

Correspondence.

For the Christian Messenger.

Notes of a Sermon,

Preached by Rev. William Chipman, at Truro, during the session of the Eastern Baptist Association in July, 1864.

Ephesians v. 25-27 inclusive.

"It is a distinguishing feature in the apostolic writings, that motives to the most ordinary duties are derived from the doctrines of the cross." We are undoubtedly hereby taught to act in the common affairs of life from christian principles; and I am inclined to think that our personal christianity is more manifested in this way than in any other. It is not by a holiness put on on religious occasions, as we put on our Lord's day dress, that we shall prove ourselves to be christians, but by that which is habitual, and which, without our so much as designing it, will spontaneously appear in our language and behaviour.

Who but an Apostle would have thought of enforcing affection in a husband to a wife from the love of Christ to his church? If the apostle's heart had not been full of Christ, he would have thought of other motives than this; but this being uppermost presents itself on all occasions. We may be thankful that it was so on this occasion especially; for we are hereby furnished with a most interesting and affecting view of the salvation of sinners, a salvation originating in the love of Christ, and terminating in their being presented to him without spot or blemish.

Thoughts of illustration,—the internal, the external, and the eternal glory of the Church of Christ, as His chosen, redeemed, regenerated and sanctified people.

1st. The internal glory of the church. This idea pre-supposeth, as fully implied in the text (that he might sanctify and cleanse it, &c.) their polluted state preceding. Man was first created pure and holy, as implied in his being created anew in Christ Jesus. "And God said, let us make man in our image after our likeness. So God created man in his own image; in the image of God created he him." But man fell from this estate by transgression, incurred God's holy displeasure, and involved himself and all his posterity in guilt and condemnation. Rom. v. 12, "Wherefore as by one man sin, &c.," also Rom. iii. 10-18. The eternal, all-wise and omniscient God foresaw all this and realized all its consequences, and in infinite compassion devised a plan of mercy whereby man might be recovered from his fall, and restored to divine favor in a way honoring to all His attributes and safe to man.

In this glorious plan of Redemption, God the Son co-operated and fully concurred. The counsels of peace were between the Father and the Son—the Father choosing his people Eph. i. 4, and giving them to his Son as a reward of his sufferings. Jno. xvii. 6, 20, 21, 24, also xvii. 2. ("As thou hast given him power over all flesh that, &c.") The plan being fixed in the counsels of the Eternal mind with a manifest intention, design or purpose of accomplishment, every thing necessary was brought to bear upon this subject from the creation, until when the fulness of time had come, 'God sent forth His Son,' &c., Gal. iv. 4, 5. Read Heb. ii. 13, 15. Hence divinity being united with humanity, He lived a suffering life, and died an ignominious death. Having loved the church, he died for their sins and rose again for their justification and ascended to Heaven. Here lies the glorious foundation. And having shed down the Holy Spirit to carry on the work of salvation, in the use of constituted means, men are convinced of their sins, brought to repentance, their sins pardoned, their souls renewed and Christ formed in them the hope of glory; and they are now new creatures in Christ Jesus, principles of holiness are implanted, and hence they die to sin and live to righteousness. They now bear a new relation to Christ and God is glorified in them. They are internally glorious. Ps. xlv. 9-17. "The King's daughter is all glorious within, &c." This is a hidden glory, Col. iii. 3, 4. "For ye are dead, and your life, &c."

2nd. The external glory of the church. Although souls are truly born again, born from above, yet they are not perfect,—the in-being and in-dwelling of sin they feel. Paul, Rom. vii. 17-24. Hence they have spots and wrinkles, and blemishes, and need daily cleansing. Spots suppose a loveliness of character on the whole, though otherwise they are unlovely. They could not with propriety have been attributed to the church while she remained un sanctified (or unregenerated); for then she was

altogether polluted. The same may be said of imperfections. It is improper to attribute them to unconverted sinners. Such characters will often acknowledge themselves to have their imperfections, but in this they pay themselves a compliment which does not belong to them. Imperfections (or their proper acknowledgement,) supposes the mind to be engaged in the pursuit of perfection, though it has not attained it. Spots and imperfections (blemishes), then, are properly attributed to the church in its present state, indicating a general loveliness of character, though they are themselves unlovely. Whatever has tended to deface the church or detract from its holy beauty, is to be reckoned among its spots. How much the beauty of the church has been defaced by false doctrines, by superstitions, and unscriptural worship, by impure lives, &c. &c.

