

"Very true," I replied. "But you are not a man of all sin; you have not committed all sin. But God is the God of all grace, and that grace is seen on the cross, surpassing all your sins. Who can tell the value of the blood of Jesus as God sees it? I myself am the chief of sinners; I have not one particle of worthiness. But I tell you, if we are killed before we reach home, I have no fear or question whatever, about my salvation. It was eternally settled by the death of Jesus."

"Ah!" he said, it seems to me a poor thing to hang one's salvation on."

"What is? Is Christ a poor thing to trust? Is God's word a poor thing to trust?"

"Oh! no, I mean it is a poor thing to hang on faith. To think that if you have faith you will be saved, let you sin and do as you like."

"Ah! my dear sir, but the man that has real faith in Christ, does not want to sin. He hates it, and longs for and delights in holiness; and he is the only one that gets delivered from sin. But now you try, from this day, in your way, never to sin again."

"I have tried," said he, "many a time; but still I sin in thought, word, and deed. I think I now see that to believe in Christ is the only way to get both saved, and give up sinning."

Reader, what as to your dying hour? You cannot help the thought crossing your mind at times, can you now? Your dying hour may be very near—yes, very near! Now, are you prepared for that hour? What, are you going on carelessly in sin? Well may you tremble at the thought of your dying hour. Are you trusting in forms and ceremonies of human religion? Ah! these will utterly fail you in your dying hour.

But mark the blessed condition of every saved sinner: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Is this your condition? Are you justified? Have you peace with God? Then, my reader if you should fall asleep before Jesus comes again, yours will be a HAPPY DYING HOUR. C. S.

Christian Messenger.

HALIFAX, MAY 27, 1863.

"How much owest thou unto my Lord?"

This question may be very properly answered by asking another. "What hast thou, that thou hast not received?" A due proportion of income should be devoted to religious purposes. Our Lord has taught that the appropriation of such proportion does not diminish our possessions, or lessen our enjoyment of what we employ for our own necessary purposes. But the withholding more than is meet tendeth to poverty.

Religious men have the privilege of sustaining the various christian institutions around them. Although there may be some aid furnished by those who have made no open profession of faith in Christ, yet it is to the organized bodies of christians we must look to carry forward the work of human evangelization.

In anticipation of the contributions for Benevolent Objects being made in our churches, where that has not already been done, for the purpose of forwarding to the Associations, the above text seems an appropriate one for a short sermon.

We are accustomed to admit that it is our duty to cultivate a benevolent spirit generally, but at the present time we would give a practical application to the question, as we proceed, and ask, "How much owest thou?" under a few of the principal channels through which our more public benevolence flows, and endeavour to ascertain what is yet due.

1st.—In support of the christian ministry. Do you pay towards this object according to your ability? If not, how much owest thou? Here is a constant demand, and it should meet with a regular, punctual supply. There are abundance of precepts in God's word in reference to this claim of our Lord. This is the work not so much of benevolence as of justice and honor. A want of consideration for this object is a radical defect in christian character. The Jewish proportion, and that which many christians have considered their obligation, was one tenth of their income, for the temple service, which, however, covered more than simply the sustaining of the priesthood. When all the members of churches are ready to do what they ought for this, and that regularly, there will be more permanency in the pastoral office: and the Pastor will doubtless have more happiness and usefulness in his work. This is not one of the objects in which the Association is directly concerned, and perhaps should not have a place in this article,

and yet it is the most important of all in the appropriation of means for sustaining the cause of Christ in the world, so that we think it will not be objected to as one of the items in this enquiry.

2.—Home Missions. What owest thou to this department of the Lord's service? As a christian patriot you must feel that by assisting to hold forth the word of life, you benefit your fellow-countrymen. Are you not yourself personally indebted to this cause for many of the privileges you now enjoy? Either you have had "the good news" brought to your ears by a Home missionary, or some of those around you have, so that you are either directly or indirectly under obligations to the Lord; independently of any benevolent consideration. If you would act the Good Samaritan you will not only recognize the debt, but will liquidate it with such as you have, and do what you can.

3.—Foreign Missions. Had there been no spirit of enterprise amongst christians of an earlier day, to go from their own country, and carry the gospel to the regions beyond, we ourselves should have been left in the darkness of heathenism. The whole Gentile world would have been in hopeless degradation. In return then for having had the sound of the gospel brought to our ears, we should feel that we owe something to those still afar off, or we must not claim relationship to Him who came from the bright abodes of bliss, to bring to us the wonderful intelligence that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." We owe something therefore to this branch of our Lord's work. How much?

4.—Acadia College. As we are speaking to the Baptists of Nova Scotia, or rather on their behalf, we shall be deemed within our proper sphere in making this enquiry, as well as the preceding, in reference to this question. How many of our readers have received portions of the Bread of life from those who have passed through the course of instruction at our "School of the prophets"? Reader, have you returned an equivalent? But our indebtedness reaches somewhat beyond ourselves. We owe to future generations some advancement on the past. We may say of this object the same as we did of the support of the Christian ministry: it is not one coming specially under the control of the Associations. It belongs to the Baptist Convention. But the latter is composed of those belonging to the former, and the action taken by the local Associations may greatly influence the more general body; and the means must come from the churches of which they are composed. We may therefore fairly ask for this object, in response to the Governors' appeal, How much owest thou?

