

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

I'm going home.

*I'm going home,—here have I no abiding,
I've locked around me in this world of care,
Though earth were all her wealth to me confiding,
I never could have built my home-nest there.*

*I'm going home,—for gently, surely, closes,
Before the dawn, the evening primrose pale;
The nightingale is hushed by summer's roses,
The brook flows faster through the last rough vale.*

*I'm going home,—they have not comprehended
The silent longings of my wistful heart;
At last my weary prison-time is ended,
The spell is broken: gladly I depart.*

*I'm going home,—my bitter grief is over,
There's nought but joy and peace in store for me;
No marring touch shall you clear light discover,
Wounds roughly made, there healed for aye shall be.*

*I'm going home,—by storms autumnal chastened,
Whilst others linger in an early spring;
The summer sun the ripening fruit has hastened,
The summer bird must soon be on the wing.*

*I'm going home,—my pilgrim garb exchanging
For festal robes that mark the bridal day;
For heavenly crowns, at God's behest I'm changing,
My ill-wreath, that soon would fade away.*

*I'm going home,—Oh, dear ones, why this weeping?
Ne'er did my spirit to this earth belong;
Why are your tears the ransomed captive keeping?
Why will ye do your faithful love this wrong?*

*I'm going home,—the way's unknown, untrodden,
But On—has passed those portals, e'en for me;
Have I His grace, His faithfulness forgotten?
No! through the clouds the Morning Star I see!*

*I'm going home,—to Thee my heart is given,
Lord Jesus,—Thou who erst didst give me peace;
Thy blood my sins are all forgiven,
Thy life is mine. I'm longing for release!*

*I've reach'd the goal! Oh I am weary, weary,
There come sweet whispers from the land of rest;
Earth is receding, with her wastes so dreary,
I sleep,—to wake upon my Saviour's breast.*

META HEUSER-SCHWEIZER.

Religious.

For the Christian Messenger.

Terms of Communion.

1. When the Saviour delivered his final Commission to his Apostles he directed them to baptize disciples, and then to "teach them to observe all things whatsoever he had commanded."

2. The proceedings of the first christian churches shew us how the Lord's Commission was understood. The gospel was preached;—believers in the gospel were baptized;—those who were baptized were formed into churches.

3. The New Testament christians recognized only two ordinances, or, as they are now often called, sacraments—baptism and the Lord's supper. The former invariably preceded the latter. Baptism was the ordinance of profession; the Lord's Supper, the ordinance of fellowship.

4. Justin Martyr, in the second century, bore testimony to the same views and the same practice. "No one," he says, "is allowed to partake, who does not believe that what we teach is true, and has not been washed with the laver (of Baptism) for the remission of sins and unto regeneration, and does not live as Christ has enjoined." (Bishop Kay's "Writings and Opinions of Justin Martyr," p. 87.)

5. There was a general uniformity of worship and service in this respect. Bingham and other writers on the "Antiquities of the Christian Church" inform us that when the Lord's Supper was celebrated the catechumens, or candidates for baptism, were not permitted to remain in the assemblies. They might not even witness the celebration of the Supper. They could not partake till they were baptized.

6. The restriction of communion to the baptized has been the uniform practice of christian churches, with one exception, presently to be noticed. All parties hold that baptism is the ordinance of profession and the Lord's Supper the ordinance of fellowship. The Oriental Churches, the Greek Church, the Church of Rome, the Church of England, the Church of Scotland, the Presbyterian Churches generally, the Congregational Churches, and Pædobaptist Churches, of all other kinds, are agreed here.

7. If an unbaptized person should apply for communion to any of the churches above-mentioned—avowing himself to be unbaptized, and refusing to comply with that ordinance, he would be rejected. William Allen, Joseph John Gurney, and other godly Quakers, if they could have overcome their scruples about the Lord's Supper, but still retained their opposition to baptism, would have been rejected;—not because they were not real christians, but because they had not entered the church in the appointed way.

8. A little more than two hundred years ago a party sprung up among the English Baptists which opened the doors of fellowship to unbaptized persons. John Bunyan belonged to that party. But *there is no such party among the Pædobaptists*. If to hold communion with the unbaptized be a sign of liberalism, those religious liberals are to be found among Baptists, and Baptists only.

9. The Episcopalians, the Presbyterians, and other Pædobaptist bodies, requiring of communicants that they shall be baptized persons, are *strict communionists*.

10. It is therefore extremely inconsistent and unfair for any members of those denominations to charge us with uncharitableness for refusing to commune with unbaptized persons, since *it is their own practice*.

