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REV. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

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NOT TO MYSELF ALONE.

"Not to myself alone,"
The little opening flower transported cries,—
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes:
The bee comes sipping, every eventide,
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone."
The circling star with honest pride doth boast,—
"Not to myself alone I rise and set;
I write upon night's coronet of jet
His power and skill who formed our myriad host:
A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmur hum,—
"Not to myself alone from flower to flower,
I rove the wood, the garden, and the bower,
And to the hive, at evening, weary come:
For man, for man, the luscious food I pile,
With busy care,
Content if this repay my ceaseless toil,—
A scanty share."

"Not to myself alone,"
The soaring bird with lusty pinion sings,—
"Not to myself alone I raise the song,
I cheer the drooping with my warbling tongue,
And hear the mourner on my viewless wing:
I bid the hymnless churl my anthem learn,
And God adore:
I call the worldling from his dross to turn,
And sing, and soar."

"Not to myself alone,"
The streamlet whispers on its pebbly way,—
"Not to myself alone I sparkling glide;
I scatter life and health on every side,
And srew the fields with herb and floweret gay;
I sing unto the common, bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone"—
O man forget not thou—earth's honoured priest,
Its tongue, its soul, its life, its pulse, its heart,—
In earth's great chorus to sustain thy part:
Chiefest of guests at love's ungrudging feast;
Play not the niggard, spurn thy native clod,
And self disown,
Live to thy neighbour, live unto thy God,
Not to thyself alone!

[From the Baptist Magazine.]

Judson's Renunciation of Infant Baptism.

Soon after his arrival in India, Mr. Judson addressed a letter to the church in Massachusetts of which he had been a member containing the following statement. "It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case I felt that I should have no hesitation concerning my duty to the converts, it being plainly commanded in scripture that such are to be baptized, and received into church fellowship. But how, tho't I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the church of Christ by virtue of the conversion of the head of the family, or not? If they are, ought I not to treat them as such? After they are baptized can I consistently set them aside, as aliens from the commonwealth of Israel, until they are re-admitted? If they are not to be considered members of the church, can I consistently administer to them the initiating ordinance of the church?"

"If I adopt the Abrahamic covenant, and consider the Christian church a continuation of the Abrahamic or Jewish system, I must adopt the former part of the alternative. I must consider the children and domestics of

professors as members of the church, and treat them accordingly. Abraham, according to the terms of the covenant which God made with him, circumcised not only his own sons, but all the males that were born in his house, or bought with money. His male descendants, in the line of Isaac and Jacob, were entitled to the same ordinance, by virtue of natural descent, and, together with their domestics, composed the ancient church, and were entitled to all its privileges. This is put beyond a doubt by the single fact, that, in the Abrahamic community, or the society of Israel, there was no separate party calling themselves, by way of distinction, *the church*, and saying to others, who were equally circumcised with themselves, Stand by; touch not the passover; we are holier than you. No. All the members of the community or nation were of course members of the church. They were entitled to church membership by birth or purchase. Their church-membership was recognized, or they were initiated into the church by circumcision; and in subsequent life they partook of the passover, which was the standing sacrament of the church, analogous to the Lord's supper, and enjoyed all the rights and privileges of the church, unless they were excommunicated, or, in scriptural language, 'cut off from the people.'

"Now, let me be consistent. Since I am exhorted to walk in the steps of father Abraham, let me follow him with the same faithfulness which procured him eminent praise. Let me not adopt some parts of his covenant and reject others, as suits my own convenience, or accords with the notions in which I have been educated. Nor let me complain for want of example and prescription. Behold the established church of England. She proves herself, in many respects, a worthy daughter of the Abrahamic or Jewish church. She receives into her charitable bosom all the descendants of professors, and all those who, though not of her seed, belong to the families of professors; and these collectively come, in process of time, to comprise the whole nation. This is truly Abrahamic. This is the very system which the ancestors of the Jewish race, and their succeeding rulers and priests, uniformly maintained. And if I claim an interest in the Abrahamic covenant, and consider the Christian church a continuation of the Jewish, why should I hesitate to prove myself a true child of Abraham, and a consistent Christian, by adopting this system in all its parts, and introducing it among the heathen?"

"But I considered again: How does this system accord with the account of the church of Christ given in the New Testament? It appeared to me, from the manner in which this church commenced and was continued, from the character of its members, and, in fine, from its whole economy, so far as detailed in the New Testament, that it was a company consisting of select individuals, men and women, who gave credible evidence of being disciples of Christ; and that it had no regard to natural descent, or accidental connexion with the families of professors."

"When I proceeded to consider certain passages, which are thought to favour the pedobaptist system, I found nothing satisfactory."

"The sanctification which St. Paul ascribes to the children of a believer (1 Cor. vii. 14) I found that he ascribed to the unbelieving parent also; and therefore, whatever be the meaning of the passage, it could have no respect to church-membership or a right to church ordinances."

"The declaration of St. Peter, 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii. 39), appeared not to bear at all on the point in hand, because the apostle does not command his hearers to have their children baptized, or acknow-

ledged members of the church, but to repent and be baptized themselves. There is indeed a promise made to their children, and to all others that God shall call; but it does not follow that they were to procure the baptism of their children, or of those that were afar off, until they gave evidence that God had called them."

