

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIV., No. 7.

Halifax, Nova Scotia, Wednesday, February 12, 1879.

WHOLE SERIES.
Vol. XLIII., No. 7.

Poetry.

For the Christian Messenger.

Weep Not.

"And the Lord said, Weep not." Luke vii. 13.

Weep not

For those who have died in the Lord,
For those who have entered their rest;
Who have passed through the valley and
shadow of death,
And reached the "Sweet Home" of
the blest:

Weep not

For those who have done with earth's
strife,
And have entered the City of light;
For those who have entered the land of
the free,
Where they serve the Lord day with-
out night:

Weep not

For those who have fought the good
fight,
For those who have kept to the faith;
For those who have joyfully finished
their course,
For those who were faithful till death:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

Weep not

For those who their Saviour behold,
For those who now look on His face;
For those who wear the white robe and
the crown,
Redeemed by unmerited grace:

Weep not

For those who no longer do mourn,
Who to sorrow and grief bid adieu;
Who within the fair City of God and
the Lamb,
Are watching and waiting for you:

few in none. One is distinguished as an expounder of the Scriptures, another for a clear and logical statement of doctrine, a third for his power to deal with the conscience, a fourth for his mastery over the sympathies and passions, and a fifth for a happy combination of all these gifts. One is noted as a theologian, another as a revivalist, and yet another as a disciplinarian. No two ministers have precisely the same qualifications, or are fitted for exactly the same sphere of labor. Most have their excellencies, and all have their defects. Model preachers are very rare in any community, and in any age. Still we can conceive of a model preacher, and have seen not a few who approximate to the standard.

A model pastor is, of course, pious. Holiness is his supreme necessity. Whatever may be his gifts, if he have not piety, he is unfit for the pastorate. Though he speak with the tongues of men and of angels, and have not charity—another name for piety or holiness—he is as sounding brass or a tinkling cymbal. The model minister is not merely pious, but eminently so. He is emphatically a man of faith, and of prayer. He firmly believes what the Lord says, and pleads for the fulfilment of his promises with child-like simplicity. He has a clear head, a warm heart, a ready tongue, and a vigorous body. He is well informed, especially in matters pertaining to the Gospel and kingdom of Christ. He is a discreet man, knowing how to bridle his tongue and his temper, and to adapt himself to the tastes and prejudices of his associates.

The model pastor is studious. He knows that his business is to teach; that he cannot teach what he does not understand; that he cannot understand what he has not studied; and that he cannot study without time and earnest attention. Therefore, he studies to show himself approved unto God, a workman needing not to be ashamed, rightly dividing the Word of truth. He reads many books and studies many subjects; but aims to make all his reading and all his studies subservient to the understanding of the Scriptures and the success of his ministry. He may be able to speak *extempore*; but he would not venture, without necessity, to appear before his congregation except with a fresh and carefully prepared sermon, adapted to their necessities and circumstances.

Contemplate the model pastor in his pulpit. His sermons are solid rather than fanciful, instructive rather than eloquent, awakening interest in the subjects discussed rather than inspiring admiration of the preacher. Those who hear him are more likely to meditate on what he says than to praise his manner of saying it. His hearers not unfrequently retire to read the Scriptures, pray and weep over their sins. He is no rider of hobbies. His ministrations are not confined to a few favorite themes, but take a wide range over the field of theology. His sermons are equally doctrinal, experimental, and practical; excepting, perhaps, that practical subjects, touching so many of the interests and pursuits of life, and naturally connected with all other topics, may occupy a wider space in his addresses. He always preaches as if he believes what he says. Solemnity, earnestness, dignity, with great naturalness, simplicity, and tenderness, characterize his discourses. He resorts to no tricks to attract hearers, and no jests or startling statements to gain attention, but seeks, by a clear, earnest, and faithful exhibition of Divine truth to interest and profit his hearers. He is no professional polemic, no pulpit gladiator; but he does not exclude from the pulpit subjects because they are unpopular. At suitable times and under proper circumstances, he discusses controverted points; but always clearly, candidly, and in a courteous manner, aiming to convince, and not to offend his hearers. Persons with a docile spirit rarely hear him preach without profit. His sermons usually contain something adapted to every capacity and every necessity among his

hearers. Under his ministrations, inquirers are guided, mourners are comforted, believers are edified, backsliders are reclaimed, and the ungodly are pricked in their consciences. Greatly favoured are his hearers! The church under his pastorate increases in membership, grows in knowledge and grace, becomes more solid, fruitful, and efficient, and is as a city set on a hill.

