

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

{ NEW SERIES. }  
Vol. XVI., No. 25.

Halifax, Nova Scotia, Wednesday, June 21st, 1871.

{ WHOLE SERIES. }  
Vol. XXXV., No. 25.

## Poetry.

### WHO ARE THE CHARITABLE!

They, who bearing heavy burdens over life's most hilly road,  
Strive to cheer a weaker brother bowed beneath a heavier load;  
Who, with dear ones round about them on whom plenty never smiled,  
Yet can stretch their heart's affections round some tearful orphan child;  
They, who hungry, feed the hungry in the moment of distress,  
They, who having but a little, give to those who have still less;  
They, who needy, yet can pity when they look on greater need;  
These are Charity's disciples—these are Mercy's sons indeed.  
They whose lips with gentle instinct ever watchfully restrain  
Random jest, or keen allusion, that can give another pain;  
They who yield their own fond wishes, even for a stranger's sake,  
Well-content, by self-denial, others' happiness to make;  
They whose conscience bids them scruple o'er some deed they fain would do,  
Asking if the work of pleasure be a work of duty too;  
They who in the world's great market do as they would be done by,  
These and such as these, are children always true to charity.  
They who suffer wrong from others, rather than another wrong,  
Meeting all unkindness kindly, quite content to suffer long;  
They who quickly own a trespass—promptly seek to make amends;  
They, who take without a murmur whatsoever a Father sends;  
They who treat an erring brother as a brother none the less,  
Ever ready with forgiveness, not disposed the weak to press,  
Granting mercy as they hope to have it on themselves some day,  
These are Charity's disciples, walking in the better way.  
—Eliza Cooke.

## Religious.

### THE WORK OF THE CHRISTIAN PREACHER.

This was the topic chosen by the Rev. Thomas Jones of Swansea for the address before the Congregational Union, at its recent Annual Meeting, held in London. It was discussed in a very thorough manner. We have extracted some passages from the Address, believing that our readers will be greatly edified by the perusal:

#### SUCCESSORS OF THE APOSTLES.

Need I speak a word with regard to our right to preach and to call ourselves ministers of Christ? Separated as we are from the great churches of Christendom, and not having received episcopal ordination, it is thought by some that we are quite outside the apostolical succession, and that the mystic line along which the current of spiritual virtue flows passes not through our ranks. Let no hard words be spoken of Christian people who still have the wonderful faith to believe in the obsolete superstitions of apostolical succession and the virtue of episcopal hands, for their spiritual education has been neglected—and we are commanded to "bear the infirmities of the weak." But there is a more excellent way of judging of this matter. The Christian preacher must, first of all, be a godly man, "filled with the Holy Ghost," clothed with the virtues, graces, and sympathies which the Divine Spirit alone can impart. He must possess knowledge of spiritual things, should be able to understand the Scriptures, having his mental eye sound and piercing that he may see far into "the mysteries of the kingdom of heaven." The more he knows of history, science, philology, and literature, the better for him and for those who listen to his words; but one thing he must be, "a scribe instructed unto the kingdom of heaven," able to "bring forth out of his treasure things new and old." His faith in the Gospel should be firm and unwavering; not a poor balancing of

probabilities, but steady spiritual vision produced by the Spirit of God. Doubt is the paralysis of preaching—and arrows sent from that bow fall on the ground before you, while strong faith sends them quivering to their destination. God give you faith, my brethren! We cannot preach without it. He must be "apt to teach," a skilful speaker, rich in utterance, naturally gifted with the genius of expression. As some men are born with the instinct of science, and others are artists from their infancy, and others again bring the gift of poetry with them into the world, so I think the true preacher is separated from his birth by the possession of an instinct which incites him to the work of preaching the Gospel.

#### SEALS OF A TRUE MINISTRY.

Add to these things the evidence of success when he has made "full proof of his ministry." Suppose a man should say, "I am an artist," and to prove his assertion should inform you that he studied his profession years gone by under the guidance of a celebrated master, and that now he has a studio of his own, with pencil, canvas, colours, and ensue. Could that prove his right to the name he has assumed? By no means. You would ask him at once for his works. What have you painted? Where are your productions? "Well, I have a studio." In like manner men may study at the ancient seats of learning, be ordained by the bishops of their church, receive appointments according to the law of the land, and boast, therefore, that they stand in the direct line of apostolical succession. But the proof of their right to the name of ministers is the meaning they give to that name by what they do. Have they brought human souls from "darkness to light;" confirmed the faith of God's elect; awakened holy aspirations in the minds of their hearers; ministered comfort to the afflicted; and made their people more noble, generous, and Christlike? These are the seals of a true ministry. "By their fruits ye shall know them." If a man can show these credentials, then is he a Christian minister and preacher according to divine right, although he has received no blessing from the laying on of episcopal hands; and if he has not these credentials, then all the bishops in Christendom cannot give him the right to call himself a minister of Christ.