11. If it be alleged, as it sometimes is, that Pædobaptist applicants for communion with a Baptist church do not deny baptism, but only refuse to submit to our mode of it, regarding themselves as already baptized in infancy, we reply as follows:—We, in communion with all other churches, consider baptism as a prerequisite to communion;—we cannot admit that pouring or sprinkling, whether on an infant or an adult, is baptism;—the persons in question are regarded by us as unbaptized, and therefore we cannot receive them.

Our Pædobaptist friends would deal in the same manner with a Quaker. He might say—"I am baptized;—there is no baptism now, in my opinion, but the baptism of the Spirit; I have received that baptism, and I wish to commune with you." The Pædobaptist church would not receive him. *They would not sacrifice their views of baptism to his. We adopt the same course.*

12. There is a mis-statement of the case which is too prevalent in the christian world. It is sometimes said—"your conduct is unchristian; A., B., and C., are excellent servants of the Saviour; and yet you repel them from his table." We repel them, it is replied, not because they are not spiritually qualified, but because they have not rendered obedience to which command stands, by his own direction, at the threshold of the church. So long as they refuse obedience the door is closed, just as, among the Pædobaptists, the door is closed to a pious Quaker, though his piety may be seraphic. In either case the piety is deemed defective, in one particular.

13. "Why so much ado," say some, "about a little water? It is altogether an indifferent matter—a non-essential. Christianity is a spiritual dispensation; it is neither dipping, pouring, nor sprinkling, but 'righteousness, peace, and joy in the Holy Ghost.'"

There is a mistake here. If baptism and the Lord's supper are christian ordinances, they constitute part of the spiritual dispensation, and are as binding as any of the virtues; nor can either be neglected without sin.

Some seem to imagine that a confessedly good man is entitled to a seat at the Lord's table, whatever be his defects, or the irregularities of his outward procedure. But a minister of the Church of England would not admit to communion the best christian in the land, if he had not been confirmed, or if, when he presented himself, he refused to kneel. So, as has been repeatedly stated, if a truly godly man asks for fellowship, declaring himself unbaptized, and refusing to be baptized, he is rejected—reluctantly rejected, because he is so good a man—yet rightly, because he refuses to obey the Lord Jesus in the ordinance of profession.

14. If therefore baptism is assigned the first place and fellowship the second, we must preserve the order. We must "keep the ordinances" as they have been "delivered to us." The prescribed order is the natural one. We have no power to change it, or to dispense with any law of Christ.

15. Our Pædobaptist friends think it strange that we cannot receive them, whereas

they can receive one another, though differing on various points, some of which, they say, are more important than baptism. But *they are all baptized*, as they suppose, and regard each other as baptized, and as christians. We do not regard them as baptized, though we may grant that they are christians. They have not obeyed the ordinance of profession, and therefore we do not consider ourselves authorized to admit them to the ordinance of fellowship.

16. We ask, then, that we may be treated as acting conscientiously in this matter. Our interpretation of the laws of Christ compels us to adopt this course. In that interpretation we agree, substantially, with all Christians.

The Presbyterian minister who holds that immersion is not baptism, and who pours or sprinkles water upon Baptists, before he admits them to fellowship, occupies the same position as ourselves. He is a strict communionist.

17. The Lord Jesus has given us but two distinctive ordinances—baptism and the Lord's supper. In the course of ages they have been sadly abused, diverted from their original purposes, corrupted, prostituted. Bartholomew Hubmeyer said (he was a Baptist martyr—burned at Vienna, March 10, 1528)—"I believe and know that Christendom shall not receive its rising aright, unless baptism and the Lord's supper are brought to their original purity." He was right.

18. While, however, in the present state of Christianity, our differing views must be connected with separate practice, and every one must "dwell among his own people," it is obviously the duty of all to cultivate union as far as possible. The Presbyterian, the Episcopalian, and the Methodist can co-operate with the Quaker in Bible and School Societies, though they could not admit him to fellowship, even if he desired it, without baptism. Baptists and Pædobaptists can act together, in many ways, and aid each other in the holy warfare. Christian love may be variously manifested. "Let every man be fully persuaded in his own mind." "Grace be with all them that love our Lord Jesus Christ in sincerity."
March 27, 1866. J. M. C.

For the Christian Messenger.

Old eyes on young Nova Scotia.

No. 1.

Dear Messenger,

A prudent father will not be lavish in the praises he may drop in the ears of his fair daughters lest he make them vain. We may more safely praise our own fair land—our common love—especially if with praise are mingled thanks to Him whose bounty gives this great earthly good—a country worthy to be loved and to be proud of.

