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Poetry.

"ROCK OF AGES."

"Rock of Ages, cleft for me,
Thoughtlessly the maiden sung,
Fell the words unconsciously,
From her girlish, gleeful tongue;
Sang as little children sing:
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Let me hide myself in Thee,"
Felt her soul no need to hide;
Sweet the song as song could be,
And she had no thought beside;
All the words unheeding,
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
'Twas a woman sung them now,
Pleadingly and prayerfully;
Ev'ry word her heart did know,
Rose the song as storm-tossed bird
Beats with weary wing the air,
Ev'ry note with sorrow stirred—
Ev'ry syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee,"
Trembling 'till the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing,
Who life's thorny paths have passed;
Sung as only they can sing,
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."
"Rock of Ages, cleft for me,"
Sung above a coffin lid;
Underneath, all restfully,
All life's joys and sorrows hid,
Nevermore, O, storm-toss'd soul,
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide,
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and pallid lips
Move again in pleading prayer,
Still, eye, still, the words would be,
"Let me hide myself in Thee."

Religious.

"THE MUTUAL RELATION OF BAPTISM AND THE COMMUNION."

The late agitation of the Communion Question in certain quarters, for certain purposes, will doubtless effect good by bringing out more clearly the true principles on which the observance of the Lord's Supper, as an ordinance appointed by Christ, rests. The efforts of Pedobaptists to misrepresent the position held by Baptists on this subject, has, in many cases, led them to enquire more carefully into the foundation on which their practice stands, and thus to become more satisfied of its agreement with the Divine teaching, and with the proper order of the Church of Christ. In the *Baptist Quarterly*, just received, is an excellent article on "The Mutual Relation of Baptism and the Communion," by Dr. Pepper, which places this matter in a light which, we think, will commend it to all those who set a proper value on the ordinance of Christian Baptism.

After asking the question, "What are the ordinances?" the author takes it for granted that the views of Baptists, with regard to this—in agreement with all evangelical bodies,—is, that they are but two—Baptism and the Lord's Supper—and that those views are correct. He then proceeds:—

"In each there is a prescribed ex-

ternal act. There is a definite something which is visible and outward. That is the only thing witnessed by a spectator. But that alone is no more the ordinance than the visible body is alone the man. There is also the prescribed design of the act—a design which belongs to the rite as appointed, and which is also to be in the mind of the subject, at least germinally. Beyond this there are prescribed conditions to be realized. Finally, all is to be done by the subject in a spirit of obedience. Now, it is plain that the external factor of either rite might be present and some one or all of the others be wanting, or the external might be wanting and some one or all of the others be present. As an unregenerate man, for a base purpose, may perform the outward act, so a regenerate man, with the true baptismal spirit of obedience, under the true baptismal conditions, and with the true baptismal design, may, through error, perform another than the prescribed external act. In the sphere of the outward this man is all wrong; in the sphere of the spiritual alone he is all right. Baptism as a visible ordinance he has not. To the eye of man, for which the outward rite was prescribed, he is unbaptized. As he stands before the eye of God, in the realm of spirit, he has obeyed the command to be baptized. The same principles hold in respect to the Communion. We thus see that each ordinance is, in this discussion, to be considered in its integrity, since it is the mutual relation of Baptism and the Communion that is sought—of ordinance to ordinance, not of fragment to fragment. Thus, too, it will be seen that the assumption that only the immersed have been baptized—implies neither that all the immersed have been truly baptized, nor that all not immersed are still acting in a spirit of disobedience to the Lord. We pass no such judgment upon them, either in thought or by the implication of our words, and no man should charge us with so doing.

But it is time to leave preliminaries for the work in hand. The topic divides itself into two main branches. We have to answer these two questions:

I. WHAT IS THE RELATION OF THE ORDINANCES TO EACH OTHER?

II. WHAT IS THE TRUE DOCTRINE CONCERNING THE MAINTENANCE OF THIS RELATION?

The first inquiry leads us more into the field of theory, the second into that of practice; but no correct answer can be given to the second unless the first has been correctly answered.

I. WHAT IS THE MUTUAL RELATION OF THE TWO ORDINANCES?

1. They stand to each other as co-ordinates—in the relation of co-ordination.—They are of the same order, rank, value, dignity. The one is not the subordinate, subject, or inferior of the other, so that the one may rule, modify, or displace the other, or in any way claim or receive a pre-eminence over the other. This position is so obvious as to make its formal treatment seem superfluous, yet so important as to justify any attempt to emphasize it.

