

Pastor and People.

PROGRESS.

There's a sound of marching feet,
And the goal is not defeat,
For the brothers are at last
Into union welded fast;
And the strength of love shall make
Men heroic for love's sake.

There is breaking of a chain
None shall ever forge again;
There are men whose hearts are free
From old bonds of jealousy;
None shall stay them now, who fight
As one man for truth and right.

Victory, triumph, are not yet,
But each face is forward set!
Rings the cheery battle-song,
Prophecy of conquered wrong,
And the cause will not be lost
Championed by so brave a host.

Speed them onward! Light shall break
On the paths which they must take;
Love will give them eyes to see
What the noblest triumphs be—
Yet it is no easy task
Christ gives heroes when they ask.

Therefore speed them on their way,
Comrades, hastening to the fray;
Swell their numbers, make them strong
With an added prayer and song;
For theirs is the holiest quest
Who win men for Christ and rest.

—Marianne Farningham.

Written for THE CANADA PRESBYTERIAN.

COURTESY AND CONTROVERSY.

BY REV. W. G. JORDAN, B.A.

A few weeks ago there appeared in this journal a dialogue between a preacher and an old woman on the baptism question. The controversy was conducted on somewhat unconventional lines, and of course the preacher was defeated and driven to the walls. Whether it is wise for us to give great prominence to such matters in our denominational papers, and if so whether that is the best manner in which to do it, are questions upon which I shall not venture to express an opinion. I noticed, however, that this dialogue was conveyed into the columns of one of our local newspapers, but with a *coverl*. The editor expressed his surprise that a journal so respectable as THE CANADA PRESBYTERIAN should have published a thing likely to hurt the feelings of fellow Christians. In a matter of this kind, to use a homely phrase, much depends upon "whose ox is gored." I am not now going to discuss the question at issue between Baptists and the Christian church at large. Personally I have talked this matter over with Christadelphians and Plymouth Brethren as well as with regular Baptists, and have always felt myself, for manifold reasons, driven further from their peculiar position.

In these days when there are so many great questions to be dealt with that kind of controversy is not particularly welcome, and we prefer as occasion demands to express what we believe to be the Scriptural position in a positive constructive fashion. Just a few words, then, on the style of controversy. We do not wish to defend coarseness and vulgarity on any side, but we contend that it is just as bad on one side as on the other. My "Baptist" friend may with justice protest against a flippant reference to a service or ordinance that is sacred to him as "dipping," but he would then do well to remember that I object strongly to a similar use of the word "sprinkling." They are both of them question-begging words and try to push aside a whole body of spiritual beliefs and associations by laying undue stress upon the material side of things.

Dr. Pierson, in a speech that has become famous, says: "When I came to the Tabernacle and met with this dear people, everything I saw of Tabernacle life and people brought me more and more to the conclusion that I could not any longer sprinkle infant children; and I discontinued entirely." We need not stay to ask what this revelation was that Dr. Pierson then received which had not been available before, but we do say that this reference of baptism grates

upon our feelings. The word baptise could have been used just as well as sprinkle, for in the next sentence the speaker does refer to "infant baptism." It may be said that Dr. Pierson is not a representative Baptist; perhaps not, but he is a gentleman who is supposed to have understood the Presbyterian position on this matter, and who has figured largely at interdenominational conferences, and as, according to his own statement, he had received a new blessing on the 15th of August last, he might have been expected in a deliberate statement to have exemplified the highest Christian courtesy in dealing with a matter which has caused so much discussion. I am not now concerned with Dr. Pierson's style of scholarship or his type of theological thought, nor with the extraordinary statement "But when we came here on Saturday, we found the devil had been ahead of us, and had blown the bottom out of the baptismal pool," but simply with this word "sprinkling," which sticks in my throat, and leads me to say that I am thankful that he "sprinkled" no infant of mine.

