

## Contributions.

## A Morning Drive in August.

PETER ANDERSON.

We pass along the rocky rim  
Of inland seas that stretch away  
To where upon the sealine dim—  
Rises the first red flush of day.  
Then turning from the shingly shore,  
We climb the limestone ledges hoar;  
And leave behind the splashing play  
Of waters in the rock-bound bay.

We pass where peaks fantastic stand  
Around, in mad confusion hurled,  
As if some Titan's giant hand  
Had pushed them from the under  
world.

Had raised the rock-ribbed surface up  
In rounded dome at a stony cup;  
Lightly as children in their play,  
Would toss on high the new-made hay.

With morning's freshness in the air,  
And every leaf still fringed with dew;  
With bird-songs sounding everywhere,  
Our forest journey we pursue.

We drive beneath the rustling screen,  
Of maple branches—emerald green;  
Where weary wheels so seldom pass,  
The track is clothed with creeping  
grass.

And as we slowly pace along,  
The grassy wheel track ever ends  
Its course amid the crowding throng,  
Of giant trees through which it  
bends.

But as we thread it evermore,  
It opens on and on before—  
Until we drive into a dream  
Of drifting down some winding stream.

We scarce believe that heavy hands—  
That countless hot and hurrying feet,  
Are toiling on in weary lands—  
Are tramping through the dusty  
street.

In that great restless grasping world,  
Where greed's black flag is never furled;  
Where hearts are broken in the strife  
And battle for the bread of life,

Where galling want forever binds,  
The workers with its iron chain:  
And ceaseless labor seldom finds,  
The goal of rest it seeks to gain;  
But toilers toil their lives away,  
That idlers may have means to play;  
And they that neither toil nor spin,  
Are ever those who enter in.

Where men can scarcely stop to lay  
The broken forms of those that fall,  
Beneath a little kindred clay,  
The common resting place of all,  
Before with eager feet they rush,  
To find their places in the crush;  
The ceaseless grind from which the  
grave,  
In mercy comes at last to save.

That fields lie panting bare and brown,  
Beneath the hot unclouded sky;  
Where day by day the sun pours down,  
Fierce glances from a lidless eye.  
While we can catch the grateful sheen,  
Of water through the waving green;  
And far its flaming floor upon  
The golden pathway of the sun.

Hepworth, Ont.,

## The Commission vs. Denominationalism.

XXI.

T. B. KNOWLES.

Luther, in combatting the errors of the Church of Rome, speaks of baptism as follows: "God has preserved to us this sacrament alone pure from human traditions. God has said: 'He that believeth and is baptized, shall be saved.' This promise of God ought to be preferred to the glory of all works, to all vows, satisfactions, indulgences and everything which man has invented. Now, on this promise received by faith, depends our salvation. . . . God is faithful to His promise. I have received the pledge of it in baptism. If God is for me, who can be against me? Oh! how rich is the baptized Christian," etc. (D'Aub. Hist. Ref. 162-3.) Again, says Luther, "This is not done by changing of a garment, or by any laws or works; but by a new birth, and the renewing of the inner man, which is done in baptism; as Paul saith, 'All ye that are baptized

have put on Christ; also, 'according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Spirit.' (Titus iii. 5.) For, besides, that they who are baptized are renewed and regenerated by the Holy Spirit to a heavenly righteousness and to eternal life." (L. on Gal. III. W. K. p. 17.) In his catechism is the following: "Q.—What are the benefits of baptism? A.—It causes the forgiveness of sins, delivers from death and the evil, and gives everlasting salvation to those that believe as the word and promise of God declares. Q.—Which are these words and promises of God? A.—Those in which our Lord declares: 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" (Mark. xvi. 16, 1 Peter iii. 21.) Hall 39. The language of Luther is strong, and clearly shows that he held baptism to be for the remission of sins. Nor is Calvin less clear. He says: ". . . From baptism our faith derives three advantages. . . the first is, that it is proposed to us by the Lord, as a symbol and token of our purification. . . . For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the ensign of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.'" (Cal. on Bap. 4, 5.) Again, "Ananias, therefore, only intended to say to Paul, 'That thou mayest be assured that thy sins are forgiven, be baptized. For in baptism the Lord promises remission of sins; receive this and be secure.'" (C. B. 38.)

