

BAPTISM A PRIVILEGE AND DUTY.

BY REV. JOHN ROBERTSON.

(By Request)

The higher criticism has come and played havoc with our historical conceptions...

The queen's chamberlain of Scotland had got anxious about his soul. He had tried to get relief from the idol worship of the country...

This enough was away back with the Word in his hand. Thank God he has that still.

Philip told him about the atonement, I am certain. About its speciality and completeness and substitution.

In addition to the blood, Philip must have brought out something else in his full statement of the full gospel.

He must have suddenly have changed from the blood to another subject, and that was

THE WATER. For the sunneth said, "See, here it is."

What is it? The water that you were speaking about? To God here is water; what doth hinder me to be baptized?

"But this, sunneth," you say, "was a heathen." Blessed heathen that is not heathen! Blessed Hindoo! Blessed Hindu!

What doth hinder me from being baptized? Shall I plead to be born a heathen? Heathen? Am I not a thousand times worse a heathen than this poor sunneth?

The first time he heard of Jesus he believed in Him to the saving of his soul. I had heard of him thousand of times before I believed; am I not a worse heathen than he?

In an idolatrous country he, a Christian land; an unbeliever through ignorance he, an unbeliever through willful enmity to God; I, a heathen without God he, because born so; a heathen without God I, because loving my sin and rejecting my Savior.

I tell you the heathenism of my unconverted day is worse than this heathen's; darker, denser, more of damnation in it than his. In he, the less heathen, to get this glorious privilege of being buried with Christ in baptism, and I, the infinitely greater heathen, to be hindered from it? The heathen's baptism to be baptized? Then I tell you, ye baby-sprinkled but unbaptized believers in the "visible" church, in the dear Church of Scotland, Established and Free and U. P., ye have the bigger claim to the Holy Spirit and every ordinance, for ye have had an unconverted past at all, if ye are conscious of having been choic of Christ unconverted, unregenerate and unaved, ye are bigger heathen than this man that asking believers' baptism at the hands of this preacher.

Oh, like other Presbyterian ministers, God forgive me for ever leading my flock round the pool of baptism. But "the water" is in the way, the star of truth has to be followed, and the straight guiding is into the crystal baptistry. "What doth hinder me to be baptized?" Do you say baby-sprinkling? Traditional custom? Never! I am not to lead you astray any more.

But I obtained mercy by baptism did I ignorantly in unbelief. "Through ignorance I did it." The darkness of night was so dense, but the star of God's truth has risen on the horizon clear and bright, and by it I must go. As I am to deliver my soul at the judgment-seat of Christ, I say this is the way. This converted man took it. Let me take it. Do you take it. Infant sprinkling, like spoiled vaccination, it didn't take with me! We had an unconverted past. If we could take it? This baby sprinkling is a sinful addition to and reversal of the Word of God.

I have now come to confession by believers' baptism, from Rome. I did not believe it, but it is here. You may like it or dislike it, baby sprinkling, as a simple addendum to the Word of God, and as such inheriting the curse in the nineteenth verse of the twenty-second chapter of Revelation, as an infernal lie. By this devil's deed of baby-sprinkling, the great heresy of the church, the "ex opere operato" delusion, the Roman error and the Anglican semi-Roman error of CROSS.

DIVINE REGENERATION, stalked in to tread its grim march of death over the graves of the multitudes of souls it has slain and damned for ever! Baby-sprinkling is historically as well as Scripturally false. Dean Stanley, just before his death, wrote an essay on baptism for the Nineteenth Century, October, 1879, and in it he says "Baptism by immersion had no doubt the sanction of the apostles and the Christian civilization of the world has decided against it." This he styles—"this church history expert"—a striking example of the triumph of common sense and common decency over the bondage of form and custom. The baby-sprinkling minister of the Church of England goes on to say, for like every honest and capable church historian he has to say it: "The substitution of sprinkling for immersion is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing signified, whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and must to many at the time have seemed the GREATEST AND MOST DANGEROUS INNOVATION."

While admitting that this change

"altered the very meaning of the word"—for all Greek New Testament scholars agreed on this, as our own Dr. Thomas Chalmers said, "The original meaning of the word baptism is to immerse." Dean Stanley glories in the change! He says it shows "how the spirit which lives and moves in human society can override even the most sacred ordinances." It is blasphemous! This "spirit of the age," this modern "divine" that is worshipped by the church before Christ, is simply the sin of sacrificing to devil. Overriding the revealed will of God, Christ, and the injunction of the Holy Ghost, and rejoicing in it.