This matter of baptism is so connected with our most vital beliefs with regard to family religion and the corporate life of the Christian Church, that we protest against this kind of treatment. When there are great problems to be solved and pressing work to be done, probably it is well to have as little controversy as possible about the ordinances of the Church, but if controversial statements are wrong from us, under the pressure of circumstances it may be well for us to show that these can be made in a courteous, Catholic spirit. It is a perfectly fair demand that I should not vulgarize the controversy by irreverent remarks about "dipping," but from that demand there flows, in a perfectly consequential fashion, the rule that the ordinance through which my child's first entrance into the visible Church was made should not be gibbeted as a useless mummery by that obnoxious word "sprinkling infants."

Strathroy, Ont.

CHRIST'S WORK ON THE SABBATH.

It is often objected to a strict observance of the Sabbath that Christ did not teach it either by precept or example—that he introduced a dispensation of freedom from anything like bondage in any department of life—that it is a matter left to every one's discretion whether he shall keep any day holy. The facts of the life of Christ, however, do not bear out any such theories. He was brought up under the authority of Joseph and Mary as any other of their sons. They were both persons of integrity. As all the influence of the teachers among the Jews was in favor of a strict outward observance of the Sabbath, and the rulers enforced the law of the Sabbath even without regard to the demands of mercy in many instances, it is very evident that under parental training, Jesus was taught that strict outward observance of the Sabbath that commonly prevailed among the Jews. As a divine teacher, however, who was perfectly familiar with the spirit as well as the letter of the law, he freed the Sabbath from those human features that had been attached to it by the traditions of the Jews, and presented it in its true intent as made for the temporal and eternal interests of our race. He declared it to be a merciful as a holy institution. An act of mercy such as healing the woman bowed down with an eighteen years' infirmity was not a suspension of the Sabbath law in any sense, but it was entirely agreeable to it. It was the very spirit of it. A rest was given to the woman on that day which she had not enjoyed for eighteen years—a bodily rest such as the Sabbath was intended for. The act itself was refreshing to Christ who invites the weary from whatever cause to come to him and find rest.

Christ gave no relaxation to any moral law. "Think not that I am come to destroy

the law or the prophets. I am not come to destroy, but to fulfill." The law of the Sabbath, so far as its spirit is concerned, is not abated a jot or a tittle. Our Catechism defines the manner in which it is to be kept. No one can carefully ponder the words of the law of the Sabbath without seeing the fact that it is to be remembered as a holy day, as the Lord's day, a day of spiritual duty. God has given us the example not only of the cessation of the work of creation on that day, but of sanctifying it and keeping it holy. It is a holy rest, which can only be in spiritual activity. It is impossible, therefore, to properly think of Christ as "holy, harmless, undefiled and separate from sinners," and yet detracting from a chief precept of the divine law; declaring that a jot or a tittle shall in no wise pass from the law, and yet himself breaking it down; pressing upon men the necessity that every precept of the law in all points must be fulfilled and professing to be an example of this fact in his life, and yet presenting an example that would virtually abolish the whole law; for if he relaxed one precept, he relaxed the whole law.

The Jews had made void the law by their traditions. They had lost sight of the spirit of the Sabbath and were continually magnifying the letter. In this way they were making the righteousness of the law consist in forms without any heart to them. It was practical oppression. They would allow one to suffer torture rather than be healed on the Sabbath. They would require men to starve rather than pluck the ears of corn on the Sabbath to appease their hunger. It was this binding of heavy burdens with regard to the Sabbath that made it a weary labor instead of a rest, that was rebuked. They were kinder to their beasts on that day than they were to their fellow-men. They made the Sabbath a curse rather than a blessing. For this perversion of it the Saviour administered such rebukes as they were not able to gainsay. But all these rebukes and all his acts of mercy and his justification of his disciples, for appeasing their hunger on the Sabbath made nothing against the great fact that the Sabbath was specially designed for strict holy resting.

There is another sense in which Christ represents himself as constantly working. He did nothing on the Sabbath that was in any way inconsistent with his great mission of redemption. His declaration to the Jews who persecuted him for healing the impotent man on the Sabbath day, "My Father worketh hitherto and I work," was made as a proof of his divinity. As God he was equal with the Father, he was Lord also of the Sabbath; not that he dispensed with it, but that he directed the use of it to the great end for which it was given. He, as the law-giver, knew the intent of his own law and could so expound it as to show that in its faithful observance it would be a blessing for man in every condition of life.