#### THE GREAT SUBJECT OF PREACHING.

The subject of our preaching is "the truth as it is in Jesus"—the truth which He is, and the truth which He taught and inspired the prophets and apostles to teach. He holds the supreme place in the sacred Scriptures. The Incarnation of the Eternal Word, the glory of His Person, His mighty works and gracious words, His adorable character and vicarious suffering, His resurrection from the dead, His after-life in the world of bliss, and His coming again to judge all nations, are set forth by the apostles. They magnify Him as the Revealer of divine truth and love, "who hath abolished death, and hath brought life and immortality to light through the Gospel," and receive His words as the infallible utterances of God. His death is represented as a sacrifice for our sins, and His life as a perfect example of purity and goodness. All the blessings of religion are traced to Him; faith, hope, and love are His inspirations; repentance and pardon are His gifts. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." All the duties of life are connected with His name, and enforced by His authority. They called themselves His servants, and rejoiced to do His will, and suffer for His sake. Trusting to Him for all blessedness, they longed to die that they might live with Him for ever. He grew upon their spirit, and became divine and glorious in their sight,—"the image of the invisible God, the express image of His Person." Such is Christ in the New Testament, and in the teaching of the apostles; and what He was to them He must be to us, for they alone give the true and infallible likeness of Him. Incorrect,

blurred, cold engravings of the portrait they drew may be found elsewhere; but the business of the preacher is to read the New Testament, study the original picture, and exhibit it to the people in all its divine grandeur.

"The truth as it is in Jesus Christ" is his subject, and he should stick to it. The love of originality is intense in some minds, and they are ever in search of new things. No wise man will assert that all the spiritual truth possible for us to know has been already discovered. The work of God are great and manifold, and after all that men have learnt of them, there are many secrets unrevealed. So the Bible is a deep and wonderful book; and although men have been searching into its truths for many ages, they have not brought to light all that it can teach. Many precious stones are still concealed in this inexhaustible mine. Have clearer intellectual insight, and deeper spiritual sympathies, and you will find here new revelations. Ask, seek, and knock, and voices hitherto silent shall speak to you from the innermost sanctuaries of the sacred shrine.

But, on the other hand, there are reasons why we should not be anxious to discover new truths. For one thing, the man who would be always original has set before himself a most difficult task. Many, by diligence, may become wise teachers of received truth, but it is given only to a few to extend the boundaries of human knowledge in any direction whatsoever. There is far less originality in the world than people suppose. I am sure you know by experience what I mean. Old truths, old thoughts, and old expressions will make their appearance, do what you may. They seem to say, We have a right to be heard, and we will not be neglected or left behind. Philosophers tread in each other's footsteps; poets and artists are now too proud to borrow; and theological books by different authors teem with the same thoughts. To read one good author on a given subject is in effect to read all. In like manner, it is impossible for the preacher to be always original; he must be content to speak old truths, or not to speak at all. Again, the greatest teachers given to the Church did not aim at constant originality. The Hebrew prophets were far more concerned to teach and enforce "the law of the Lord" than to declare new truths. Our Lord Himself, the great Revealer, held up the old neglected truths before the minds of His hearers. Like some splendid temple of antiquity covered with rubbish, the truth which God had revealed was buried under the senseless traditions of men. He removed these uncomely additions; made the sacred building stand out in all its ancient beauty, and said in substance: Behold the Temple of Truth wherein ye ought to worship. The apostles were not afraid to repeat themselves, and professed to be, not discoverers of new doctrines, but preachers of "the everlasting Gospel." We need not be wiser than Christ, or more original than the apostles.

#### SOURCES OF DANGER.

There is another reason well worth the consideration of young ministers:—the thirst for "things new" and startling is not free from danger. When the students of Nature are anxious to create new theories, they often fall into error. You may say of science as well as of human life; "Let patience have her perfect work." Collect your facts, analyse and classify them, and then store them away carefully, for the time to come; but be not in haste to generalise. Wait, and the law of your facts will reveal itself in due season. We may be led astray for the same reason in spiritual matters. The old discoverers who sailed into unknown seas in search of new countries must have felt a peculiar delight in their daring undertakings. Spreading the canvas to the wind, they ventured out to the strange mysterious ocean in search of new countries. But their delight was mingled with anxiety and fear, for, possessing no chart, they knew not what perils awaited them in their

bold endeavour—what rocks and sandbanks might be in their way, or what monsters they might meet with in the lands they hoped to discover. The search for new truth also has its delights. It is pleasant to many minds to leave the tame, unromantic shores of common belief, and to start on a voyage of discovery over the boundless ocean of intellectual speculation. But there is danger also in this enterprise. The dreary land of universal scepticism, the chaos of No-faith, and the black regions of despair, are somewhere out in those seas; and many have ventured there who never returned. I know some who started with the canvas well in the breeze; proudly they passed over the bar, and looked back patronisingly upon the shores of common belief. They sailed; the winds arose; the hurricanes blew; the thunder roared; the lightnings played; they ended in chaos and eternal night. As Luther said, "Better not flutter too high, keep somewhere near Calvary and the cross."

