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## Poetry.

### The Star and the Child.

A MAIDEN walked at eventide  
Beside a clear and placid stream,  
And smiled, as in its depths she saw  
A trembling star's reflected beam.

She smiled until the beam was lost,  
As 'cross the sky a cloud was driven;  
And then she sighed, and then forgot  
The star was shining still in heaven.

A MOTHER sat beside life's stream,  
Watching a dying child at dawn,  
And smiled, as from its eye she caught  
A hope that it might live in heaven.

She smiled until the eyelids closed,  
But watched for breath until the even;  
And then she wept, and then forgot  
The child was living still in heaven.

## Religious.

### The State of the Impenitent Dead.\*

[Continued.]

DEATH AND LIFE.

Nature of Death, the penalty of sin; as indicated by the term "life."

The exposition given of Death in a previous quotation is sustained by the use which is made of the term "life," in many passages of the inspired volume. For this word is employed by the New Testament writers to designate the kind of conscious being possessed by Christians, rather than the mere fact of existence, a blessed life in fellowship with God, rather than simple being. We begin with the language of Christ.

On a certain occasion, he pronounced it necessary for the Son Man to be lifted up, "that whosoever believeth in Him should not perish, but have eternal life" John iii. 15. It is plain, we think, that the life here spoken of as the present possession of every believer in Christ is more than endless existence; it is life in the fullest and highest sense of the word, the free, holy and blessed action of the whole man, that is to say, the proper, normal living of a rational and moral being. The germ, the principle of this life, exists in the heart of every believer; it is a present possession. "Whosoever," says Christ, "drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water, springing up into everlasting life," 1 John iv. 14. In another place our Saviour utters these words: "He that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation, but has passed from death into life" John v. 24. Here, again, the believer is said to have eternal life, even now; for he has passed from death into life.

But the metaphorical idea of death stands out clearly in 1 John iii. 14; v. 16, 17; John viii. 51, 52; 2 Cor. ii. 16; vii. 10; also in Rom. vii. 4; viii. 13, &c. &c.

With these passages now examined may be compared a statement of the apostle John to the same effect, namely, "We know that we have passed from death into life, because we love the brethren; he that loveth not, abideth in death," 1 John iii. 14. This language, explained with a due regard to the preceding context, speaks, evidently, of spiritual death and life, of a passing from one moral condition into another and opposite one. To say that this new moral condition and blessed state is to endure and improve forever, may doubtless be to utter an important truth, but one which does not conflict in the slightest degree with its present existence. It begins in this life; it continues forever and ever.

In still another place we read, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die," John xi. 25, 26. Christ here

affirms that every believer is exempted from death. And it matters not for our present purpose whether the word translated in our version "liveth," refers in this passage to physical or to moral life. If it refers to physical life, then our Saviour pronounces the Christian to be already, in time delivered from the power of death, and in possession of a true and immortal life. But if it refers to moral life, Christ declares that whoever possesses this life, whether in the body or out of the body, is delivered from the power of death; that is, his union with God and delight in him, which alone constitute the normal living of the soul, shall never be interrupted:—*he shall never die.*

Yet the words just cited have been said to signify "shall not die forever;" that is, shall not suffer eternal death; and, thus explained, have been urged in support of the doctrine that death involves the extinction of conscious being. Let us test this novel interpretation, by referring to some other passages.

According to Matthew, Christ said to the figtree, "Let no fruit grow on thee henceforward forever;" Matt. xxi. 19, and, according to Mark, "Let no man eat fruit of thee hereafter forever," Mark xi. 14. Would it express the meaning of Christ, in this instance, to render the phrase in question eternally, or in eternity, instead of forever, implying that the tree might bear fruit for a while in time? Christ declares, "If any man eat of this bread,"—his own body in contrast with the manna,—"*he shall live forever;*" and likewise, "he that eateth of this bread"—again in contrast with the eating of manna and dying—"*shall live forever,*" John vi. 51, 58. Again, Christ says of his sheep "I give unto them eternal life, and they shall never perish," John x. 28. Did our Saviour mean to say, They may perish, or be plucked from my hand for a time, but they shall not perish for ever? Once more: "The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou the Son of Man must be lifted up?" John xii. 34. Evidently the idea of abiding forever was not equivalent in the minds of these men to abiding in eternity or eternally, the *terminus a quo* beginning in a future world; but it was equivalent to abiding perpetually, from the time of his appearance onward forever.

