

At certain seasons of the year most persons are subject to diseases emanating from a low state of the blood. The causes are various; but it is only necessary, in order for the prompt purification of that fluid, that the patient should use Fellows' Compound Syrup of Hyphosphites, with full assurance of obtaining the desired results. This Syrup will strengthen the organs of digestion, promote healthy assimilation, nourish the muscles and renovate the nervous system.

For the Christian Messenger.

CONVENTION SERMON,

PREACHED BY REV. E. A. CRAWLEY, D. D.

At the Baptist Convention held at St. Stephen, N. B., 1872; and published by request of the Convention.

"It is more blessed to give than to receive."—ACTS xx. 35.

It does not require much research to recognize in this sentiment one of those truths which, though familiarly applied to daily life, are, at the same time among the grandest and most original principles of the divine government.

It served as an incentive to the rulers of the flock at Ephesus, so to labor, as Paul with his own hands had labored, ministering to his necessities and to those of his companions in order that they might have the means wherewith they might support the weak; and it was, at the same time that very principle of Divine benevolence by which the Giver of all good spreads through immensity the never ceasing benefits of Infinite love.

While, therefore, in the matter of giving and receiving the mind is too apt to become chiefly occupied with the outward action, irrespective of the principle of which it is designed to be the symbol and the fruit, and without which it is morally worthless; and while the earthly form of that outward expression, the money, the gift, the worldly good, is apt, in many minds, to supersede any nobler sentiment, it must yet be admitted that there is no nobler sentiment, no higher or more glorious principle, than that from which all true giving comes, and and it is of course to that noble principle, and not to the special amount or worldly value of the gift, to which the text refers in the words, "It is more blessed to give than to receive."

It may, therefore, seem almost superfluous to notice, that the giving spoken of is of that sort which flows from the principle of Divine benevolence implanted by heavenly grace in the heart; or at least, from a principle of real kindness existing there, and to no other kind of giving; to none other can the sentiment of the text be applied.

There is no blessedness of the kind meant in these words, attending a giving that is reluctantly dragged forth; a giving in which the left hand not only knows, but boasts itself, in what the right hand doeth; a giving that looks for its reward to the wonder, the approval, the adulation of men, or even to the pride of self-satisfaction; this blessedness belongs only, can only belong, to a giving that is what it seems, an act of sincere, disinterested love; then indeed it is more blessed to give than to receive.

But how far, how fearfully far, is there reason to fear, is giving ordinarily removed from the pure principle; except perhaps, in a few scattered instances of sincere benevolence. If men gave what is given, under the influence of a right principle, how much larger, more constant, and more prompt would be their gifts. Is not this remark capable of the clearest demonstration? Say, for instance, that the gifts presented to God towards the fulfillment of Christ's last injunction, "Go ye into all the world, and preach the gospel to every creature," amount on this continent, to an annual sum of one million of dollars; and that this amount is collected from the hands of ten millions out of forty millions of people; which supposition cannot, I think, be far from the truth; then estimate the aggregate income received by those ten millions every year; this, at only \$200 each, is two thousand millions of dollars; and out of that immense sum no more than one million, i. e. one two-thousandth part, is given in compliance with the Saviour's parting injunction! Is it conceivable that the great multitude, from whom the gift comes, could possibly content themselves with no more than this two thousandth part of their annual income to such an object, if the right motive urged their gifts? But think again

of the immense labor constantly employed to extort the gift; what expense and urgency of paid agencies; what constant appeals from the pulpit and the public journals; what cunning devices often used to put forward one man's seeming generosity as an incentive to that of another; so that if we were to proceed to estimate the amount, by what is given in the spirit which only can ensure the blessing of our text, how miserably small would appear the income which our Divine Master is receiving from this Christianized America, in compliance with his final and most solemn command!

Such thoughts present an appalling view of the deep wickedness of our hearts, which show so little vigorous health, even under the constant dew of gospel mercies and ministrations; and might well wring from every feeling soul such a cry to heaven for mercy and for help, as never yet entered the ears of the Lord of Hosts.

