

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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WHOLE SERIES
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Poetry.

For the Christian Messenger.

THE LAND OF REST.

O! is there truth in those sweet words:
There is land of rest—
Or is it but some fable old
Some theme for idle jest?
Comes there no voice from out the clouds
That shroud this life in gloom,
Which whispers rest—and hope, that
lights
A halo round the tomb?

The tired throbbings of those hearts
Which beat in sadness lone—
Shall they not quicken once with joy
To hear that welcome tone?
Strange, strange that human hearts so
weak
Should seek on earth for rest;
And trifle with that love divine
Alone which maketh blest.

True! Aye, the very Word of Truth
Declares that rest remains;
And care alone on earth hath power
To fetter with its chains.
There is a land of rest above,
Beyond this world of care;
The trailing serpent passeth by—
He dares not enter there.

The golden harp-strings all are swept
Before the throne of God
The golden streets are paven fair
By myriad angels trod.
And pearly gates are open flung
To let some wanderer in
Safe! safe, forever, safe, thank God!
From death, and hell, and sin.

And God's hand wipes away the tears
While leaning on his breast;
The weary soul shall roam no more;
For this is Home, and Rest.

VIOLET.

Cornwallis, April, 18th 1870.

Religious.

For the Christian Messenger.

PEN SKETCHES.

No. 18.

RAMBLERS.

A rolling stone gathers no moss—so says an old proverb, and this is true in more than one aspect of it.

Ramblers in business seldom if ever succeed. They try their hand first at one thing then at another, but do not stick long at any one of them. It takes sometime to understand a business, and we believe there is no royal road to success—it must be by hard toil if we would succeed. They never master the business therefore the business masters them; by the time they begin to know something about it they give it up and try something else, and thus they pass on through life Jack-of-all-trades and master of none.

Ramblers in studies seldom reach a position of stability.

Some foolishly imagine they have a genius and therefore it is not necessary for them to apply themselves to any study. A young friend of mine attended college, he spent a short time at Greek then a season at Hebrew, passed off to Astronomy—Botany and other Sciences, and had a smattering of something. His recitations were imperfect; he left College in disgust and entered the ministry; and his preaching was characterized for rambling so much so that on one occasion the writer, failed to be present on a special occasion to preach a sermon, he being present was invited to preach and his sermon on the words of Christ: *I am the door*, was such a rambling affair that according to the judgment of a very sound minister who was present—it was miserable stuff. We had a sermon about doors, that no one knew which door was the right one. This young man changed from the Baptist to the Congregationalist, then to the Unitarian and finally Infidelity. Ramblers in studies seldom master anything.

Ramblers go from church to church, from

preacher to preacher, and often from opinion to opinion. The last church they attended they thought might be their home; the last preacher they heard the best in their estimation, and the last set of opinions they imbibed, they regard the truest. Their heads contain a strange conglomeration of opinions and their tongues utter a medley of words containing no distinct thought. "As a bird that wandereth from its nest so is a man that wandereth from his place."

JOHN.

THE TABLE OF THE LORD.

BY REV. WILLIAM CROWELL, D. D.

By what method can we, of this age, —can the disciples of all ages,—know how to set forth that table worthily? If the Lord's judgments come on those who eat and drink unworthily, there must be a method of knowing how to do it worthily. The Romish answer we unhesitatingly reject. That of Protestants resists on the same assumption, viz.: That some Council of bishops, or some Assembly of divines, or Church governors, in some past age, prescribed the rules set down in Prayer-books, Directories, or Disciplines, for setting forth the Supper; and must, for the same reasons be rejected.

There is no proof that our Lord gave, even to inspired apostles, any authority whatever over the setting forth or the ordering of his table. All disciples,—whether apostles, prophets, evangelists, pastors, teachers, or disciples merely,—stand related to the Supper on the same level. All that an apostle can say is, "I received of the Lord that which also I delivered to you." Paul himself claims only to be a faithful reporter,—like Matthew, Mark, and Luke. All they do is, to record the words as they fell from the Saviour's lips. These missals, Romish or Protestant, are the works of men who assume to be wiser than apostles.

The words of our Lord,—(let those who add to or take from them beware),—are found in Matthew xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-26. The brief references to the manner in which the early disciples understood them, are in Acts ii. 42-46; xx. 7; 1 Cor. xi. 27-34, unless, as some think, 1 Cor. v. 11 yet how suggestive these records!

In these records, related as they are to the whole work of Christ, the answer to the inquiry, by what method we may know how to set forth the table of the Lord worthily must be sought. Those present at that last Passover knew not then that he was to die for their sins and be raised again for their justification: nor that prayer was to be offered through him, as the one priest, sacrifice, and advocate with the Father; knew not that he was to ascend to God, and shed down the Spirit, that they might have life; knew not that the bread and wine, then set forth, were to commemorate the one completed redemption from sin and death, through his blood, to everlasting life.

To those after the days of Pentecost, as to us, these things become luminous realities, in the light of which to apply his words. "The breaking of bread" was one of the things attended to by those who "received his word," and who were "buried with him in baptism." These qualifications are mentioned,—no others. The table of the Lord was set forth by and for these, and such as these,—no other. For, the record which informs us what THEY DID gives no council how we are to do. But a revelation was made, of terrible judgments that came on those who ate and drank unworthily.

Can this question be answered by any other method, without adopting the principles of Rome, or of rationalism? If not, can the faithful disciple of Christ hesitate, for a moment, to carry out this method to all its consequences? "Do this," says our Lord, "in remembrance of me" whom? Of a pious mother? of the framers of the Prayer-book? of good people, who think we are bigoted? No. But "in remembrance of ME." And if we remember our Saviour, we shall remember his commands.

