

Poetry.

The Sprinkled Blood.

EX. XX. 11. 12.

Upon that night, so ran the tale Judean,
When the avenging angel, sword in hand,
Should, circling down from out the empyrean,
Strike dead each first-born through the Egyptian land.

The Visitor's Pulpit.

Faith and Baptism.

BY REV. J. E. CRACKNELL, OF YORK TOWN,
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"He that believeth and is baptized shall be saved."
—MARK XVI. 16.

In our last address we noticed the subject of Repentance and Baptism. We will now consider the matter of Faith in relation to Baptism.

First—What is it to believe?
1. True faith is grounded on the testimony of God.

What better idea of faith can we have than that of believing something revealed or made known? God has revealed the depravity of human nature, that the heart is "deceitful above all things, and desperately wicked;" that as the servants of sin, and under the curse of the law, we are condemned.

2. True faith is connected with a sincere and hearty reception of Christ as the all-sufficient Saviour.

Does the divine word reveal a Saviour? does it inform us that the Son of God took upon him our nature, stood in our place, bare our sins, satisfies justice for our offences, and reconciled us unto God? Does the Father declare unto us that he is well pleased in his Son, who has "obtained eternal redemption for us?"

3. True faith is attended with subjection of heart and life to the will and government of Christ.

Talk not of your faith in Jesus if you have no love to him. Pretend not to love him if you are not concerned to please him. "If ye love me, keep my commandments." The works of a true believer are works of faith and labors of love.

of the soul, and all the actions of the life, according to the degree of vigor, strength, and liveliness. The more we live by faith on Jesus, the more steadily we look to him, the more shall we be transformed into his likeness.

4. True faith endears Christ to the soul. "Unto you that believe he is precious." It enthrones him in the heart, for he dwells in the heart of his people by faith. We may love and delight in objects of inferior nature but if Christ is precious to us the bent of our souls will be towards him;

If Christ is precious to us, we shall sincerely desire his presence, and long to enjoy communion with him; shall be distressed that we are not more like him, and desire to be conformed to his will; cleave to him in all conditions make his glory the end of our actions, and long to be for ever with him.

We may thus learn what it is to believe. He that believeth, and is baptized, shall be saved.

Secondly—What connection has baptism with faith?

1. Baptism is the avowal of faith. The believer is Christ's soldier; in baptism he puts on his regimentals. Faith is a solemn transaction between God and a man's own soul; in baptism he avows his faith and distinctly affirms to the Church and the world, "I believe in the Lord Jesus Christ."

2. Baptism is the testimony of faith. The baptized not only declare in whom they believe, but what they believe concerning him, viz.: that he died, was buried, and rose again. That through him, they die unto sin. Their immersion in water is the likeness of his burial, and their emersion, rising from the water, the likeness of his resurrection; thus testifying their union with the risen Lord, in whom they trust.

3. Baptism is the obedience of faith.

Justin Martyr, whose name is familiar as an ancient Christian writer, describing the worship and practice of believers, in his "Apology for the Primitive Christians," says, "I shall now lay before you the manner of our dedicating ourselves to God on our conversion. As many as are persuaded and believe that the things taught by us are true and are determined to live accordingly, are taught to pray, with fasting, and to ask of God the forgiveness of their former sins, we also praying and fasting together with them; they are then, and not till then, brought to a place of water and baptized after the same manner as ourselves have been. After the believer is baptized, and incorporated or made one with us, we lead him to the congregation of the brethren, as we call them; and then with great fervency pour out our souls in prayer, both for ourselves, for the person baptized, and for all others throughout the whole world, that having embraced the truth, our conversation may be as becometh the gospel, and that we being found doers of the word, may at length be saved with an everlasting salvation."

Such is the testimony given by this early and reliable advocate for the Christian cause. Beautiful in its simplicity, and in strict accordance with the word of God; from which we learn that baptism is connected with and directly follows faith. Had this order always been maintained, then baptism would never have been regarded as a saving ordinance, because he who knows that he is saved by believing in Christ, would never seek baptism as a means of salvation; see he holds that he has no right to baptism until saved.

