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## Poetry.

### STRENGTH FOR THE DAY.

BEFORE.  
The morning breaks in clouds, the rain is falling.  
Upon my pillow still I sigh for rest,  
But yet I hear so many voices calling  
To work by which my burdened soul is  
pressed,  
That I can only pray  
"Strength for the day."

'Tis not a prayer of faith, but weak repining,  
For with the words there comes no hope,  
no light,  
In other lives a morning sun is shining,  
While mine is but a change from night to  
night,  
So while I weep I pray  
"Strength for the day."

For it is hard to walk in constant shadow,  
Climbing with tired feet an uphill road;  
And so, while my weak dreads each to-mor-  
row,  
And I once more lift up my heavy load,  
Depending still I pray  
"Strength for the day."

AFTER.  
Now looking back to the long hours ended,  
I wonder why I feared them as they came;  
Each brought the strength on which its task  
depended,  
And so my prayer was answered just the  
same.  
Now with new strength I pray  
"Strength for each day."

For in the one just closed I've learned how  
truly  
God's help is given equal to our need;  
Sufficient for each hour it cometh newly  
If we but follow where his teachers lead,  
Believing, when we pray  
"Strength for the day."

He who has felt the load which we are bear-  
ing,  
Who walked each step along the path we  
tread,  
Is ever for his weary children caring,  
And keeps the promise made us, when he  
said  
He'd give us all the way  
"Strength for our day."  
—Congregationalist.

## Religious.

### THE SIGNIFICANCE OF CHRIST'S BAPTISM.

Jesus had no sins. Why then should he be baptised into repentance? Reply has been made, it was for sake of the example. Doubtless that is true; but does it express the whole significance? We think not.

Underlying baptism, as a religious rite, we find the primary idea of INCORPORATION INTO. The Israelites were immersed or incorporated into Moses. We in like manner are immersed or incorporated into Christ; so that the idea is everywhere prominent in both John's baptism and the Commission baptism.

Into what did the incorporation take place? It is in reply to this question that the correspondences as well as the differences between the two baptisms become apparent. The one is a merging into repentance, the other is a merging into the name of the Father, Son and Holy Ghost. The two acts are quite distinct, and yet they are correlate, and form the separate parts of a single process. One without the other is but a half salvation. We must believe. We must go out of Egypt and we must enter into Canaan. We must die unto sin and we must live unto God. John represented only the first of these steps, and yet he carefully notified his hearers that the second one was to follow, in order to make the first step of any avail, saying they must believe on Him that should come after. More than this he could not properly say. The incorporation into Christ could not yet be preached in its fulness, for Christ's work was not yet completed. But when Christ rose from the dead and sent his apostles forth, he supplemented the additional truth which John had only intimated was to come. He did not set aside John's baptism and substitute another baptism in its stead.

He added to it. He completed its significance. What John had done was right so far as it went. He manifested a part of the truth, but not the whole of the truth. He showed forth the nature of repentance plainly, but faith dimly. Christ showed faith in himself to be the next step to repentance for sin, and made it equally prominent with repentance. Then the process was complete. There was not only a danger to flee from, but a place to flee into. The wall of separation standing between a sinner and (salvation was somewhat like the wall of a bank-vault which has double doors, one opening outwardly and one inwardly. John opened the outward one of repentance, Christ opened the inward one of faith. Baptism is indeed the door into the visible Church, or, to speak more properly, it is the doorway. It must be administered in such a way as to represent these two ideas of merging into repentance and merging into Christ. Otherwise the language of Scripture becomes unintelligible,—going down on the Egyptian side of the sea and coming up on the Canaan-ward side,—dead unto sin and alive unto God.

Let us keep these thoughts clearly in mind: (1.) Baptism involves the idea of incorporation. (2.) John's baptism represented incorporation into repentance or death to sin. (3.) The Commission baptism includes the idea of dying unto sin taught by John, and the further idea of incorporation into the name of the Father, the Son, and the Holy Ghost. We may then attempt an explanation of Christ's baptism by John. It was not the idea of repentance that was held in view in the act, but the deeper one of incorporation. Christ thereby signified his incorporation into one body with his people, and into the death associated there with. A dying unto sin was the necessary implication, and this is just what Christ afterwards endured. "For in that he died, he died unto sin once." The very place in which the ceremony was performed has its suggestiveness. Both the Red sea and the river Jordan were symbolical of death, and we still continue to use the figure of speech in the same way. The baptism in the Jordan was Christ's own formal dedication of himself to death. It was his own spontaneous pledge to go down into the dark river in behalf of his people. He had come into the world for that purpose, but as yet he was under no constraint to drink the cup. His assumption of human nature did not necessarily involve death to him as it did to other men; for he was without sin, and where there is no sin there is no death. But after his baptism, our blessed Lord was freely self-committed and fully pledged to the death he afterwards met, and the cup might no longer pass from him.—*Cor. of National Baptist.*

### "ENTHUSIAST!"

A SERMON PREACHED BEFORE THE BAPTIST MISSIONARY SOCIETY IN LONDON, APRIL 24TH, 1872, BY REV. CHARLES STANFORD.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, &c." —GAL. II. 20.