Looking to the origin of the two ordinances, we find them invested with the same authority. We need raise no question here as to Judaic Baptism or as to Judaic love-feasts. Whatever may be the historical connection of either ordinance, whatever the occasion giving rise to either, the express appointment and command of Christ made of each alike a Christian ordinance, and gave to each its sole whole authority. "Go ye into all the world, baptizing." "This do in remembrance of me." The same lips uttered the two commands, the same Lord gave the commands equal authority.

Looking to the perpetuity of the rites, we find them co-ordinate. That they are to continue to the end of time, invested with all their original authority, is the almost universal conviction of Christendom. We find given their law, with no limitation as to time indicated, with no authority to repeal

delegated. But we are not left to inference, obvious and sufficient as it would seem to be. To the command and commission to preach the gospel and baptize is annexed the specific designation of the extent of time—"Always, even unto the end of the world," while of the Communion it is said, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." The coming of Christ at the end of the world, and the end of the world at the coming of Christ. Thus, with a statutory precision of statement, the great Lawgiver fixed at the same point the limit of continuance for the two.

Again, looking to their design, we see co-ordination. It is enough to say that they both relate to the same inward life, and to that life in the same way or ways—that if the one presupposes the life, so does the other; if one expresses the life, so does the other; if the one symbolizes the life, so does the other; if the one is a means for the development of the life, so also is the other. They stand related to the same Source of life, and in the same way. With equal distinctness and emphasis they set forth Jesus Christ as Saviour, body forth to view the Atonement as the central doctrine of the gospel, the central truth of moral government, the central fact of human history. So, also, in the constitution of the church, the function of the one is as essential as that of the other, and in general is of the same kind. To state these points is to prove them, at least to Christian men.

In their constitution, also, we find co-ordination. The constituent which meets the eye is an external physical act, as destitute of moral character and value, taken by itself, as is riding or walking. It is, in both cases, a voluntary act of the individual, yet not of the individual as unrelated. Association with another party appears in each. The unseen spiritual constituent is related to the same life and in the same radical essential manner. It is the same life expressing itself according to the same law of both authority and divine adaptation—in the one case as a beginning, in the other as a continuance. The conjunction of the inner with the outer is of the same nature in the one as in the other.

Thus are we led to the same conclusion, whether we look to the origin, the perpetuity, the design, or the constitution of the ordinances. We find no subordination, no superiority. They stand on a common level and have equal rank. Whatever respect is due to the one is due to the other; whatever despite is done to the one is in principle done to the other. They stand before us clothed in a like beauty and sublimity, claiming equal admiration and honor. View them as we will, in their relation to Christ and to God, or to the believers, or to the church, or to the world, we cannot discriminate. He who makes of one folly pronounces both foolish. He who sees in one wisdom calls both wise. They stand or fall together, for, because of their co-ordination, no reason could be devised for maintaining one which would not demand the maintenance of both. And this is the testimony of all history within and without the church, whether we look to the judgments expressed or to the practices maintained.

We find much in this article, which we believe our readers would be glad to peruse, and reserve the remainder for another occasion.

"A GLINT OF THE LORD JESUS."

Far away in a Highland cottage home lived a poor woman who would not appear to be a subject for envy. Yet truly many might have been content to change places with her, or at least to come and be taught her secret of happiness. Hers was a poor little home. In a low-roofed hovel, dependent on a parish allowance, she lived alone, and yet she was not lonely, for she knew who has said, "I will never leave thee nor forsake thee." "Lo, I am with you always, even unto the end of the

world." Her husband had died long years ago, and her children were scattered so far away that she had little hope of seeing them again in this world. But though the tear might be in her eye at any bad news from them, or a sad thought about the years gone by, the smile was on her lips, and the well-spring of joy in her heart rippled out in her words.

A lady who was staying awhile in the village enjoying the beauties of the wild mountains and glens, had often wished to find her way into some of the cots to make friends; and one day when close by this old woman's home a drenching shower compelled her to ask for shelter, which was readily granted. While watching the rain, they fell naturally into friendly talk; the converse was of Jesus, and the old woman's heart was cheered. In the midst of tribulation, as she said, there always seemed to come a warm glow in her heart when with those that loved her Lord, and her heart went forth at once to meet them, and that she "liket" her young visitor's face, "there was such a bright look upon it as the love of Jesus shone out." This indeed was true of the old woman herself.

That was the beginning of a pleasant series of little visits, when books were lent, and thoughts exchanged on the blessed Book wherein we learn of the home above, which both were longing to reach. At the last visit the "Life of Captain Hedley Vicars" was given. Old Sarah had long desired to possess it, but the lady would only take, in return, the promise that it should be lent to all within her reach. Gratefully her old friend thanked the giver, desiring that she would look out in heaven not only for her, but for the fruits of the lending of that book, as she was sure that by God's blessing on it the life of so good a man must do good.

