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WHOLE SERIES.
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Poetry.

A Name.

BY MARIANNE FARNINGHAM.
"That at the name of Jesus every knee should bow."
There is a name so passing sweet,
That child-lips utter it with smiles,
And the weary heart beguiles,
And all deep thoughts together meet,
When it is spoken, at His feet.

The name is uttered everywhere,
By stalwart men who cut the corn,
By youths who sing at early morn,
By women bowed with pain and care,
And children in their twilight prayer.

I stand beside the summer sea,
And boats glide o'er its silvery breast,
And from the sailor seeking rest,
A pleasant song steals out to me,
That tells His love on Calvary.

In parks and groves where hosts recline,
From the city's dust and din,
A way from sights and sounds of sin,
Where hearts grow strong on Nature's
Glad voices speak that name divine.

And crowds of happy girls and boys,
Sing out brave songs of trust in Him,
And say that when their lives are dim,
And they shall care no more for toys,
And silence comes instead of noise,

That name of love shall ever be
The sweetest music earth can bring,
And they will trust in Him while they
Sing.

Though life be dark and they can see
No lights of hope across the sea,
And even in the working place,
Where many laborers toil all day,
And quick feet walk the well-worn way,
Sweet tales are told of Jesus' grace,
And tired eyes long to seek His face.

And so the name that evermore
Has charmed sad hearts, and made the
light,
And brought the daybreak to life's night,
Is dearer even than before,
While now we tread life's pathway o'er.

And we who pray with one accord,
That His dear name be loved and known,
Are glad with hope; for He alone
Can bless the people with a word,
And soon shall all men own Him Lord.

ASSOCIATIONAL SERMON.

Christian Ardor.

THE INTRODUCTORY SERMON PREACHED BEFORE THE PRINCE EDWARD ISLAND BAPTIST ASSOCIATION, ON MONDAY, JULY 17, 1876, BY THE REV. A. CHIPMAN, AND PUBLISHED BY SPECIAL REQUEST OF THE ASSOCIATION.
"For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause."—2 COR. IV: 18.
Conduct peculiarly striking and prominent invariably attracts notice. Even the eccentricities of men for a time turn public attention towards them. But where there is genuine principle, where there is great decision of character, great energy of action, marked disinterestedness of motive, our attention is excited in a peculiar degree. Although the cause espoused by such enthusiasts may not always meet our approval, nor the methods adopted, yet we pay ready homage to mingled honesty and downright earnestness.

Now, to the eyes of both Jews and Greeks, the apostles were just such characters. They were deemed mad with religious enthusiasm, or, as the onlookers would term it, fanaticism; and to this estimate of themselves the apostle refers in our text. It is altogether probable that Paul was charged with being deranged. Festus thus accused him, Acts xxvi. 24. The Saviour himself was, at least on one occasion, regarded by his own relatives as beside himself. And at all times, there have been not a few who have pronounced the earnest friends of revivals of religion, of Foreign Missions, and all who have evinced any uncommon zeal in religion, as partially or thoroughly insane.

Paul's object here was evidently to show that if he was "mad," or "be-

side himself," his madness was no other than a holy enthusiasm for God's glory. If, on the other hand, he was self-possessed, it was in order to serve them the better. Whether he was acting without moderation or with moderation, the great motive inspired and controlled all his efforts—the constraining love of Christ. Christ's love to a world of lost sinners, and in turn his love to Jesus and his fellow-men.

Paul could therefore appeal to those for whose welfare he labored, particularly to Christians, to appreciate his motives, and to regard him and all others like-minded as in the truest, highest sense sober-minded.

As Christians of to-day, whether we revert to Paul's time and review his labors, whether we gaze afresh on the Cross, or take an outlook on the present state of the world and of the Church, we cannot but approve, commend, and rejoice in the spirit and labors of the apostles. But if so should we not imitate them, should we not seek to imitate their spirit, breathe forth their devotedness, and personally illustrate their toils and self-denials? In other words, should we not possess and exhibit the utmost engagedness of soul, resoluteness of purpose, vehemence and constancy of effort in diffusing the gospel of Christ throughout the world?

We affirm, then, that the cause of Christ justifies and constantly demands the most ardent exercise of the tenderest sensibilities of our natures, and the employment of the utmost powers of body and soul; albeit we thus become liable to the charge of mental insanity or moral imbecility. Hourly, indeed, asking Heaven for supplies of wisdom, we may nevertheless, like our Divine Master and Paul, well allow ourselves to be consumed by "the zeal of the Lord's house."

Let us illustrate and establish this position.

For proof, we refer, to viz.,

1. To the sublime magnitude of our object.

What is that object? How shall we adequately express it? So far as ourselves and our fellow-humanity are concerned, that object is no less, and no other, than the "chief end of man," viz., to induce and prepare universal man to "glorify God, and enjoy Him forever." It is to promote the declarative glory of our Immanuel in the highest earthly and eternal good of our fellow-men.

Our object, then, is twofold, yet one, and is transcendently sublime, inasmuch as it embraces God's glory in the highest and the noblest destiny of man, in time and eternity.

