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WHOLE SERIES.
Vol. XLIII., No. 47.

Poetry.

Lyrics for the Heart.

EACH MOMENT THINE.
"Redeeming the time."—Eph. v. 16.
"Continuing instant in prayer."—Rom. xii. 12.

Each moment Thine,
Not mine;
O Lord, let each Thine praise,
On each Thine image raise,
And make it shine.

Each moment Thine,
Not mine;
Take each, none would I claim,
On each write Thine own name,
Its beauty Thine.

Each moment Thine,
Not mine;
Thou fillest all in all,
With Thee none great or small;
Through all, then, shine.

Each moment Thine,
Not mine;
By small things great are won;
Each dew-drop brings the sun
Which makes it shine.

Each moment Thine,
Not mine;
Great things are made of small;
O, Jesus, then fill all,
O make all Thine!

Each moment Thine,
Not mine;
Through each we can reach Thee;
Grasp all eternally,
For ever shine.
W. POOLE BALFERN.

Brighton.

Religious.

For the Christian Messenger.

The Baptist Union of Great Britain and Ireland.

Mr. Editor,—

I herewith send you a very brief synopsis of the Autumnal Meeting of the Baptist Union, believing you will find a place for the communication in your valuable paper, as there are many of your readers who have not the privilege of seeing the English Baptist papers, would like to read a brief account of those meetings.

The meetings this year, were held in Leeds, commencing on Monday evening, October 7th, by an excellent sermon from the Rev. G. Gould, of Norwich, Vice President of the Union, who selected for his text, Eph. i. 15, 23.

On Tuesday morning a Missionary Sermon was preached in Blenheim Chapel by the Rev. G. Glover, of Bristol, from Isa. v. 3, 11. In his introduction he said he would leave the profounder lessons of the text and take a few of the more obvious simple lessons that are suited to those who wish to help, or to labour, in the cause of the kingdom of God. The lessons he deduced from the text were:—1. Without sacred travail in the sense of labour, sacrifice, patience, there is never any abiding satisfaction. 2. Wherever there is sacred travail there is always abiding satisfaction. 3. The salvation of man is the satisfaction of God. 4. The salvation of men will be on such a scale as to give complete and perfect satisfaction to God. From these admirable divisions he preached a sermon of special merit, glowing with light, sparkling with beautiful gems of truth, and animated with Divine life and power. I had noted some of his choice utterances for this communication, but as the want of space will not permit my recording them, I would recommend your publishing the sermon in your paper, for the benefit of your thousands of readers.

At half-past ten a Missionary Conference was held in East Parade Congregational Chapel, presided over by Mr. Alderman Whitehead of Bradford. At this conference there were three most excellent papers read to the vast audience assembled, brimming full of special missionary matter. The first paper was by A. H. Baynes Esq., (one of the Foreign Missionary Secretaries),

on "Foreign Missions from 1848 to 1878." Referring to the progress of the society during the last thirty years, he showed very clearly that it had not made that progress it ought to have made. He stated that the Government returns for this same period showed that the wealth of Great Britain had increased at least five-fold, while the increase in expenditure on articles of luxury had been more than thirty-fold. The amount also expended in intoxicating drinks in this country, he stated, had increased since 1848 from £30,000,000 to over £145,000,000 sterling, or nearly five-fold, showing an annual expenditure at the rate of £4 10s for every man, woman and child in these realms, while our missionary offerings during the same period have increased one-fold only. After giving a very graphic description of the great missionary field and the many openings presenting themselves to the society, and the denomination's duty in relation to those openings, he pleaded most fervently for twenty earnest, pious, self-sacrificing men to enter upon the missionary work at once, and for means for their outfit and support. I understand that already money is forthcoming; may the Lord of Missions give the men, too. The next paper was on "Our Missionary Methods and Resources," by J. P. Bacon, Esq., one of the best of our lay-men, whose whole soul is full of fervent zeal for the progress of the Kingdom of God. To this end he gives largely and talks wisely. The third paper was on "Our Missionary Principles and Motives," by the Rev. C. Baehache (the other secretary of the society).