We believe it must now be clear to all, that this phrase never signifies eternally as the opposite of temporally; never refers exclusively to the future and everlasting state. On the other hand, it uniformly starts in time and denies any future limit.

From this partial digression we return to our examination of the term life. "And this is life eternal," says the Great Teacher, "that they should know thee, the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. The best ancient and modern interpreters hold this verse to be a definition by Christ himself of the expression "life eternal," so often used by him according to the record of John.

It is further to be noted, that the work of regeneration which takes place confessedly in the soul of man, is called by inspired teachers a resurrection. "Therefore," says Paul, "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, Rom. vi. 4. And a little further on he uses this language: "Yield yourselves unto God as those that are alive from the dead." In another epistle he remarks, "And you, being dead in your sins and the uncircumcision of your flesh, did He quicken—or make alive—with Him;" and, after a few verses, "If ye then be risen with Christ, seek those things which are above;" adding, presently, that they had "put off the old man with his deeds, and had put on the new, renewed unto knowledge after the image of Him that created him." And, in yet another epistle, he says that "God, who is rich in mercy . . . hath quickened us together with Christ, and hath raised us up together, and seated us together in heavenly places in Christ Jesus." From this class of passages we venture to conclude that the term "resurrection" is sometimes applied to the soul, and refers

to the change effected by regeneration. But if the new birth is a resurrection of the soul from the dead, it is evident that the term death, when predicated of the soul, does not mean precisely the same as it does when used of the body.

Believers in the New Testament are said to be "begotten again," "begotten from above," to be "the workmanship of God, created anew in Christ Jesus unto good works."

These expressions characterize believers as those who have been made new by the spirit of God. Their personal identity remains undisturbed, their conscious existence flows on without interruption, their mental and moral faculties are still the same; yet all things have become new; unreason has given place to reason, spiritual blindness to insight, unbelief to trust, selfishness to love, alienation from God to fellowship with him; the spirit has been purified and established in harmony and peace and God; gales from heaven breathe upon it, divine influences pervade it, angels of light minister unto it, and God circumscribes and fills it with his presence. This is the normal and proper life of a rational being. Hence the beloved disciple could say, "In him was life, and the life was the light of men;" for spiritual life, light, and blessedness are almost equivalent terms. Hence, also, the new condition of the believer—the light, and love, and trust of his soul, are said to be formed, created, begotten, by the Father of Spirits. Hence, too, our final reply to the objection, which was named on a previous page, to our inference from Paul's language in the 15th of Corinthians. And hence, lastly, a justification of the view which we have taken of death, the penalty of sin.

To recapitulate: We have found reason to believe that the soul of man was made originally incorruptible, and his body corruptible; that the penal results of sin, which are expressed by the term death, were provided for in the original constitution of both soul and body; that these results consisted of suffering and loss, the soul experiencing the evils which attend and follow moral darkness and separation from God, and the body those which accompany the process of dissolution; that the all-comprehending penalty of sin was, however, the ruin and misery of the soul, the dissolution of the body being no more than the attending satellite of the great and central evil; and that the death of the soul took place immediately after the fall, being a state of misery which naturally and normally culminates in eternal woe.

### Church Communion.

Attempts have been made by certain Pedobaptist writers in the United States and to some extent in this Province to cast a stigma upon the Baptist denomination on account of their practice with regard to the admission of persons to the Lord's Table. Efforts have been made by them to make it appear that another principle is acted on by Baptists different from that held by other churches.