Override it for "convenience and common sense"? It is high treason and damnable blasphemy against God and His Word. Chalmers said—"I have it down here—'Because Christ began preaching before baptism, and we have believers only admitted to baptism, baptism does not seem to be rightly administered except faith precedes.' With some Old and here is Luther. God help us! What have we been following all this time? Devil's delusions. Luther says: 'It cannot be proved by the sacred Scriptures that baptism was instituted by Christ or by the first Christians after the apostles.' And Professor Larga, the German authority on the early age of Christianity—he is German, too, and you might higher critic go in, you know (or German passages)—Lange says: 'It must not be granted by every unprejudiced reader of holy Scripture and Christian antiquity that the baptism of newborn infants was altogether unknown to primitive Christianity.' And Neander, the very able church history, says, 'Infant baptism cannot be proved for the first two centuries.' Oh, traditional lie! Man's addition and devil's delusion of baby-sprinkling, will thus share blame from the example of Jesus Christ. 'What doth hinder me?' Is it this lie? Never, my God! It is in the Word. I will contest thee in thine own way. 'See, here is water! what doth hinder me to be baptized?' 'If thou believest with all thine heart, then mayest thou be baptized.' Jesus Christ, the Son of God. 'No that believeth and is baptized shall be saved.'

Baby-sprinkled believers, as was said to Paul, I now say in the name of God to you: 'Why are ye hindered from being baptized, and wash away thy sins, calling on the name of the Lord.' It is not a church matter, this act of obedience; it is entirely personal. You don't need to leave your church, merely to be obedient to God; I, a heathen become a Baptist. I am not a Baptist. I am a Presbyterian, believing and baptized—only I now put (for the present) my Presbyterianism beneath my hat when I put it on, thank God! I am in the "historical" and apostolic succession" (of Scotland's anti-papal and anti-Infantile Kirk, I am in the church of my fathers. The covenanters to me nearer than ever, the covenanters to me dearer than ever. And what is even better, I am in the church of my grandfathers, the apostles of our Lord and Savior Jesus Christ, baptized as they, baptis'd as He! The Church of Scotland was led by the Holy Spirit to the truth of Christ's seven and seven commandments, for ye have had an unconverted past at all, if ye are conscious of having been choic of Christ unconverted, unregenerate and unaved, ye are bigger heathen than this man that asking believers' baptism at the hands of this preacher.

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MILITARISM AND CHRISTIANITY.

J. DENOVAN D. D.

MAY A SOLDIER BE A CHRISTIAN?

The history of Cornelius the centurion answers this inquiry in the affirmative. Soldiering certainly is not an occupation well calculated to induce or foster the spirit and profession of Christianity; the barracks and the camp have neither an atmosphere nor associations suggestive of pure and noble and a devoted religion. The present military and naval condition of Europe, India, China and Japan is an amazing, humiliating and monstrous spectacle, notwithstanding the benedictions pronounced by archbishops and patriarchs upon regiments and flags—notwithstanding all the prayers of military chaplains. The Volunteer movement is wretchedly poor discipline for a young man's moral nature. It is a disgrace to our educational system. In the temples and groves of Baal and Jupiter, of Mars and Venus, warriors might with great propriety assemble to worship their gods, and to receive their oaths. In a Church of Christ, the Prince of Peace, are an outrage for which there can be no apology, while a Boy's Brigade connected with a Sunday School is a refinement of godless instruction.

What effects can we possibly expect to be produced on a growing boy's moral nature by familiarity with military language, lethal weapons and the past record of brave brutality? No record in the patriarchal and Levitical dispensations of divine truth our God was literally "The Lord of Hosts," summoning armies and commissioning generals and captains. Abraham and Moses, Joshua and David, and Gideon were eminent military men, commanding troops and slaying enemies; but those dispensations have been ended and superseded by the Christian, and the supreme law of the Christian dispensation is simply, "Love your neighbor."

