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"Not slothful in business: fervent in spirit."

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Poetry.

PATIENCE.

Rest, weary soul!
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
Claim the free gift, and make the joy thine own;
No more by pangs of guilt and fear distressed,
Rest, sweetly rest!

Rest, weary heart,
From all thy silent griefs and secret pain,
Thy profitless regrets and longings vain;
Wisdom and love have ordered all the past,
All shall be blessedness and light at last;
Cast off the cares that have so long oppressed;
Rest, sweetly rest!

Rest, weary head!
Lie down to slumber in the peaceful tomb;
Light from above has broken through its gloom;
Here, in the place where once thy Saviour lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast;
Rest, sweetly rest!

Rest, spirit free!
In the green pastures of the heavenly shore,
Where sin and sorrow can approach no more,
With all the flock by the Good Shepherd fed,
Beside the streams of Life eternal led,
Forever with thy God and Saviour blest,
Rest, sweetly rest!

Religious.

FAITH, HOPE, CHARITY.

The greatest of these three is charity. What three? Faith, Hope, and Charity. Faith then is great, for it is a heart-belief in the divine truth that concerns us, whether for this life, or the world to come. It is that kind of belief that induces us to trust in the truth of God and act accordingly. We believe many things where *trust* is out of the question. We believe that Xerxes crossed the Hellespont; that Caesar crossed the Rubicon; but *trust* has nothing to do with it. We care but little whether the historians have lied or told the truth. We have no interest, hope, or fear, that depends on the facts alleged. But Peter believed in Christ's invitation to come to him on the waters. He *trusted* and went, and the sea was a solid pavement beneath him as long as he looked not at the waves, nor regarded the winds. A doubt, a feeling of distrust, sunk him. Christ commands us to believe in him, that is, to trust him as a present Saviour, and the instant we believe, as Peter believed and ventured, in that same instant we are saved. His power meets our faith and honors it. Instead of the yielding waters we feel beneath us the everlasting rock.

Faith anticipates, foretastes—in a measure realizes, that which as yet is only an object of hope. This is what Paul means when he says that it is "the substance of things hoped for." Let us illustrate. You receive a letter which informs you that a wealthy friend has just died and left you an estate. Mark the effects. If you have no faith in it you feel as poor as ever. But if you believe the statement, in that moment you begin to feel. Feel what? for you have nothing but a letter, and faith in that letter. Yet you feel rich. "Rich in faith," says an apostle. You feel in part as you will when you shall enter upon the full possession of the estate. Thus your faith becomes to you the "substance" of the wealth which is its object. So one believes in the promise of everlasting life, and believing he trusts, and trusting he feels—foretastes the powers of the world to come.

"It is the evidence of things not seen," says Paul. How? This hearty trust in revealed truth is equivalent to demonstration, has all the effect of demonstration, and answers all the purposes of demonstration. Faith assumes the truth of God, and that is better than if God had demonstrated his truth. "But this is renouncing our reason." Yes, our reason, and trusting to God's reason. Is not that most reasonable of all? Faith, then, is a great and glorious thing.

So also is Hope. It is the union of desire and expectation. If we desire a thing without expecting it, it is not hope, but despair. If we expect it without desiring it, it is fear.

Hope is the union of both. And it is the effect of faith, or to use the poetical idea of Campbell, it is the "daughter of faith." Faith believes in, and relies upon the word of God. Hope is the joyful expectation of realizing in full that which faith sees in the distant future. We first believe in the glorious things spoken of the city of God, and then they become objects of hope. Thus faith is before hope, and gives existence to hope. They are not one, but always distinct and sometimes separate. The object of faith is the whole word of God—promises and threatenings, duties and privileges, mysteries of doctrine, and mysteries of fact alike. Hope regards the promises alone.

Faith has a wider field of operation than hope. It looks forward, but it looks backward too. "Through faith," says Paul, "we understand that the worlds were framed by the word of God." It regards a thousand things that concern our lives. Lilies grow without toil or care. Ravens are fed without sowing or reaping. "Behold them!" says the Saviour, "ye of little faith." That is, learn to live by faith even as regards bread and raiment. But if faith relates to the past, the present, and the future, hope looks only to the future, and every object on which it fastens is an object of desire. The palm, the robe, the crown, all belong to hope, and the exercise of hope is a pure pleasure, and when it increases to the "full assurance of hope," it is a perfect miniature of heaven brought down to earth. The author (whoever he was) of *The Wisdom of Solomon*, gave a noble expression to the church, when he said of good men that "their hope is full of immortality." Hope, then, is great.