We next hear John Wesley, as quoted in "Doctrinal Tracts," and published by the order of the General Conference, N. Y., 1825, "What are the benefits we receive by baptism? is the next point to be considered; and the first of these is the washing away the guilt of original sin by the application of the merits of Christ's death." Again: "By baptism we, who were 'by nature children of wrath,' are made the children of God; and this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith; being, 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord (John iii. 5), 'Except a man be born again of water and the spirit, he cannot enter the kingdom of God.' By water, then, as a mean, the water of baptism, we are regenerated or born again; whence it is also called by the apostle, 'the washing of regeneration,'" etc. (W. K. p. 21). Once more. "If infants are guilty of original sin, then are they proper subjects of baptism; seeing, in the ordinary way, they cannot be saved unless this be washed away by baptism. It is true, the Second Adam has found a remedy for the disease which came upon all by the offense of the first; but the benefit of this is to be received through the means which He hath appointed; through baptism, in particular, which is the ordinary means He hath appointed for that purpose, and to which God hath tied us, though He may not have tied himself." (D. T. pg. 251.) Wesley also says, Notes on Acts xxii. 16, "Baptism, administered to a real penitent, is both a means and a seal of pardon." (C. and R. 440.) It will be seen that Mr. Wesley uses stronger language than the Scriptures seem to warrant. The New Testament nowhere

makes baptism "a seal of pardon." Paul says we are sealed by the Holy Spirit. Eph. iv. 30. "With the Holy Spirit of promise." Ch. i. 13. More might be quoted from Wesley's writings, to the same effect; but we will hear Richard Watson, who was also a writer of high standing in the M. E. Church. He says in his comments on 1 Peter, iii. 20: "It is thus that we see how St. Peter preserves the correspondence between the act of Noah in preparing the ark as an act of faith by which he was justified, and the act of submitting to Christian baptism, which is also obviously an act of faith, in order to the remission of sins or the obtaining a good conscience before God." . . . "The whole passage can only be consistently taken to teach us that baptism is the outward sign of our entrance into God's covenant of mercy, and that when it is an act of true faith it becomes an instrument of salvation, like that act of faith in Noah, by which, when moved with fear, he 'prepared an ark to the saving of his house,'" etc. (Th. In. II. 625.) (Ital. mine.)

Clark, commenting on Titus iii. 5, says: ". . . Baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by God Himself, and therefore the thing signified ('the cleansing, purifying influences of the Holy Spirit') should never be expected without it." These learned writers agree with Wesley's statement that, "Baptism" . . . "is likewise a precious means whereby this faith and hope are given to them that diligently seek him" (see Wesley's sermon on the church, p. 156, H. 128). And also the words of Benson, a brother Methodist with Wesley and Clark, in his comments on Acts ii, 38, should be given here, he says: "And be baptized every one of you in the name of the Lord Jesus Christ." . . . This is pressed on each particular person,—every one of you, says the apostle. Even those of you who have been the greatest sinners, if they comply with these terms, shall find mercy through this Jesus; and those who think they have been the greatest saints, yet have need to comply with them, repentance, faith, and new obedience, being necessary for all. For the remission of sins which you may obtain through Christ crucified in this way, and can obtain it in no other. Repent of your sins, and they shall not be your ruin; believe in Jesus, and be baptized in that faith, and you shall be justified" (H. 41-42). Barnes, the Presbyterian commentator, writing on John iii. 5, says: "Born of water: by water here is evidently signified baptism; thus the word is used, Eph. v. 26, Titus iii. 5, Jesus here says that it is an ordinance of His religion, and a sign and seal of the renewing influence of His spirit, so He said: 'He that believeth and is baptized shall be saved' (Mark xvi. 16). . . This is the way, the appropriate way, of entering into the kingdom of the Messiah here and hereafter. He cannot enter into the true church here, nor in the world to come, except in the way appointed, by a change of heart and the proper expression of that change in the ordinances appointed by the Saviour." (H. 40). More anon.

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