"When Christ said, concerning little children, that 'of such is the kingdom of heaven' (Mat. xix. 14), it appeared to me that his comparison had respect, not to the age or size of little children, but to the humility and docility which distinguish them from adults. This seemed to be put beyond a doubt by his own explanation, in a similar passage, in which he says, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' (Mat. xviii. 3.)"

"The baptism of households, which is mentioned in three instances, I could not consider as affording any evidence one way or the other, because in a household there may be infants and unbelieving domestics, and there may not. Besides, I discovered some circumstances in each of the cases which led me to conclude, that the members of the household were real believers. They are expressly said to be so in the case of the jailer (Acts xvi. 34); and the same is evidently implied in the case of Stephanas, when it is said that they addicted themselves to the ministry of the saints (1 Cor. i. 16)."

"In a word, I could not find a single intimation in the New Testament that the children and domestics of believers were members of the church, or entitled to any church ordinance, in consequence of the profession of the head of their family. Everything discountenanced this idea. When baptism was spoken of, it was always in connexion with believing. None but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized."

"Here, then, appeared a striking difference between the Abrahamic and the Christian systems. The one recognized the membership of children, domestics, and remote descendants of professors, and tended directly to the establishment of a national religion. The other appeared to be a selective system, acknowledging none as members of the church but such as gave credible evidence of believing in Christ."

"This led me to suspect that these two systems, so evidently different, could not be one and the same. And now the light began to dawn. The more I read, and the more I meditated on the subject, the more clearly it appeared to me that all my errors and difficulties had originated in confounding those two systems. I began to see that since the very nature and constitution of the church of Christ excluded infants and unregenerate domestics, repentance and faith being always represented as necessary to constitute a disciple, we had no right to expect any directions for, or examples of, the initiation of such unqualified persons into the church. To search for such directions and examples in the New Testament, would be as if the citizen of a republic should go to search his national code for laws concerning the royal family, which, by the very nature and constitution of a republic, is excluded. Suppose that such a citizen, disappointed in his search, should have recourse to the constitution and laws of a neighbouring monarchy for the desired information. This, it appeared to me, would aptly represent the proceeding of those who, unable to find in the New Testament satisfactory proof of the right of infants, or unregenerate domestics, should have recourse to the Abrahamic and Jewish codes."

"At length I adopted the following sentiments concerning the two churches, and the concern which we have at present with the old dispensation. The Abrahamic church

was preparatory to, and typical of the Christian. The constitution was radically different; but it was, nevertheless, wisely adapted to answer the ends which God had in view. Natural descent or purchase was sufficient to introduce a person into this church; but still it appears that in every age there were some who were truly pious; who embraced the gospel promise made to Abraham before the covenant of circumcision was instituted; who also looked beyond the literal meaning of the requirements and promises contained in that covenant, to the glorious things typified thereby and thus exercised true faith in the coming Messiah, and in a better country, that is, the heavenly. When the Messiah appeared, this preparatory and typical system having answered its end, was destined to cease; and the Lord Jesus set up his kingdom on earth, the gospel church, composed of such only as repent and believe, or rather give credible evidence of these gracious exercises. The bar of separation between the Jews and the rest of the world was removed; thenceforth none were to plead that they had Abraham for their father; none were to rest in the covenant of circumcision, assured that, if they did, Christ would profit them nothing; but it was distinctly declared, that henceforth there was neither Jew nor Greek, bond nor free, male nor female, but all were one in Christ. (Gal. iii. 28.)"

"But whereas the Abrahamic system was typical of the Christian, so the spiritual meaning of the requirements and promises still remains in force. Thus, by looking beyond the letter, and regarding the spiritual import, according to the example of the pious Jews, a great part of the Old Testament is still applicable to us, though the New Testament is emphatically the Christian's law book. The natural seed of Abraham typifies the spiritual seed. The land of Canaan typifies the heavenly land. External circumcision typifies the circumcision of the heart, a circumcision made without hands, that is, the putting off the body of the sins of the flesh even the circumcision of Christ. (Col. ii. 11.) Believers, therefore, may embrace the promise of Canaan, in its spiritual application, as made to themselves, the spiritual seed, who have received the spiritual circumcision. Hence, also, all the devotional parts of the Old Testament, particularly the Psalms of David, the modern believer can make his own, adopting the language as the genuine expressions of his own devout feelings."

"In the same way are to be explained all the New Testament allusions to the ancient dispensation. When, for instance, the apostle says, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. iii. 29), we are to understand, not Abraham's natural seed, surely, but his spiritual seed, those who by faith are assimilated to him and thus become his children; not heirs of the land of Canaan in the literal acceptance of the words, but heirs of the blessing of justification by faith, concerning which the apostle had been discoursing, and consequently of the spiritual Canaan, the city of the living God, the heavenly Jerusalem."

"I cannot describe to you, dear brethren, the light and satisfaction which I obtained in taking this view of the matter, in considering the two churches distinct, and in classing my ideas of each in their proper place. I became possessed of a key that unlocked many a difficulty which had long perplexed me; and the more I read the bible the more clearly I saw that this was the true system therein revealed."

"But while I obtained light and satisfaction on one side, I was plunged in difficulty and distress on the other. It, thought I, this system is the true one; if the Christian church is not a continuation of the Jewish; if the covenant of circumcision is not precisely the covenant in which Christians now stand, the