

Poetry.

Calvin's Hymn.

Thou who art my sure Redeemer art,
My trust and Saviour of my heart,
Who did'st for me such toil and woe,
Such weight of suffering undergo—
O grant me now a sweet relief
From every foolish care and grief.

Great King of mercy and of grace,
Reigning supreme in every place—
Come in Thy majesty and deign
Within our sinful hearts to reign;
Come Lord and our whole being sway,
Lead by Thy Light to heaven's pure day.

From thee in whom alone we live
We all our wealth and strength receive;
Comfort us by Thy love and faith
Against the fears and pains of death;
Sustain us in the trying hour
And bid us triumph through Thy power.

Thy truth and gentleness we prove;
Lord, we adore thy perfect love,
And the sweet grace that's found in Thee.
May we in purest unity
With Thee and in Thy light abide
In the safe shelter of Thy side.

Our hope is ever fixed in Thee,
Our faith is in Thy promise free;
Come and our hope and faith increase;
Grant us Thy comfort and Thy peace;
O may we patiently endure
And thus the victor's crown secure.

Poor exile, wretched sons of Eve,
In sorrow unto Thee we grieve;
To Thee we bring our mournful sighs;
To Thee our groaning and our cries;
Sinners, Thy pity Lord we crave,
Thy grace to pardon and to save.

Our Daysman and our Advocate
Look Thou upon our low estate!
We should behold Thee as Thou art,
Never from thy pure light depart,
Thee as our God and Saviour own,
And live and die to Thee alone.

Gracious and pitiful Thou art,
The bridegroom of the holy heart;
Lord Jesus Christ do thou o'erthrow
The cruel Antichrist thy foe:
Thy Holy Spirit give that we
May follow still thy truth and thee.

The Visitor's Pulpit.

Baptism: Its Subjects and Mode.

ADDRESS BY REV. J. E. CRACKNELL, YORK TOWN, SURREY, ENGLAND.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans vi. 3-5.

The Baptists differ in practice from other Christians in reference to baptism in two particulars, viz., the subjects and the mode, insisting that believers, and not babes, are the subjects, and immersion, and not sprinkling, is the mode. In these matters we are either right or wrong. If wrong, we are quite willing to be put right; if right, we are unwilling to be thought wrong; and therefore give a reason for our faith and our practice. I have said we differ in practice from others, because, strange to say, in sentiment all seem agreed. Professor Porson, an Episcopalian, and acknowledged to be one of the profoundest Greek scholars and greatest verbal critics, writes: "The Baptists have the advantage of us. 'Baptizo' signifies a total immersion." The Book of Common Prayer thus directs: "The priest, coming to the font (which is then to be filled with pure water) is to dip the child in the water discreetly and warily, but if they certify that the child is weak, it shall suffice to pour water upon it." Thus saith the Prayer Book. Do any say the mode was abandoned because, even in the case of a strong infant, the practice did not seem either safe or desirable? We reply, Precisely so, unsafe and undesirable, because the infant is not a fit subject for baptism at all.

Bossuet, an eminent Roman Catholic writer, remarks, "'Baptizo' signifies to plunge, as is granted by all the world." The Presbyterian Reviewer says, "We suppose it never was denied by any one that 'baptizo' as well as 'bapto' signifies to dip." The Rev. J. Palmer, for many years the Independent minister of Hackney remarks, "There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants; there is not a precept for, nor example of, this practice through the whole of the New Testament." Dr. Halley says, "I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan."

John Wesley, referring to my text, "Buried with him in baptism," wrote: "This alludes to the ancient manner of baptizing by immersion."

Seeing the Episcopalians have abandoned the mode the Prayer Book teaches, they

certainly cannot find fault with the Baptists for practicing it. Further, seeing that leading authorities among Roman Catholics, Presbyterians, Independents, and the Founder of Wesleyan Methodism, declare that the Baptists are right in this particular, we at least have no reason to hide our heads, and have no intention of doing so.

But the standard by which we are willing and wishful to be judged is not public opinion, for truth is not always found with the majority; nor tradition, or the writings of the Fathers—otherwise much that is condemned by all Protestants might be established. "The Bible and the Bible only is the religion of Protestants," and to the Bible and the Bible only the Baptist appeals; by its teaching our practice must be approved as truth, or condemned as error.

I. WHO OUGHT TO BE BAPTIZED?

All will agree that it is a New Testament ordinance; therefore, we turn to the New Testament. It is agreed that Christ's commission is the Church's authority therefore we will read his commission, first as recorded by Matthew, xxviii. 19, 20—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Here is first, teaching; then baptism. Infants cannot be taught, and therefore should not be baptized. Read Mark xvi. 15, 16—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Here is first belief, then baptism. Infants cannot believe; and therefore, should not be baptized.