It is bad, nay, it seems presumptuous for ye, man, to be arrayed and adorned in the Puritan trophies of England and the Covenanting armies of Scotland, and to be proud of them. We must condemn their methods. Their military tactics and practice do not agree with those of Jesus Christ. His apostles. No language can be used to describe the warlike and martial weapons of our warriors are not martial. "Take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand." "I had thoughtfully read your article."

Both the personal example and the express law of Jesus Christ are unambiguously anti-military. Christianity consists in meekly yielding to wrong and injury, not repelling and avenging. It is the law of love, and of sympathy by physical force. I do not wish to offend you, but I do wish to show you that we would wish them to do so, not doing to others according to that infernal axiom, "The end justifies the means."

Yet in spite of this utter antagonism of Christianity and militarism the grace of God has made eminent believers out of soldiers. Cornelius, the centurion, is a beautiful illustration. He was a heathen soldier, but what is stranger still, a soldier after conversion only remains a soldier. Captain Gardiner, General Hamilton, Colonel Havelock, Vice-Admiral Boscawen, and some of our distinguished men, have known the Christian's peace, and have lived and died soldiers.

Here is a moral anomaly, for one, can neither comprehend nor explain, how a truly Christian man, a humble follower and honest imitator of Jesus Christ can passively accept the absolute authority of a general, can ignore the exercise of his own intelligence and conscience and march to a field of battle to settle some dispute by brute force, can attack men he never saw before with grape shot, bombshell and shrapnel, and can be slain with the love of Jesus Christ in his heart, the words of Christ in his mind and with a conscience quickened by the Holy Ghost—how such a man can treat his fellowmen as mortal enemies, violently abuse them, and destroy their property, pour death and destruction into a beleaguered city amongst helpless women and children, bereave mothers of their sons and wives of their husbands, drive thousands of souls famishing with hatred and bloodlust out into a dark and gloomy eternity; and, while doing this devil's work, how he can imagine himself to be a disciple and follower of Jesus Christ—all this is utterly beyond my comprehension. No man would follow the command of such a man and if the damnation of others were his avowed occupation, I know not how he could better fulfil his destiny and perform his work.

Beyond all discussion, beyond all dispute, practical Christianity is my loving neighbor—even my sworn enemy—as I love myself, is my doing to him as I should wish him to do to me. Will any man in his senses declare that he would like his own limbs fractured, his own lungs perforated and his home burnt over the heads of his own wife and children? The triumph of Christianity is the universal atonement of the Prince of Peace, the healing of wounds, the plucking of spears, the abolition of the art of war. Surely our Boards of Education and Superintendents of public schools, ought to accept as the standard of their educational system that noble state of humanity so fully delineated in the Word of God. Surely it is very far from the best system of training our youth to train them in the doctrines and the practice of scientific barbarism—in the savage array of powder and dynamite, of bayonet and tommy-gun, and to make a true Christian can become a soldier or a profane soldier to be one of the profoundest mystics in the realm of moral philosophy.

Yes, I cannot but think that a thorough soldier—a man like Cornelius the centurion—who possesses any ability of intellectual observation at all must be excellent material to make a

E. B. C. for hearth and our hearth.

Christian out of. He is continually exposed to danger and death and therefore ought to be always prepared for eternity. He is a brave man and ought to act as he believes his duty calls him against all odds and in the face of all foes. His habit of self-denial and self-control developed by continual severe discipline ought to qualify such a man thoroughly for the self-denial of Christianity. The habit of unquestioning and instant obedience to the command of his superior officer, the heroic spirit fostered and matured by suffering, privation and standing loyally by his colors and staking his life on the issue of a battle—all these ought to fit a man well for the terms and trials of genuine Christian life, ought to qualify him to be a good soldier of Jesus Christ. He ought to follow Him through good and evil report.

The past military experience of Cornelius and his present military habits, appear to have made him the right sort of material out of which David Grease could construct an earnest, honest, decided, devoted Christian.

Shall we then give our boys and youths military drill that they may thereby be better prepared for the possible uses of respectability and nobility. For one youth who is bettered by military exercises and associations, a hundred are demoralized. The average soldier of today is a mere tool in the hand of his chief. The very part of a great mass of the church and State could construct an earnest, honest, decided, devoted Christian.

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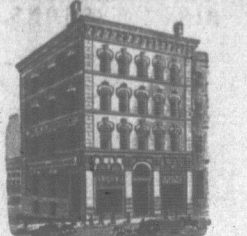
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