After noticing the spots and blemishes, refer to the wrinkles. These, as well as spots and blemishes are inconsistent with perfect beauty. They are signs of the decay of life and health and vigor; hence they are the ordinary symptoms of old age or of an enfeebled constitution. Surely a more appropriate term could not have been chosen to express those spiritual declensions, to which the church in its present state is continually subject. The church at Ephesus, during her first love, resembled a virgin in the bloom of youthful beauty; but when she left it, and with it her first works, she became as a woman bowed down by age, covered with wrinkles. In this church we see what the church in general is, compared with what it was in the primitive ages,—what many churches are, compared with what they have been at certain periods.

But the work of sanctification goes on—to the latest period of christians' lives in this world, by which they are enabled to "put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and being renewed in the spirit of their minds they thus put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 22-24.

In pursuing this course they evidence the dignity and glory of the christian character, and by letting their light shine, God is glorified in them, Matt. v. 16. Still we admit that there are to present appearance too many spots and blemishes on the church which disgrace many who profess religion and reproach the cause. God will, however, sanctify his own people here, and eventually glorify them in heaven.

3rd. The eternal glory of the church. Who can conceive of this? "Beloved now are we sons of God, and it, &c." Jno. iii. 2. "For since the world began men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what thou hast prepared for him that waiteth for thee," Isa. lxiv. 4. "As for me I shall behold thy face in righteousness; I shall be satisfied when, &c.," Ps. xvii. 10. Again, "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures forevermore," Ps. xvi. 11.

The foregoing passages prove, with very many more, that we shall awake in the likeness of Christ, shall behold his face in righteousness—shall see him as he is—shall be perfectly holy, perfectly happy, and shall be so everlastingly. Hence the whole church of God will dwell with God and Christ in heaven, and there sing the song; "Unto Him that loved us and washed us from our sins, &c." "If so be that we suffer with him here, we shall be glorified together" in heaven; "for I reckon that, &c.," Rom. viii. 17, 18. "For our light afflictions, &c.," 2 Cor. iv. 17, 18. Read also, Ps. xlv. 11-15 inclusive. "Therefore I endure all things for the elect's sake, that they may also obtain salvation which is in Christ Jesus with eternal glory," 2 Tim. ii. 10. "And the glory which thou gavest me I have given them, that they may be one even as we are one," Jno. xvii. 22. "To him that overcometh will I grant to sit with me in my throne even, &c.," Rev. iii. 21. Once more let us quote "the true sayings of God" from Rev. xix. 7-9. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And he said to me, Write, Blessed are they which are called to the marriage supper of the Lamb."

The following note was found at the end of these notes: "Preached at Truro Association, Sabbath July 3rd, 1864, an overflowing time, much weeping, blessed meeting."

In body, and in mental faculties, "Father" C. appeared on that memorable day to be vigorous, but in spirit he was heavenly and raptur-

ous. To that upper Association—to participate in the scenes and fruitions of the eternal glory of Christ's church, he passed from earth only a few days after the next 3rd of July had come round. "Our fathers"—the chariots of Israel and the horsemen thereof, "Our fathers!—where are they; and the prophets;—do they live forever?" "Pray ye therefore the Lord of the harvest that he will send forth more laborers into the harvest," and that the mantles of those who have been called from labor to rest, may fall on their successors.

A. C.

For the Christian Messenger.

The American Bible Union and the American and Foreign Bible Society.

American Bible Union, 350 Broom Street, New York, May 28, 1866.

PROPOSAL FOR UNION.—At the anniversary of the American Bible Union, October 30, 1862, the following resolution was unanimously passed:

Resolved, That the American Bible Union stands always ready to co-operate with all who desire to procure and circulate the purest versions of the Sacred Scriptures; and that we appoint a Committee of seven to consult with the friends of the American and Foreign Bible Society upon the practicability and expediency of measure looking to the union of the two Societies on such principles.

A Committee, consisting of Drs. Eaton, Robinson, Weston, Wheelock, Gillette, and Messrs. T. B. Stillman and Samuel Colgate, was appointed to carry it into effect.

At the next anniversary of the American and Foreign Bible Society, a resolution of similar purport was offered, and, after considerable discussion, rejected.

Again, at the anniversary, October 26, 1865, the American Bible Union made an effort at union by the unanimous adoption of the following resolution:

Resolved, That a Committee of seven be appointed to prosecute negotiations with the Board of the American and Foreign Bible Society, looking to some amicable arrangement whereby the two Societies may be united in one.

A Committee was appointed to carry this into effect, and communications were opened with the Board of the American and Foreign Bible Society. That Board eventually appointed a Committee of seven to consult with this Committee, with a view to the union of the two Societies.

The two Committees met, and constituted themselves a Joint Committee, with Rev. J. L. Hodge, D. D., as Chairman, and Rev. Robert Lowry, as Secretary.

The PROPOSED BASIS OF UNION recognized the perfect equality of both organizations in forming the united body. The name of the new body to be, "THE AMERICAN AND FOREIGN BIBLE UNION."

