

The Christian Messenger.

A. RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.
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Poetry.

A Walk on the Sand.

Alone as I walked on the ocean strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day;
And onward from it as I passed,
A lingering look behind I cast,
A wave came rolling high and fast,
And washed my lines away.

And so methought 'twill quickly be,
With every trace on earth of me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me and of the name I bore;
To leave no track or trace.

And yet with Him who counts the sands,
And holds the waters in His hands,
I know a living record stands,
Inscribed against my name;
Of all this active life has wrought,
Of all this thinking soul has thought,
And from these very moments caught
For glory or for shame.

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. V: 13.

(Conclusion.)

Time will allow us to touch only briefly three or four additional incentives to Christian enthusiasm.

Thus far we have spoken of the sublime magnitude of our object, of the vastness of our sphere of effort, and of the moral grandeur of our message, our agencies, and our position.

EARLY PROGRESS OF THE GOSPEL.

A. The triumphant achievements of the Gospel in the past, and the moral aspect of the present times are truly inspiring and demand a holy earnestness among all followers of Christ.

Let us momentarily revert to the early history of Christianity. After the crucifixion, the gospel was preached under special divine direction, in Jerusalem, the city of Christ's death, the place crimsoned with his murdered blood, preached by converted fishermen. Behold immediately the marvellous results—the conviction and conversion of three thousand souls under one sermon. Soon that number is increased to five thousand, after which the New Testament writers cease to enumerate the converts. The apostles and other disciples now leave Jerusalem, under Divine instruction, and go forth to other places.

They visit Corinth, which history informs us was the most sensual city of that age; Athens, the most renowned for its multifarious heathen gods; Ephesus, where the splendid Temple of Diana shone forth in its seductive grandeur; they visit Rome, then the imperial city of the world; and everywhere, by the preaching of the Cross accompanied by the gracious power of God, souls are at once converted to the Christian faith, and ungodly lives are transformed and elevated to the lofty virtues of practical piety or gospel morality.

"Surely there is no enchantment against Jacob; neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel [aye, of Gentiles also], What hath God wrought!"

MODERN MISSIONS AND THEIR RESULTS.

Let us now, passing down and over the intervening centuries, come at once to modern times.

We behold men imbued and fired by the same spirit, though not endowed with miraculous powers, bearing the gospel to Asiatic India, and there intellectual Buddhists and proud Brahmins become children in the school of Christ. Christian missionaries carry

the gospel to the wilds of Africa, and the filthy and degraded Hottentots become Christians, and thus become civilized, intelligent and pious. We pass to the cannibals of the South Seas, and there, through the preaching of the gospel of Christ, a nation is born in a day, the habits of those barbarous people become radically changed, there is an inward and outward moral transformation through the instrumentality of the gospel and the agency of the Divine Spirit. Say, then, if the highest Christian zeal is not wisely cherished and expended in such a cause?

But pass to the immediately present times. Now, in all parts of the world, Christian missions have to some encouraging extent succeeded. But the established character of some missions, the great success of others, the opening of new and effectual doors of amazing extent and with astonishing rapidity, the marked increase of pious native preachers, the condition of papal Rome and Italy—these facts and religious phenomena, together with the encouraging progress of the cause of Christ in home fields, seem to indicate as near the universal triumphs of the gospel of Christ, and thus the ushering in of the millennial reign of Jesus.

In a sermon recently preached before the American Baptist Missionary Union, occur substantially the following most noteworthy statements:

In the year 1793, chiefly through the instrumentality of Wm. Carey and Andrew Fuller, the Baptist Missionary Society was established. And now, in the way of results in converted souls, what is there to show? That date, let it be borne in mind, was only eighty-three years ago. Here is an approximation of the present membership of Protestant Mission churches throughout the world. Africa, including Madagascar, 180,000; Europe, 53,000; Asia, 120,000; Polynesia, 70,000; America, North and South, 21,500; West Indies, 105,000. Total, 500,000; And if you ask for the entire number of converts, living and dead, during the last eighty-three years, that careful estimate is above 2,000,000. Why, brethren, at the end of the first century of the Christian era, there were not half as many Christians on the globe as are found to-day in India from eighty-three years of missionary effort! What has God thus wrought!

But consider also what God has wrought in the way of the accumulation of missionary resources and instrumentalities. It was but £13 2s. 6d. which were subscribed at the formation of that early society in 1793. The average income for the last few years of the various missionary societies, British, Continental and American, may be set down at \$6,000,000 per annum.