5.—Infirm Ministers. In this, as in many of the other departments, but little can be done by an individual or a church, but a combination of churches may effect much. The golden rule enjoins upon us to "Do unto others as we would that they should do to us." The higher law of christian love and our regard for those who in Christ's stead have besought men to be reconciled unto God, should lead us to sympathize with them in their infirmities of age or affliction. If they have spent their strength in efforts to change the face of society, by leavening it with christian truth, you, respected reader, wherever you are, have become a recipient to some extent of the benefits of their labors. How much then, christian reader, owest thou?

6.—French Mission. Our Gallic fellow-countrymen are deprived of our ordinary Home Missionary operations by the circumstance of their medium of thought—language—prohibiting us free intercourse. We are taught by christian instincts, as well as by the marvels of the Day of Pentecost, that this should not be allowed to prevent our inviting them to partake with us the blessings of the kingdom of heaven. Besides these considerations there is another; they were possessors of the lands of this country long before ourselves, and only by the right of conquest do we hold them. Having received these temporal things, and being now associated with our French fellow-colonists in the duties of citizenship, we, at least, owe them some efforts to lead them to a participation in heavenly joys. How much?

7.—Mic-mac Mission. All the reasons for christian effort on behalf of the foregoing apply with greatly increased force to the Mic-macs,—the aboriginal race of the country. The difficulties in reaching them have been to a great extent overcome by the Society which supports this Mission, and we should be willing to appropriate at least a portion of what we possess towards these wanderers.

Our readers will perhaps think our sermon is now pretty nearly long enough, and will probably begin to imagine that for a man to meet all these claims, and give a portion to each, he would have but little left, and that the imperative duty of providing for his own,

might stand a chance of being neglected. We would say however that we make no rule as to what should be done for any or all. Our object is simply to suggest the text and illustrate some of the channels of furnishing the reply. If any or all of these do already receive a portion of what God gives you, you may feel that the question is partially answered, and applies more to a proper sense of obligation, in being allowed to work at all in the service of the King of Kings. If any of our readers after serious consideration choose to ignore any of the above claims we have no wish to find fault with them. We have no desire to do more than to address their better judgment, and would ask them to think over the matter in their best moments. Let there be no effort to evade the claims of any, but in an honest straightforward manner, do what is right in the sight of God and man, and be ready to every good work, "inasmuch as ye know that your labor is not in vain in the Lord."

The London May Meetings.

These Anniversaries are being held all through the present month. By the last mail from England we have the accounts of several of the Baptist Societies' Annual gatherings. The first of these was that of

THE BAPTIST UNION.

The attendance was unusually large and much interest was added to it by the fact of the Rev. J. H. Hinton, the Secretary for the past twenty five years, having intimated that he was intending to retire from that office.

He read an excellent address on the occasion on *The Aspect of the Baptist Denomination in relation to Union.*

His design was to bring together the different elements which compose the Baptist body in Great Britain into something of harmonious recognition if not co-operation. We should be glad to copy his address verbatim if our space would permit. A paragraph or two may be acceptable:—

"Often has it been a matter of regret that the Baptist denomination in England should be so much divided, and often have devout ejaculations been uttered that it might become more united. Occasionally, indeed, attempts have been made towards effectuating an object so much to be desired, and hopes even have been entertained—or at least expressed—of success, especially as one of the fruits of the Bicentenary excitement. It will not, therefore, be unreasonable—I trust it may not be found unprofitable—if I make this subject on the present occasion the theme of a few remarks. The desirableness of denominational union cannot, I suppose, admit of doubt. I, at least, entertain none, and am far from intending to make any observations adapted to suggest even the shadow of one. Obviously, denominational union is denominational beauty, and denominational strength. The unloveliness and feebleness resulting from denominational division are too manifest to be denied. And it would seem that, among evangelical churches, denominational union should be as easy as it is desirable. A difference on any of the fundamental doctrines of the Gospel would no doubt be not only a justifiable but a necessary cause of estrangement; as would also any considerable diversity of views on matters of ecclesiastical order; but neither of these causes of separation exist among us. All parties so far hold the grand verities of the Gospel as to acknowledge each other as brethren in Christ; and all concur in maintaining the independence of the churches and the congregational system."