Satan fell, once, "as lightning from heaven." What measure of ascendancy and strength he may have since recovered, I know not; but it might not seem too bold a presumption to suppose the fiendish chuckle of grim satisfaction with which, from time to time, he must receive the statement rendered to him of the meagre amount of contribution paid into God's treasury expressly for the destruction of his (Satan's) empire. He takes the roll from America; "One million from among forty millions of people, Ha! ha!" we seem to hear the laugh of devilish joy, "Only one million," he cries, "with all their preaching, praying, urging; and then, how much of that is a real expression of good will to God, and of hatred of my kingdom? Only so much as was given with a hearty gladness, perhaps not half; courage, my compeers, my fellow fiends," he cries, "surely there is still hope for our cause! certainly we shall, at any rate, delay for a long time to come, our final overthrow."

Perhaps Satan is mistaken! Small indeed as yet is the growth of pure principle, still, doubtless, there is, some to be found on earth; and then, there is always a majesty and glory in true principle which seem to assure us of the presence of a vast power that may, instantly that the moment shall arrive for its awakening, shatter, as with a lightning stroke, all Satan's lying refuges, and people the world with wonders of grace, and love, and devoted labor, in the forms of redeemed and faithful men and women, consecrating their all to Christ.

For, consider, my dear hearers, what might is couched in the thought, that hearty giving, more blessed even than grateful receiving, gives to man his nearest resemblance to the Godhead.

Familiar to our ears are the expressions, "The great Giver," the Father of lights from whom cometh every good and perfect gift," and many more of like import; and yet we use these expressions with an abiding consciousness that no wind grasps their meaning; we play, in using them, on the shore of that vast ocean along which Newton confessed he crept as a child; and yet, man, by giving with a pure heart, expands into a resemblance to that illimitable ocean. To receive gratefully is creature-like in the happiest days of Eden, but to give nobly is God like.

O bounteous Bestower of good! how wondrous and how vast is that incessant benefaction which even those feeble eyes of thy creatures witness in that finite, comparatively narrow circle within which they daily see thy showers bedew the earth; thy warmth fructify and nourish; thy fountains of wisdom pour forth beauty and sublimity in endless variety; thy broad shield protect; thy mysterious power extract good from ill; above all, thy Spirit purify and convert the soul. But oh! what infinite resources are behind all we see; what depths of goodness unfathomable! what lofty heights of glory and power, out of which thou mayst forever give in endless increase, without exhaustion or diminution!

Now what, my dear hearers, withholdeth that the power of this mighty thought—like God in benevolence—more blessed to give than to receive, may not upheave the solid earth with all its thick and heavy incrustations that are binding men down in their present mean, reluctant measures of giving; and throw out to view, "a new earth and a new heaven," resplendent with the light of love divine, benevolence infinite!

Unquestionably, there is no restoration of a soul to purity, there is no "growth in grace," no progress of the soul in the life of God, in any other way, than by Heaven's great truth shining on her; pouring their glory and power into her; a new-born soul is revived with the beauty of holiness, as seen in God, in Christ, in the law, in

the gospel, and it is the young fresh instinct of love to Christ, because thus lovely, that inspires the new longing for greater and greater likeness to Him.

Here is the principle of growth distinctly unveiled in 2 Cor. iii. 18. "But we all with open face beholding, as in a glass, the glory of God, are changed into the same image from glory to glory, even as by the spirit of the Lord." What then but beholding, in the glass of revealed truth, the glory of God in this vastness of giving, these depths of a love ever delighting to give, shall change men's souls into the same beneficent image; and that with no niggard hand, but with a growth of grace and love that shall rush forward from glory to glory in the march of ever expanding beneficence! No other power assuredly but this will ever stir our souls; when the spirit shall move men, as never yet we have seen them moved, this is the engine he will work; here the stupendous power lies; right in our midst. We gaze at it; we listen to the wondrous sounds it utters, and yet seem hardly to know that nothing mightier than this is needed to wrap the entire world with a blaze of light; and send forth Zion's sons and daughters, upheld by the willing aid of the whole people of Zion, in such long trains of men and women seeking to do all deeds of love and mercy, as shall draw all hearts after them, and bear down irresistibly before them all hindrance, all opposition.

One trembles in the presence of such truths as God's vast beneficence, when the soul once feels but a touch of their power.

Breathing an infinite love though it does, this grand conception becomes almost awful from its mere magnificence. Under the pressure of its grandeur Sinai seems again to roll on its base. Lightnings flash around; and the blast of the trumpet loud and long, echoes among the mountain peaks. But as we hearken that long trumpet blast becomes significant. It speaks now in words. The more vague grandeur of the vast truth, condensed into the expression of human intelligence, gives all the magnificence at which we trembled to a thought so humanizing in its form as to abound in consolation, while it loses none of its awful grandeur.