Under God, and for the glory of Jesus His Son, our object is to bring lost sinners to their senses, and thus to persuade them to the exercise of repentance toward God and faith in Jesus Christ; our aim is to direct and elevate man to the Cross for the joyful experience of pardon, for the precious liberty of Divine adoption, and for the dignity of moral purity and complete redemption.

In a word, our object is to rescue perishing but immortal souls from the very verge of the abyss of Hell by pointing them to Jesus Christ that He may reveal and impart to them the highest possible felicity and dignity on earth and ultimately raise them, with their glorified bodies, to celestial blessedness.

Survey in this connection the present condition of the human race, especially the heathen portion, comprising in this nineteenth century of the Christian era—over nine hundred millions, or above two thirds of the population of the globe. Look at their moral and mental state—the mind dark as midnight; the soul spell-bound by superstition; the heart callous with relentless cruelty; the conscience "seared with a hot iron"; their whole life in this world one of mingled torture, destruction, horror, wretchedness—closed up by a death of gloomy and eternal despair! The true picture of unregenerated men in civilized lands is not materially better.

Now think of the transformations we seek to accomplish. Our business is to endeavor instrumentally to transform such depraved and lost men by the renewing of their minds, by the regeneration of their entire natures into the image of their Creator and Redeemer. Our aim is to supplant human and demoniacal darkness by Divine light, guilt and bondage by pardon and liberty, corruption by purity, confusion by peace, despair by hope, earth by Heaven—in other words, to see sinful and degraded rebels transformed into saints—God's holy ones—and enabled from a sweet personal experience to sing,

"This is a young heaven below,
And glory in the bud,
The men of grace have found
Glory begun below,
And heavenly fruits on earthly ground,
From faith and hope may grow,
And peace of it is hoped for to be."

If such the sweetness of the streams, to what must the fountains be, where saints and angels draw their bliss, directly, Lord, from Thee?

Now, compared with this work, what are the aims or the achievements of the mere earthly patriot, statesman, philanthropist, scientist? What is the mere civilization of individual men or of nations? What is the attainment of national independence, and glory? What are mental culture and scientific discovery? What is earthly prosperity? What is the merely physical amelioration or moral elevation of men? The Christian's aim in respect to himself and the race is indeed all these in their highest sense, but also, immeasurably more—the spiritual emancipation of his fellow-man, the sweetest and most abiding peace, the purest unselfishness and the noblest dignity and destiny of service here, and a glorious immortality even an endless life of perfect felicity and employment above.

In the Christian's object and work, then, are concentrated and consummated all that is really enviable and sublime.

2. We turn to the vastness of our sphere of effort.

Eighteen hundred years ago Christ's command was, "Go into all the world, and preach the gospel to every creature." The field is still the whole world.

Let us take a map of the two hemispheres or a terrestrial globe, and with the Bible also in our hand, trace the destined circuit of the Sun of righteousness, his present limited sway, and the consequent vastness of our field.

The eye may traverse whole regions of the world, where little else than darkness, degradation, misery still reign;—may survey the teeming millions of China, Japan and India, the countries of Egypt, Persia, Turkey, South America; the almost brutalized inhabitants of large portions of the northern regions, and the aboriginal savages of Africa.

In passing round the globe, the eye and heart may now indeed rest here and there on a moral oasis; we may discover such rejoicing transformations of "the wilderness and solitary place" even in China and India, in Persia, Turkey, Africa, in several parts of Europe—we turn particularly to Great Britain, and then pass across to North America, we then glance here and there at an island where the gospel is proclaimed and received and exhibited in its power.

But the seething mass of our race are to-day eternally perishing from lack of gospel knowledge. With startling truth it may still be said that the world lieth in wickedness—is yet under the iron heel of the wicked one.

And now we ask, will tame or languid efforts really accomplish anything towards evangelizing this globe—towards illuminating and converting to Christ these myriads on myriads of perishing yet deathless human beings? Why, if every one of the thirty or forty millions of Christians now in the world was wholly devoted to teaching and preaching Christ to lost men, yes, if every believer was consecrated entirely to the work, so immense is the sphere of operation that our means would be scarcely commensurate to its accomplishment. But in reality a few

thousand gospel nets comprise all that are employed to drag from this well-nigh fathomless ocean its perishing millions.

In vindication of the most ardent zeal we point, 3. To the moral grandeur of our message, our agencies, and our position.

To accomplish the glorious end contemplated, what are our means?—what the instrumentalities? They are both Divine and human. In the first place, our message is no other than the glorious gospel of the blessed God, the joyous announcement of reconciliation for rebels, pardon for guilty, condemned criminals, and for all who will penitently accept the message—sent down from Heaven by the offended God himself, an everlasting Heaven of purity and bliss instead of a deserved hell of endless misery and woe—this offer made, this proclamation announced by virtue of the Cross of Christ, upon whom Jehovah laid His infinite compassion laid the iniquity of us all, and whom He thus caused to suffer for the chastisement of our present and eternal peace. Our message, then, is 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."

