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## Poetry.

For the Christian Messenger.

"LET HIM THAT IS WITHOUT SIN  
CAST THE FIRST STONE"

How many stones would be cast think you,  
If only thrown by the pure?  
'Tis the inward glance reveals to view,  
The stain from the world secure—  
But the All-seeing eye of the Judge of All,  
Sees the hidden as well as the open fall.  
A sinner may yield to the tempter's power,  
Be caught in the cunning snare,  
From the sight of the world she must always  
Cower.  
Its stones she must always fear,  
But I hear Jesus saying as once before—  
"I do not condemn thee, Go, sin no more."  
Hurl not your scorn, seek not to disgrace;  
Are you without sin of the heart?  
If Jesus can pardon, it is not your place,  
With the mob of the world to take part.  
But if you must gratify virtuous scorn—  
Strike at the tempter, not at his victim forlorn.  
E. S. C.

The Poplars, June 14th, 1874.

## Religious.

### THE COMPLETE AND FINAL TRIUMPH OF THE CHRIS- TIAN CHURCH.

A sermon preached before the N. S. Western  
Baptist Association at Lunenburg, on Mon-  
day June 22nd, 1874, and published by re-  
quest of the Association.

BY REV. G. D. COX.

"Shall the prey be taken from the mighty,  
or the lawful captive delivered?" Isaiah xlii.  
24.

(Concluded.)

4. Again, we observe, for this purpose, the Son of God came into the world. He came prepared to accomplish the work. He was God, and perfect man. In him were united the Divine and the human. "The Word was made flesh, and dwelt among us." "He was God manifested in the flesh." Man, that he might suffer and die; God, that he might endure suffering, and that his sufferings and death could be vicarious." He was prepared in his two-fold nature, to be a suitable substitute for man. He stood in the room, and place of God's lost and helpless church; to do for them, what must be done, and that which they could not do for themselves. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He answered the demands of Justice, held against the sinner, for the violation of God's Holy law. Justice was inflexible, he must be satisfied, the law must be honoured, it must be perfectly fulfilled by some one. Man who could not, or did not keep it before he fell, could not keep it now. Christ alone could do this, and this he did.

"Said Justice, 'man, I'd fain know what you weigh—  
If weight, I spare you; if too light, I slay.'  
Man leaped the scale—it mounted—'On my word  
(Said Justice) less than nothing; where's my sword?  
Virtue was there, and her small weight would try;  
The scale, unshook, still kicked the beam on high.  
Mercy, the whitest dove that ever flew,  
From Calvary, fetched a twig of orison hue:  
Aloft it sent the scale on t'other side;  
Man smiled, and Justice owned, 'I'm satisfied.'"

"Christ is the end of the law for righteousness, to every one that believes." God the Father accepts the atonement, and justice is satisfied. Christmas Evans, the celebrated Welsh preacher, when speaking of the atonement made by the Lord and Saviour Jesus Christ on the cross, illustrates it by a beautiful and impressive figure. He says, "I saw a grave yard full of dead bodies, surrounded by a high and impregnable wall. Justice, like a faithful sentinel, stood at the great iron gate, looked, and barred, with his sword drawn. I saw Mercy come to the gate, and as she looked in she wept. She asked Justice, Can anything be done to deliver these? wilt thou not let them

live? Justice answered sternly, No! What are thy demands? said Mercy. Justice answered, blood for blood, life for life. Then Mercy wept, and sobbed. Just then, I saw a beautiful chariot coming, it stopped before the gate, and one like unto the 'Son of Man' alighted, came to the gate, and demanded of Justice his terms. He again replied, blood for blood, life for life. Jesus said, I will pay the price, I will meet the demand. At the expiration of such a time, on Calvary, I will pay it. The agreement was made, signed, sealed, and delivered. At the appointed time, Jesus made his appearance at Golgotha, 'the place of a skull,' bearing his cross. And when there, extended between the heavens and the earth, the powers of darkness said, now is our time. And the great iron gate of Hell was thrown open, and Hell emptied itself, came to the cross, surrounded it, and made its desperate and final effort. But when Jesus bowed his head, cried it is finished, and gave up the ghost, they left the cross, having experienced a final defeat. Christ suffered the righteous vengeance of the Father for his church, that they should not suffer. He died that they might live. He rose from the dead, that they might rise. He ascended into glory, that they might ascend there also. He was bound a captive, that they might go free. 'If the Son therefore, shall make you free, ye shall be free indeed.'