After glancing at the difficulties in the way of combination and the diversities of sentiment and practice. He concludes as follows:

"What, then, I may be asked, remains to be done? Are we to remain content with our divided condition? Far from it. Only let us apply the remedy at the source of the disease, and not at once delude and weary ourselves with Utopian schemes. We must first become wiser and better Christians; must better understand the will of our Lord, and cultivate proportionally more fervent love to our brethren. Then we shall come together without solicitation, and without hazard. In the meantime, let those unite who are prepared to unite, and according to the grace given to them, do what they may be able to do for the glory of their Lord. Beloved brethren, I am aware that in what I have read to you, I have uttered sentiments differing, perhaps widely, from those of some highly respected brethren; but I do not care to say more respecting them than that they are not sentiments lightly entertained. I have watched with lively interest the correspondence in the periodical press—particularly in the *Freeman* newspaper and the *General Baptist Magazine*—on the subject of denominational union, and I have often been tempted to mix myself up with it; but I have never done so. It seemed to me, however, that the present occasion was one on which I might speak my mind fully and freely. 'I speak as unto wise men: judge ye what I say.' My knowledge of the denomination is not a growth either of a few years, or of a narrow experience; and the opinions which I have been led to form I express without reluctance, on probably the last public occasion on which I shall have either the responsible honor of giving it counsel, or the exquisite pleasure of receiving a token of its love."

Various other matters of business came before the Union.

The Annual Report of the Union showed a net increase of twenty-five churches. The present number of churches reported by the Associations being 1,245, and the clear increase of members being 4,964, an average of 41 per church. The Rev. J. H. Millard was appointed successor to Mr. Hinton in the office of Secretary.

In consideration of the valuable service rendered to the Baptist body at home and abroad, the retiring Secretary, and the Rev. Dr. Steane had been requested to sit for their portraits, the same to become the property of the Union and to be deposited in the Library.

PRESENTATION OF THE PORTRAITS.

On the following day there was a large meeting at the Regents Park College, for the purpose of presenting the above two life-sized portraits. Sir Morton Peto, M. P., presided.

After singing and prayer, the chairman referred to the circumstance which had called them together, and said—

The two brethren whom it was designed to honour had probably been known to most present from their earliest infancy. For himself he had been inducted into the denomination by his beloved friend Mr. Hinton, with whom it had often been his joy to be associated in Christian work. He had looked to him with special affection from the circumstance just named, and because he had sat under Mr. Hinton's ministry, and enjoyed his personal friendship. It would be difficult, if not impossible, to over-estimate the value of Mr. Hinton's services to the denomination and to the church at large. His labors had been long and arduous, and though now advanced in years, his vigour of mind was as manifest as ever; and, like the tree planted by the rivers of waters, he was bringing forth fruit in old age. Their friend had often stood in the front of the battle in defence of truth, but never in an unbecoming spirit. As for dear Dr. Steane, his work had lain in a somewhat different field, but it was of a sort not less important to be done, and had been well performed. Many a time their honored brother had put forth a strong arm to help and shelter the oppressed; and the Baptists of the North of Europe at this moment occupied an entirely different position from what they had done, on account of his efforts in behalf of religious liberty. In different vineyards both had been engaged in an especial manner, in the Master's work, and had received many and large blessings upon it; and doubtless it would be said of both, "Well done, good and faithful servants," and they would shine as the stars for ever and ever, as being of those who had turned many to righteousness. There was something even selfish on the part of those who had devised the proceedings of that evening, for when their two friends should have put on immortality, the resemblance of forms loved so well would remain to encourage and stimulate to service in the Master's cause. Words wholly failed him to express what he felt, and he was sure all must feel, on this interesting occasion. He would only add his earnest wish that the last days of their beloved friends might prove to be their best days, and ask them in the name of the assembly to accept the portraits as tributes of warm friendship and enduring regard.

The Rev. J. H. Hinton said—My dear Sir Morton, on behalf of my valued friend Dr. Steane and myself, allow me to return to you and to the subscribers most sincere thanks for the honour which has now been done us; and that we have been permitted, and in some degree enabled, during our extended lives to render service to the cause of Christ at large, and to the denomination in particular, is to us a matter of unfeigned thanksgiving to God, through whose mercy it has been granted us, and by whose grace it has been wrought in us. Our activity has been its own reward. But we do not pretend either to ignore or to deny that infinitely higher reward which we hope awaits us in the kind approbation of the Master whom we have served. And next to this, let me be permitted to assure you, Sir, that we value the affectionate esteem of our brethren, which through life we have largely enjoyed, and which culminates this evening in this most gratifying testimonial. But now, Sir Morton, with all due respect to the chair, and to yourself personally, it seems to me that you have not finished your work. I understood, perhaps erroneously, that these portraits having been presented to us were to be requested to be placed in the hands of the Trustees of the Baptist Library. Perhaps not. I should be very glad to take mine home. (Laughter and cheers.)

The chairman assured Mr. Hinton that he had discharged the whole of the duty assigned to him. The disposal of the portraits would rest entirely with the two gentlemen to whom they had been presented. He might remark further that the paintings would be engraved, so that all who desired would be able to possess copies.

After a brief pause, Dr. Steane rose and said—Dear Sir Morton and Christian friends—they are very few words that I am capable of speaking on the present occasion, partly from impaired health, and partly from fear of that excitement—albeit most pleasurable excitement—which the proceedings of this evening have already produced. In anticipation of it I had requested my dear and honored brother to say for me what he has so well said for himself and for me also. And yet, my dear Sir, lest my total silence should be supposed to imply the want of an adequate appreciation of the great honour which is done to us, I will venture on two or three sentences at least. If, through God's

(Continued on page 166.)