The old woman's words oftentimes sent the lady away deeply humbled at her own want of faith, and her little likeness to Jesus, and yet thankful that she had been permitted to minister in any way to one of the Lord's humble followers, and that the old woman thought that she brought "a glint of the Lord Jesus" with her.

It is an honour indeed to win others to Christ by our Christ-like demeanour. It is a blessed thing when we come down from communion with Jesus with a shining face and chastened manner; when those around can take knowledge of us, as of the disciples of old, that we "have been with Jesus." Do we strive after likeness to Jesus as we ought? Do we exercise ourselves with the thought, what would Jesus have said or done in these circumstances, and what shall I say or do, so as to show myself most like Him? It is a pain and grief to us to know that, by our imperfect rendering of his mind and will, our failure to exhibit "the meekness and gentleness of Christ," we have hindered some halting soul in the desire to be Christ-like? Alas, it is a humbling thought that, truly loving him, so as to be able to call him our Saviour and our Friend, we yet so often do him such dishonour by our little likeness to him; by our faint, and flickering, and broken reflection of him; by marring the effect of our words by the display of an unchristlike temper, that he may well say to us, "Is this thy kindness to thy friend?" If we are following him afar off, too far off to see well the exquisite perfection set out in him for our imitation, or if we allow anything ever so small or so insignificant to intercept the light with which he would shine upon us, we cannot wonder that the world fails to be attracted by the light which should be reflected from our faces and snow-white garments, and sees not in us the attraction of "the beauty of holiness." Alas!

"Full many a spot defiles the robe
That wraps an earthly saint."

Well may we cry out,

"Oh, for a heart that never sins,
Oh, for a soul washed white,
Oh, for a voice to praise our king,
Nor weary day or night."

Let us then strive more to keep close to Jesus, entreating to be moulded into his image and likeness. By contact with him we shall grow like him, and as with open face we "behold as in a glass the glory of the Lord we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Daily we have to mourn over failure when there should be victory, over darkness when there should be light; but, submitting ourselves to the guiding and teaching of the Holy Spirit, we shall ever be growing up into His likeness "which is the head, even Christ." So shall we "recommend the gospel," and "adorn the doctrine of God our Saviour," and joyfully shall we say, "Now are we the sons of God; and we know that when he shall appear we shall be like him, for we shall see him as he is." "Every one that hath this hope in Him purifieth himself, even as Christ is pure." Are we then purifying ourselves? and can we say, "I shall be satisfied when I awake up with thy likeness?" Do we feast our heart—

"With thoughts of resurrection glory,
The promised satisfaction of that hour,
The awaking in his likeness,
Whose image now so faintly we reflect?"

Do we try to realise—

"The joy surpassing of that glad surprise,
When in the Saviour's image we shall rise?"

We fall far short of our aspirations; but let the old woman's words rouse us to a sense of our deficiency, and make us give more earnest heed to St. Paul's injunction, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Then if our life is hid with Christ in God, and our conversation is in heaven, we need not fear but that we shall take "a glint of the Lord Jesus" with us wherever we go.

SIX TEST QUESTIONS.

BY REV. THEO. L. CUYLER.

In nearly every church there is more or less of chaff mingled with the wheat. The chaff are the mistaken professors; for we do not believe that many unconverted persons unite with Christ's church for wilful, deliberate hypocrisy. False profession commonly begins in self-deception. A transient impression is mistaken for a permanent and Heaven-wrought regeneration. Under this temporary emotion the solemn step is taken of uniting with the church. Vows are assumed, and a "covenant" is made, which soon cease to have any binding hold upon the conscience.

As in the case of many unhappy marriages, there is a "joining in haste and a repenting of it at leisure." Church-membership becomes a galling yoke of bondage instead of a happy wedding of the heart to Jesus. The "branch" having no vital union to the "vine," soon withers away. The false professor, having no heart in his religion, becomes weary of his enforced captivity, and secretly dreads to take his place at the communion-table. He knows that he has no right to be there, and that his profession is hollow. He is therefore glad of any excuse to stay away entirely; and if a change of residence gives him the opportunity to slip out of even a nominal church-connection, he eagerly avails himself of it, and he throws off the mask entirely. This is the actual history of thousands who once, in seeming good faith, were received into the church of Christ.

Now whose fault was this? Were the pastor and church-officers to blame in receiving this unconverted soul into the communion of believers? No; they may have acted in perfect good conscience, and they may have instituted a careful and thorough examination into the motives and feelings of the candidate. They could not read the heart. They charitably hoped that all was right, and took the candidate at his own "valuation" of himself.

Now if the applicant for admission into Christ's fold, had applied the right tests to himself, he might have