The object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world. In the English language, it shall circulate by agents, colporteurs, sales at the Rooms and in every convenient manner, the Common English Version and the Revised Testament of the American Bible Union, according to the demand for each; and in foreign languages, the most faithful that can be procured.

It shall have a President, Honorary President (who shall also be First Vice-President), Treasurer, Assistant Treasurer, Auditor, two Secretaries, and forty-two other Managers.

The Board to hold office for three years. The respective friends of the common version, and of the Revised Testament, and of pure versions for the heathen, shall be allowed to designate their contributions for these several objects, and all such funds shall be strictly applied as designated, while undesignated funds shall be left to the control of the Board.

Both bodies expected to hold meetings in Boston, Mass., in connection with the Baptist Anniversaries; the American and Foreign Bible Society, its regular anniversary, and the American Bible Union, its semi-annual meeting.

On the question of union, a Committee of five, appointed by the American and Foreign Bible Society, in the forenoon, reported favorably in the afternoon. As a substitute for this report, Rev. E. T. Hiscox, D. D., proposed a resolution to the effect, that union with the American Bible Union is "undesirable," and, in present circumstances, "impracticable." This resolution was lost by a few votes. In the evening, a resolution expressing the inexpediency of such union was adopted.

We now appeal to the hearts and consciences of God's people. We ask you to unite with us

a general rally on behalf of the principle of pure versions and unity of action in its support. Any of you prefer to use and circulate the common version among our countrymen, we will apply your contributions to that object. We have made arrangements to supply you with Bibles and Testament of that version, of every description, for the pulpit, the Sunday school, and the family, and to circulate it as contributors may designate their funds for this purpose. In the question of pure versions for the heathen we can not be any division of sentiment. In this we are one.

To all who have hitherto acted with the Bible Union we take pleasure in saying that we never before saw so many tokens for good. We never attended meetings that afforded such direct encouragements. Take hold, then, with one hand and with one heart, and give the wheel another vigorous turn. Read the Revised Testament, and circulate it. Aid the Bible Union to send the truth broadcast over the land. Thank God for the past. Take courage for the future. Pray constantly. Contribute freely. Labor zealously. And the triumph and the crown will be yours.

THOS. ARMITAGE, President, WM. H. WYCKOFF, Cor. Sec.

For the Christian Messenger.

IS IT SO

That many of God's professed children neglect to attend to the words of Christ, "Pray ye therefore the Lord of the harvest that He would send forth labourers into his harvest?" With but slight observation two things must be acknowledged—'The harvest is great and the labourers are few;' and yet notwithstanding these two facts there are to be found those amongst God's professing people, who seldom if ever ponder over the deep spiritual necessities of their fellow-men, and the inadequate number of labourers to minister to these necessities, hence their omission of the duty referred to in the words of our Master quoted above. Was the harvest great in the time of Christ? then how much greater in these times. Were labourers needed then? much more so now, and yet how backward is the church of the living God in using all legitimate means to provide the world with labourers. Prayer—earnest believing prayer in the closet in behalf of labourers is greatly neglected. Long prayers may often be heard in the prayer meeting, but I fear short ones is the general rule in the closets. I have often thought if the long prayers were confined to the closet, and the short ones to the prayer meeting it would be preferable. I have heard of places where there are a few Baptists, who live in the neglect of social prayer from week to week. I wonder how they can expect a blessing to rest upon their own souls and even expect God to send them a messenger bearing the tidings of the cross. There is encouragement in the words of Christ "where two or three," &c, but some feel no encouragement unless there is a good attendance, as if the Lord would not be present, or they would not obtain answers to their supplications.

Is it so that many prayers are unaccompanied with corresponding efforts for the supply of labourers. Are we looking out young men and encouraging them to employ their one or more talents for the good of man and the glory of God. Are we contributing of our means for the education and support of christian men for the great work of teaching. Many of my readers may remember the anecdote of the good deacon, who on one occasion was called upon to pray at a public meeting for missionary purposes—he hesitated, and he was asked why—he replied I cannot pray without giving something for the good cause; would to God that many more would accompany their prayers with their contributions. I am reminded of a certain christian man on a tour of collecting for a benevolent object; he was proceeding to a professing christian of ample means, and he asked a friend who accompanied him part of the way, what he thought he might get,—the friend remarked, 'according to his prayer I judge you will get a large sum.' The collector waited on the rich man but he refused to give; before leaving, he told him what a christian remarked previous to his coming, about his prayers,—this touched his conscience and he gave \$75. We want men who will give according to their prayers. If all christians were to go to God's book and in prayer to him about their contributions to God's cause, what a different tale would be told at our Anniversary meetings.

Is it so that we attend our Association meetings and pass resolutions and they are duly printed and then they are neglected by many in our churches. The resolutions as far as they