Admitting the possibility of our misunderstanding Christ's commission, we will assume the apostles themselves understood it; and therefore the best comment on the commission of Christ will be the Acts of Apostles; ii. 38. Peter has preached; the people, pricked in their heart, enquire, "What shall we do?" the answer is given, "Repent, and be baptized." Verse 14—"Then they that gladly received his word were baptized." Chapter viii. verse 12—"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Verses 36 and 37—"What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Chapter xvii, verse 8—"Many of the Corinthians hearing, believed, and were baptized." Mark the order here, and how it is reversed by those who put baptism before either hearing or believing. Surely no one will deny that in baptizing only those who believe, our practice is in harmony with that of the early Church.

Further, to the question, Who ought to be baptized? our text answers—the dead. Strange answer that! But the apostle speaks, you observe, here of living men as dead, and of dead as living; indeed, the same persons are spoken of as being in both conditions at the same time. Persons then living at Rome are addressed as dead, and buried; and the writer, placing himself amongst them, speaks of himself as dead and buried also. Now, on examination, we see all this has a deep symbolical meaning. The apostle, anticipating that ungodly men might abuse the doctrine of salvation by grace, making it an excuse for sin, inquires, "How shall we that dead (or rather, that died) unto sin live any longer therein?" He then goes on to show who they are who profess to have died unto sin. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ died, and was buried, and rose again. By faith we are made partakers of Christ's death and resurrection. Now, baptism (immersion) in water being a striking emblem of burial, which implies death, the emersion which follows is an emblem of resurrection from the grave. See Colossians ii. 12—"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." What can be plainer than these statements, the persons to be baptized are believers and believers only, and that baptism being an emblematic burial is the solemn confession of sin, and profession of union with Christ in the image of his death, and union with Christ in the image of his resurrection. We would respectfully put the inquiry to those who

substitute infant sprinkling for believers' baptism, how can an infant thus profess Christ? And where in the act of sprinkling is the symbol of death, of burial, or of resurrection?

II. NOTICE MORE PARTICULARLY THE MODE OF BAPTISM.

We have shown from the testimony of many earnest men that "bapto" or "baptizo," means to dip, to plunge, to immerse. Let us now see what the meaning is given in the Scripture when it has no reference to the ordinance. Look to Leviticus xiv. 15, 16. When this passage was translated from the Hebrew into Greek it was thus rendered—"And the priest shall take some of the log of oil, and 'keo' it into the palm of his own left hand, and the priest shall 'bapto' his right finger in the oil that is in his left hand and shall 'raino' of the oil with his finger seven times before the Lord."

When the Greek was translated into English by the Septuagint, or Seventy, the word "keo" in this passage, you will observe, is translated pour; the word 'bapto,' dip; the word "raino," sprinkle. "Bapto" is also thus translated in Luke xvi. 24—"He shall Lazarus, that he may 'bapto' (dip) his finger in water." Again, it is thus translated in Rev. xix. 13—"And he was clothed with a vesture 'baptizo' (dipped) in blood." The meaning of the word is here plainly given.

How was Christ baptized? Let Matthew iii. 16 answer. "And Jesus, when he was baptized, went up straightway out of the water."

How did the apostles baptize? Let Acts viii. 38 answer. "They went down both into the water, both Philip and the eunuch, and he baptized him."

How? we ask again. Let the text answer. Will any other mode supply the figure? Can any other be consistently substituted? Let us see. Therefore we are buried with him by sprinkling into death! Therefore we are buried with him by pouring into death! We respectfully say, let those who advocate these modes explain how these statements can be made consistent; while we carry out our convictions, and challenge denial of the truth that burial by immersion into death, and resurrection by the emersion which follows is the only practice that can be consistent with Scripture teaching.

Search the Scriptures, and remember the words of the late revered Hon. Baptist Noel, at his baptism in John-street Chapel, Bedford Row, London, on the 9th August, 1849, after having been for many years a respected Clergyman and Chaplain to the Queen:

"I have not come to the resolution to obey what I believe to be Christ's command without having fully weighed the grounds upon which that step is to be taken. I have read all the strongest arguments that I could meet with on the other side. I believe I have weighed well every considerable argument that has ever been adduced in maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly to these two conclusions, which appear to me at least certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind, after very much examination. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in the water, a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct (and I believe they will prevail with the Christian world eventually) then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed nor has he made a baptismal profession of faith; and these two things constitute Christian baptism. So that if these conclusions are correct, then I, and others, who have only been sprinkled in infancy, are in neither sense baptized."