We must now notice the model minister in his pastoral work. He is all that is implied in the term pastor or shepherd, he knows his sheep and is known by them. He calls them all by name, and goes before them. He watches for souls as one who must give account. When a sheep goes astray, he follows it into the wilderness and seeks to bring it back to the fold. The faithful pastor visits his people in their homes, in their workshops, in their shops, in their fields, wherever he can find them, that he may know their wants, study their characters, and secure their confidence. Whenever he meets them, he has for them a smile, a warm grasp of the hand, and a kindly greeting. He is their friend and counsellor. What was predicted of the Messiah is true of him, in a lower, but still in a real sense. "Surely He hath borne our griefs and carried our sorrows." All the griefs and sorrows of the church are laid upon the faithful pastor. He may say, with Paul, not indeed, that the care of all the churches, but the care of his own church specially has come upon him; and he may well cry out with the apostle: "Who is weak, and I am not weak? who is offended, and I burn not?" Are there difficulties in the family? The pastor is present to settle them. Is there sickness or sorrow in the household? He is there to minister comfort, inspire hope, and offer prayer. Is there death in the loved home circle? He is ready to sympathize in the bereavement and to participate in the sad funeral ceremonies. In fine, the model pastor devotes his time and energies to the task of making his people wiser, better, happier, and more useful in life, and fitter for a residence near the throne of God.

We must glance at the model pastor in Society. He is not a recluse, but eminently a social being. He is not starchy, reserved, and inaccessible, but easy, unaffected, and cordial in company. We cannot better describe him than in the language of Mr. Spurgeon:—"He is not sent into the world to be a hermit or a monk of La Trappe. It is not his vocation to stand on a pillar all day, above his fellow-men, like that hair-brained Simon Stylites of old. You are not to warble from the top of a tree, like an invisible nightingale; but to be a man among men, saying to them, 'I also am as you are in all that relates to man.' Salt is no use in a box; it must be rubbed into the meat; and our personal influence must penetrate and season society. Keep aloof from others, and how can you benefit them? Our Master went to a wedding, and ate bread with publicans and sinners, and yet was far more pure than those sanctimonious Pharisees, whose glory was that they were separate from their fellow-men." All this the model preacher is and does, that he may find opportunities of usefulness—that he may win the confidence and esteem of men, bring them under the power of the Gospel, and commend his Master to their affection.

We must view the model pastor as a labourer with other pastors. He is entirely above envy and all the little arts of detraction by which narrow-minded ministers seek to lessen the influence and damage the reputation of a successful neighboring minister. The true pastor rejoices in all the good that is done by his brethren in the ministry. He is ready to aid and encourage them in their work, to sympathize with them in their trials, and to defend their reputation. He loves his own church, and labours specially for the promotion of its interests; but his generous sympathies cannot be confined within this narrow limit. If other ministers are accounted his rivals or superiors, he enters not into the unholly competition. He has

the noble spirit which prompted Moses, when urged to forbid the prophesying of Eldad and Medad, to say: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."

Once more, we must see the model pastor in a conference for religious business. He is of necessity prominent. His interest in all that pertains to the kingdom of God, his various knowledge, his rich experience, and his unquestionable influence must bring him to the front. He puts on no airs, assumes no importance, gives his opinion with modesty, patiently hears all arguments and objections against his views, and yields with cheerfulness if they do not prevail. One knows not whether more to admire his modesty or his wisdom, his arguments or his courtesy.

The crowning excellence of the model pastor is, his disinterestedness. He is exactly the reverse of the persons of whom Paul wrote: "All seek their own, not the things which are Jesus Christ's." Of this class multitudes may be found in the ministry and out of it. The model pastor sacrifices his own interests, that he may advance the cause of Christ. He may preach for a salary; but he would preach without it. He is not oblivious of his own interests, but he holds them in subordination to the things of Jesus Christ. Thrice favoured is the church blessed with such a worker!—*London Baptist.*

Baptism—"Why so much ado?"
AN ESSAY READ BEFORE THE ANNAPOLIS COUNTY MINISTERIAL CONFERENCE,
BY REV. JOHN BROWN.