The substitution of infants for believers has led to the soul-destroying error of baptismal regeneration. How solemn is the thought that multitudes around us are taught to believe they were regenerated when, as infants, they were sprinkled. And yet how many who would denounce this as error, still sanction the sprinkling of babes, saying, "Well, as a ceremony, there is no harm in it." We read in 2 Kings xviii. 14, how Hezekiah "broke in pieces the brazen serpent that Moses had made." Why should he do this? there was no harm in it, surely. Alas! but "the children of Israel did burn incense to it," therefore Hezekiah, with holy indignation, brake it in pieces, "and called it Nehushtan, a piece of brass;" and when men are found regarding the form of infant baptism as salvation, we know but little of Hezekiah's zeal for God if we give it any kind of countenance, or hesitate ut-

terly to abolish it, so far as we have influence.

May every believer be found looking to the word to ascertain the will of God, and have grace to obey its divine teaching.

Prospects of American Christianity.

Allow me to say, then, that upon the whole I think the prospects of American Christianity are extremely hopeful. It is true we have the same human nature there as you have here; we have all the vices, all the corruptions of the old world at work, together with our native vices and corruptions, and the devil is busy in America as anywhere under the sun, for wherever God builds a church the devil is sure to build a chapel close by. We need not expect to have easy times. We must expect to be the church militant there as in any previous experience of the church, and only by constant fighting and continual struggle with the world, the flesh, and the devil can Christianity expect to succeed there in any form. But, on the other hand, God's grace is the same there as here, and is working in enlightenment, regeneration, and inspiration as He is elsewhere. I believe God has a people as energetic, vigorous, devoted, and humble in America as anywhere under the sun, and our hope is based upon the grace of God. I have taken not only a hopeful, but I am convinced also a truthful view of the state of things in America, and I do this with perfect freedom; I believe, from any sectarian aim or any national prejudice, as far as I am able to understand myself. If I have any such sectarianism or prejudice in me, I would like to have it drawn out. The older I get the more I feel that God has His people everywhere, that there are most excellent Christians found in every denomination under the sun; and whom God loves and blesses we ought to love and bless; and if we hear of the progress of the Kingdom of Christ in any part of the world, east, west, north, or south, we ought all to rejoice and to thank God for it, for it is our common cause. We are all Christians first, and every other consideration is subordinate to what we hold in common together with our common Lord and Saviour. By-and-by we will all leave this world and forget our denominational names, positions, and associations, and appear face to face with Christ as His followers, entering into the land where Saints of all ages in harmony meet, Their Lord and their brethren transported to greet.

Where raptures of anthems unceasingly roll, And the smile of the Lord is the feast of the soul. —Dr. Shaff, at Regent Park College.

For the Visitor. "Baptisma." In that "decidedly most original book on baptism that has appeared for many years," and which "exhibited such accuracy of scholarship," there are very many statements which decidedly cannot be correct.

E. g., my attention has just been called to page 111, a portion of which I beg to place before the readers of the VISITOR in order that they may fully understand with what powerful and cogent argumentation Pedobaptism is defended by the author of "Baptisma." He says, on Mark x. 13, etc.: "The words and acts of Jesus were so clear and decisive and the testimony of God's word so full and complete, that for nearly twelve centuries, the voice of opposition to bringing children to the Saviour was unknown in the Church. But in modern times, there are zealous disciples whose special mission and distinctive denominational existence are not unfairly represented by the Gospel record—not an enviable one—and his disciples rebuked them that brought them;" and after this our author pretends to answer in order some of the objections to infant sprinkling. Of course, bringing infants to the sprinkling priest is equivalent to bringing them to the Saviour, in Mr. L.'s view of the matter, and so for nearly twelve hundred years there was no voice against infant baptism heard in the Church.

Now let the reader of this wonderful new work on Baptism turn to page 249, and read that "There is no fact of ecclesiastical history more palpable than that baptismal regeneration was the active principle from which delay in baptism, triune immersion, unction, and other extravagances flowed;" and on page 251 we read, "The earliest objection to infant baptism, that of Tertullian," etc., etc., on to the bottom of the page. Now Tertullian, a Latin Father, died about 220 years after Christ; and by comparing page 111 with pages 249, 250, and 251, we find this "accurate" writer plainly contradicting him-

self. Or to place the matter in another light, the statements made on these pages as to the time when opposition to infant baptism, according to Mr. L., vary by nine hundred and eighty years.