In the course of a speech in the House of Lords, not long since, made with a view to cast the blame of certain disturbances in China on the Christian missionaries there, and to show, if possible, that their presence in such a land always imperils the peace of nations; it was said that every such missionary must, from the nature of the case, either be a rogue or an enthusiast. "Enthusiast!" We are willing to endorse, and eager to proclaim as our own, the second part of this dictum. The missionary must be an enthusiast. We look however at the structure of the word, take it in its first meaning, and understand it to point out a man possessed by the Spirit of God. True, usage, not etymology, determines the present meaning of most words. But even usage sanctions the high first

meaning we still retain for this, although it sometimes allows it to be desecrated for the conveyance of a lower meaning. Far back in time an enthusiast was always the most honoured of mortals. When the Tabernacle was set up, and a man of genius most rare and exquisite wanted for certain work in it that should last a thousand years, and symbolize in various ways the glorious truths into which angels desire to look, God elected an enthusiast, and said, "See, I have called by name Bezaleel, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, and in carving of timber. (Exodus xxxi. 2-5). Under the phrase "a man in whom the Spirit of God is," when Pharaoh wanted a chancellor, he sent for an enthusiast; when the King of Babylon wanted a revealer of secrets, he sent for an enthusiast; when the Persian master of the world wanted a prime minister, he sent for an enthusiast—the Jew named Daniel. According to the judgment of the ancients, any splendid victory or miracle of poetry, or eloquence, or art, was possible only to an enthusiast; and we, on grounds more solid, expect to find clear, calm intellect; sane, sound sense, and all the qualities that make a practical man in the highest degree, only in one who is in the highest sense an enthusiast, having all needful natural powers interpenetrated and glorified by the Spirit of God. On this account it is, that the word "enthusiast, flung at the missionary in scornful disparagement, we apply to him veneration-praise, as a distinction that marks him not like a brand of shame, but like a star of glory.

No qualification lower than this can fit a person to fulfil the high vocation of a Christian Missionary. Whom shall the Lord send, or who will go for Him?—or, being already in the right place at home, who will, by representative agency, work most effectively to spread His truth abroad? The passive neutral, the respectable selfist, the tame, dull, average religionist? The mere doctrinist, whose beliefs, instead of being alive and part of himself, are only, like dry botanical preparations, classified and kept in a book? The man whose religion is mainly matter of social decorum, or safe investment, or cold prudential instinct? The man who studies how little he can give, or be, or do, or suffer for Christ, and yet be safe? The slothful man, who is forever saying, "There is a lion in the way"? The scared man, who only makes his profession of faith under shelter, and who only follows his Lord afar off with slow, cautious, creeping steps? No! A century ago, the first Lord Lansdowne asked what he could possibly do to reform the profligate people of Calne (for they were so then), and even the Arian, Doctor Price, replied "Send them an enthusiast!" It was sound advice. An enthusiast alone is likely to be a divinely successful missionary to the heathen at home or abroad. A man is wanted who is not better than other men are, but better than himself,—a man who can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Until we think through sentences like this, we do not know how language can startle us with its intensity, what lightning can be flashed into one burning phrase, and what a world of meaning can be shot into a word. It is the utterance of an enthusiast, showing what an enthusiast is. Now let us try, the Spirit of Grace helping us, to bring out, thought by thought, some of the thoughts contained in these words of self-revelation; that, whether our lives are to be spent in this or in other lands, we may thus be made more earnest missionaries of Christ's holy Gospel.

I. First, we see that the enthusiasm

after which we should aspire is possible under great natural disadvantages. The apostolic enthusiast brings this before us in the line, "the life that I now live in the flesh." Assuming this Epistle to have been written from Rome, if a stranger had stepped into Paul's "hired house" just at the moment when the scribe, with reed and inkhorn, was writing down these words for him, he would have seen a little frail, bent old man, "Jew" written in every line of his keen quivering face, his bald head just fringed with grey hair, a chain locked on to his wrist, and perhaps a shade drawn over his eyes. What thus met his view was what the Apostle meant by "the flesh";—"the flesh" of which the Corinthians spoke so slightly when they said, "His bodily presence is weak, and his speech contemptible";—"the flesh" that crushed his spirit until he cried out, "We that are in this tabernacle do groan, being burdened";—"the flesh," that always had "a thorn" in it; the shivering "flesh," that in the long raw night, so missed "the cloak" that was "left at Troas." It was not Paul, but only that in which Paul lived. He speaks of it here, and always, as you would speak of a tenement in which you are living now, but in which you will not be living long; the clay dilapidated hovel of humanity, that house of life about which an old poet sings—  
"The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that  
Time has made."