But there is a greater. "The greatest of these is Charity." Love he means. But what kind? Take care lest the chaff go for the wheat. Paul means not natural affection, even when cultivated to the most delicate tenderness. Parents may love their children, and children may love their parents, and there may be mutual love between relations as lasting as life. Nay, a man may go beyond all this. His kindly nature may melt in pitying love over the scenes of human suffering with which the world is full. All this feeling may be amiable, useful, necessary to the well-being of society. But it is not what Paul means, though driven by its impulses a man may give all his goods to feed the poor, and his body to be burned for the good of others. Goldsmith could do the first, and yet play the rake all the while; and many men are equally distinguished for liberal hearts and licentious lives. Paul meant no such baptized or unbaptized naturalism when he wrote of love. We have enough, and more than enough, of this from some pulpits that we know of. What then did he mean by love? Why, plainly, "the love of God shed abroad in the heart," producing a holy, spiritual love to one another—the property of a new-born soul—the fruit of the Holy Spirit in a regenerate heart, preceded and accompanied by a sense of reconciliation to God by faith in Christ.

And this love is the greatest of the three. Why? Because it is the very essence of all moral goodness—the deep and everlasting foundation on which the happiness of the whole universe rests. The greatest of all revelations is that "God is love." He would be the most miserable being in the universe without it. An infinite nature without love would be infinitely miserable. But God is love, and therefore love is God's image. Love is therefore greater than faith or hope, because it is most like God. He has neither faith nor hope.

Again, Love is greater than faith or hope, because it is the body and substance of the divine law. How reads it? "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." On those two hang all the law and the prophets, as every link of a chain hangs on the first. All that follows is only the first general principle carried out. Look! "Thou shalt not steal." Why? Because it is contrary to love. "Thou shalt not covet." Why? Because it is contrary to love. "Thou shalt do no murder." Why? Because it is contrary to love. And so of the rest. Thus, as Paul says, "Love is the fulfilling of the law"—not faith, not hope.

Once more, Love is the greatest of the

three, because faith and hope are only instruments to bring us to everlasting life, and therefore in their very nature but temporary. We read of salvation by faith. We read also of salvation by hope. But when that salvation shall be accomplished, the instruments will be needed no more. When the traveller has reached his journey's end he lays aside his staff as a useless thing. What need has the mariner of compass and chart when his anchor is once cast in the haven? When the war is over the soldier puts off his helmet and unbuckles his shield. So when this lifelong contest closes, the "helmet of hope" and the "shield of faith" will be needed no more for ever. Faith and hope, then, are things only of this life. But what of charity—love? It *never faileth*. "The greatest of these is charity." Without this, all else is but sounding brass and a tinkling cymbal. Without it, even faith itself is but credulity and presumption, and hope a dazzling delusion. —N. Y. Methodist.

"This do in remembrance of me."

THE EXAMINATION.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 COR. 11: 28.

He that would not be deceived must carefully and prayerfully examine himself in the light of God's Holy Word. When we remember that the heart is deceitful above all things, that many have lived and died under deception, and that Satan, the great deceiver, is always busy practising deception upon us, no arguments can be required to prove the necessity of self-examination. The question to be decided is, "Am I in Christ?" or, "Is Christ in me?" If I am not united to Christ, I cannot have communion with Christ. If Christ does not live in me, I am dead in trespasses and sins. Take which view you will, there is no qualification for fellowship with Christ at his table. Let me then put a few questions to my conscience, as in the sight of God, and may the Holy Spirit enable me rightly to answer them. Have I been thoroughly convinced of my lost state as a sinner in the sight of God? Have I felt the depravity of my heart, and mourned over the pollution of my nature? Have I fled to Christ as a poor, helpless, naked sinner, for a free and full salvation? Have I committed my soul into the hands of Jesus, to be saved by him alone? Am I expecting to be saved simply on the ground of what the Lord Jesus did and suffered? Is Christ precious to my soul? Am I panting and praying for holiness? If so, I am scripturally qualified to eat of that bread and drink of that cup. But, if I have none of these evidences, the Lord's table is no place for me. First, let me be reconciled to God, exercise faith in the Lord Jesus Christ, experience that I am led by the Spirit of God, and then I am a welcome guest. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobat?" 2 Cor. 13: 5.