Again, in 1793, with the exception of the Moravian and the English Society "for the propagation of the gospel in foreign parts," the Baptist Society was the only missionary society throughout Protestant Christendom. To-day there are 60 Protestant societies, more or less actively dispensing the gospel in foreign fields. Less than one hundred years ago, Mr. Carey and Mr. Thomas went forth as the pitiable and forlorn hope of nearly the entire Christian brotherhood for the evangelization of the heathen world. To-day the number of ordained missionaries, under the auspices of the various societies, is beyond 2000, and the number of native Christian helpers of all grades is about 19,000.

To-day in 300 various languages and many dialects—translated chiefly through the instrumentality of Christian missionaries—men may read in their own tongues the wonderful words and works of God. And the 1500 Bible Societies of the world, all organized since the year 1804, have issued within the last seventy years more than 135,000,000 copies of the Sacred Word, in languages spoken by the vast majority of mankind.

Passing over the remarkable preparatory and latent evangelizing work that is certainly going on in heathen lands, also the greatly increased rates

of conversions during the last ten or fifteen years, it is a noteworthy fact that there is now scarcely a spot on the broad circumference of the globe where the Christian missionary may not be safe.

Out of the windows of the Vatican to-day the Pope looks helplessly, while, in his own city, Bibles are as free as air, and any one may tell unfettered the story of the Cross.

Then, too, there are the various indirect effects of Foreign Missions—the sacredness of the family, the increased feeling and interchange of human brotherhood, education, laws, a higher standard of morality, the fostering of commerce, the lifting of womanhood out of heathen degradation, and in many other ways blessings and beneficence to millions of our brethren, together with the reflex action of Foreign Missions on the churches at home—all these deserve to be enumerated and included in the indirect benefits of Christian missions abroad. On one occasion objection to Foreign Missions was made to this effect:—We have so little religion at home that we could not afford to send any of it abroad. It was replied that religion was a commodity of which the more we export, the more we have left behind. No truer truth could have been uttered. "There is that scattereth, and yet increaseth."

The examples of high and heroic saintship enrolled upon our Foreign Missionary Calendar deserve also to be mentioned in this connection. They are more to us than the busts of their distinguished ancestors which the ancient Romans placed in the vestibules of their houses that they might be continually reminded of their noble deeds.

Not till time ends, shall the examples of Carey, Judson, Boardman, or of those tender women who laid down their graces, their culture, their lives, that they might become a path along which heathen could find their way into the presence of the Crucified,—not till time ends, shall the just and wise enrollment of this noble army of modern martyrs cease to stir our piety to an activity more intense, and fashion it after a more genuine and robust mould.

Consider, too, the immense argument for the validity of our faith, the divinity of our religion which missions yield us. "And I, if I be lifted up from the earth, will draw all men to me," said our Lord. And lo, the crucified One, set by the hand of missions in the presence of all nations, does draw them. We have learned that we may, with Jesus, dare any savageness and brutality.

The chilled and stupid Greenlander is warmed into life and fervor at sight of Him. The African Bushman in his burrow is drawn into strong and quiet manhood at sight of Him. The subtle Brahmin finds Him a deeper object and subject of thought than his heathen philosophy, which, winding through its transmigrations, dies out at last utterly. The Chinese, wrought upon by His divine attraction, is slowly, but surely, turning from his idols to serve the living God.

FUTURE TRIUMPHS OF CHRISTIANITY.

5. We can but hint at the predicted glories of earth's future, as another incentive to Christian enthusiasm and enterprising endeavor throughout the Church.

Brethren, we have already seen that we are not engaged in a work of uncertain issue. And we have a more sure word of prophecy on which to base our expectations, and by which to kindle our zeal than the uninspired history of Christian missions, encouraging as that testimony has thus far been. The Word containing the revealed will of God assures us most emphatically of the certainty of success. Hear a few of the glorious declarations of the Deity Himself by the mouth or pen of his inspired servants:—"My Word shall not return to me void; but it shall accomplish that which I please, and it shall prosper whereto I sent it."

"For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." "I will say to the North, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth." "For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my Name, and a pure offering; for my Name shall be great among the heathen, saith Jehovah of hosts." "Ask of me, and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "And all flesh shall see the salvation of God."

Listen to Jehovah's most absolute asseveration—"But as truly as I live, all the earth shall be filled with the glory of Jehovah." Or to the prediction of the seventh angel in the last inspired Revelation—"The kingdoms of this world are become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever."

Here, then, we plough in hope, we sow in hope, preach in hope, pray in hope, believe in hope, give our contributions of money in hope. And with such prophecies and promises can we be too ardent or zealous?

6. In vindication of the utmost Christian zeal and the holiest fidelity, we may also justly refer to the Divine orders and irrevocable decisions of the Judgment Day.

