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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

"For your sakes," 2 Cor. viii. 9.

For our sakes, O wondrous love,
The Lord of Heaven left His throne,
Where saints and angels joyful bend,
And to the sin-cursed earth came down.

For our sakes, He who was rich,
The vale of poverty did tread;
Who in His Father's bosom lay,
Here had not where to lay His head.

For our sakes, alone, alone
In sad Gethsemane He prayed;
While the disciple most beloved,
Slept in the lonely garden's shade.

For our sakes, that anguished cry,
"If possible, O let this cup
Pass from my lips, if Thou refuse,
Thy will be done, I drink it up."

For our sakes, He meekly stood
Alone, in Pilate's judgement hall;
And wore the cruel crown of thorns,
That caused His precious blood to fall.

For our sakes, as substitute
He here upon the shameful tree,
The wrath of an offended God,
That we might evermore be free.

For our sakes within the tomb
A captive for a while He lay;
Until the wheels of time brought round
The third, the resurrection day.

For our sakes He reigns above,
And listens to our feeblest prayer;
Delights to know we do His will,
And waits to bring us safely there.

For our sakes He lived and died,
And shall we offer in return,
Less than a life of perfect trust?
Hearts that with holy ardor burn?

Thou wilt accept, most gracious Lord,
Our humble service, though it makes
But poor return for what Thou'st borne
O lamb of God, all for our sakes.
April 14th 1879. N.

Religious.

For the Christian Messenger.
Church Polity.

THE LAW OF EXCLUSION.

(Continued.) No. V.

Character is everything in a Christian Church. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. iv. 8). Nothing that is contrary to these can be tolerated in any member. Membership is dependent on purity; and when we speak of purity, we mean more than common morality. It is religious purity—or what used to be called, in the quaint style which is now well nigh out of fashion—*vital godliness*. Departure from the faith, or from the piety which is the fruit of faith, disqualifies any person for membership.

Falseness, for instance, is incompatible with Christian character. If a man's word cannot be relied on, that man's name should not be retained in the Church book.

Dishonesty is fatal to character. The reference is not merely to theft, but to every form of cheating, or taking advantage, or fraudulent practices, generally, producing a lack of confidence. If a man's word is not trusted among merchants or tradesmen, he is not fit to be a member of a Christian church. His fellow-members are bound to watch over him and admonish him, and bring powerful brotherly influence to bear upon him, that any suspicious circumstance which may have been noticed may be explained and removed, and the exercise of public discipline be if possible prevented. Great is the might of brotherly love.

Disorderly conduct presents a wide field for observation. They who "watch for souls" should be all eye—all ear—all heart—that the beginnings of strife

may be checked—that passionate displays of temper may be softened down—that the slow may be quickened, and the rash bridled, and wanderers sought after:—

"'Tis not a cause of small import
The pastor's care demands."

Happy the pastors, who, like Mr. Spurgeon and Dr. Landels, both of London, can rely on the free services of a sufficient number of zealous, active, judicious brethren, who undertake the home work of the Pastoral office, and hold conferences with the members and with inquirers and others, from which great benefits flow. The religious training required by large congregations is thus carried on with marked success. The brethren so employed are styled "Elders," which seems to me to be a misnomer. The "Elders" of the New Testament were the Pastors of the churches. But the work done by the "Elders" is admirably performed.

Large churches only can obtain a full supply of such extra officers. In ordinary cases the Pastors must occupy the visiting as well as the preaching department; that subject will call for a separate section, as there are considerable differences of opinion respecting it.

The Lord has given us general principles to work by. Illustrative cases are few, and very briefly treated. Genuine piety and sound common sense are the safest ingredients in church decrees. It is sometimes asked whether, instead of excluding offenders, it would not be preferable to suspend them from communion for given periods, according to the nature of the offence?

This was tried, particularly about the third century. Instead of searching the New Testament, to ascertain the mind of the Master, the leading men of that time invented graduated scales of offence, apportioning to them punishments, which consisted of banishment from the Lord's table for various periods, from six months to ten years, and sometimes to the end of life. There was no authority for these inflictions; they grew up into a system of will-worship and superstition, which ultimately ruined the Church.

J. M. CRAMP.

May 22, 1879.

The Second Coming of Christ.

AN ESSAY READ BEFORE THE BAPTIST MINISTERIAL CONFERENCE HELD AT LAWRENCETOWN, ANNAPOLIS CO., APRIL 8TH, 1879.

By REV. JOHN BROWN.

(Published by request of the Conference.)

(Continued.)