Again, we observe, that for this purpose, the Holy Spirit was given, and came into the world. Christ's work, was a perfect work, it was a finished work. The atonement made by Him was complete, it was all that was needed, and all that would be desired in itself. It was the remedy provided, it was the medicine prepared, the great Panacea for the World's disease. But the Holy Spirit must administer the remedy provided. He must apply the benefits of the atonement made to the soul. He must come, and by his own Almighty and quenchless flame, melt the iron fetters of sin; and like the angel with Peter, when sleeping between two soldiers, bound with two chains, and the keepers before the door, keeping the prison, He must cause the light to shine, he must smite, he must raise up, he must make the chains fall off, he must give the command to follow, he must lead the way through all the wards, cause the iron gate to open of its own accord, and lead into the street of life and liberty, beyond the reach and power of the enemy. In a word, it is His to convict the sinner of sin by whatever means, he, in his infinite wisdom, chooses. It is His, and His alone, to regenerate the soul, which He does as surely as he convicts of sin. It is His to sanctify the soul, to wash and cleanse it from the least and last stain that sin has made. He will perfect that His hand begins, "Being confident of this very thing, that He which has begun a good work in you, will perform it until the day of Jesus Christ." The means of grace, the ordinances of God's house, given and appointed by the Great Head of the church, and therefore valuable and necessary, when properly used in their proper place, would scarcely be ornamental, much less powerful in pulling down the strongholds of Satan, were it not for the Holy Spirit of God in them, and with them, and working by them. It is true to-day, my brethren, that "It is not by might, nor by power, but by my Spirit saith the Lord," that we must succeed in all our efforts. We may pray, and pray with the understanding, but what will it avail us? "Let us pray with the Spirit, and with the understanding also." "The Spirit must make intercession for us, with groanings that cannot be uttered." We may sing like the nightingale or the lark, and with the understanding, but we shall fail to make heavenly music, unless we sing with the Spirit also. Our ministry may possess all the natural, and acquired abilities necessary, and desirable for their great work;

but unless these are sanctified, and used by the Holy Spirit, they shall be as sounding brass, and a tinkling cymbal. We shall be compelled to return defeated, and say as Melancthon did, "the Devil is too strong for young Melancthon." Our sermons will be correctly cold, and correctly dull, "faultily faultless, icily regular, splendidly null." Our people will complain of us and justly too—as Foster complained of Blair, that he kept his thoughts so long standing to be dressed,