He always draws this clear and sharp distinction between himself and his "flesh"—a distinction that is so wrought into his argument, that we are unable to treat it as a mere decorative picture of speech. Distinct as the lamp from the light, distinct as the nest from the bird, distinct as the ship from the passenger, distinct as the house from the tenant—so distinct, according to his argumentative imagery, is the flesh from the spirit. It is he who has taught a suffering disciple to say: "The suffering frame is mine, but it is not myself. That is old, I am young; that is weak, I am strong; that is ill, I am well. I wait for the redemption of the body, but I am already redeemed. This arm is weaker than it used to be, and I am sorry for the arm; but the limbs are not the life. I am learning to do without them, and when the right time comes, I shall be able; quite naturally, to see without the old retina, and hear without these ears, and move without this mechanism of motion. Regarding the flesh, however as a mere transitional contrivance, and a medium or instrument of life just for the present, it was hard for an enthusiast to live a life in flesh like that of Paul. He suffered so much from his eyes, that even the rough Galatians to whom he was now writing, when they saw it, felt willing "to pluck out their own eyes and give them to him." He suffered so much from his hands, that when his great heart was full, and he longed, in a glorious hurry of love, to dash off a missionary letter to some distant station—he was unable to hold a pen. He suffered so much from shattered nerves, that his first appearance before strangers was "With weakness, and fear, and much trembling." Who can always be calm and wise, and bold, have a commanding presence, secure a fascinated silence, and do the work of an enthusiast, when he always works in weakness; when pain, with its rough rasping saw, is for ever crashing through the sensibilities; when the smallest frictional touches can sting the life to agony? Yet such was Paul's lot. The flesh in which he lived was tired and full of pain; it was asked for sleep; it seemed to need a home of happy tenderness; it might have inclined him to say, "Let me be still. O my Lord, send, I pray Thee, by the hand of Him whom Thou shouldest send." But he never consulted the flesh. He kept it perpetually under orders. Regarding his missionary work not as pastoral, but as evangelis-

tic, soon as it was done in any place, and a church was planted, whatever the flesh might feel, Paul went to some other place. When Crispus the ruler of the synagogue, Erastus the chamberlain of the city, and Gaius, that hearty genial gentleman, made the place pleasant—we hear him say, "I have no more place in these parts." Leaving the Corinthian Church to co-pastors, he hastened to "the regions beyond." "Difficulties chased other men from their post—comforts chased Paul from his." Mortal pains and fainting-fits seemed only to kindle his enthusiasm to greater activity, for they reminded him that his time for work on earth would be short; and when he was uttering the words, "The life that I now live in the flesh," I think he placed a solemn emphasis on the word "Now." I must work in Christ on earth "Now," for I only live now;—"Now," for this point of time between the two eternities is the only point of time that I am sure of!—"Now," for the flesh is already giving way;—"Now," "Now," for perhaps it may be "Now; or never!"

II. We see, in the next place, that the enthusiasm needed is to be maintained by continued faith in Christ. Paul goes on to say, "The life I now live in the flesh I live by the faith of the Son of God." "The Son of God" is one of the names of the Ineffable. It means, we have been told, "God of God." No words of ours, however can explain its meaning with scientific precision, for no words of ours can, in this sense, make the Infinite, definite. It is sufficient for practical purposes, to say that it is the name of God, as he is revealed in the person of Jesus Christ. Christ is our life. How His life is made to be, at the same time, our own, is a mystery of grace, of which you have seen types in the garden, where just now so many millions of God's thoughts are living and growing into beautiful expression. You once grafted something on to a fruit tree. The process though delicate was most simple. You only had to be careful that there should be clean, clear, close contact between the graft and the tree. The smallest shred or filament of wrapping would only have prevented the life of the tree from flowing into it. The weak, bleeding graft was fastened on to the strong stem just as it was; then in due time it struck! then gradually the tiny slip grew into the flourishing branch; and lately as you stood looking at that miracle of tender formation and soft bright flush, it seemed to say, "I live; nevertheless not I, but the tree that liveth in me; and the life I now live in the foliage, I live by faith in the shaft of the tree. I trust to the tree only; every moment I am cleaving to it, and without it I can do nothing." Such a parable may seem to be out of keeping with the idea of the Christian life as a burning enthusiasm; but it may help to explain the principle of life by faith. Still, if you please, call it a burning enthusiasm; but still remember that it was in Christ before it was in you, and that it comes flaming into you by faith in Him. The perpetual transfusion of that Divine Spirit is possible only through perpetual faith.

Paul here asserts the constancy of the faith, quite as plainly as he does the constancy of the life that he lives by it. Exercising faith day by day, he said on another occasion, "Though our outward man perish, yet our inward man is renewed day by day;" thus teaching me to say, "The grace that I have this morning I had new this morning through faith this morning. I live now, through faith now." We are naturally most reluctant to maintain such an attitude of dependence, and to breathe such a spirit of humility. "The old fable of Prometheus," says one, "shows how man would, if he could, steal the fire of the Supreme, so as to live apart from and independent of Him." But no! we must ask for it every day if we would have it every day. We must pray without ceasing, if we would have lighted without ceasing