

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE

"Not slothful in business: fervent in spirit."

NEW SERIES.
Vol. XII. No. 4.

HALIFAX, N. S., WEDNESDAY, JANUARY 23, 1867.

WHOLE SERIES.
Vol. XXXI. No. 4.

Poetry.

Riches in Penury.

I can but sing!
Reprove me, wealthy worldling, if thou wilt!
My two-mite tribute to my Lord I bring,
His blood for me was spilt!

In him I dwell,
Rejoicing in his love from day to day,
I sit beside this one deep-springing Well,
Dug in the desert way.

No! not alone!
He talks with me, I listen to his voice.
My Lord hath claimed me, I am all his own,
How can I but rejoice?

O Thou my Friend!
Did they but know Thee, could they turn away,
Would they not hours in Thy sweet presence spend?
In thine own sunlight stay?

'Tis perfect joy
Amidst the turmoil of this nether earth,
'Tis golden bliss, unswayed with alloy,
O Christ, to learn thy worth.

Here will I 'bide,
Taught of Thyself the better part to choose.
There's nought to gain, if parted from thy side!
Ah no! but all to lose.

I can but sing!
I sing of him whose precious blood was spilt.
Yea, Heaven above shall with his praises ring.
Come! join me if thou wilt.

British Herald.

Select Sermon.

The Lord's Supper: simple but sublime.

BY C. H. SPURGEON.

"This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."
—1 Cor. xi. 25, 26.

(Concluded.)

II. The second object of this supper of communion is the showing of Christ's death until He come.

"Until He come." I must not say anything about that, except that He will come, and I think that ought to be enough for Christians. To my great sorrow I had sent to me this last week, two or three copies of a tract purporting, according to the title-page to have been written by myself, prophesying the coming of the Lord in the year 1866. Now, you may expect to hear of me in Bedlam whenever by my tongue or my pen, I give countenance to such rubbish. The Lord may come in 1866, and I shall be glad to see Him; but I do not believe He will; and one reason why I don't believe He will, I have told you before: it is because all these false twopenny-halfpenny prophets say He will. If they said He would not, I should begin to think He would, but inasmuch as they are all crying as one man that He will come in 1866, or 1867, I am inclined to think He will not come at any such time. It seems to me that there are a very great many prophecies which must be fulfilled before the coming of Christ, which will not be fulfilled in the next twelve months; and I prefer, beloved, to stand in the position of a man who knows "neither the day nor the hour in which the Son of Man cometh"—just to be always looking for his appearing, but never interfering with those dates and figures, which seem to me to be proper amusement for young ladies who have nothing to do, and who take to them instead of reading novels, and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore make up, and gain a little ephemeral popularity by shuffling texts of Scripture as the Norwood gipsies shuffled cards in days gone by. Leave the prophecies to divide the profits which they get from simpletons; and as for you, watch for Christ's coming, whether it shall be to-day, or to-morrow, and set no limits and no dates, and no times. Only work while it is called to-day; work, so that when He cometh He may find you as faithful servants, ready to come into the wedding with Him! "Till He come," then, the Lord's Supper is to be a showing forth of his death.

Let us just notice how we show it forth. I think we show it to ourselves. The Lord's Supper might be celebrated without any spectators. It should be in public where

it can be, but if there are none to look on it may be otherwise. In Venice, in Milan, in Paris, and in other cities, where Romanism prevails, five or six of us have met together in our room at our hotel, and we have had the true Lord's Supper there, though there were none to look on, and probably if there had been, in some cities where we have partaken it, we might have been amenable to the law. 'Tis a showing forth to ourselves. We see the bread broken, and see the wine poured out and we ourselves see here Christ crucified, and we see as before our eyes, when we eat and drink, our interest in the sacrifices offered upon Calvary.

But next, we show it to God. We do, in effect, say before the all-witnessing Jehovah, "Great God, we break this bread in Thine august presence in token that we believe in thy dear Son; and we drink this wine here before Thee, Thou searcher of hearts, solemnly to say unto thee again, we are Thine, bought with Jesu's blood and washed clean in it."—It is a showing of it forth to God.