It is possible that in the light of so much having been said about Baptism during the last eight or ten months, and the large amount of speaking and writing on the subject, going on more or less constantly, that the question may suggest itself even to those who may take some part therein, as in all probability it does to many who may be mere observers: "Why make so much ado about Baptism? The answer to this question may be various. Let us hope however that those who contend for infant sprinkling on the one hand, or believer's baptism on the other, do not do so from any peculiar love of controversy for its own sake, which is to be carefully guarded against, however much the propensities of some of our brethren may seem to lean that way. Let us rather hope that it arises from the conviction on the part of both Baptist and Pedobaptist, that what they believe and practice is according to the Word of God. This being so, they are under obligation not only to maintain their own views, but when circumstances require, oppose those of the other; care being taken as to the *motive* by which they are actuated. We do not contend for immersion of believers, as opposed to the sprinkling of infants, because of any supposed virtue in the ordinance as regards the salvation of the person baptized, inasmuch as we view it as a sign or public profession of the person being in a state of salvation, and not as introducing him into it. Salvation is not wrought by any rite or ceremony, however scriptural. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

When God bestows regenerating grace, he does so directly by the Holy Ghost; by means of the Word of Truth; not through the medium of men, however high and exalted the position they may occupy in the church; and whenever a man having either sprinkled or baptized an infant or adult declares such child or adult, therein and thereby, regenerated, he invades the prerogative of God, and claims to himself a power which alone belongs to the Most High. Earnestly to contend for the faith once (literally 'once for all') delivered to the saints is an imperative duty, and no man, whatever his creed may be, if he believes that it is according to truth, should shrink from the duty.

If a doctrine or principle, is not worth contending for, it is not worth holding. However opposite the views held by contending parties each should give the other the credit for candour, honesty, and sincerity, which he himself would claim, until the contrary be discovered, when credit is at once withdrawn, and a different course pursued. In a court of law the prisoner is considered innocent till he is proved guilty, how much more so should that principle prevail among those who profess to be Christians? namely: to consider those who differ from them to be candid, honest, and sincere, until the contrary is proved, and that too without the suspicion that almost always rests upon a prisoner.

In this world of sin, iniquity and transgression, in which is found darkness, error, superstition, bigotry, conceit and pride, it is the Christian's duty not only with might and main to fight against sin in its more flagrant forms, but also in any and every form whether in himself, in the church, or the world; and the greater the evil, the more strenuously should he contend against it. So long as sin, error, and false doctrine exist, it must be allowed no rest nor peace. There are those who would never move tongue nor pen directly and straightly against any particular sin in the world, or error in the church: who prefer peace at any price, on however rotten a foundation that peace may rest: who would rather allow error to grow, flourish, and bear its bitter fruit, sooner than run the risk of being thought controversial. Yet to every soldier in Christ's army, whether in the front, or the rear; the words of Jehu to Joram's messenger may be addressed: "What hast thou to do with peace?" The Christian like his Master, must be a man of peace; but if we understand the Bible at all, he must only be at peace with what God is at peace with; with all else he must be at war. "Peace, say we, and that in rich and sweet abundance, 'be with all those who love the Lord Jesus Christ in sincerity,' but there is neither philosophy, wisdom, nor grace in allowing Christian good will and love to shut our eyes to what appears erroneous, or to tie our tongues to prevent them speaking against what we conceive to be wrong. Care however should be taken that we contend in the same spirit in which Jesus did; which spirit, in the heat of controversy, we are too often in danger of departing from. Christ not only reproved sin in the world, but also in his own beloved disciples. Paul his faithful follower reproved Peter, another honoured servant; he "withstood him to the face, for he was to be blamed." Paul hardly felt it to be a pleasant duty, but it was a duty none the less: so now it is not pleasant for us to reprove our brethren, when we see what we believe to be wrong in them, or on the other hand, for them to reprove us for what seems wrong to them; but it is a duty none the less. "We must criticise," says Dr. Parker, "expose, refute, smite, love, pity, pray; all in turn, and occasionally all at once.

The moral atmosphere will be all the brighter after the thunders and lightnings have done their work." This may be sufficient by way of introduction to a few reasons why we as Baptists contend for believers' baptism, and oppose the doctrine and practice of infant sprinkling, as held, taught and practised by our brethren in Pedobaptist churches. We oppose it:—

1. Because in the Word of God which we take as our guide in all matters of faith and practice, we find nothing whatever either by way of command, example, or inference to justify it. Neither do we find any principle upon which the practice can by any just means be founded.

2. The Scriptures teach the baptism of believers, and we find that only such as professed belief in Christ were baptized; we therefore conclude that none but believers should be baptized now, and that the Bible forbids the baptism of all others. When Christ commanded his disciples to baptize such as believed, he, by giving such a command, prohibited them from baptizing any but believ-