But this is not the most glaring misstatement the book, or these same pages contains, to which attention will shortly be called.

Yours, ALPHA.

Gems.

Do you say sin is too strong for you? It is not too strong for Omnipotence that dwelleth in you. I don't want so much to be afraid of going to hell, as to be afraid of sin. Let me be afraid of sin, and then I need not be afraid of going to hell.

When a man pulls out his sixpence and gives that, when he is laying by thousands of pounds, I can only consider that he forms a pretty accurate measurement of the value of his religion.

The diamond fallen into the dirt is not the least precious, and the dust raised by high winds to heaven is not the less vile.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.

I think that if you observe what justice and kindness both say to you in the journey of life, other people will be glad to walk with you, and be sorry to part with you; and that when you get to the end you will look back on your course with satisfaction and joy.

Difficulty is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature. Scarce anything so convinces me of the capacity of the human intellect for indefinite expansion in the different stages of its being, as this power of enlarging itself to the height and compass of surrounding emergencies.

For the Visitor.

A Sabbath at Elgin, N. E.

The eastern horizon was still refulgent with the glories of a summer sunrise, as we gained the eminence overlooking the charming valley of Sussex Portage, two miles south of Anagance, through which we are passing on the road to Elgin, still ten miles away. This beautiful locality, new robed in its dress of green, is favorably known as a summer watering place for tourists, especially as a resort for the jaded and overworked business man, who in this secluded spot finds opportunity to breathe, and cool his brain, or restore his shattered nerves, while he indulges in his boyish pastime of throwing the hook and line to allure the trout from their native element.

Yonder, sparkling in the morning sunlight, is the Kennebecasis, here only a few rods wide, which takes its rise far away beyond the wooded hills of Goshen. As we travel thoughtfully beside its purring waters, hastening onward to their ocean home, we are reminded that this mountain stream contributes to swell the beautiful sheet of water sixty miles below, upon which so many aquatic struggles have already been witnessed by enthusiastic multitudes, and where, in 1871, England's hero closed his eyes forever to earth's fading glory, beneath an August sun, far from the friends whose hearts beat high with hope of his success beyond the sea.

Nature has done much to render the passage along this stream impressive and romantic. On either side of us are the everlasting hills, some clad with the primeval forest, while others tell the tale of departed grandeur, for the fire-fiend has done its work.

We reach Goshen Corner, with its neat Baptist meeting house, Post Office, and store, and turning to the left, come to Middle Land. On either side of the road are to be seen well cultivated farms, and neat cottages, while everything denotes taste and industry.

Yonder to the east rises Gowland Mountain, dotted with farm-houses and green-clad fields; the picturesque village of Elgin nestles in the fertile vale below to the west of the Pollett River, while a little above are the famous Gordon Falls.

It is the hour for Sabbath School. Everything wears the aspect of a Christian Sabbath; children neatly clad are wending their way with their teachers and parents to the large house of worship. The

school was well attended and ably conducted.

Rev. E. C. Corey preached at 11 A.M. The church already numbers about 160 members, and, with their earnest pastor, seem united in contending for the faith once delivered to our fathers.

About half a mile north of the village, lying along the road to Peticoodiac, on a little eminence, may be found the old cemetery. Here, among the many, is to be seen the last resting-place of Rev. Charles Lewis, who with his father preached the gospel long years ago, among the first settlers of New Brunswick, when travelling was a matter of much difficulty, especially during the deep snows of our northern Winter.

Then, instead of the comfortable car, drawn by the iron horse over steel rails, they faced the northern blasts and scaled the drifts on snow-shoes, as they travelled from place to place doing good. But there came a time to rest, when, some 300 miles distant from the new home he had found in Carleton Co., he suddenly fell asleep in Jesus. And now we pause to read upon his tomb-stone the following touching epitaph:

"Away from his family and away from his home, The soldier of Jesus is laid in the tomb, He has ceased from his labors and entered that rest Prepared by his Saviour in the realms of the blest." C. T. L.

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