The annual rate of births is reckoned at nearly two per second. Call it two, at this rate the population of the world increases in round numbers (63,000,000) sixty-three millions annually. It is calculated that about one-fourth of these die in infancy, which reduces the number to (47,300,000) forty-seven millions, three hundred thousand. I cannot get any statistics of the annual increase of the church universal, but from the figures just given of the growth of the world, we can see what the Church has to accomplish even to keep pace with the annual increase, to say nothing of the standing population.

If we take Mr. Spurgeon's Church of (5,000) five thousand members, and the yearly average additions of (200) two hundred, we have an average of one addition to every 25 members, that is, if we give the credit of those additions to the church itself.

The average increase in the Baptist Churches of New Brunswick, Prince Edward Island and Nova Scotia is a little below this, or about one to every 23 members. The number of members according to last Year-Book, 1877-78, is (36,212) thirty-six thousand, two hundred and twelve, and additions for the year (1550) fifteen hundred and fifty. It may be presumed that the increase of other denominations is at about the same rate. Some may average more perhaps, so we will say one

conversion to every 25 members world over. The conversions in the Baptist Churches in Maine and New Hampshire averaged last year one to every fifty church members. Still for charity's sake let us average the world as one to twenty-five. At this rate the annual increase of the Church is (3,040,000) three millions, and forty thousand. The world's increase as I have shown is (47,300,000) forty-seven millions, three hundred thousand (deducting those who die in infancy). Taking from this the supposed number of converts, we have left (44,260,000) forty-four millions, two hundred and sixty thousand, who may be described as "without God, and without hope in the world," or in other words to every one annually added to the Church there are fourteen added to the world. So that before the church keep pace with the growth of the world, her zeal will not have merely to be doubled, as we often express it, but doubled seven times over!

Or to look at it in another light, the Millennium may be looked for, (and the coming of Christ in a spiritual sense, the end of which Millennium will witness his coming in a literal sense) when each of the (76,000,000) seventy-six millions succeeds in winning to Christ from 15 to 20 souls per year; or, if a lesser number be the means of saving equal to that average for the whole, which will amount to the same thing. When Christian effort approaches such results, the world's redemption will be drawing nigh.

Is there one in ten thousand who is so blest as to do this? Are there not thousands who do not save a soul in a whole year? Are there not many who do not win one soul to Christ during a whole life-time? Are there not many ministers who do not appear to save a single individual in the year? who spend years without any visible fruit, if we may judge from statistics. True, "one soweth and another reapeth," but every minister should seek to reap what another sowed, as well as to sow what another may reap. Every minister who sows good seed should have use for the sickle as well as the seed-basket. In spiritual husbandry the reaper should follow close upon the heels of the sower.

Again, instead of individual Christians falling so far short of saving anything like the average above mentioned, the majority saving none,—we find whole churches most deplorably behind; that is to say, that do not have added to their number the average conversions necessary to each member, to lead to an expectation of the Lord's coming.

Of (181) one hundred and eighty-one Baptist churches in Nova Scotia which reported progress last year, sixty-nine report no additions, which churches contain a total of upwards of (5,300) five thousand, three hundred resident members. And yet who talks more about the great commission than we? Sixteen churches report above seventeen converts each, and sixty-nine below that number. In the light of the foregoing figures I ask again: "Where is the promise of His coming?" I do not pretend that my calculations are correct, or even approach correctness, but they may be sufficient to show that the church is deplorably behind in her work. It may be that the church looks too much to the minister, and that the minister looks too little to God.

The duty of seeking to save souls is binding upon every Christian, and that in such ways and by such means as Heavenly guidance may direct. Truly in this light the prospect is dark enough, yet there is a bright light in the dark cloud.

For "Night is mother of the day,
And Winter of the Spring;
And ever out from old decay
The greenest mosses spring."

Ner dare we bate one jot of heart or hope, for we have the "sure word of prophecy; whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn &c." This "sure word of prophecy" lightens the darkness. The infallible word of the Lord God of hosts annihilates des-

pair; for he has said, "All flesh shall see the salvation of our God." Luke iii. 6. "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall the word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. lv. 10, 11. There are many other prophecies to the same effect. See particularly Psalm lxxii.

While however this is so, we have no reason whatever to expect that God is going to bring about this blissful consummation apart from his church, and the means that are now in operation, which means I take to be mainly and principally, though not exclusively, the preaching of the Gospel. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them—that believe" 1 Cor. i. 21. The command is "Preach the gospel to every creature." Mark xvi. 15.

It is a cause for great satisfaction and joy that there is more Christian effort put forth at the present time to extend the Redeemer's Kingdom than ever before. O that God may arouse every Christian of every name to a state of stronger, deeper, and more unselfish love to the Christ that bought them; then would the Church win such conquests as she never won before, and we should begin to look indeed for the dawning of the morning, the evening of whose day will witness the coming of our King with power and great glory. "Heart within and God o'erhead," let us work, and watch, and wait, and pray, and hope, and believe that it shall be even as God hath told us. Then soon

"Above the orient mountains,
Shall float the golden fringe of day;
Soon the watching will be over,
And the mists will clear away."