Upon Paul that constant thought and anticipation wrought as a most solemn excitement to a wise and, in every respect faithful, diligence. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to the things which he did, whether good or bad. Knowing, therefore, the fear of the Lord, we persuade men." "For other foundation can no one lay than that which is laid, which is Jesus Christ. And if any one build on this foundation gold, silver, precious stones, wood, hay, stubble; the work of each one shall be made manifest; for the day shall show it, because it is revealed in fire, and the fire itself shall prove of what sort is each one's work. If any one's work which he built thereon remains, he shall receive reward. If any one's work shall be burned up, he shall suffer loss; but he himself shall be saved; yet so as through fire."

What a check upon Christian sloth or indifference. What a rebuke against careless building in our own case, or on behalf of the eternal interests of others. "So, then, each one of us shall give account of himself to God." And that judgment Paul most solemnly emphasizes as the "eternal" or final "judgment."

CHRISTIAN ARDOR DEMANDED.

7. Lastly, we appeal to the stimulus of the startling limit of our opportunities for Christian labor.

To accomplish these solemn, yet sublime, objects,—to combat and overcome sin and the devil throughout this evil world,—to attempt the rescue of all our dying, yet deathless fellow-men from darkness into God's marvellous light, from the awful thralldom of sin to a free, pure and glorious life, how long a term of opportunity have we? Only the brief space of man's transitory and uncertain existence in time! Great God! how can it be done? Well might we desire antediluvian lives in which to labor in this stupendous cause. "A survey," it has been forcefully said, "seems enough for our short breath of existence. If we do anything, there must be devoted ardent effort." "Whatsoever thy hand findeth to do, do with thy might." "I must work the works of Him that sent me, while it is day; the night cometh when no one can work." These words are a spur from the very lips and life of our Exemplar Jesus.

A similar, but warning dirge is echoed up from the tombs of generations of our lost fellow-men. Yes, from the abyss of hell there comes the wail of millions now in helpless, hopeless despair. Our harvest, our summer of opportunity has from us forever

passed. Improve your brief season for saving your soul and the souls of others, "that they may not come into this place of torment." The same voice, bidding us to work, comes more cheerily from the intensely busy lives of the apostles; from the early graves of Christian martyrs; from the quickly, but nobly, consumed lives of missionaries of the Cross; from the sepulchres of our sainted fathers in the ministry; and of our early fallen young men, on this Island and elsewhere. Inspiringly, or admonishingly, these all bid us work. "Oh work for Christ, by working for souls, for His kingdom, for His truth, by giving yourselves and your money to His cause at home and abroad, while it is day; for the night of death and opportunity hastens on with nimble, yet imperceptible, step."

Fellow-sinner, it is for your cause we are thus in earnest, it is to rescue you from present and eternal death; it is to awaken you from your spiritual slumber, and carnal security on the very brink of hell; it is to impel you to flee for refuge to the hope set before you in the gospel, and then to induce you to enlist at once as an earnest and faithful soldier in the service of Jesus and your fellow-men. Is it not high time for you to awake out of sleep? The river of death flows at your feet; eternity is just across that stream. Jesus speaks to you from his Word, from his life, from his Cross, from His Mediatorial Throne, and will soon speak to you from His final judgment seat. Oh, believe at once and take the promised rest, obey and be forever blest!"

The Baptisms.

We learn from the National Baptist that the Year Book of the Baptist Publication Society of Philadelphia, is now passing rapidly through the press. It gives the number of baptisms in the Baptist churches of the United States for 1876, as 109,684. The baptisms of the last year were 87,874. About a quarter of the Associations have not reported for '76, so that their baptisms are not included. For 1875 the baptisms in all the world were 109,422, or 252 less than in '76 in the United States alone.

The total membership last year was 1,815,300; this year, 1,932,385, an increase of 117,055. In part, this increase is due to the fact that several Associations in Georgia that were dropped last year as being Anti-mission, have laid aside their Anti-mission character, and are enrolled with their brethren.

It admits of no doubt that the next year will find our numbers exceeding two millions of believers, each one of whom have been baptized on an intelligent profession of his faith in the Lord Jesus Christ.

We do not deny that pretty large deductions may be made from these figures. Many no doubt are deceived; many are ignorant; many add nothing either spiritually or materially to the strength of the denomination and to the resources of Christ's cause. But after all deductions are made, there remains an army large enough, if armed by prayer and faith and love, to take this whole continent for God and his Christ, and now while we must not neglect the work of extension, of gathering in, of enlisting new souls for the service of the Master, it seems to us that the great problem before every Baptist minister and member is, "How shall each one in this baptized host be made to count one for Christ Jesus?"

This is the question on which we beg the prayerful, humble, patient, determined inquiry of all our brethren in Christ.

The Baptists have made rapid progress in fitting up their summer camping place on Point Chatauqua, Chatauqua Lake.

The following is the simple name of a place in Anglesea, South Wales, England; "Llanfairmathafarneithaf." And this the simple name of the King of Burmah—"His Great, Glorious,