

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.  
Vol. X. No. 20.

HALIFAX, N. S., WEDNESDAY, MAY 17, 1865.

WHOLE SERIES.  
Vol. XXIX. No. 20.

## Poetry.

### A little while.

A little while, and ye shall see me. Surely  
Thou tarriest long,  
Bridegroom beloved! When shall this night of  
weeping

Be turned to song?  
With heaven so far beyond us,  
And earth so near to lure us and beguile,  
How long? Oh, Thou didst promise but to tarry  
A little while!

A little: the sorrowing and the sinning  
Are not forever;  
These charms that earth and sense have wound  
around me,

Thine hand shall sever.  
How long ere I awaken  
Where nothing enters that can me defile?  
I hear the voice of my Beloved say gently—  
A little while.

A little while: my flesh and heart are failing,  
So long the night;  
My feet are sore, mine eyes are dim with straining  
Towards the light.  
O when wilt Thou array me  
In glorious body, no more weak and vile?  
Come quickly! Thou didst promise but to tarry  
A little while.

A little while: I say, with wistful glances  
At yon bright skies,  
Where is the promise of my Master's coming?  
The world replies.

How long shall I be weary  
With hearing them Thy name and laws revile?  
O teach them that Thou didst mean to tarry  
A little while.

A little while: the whole creation waits Thee  
In hope and fear.  
Sure the sound of that swift-driven chariot  
At length I hear!

O earth, earth, earth arouse thee!  
Wake from thy tears, put on thy glory-smile!  
Surely He cometh; and He will but tarry  
A little while!

—Christian Treasury.

## Religious.

### "This do in remembrance of me."

"This is the will of God, even your sanctification."—1 THESS. 4: 3.

Every Christian should prefer God's will to his own: and whenever he can ascertain what is God's will on any point, he should endeavor to carry it out. It is God's will that we should be holy. To this end he chose us in Christ, that we should be holy and blameless before him in love. To this end we were redeemed, that we may be a peculiar people, zealous of good works. To this end we were regenerated, created anew in Christ unto good works. Therefore the command is, "Be ye holy, for I am holy." God wishes us to be separate from the world, for sanctification is separation; separation from the world, for the worship, service, and honor of God. Let us, therefore, keep ourselves distinct from the world, turning our back on its pleasures, amusements, and pursuits, and endeavor to carry out the admonition of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Let us so live, so walk, so speak, so act, as to convince all about us that we are the Lord's, set apart for him, delighting to serve him, diligently obeying him, and aiming in all things to please him. Whatever will deepen our sanctification, increase our conformity to Christ, and widen our separation from this present evil world, let us diligently pursue; and whatever will conform us to the world, fix our affections on the world, or carnalize our minds let us carefully avoid. Like Caleb of old, may we have another spirit in us, that we may follow the Lord fully. The Lord loves to see us decided for him, devoted to him, and acting like him. Let us, therefore imitate God, as his tenderly-beloved children, and seek in all things to resemble him.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation."—1 PET. 1, 14, 15.

LAST WORDS.—"Speak to me now in Scripture language alone," said a dying Christian. "I can trust the words of God; but when they are the words of man it costs me an effort to think whether I may trust to them." This was the testimony of one who died in the morning of life.

"Charles, bring me the Bible," said a dying father. The weak sufferer laid his thin, pale hand on the blessed book, and said, "I rest in Christ."

### The London Baptist Union.

The Annual Meeting of the Baptist Union was held on Monday the 24th ult. In the morning, the ministers and delegates met in the Baptist Mission House, Moorgate-street, and in the evening the assembly met by adjournment at the Walworth-road Chapel. The attendance was remarkably good. The Rev. Dr. Angus, president of Regent's Park College, occupied the chair.

The proceedings commenced by a devotional service, in which the Rev. J. H. Hinton, the Rev. Dr. Evans, and the Rev. J. Aldis took part.