The wondrous words we hear are these: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." These words are the climax, the top stone of the divine benefaction; repeatedly have they proved the "all power" in heaven and earth, of which Christ spake as given to Him; for, again and again, conquering all on earth that opposed the soul's salvation, and to the weakness of the trembling sinner seemed an invincible foe, has this truth opened "all in heaven" in strength and joyful hope; and it is the divine benefaction flashing on the world out of the thick darkness of the unknown, the infinite, in this bright ray of wondrous love and mercy, that shall one day give to deeds of human charity, to our givings, and our labors, and our preachings, a purity, breadth and power, to which all present contributions and efforts are but as the faintest streak of the dawn to the bright sun risen in unclouded strength.

Various occasions have, in times past, suddenly manifested the power that slept in this great truth, by breathing largely the like spirit into men, despite their ordinary workiness and love of self; as if to intimate the presence in the world of this great, gigantic moral force; and to point to some future period of glory on the earth, when it shall rule with undisputed sway.

When the tabernacle was to be erected in the wilderness of Sinai, the needful material—"gold, silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' and badgers' skins, shittim wood, oil, spices, onyx and other precious stones," were sought for among the people as a gift, by the divine command in the words. (Ex. xxxv. 5-7.) "Take ye from among you an offering unto the Lord; whose is of a willing heart, let him bring it,"—and now, so divine an impulse was upon the people; so much more blessed did it seem to them to give than to receive, that the offerings poured into the treasury in far greater quantities than were needed, [xxvi. 5.] "and they spake unto Moses saying, the people bring much more than enough for the service of the work which the Lord commanded to make."

So again, when David made preparations for the temple to be built by Solomon. (1 Chron. xxii. 6.) "Then the chief of the fathers and princes of the tribes of Israel, and captains of thousands and of hundreds, with the rulers of the King's

work, offered willingly and gave for the service of the house, of gold 5,000 talents, and 10,000 drachms, and of silver 10,000 talents, and of brass 18,000 talents, and 100,000 talents of iron, and they with whom precious stones were found, gave them to the treasurer of the house of the Lord; then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy."

(Conclusion next week.)

Correspondence.

For the Christian Messenger.

APPLE TREES FOR THE LORD.

Not many weeks since the writer, in making his pastoral visits, called at the house of a widowed sister. She said that she had devoted an apple tree, one of the best in her orchard, to Foreign Missions; and wished him to offer prayer beneath its spreading branches. The members of the family present were called together, and we proceeded to the spot consecrated to the service of God. We read in the 60th chapter, the gracious promise of God, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." They shall bring gold and incense, and they shall show forth the praises of the Lord. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel because he hath glorified thee." We then besought the Lord to accept the gift of his handmaid; and to make the tree an abundant blessing.

Some of our sisters, when the Lord takes away their husbands, believe themselves relieved from the claims of benevolence. We are glad that our friend has not fallen into this error, and are assured that in the exercise of charity she will experience the truth of the divine word: the liberal soul shall be made fat.

Not many days after the incident referred to, a brother in the church informed his pastor that he had dedicated one of the largest trees in his orchard to the Lord. It is a noble tree, and laden with excellent fruit.

It is not to be inferred that one provides against all the claims of God in giving the proceeds of a single tree. What, in one instance, would be a large offering, would in another be exceedingly out of proportion to his ability. But did all our apple growers do even this much we should have larger returns to show at our annual gatherings, of work done for the up building of the Redeemer's kingdom.

I count along the street where I am writing in a space of 3 miles, 22 orchards owned by Baptists. If there were that number of trees set apart for the Lord averaging 3 barrels apiece—a small average for this section—there would be 66 barrels, which at \$2.00 per barrel would realize \$132.00, double the amount sent by the whole church to the last Association! Think brethren of these things. Let "Holiness to the Lord," be written upon your orchards, and not upon these alone, but upon your fields, your factories and your merchandise, "Bring ye all the tithes into the storehouse, and prove me now herewith" saith the Lord.

PASTOR.

For the Christian Messenger.

A CODICIL.