that they were chilled through, before leaving his hands. Dear brethren, if by us, as ministers, the "prey" shall be "taken from the mighty, or the lawful captive delivered," we must preach the gospel, like Paul, with the Holy Ghost sent down from heaven. The numbers, and wealth, of our churches, which at the present day, are neither few nor small, should be used for the accomplishment of this great object. We want a sanctified benevolence in our churches; a benevolence inwrought, and inborn, by the Holy Spirit of God. Men will give to the cause of Christ, where they possess the means, just in proportion as they possess the Spirit of Christ. It is like Christ to give. "He gave himself a ransom for many." He left us the pattern. He was Divine Benevolence itself. He it was who said, "It is more blessed to give than to receive," and "As ye have freely received, freely give." We want the Holy Spirit, to bring out the latent talent so abundant, in our churches. We need Him to bring into use the heaps of almost waste material among us. Oh how much wealth, and talent, there are in our churches, lying wrapped in napkins, and buried in the earth. If all these were properly used, how soon would the desert blossom as the rose, and we could use the present tense in our text, and say, 'The prey is taken from the mighty and the lawful captive is delivered.' Brethren, the day will come, and we shall see it. What do the signs of the times say, in answer to this question? Do we not see the "Morning star" rising in the heavens, and the horizon lighted up by the rays of the approaching Sun? Yea, even more, do we not see the "Sun of Righteousness" shining above the Eastern hills, and throwing his rays across the whole earth from East to West? That unholy confederacy, or union of "Church and State" which has attempted to unite "righteousness with unrighteousness, light with darkness, Christ with Belial, the believer with an infidel, and God with idols;" is shaken to its very foundation. The Church of Rome has been for years, almost a unit in its faith. She has, without a dissenting voice, accorded to the Pope, "infallibility"; but that dark day has passed away, and we find some of her most intelligent and more enlightened priests, refusing to recognize him as such, or pander to such solemn blasphemy.

William, the Emperor of Germany, in answer to a letter written to him by the Pope on the 7th of August last, says, "the Evangelical creed which, as must be known to your Holiness, I, like my ancestors, and the majority of my subjects profess, does not permit us to accept, in our relation to God, any other Mediator, than our Lord Jesus Christ." This is the voice of "Protestant Germany," sounding in our ears. May it not be that "Catholic Germany" would say the same, if her people spoke out the sentiments of their hearts?

During the past year, the gospel has not only been preached under the very shadow of the "Vatican," but the "Most Holy Universal Roman Inquisition," has listened to words of truth, coming from the heart, and lips, of one set free from the thralldom of the church of Rome, a "prey" taken from the mighty, a lawful captive delivered, a soul saved by Almighty grace. From the lips of Canon Grassi the "Inquisition" received the sentence of death. He said, while standing before them, "the Most Holy Roman Inquisition" is dead. Dead, because God

has crushed it under the feet of His children. "Oh ye obstinate ones, hear me! Hear one of your own brothers, who has said mass, confessed, and preached with you. Weep not over me as dead, I am not dead, but among the living, and stand before you to announce the resurrection of that church, which you have tried to drown in blood. Yes, she is rising, glorious as the morning light, and ignorance, superstition, heresy, and tyranny, flee before her."

Ritualism, has caused a split in the "church of England," so called. We see in the late reform movement, led by Cummings, that the more Evangelical part is seeking the light, and we trust approaching it, though slowly. We bid them God-speed, and invite them to come to the full light of the ever blessed gospel of the Son of God.

The progress Christianity has made in the past, and is making at the present time, in the world, is truly very encouraging. Whilst it would be soul-cheering, and soul-invigorating, to explore at large this rich field; we have only time in this discourse, to give it a passing notice, and must confine our remarks principally to our own Denomination in America. It is now about 254 years since the "Pilgrims" landed on Plymouth Rock, 19 years after that or 235 years ago, the first Baptist church was organized by Roger Williams. And what do we now see? From one small church, they have increased to over 17,445 churches, having a membership in all of 1,410,493. They have done a good work in the department of Home Missions. Three years ago they had raised \$1,600,000 for Home Missionary purposes, and made over 5000 missionary appointments, and those missionaries had baptized 58,000 converts, and assisted in organizing over 1800 churches. The history of Modern Missions in the Foreign field, speaks loudly in the affirmative, in answer to this question. It is only about 90 years since the beginning of the Modern Missionary era. Dr. Anderson, in his work on Foreign Missions, says that the number of mission churches, at present in the unevangelised regions, is two thousand and five hundred; more than two hundred and fifty thousand church members; and the nominal Christians may be reckoned at not less than a million. Nearly two thousand ordained Missionaries, and these greatly outnumbered by the native preachers, and the gospel is taking root, in at least four thousand places, beyond the bounds of Christendom." The Pentecostal season, enjoyed by our churches since this year came in, are truly wonderful. Was there ever such a day before, in the history of Baptists? Hundreds of souls have been born into the kingdom of Christ, and gathered into our churches in our own Province, in New Brunswick, in the United States, in Scotland, and in England. This is a day of glad tidings, and we do not well to hold our peace. Shall the prey be taken from the mighty, or the lawful captive delivered? These truths and events, all say, Yes. Jesus shall reign till He has put all enemies under his feet. The last enemy that shall be destroyed, is Death. Christ died to redeem the bodies, as well as the souls of His people. He will not lose his children in the grave, but, "Watches o'er their dust, till He shall bid it rise." There is not a mound that marks the place where the redeemed body rests, but shall be stirred. The great sea shall be asked to give up the dead that are in it. God's blood-bought captives shall come where'er they rest or roam, and body and soul united, complete in the righteousness of Christ, shall stand before the throne of God. Death and Hell shall be cast into the lake of fire." "And then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In conclusion, my dear brethren and sisters, allow me to invite you in the name of my Master, to come up to the

