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Thy Will Be Done.

My God, my Father, while I stray
Far from my home, on life's rough way,
Oh, teach me from my heart to say—
Thy will be done!

If thou shouldst call me to resign
What most I prize—it ne'er was mine,
I only yield Thee what was Thine—
Thy will be done!

E'en if again I ne'er should see
The friend more dear than life to me,
Ere long we both shall be with Thee—
Thy will be done!

If but my fainting heart be blessed
With the sweet spirit for its guest,
My God, to Thee I leave the rest—
Thy will be done!

Should pining sickness waste away
My life in premature decay,
My Father, still I strive to say—
Thy will be done!

Renew my will from day to day;
Blend it with thine and take away
All that now makes it hard to say—
Thy will be done!

Then, when on earth I breathe no more,
The prayer, oft mixed with tears before,
I'll sing upon a happier shore—
Thy will be done.

CHARLOTTE ELLIOTT.

Twenty Evils of Infant Sprinkling.

1. Its tendency is to annul the importance and necessity of regeneration, for those who rely upon their sprinkling for regeneration show no signs of regeneration at all. Those same creeds would force us, and people of those creeds would have us believe that in the act they are regenerated.

2. It dispenses with conscience as an element of divine workmanship. 1 Pet. 3:21.

3. It changes the subjects of church-membership from that which formed the first churches. Acts 2:42; 8:12; 18:8; 17:14-12.

4. It is wicked in that it perverts the gospel order, blinds the child for life without allowing it any choice in the most important of all matters, claiming to obey a command, when as a matter of fact no command has ever been given for its observance.

6. Its observance gave rise to every species of innovation. If councils or usages might find a fundamental law, the very basis of membership in the church of Christ, there was no change which might not be thus introduced. Hence we find that the prolific age which gave birth to "Infant Sprinkling," was fruitful in numbers of other innovations upon the simple gospel of Christ. Dr. Wall claims the antiquity of the observance as an acceptable reason why it should be accepted, but the good Doctor should remember that, historically, both baptismal regeneration and true immersion both antedated infant sprinkling.

6. It is diametrically opposed to and annihilative of believers in baptism.

8. It unjustly palms off on God its authorship and holds him responsible for giving to it its efficacy, when such is absolutely false, it being of pagan parentage.

9. It impugns divine wisdom and insults the divine authority, because it claims to be needful, or useful, to religion; though Christ, by not appointing it when he instituted the church, decided it to be neither needful nor useful.

10. Because it requires the

officiaters to declare that which is false, in the very performance of that which should be a most sacred ordinance. He declares what is false when he says, "I baptise thee," since he rantizes (sprinkles) it, and does not baptise at all. Still again when he says in this act the child is regenerated and grafted into the body of Christ's church; and also when he asserts that in the name of the Trinity he comes with this authority, he falsifies the facts most flagrantly when he asserts divine authority for this ordinance, when the only authority is the Roman Hierarchy.

11. It seeks to obscure the inconsistency and unscripturalness of an impenitent life with Church membership. 1 Pet. 2:5.

12. It puts in the place of the command of Christ, the commandment of men, and so admits the essential principle of all heresy, schism and false religion.

13. It makes a man made creed necessary. The sprinkling of children made poor headway until the year 604. In that year Gregory, the Roman bishop, formed a ritual for its celebration, and from that time until now no denomination practicing infant sprinkling has been able to get along without the liturgy. When a Baptist minister is about to baptise a person, he reads such passages as Mark 1:9, 10; Acts 8:38, 39, Romans 6:4. But did anybody ever see a Pedobaptist minister holding a bible in his hand reading such scriptures while preparing to sprinkle a babe. No; but you will see him read a little book wrought out by human device on the basis of so-called inference. Without these little books infant sprinkling would go to the wall or through it where it ought too—fall out of practice and recognition.

14. Because it regards his religious faith as settled, when as a matter of fact it has never been intelligently settled. You ask a Pedobaptist about 1 Peter 3:15, and he replies: "That has already been settled by my parents for me." A true Baptist examines his doctrine over and over again not fearing investigation. He does not regard his condition religiously settled until he settles it for himself.

15. It minimizes and misplaces the necessity and utility of the cross. Eph. 2:7; Gal. 5:11.

16. It contradicts the New Testament doctrine of justification by faith and renders insensible the doctrine of repentance and faith.

17. It reduces to an absurdity the work of the Holy Spirit, leads the soul into a false trust, and ultimately to endless death and suffering in the world and the place of the impenitent and ungodly.

18. The reasoning produced in favour of its support is unsound, unscriptural and dangerous in its tendency, viz., baptism in the room of circumcision. Of this had Dr. Nathan L. Rice, a distinguished Presbyterian divine

to say, that the covenant of grace and circumcision were one and the same. This would limit salvation to the Hebrew commonwealth, for they alone had the covenant of circumcision.

19. It disregards the authority of the New Testament, placing the authority of the Roman Hierarchy and loyalty thereto as of more importance than the authority of God and the Bible, and thereby has been the forerunner of religious persecution.

20. It lulls the souls to sleep under false delusions of salvation, easing its recipients down into a ritualistic and sacramental conception of salvation, placing them in an irredeemable state. He who believes that the grace of God was conferred upon him by water will seek no other way and die unregenerated. He who is taught that he is better for having been sprinkled in infancy, will be tempted to rest satisfied with the blessing it promises and thus the soul is lulled to sleep under fatal security. God save Christendom from this fatal error under the name of Christianity.—J. L. Viperman in N. C. Baptist.

