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Poetry.

IS IT WELL WITH THE CHILD?

Surely 'tis well those tender feet, beneath the
scorching ray
Of life's fierce sun, shall never toil along the
dusty way;
Yet oh! for the little twinkling feet which sped
so fast and free,
Across the dewy lawn at eve so oft to welcome
me.
Surely 'tis well that never in life's labyrinthine
ways
That little hand shall risk to lose the thread
amid the maze;
Yet oh! for the tiny hand in mine with its
pressure soft and warm;
Reminding me it was my charge to shield my
child from harm.
Surely 'tis well that never shall her spirit be
perplexed
With doubt and questionings, whereby the
souls of all are vexed;
Yet oh! for the whispered questionings so
strangely deep and wise,
Too wise, we thought, for childish lips, of
things beyond the skies.
Surely 'tis well that never now sore-wounded
in the fray,
The soul shall need with sigh and sob to weep
its woes away;
Yet oh! for but one look, though sad, of the
loving wistful eyes,
Which closed a while ago on earth, to walk in
Paradise.
Surely 'tis well for her who rests; nor ill for
us who stay
To bear for some short space the heat and
burden of the day;
For we hear a still soft voice which calls from
out the grassy mound,
And we see a tiny hand which leads where
only rest is found.

Religious.

"THE MUTUAL RELATION OF BAPTISM AND THE COM- MUNION."

From the first portion of the article
in the *Baptist Quarterly*, under the
above caption, we have seen that the
two Christian ordinances are equal in
rank and perpetuity. The same writer
next proceeds to show that the one in
its nature and design necessarily pre-
cedes the other. We copy another por-
tion in a somewhat condensed form:—

2. They are related to each other as
antecedent and consequent—Baptism
the antecedent, and the Communion the
consequent. Perhaps it may seem that,
as here stated, this position also is to
every Christian self-evident, and hence
needs neither proof nor development.
And since the ordinances, as ordina-
nces, are just what the Lord ordained
them to be—one thing, and not any-
thing different—if they are once in
nature antecedent and consequent, they
are and must be, as respects nature,
ever and everywhere antecedent and
consequent. If they were such when
and where Christ instituted them, they
are and must be such universally and
infallibly. They have each three in-
dependent yet distinct characters and
uses. Each is at once an act of faith,
an exhibition of truth, and a compo-
nent of church organization. In the
first particular it is a deed, in the sec-
ond a word, in the third a thing. The
first element is purely personal, the
second general, the third ecclesiastical.
—the first transactional, the second
declarative, the third constitutive. In
the first something is done, in the sec-
ond something is shown, in the third
something is formed. Let us take up
these three characters successively, and
see whether in every part, from first
to last, they stand as antecedent and
consequent.

As a *personal transaction*, Baptism
is in Scripture comprehensively de-
nominated "putting on Christ." Gal.
iii. 27. "For as many of you as were
baptized into Christ, put on Christ." This
is first done as a purely spiritual
act in the first spiritual reception of
Christ by faith; it is done in word by
the spoken confession of this faith; it

is done sacramentally, or in the way of
ordinance, in Baptism, and only in
Baptism. The purely spiritual act, em-
bodies itself in the appointed outward
act, and therein completes itself. The
Communion, on the other hand, is com-
prehensively denominated the commun-
ion of the body and of the blood of
Christ. But communion with the
Lord, in the sphere of the purely
spiritual, is the act of a soul that has
put on the Lord—it is the continuous
act by which the divine life, already
originated in the new birth, is sustain-
ed, nourished, and perfected. The
Communion is, in the sphere of, ordi-
nances, this invisible fellowship—its
embodiment and completion. We
come to Christ before we commune
with Christ. If regeneration is the
antecedent of sanctification, Baptism is
the antecedent of Communion. As
the soul comes once, and only once,
into union with Christ, as in fact it
never does dissolve this union, and,
on God's word, could not be renewed
again to repentance if it were to dis-
solve it, in no man's case is there a
foundation in experience for baptism
after the Communion.