THE REV. C. H. SPURGEON AND THE EVANGELICAL ALLIANCE.

Mr. Spurgeon does not seem willing to lie under the charge preferred by Baptist Noel of having violated his obligation to the Evangelical Alliance. He has therefore addressed the following manly letter in defence of the course he has taken:—

"TO THE COMMITTEE OF THE EVANGELICAL ALLIANCE.

"Brethren,—I have felt it my duty to rebuke most plainly certain brethren who, having subscribed *willingly and ex animo* to the statement, 'That the Book of Common Prayer containeth in it nothing contrary to the Word of God,' do nevertheless believe that book to contain many erroneous expressions; and do openly confess the same, both verbally in their public teaching, and virtually by their petitions for revision. In rebuking this grievous dissimulation, I have drawn special attention to the plain teaching of the Prayer-book con-

cerning baptismal regeneration, upon which question it seems to me, that the subscriptions of many Evangelical clergymen are dishonest in the highest degree; although I do not imagine that they are conscious of the enormity of their act, but on the contrary am hopeful that when their error is pointed out to them they will forsake it.

"In my censure I did (at least in my own judgment) *avoid all rash and groundless imputations*. I have waited long and patiently for signs of reform in the ecclesiastical conduct of these brethren, and I have not spoken until my hopes of their spontaneous repentance have expired. Now that I have felt constrained to break my long silence, I believe that I have ground most solid, and reasons most ample for all that I have witnessed concerning them. I have only considered one part of their public position; I have not denied their many excellencies, or impeached their uprightness in other transactions; but on the one point of subscription I have deliberately and with good cause upbraided them in unmistakable terms, and I entirely deny that the former part of your rule at all touches my conduct.

"Of the charge of making *personal imputations*, I also plead not guilty. I have imputed nothing; I have merely asserted truisms of the most obvious character. I have said, and say again, that it is neither honest nor moral for men to swear one way and to believe another, and I have not imputed such conduct to the brethren in question. I have proved it, alas! too sorely. If any clergyman can say that the words under dispute exactly express his own views, and that he could not wish to see them altered, I have only so far dissented from him as your own rules allow, and have upon that point, but upon that only even vindicated his position in the Anglican Establishment.

"As to *irritating allusions*, I would remark that all allusions contrary to their own views or to their personal faults, will be regarded by some persons as *irritating*; but as I understand this rule, it is only needless and intentional irritation which is to be avoided, and here, I believe, I am wholly blameless. You will observe that I have not raked up the persecuting edicts of the past, nor rehearsed the black doings of a bygone age; such allusions might indeed irritate the most patient; nor have I imitated my faithful friend, the Hon. and Rev. B. W. Noel, by recapitulating as he has done the many abominations which cause the Establishment to reek with rottenness. I have not compiled a list of allusions such as this, which I find upon page 283 of my honourable and gentle brother's 'Essay on the Union of Church and State':—

"The ten thousand practical abuses within the Establishment wake no such indignant thunders,—the nomination of worldly prelates,—the exclusion of the Gospel from thousands of parishes in which by the ungodly ministers have the monopoly of spiritual instruction,—the easy introduction of irreligious youths into the ministry,—the awful desecration of baptism, especially in large civic parishes,—the more awful fact that sixteen thousand Anglican pastors leave some millions of the poor out of a population of only sixteen millions utterly untaught,—the hateful bigotry of the canons, which excommunicate all who recognise any other churches of Christ in England except our own,—the complete confusion of the church and the world at the Lord's table,—the obligation upon every parish minister publicly to thank God for taking to Himself the soul of every wicked person in the parish who dies without being excommunicated,—the almost total neglect of Scriptural church discipline,—the tyranny of the license system, the sporting, dancing and card-playing of many clergymen, the Government orders to the churches of Christ to preach on what topics, and to pray in what terms, the State prescribes,—the loud and frequent denunciation of our brethren of other denominations as schismatics,—the errors of the Articles and of the Prayer-book and the invasion of the regal prerogatives of Christ by the State supremacy,—the total absence of self-government, and therefore of all self-reformation in the Establishment, &c., &c., &c.; all these enormous evils are tolerated and concealed."

"Had I made all these irritating allusions