But something more is intended by the expression. While God was doing the work of creation of this world, he was also accomplishing other great works in his universe. When he finished the work of creation on the sixth day and rested on the Seventh, he did not then cease to carry on those innumerable other works in which he was engaged. He was working in his providence to control and direct on the seventh day the works which he had set in operation during the six days. All his work of grace, all that he accomplishes in the advancement of his truth and his kingdom—the multitudes of the doings of his hands, the innumerable blessings that he is bestowing upon his creatures every day and every hour, are included in the application of this expression, "My Father worketh hitherto." Christ affirmed himself to be one with the Father by the expression, "And I work." All the work of the Father is excellent and in accord with the sanctity of the Sabbath. Christ as God his equal, cannot violate the Sabbath. Especially will he not do it in his redemption work. This work is like that of

creation. When he shall have finished it, he will "cease from his own work as God did from his." The Jews understood him to be claiming that he was equal with God by this declaration.

Let no one suppose for a moment that Christ was not a strict and close observer of the Sabbath. We are under inconceivably greater obligation to a faithful observance of the Sabbath not only because Christ has given an example of its observance, but because of what he has accomplished in our behalf, giving occasion for our New Testament Sabbath.—*The Christian Instructor.*

PRIDE.

We need not go with Dante on the hills of Purgatory to find illustrations of our subject. When you go home to your dining-rooms, and drawing-rooms, and kitchens you will find distressing pictures enough. Your houses are disordered and demoralized by pride. Their cornices and walls are frightfully pictured with the sin. Sometimes the house is so full of malignity and pride there is no room for the sweetness and joy of humility. Pride works havoc in every station of life. A general loses his army because he will not take counsel with a superior, a ship is wrecked because a sailor will not admit his ignorance of the course, a shopkeeper goes to ruin because he will not call in one to help, a minister ruins a congregation rather than seek a colleague, a husband becomes bankrupt rather than confess to his wife that their living is extravagant. Well, if pride is so easily discovered, how is it healed? Dante will tell you by chastisements and punishments. He thought a proud Christian an impossibility, and I have to tell you for the thousandth time that you must enter your own hearts regarding the subject. Leave the religion of white sepulchres and go into your own hearts. You will find pride there, and you must do this or you can never be saved; you must cleanse your hearts spot by spot, rottenness by rottenness, till evil is cast out. I'll meet you at the great judgment throne and stand by that. You will not be sanctified whole sale, or you'll be the first. The work must be done bit by bit, till accomplished. Why were you so angry to-day? Was it some one who did not make so much of you as you would have liked, who was not readily convinced by your argument? Perhaps you felt ill when contradicted. Perhaps you turned your back on someone who helped you when an apprentice, who was best man at your wedding, but is behind you now. The last day alone will tell you what enormities of sinful conduct have risen from pride.—*Dr Alex. Whyte.*

Dr. Gordon well says that sternness on the part of parents in the training of the children in habits of moral rectitude "is the barbed wire of the fence on either side of the narrow way that leads to mature and secure manhood, and its kindness lies in its power to lacerate." Father, mother, as you love your darling boy or girl, keep the barbed wire in the fence ever taut and in good repair. Do not hesitate to assert your authority, to reprove and rebuke the wrong when it begins to manifest itself in your child. Let your rebuke be with a majesty of vengeance and a sublime terrible wrath such as shall impress the mind of your children with your holy indignation, and your implacable hostility to the wrong; and let it be at the same time so tempered with parental kindness, sorrow, and love as to touch and win your child's heart and stamp it indelibly with the sense of the vastness and purity of parental affection.—*Exchange.*

Don't wait until some other time to say a kind word of praise and encouragement to any one. To-morrow may be too late and you will always reproach yourself. And don't be chary of smiles. You don't know to whom they may seem like little rifts of sunshine in clouds of darkness.