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Poetry.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within!
Death, judgment from the heart are driven,
Amid the world's false glare and din.
O! happy he, with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith:
The loaded palm strikes deeper root;
The vine-juice sweetly iseth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

Heavier the cross, the heartier prayer;
The bruised herbs most fragrant are.
If sky and wind were always fair
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-croft;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying;
Death is a friendlier face to see;
To life's decay she bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified! the cross I carry,
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.
—From the German.

THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and grasp
The promised treasure of the coming years;
Or else we mourn some great good passed
Away.

And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win,
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasantness there
Was.

In each, until the closing of the door
Has sounded through the house and died
Away.

And in our hearts we sigh, "Forevermore."
—Chambers' Journal.

Religious.

"THE MUTUAL RELATION OF BAPTISM AND THE COMMUNION."

In the two past weeks we have given portions of this able article from the *Baptist Quarterly*, and doubt not, our readers will be pleased to have a summary of the remainder of its cogent and conclusive reasonings.

Further evidence is drawn from the incidental testimony of Scripture concerning the relation.

The order of their institution first claims attention. God teaches the order of nature by the order of time which he follows. Let us take two examples from many. The giving of the law at Mount Sinai stands over against the proclamation of the gospel by Christ and the apostles. Gospel presupposes law. The order is not gospel and law, but law and gospel. Reverse this and we have nonsense—we have deliverance with no previous bondage, pardon with no existing guilt, cleansing with no antecedent pollution. Take a second example within the gospel dispensation. The work of Christ accomplished in the flesh, especially his work of sin-bearing or atonement, is the ground of the Spirit's work in the soul of man. Christ's work and

the Spirit's work in redemption stand as first and second. To reverse the order is impossible.

Turn now to the two ordinances, and note the time of their institution. That puerile inquiry, raised in defence of Rantism, whether John's Baptism was Christian Baptism, we may assume, can have only one answer, and that affirmative. It was certainly from heaven. Jesus himself submitted to it, as did some of his disciples, while, in the person of his disciples, the Lord, throughout his ministry, continued to baptize. The commission, "Go ye, baptizing," gives no indication that the ordinance was thereby instituted. It regards the ordinance to be administered, as it does the gospel to be preached, as already known—a thing is existence. John's Baptism and Christian Baptism are in essentials identical. The time of the institution of Baptism is thus fixed at the beginning of John's ministry. The Communion, we know, was instituted at the close of the Lord's ministry. As in the other examples, so also here, the order of time teaches, and was designed to teach, the order of nature.

We find further evidence for our position in the commands enforcing the observance of the ordinances. It will be found uniformly that the requirement of Baptism links it with the commencement of Christian life. The great commission links its administration with the making of disciples, while instruction in all other Christian duties is made to follow. So, when sinners under conviction would know what they must do to be saved, the command to be baptized is coupled with the command to repent, or, rather, a single command is given, including as its two objects the inner and the outer act—baptism in the Spirit, baptism in water. Thus, too, was Paul bidden to arise and be baptized before he performed any other outward Christian act. Indeed, so strongly is the connection affirmed, that many find in the language the doctrine of Baptismal Regeneration.

Quite otherwise is it with the command to observe the Communion. It was given at first to the twelve as a body of acknowledged believers, placed not at the commencement of their devotion to Jesus, but after that had been long recognized and proved. In the commission it was doubtless in thought prominent among the "all things" whose observance was to be taught, but which are mentioned after Baptism.

Where baptism is said to have been administered, it was immediately upon credible evidence of faith in close conjunction with repentance. "They who gladly received the word were baptized" as soon as they manifested this glad reception, and thenceforth they continued steadfast in the breaking of bread.

A third class of evidence comes from the faith and practice of the whole body of professed Christians since the apostles. The ordinances have both been mangled, torn from their places, abused, but it has been reserved for a few men of this age to conceive and advocate the delusion that they stand to each other in no relation of consecration; that neither is first and neither is second; that either may be first and either second. The doctrine and the practice of all nominally Christian bodies not rejecting the ordinances have borne uniform testimony to the correctness of our position. Baptism has been torn from its right relation to the Communion—not, however, to put it after, but to carry it too far forward. Even those who clamor against the maintenance of the established order admit its existence.

Thus we complete the argument proving the relation of the two ordinances to be that of antecedent and consequent. Evidence has come from their nature, from other testimony of Scripture to the relation, and from the whole of the nominally Christian church.