The Chairman's Address, which is usually a sort of *ex cathedra* exposition of the Baptist sentiments and expression of the views of the body at the given time, was a document of great value. We shall take an early opportunity of placing the substance of it before our readers. In the mean time the following address of the Rev. Dr. Steane, with respect to it, may be taken as a very brief epitome:

The Rev. Dr. Steane rose and said: I feel honoured at being selected by my brethren to submit the resolution which I hold in my hand. At the same time it is with some considerable trepidation that I have consented to do so. I have now for some period been excluded from public life, and most ministerial engagements. I am thankful that Divine Providence permits me to be among you on this occasion, and all the more so because this morning I meet so many more brethren than on former occasions similar to this. With the most sincere cordial attachment to my denomination, combined, as I trust it is, with a catholic feeling and brotherly love to Christians of all denominations, I rejoice to find myself among you again. And yet I feel that the period has almost arrived, if not quite, for me to retire from the post of one of your official secretaries. That, however, is not the matter to which I wish to advert particularly in these observations. I am sure I express a common sentiment when I say how much we are indebted to our beloved and honoured chairman for the address with which he has opened this meeting. It has seldom, perhaps, been my privilege to listen to a course of argument at once so lucid, so logical, and so conclusive, as to the necessity by which we exist as a separate denomination; a necessity which our brother has shown arises out of the position which other Christian denominations have assumed towards ourselves, and not the position which we have voluntarily assumed towards them. If our churches have not full fellowship with them in the Gospel of Christ and the constitution of a Christian church, the obstacle lies not with us, but, as our president has shown, in their standards, trust-deeds, and articles of faith. While that continues we must necessarily exist as a separate denomination; and I went most cordially with our brother when he expressed his hope in one short word that it was a *present* necessity and not to continue for ever; because I hold, dear brethren, that while of necessity we are separated, it is a necessity over which we are to lament, a necessity arising—I do not know that I should scruple to say—from sin. I think, if we had all more of the Spirit of Christ, not simply of love but of truth as well—for the Spirit of Christ ever combines one with the other—if we had more knowledge of Christ's will and more deference to Christ's authority—then I think the separate denominations of the Christian Church would be much more likely to come together than even they are at present. But while that discourse was so admirable in the exposition of the fact that we are by necessity a separate denomination, I deem, it scarcely less valuable and important for the very clear and Scriptural exposition it gave us of the great Christian truths involved in and represented by the ordinance of baptism as practiced among us. Inasmuch as the ordinance does stand before the Church as observed by us as the simple representative of those great spiritual truths, it becomes, of course, all the more valuable in itself, and all the more important that it should be maintained by us. I went again very sincerely and cordially with

that part of the chairman's address in which he vindicated on the right ground the practice of our strict-union brethren; and I advert to this because I have been privileged, perhaps, more largely than some of our brethren with intercommunion not only with foreign Baptist brethren, but with the Lutheran and Calvinistic churches of Europe. Those friends have perpetually said to me when I have gone among them to advocate Christian liberty for Baptists, "If you will only teach your brethren that we are Christians as well as they, and that they must not make their baptism the term of communion, you will go far to remove the great cause which brings down the obloquy and persecution which in so many places they have to endure." My answer has been, My dear brother, Dr. Krammacher or Professor Hallett, or other friends, whosoever they might be, you yourselves do not seem to be aware that your churches are constituted upon precisely the principles that you condemn in these Baptist churches. Whatever I may think of strict communion—and you know what my views are—it is not for you to raise a complaint because your churches and all the great ecclesiastical systems of Europe, whether of continental Europe or of the British kingdom, are all constituted upon the very principle which the strict-union Baptists themselves take. This, however, is not the place in which that principle of communion is to be discussed; but I could not help adverting to it because it has been so much brought before me. One word more in relation to the concluding passage of the address. This seems to be a period in which the various Christian bodies are drawing closer and closer together, merging differences so that there may be a greater amount of union in the church of Christ. In Scotland we have lived to see several distinct denominations merged into one, and there are tendencies still in that part of the British kingdom which most likely at no distant day will bring together into one church two large bodies of Presbyterian Christians in that nation—the Free Churches and the United Presbyterians. In England there has been the same tendency among the two parties of our own denomination. The General and Calvinistic Baptists should in like manner blend, and it might be so even the free and close communion churches. You all know what my course of life has been, and how for the last twenty years, while I hope I have never compromised my principles as a Baptist, I have been honoured with the friendship of Christians of other denominations both at home and abroad; and therefore you know how I love Christian union. But I honour truth still more. Christian truth and Christian love and Christian liberty are the three motives that I would ever exhibit before the Church of Christ and wish to be exemplified in my own life and in the lives of my brethren. Christian truth first, and then Christian love; I think that is the Apostolic order; for John exhorts that we should love one another for truth's sake, which is in us. There is to be no compromise of Christian truth for Christian union, and there needs to be none; and I think that this tendency to Christian union is most happily united with a closer definition of Christian principle. I went with my brother most fully when he said that we were constituted as a church of Christ that we might be the better Christians; not a church of Baptists or Pædobaptists or Presbyterians or Independents, those things ought not to be barriers to Christian union. A Christian brother said to me at the bottom of the room—I mention no names, and therefore I violate no confidence—"Are we bound by the Chairman's address?" I need not reply to that question. Baptist assemblies are too much in the habit of giving liberty to vindicate the truth; and if the brother I have referred to happens to be in the chair next year, I am perfectly sure I shall not agree with all that may fall from his lips. But still let us hold truth in a catholic spirit. The address to which we have listened is worthy of far more praise than I can give it, not only for its logical force, but also for the Christian charity which pervades it; and it is in that spirit that I trust we shall always discuss questions like these—holding the truth and speaking it in love. The rev. Doctor concluded by moving that the cordial