If the complex personal acts of bap-
tism and communion were each anal-
yzed, the same relation of their con-
stituents would be seen to exist. Bap-
tism is a separation, a first separation,
from a previous life of sin, from a god-
less world, from a state of condemna-
tion; it is a washing away of sins once
and forever, an act unto pardon. Com-
munion, on the other hand, is an act of
one who has been separated, who is
separate, to whom separation is an ac-
complished fact, a permanent condition,
an acknowledged characteristic of one
who has been pardoned. Thus the act
of death to sin, of renunciation of the
world, the whole active voluntary sepa-
ration from the evil, which has its
prominent place in baptism, is presup-
posed in the Communion. Baptism,
again, fronting towards Christ, is a
consecration to him, an accepting of
him, an identification with him, with
his people, with his cause; it is taking
for the first time, and once for all, the
Christ-side instead of the world-side,
the Christ-life instead of the world-life.
But what is Communion? It is from
first to last, in all its elements, the act
of a friend with a friend. It presup-
poses the completion of the union, the
stability of the union, and within this
union it wholly moves. This is why,
in Baptism, we have none of the festive
element, while the Communion is pre-
dominantly festive. There is all the
difference that exists between a birth
and a feast.

Take them next as *exhibitions of
truth*. Here they are memorials, de-
clarations, symbols, and prophecies.
First as *memorials*. Each brings to
view facts of history. The baptismal
water immediately reminds of Jordan,
and the baptism itself of the scene at
Jordan, when Jesus went down into
the waters and was there buried and
again rose. This was the formal,
solemn, ordained separation and con-
secration of himself to his work of
Saviour—his identification of himself
with his people. There in ordinance
he took upon himself our sins, as in
ordinance we, by baptism, take upon
ourselves his righteousness.

The Communion, on the other hand,
reminds us of a fact later in Christian
history—of the evening of the betrayal.
In the elements we see, too, the body
and the blood. We see Jesus after his
sacrifice has been completed—after his
death.
Next as *declarations*. We have al-
ready viewed the ordinances as the acts
of a believer with reference to himself.
As declarations they show to others
what is the actor's condition. Baptism
declares him to have come into Christ.
Communion declares him to be abiding
in Christ. They declare the subject to
be in these two successive states. The
Saviour designed them for signs, and
for true signs, in respect to the one
receiving them. The declarations, true
or false, stand related as the acts, and
these we have seen are as first and
second.

Again, as *symbols* they have the same
relation. A symbol proper is a visible
natural object or fact which represents
or images an invisible spiritual reality.
It is alike impossible and needless here
to go minutely into the symbolism of
the ordinances. Enough that we know
that Baptism symbolizes, with singular
clearness and fullness, the central spiri-
tual realities pertaining to the origina-
tion of a holy life. It sets forth the
nature of the two states, sin and holiness.
It shows on what principles
provision has been made for a transi-
tion from the former to the latter state.
It reveals also the nature of the activi-
ties and instrumentalities involved in
the transition. And standing up,
solitary and alone, it proclaims also the
nature of that electing love and pre-
serving care which keeps forever the
child that has once become a child.
Baptism speaks of origination, only of
origination. The Communion, on the
other hand, symbolizes, with a like
clearness and fullness, the central veri-
ties pertaining to the perpetuation of
the Christian life. Though itself not a
sacrifice, it shows life to be forever
rooted in sacrifice. It appears as a
ceaseless communication of divine love,
through Jesus Christ, to the heart of
man, received and appropriated by a
living faith. It strikingly presents the
oneness of the believer with the Lord,
which is yet a oneness of absolute and
ceaseless dependence. But it has noth-
ing to say of origination. It tells us
not how we come to be in Christ. It
supposes that to have been already
told. It takes up the story where
Baptism lays it down. Thus as a
symbol it follows Baptism.

Finally, they are *prophecies*. We
seize upon the central prophecy of each.
In Baptism it is the believer's glorious
resurrection. This is to be at the
Lord's second coming, in the glory of
the Father and of the holy angels, for
the punishment of the wicked, for the
world's renovation, for the completion
of the mediatorial work in the introduc-
tion of the whole family of the redeem-
ed into their state of completed, final,
eternal glory, when death itself shall
have been destroyed, and "God shall
be all in all." The Communion is a
prophecy of the glorious fellowship into
which that advent of Christ and the
redemption of our bodies are to intro-
duce us. And thus we find the ordi-
nances as prophecies holding still the
relation belonging to them as memori-
als.