The following from the New York Chronicle puts the question in its true light.

A FAIR STATEMENT.

We are glad to see the signs of returning reason among our Pedobaptist friends on the subject of our close communion. The paroxysms of insanity among them on this subject commenced years ago, at a time when all denominations were as much at fault for non-intercourse at the Lord's table as the Baptists. But since the tide of public conviction began to set in favor of immersion, and against infant baptism, its opponents have commenced this outcry against Baptist uncharitableness in what is called close communion. Among all the arts of sectarianism that is at once the most fallacious, and the most common. It is fallacious, because it assumes what is not true, that they are themselves willing to commune with all that Christ communes with, or who have any hope of reaching heaven. Whereas there is not a denomi-

nation on earth which acts on any such principle as that of communion with all that Christ communes with, or takes to heaven. They cannot know, with any certainty, who are the ones that Christ receives, or who will enter heaven. Admission to an outward ordinance is allowable only by an outward test of some kind, and cannot conform to the state of the soul as it stands in the view of God. This outward test, in all the denominations, may exclude some that Christ receives, just as much as among the Baptists. Hence, the outcry on the subject of close communion is disingenuous; it is unfair; it is false to fact and principle. It assumes that the evangelical denominations are more charitable than we Baptists, when, in fact, all act on precisely the same principles of exclusion in coming to the Lord's table—though the rule is not the same in both cases.

We are glad to observe in the Independent, the following candid and truthful representation of the ground on which Baptists practice close communion:

For our own part, we have never been disposed to charge the Baptist church with any special narrowness or bigotry in their rule of admission to the Lord's table. Indeed we have never been able to see satisfactorily how their principle differs from ours. We can see how it differs from Robert Hall's principle, and how it differs from that imputed to Mr. Beecher of Brooklyn, and the Plymouth Church, but we do not see how it differs from that commonly admitted and established in the Presbyterian and Congregational churches. The principle is that only members of churches are admitted or invited to the Lord's table, that only baptized persons can be members of churches, and in all disputed cases, the church that gives the invitation is to judge what is baptism. When Congregationalists give up this principle, perhaps the Baptists will be constrained to do likewise. Meanwhile, it can hardly be expected that the Baptists will be argued out of it by taunts and reproaches on their 'close communion.' The closeness of their communion, as compared with ours, lies simply in their definition of what is essential to baptism—a definition too narrow indeed, but held by them in all good conscience, and in exemplary deference to what they regard as the testimony of Scripture.

### The two Navies.

In 1850 England had nearly double the number of ships-of-the-line and frigates possessed by the French, and though their smaller vessels were somewhat in excess of ours, we had 269 ships to their 188. How many guns is not stated; but our superiority must have been immense. By 1852, both navies had decreased, one to 176, the other 122. From other tables we gather that we have in the last seven years spent eighteen millions and a half more than our neighbours; they £42,776,268, we £61,409,394. We should have something to show for this difference. Let us see what it is.

We have seen that in 1850 we started with an advantage over our neighbours of eighty-one ships. Nor was this all, for the superiority was in large ships-of-the-line and frigates—we had forty-one more of the former and forty-eight more of the latter than the French, while they had nearly eight more sloops and brigs than we had. How stands the account in 1859? "It will be seen," says the Report, "that England and France have at present precisely the same number of steam line-of-battle ships complete, and that France has eight more steam frigates complete." The actual number of ships of these two classes built, building, and converting, stand thus:—England, 84 vessels, 5,974 guns, and 47,740 horse power. France, 86 ships, 5,294 guns, 46,890 horse power. Since 1852, indeed, England has but kept alongside France in its naval steam power. When the ships now building and converting are complete, the result will be that England will have ten more line-of-battle ships than France, but that the latter will have twelve more frigates than we. France, again, is building ships of great force, plated invincibly, as she thinks, with four-inch

\* Abridged from Dr. Hovey's recent work having this title.