Moreover, it is a showing of it to our fellow-Christians. We say to those who sit with us "Come brethren and sisters, let us join together; we join with you, do you join with us." We say to you, we love Him; you say the same to us. Together we clasp hands and renew our Christian fellowship with one another, through renewing our fellowship with our Lord Jesus Christ. We as it were, teach one another, and admonish one another, and comfort one another, when we thus show forth the Lord's death. But besides showing it forth to ourselves, our God, and to our fellow-Christians, we also show it to the world.—We do in effect, say to the world, "Here we show that we believe in Him whom you crucified. He who went without the camp, the man of Nazareth, despised and rejected of men is our Master. You may trust in your philosophies; we trust in Him. You may rely upon your own merits, sacrifices, and performances; but, as for us, his flesh and his blood are our dependence. As we eat this bread and drink this cup, Christ Jesus is set forth to you as being all in all to us—the bread which sustains our spiritual life, and the wine which gives us joy and sacred exhilaration and delight. And then, in addition to saying this to the world, we also say it to sinners who may happen to be present, to whom it may be blest. How often within these walls has God blest the breaking of bread to the conversion of souls! Let me refresh the memories of such. Some of you have been looking on from these galleries; you dared not come down with the people of God, but you did not like to go away; and so you sat, and you looked on, and your mouths were watering, not for the bread and wine, but for Christ. You wanted Him, and gradually you were like the robins in the cold winter's days. You first, as it were, tapped at the Church's window-pane very gently, and you were afraid, and you stepped back again; but all the world was cold, and there was not a crumb for you. Then you saw the open window of a gracious promise, "Him that cometh unto Me I will in no wise cast out;" and, pressed by absolute necessity, you came to Jesus. You came into the family circle of Jesus Christ's people, and you feasted, and you are glad to night.

Well dear friends, as we shall come together at the table, we will be recollecting any among the on-lookers who are not yet brought to Christ; we will think of them, and we will breathe this prayer—"Lord save them! As we show forth Christ, help them to see Him. May they say, Yes, his body was broken, his blood was poured; we will trust Him." And if they trust Him they shall be saved.

Well, now, may we accomplish these two designs, to remember Christ and show his death. We can only do it by his Spirit. Let us with bowed head ask for that Spirit; let us seek that we may worship Him in spirit and in truth while we receive the outward symbols of his suffering.

Are you insured?

Are you insured? Most likely you answer in the affirmative. You are a prudent man. You have provided against fire and flood, accident and death. You cannot be reproached with carelessness or neglect in making pro-

vision for the temporal wants of your household. You have insured your property and your life. No danger of forgetting this. The active and gentlemanly insurance agents have reminded you. The advertisements in the journals of the day, and the printed circulars of the insurance companies, have reminded you of the importance of insurance, informed you where and how you might effect it on the most favorable terms. You have not neglected to secure the material benefits of insurance. And this is well.

But what of your immortal soul? Is there no insurance for that? Can poverty and bodily want be guarded against, and is there no certain provision for the safety and happiness of the undying spirit? Are you shut up to the necessity of trusting to chance? Must you tread with a doubtful step upon the threshold of eternity? Surely not. You are not thus left to darkness and despair. The certain path to endless felicity is revealed in the Book of God—the strait and narrow path that leads to life eternal. Christ is the way. He invites you, saying, "He that cometh unto me I will in no wise cast out." Here is the Insurance Agent for the soul—our divine Mediator and Redeemer. His policy of insurance is written, not with pen and ink, but upon the fleshly tablets of the believing heart. "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs." What assurance of earthly treasure can equal this?

Is your soul insured? If not, how can you justify yourself? Is such neglect rational? Rather, is it not an exhibition of stupendous folly? O reader! make sure work for eternity, by believing on the Son of God; for "he that hath the Son hath life."

"This the universal bliss—
Bliss for every soul designed;
God's primeval promise this,
God's great gift to all mankind.
Blessed in Christ this moment be,
Blessed to all eternity."

Christian Spectator.

The Philology of Baptism.

Rev. J. L. Reynolds, D. D., through the columns of the *Biblical Recorder*, furnishes, on the authority of a learned orientalist, a new argument, or at least a new phase of the old argument, for immersion. He says:—

A thorough oriental scholar is rare, in this country. It has recently been my good fortune to see one such, and I embraced the opportunity to ask a good many questions. The person to whom I allude is an Israelite, a man of unusual erudition, familiar with Hebrew, biblical and rabbinical, Chaldee, Arabic which he spoke freely, and many others of the Semitic languages. His reading of the Hebrew was perfect music. I never knew before how much melody lay hidden to our uncircumcised ears in that noble tongue.