In gathering the testimony borne by
the nature of the ordinances, we have
still to consider them as pertaining to
church organization. Among both
Protestants and Papists there is a
general agreement that one of the prime
signs of a true church is the proper
administration of these two ordinances.
It is hardly too much to say that they
are the organization of the church—
that all else is subsidiary or incidental.
We do not, indeed, forget the place
which the gospel, as the word of God,
is to have; but the gospel spoken is the
interpretation of the gospel embodied
in ordinances. Gospel and ordinances
are the same thing in two forms—in
the form of words and in the form of
deeds.

The favorite representation of the
whole church is "the body of Christ."
And as each local church is to realize,
in its measure, the ideal of the one
church, every church is the body of
Christ. And how does Baptism stand
with reference to this body? Is it not
its very origination? This question is
settled by Paul when he writes to the
Corinthians: "For in one Spirit we all
were baptized into one body." 1 Cor.
xii. 13. With this we take the expres-
sion, "baptized into Christ," and find
in it the same doctrine. We are bap-
tized into him so as to become his
members, and members in just the
sphere that the baptism can constitute
us such, in his visible body. This idea
that entrance into Christ's church is by
virtue of a vote of the church, and that
Baptism is a detached fact, in no vital,
necessary, constitutive relation to the
body, merely a preliminary qualification,
is as untrue to the harmonies of Chris-

tian truth as to the direct word of
revelation. The vote, or, rather, the
consent, of the church, is contained in
the baptism. The ordinance is not to be
administered without the consent. The
consent or vote is merely the decision
of a body whether a given person may
become, by and in baptism, a member.
But it is the baptism that makes the
membership. Acceptance of members
from other churches is not properly the
creation of membership; it is more of
the nature of a recognition. The com-
mand to be baptized is addressed to the
believers, but this contemplates the
co-operation of another party, and that
party is the church. The church bap-
tizes, and the vote is merely the deci-
sion, which is carried to completion in
the act, and thus the union is consum-
mated.

As to the Communion, its place in
the church is fixed by fixing that of
Baptism, as also by its own nature.
Paul, too, makes the one loaf to repre-
sent the one body—a body, therefore,
not coming to be, but already existing.
Hence the Christians came together to
partake of the Communion. It was
not merely remembrance of Christ, it
was a remembrance in communion. We
have, therefore, in the ecclesiastical
character of the ordinances, the same
relation of antecedent and consequent
that we had already discovered in them
as acts of faith and exhibitions of truth.
This completes the evidence from their
nature.

ENOCH COMPARED WITH MODERN SAINTS.

Bishop Simpson, in the course of a sermon
preached in Philadelphia, upon the text,
"Enoch walked with God," discussed as fol-
lows on his privileges and their improvement
as compared with the people of God in our
age:

But now that I have drawn these
lines of Enoch's character, let us make
a little comparison, if we can, between
him and ourselves, to see whether
there may be this walking with God
on our part; whether we have the same
facilities, and may attain the same
holiness and grandeur of life. I have
noticed the instructions of Enoch.
Have we the same facilities of instruc-
tion he had? Now there are some
that he had which we cannot have. I
have sometimes fancied I saw him
when a boy. Adam had not yet left
the earth; he was a little over six hun-
dred years old when Enoch was born,
and lived more than three hundred years
after. I have thought that probably
the aged Adam used to take little
Enoch by the hand and walk with him.
Enoch was anxious to learn, and when
a child is anxious to learn and listen,
age loves to talk with childhood; and
Enoch, seeking for training, ready to
be instructed, oh! what lessons did
Adam give. Methinks he told him of
how the earth looked when he first
opened his eyes; of Eden, in all its
glory; how the heavens beamed in
brightness, and the flowers sent forth
their sweet perfume; how the birds
sang beautiful melodies, and the angels
came down to walk in the garden, and
God Himself was there. Methinks he
told Enoch the whole story,—how God
gave him Eve, and her beauty and
loveliness; then of the Fall, and his
sorrow, and his turning away from
Eden, and the cherubim that guarded
the gate that man might never enter
there; and then the promise of a Sav-
iour; and then about Abel and Cain.
And what a host of questions would
young Enoch ask! Then, too, all the
inventors of earth were there, and
Enoch could talk with them. And yet
with all the opportunities Enoch had
—and they were great—how much
greater are ours! Had he the story
of the creation and the fall? We have
it. Had he a knowledge of science
and its conquests? We have all he
had, and for six thousand years the
world has been moving on in its triumph
of mind over matter; materials have
been gathered, and we can learn as
Enoch never could, because there are
materials on which he could not lay
his hand. Did angels walk on earth?
We have the record. Did he trust in