I leave these thoughts with you, and would urge all to have settled convictions as to what is right, to accept no man's opinion, to form your own from the teaching of the Word of God, and, having formed your opinion, have the courage of your convictions and practice them at all cost, and in the face of all opposition. Should parents, or relatives, or friends urge that the course is wholly unnecessary, then I would remind you of the apostle's words, and recommend you very respectfully to say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts iv. 19). And again, "We ought to obey God rather than men." (Acts v. 29). "Remember also that in keeping of His commands there is great reward." (Psalm xix. 11.)

The Atonement.

BY D. L. MOODY.

"Be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear."—1 Peter, iii. 15.

I was a partaker of the Gospel many years before I was able to give a reason for the hope that was within me, but now I think I am prepared not only to give a reason, but to give it in meekness and temper. Especially ought we to be able to speak about the Atonement.

The first glimpse that we get of the Atonement is there in the third chapter of Genesis, where it is said that the seed of the woman shall bruise the serpent's head. Well, you know there couldn't be any bruising without blood. But the first actual shedding of blood was there in the twenty-first verse, where we read that Adam and Eve were provided with coats of skins. Of course animals had to be killed and that was the beginning of the shedding of blood of the innocent for the guilty. Even as Adam and Eve went out of Paradise they must have said to themselves that God loved them very dearly, although he was punishing them for their sin.

Then we find that Able's sacrifice was more esteemed of God than the sacrifice of his brother Cain. Away back there in the morning of the creation God had marked out a way of atonement for sin, and because Able followed that way God loved him. Cain probably said to himself that he did not like the shedding of blood. The offering of golden grain and luscious fruits seemed to him a more reasonable sacrifice. These two boys were the same with this difference. Every man that has a religion of his own to-day is a follower of Cain, and, like him, discards the atonement by blood. But Able reached heaven by Cain's murderous act; and as he was the first mortal that ever entered heaven, there must have been a solo sung there once. He was the first to sing the song of Redemption, which has since swelled into such a tremendous chorus.

Just as we find the first dispensation commenced with blood, so we find the second dispensation commenced in like manner. The first thing Noah did after he came out of the Ark was to offer up sacrifices of clean animals and put blood between him and God. Abraham, the friend of God, walked in the self-same way and on Mount Moriah was willing to offer up his only son Isaac, in whom was all his expectation. God interposed for him, but not for his own Son who died for you and me on Calvary in sight of that self-same Mount Moriah.

Perhaps as Abraham stood there the veil was lifted and looking down the vista of time, he saw Christ carrying his cross up the side of Calvary.

Then comes the time of Moses and the sacrifice of the Paschal Lamb.

Although there was a quarter of a million lambs offered up by the Jews, yet we always find them referred to as "the lamb." Some say we ought to preach up Christ's life and not his death. Well these Jews did not tie the living lamb in their front yards. If they had none of them would have escaped when death came to every first-born that night. They killed the lamb and put the blood as a token upon each door-post. Mind you, they did not put it on the step, where it would be trodden under foot, but on the posts.

A good many of us, I fear, are trampling the blood of Christ under foot. Moses was not safer that night than a child six years old. A good many of you are saying you wish you were as good as Dr. Backus, or some other holy man of God; but if you are behind the blood you are as safe as Dr. Backus or anybody else. Of course there is such a thing as growth in grace, we will talk about that by and by; but what we want to think about now is the first principle of Christianity.

The Israelites were not only to have the token of the blood, but they were to eat the lamb as well. Why? Because they had a perilous journey before them, and it was necessary that they should be strong. So you must feed on Christ as well as accept his atoning blood if you want to succeed in walking faithfully the Christian pilgrimage on earth. You have a good many large families down here, but Christ is enough for every family. By an by, however, the Israelites, when they insisted upon having a king, literally, if I may be allowed the expression, voted God out and then they began to feel God's judgment. There are two classes of persons I find—those who believe in all judgment and no mercy, and those who believe in all mercy and no judgment. These must go hand in hand—mercy and justice must kiss each other.

Then came Christ the very Lamb of God himself, to take away the sins of the world. If Christ had committed one sin himself he would have had to die for himself; but as he was sinless, he became a substitute for each one of us. The story is told of a man who was conscripted under Napoleon, who furnished a substitute who was killed. It happened that the man who was conscripted again, but he took the ground that he was technically dead, the substitute had died in his place. When an appeal was taken to Napoleon the Emperor decided that in the law the man was exempt.

This may be true or it may not, but one thing I am certain, and that is, Jesus Christ died in your stead and mine for our sins, and we are now exempt from the law if we have faith to accept the substitution that has been made. If God has accepted it we ought to be able to. Now, if he died for us, oughtn't we to live for him? Who now will lift their voice against Jesus Christ, the Redeemer of their souls? How ungrateful we are! It isn't manly, isn't noble for us to doubt or to be raising our voices in resistance to the Son of God.

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