Dear Editor,—

I have been awaiting some reply to bro. "J. H. S." on Home Missions in *Christian Messenger*, Aug. 28th.

But I suppose our Board of the Central and Eastern Associations, including bro. Judge McCully, are deterred from self-defence by modesty!

With "J. H. S." I am glad that the subject of Home Missions is now claiming more than usual interest, and I hope the present discussion will be thorough, kind and beneficial.

But there is in his letter one paragraph, containing several expressions which, to characterize them with the mildest epithets, are unwise and unwarranted. That I may not do him injustice, I will quote the paragraph entire:

"To me it seems very singular that as an effort is made to bring about a better state of things, so much opposition is evoked—that so much talent is expended in special pleading to annihilate the details, and conceal the real object of a new movement, as though the superseding of effete organizations by a more perfect con-

tinuation of effort was a calamity which our churches could not possibly survive. As though the rights and privileges of our Zion were being invaded. If we will arise in our strength and do the bidding of our Master, and fulfill the desires our own regenerate souls, we must soar above that selfishness which binds to any pet scheme which we have helped to mould and work, as well as above those petty jealousies which put certain localities in bad odor with us, and throw dark suspicions around the acts of our brethren who are prayerfully and carefully laboring to do the will of our Heavenly Father."

I refer to such invidious insinuations, as are couched in the phrases "special pleading" "to conceal the real object of a new movement," "effete organizations," "selfishness which binds us to any pet scheme," "petty jealousies which put certain localities in bad odor with us, and throw dark suspicions," &c.

Now I am in no way in the confidence or "set for the defence" of our Central Board or Home Missionary Society. But in justice to facts, I feel called on to disclaim, to repudiate, as inapplicable to either organization, such terms. I open the Minutes of last year, and there find that our Halifax Board reported to their Society, an amount of service for 1871, "equivalent to one Missionary for about four and a half years; Sermons 754; other meetings 480; family visits 2110; baptisms 73; * * * \$850.54 collected by missionaries," received through other channels \$967.40 and disbursed about \$2000.

I cast my mind over this beautiful, but needful, Island of Cape Breton, and count up at the present time or during the present summer no less than 5 Home Missionary appointments of greater or less length. I am therefore justified in concluding that our Board that convenes at Halifax, and the Home Missionary Society, are not yet "effete," or altogether inefficient bodies. Would that they were doing more. But it is quite possible that the new Board and "Union," had they come into operation this year, would have found some trial of faith, even with their indefatigable agent, in drawing forth immediately from our people large funds, or in finding suitable men for unoccupied and destitute localities. It is also quite possible that our Western Home and French Missionary operations up to present date, even under the present pastoral regime of our Yarmouth churches, have not, in the qualities of liberality, wisdom of management and success, yet attained to perfection. But I will not further in julge comparisons, however strong the provocation.

With Bro. McCully in a recent communication I believe that in this discussion "nothing will be gained by saying smart things, or by questioning the motives of brethren."

I do, however, call upon bro. "J. H. S." whom I highly esteem, to retract or at least materially modify that paragraph. I ask him to do so, in the interests of christian charity and of the cause of christian missions.

A word in respect to the proper qualification of membership in denominational religious societies.

I have at last ascertained the two principal reasons for the proposed change of missionary organizations in the late Convention at Berwick;—one, the probable impossibility of galvanizing the old Nova Scotia Baptist Home Missionary Society into new life, the other, the objection to its money qualification of membership.

I confess I do not see the full force of the first, or of the last objection. As to the pecuniary qualification, I would indeed do away with life-memberships and directorships as furnishing a right of action and control in such societies for all time. But I would encourage such contributions at one time, and also require from some a yearly subscription, which would secure present and continued interest in the affairs of the Society, at the same time swell the funds and promote the efficiency of our Home Missionary operations.

A. CHIPMAN.

Dr. Dollinger says that of all the Jesuit missions to Japan, Paraguay, the North American Indians, Greece, Persia, China, and Egypt, scarcely the recollection survives, while Spain, upon which they impressed their spirit so completely that they made it one grand monastery, produces nothing in literature, and, excepting Turkey, is the most retrograde country in Europe.

The General Association of colored Baptists met in Georgetown, Kentucky, Aug. 14th. Eleven new churches were received into the body. In 1869 the General Association numbered 27 churches; now 112; membership of 26,000.