Do we all know how beautiful to the eye is this country of ours? Mount the battlements of the fortress crowning in stern dignity above our chief city, while the sun pours his fires on steeples, houses, bay and ocean; see the fine forms of outline, cutting the blue sky; the dark forest-clothing of bold hills; the brilliant waters, now lying in calm like molten gold, now dancing and sparkling in the ruffling breeze, and then know that you look upon a scene as inspiring and beautiful as any country boasts. Or, on some calm summer morning, enter suddenly from the sweeping tides of Fundy, in that magical entrance into the Basin of Minas that first presents to your pleased gaze the columnar wonders of Cape Split; then the rounded form of Partridge Island, nestling close around the snug little town of Parraboro, like some mother-bird cherishing her chickens; then the stately front of Blomidon; and then the spreading, widening bay losing its shores in the distance, and mantling all over, calm as the waters are with that peculiar movement from the strength of the currents, that gives to the surface the rich appearance of a watered silk—go on still, till many a bold bluff of varied form salutes your eye; enter any of the numerous estuaries, where the purple dike land with its luxurious level of richest green is skirted by lovely hills, now dark with spruces, now lighter-clad with birch or maple, and now again rich with the various burthen

of farm-produce; potato-fields with abundant promise; oats, barley, wheat, waving as it in welcome as you pass; and above all look upon the numerous pleasant farm-houses or stater dwellings, in every variety of snug or graceful position, and with every evidence of comfort and abundance around, and do you need to be told that no where on earth are richer scenes or more soul-satisfying beauty than here?

I have seen strangers amazed and almost speechless with delight and wonder at this very scene, Minas, with its entrance, its Blomidon, its numerous surroundings, and when their eye has lighted on the broad smiling meadows of Truro, or the rich plains of Cornwallis, or the lovely slopes of Kentville, Wolfville or Lower Horton—the classic Grand Pré—redolent with thoughts of Evangeline, and other magic creations of Longfellow their astonishment and pleasure has seemed almost to know no bounds.

But how much more I might say of the surpassing richness of Annapolis Valley or of Amherst and the Northern shore, both in scenery and in production; of the magnificence of forest-view clothed with occasional openings of industrious labour; with the grand stretch of the gulph-waters in the distance as seen from the top of Mount Tom, as we used to travel forty years ago to Pictou, our eastern Capital with its fine Harbour and Bay; then the bay shore with endless beauty; and the valley of Antigonish, bursting on your view as it peacefully slept at the foot of the chain of lofty hills over which once wound a mountain road; then the glories of Guysborough River and Bay; the almost startling wonders of Canso, with its Cape Porcupine and perhaps a hundred ships whitening its rapid tide with their sails; and last not least, what I can only briefly name, the thousand beauties of Cape Breton, its Golden Lake, its wondrous notch rivaling Matlock or the Cumberland lakes, its lovely valley of Margaree, and, sea-ward, its bold perpendicular shore ranging off like a giant bulwark towards Cape Enfund and Cape North! Scenes striking and beautiful crowd upon me, I know not where to stop—nay, even the rocky shores of the southern coast have countless beauties, with their island channels, where you may pass safely for many miles in yacht or coaster, while a storm rages against the rocky barrier that protects you; and the innumerable harbors, with what the children would call their *cunning* inlets, and larger, all these things and many more that I have not time even to name, make this Nova Scotia of ours even in this single point of view—scenery—almost peerless among all the countries (and they are many) that have as yet presented themselves to the view of your sincere friend.

OLD EYES.

TEMPERANCE.

MR. SPURGEON AN ABSTAINER.

We copy the following from the London *Weekly Record* the organ of the National Temperance League:—

It was our high privilege a few weeks ago to record the adhesion to the temperance cause of the Hon. and Rev. Baptist W. Noel; and we have now very great pleasure in announcing that the same step has been taken by one of the most prominent religious teachers of the day—the Rev. Charles H. Spurgeon.

For some time past, as most of our readers are aware, a Temperance Association has existed in connection with the Metropolitan Tabernacle College, embracing in its membership nearly two-thirds of the students, and it will also be remembered that a "Metropolitan Tabernacle Band of Hope" was formed last year, of which Mr. Spurgeon's two sons were the first members.

Both of these societies were organised with the express sanction of Mr. Spurgeon, who has in various ways manifested an increasing interest in the temperance cause, and for some time has been a practical abstainer, but he has never till the present week formally identified himself with the movement. This step, which we cannot but regard as one of immense importance, was taken on Tuesday evening last at a conference attended by about 120 ministers and students who had assembled