help of the Lord against the mighty. We as Baptists must take the front. God has placed us there. Let us show ourselves worthy of the honourable position, and by our gifts into His treasury, and our prayers, push on in this good work until the whole world shall be filled with His glory. Amen, and amen.

## Foreign Missions.

DR. LIVINGSTONE.—Livingstone remained the Missionary to the end. One of his last letters concluded with an appeal of combined earnestness and irony, when he thus alluded to the conduct of the Ritualist party in Madagascar and elsewhere.—"If you go into other men's labours you need not tell at home who reared the converts you have secured, but you will feel awfully uncomfortable, even in heaven, till you have made abject apologies to your brethren, who, like yourselves, are heavenward bound." He thus addresses those who hold back:—"Come on, brethren, you have no idea how brave you are till you try. The real heathen who are waiting for you have many faults; but also much that you can esteem and love." He thus exposes the selfish argument, which was such a favorite with Dickens and other novelists—Why go to the heathen abroad, so long as we have so very many heathen at home? "It is only the large-hearted that go to either, and the class distinguished by large heartedness unquestionably do much for our home population, and is the very class that do most for the heathen abroad. The question supposed to be put tacitly assumes that the heathen at home are neglected, and this is a manifestly false assumption. I can look upon the labours of all sorts of Christians for the benefit of our own people with the eye of a stranger, and the sight of the various agencies, appliances, and contrivances in constant operation for Christianising the masses I cannot call by any less expressive epithet than marvellous. . . . We are learning the unwisdom of sending raw recruits, under twenty years of age, to India. Would it not be well to give missionary recruits a few years of home labour to break them into their life's work abroad? From the general tenor of these remarks it will be seen that I feel obstinately inclined to 'stand by the down man,' be his name or colour what it may."

MISSIONARY CATHOLICITY.—The Church Missionary Intelligencer closes an elaborate analysis of the proceedings of the Allahabad Missionary Conference with a remark on the genuine Catholicity which, after all, exists among Christian believers, notwithstanding that they are members of different Churches. The groundlessness of the taunt that the differences among Protestant Christians are an impediment to the progress of the Gospel, ought not to deceive any longer. In England we have political dissent and political churchmanship, under which sounding names the world professes to be religious. We are accustomed to see this spurious Christianity exhibiting itself in virulent antagonism. It is among the privileges of those who engage in Missionary work, that there are Christians, who cast off all this slough, and whose chief emulation is to be the most diligent and the most successful in winning souls to Christ. Such men were gathered at Allahabad. But there is the value of the diversity of operations. Hardly two Missions are conducted alike. Some give a chief place to higher education, some to industrial pursuits, some value learning, some make small account of it.

BACKERGUNGE.—The largest number of Christians connected with the Baptist Missionary Society, live in Backergunge. They number in all more than 3,500 of whom about 950 are church members. There are about 30 churches altogether, scattered through the marsh district in small