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Poetry.

GOOD-BYE.

Good-bye, good-bye, it is the sweetest blessing
That falls from mortal lips on mortal ear,
The weakness of our human love confessing,
The promise that a love more strong is near—
May God be with you!

Why do we say it when the tears are starting?
Why must a sweet and sweet bring only pain?
Our love seems a sufficient till the parting,
And then we feel it impost and vain—
May God be with you!

Oh, may He guide and bless and keep you
Ever,
He who is strong to battle with your foes;
Whoever falls, His love can fail you never,
And all you need He in His wisdom
Knows—
May God be with you!

Better than earthly presence, 'e'en the dearest,
Is the great blessing that our partings
Bring;
For in the loneliest moments God is nearest,
And from our sorrows heavenly comforts
Spring
If God be with us.

Good-bye, good-bye, with latest breath we
Say it,
A legacy of hope and faith and love!
Parting must come, we cannot long delay it,
But, one in Him we hope to meet above,
If God be with us.

Good-bye—'tis all we have for one another,
Our love, more strong than death, is help-
less still,
For none can take the burden from his brother,
Or shield, except by prayer, from any ill—
May God be with you!
—Sunday Magazine.

Religious.

THE PREACHING THAT TELLS.

There may be strokes on an anvil which avail little. The anvil is what it should be; the hammer is well formed; the iron is prepared to receive the blow; the strokes are numerous; and yet no result is gained. Perhaps the man uses too light a hammer, or puts too little strength into the blow, or scatters the strokes over too many points. Similarly, there is a preaching which accomplishes nothing. It may be learned, or profound, or eloquent, or philosophic, or poetic; it may attract crowds; it may secure reports in the newspapers; it may make a reputation for the preacher—but it does not gain the chief end of preaching. It converts few or no sinners; it fails to develop a spiritual, active, self-denying church-membership. It makes an echo, as all noise will; but it does not reach the heart and carry the citadel for God.

We want preaching that tells. What a hunter values is a rifle that carries a ball straight to its mark every time, whether that mark be an inanimate target or the breast of a living animal. He cannot afford to spend fifty or a hundred dollars on what may miscarry at the critical moment, when the opportunity has arrived that he has spent hours and walked miles to secure. And if ministers were wise, they would similarly reason that they could not afford to waste a hard-gained education, good talents, noble opportunities and fast-flying years in any method of preaching but that which tells powerfully upon the production of spiritual results. And if churches were wise, and considered better the real object for which they exist, and laid to heart more deeply the necessities of Christians and the wants of a perishing world, they would insist upon a preaching that gains its true end. What an emptying of pulpits there would be in that case! What a disappearance of the sensational ministers, of the mere orthodox dogmatizers, of the hireling place-fillers, of the dull, zealous sermon-writers, of the many fruitless preachers whose merit is their scholarship, or respectability, or conservatism, or gentility!

It is plain enough, from the New Testament, that the ministry was instituted with reference to a work to be done; that preaching was meant to be a success. The apostles had that experience, and always expected it. We read that "they so spake that a

great multitude, both of the Jews and also of the Greeks, believed." Manner and matter, spirit and style accorded. They describe the process well: "Paul planted, Apollos watered, and God gave the increase." God is accustomed to do that very thing. It is his way, his plan, in the church as truly as on a farm. Plant properly, water betimes, and you shall have a harvest. Preaching ought to tell! In other words, it ought to report itself in the grand, practical results of salvation.

Why does it not more commonly? Often from the want of a thorough earnestness in the preacher, whose words and manner do not sufficiently indicate deep purpose, and whose sermons savor of the neat essay, or finished oration, rather than of the solemn message from God. And is there not a sad lack of faith in that greater results are not expected, and that the impression fails to be made on the hearers that the minister and the church look for saving impressions whenever the gospel invitation is uttered? When faith is weak, plans are not apt to be as distinctly laid for the immediate salvation of men. And then, "the trumpet" too often "gives an uncertain sound," and consequently no one "prepares for the battle." There must be a clear, ringing utterance of the distinguishing truths of the gospel—no obscuration of idea, no dainty expressions, no rosewater exhibition of stern realities. The man who accomplishes much as a speaker is simple, direct and pungent, pronounced in his statements, bold in his affirmations, definite in his claims, and firm in his positions. One of the worst things that can be said of a minister is, that the people cannot tell what he means, or on what platform he stands. A political party might as well go before the people without a platform, and committed to no distinctive principles.—Advance.

THE BIBLE IN TURKEY.

It now appears that the order prohibiting the circulation of the Bible in Turkey was procured in some underground way by bigoted Moslems. Dr. Bliss, writing from Constantinople to the *Intelligencer*, gives this version of it: In the single month of January last over 1,000 copies of the Gospels sold in that city to Moslems. The active labours of colporteurs excited the jealousy of Turkish journals, which commented on them unfavorably. A member of the police force went to the Bible House to find out who employed the colporteurs, and was greatly surprised at the immense stock of Bibles there. The Minister of Instruction was appealed to, and his order prohibiting the sale of the Scriptures in Turkish was obtained.

