Again:—History confirms the inference drawn from the sacred volume. Infant baptism cannot be traced higher than the middle of the second century; and even then it was

not universal. Some, indeed, have argued that in the silence of Scripture it is fair to presume that a custom whose existence is seen in the second century must have descended from the apostles; but the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the christian society; the burden of proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith."

Once more:—"The language of Scripture regarding baptism implies the spiritual act of faith in the recipients. When infant baptism is now spoken of, the necessary modification must accordingly be made in applying language used by Scripture concerning spiritual baptism only. Inextricable confusion has been the inevitable consequence when language used of adults, of persons possessed of intelligence, and capable of spiritual acts, was gratuitously applied to unconscious infants; and it cannot be a matter for wonder, that a totally new conception of the ordinance should have been created by such a provision."

Notwithstanding these admissions, however, the reviewer firmly believes that infant baptism is an institution eminently conformable to the genuine spirit of christianity, as such warranted by Scripture, and in the highest degree valuable to the Christian Church. How this can be reconciled with the assertions quoted above, is not for me to decide. But I must ask room for one more quotation.

"In the absence of all express institution of infant baptism by Christ or his Apostles, we dare not call it a complete sacrament till the consciousness of the baptized person has become capable of fulfilling the spiritual condition of the sacramental blessing, and become susceptible of its reception. The celebration of the outward rite at an age when intelligence is still dormant separates, in respect of time, the two elements which are necessary to constitute a sacrament; and we have not a particle of authority for supposing that the sacramental virtue can be realized till both elements are present. A spiritual blessing of necessity implies a spiritual recipient. This momentous truth—which lies at the foundation of the christian faith—has been forgotten by those who hold that infant baptism is a complete sacrament. They have been betrayed into this forgetfulness by the belief that infant baptism was expressly of apostolical origin, and by the consequent preference of the language of Scripture. They found spiritual blessings attached to baptism in Scripture; but they found also spiritual conditions imposed on the recipient. The belief that infant baptism was the institution then spoken of involved them in a hopeless dilemma, from which they vainly endeavoured to extricate themselves by overlooking the spiritual state of the infant, and at the same time supposing that God in some mysterious manner, communicated some equally mysterious blessing to his soul. The very essence of sacerdotalism was involved in this belief. But a mere examination of Scripture has made all clear. The language of the apostolic church does not apply to infant baptism, and is consequently free from every taint of the priestly theory. The Church indeed advanced, and as we most honestly believe, rightly advanced, in the very spirit of Scripture principles already indicated, to the baptism of infants; but it was neglected, whilst modifying the practice, to modify the rule which guided the interpretation of Scripture respecting it. The defect can be supplied now. The Church can and does uphold infant baptism as a truly christian and most precious institution; but it ought not to speak of it as a full sacrament, until the understanding of the baptized has conscientiously accepted the christian faith, and ratified the baptismal covenant. Then, and not till then, may the words of Scripture regarding baptism be applied; for then only will the sacrament be such as Scripture in these words supposes it to be."

You will agree with me, I think, Messrs. Editors, in regarding those as extraordinary statements. They may be contemplated, too, with much pleasure, as furnishing satisfactory indications of the progress of truth. The publication of such sentiments in a periodical which is understood to be the organ of the Free Church of Scotland, is certainly no insignificant symptom. Allow me to direct the attention of your readers to those of the above-cited expressions which seem to deserve especial notice. Scripture speaks of baptism as connected with "spiritual blessing" which "of neces-

sity implies a spiritual recipient," and "spiritual conditions imposed," and "the spiritual act of faith in the recipient."

2. It follows that the language of the Apostolic Church, as contained in Scripture, "does not apply to infant baptism."

3. This being the case, we are prepared for the assertion, unquestionably true, that "Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it in the New Testament."

4. We are further informed, that "infant baptism cannot be clearly traced higher than middle of the second century; and even then it was not universal."

5. Infant baptism, therefore, though "eminently conformable to the genuine spirit of christianity," and "warranted by Scripture," and "in the highest degree valuable to the Christian Church," is after all not to be spoken of as a "full sacrament." It does not become complete till "the consciousness of the baptized person has become capable of fulfilling the spiritual condition of the sacramental blessing, and become susceptible of its reception."

So writes this learned Pædobaptist. Adult baptism, and that only, he confesses, is to be found in Scripture. Infant baptism he regards as only a half-sacrament, which cannot be completed till after the lapse of years, when the subject is "capable of fulfilling the spiritual condition," and consequently, in the majority of instances, is never completed at all!

Scripture, I need not say, knows nothing of half-sacraments. Our Reviewer finds adult baptism only in Scripture. Let us hope that he will "arise and be baptized," and throw to the winds his imaginary half-sacrament, or rather treat it as a nullity, since the word of God evidently ignores it.

Your's truly, TYNDALE.

DR. MACLAY returned to our city yesterday, at noon, from his gratuitous agency in behalf of the endowment of Acadia College, after being engaged a month, during which time he has obtained for this object upwards of £3400.—This sum, added to what had been previously collected, now amounts to Eight THOUSAND POUNDS. If the other Two Thousand should not be immediately pledged we shall write upon all the BAPTISTS who are in the rear "Ichabod!"

The Doctor preached last evening in the Baptist Chapel, Germain Street, and after a most masterly exhibition of Divine truth, which rivited the attention and warmed the hearts of a very large congregation, he detailed his labors in the BIBLE CAUSE, and informed us that he had obtained upwards of one hundred and fifty life members.

After this the pastor, the Rev. I. E. Bill, read to the Doctor an address, expressing our gratitude to God for what he had enabled this venerable and devoted servant of Christ to do in this blessed cause, and also for Acadia College. The Doctor replied very briefly by saying as time would not admit of his then doing justice to the address, he would (D.V.) send us a written one. We shall lay this before our friends when we get it.

Our esteemed Father, left this morning, in company with the Rev. I. E. Bill, to canvas St. Martin's. He hopes to return on Saturday to preach in Brussels Street Baptist Church, on Lord's day morning; and in Germain Street Baptist Church, Lord's day evening, to deliver his farewell address. We hope every one who can, will hear him on both occasions, and may, at his own mercy, to meet him hereafter, in that place where all who have faithfully used the talents committed to them by the great Head of the Church will hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world."

We have received from Messrs. J. & A. McMillan, a copy of "The New Brunswick Temperance Almanac," for 1853. Besides the usual almanac matter, it contains considerable reading, statistical tables, and much denominational information. It is well printed and we hope it will obtain an extensive circulation.

We have also to acknowledge the courtesy of Mrs. Avery in sending us a copy of "His." The publication does us much credit to Mr. A's judgment as it does to the taste of this establishment. It contains all the provoking and agreeable information we could expect in the compass, and we wish the author all the encouragement he deserves.