We advance now to a last position. 3. Together they constitute one organic whole. They are inseparable one from the other. They do not stand

as two duties each complete in itself. They each require the other for a complement.

The ordinances, as already observed, are visible embodiments of invisible realities. As the realities are related, so are, so must be, the ordinances. Now, the realities, as we have seen, are comprehensively the origination of spiritual life and the continuance of that life. How stand these to each other? Regeneration and Sanctification, are they independent? Each in itself a whole? Life coming to be—life continuing to be—one life. Where were the continuance without the becoming? Where were the becoming if there were strictly no continuance? When we can dissolve the connection between becoming and being, we may affirm that Baptism does not require the Communion and the Communion Baptism to constitute a whole.

If it is certain that Baptism should precede the Communion, it is certain that this precedence is not that of one independent fact to another. It is that of two inseparable, correlated parts which together make an organic whole. We pass now to the second general division of our subject.

II. THE MAINTENANCE OF THE RELATION.

1. *This relation ought to be maintained.* This is a truism. To argue for it is almost to insult reason.

Without the maintenance of the relation the ordinances themselves are not maintained. Plainly this is true, because the relation is a part of the rites. Baptism after the Communion is not Baptism, and the Communion before Baptism is not the Communion. Our last position establishes this. A continuance of that which has no beginning is not a continuance, and a beginning which is not a first is not a beginning. You may as well say that 13 is 31, because you have the same separate characters, as to say that Baptism and the Communion are the Communion and Baptism. If you can keep your number only by keeping the order of your figures, so you can keep your ordinances only by keeping the order of the ordinances.

The relation should be maintained because it is divinely ordained. The reason why the ordinances themselves are to be maintained is that they are ordinances, i. e., that they have been ordained of God. Is it not clear that the relationship which is lodged in the inmost nature of the two is itself an ordination if the two are ordained? While, therefore, the two remain this relationship remains, and while they remain ordinances this relationship remains an ordination. And can any man conjecture how there can be a reason for preserving an ordinance arising from the fact that it has been ordained, but no reason for preserving an ordination which is lodged in the ordinance by the divine Author? He who can, has a power of conjecture and imagination which disqualifies him for the sober work of a theologian, or even of a Christian, and should demand him to the region of pure fiction.

Again, the ordinances cease to be acts of faith unless they keep their proper relation. Christian faith is inseparable from Christian truth. The believer is of the truth. Truth is in his inward parts, characterizes him, is at the springs of action. A believer, acting as a believer, cannot act a lie. But if one begin with the Communion, he does act a lie. He says in act—in a most solemn, formal act—"I have a spiritual life which did not begin." If he be baptized after he has communed, he lies, for he solemnly, sacramentally affirms, I now first begin a life, which yet he has long declared to be his. He comes into Christ for the first time, though he has been already abiding in him. In declaring such acts to be lies, it is on the supposition that the acts are performed intelligently, with an understanding of their true nature. Our argument requires the consideration of no other cases.

As declarations of the believer's state, they, in their inversion, work still more aggravated mischief. He

who commences with the Communion affirms, by silent implication, that no such change as regeneration has passed upon him, or had need to pass upon him before he could fitly commune with God. It is the destructive heresy of a goodness inherent in our nature, the denial of the death of sin and the need of the new birth.

The maintenance of the relation of the ordinances directly involves the maintenance of the integrity of Christ's church, because, as we have seen, the church has in these its coherence and symmetry, is framed into them and consists in them. If we rend asunder the bond of organization, we rend the body organized. While the church stands in these ordinances as they form one whole, it will have the beauty of a true body of Christ, a body separate from the world, complete in itself, and a fit exhibition of the Lord in his saints. The moment a ruthless hand is laid upon them all is changed. See the havoc wrought by the changes already made in them! Are we ready to go further, and not only introduce still another change, but one more unnatural and monstrous, if possible, than any yet ventured upon? God forbid!

The relation ought to be maintained because its maintenance has been commanded. But says one and another, Where is the command? Wherever the command exists to observe the ordinances, or either one of them. The ordinances are the ordinances, and not something else. If they are observed, they must be observed, not something else; and, as we have seen, they are not simply a one and another, but a first and a second, and that, too, as constituents of a whole. If the ordinances—Christ's ordinances and not ours—are kept, they must be kept, not as a one and another, but as a first and a second, two inseparable constituents of one indivisible whole. What means this perpetual demand for the precise command for the maintenance of the order? It means that he who asks it fails to see what is the very nature of the gospel ordinances.