The American Minister, Hon. G. H. Boker, at once called on the Minister of Foreign Affairs about it, who admitted the right under treaty to circulate the Scriptures, but complained that their sale by colporteurs disturbed the peace. Mr. Boker would yield nothing, however, as to the mode of sale, except that colporteurs should not offend and insult Moslems by loud street cries. The order to seize all Turkish Bibles was obtained from the late Grand Vizier just before the change in the Ministry, but was not carried out until two days afterward. Mr. Boker went at once to the Sublime Porte, and demanded satisfaction for the insulting terms of the document, and the trespass upon the rights of American citizens. The British Legation also complained in behalf of British subjects. The new Ministry expressed great surprise and regret at the occurrence, and promised to redress the wrong and punish the offenders.—*Examiner & Chronicle*.

A thread can hide a star; a sixpence can hide the view of everything around us; and a man with but a little of this fleeting world may blind his mind, harden his heart, and he may lose himself, and be cast away at last.

SAVING BY GIVING.

BY REV. T. EDWARDS, D. D.

"Some months since," said a gentleman a day or two ago, "some months since I was solicited to give—thousand dollars to a very important object. I had the money, and almost made up my mind to give it, but on the whole concluded to think over the matter a little longer. So I deposited the sum in the banking house of —, and now they have failed, and if I ever get even part of it, it will be after waiting a long time, and I may lose it altogether. If I had given it to the object proposed, I should have saved it all!"

It reminds one of the epitaph on the old tombstone in Italy: "What I spent, I had; what I gave, I saved; what I kept, I lost." Or, as Mark Antony said, when in distress and at the ebb of fortune, "I have lost everything except what I have given away. Good old John Bunyan writes, "A man there was, and they called him mad, the more he gave, the more he had."

"And giving to the Lord," says another, "is but transporting our goods to a higher floor." And says Dr. Barrow, "In defiance of all the torture and malice and might of the world, the truly liberal man will ever be rich, for God's providence is his estate; God's wisdom his counsellor; God's power his defence; God's favor his reward, and God's promise his security." And of the Spaniards in Mexico, Lord Bacon tells us, that "when pursued by their Indian enemies, those that cast away their gold were able to swim the rivers, and so escaped; while those who covetously clung to it, were either drowned by its weight, or so encumbered as to be overtaken and slain. And so," he adds, "is it with those who never part with their gold in charity, that it is often their ruin."

In a similar spirit Richard Baxter writes: "I never prospered more in my small estate than when I gave away most. My rule has been to study to need as little as possible for myself; to lay out nothing on need notes; to live frugally on little; to serve God on what he allowed me, so that what I took for self might be as good work for the common good as that which I gave for others; and then to do all the good I could with the rest. And the more I have had to do this, the more I have had to do it with, (for, to the glory of God's grace, he will be no man's debtor); and when I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for; and when, by providence, I was led on to use too much on myself, or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present, and trusted to God for the future, then I wanted nothing and lost nothing."

A liberal Christian merchant, when asked how he could give so liberally to every good object, replied, "Before I was converted I spent liberally for self and the world, and at my conversion I solemnly promised to give a fixed proportion of all my income to doing good; and every year since I made and have acted on that promise my business has steadily increased, so that now I can steadily give more and more to Him who gives me all." And another, who had suffered heavy losses, and to whom his pastor said, "You have lost so much this year that I did not think of calling on you," replied, "Yes, I have suffered great losses and must begin to retrench, but retrenchment must not begin at the house of God." And Thornton, the rich and liberal friend of Cowper and John Newton, in similar circumstances, said, "The wealth is not mine, but the Lord's, and it may be He is going to take it out of my hands and give it to another who will be more faithful; and if so I ought to be making good use of what is left." And he doubled his usual subscription.

When a poor heathen came to one of our missionaries, giving first for himself and then for his wife and then for each one of his children, on being asked if he was not giving too much, his touching and memorable reply was, "God's work must be done, and I may be dead!" The lesson is one that all may well remember; and in giving as well as in doing God's providence, as well as His word, continually teaches that we do with our might what our hands find to do, and that in endeavouring to be faithful we shall be blessed.—*Christian Weekly*.

Mr. C. H. Spurgeon is not wont to mince his words when attacking Popery, and even the mildest form of Ritualism is about the last thing for which his friends would suspect him of hawking. Sometimes, indeed, when referring to such matters, he uses language which hostile critics are not slow to fix upon to his disadvantage; but of his genuine earnestness and depth of conviction we suppose no sane person has any doubt. He now hints, that even Baptists, in his opinion, are not quite free from the ritualistic taint, and announces his attention of "barring his sword against it." "So far," he concludes, "as we are personally concerned, our abomination of priest-craft is so intense that we would rather be called demon than priest."