a Savior to come? The Savior has
come. Enoch knew nothing of the
Babe of Bethlehem. His eye had not
gazed on the star seen in the East
as ours can. He had not gone with
the wise men with his gifts to the in-
fant Jesus as we can go. He had no
story of Gethsemane, and the fearful
struggle, and the victory. He had no
story of Calvary. He had not heard
the voice saying, "It is finished!"
There had been no ascension from
Olivet, no preaching of Jesus through
the world until empires gave way and
thrones crumbled and false systems
vanished; and yet standing where we
do, we have the lessons Enoch had,
the lessons Moses had; we have lis-
tened to the thoughts that made David
tune his harp, have had visions that fired
the imagination of Ezekiel and Daniel,
have had the teaching of Jesus when
on earth, and, oh! the songs that
have been rolling, that angels started
from heaven, rolling on to fill this
world! Had he instruction? We
have much more. And if because he
was instructed he was able to walk
with God, we stand on higher ground,
and ought to be able to walk with
God.

We may not have that same firm-
ness of purpose he had; and I fear
many of us fail just here. You, as
well as I, may have set out in early
youth to be religious; but, oh! how
often you have turned aside; how fre-
quently have we erred; what sad mis-
takes we have made; and how often
have we lost our firmness of purpose.
It seems to me there is a ladder, like
that which Jacob saw set up from
earth to heaven, and while Enoch
would have been away up yonder on
those higher rounds, almost ready to
pass into the invisible, we linger yet
on the lower rounds of the ladder, not
having ascended, having traveled a lit-
tle step up and then a step down; and
there are some of us, I am afraid, to-
day no higher in our ascent toward
glory than we were twenty years ago,
when all heaven has been inviting, and
all possible helps have been given us.

My dear brother, to-day, in the sight
of God, are you better than you were
twenty years ago? Are you more like
Jesus than you were twenty years
ago? Have you more of the enjoy-
ments of religion? Is the image of
Christ more perfectly stamped on your
heart than it was twenty years ago?
What have you been living for? God
has graciously spared you and given
you His word and Spirit and all need-
ful helps, and yet no better all the
twenty years! Oh! Oh! how sad it
is for us. We have been hearing and
traveling, many of us, and if we keep
on in this way, oh! what is the pros-
pect before us.

Put there are others who, I trust,
have been gaining. You look back to
your early experience, and it is sweet-
er now to pray than then; heaven is
more attractive now than then; Jesus
is nearer now than then; it is easier to
lean on His arm; it is sweeter to lean
on His bosom; it is more delightful to
think of death and triumph and glory.
The angels seem to be lovelier. They
gather around us, and sometimes the
veil seems to grow so thin that the
whole family in heaven and earth seem
to surround us—Jesus, the great
Head, and all brothers through Jesus
Christ. If such is the case, you are
ripening for glory—walking, to some
extent, with God.

"I WILL NEVER LEAVE THEE."

In these words the English language
fails to give the full meaning of the
Greek. It implies, "Never, no, never;
no, nor ever!"

This word is a word of "leaving,
parting, separation, failure and disap-
pointment." Think of finding some-
thing that will never leave nor fail.
Grasp this promise, "I will never
leave thee," and store it in your heart;
you will want it some day. The hour
will come when you will find nothing
so comforting or cheering as a sense
of God's companionship. Stick to that