That such were the persons by whom and for whom the table of the Lord was set forth in the presence of apostles, is a truth that depends not on the belief of any sect or party in any age, but on the testimony of the most learned and godly men, in all religious bodies, in all ages. The peculiarity of Baptists is that they carry this method, with its conclusion, into practice. If they would omit the practice, then this offence of the cross would cease. But some one may put the invidious question, Do, then, all who do not set forth the table of the Lord in this manner do it unworthily? And do they eat and drink to themselves a judgment?

These are questions which we, not being inspired, cannot answer. That some eat and drink judgment to themselves, we may well believe. They may do it at table rightly set forth; but at tables wrongly set forth, the danger must, to say the least, be much greater.

"I will guide thee with mine eye," is the Lord's method. It is a fearful thing to trifle with ordinances of grace. The indications of our Lord's will should be enough for us. When we consider the wonderful humiliation of the Son of God,—his love to sinners,—can we think any thing that he commanded, exemplified, or indicated, of small importance?

As the table of the Lord was simply set forth by believers, baptized according to the apostolic practice, in the presence of apostles themselves, so it should be in our day. Following this example, in the right spirit, we are safe. If we depart from this rule, we venture on doubtful ground. These companies of believers were all, so far as the record informs us Churches,—not casual companies. There was organization, government, fellowship, discipline.

To assail this conclusion as "narrow," "sectarian," or "bigoted," proves nothing but the want of good manners. If a better method can be found, by which a different conclusion may be reached, let it be done.

DANCING CHURCH MEMBERS.

We have been asked to give our opinion of Dancing church members. As a rule it will be found that dancing and thinking are antagonistic. Dancing members may be expected to be loose in doctrine. Dancing church members are lax in the performance of christian duty—they restrain prayer, and are irregular in attending upon the means of grace. Those who associate with them soon perceive that their piety has lost its savour—they are on the way to card playing, wine-bibbing, theatre going, &c.

We would not like to have our children attend their class in Sabbath School, for we would expect them to be half-hearted in christian work of every kind. We would not like to be the pastor of such, for we would expect them to be very inattentive hearers, loth to receive pastoral visits, and, in general, spiritual drones in the hive. If any of our readers are acquainted with spiritually minded, earnest, active, useful, dancing members of christian churches, we should like to hear of them, but we greatly fear that the experience of our correspondents will be found to correspond with our own. Let no one aspire to be a dancing, ball going christian.—*Canadian Baptist.*

"How long does it take to be converted?" said a young man to his father. "How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'not guilty?'"

The Congregationalists of the U. States propose to commemorate this year with appropriate services, it being the two hundredth and fiftieth anniversary of the landing of the Pilgrim Fathers at Plymouth.

At one of the ragged schools in Ireland a clergyman asked the question, "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up and said: "Place your riverance, it's to be clane inside."

For Sunday School Teachers.

LEADING CHILDREN TO CHRIST.

It is the unquestionable duty and privilege of every Christian parent to obey those words of graciousness and love, "Suffer little children to come unto me, and forbid them not." Who, after hearing these words, can doubt that it is the desire of the Lord Jesus that infant children should be brought unto him, not because they are innocent, but because they are "lost and and therefore need a Saviour?" "The Son of Man is come to seek and save that which was lost." Who can doubt that parents who have thus commended their children to Christ, and have afterwards sought to bring them up, not for the world, nor the world's greatness, but "in the nurture and admonition of our Lord,"—who can doubt that such will early see their children become confessors in the name of Jesus, and able, through his blood to return "the answer of a good conscience" unto God? But, until they are able to return such answer, the word of God forbids us to say that they can be fit recipients of baptism.

AN ASTONISHED CHRISTIAN.

An able brother formerly deemed it impossible that he should work in the Sunday-school. Force of circumstances, however, compelled him to enter, temporarily, as he supposed. After a goodly probation, he now writes to his former Pastor, as follows: "I am daily more and more astonished that I should so long have kept out of this great and glorious work." Truly, it is enough to astonish, not men alone, but angels even, that so many Christians do keep out of this great and glorious work.

REPEAT THE IMPRESSION.

"Children are so unstable." How often do teachers say this as a reason for discouragement! But children are children. Their purposes are not fixed. Most children act impulsively. If you work with children, you must not expect that a religious experience will change them to premature men and women. If you have made a deep impression on a child, do not think that you can come and find it as fresh as ever after a week's excitement. Continuity is what a child lacks. If you have made an impression on a child's mind in any direction, repeat it. Keep repeating it until it is habitual. Do not be disheartened. Above all, do not dishearten your pupils.—*S. S. Times.*

THE NAME "BAPTISTS."

It is not for the believer in Christ to glory in any name but that which indicates his connexion with his Lord. Were it not for the wide-spread influence of error among the followers of Christ, there would be no occasion to designate them by any other name than Christians, or brethren. Separation from error, however, is our duty, and this separation must, in some way, be marked. It was this marking of separation from error which gave rise to the name Baptists. When our fathers protested against infant baptism, and administered the ordinance, according to the command of Christ, to those who had been baptized in unconscious infancy, they were called "Anabaptists" or rebaptizers. This name they regarded as an unjust imputation. They asserted that they were not rebaptized, but were simply baptized. Both in England and in this country they called themselves "Baptized People," and their churches "Baptized Churches." Such was the earlier usage in the Philadelphia Association. Gradually the term "Baptized" was changed to the shorter form "Baptists." In 1840, when the Rev. B. Griffith prepared his account of the Philadelphia Association, he speaks of the churches composing it, as "commonly called Baptists." The change to the shorter form had evidently become every general at that time.—*Baptist Teacher.* April.