Having inquired whether the Hebrew word *tabal* ever means any thing but immerse or dip, even in conversational use, he promptly replied in the negative, and asking me for a Hebrew Bible he opened at Leviticus 14th, to show its biblical use. This chapter he remarked, contains words descriptive of the various applications of water—*dipping, sprinkling, pouring, washing*, and they are all different. No one of the words is ever used for any of the others.

Our Lord delivered the commission recorded by Matthew, in Chaldee, the language spoken by His disciples. That language slightly differing from the Hebrew, contains these words, and our Lord must have used one of them. He did not employ an ambiguous or uncertain term. He commanded His disciples either to immerse, sprinkle or pour. He could not have used a word susceptible of three of these meanings; for the language did not contain it. The simple question then is, does the Greek word in Matthew correspond to the Chaldee word signifying to immerse, or to sprinkle, or to pour? Can any scholar hesitate to believe that *baptizo* is the Greek rendering of *tabal*, to immerse? Upon the hypothesis that *baptizo* means to immerse, to sprinkle, and to pour—all three—there is no word in Hebrew or Chaldee, in which our Lord could have given His commission to His disciples. The supposition, therefore, that the

word means, indifferently, any one of these things, is preposterous. The only ground open to the scholar is that occupied by Moses Stuart; that, although the word means immerse and nothing but immerse, our Lord did not intend by it to designate the particular mode of application, but only the use of water, in the sacred ordinance. And this reminds us to the inquiry whether our Lord meant what His words most obviously imply. However, it was not my purpose to discuss the subject of baptism, but merely record a philological fact upon the testimony of a learned orientalist.

How to obtain a Revival.

A state union prayer-meeting has just been held in Springfield, Ill., from which an address to the christian public of the state was issued. From that address we make this extract:

"How shall we obtain the revival we desire?"

1. Pray. Ask, and ye shall receive.
2. Forsake sin. Return unto the Lord and he will return to you.
3. Look away from sinful self to the Lamb of God slain for us.
4. We see Jesus in the Word. Study more diligently the sacred Scriptures.
5. By the foolishness of preaching it hath pleased God to save them which believe.—Preach the Word. Preach Jesus. Hold up the cross. Remember that Jesus said, "I, if I be lifted up will draw all men unto me."
6. Labor for immediate results.
7. Expect them. According to your faith be it unto you. O, open thy mouth wide, saith God, and I will fill it.
8. Seek to lead the children to Jesus. Has he not said, "Suffer little children to come unto me?"
9. Be united. "If two of you agree on earth as touching any one thing, it shall be done for you of my father which is in heaven."

We venture to recommend concert of action in cities, villages, and country districts, among christians of different denominations. We do not desire organic unity. What we need is the unity of the Spirit. The experiences of the past year, in almost every place throughout the state where the Spirit has been poured out, prove that without any sacrifice of principle such a union is possible as it will disarm opposition and silence the cavils of unbelievers.

The lost Soul in a Sling.

Only think of it, permitting your soul to go into the sling of the Almighty God's abhorrence, instead of being bound in the bundle of life with the Lord our God. In 1st Samuel, xxv. 29, you will read "The souls of thine enemies, them shall He sling out, as out of the middle of a sling." Fellow sinners you know when a stone is put in the middle of a sling of an experienced slinger, then it can be cast the farthest of all. Oh, beware of remaining an enemy to God, and letting your soul go into the middle of his sling, with his almighty arm. Do you wonder our Saviour says, such "Shall be cast into outer darkness," and that will be a "bottomless pit." Flee the wrath to come and lay on eternal life.—*N. J. Standard.*

The terrifying Surmise.

Nothing but the truth of God's Word can give comfort and true peace, either living or dying. Whilst living, if men are not resting on the Word they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all enjoyment. A celebrated infidel said, one day, to a friend of his who had imbibed the same principles—

"There is one thing that mars all the pleasures of my life."
"Indeed!" replied his friend. "What is that?"

"I am afraid the Bible is true! If I could know certainly that death is an eternal sleep, I should be happy; my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true I am lost forever."