#### OLD TRUTHS IN NEW FORMS.

Moreover, our hearers need that we should speak the same things to them. We are all too ready to forget the great truths of our religion; the calls of business, the cares of life, and the worldliness of human society, have a tendency to banish them from the mind. Secular things are ever near,—we can see and hear and feel them every day, and are in no danger of forgetting them; but spiritual things seem far away,—dim, shadowy, and unreal, they hover in the distance like unto the visions of a dreamer. Hence the necessity of putting us in remembrance of them, and writing and rewriting the same lessons upon the hearts of our hearers. In saying this, it is not meant that the preacher is to speak the same truths in the same manner at all times. The doctrines are given to him, and he must not replace them by any new theories; but he has liberty to preach them in his own way. The teaching of our Lord is old and new at the same time. He clothed the ancient truths with new illustrations, and made them live and quiver before the minds of the people. We also may do the same. Human life, science, art, nature, earth, and heaven are at our service for this purpose. Writing of the preacher, an English author says: "I wish he could find his point again, this speaking one, and stick to it with tenacity, with deadly energy, for there is need of him yet." Well, here is his point: "The glorious Gospel of the blessed God;" and let him stick to it, for herein lies his power. A composition may be correct in measure, rhyme, and rhythm, and yet contain no deep truth, no melody of the soul, no profound feeling, and is therefore not poetry, but only the semblance of it, and will not move the hearts of men. And there may be much speaking concerning the Gospel,—correct speech of its kind,—speech according to the received rules of pulpit oratory; but if "the Word of God" is not in it—the Word that is "Spirit of Life," the Word that accords with the nature of things, harmonises with all that is deepest and best in man, and is "able to save your souls"—it will not answer the purpose of preaching. We must not in this age of rapid movement put aside the gospel of Christ for any other theories or doctrines.

(Concluded in our next.)

### THE BAPTIST ANNIVERSARIES AT CHICAGO.

Our United States exchanges have all had lengthy reports of the Baptist Anniversaries recently held at Chicago. We have been unable to transfer them to our columns partly from their length and partly because our readers would not be likely to be interested in the details of all the said societies. We have in the last *Watchman & Reflector* a neatly written, summary which will give us a brief and comprehensive view of the whole:

We come from our Chicago anniversaries with a very decided impression of the steady advance made by our great denominational societies in zeal, enterprise, wisdom and in results achieved. A vast deal remains to be done, but a vast deal has been done, and absolutely necessitates, by the light gained, the momentum acquired and the preparation work done, vastly more in the future. The grand desideratum now is *fidelity to Christ and His cause on the part of pastors*. Let our churches be but trained to active sympathy with all our great enterprises and these might be enlarged almost indefinitely in every direction and pushed on with a vigor hitherto unknown.

We have three great societies: the Missionary Union, which seeks to carry the Gospel primarily to those who are wholly ignorant, of it and then to those who have lost it in its saving power; the Home Mission Society, whose motto is "North America for Christ," and whose chief aim is to plan and foster the institutions of religion in the more destitute parts of our own land; and the Bible and Publication Society, which seeks to print and circulate the Bible and a Baptist literature in all parts of the world, and to establish Sabbath schools in our own land and to furnish them with libraries, besides doing much strictly missionary work by colporters and preachers.

The American Baptist Missionary Union had its origin when the Baptists were few and feeble, and when little had been done on the part of any denomination to develop its benevolent and aggressive activities. The society entered on a mighty work without resources, without experience; and that, too, while laying the foundations of many generations. It can now, after somewhat more than half a century of labor, point to nearly 2,000 preaching stations, 630 churches planted by its missionaries, with nearly 50,000 members and 957 foreign and native laborers. Its receipts last year were over \$200,000,—having doubled during the last 15 years. The native churches have never advanced so rapidly as last year in the direction of self-support and self-control, and also in the matter of literary and theological education. The Karens have already a theological seminary, and are now to have, through aid from America, a college proper. Nowhere do we need so much wisdom and experience, on the part of Secretaries and Executive Boards, as in our foreign mission work; and we rejoice to know that just here we have men whom the churches can safely trust.

The Home Mission Society, not yet forty years old, now stands first in its annual receipts, which amounted last year to \$233,827. All of its objects are such as appeal powerfully to our patriotism as well as to our piety. It employed last year 360 missionaries, who baptized over 4,000 persons and organized 90 churches. It has now a department which makes a speciality of the wants of the Freedmen, employing last year, over 100 missionary laborers who taught 2,768 freedmen, and having increased the freedmen's fund from \$5,000 in 1869 to just eleven times that amount last year. It has also secured and paid for school grounds and buildings valued in the aggregate at one hundred and thirty thousand dollars. It has also been steadily and successfully pushing its half-million Edifice Fund, which is loaned on strictly business principles to aid churches in building meeting-houses, the preference being given to churches at the most important centres and where there is the best prospect of immediate returns. Over sixty houses were thus erected last year, which could not have been built without the aid furnished from this Fund. No Home Mission Society in the country is managed with a wiser efficiency than is our own.

The Bible and Publication Society had a day of small things extending through many years. But starting in 1824, as a feeble Tract Society, it became in 1840 a Publication and Sunday