thanks of the assembly be given to the Chairman for the address, and that he be requested to place it at the disposal of the Union for publication.

The Rev. J. P. Chown said: I shall confine myself to a word or two which I am sure will not be misinterpreted, in seconding this motion. I refer to that part of the address where the author speaks of the ordinance of baptism as, if not a means of grace, an ordinance which God abundantly blesses. We all know that those who honour God, God will honour; and I can scarcely refrain from availing myself of the present opportunity of mentioning that during some fifteen years the church of which I have the privilege of being the pastor has never been longer than two months without the ordinance of baptism—frequently not longer than one month; and I believe that of the services held in the sanctuary there are few that God has so graciously blessed as the service in which believers are baptized. I have always preached on the subject when the ordinance has been administered, and I believe there have been no sermons that have been so blessed.

After the reception of a Deputation from the Congregational Union, The Rev. J. H. Millard, the secretary, read a list of pastors who died during the past year—total thirty; of new churches formed—twenty; and of new chapels built—fifty.

The Secretary read the report, of which the following is an abstract:—

Twenty-five brethren have died during the year, and there have been fifty-seven accessions to the ministry from the colleges, besides others. All the Associations in England but one, and all in Great Britain and Ireland but four, are now affiliated with the Union. Twenty separate churches have joined during the year. The number of churches now in connection is 1,332; the number of churches in the denomination, 2,400. Returns have been obtained from 1,893 churches, showing 198,295 members, an excess of 22,062 over last year. Nearly two hundred churches, however, had made returns for the first time. The associated churches reported a smaller increase than last year, being at the rate of 1½ per church, but as several of the largest churches made do returns, it was hoped that a much higher average would be nearer the truth. In some of the English counties the Baptist denomination was very poorly represented. The income of the Union for the year has been 2322. 16s. 9d.

The Rev. J. B. Pike said he believed the growing interests in the Union to be one of the best signs of the denomination. If they were to exert the influence over the kingdom at large which their principles entitled them to do, they must have co-operation. They might combine, and at the same time be as independent as they pleased. The report was, upon the whole, one of the most satisfactory that had ever been presented to the Union.

A few other matters such as The Baptist Handbook, Petitions to Parliament, the enrolment of Trust Deeds &c., were considered.

The Freedman's Aid Society being introduced by Rev. Dr. Haines of New York brought forth an expression on the subject of Slavery, and the extinction thereof in the United States. A resolution expressive of sympathy and joy at the abolition of Slavery in the U. States, was moved by the Rev. Mr. Stock:

The Rev. F. Tucker said: While Dr. Haines was speaking I caught the countenance of William Knibb, whose portrait hangs just over the place where our friend was standing, and I cannot help rising to say a word or two upon the resolution. Many of us remember the day, when in Spaffords Chapel William Knibb thrilled our very souls. John Dyer caught hold of his coat tails and tried to pull him back, but he said, "I must speak, and if England does not hear me, I must go and tell it to my God." Oh for one hour of William Knibb in this assembly to-day! What a speech he would have made! I rejoice to believe that the emancipation of the slaves in America is in no small measure part of the results of the labours, toils, and sufferings of William Knibb.

The Rev. C. Stovel, in the course of his