Gladstone's Advice to Young Men.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Anything succeeds like success."

Effort—honest, manful, humble effort—succeeds by its reflected action, especially in youths better than success, which, indeed, too easily, and too early gained, not seldom serves, like winning the throw of the dice, to blind and stupefy.

Get knowledge, all you can.

Be thorough in all you do, and remember that, though ignorance often may be innocent pretention is always despicable. Quit you like men; be strong, and exercise your strength. Work onward and upward, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward!—Ex.

Living in God's Time.

A number of years ago Frances E. Willow made a temperance address in Boston. During her stay in the city, a young man happened to call upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days, and showing him relics of their struggle. As the young man arose to depart, he said to Mr. Phillips:

"Mr. Phillips, I think if I had lived in your time I would have been heroic, too."

Mr. Phillips who had gone to the door with his caller, pointed to the saloons down the street and his voice was keen with indignation.

"Young man," he said "you are living in my time, and God's time. Did you hear Francis Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good-night."

"Show Us Your Hands."

A wild looking man was loudly declaring at the street corner and asserting that he was the Messiah.

Just as he finished his preposterous assertions, a detachment of the Salvation Army came marching down the street singing.

"We shall know Him, we shall know Him,
By the prints of the nails on His hands."

In an instant the crowd caught up the suggestion in the song and turning fiercely upon the impostor, demanded:

"Show us your hands! Show us your hands!"

Are you prepared to show your hands? You Christians who are always telling of the great good you derive from a certain preacher, have you tried to help any poor wanderer? Have you ever done anything for your fellow creatures.—Commonwealth.

His Only Chance.

"Is there a man in all this audience," demanded the female lecturer on woman's rights, "that has ever done anything to lighten the burden on his wife's shoulders? What know you about women's work? Is there a man here," she continued, folding her arms, and looking over the assembly with superb scorn, "that has ever got up in the morning, having his tired, worn-out wife to enjoy the her slumbers, gone quickly downstairs, made a fire, cooked his breakfast, sewed the missing buttons on the children's clothes, darned the family stockings, scoured the pots and kettles, cleaned and filled the lamps, and done all this, if necessary, day after day, uncomplainingly? If there be such a man in this audience let him rise up. I should really like to see him!"

And, in the rear of the hall, a mild looking man in spectacles, in obedience to the summons, timidly arose. He was the husband of the eloquent speaker. It was the first time he had ever had a chance to assert himself.—Ex.

The Man in the Moon Saw

Picayunish Baptists.
Baptists who do not attend prayer-meetings.

Those who thought that preaching was an easy thing to do.

The member who always wants to change pastors.

Brethren who excused themselves from duty because others failed.

The brother who remained away from church because money was to be raised.

Church members whose chief business was to obstruct the work of the church.

People who really believed that sprinkling and pouring, as an ordinance, were taught in the New Testament.

Those who subscribed to the support of the church and then failed to pay.

Brethren who failed to vote when it came to withdrawing fellowship from unworthy members.—Henry Sheets in Biblical Recorder.

Baptist Doctrines.

BY W. C. TYLER.

Baptists believe and teach many doctrines which are held by other Christians. About many things they entertain practically the same views that are taught by nearly all Protestant churches, such as the existence of a personal God, the Trinity—Father, Son and Holy Ghost; the inspiration of the Scriptures, the fall of man, the atonement of Christ, repentance and faith as the conditions of salvation, regeneration, justification, progressive sanctification, the immortality of the soul, the eternal punishment of the wicked, and blessedness of the righteous; the efficacy of prayer, the duty of personal holiness and world-wide missions, etc.

Besides these generally accepted doctrines, Baptists believe and teach some things which other churches do not believe to be the doctrines of God's Word. These peculiar doctrines, which Baptists regard to be too sacred and important to be sacrificed, justify the separate existence of Baptist churches. To teach, defend and propagate these great truths is the peculiar mission of Baptist people and Baptist churches. The following is a brief statement and explanation of these peculiar doctrines:

SUBMISSION TO THE BIBLE ONLY.

I. Baptists believe that the New Testament is the *sufficient*, the *exclusive* and *absolute* rule of faith and practice. Other Protestant denominations, theoretically, claim this; but they do not adhere to it, for they do not get sprinkling and pouring, infant baptism, and certain forms of church government out of the Bible. Baptists emphasize and rigidly adhere to this doctrine. We do not in any sense admit the authority of custom, tradition, or the laws and decrees of pope, council, synod or conference. We do not admit any obligation to believe any doctrine, or practice any duty, which is not *plainly* taught in the Bible.

RELIGIOUS LIBERTY.

II. Baptists have always advocated perfect religious liberty. They believe that everybody has the right to worship God according to the dictates of his own conscience. They believe that the state and church should be entirely separate, so that no denomination can control the civil government about secular matters, and no government can control the people about religious matters. They believe it is wrong for the government to tax people for the support of any denomination, or to persecute or discriminate against the people for their religious beliefs. Every impartial historian admits that the enjoyment of religious freedom in this and other countries is due chiefly to the influence which Baptists have exerted. In our own country, and in many other places, Baptists have frequently been persecuted for their doctrines, but they have never persecuted others. They have never sought nor accepted money from the government to support their churches or establish their schools.

[TO BE CONTINUED IN NEXT ISSUE.]