GOLD RIMS.

It is astonishing how far mere polish will go with certain hearers. Let a man affect fine language and pompous manners, and there are professed Christians who will delight in him. Though there may be no spiritual food in his sermons, nor even a single original idea, he will be preferred by some to the most instructive preacher, whose style appears to be less refined. We have no reason to believe that Caligula's horse liked his oats any the better for their being gilded, but with certain persons the gilt is everything. Many Christians look more to the meat than the garnishing, but the present feeble generation runs mad after flowers and finery. Paul discarded excellency of speech, and enticing words of man's wisdom; but among the moderns these carry the highest price in the market. Combine scraps of Tennyson, obscure and suspicious, metaphysical jargon from the Germans, a spice of heresy from Maurice or Voysey, and a pinch of hair-splitting criticism, and you will have prepared a bait which will entrap hundreds of the would-be intellectuals, who, having little or no brain, give themselves credit for a double measure of it. Wrap up the half of nothing in poetical phrases and philosophical affectations, and you shall be cried up as a man of culture; but if you preach the old-fashioned, unadulterated gospel, with plainness of speech, refinement will turn up her nose at you, even though the Lord should convert hundreds of sinners by your ministry, and build up his people in their most holy faith. Somewhere or other we came across the story of an old lady who persisted in wearing a pair of spectacles which were of no earthly use to her, for she always looked over them, and not through them. She preferred them far beyond another most serviceable pair, and why? Because they had gold rims. There are old women of both sexes who attach themselves to a

weak-minded man of veneer, and cannot appreciate a solid gospel preacher of vigorous intellect and extended usefulness. The gold rims go a very long way with fastidious simpletons. Taplash with his scented pocket handkerchief and faultless cambric cravat is their choice; his flowing utterances and well turned periods are their admiration; and they like him and his rhetoric none the less, but perhaps all the more, because there is nothing in either. Reader, be not thou enchanted with childish things, but feed on sound doctrine, which is both milk for babes and meat for men.—C. H. Spurgeon.

HON. DR. PARKER'S ADDRESS

BEFORE THE CANADIAN MEDICAL ASSOCIATION.

We have just received a copy of the Proceedings of the Fourth Annual Meeting of the Canadian Medical Association, held at Quebec, Sept. 13th and 14th, 1871.

In addition to the list of members, and the record of the business of the Association, it contains the Address of the President, Hon. Dr. Parker, which treats of a number of matters, of first importance to the public, as well as to the medical profession. We copy some paragraphs to which we specially refer:—

FUTURE WORK AND FUTURE DUTY OF THE CANADIAN MEDICAL ASSOCIATION.

Without wishing in any way to dictate what should or what should not constitute our future duties, I trust you will permit me to offer a few thoughts on this subject.

The routine work of the Association is already defined by our Constitution and Bye-laws, provision has also been made for a large amount of practical and scientific work connected with Professional subjects.

To Standing, and other Committees, we have entrusted all matters pertaining to Medical Education, Medical Literature, Climatology, Epidemic Diseases, and Canadian Medical Neurology; but if this Association confines its labor and its efforts to the subjects already indicated, it will fall short of accomplishing all that should, and will be expected of it. There are matters of general or national, as well as Professional, importance in which it should be deeply interested, and among these I would name that of

VITAL STATISTICS.

Intimately connected, as this subject is, with the science of Medicine, its relations to the State, are equally important; and, to a young country anxious for, and seeking after population from abroad, its bearing upon the national question of immigration can readily be appreciated by an audience such as I have to-day the honor of addressing. We may talk and write from day to day, and year to year, about the vast extent of our Dominion; we may tell the densely populated countries of Europe of our fertile soil; that we possess millions of acres which "only require to be tickled with the plough, and the harrow, to make them laugh," for 30 or 40 consecutive years, in harvests the most abundant; we may talk and write of our vast natural resources, of our forests, our fisheries, our coal fields, our gold, iron, copper and other mineral resources, until our tongues grow weary, and our pens fail us, but it will do but little in accomplishing the desired end, unless we can at the same time prove, by well digested and reliable statistics, that our country is healthy, that epidemic diseases but seldom prevail to any extent, and that our climate is favorable to longevity. When we can, with facts and figures under our hand, say to the inhabitant of the British isles, the Frenchman, the German and the Swede, that his chances of living in health, and comfort, for three score years and ten, or even a century, are as great, or greater, in the Dominion