And what are our agencies? Now our work comprises intercession and aggression—prevailing with God and persuasively endeavoring to rescue our fellow-beings from the grasp of the devil and the mouth of the pit. And for success in this stupendous undertaking, we repeat the question, What, in addition to the message just referred to, and the potent instrumentality of prayer, are our agencies?

It is true that as ambassadors and soldiers of Jesus Christ we are called on neither to lead nor at all to enlist in powerful hostile armies; we are required to equip no vessels of war; to enforce no laws or the acceptance of no conditions at the point of the bayonet or at the cannon's mouth. Yet we compose an army, an army whose Captain and Commander-in-Chief is the Divine Jesus, who through the presence of His Word and Holy Spirit is ever on the field and at our side, who also constantly goes before us and forms our effective vanguard.

We have furnished to us also a panoply completely defensive and offensive. But the weapons of our warfare are not carnal, but spiritual and mighty through God to the pulling down of the strongholds. Our arms are to be drawn from the inexhaustible magazine of God's Word; and these arms are not only mighty, but invincible—not alone because they are the weapons of Divine truth, but also because they are directly wielded by the Divine Spirit in us. "Not by might."

We have also a banner—that banner is the flag of the Cross, the standard of mercy, the streamer of peace between God and the sinner. We are equipped with a trumpet, but it sounds to deeds of love, and to offers of mercy. Ah yes, love in the form of mercy is the keynote of our message, and the ruling spirit of our warfare. Just this becomes at the same time the inspiration of our faith and courage, and reveals the grand secret of success in our work. "The love of Christ constrains us," and that love, when God directs the arrow, is irresistible—it becomes surely victorious over ourselves, and conquers by captivating other sinners when nothing else would subdue them. "I, if I be lifted up from the earth will draw all men to me."

At times, indeed, we are to warn, rebuke, reprove men, with all long-suffering, but with all fidelity; we are earnestly to endeavor to alarm them by faithfully portraying their sin and guilt in the sight of the holy God and His broken laws; we are fearlessly, though tenderly, to proclaim the certain and awful consequences of continued unbelief, deliberate disobedience, persistent procrastination.

Yet our main business is with the gospel of love and the overtures of peace, and our mission is to preach this

gospel to the people, to proclaim every day to all whom we can directly or indirectly reach.

Yes, that melodious shout and song of the angels must be the burden and inspiration of our message, "Fear not; for, behold, we bring you good tidings of great joy, which shall be to all the people. For to you is born this day in the city of David a Saviour, who is Christ the Lord. * * * Glory to God in the highest, and on earth peace, good will among men."

We are to tell of the Nazarene; his heavenly glory which he had with the Father before the world was; the story of his wondrous birth; his life, labors, teachings; his death, resurrection, ascension; and his intercession now at the throne of the Father.

We are to invite men through faith in this wonderful incarnation, substitution and mediation, to become reconciled to God, ever crying to them, "Behold the Lamb of God, that taketh away the sin of the world!"

Now is not our subject—in other words, our message—grand, yet simple; sublime, yet winsome, and fitted to elicit a zeal worthy of such a cause? Are not our instrumentalities and agencies adapted to produce a holy enthusiasm? Is not our position, placed as we are, between Heaven and earth, Heaven and hell—is not our relation to Christ and the souls of our fellow-men—is not our Mission, as ambassadors from a gracious Heaven to lost men, solemn, yet truly inspiring?

We might here refer to the harmony of Providential agency with the purposes of God, especially with His stupendous scheme of human redemption—might dwell on the sure and majestic march of Divine Providence either in advance of or side by side, with the triumphs of the Cross, particularly during the present century. This department of the study of the progress and prospects of Christianity is also inspiring to Christian faith and zeal.

But, passing from this thought, we wish here to notice another aspect of our position adapted to animate us with a holy and grateful zeal;—I refer to our doctrinal, experimental, and preceptive position as a denomination of Christians.

Now many of the cardinal doctrines of the Bible we, as Baptists, hold in common, and in substantial harmony with Evangelical Christendom;—the universal depravity of man, a general or universal atonement—universal, not only from the intrinsic efficacy of the substitute, but as a part of the eternally designed and benevolent plan, that atonement Divine and Sovereign in application, yet free to every sinner, and his justification made complete through a penitent acceptance of Christ.

In harmony with other bodies of Christians we believe in a final and universal judgment, and in Heaven and hell as the future and eternal abodes respectively of righteous and wicked men.

On this last solemn doctrine it is perhaps timely to remark that loyalty to Jesus in the direction of supreme adherence to His Word, and to the best interests of our race, requires us to hold forth the endless existence and punishment of the wicked in a rather more unhesitating and uncompromising manner.

Awful as such a view of the doom of the finally impenitent seems to us, it should yet be borne in mind that our conceptions of both Divine holiness and human sin are extremely imperfect, and are liable to be radically defective; also that whatever our earthly sympathetic wishes might be, Jehovah's inspired and revealed Word, as interpreted by the almost universal belief of Christendom, settles the matter. It is quite true that men are not infallible in their explanation or understanding of God's Book; the right and duty both of private search and of individual judgment of the Divine Word will be elsewhere in this discourse referred to; it is also freely conceded that prevailing beliefs of what individual men or bodies of men naturally desire to believe