The present aspect of things is certainly hopeful. At a missionary meeting held at Providence Rhode Island, Feb. 12th, last, Dr. Murdock, Secretary of the American Baptist Missionary Union said: "How short a time ago it was that the Church was on its face before God, that the barriers against the entrance of the gospel might be broken down! Now they are all down, and more than fifty great evangelization societies are in the field pushing on the work. Glancing at South-eastern Asia, he said that with only the ratio of increase of the past, there would in ten years be (26,000,000) twenty-six millions of Christians in India. And with the ratio of the past, one generation more would see (30,000,000) thirty millions of Christians in China." (Boston Watchman, March 20, 1879, p. 5.)

At the present time there is said to be a remarkable revival of Protestantism in Catholic France. Pressensé said that there has been for a long time a vigorous movement in that direction. When, a year ago, the French ministry was reconstructed, it was found that a majority of the ministers were Protestants. The present ministry of that country counts six Protestants to three more or less Catholic. In Belgium where the movement is said to have begun, whole villages have turned from the Roman to the Protestant faith, and in others there are large congregations made up of converts from Romanism. M. Renouvier, editor of a very popular French journal, and his associate M. Pillon, are also converts. Another is Jules Favre, who writes occasional newspaper articles on the Protestant religion. A few weeks since it was announced in a French paper, *Journal du Protestantisme Français*, that there are now on file in the Bureau of the Minister of Public Worship no less than forty-five applications for the organization of new congregations in the Established Protestant Church. (Boston Watchman of March 27th.)

Does not all this seem like a war-shout to the Church? Does not God

seem to say, "Awake, awake, put on thy strength O Zion? And when the Church with one accord cries to God, "Awake, awake, put on strength, O arm of the Lord," (Isa. lii. 1, and li. 9) then when God, and the Church of God, combine against the powers of evil, when Zion puts on her strength, too long allowed to lie dormant, and the Almighty Arm of the Omnipotent God is engaged with her:—the time will not then be far off before "the redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li. 11. The Church must not look to God to do the work without her. While God could do this, it is not His design to do so. She cannot do it if she would without him, and he will not, though he could without her.

The Office of the Holy Spirit.

BY SILAS HENN.

Since Christ has gone back to heaven, the Holy Spirit represents him on earth, both in the church and in the world. The Spirit in believers is the living Christ in them. The Spirit makes known the wonders of Christ's person, reveals his will, declares his love, and holds up to view the wonders of his coming kingdom. The Spirit is our ruler and our teacher. He administers the benefits of the atonement, communicates the Divine life, effects the work of purification, and sustains and guides the growth of the soul in holiness. The Spirit breathes into our souls, and our life and his life are united. We pray, but praying in the Spirit, it is the Spirit who prompts and guides our petitions.

We do not recollect any passage in which the Holy Spirit is promised to the church, as such, or to believers in their collective capacity; but he is promised to individual believers, to every one who by faith claims the promise of the Spirit. It is therefore, a personal matter. Each one for himself must believe for the gift of the Holy Ghost. It would be difficult, perhaps impossible, to find in the whole world an association of men, all of one mind on this subject, all morally, and spiritually, and closely united, all one in their prayer and faith for the baptismal gift.

It is through the truth as revealed by Christ and his apostles that the Holy Spirit saves; by no other instrument does the Spirit operate on the human mind; but as men's states differ, they require the presentation and application of different truths. Hence the importance of studying the necessities of the people, and setting before them suitable truth. But there are some great truths—essential truths—which all alike need to hear.

The dead in sin can only be quickened to life by the Divine Spirit operating upon the human spirit through the truth. The truth must be faithfully held up by the preacher. It must be exhibited in its simplicity. It must be pressed home upon the conscience. This is the human means, but this means must be used in entire dependence on the Holy Spirit.

When a man's eye is single, when his object in preaching is simply to glorify God in saving souls, it will give power and energy to his word. His singleness of aim will give to his message additional might. The truth can only save as it is used and applied by the Spirit. If the Spirit's power is not made known in it, if it is not made efficacious by his operation, it is not accompanied with salvation. There is doubtless an inherent energy in the truth—always in the truth—but it is only the Spirit that can effectually use it, and it is only faith that can savingly appropriate it. It is the Spirit's instrument, and he uses it for conviction and conversion. It alarms, and condemns, and produces contrition, and repentance, and turning from sin. But where it is resisted, where the heart does not embrace it the Spirit does not