No possessions are good but by the use we make of them; without which, wealth, power, friends and servants do but help to render our lives more unhappy.

For the Christian Messenger.

"BAPTISM AND COMMUNION."

AN EXEGESIS ON ACTS II. 42, 46.
By Rev. George Armstrong, A. M.

The practice of the Apostles and the churches founded by them and their associates subsequent to the day of Pentecost, so far as stated, or legitimately implied, in the history, leads, as we think, to the same result, and confirm the conclusion we have already reached as to the relation of baptism and communion. If this prove to be so, we shall then have *Pentecostal, pre-Pentecostal, and post-Pentecostal* practice, giving their decisive testimony and support to the principle for which we contend, viz., that *Communion is for baptized believers only*; or, in other words, the order thus established is, (1) Faith, or conversion, (2) baptism, (3) Communion.

Let us now look at cases subsequent to Pentecost.

1. In Acts 8th chap. we read that Philip preached the gospel to the people in the city of Samaria, and when they "believed the things concerning the Kingdom of God, and the name of the Lord Jesus, they were baptized, both men and women." Here we have belief in Christ, and baptism—the initiating ordinance of the christian church—in the closest relation and order. Communion must have been subsequent to both.

2. We have in the same chapter an account of the conversion of the Eunuch and his subsequent baptism both on the same day, and having immediately resumed his journey, "he went on his way rejoicing." If he communed at all it must certainly have been, as in the case of the converts at Pentecost, after his baptism.

3. In Acts 9th chap. we have the conversion and baptism of Saul recorded in a similar manner, in very close proximity, and showing that no religious christian rite was observed between conversion and baptism. Communion was subsequent. And the Apostle Paul would, no doubt, follow the same order in his own ministry.

4. Acts 10th chap. relates the conversion of the Centurion Cornelius at Caesarea, also that of his household and friends assembled, and refers to baptism in such a way in connexion

with them as shows most clearly that baptism followed as soon as possible after their conversion. Communion must have been subsequent to both.

5. Lydia and her household, (Acts xvi.) supply another decisive example of baptism following conversion and preceding communion.

6. The Philippian jailor and household (Acts xvi.) afford another example of precisely the same character.

7. The *Corinthians* mentioned (Acts vii.) furnish examples of the same thing—*belief followed by baptism*; communion (as we learn from I Cor. xi: 20-23, and x: 16) was subsequent.

8. The twelve disciples mentioned, (Acts ix) afford another example in the same direction, whether they were rebaptized or not.

9. The church at *Ephesus* can justly be claimed as another example of the principle—conversion and baptism previous to communion. This was the order followed in the case of the Apostle Paul who preached three years in that city, planted and watched over the church there; and, in taking leave at Miletus of the Elders of the Ephesian church, he assured them that he "kept back nothing that was profitable to them," and that he "had not shunned to declare" unto the brethren "the whole counsel of God." (Acts chap. 19th and 20th.) And in his epistle to this church the apostle puts baptism in the closest proximity to faith, in that pregnant and very instructive passage; (chap. iv: 4-6.) "There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." "Lord, faith, and baptism" stand together here as they do in the great Commission (Matt. xxviii: 18-20.) Here, no doubt, as in all the churches, the apostle put baptism in its rightful and proper place,—after conversion and before communion.

10. The church at Rome, which the Apostle commends, and mentions their faith as having become celebrated throughout the world, we have a right to infer, followed and maintained the same order—faith and baptism previous to communion. In his Epistle to this church (Rom. vi.) the apostle speaks of baptism in such a way as shows that he regarded that ordinance as intimately connected with a christian profession,—entrance into the church of Christ, and newness of life.

11. The churches of *Galatia* must have followed the same rule and order. In Gal. iii: 27, the apostle speaks, thus:—"For as many as have been baptized into Christ have put on Christ." Baptism is putting on Christ as to profession, and is the appointed method of introduction to the church, and incorporation with the body of Christ. In order to full and perfect connexion with the church of Christ two things are requisite; the first is *spiritual life*, holy character, or faith—true and living; the 2nd is submission to the divinely appointed form or rite of baptism required by the law of Christ from all his disciples to the end of time. When both these conditions the *spiritual and the formal*; exist in respect to an individual, his connexion with the church of Christ is complete;—he has come in by the door Christ, and wears the livery that his Lord commanded. Such a disciple therefore is entitled to all the privileges of the christian church.

12. The principle we contend for was exemplified in the Colossian church. In his Epistle to this church (Col. 2nd chap.) the apostle refers to the great change, which he denominates—"the circumcision made without hands;" i. e. *spiritual*, as having been effected by Christ in these converts, and immediately adds a distinct reference to their having submitted to the initiating rite of the gospel, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." Communion must have been subsequent.