In the afternoon a Presentation and Designation Service was held in the same chapel. The presentation was made to the Rev. C. Lewes, a broken down missionary, who, having spent thirty-three years in the mission field, has just retired. But I am glad to be able to tell you that besides receiving a valuable present, the society has made arrangements to provide for him and his family in future years. The designation service was in relation to a young brother, the Rev. W. James, who is going out to India to take Mr. Lewes's place.

In the evening the Foreign Missionary Meeting was held in the large magnificent Town Hall, which was crowded to excess. The chairman was Sir Henry Havelock, whose fine address gave an excellent start to the meeting. The speakers who followed were the Rev. G. Kerry, Missionary from Barisane, Bengal; Dr. Landells, Rev. H. B. Robinson, and Rev. T. L. Johnson. The first speaker spoke well, perhaps Dr. Landells never spoke better; and as for Mr. Robinson's it was really charming. The meeting began with great enthusiasm, and it increased in fervour as each speaker, respectively, spoke in glowing language, and with all the warmth of their soul for "Men," for "Means," and on "Mission Work." But the enthusiasm knew no bounds when Mr. Johnson, a coloured brother arose to address the meeting and by his wit and fervor, and pathos, that enthusiasm was sustained to the end. This coloured brother has spent two years in Mr. Spurgeon's College, fitting himself, by study, for work for the Master, in Africa. His soul is full of love for the poor benighted, down-trodden Africans. He longs to go to speak to the people of his race about Jesus, the dying sinner's friend. In a few days he will leave our shores for that distant benighted land. May God go with him, and bless him much in his glorious work. After his address closed one of the most glorious missionary meetings held for years.

The first Session of the Union was held on Wednesday morning, when the President, Rev. Hugh Stowell Brown, of Liverpool, delivered his inaugural address on "Young men and the ministry." After the address deputations were received from the Congregational Union, the Non-conformed Union of Leeds, and the Women's Christian Temperance Union of Leeds.

The evening Session was occupied

with important matters in relation to the British and Irish Baptist Home Missionary Society, the Annuity Fund, and the Pastors' Income Augmentation Fund. The Missionary Society is doing a great work both in England and Ireland, and deserves to be well supported. The Annuity Fund is doing well. The basis of this Fund was well considered, and a schedule of subscriptions for membership carefully prepared by a first-class actuary, and then submitted for a careful revision to a gentleman of great experience and good position among actuaries. As in Life Insurance, so in this society, a minister becomes a member by paying an annual fee according to his age. The society will, doubtless, be one of permanent blessing to its members. Already the free contributions of the people amount to £67,000, (\$285,000), and the secretary states that the pledges are coming in with unfailing regularity, even where death has occurred the pledges are paid. The last-named society is also a very useful one. Its purpose is to help ministers with small salaries.

In the afternoon Mr. Spurgeon preached in the Wesleyan Chapel in Oxford Place, in the largest Non-conformist building in Leeds—an edifice capable of holding 3,000 people. The large building was packed long before the time of service. Persons were admitted by ticket, but as tickets for admission had been refused by the committee for a week before, it is impossible to say how many were disappointed in not having the privilege of hearing the celebrated preacher. He preached a grand but simple Gospel sermon from 1st Cor. i. 23—"But we preach Christ crucified."

Thursday opened by an early morning service in South Parade Chapel, where a good sermon was preached by the Rev. B. Bird, of Plymouth, from Matt. xxviii. 18, 19.

At ten o'clock the adjourned session of the Union met. After a half hour's devotional service, a very suggestive paper on "Forms of worldliness prevalent in the Christian Church," was read by the Rev. R. H. Martin, of London. This paper was followed by a very excellent one on "Home Missions," by the Rev. J. H. Millard, the earnest and indefatigable Secretary of the Home Missionary Society. The paper showed a very lamentable destitution of the preaching of the gospel in many parts of England. An animated discussion followed. It is to be hoped that the paper and the discussion will arouse the Denomination to a more thorough united action, in securing larger contributions for this important society. Connected with this session an interesting discussion took place in relation to Evangelistic Work. It is sincerely hoped that the Union will take up this matter with a little more thorough-going zeal during this year than that of the past one.

The closing meeting of the autumnal gathering was held in the Town Hall, which was crowded long before the time of commencing, and, as a great many were unable to get inside, another meeting was held in the East Parade Chapel, which was also crowded. The Town Hall meeting was presided over by J. Bavian, Esq., M. P., of Leeds, and addressed by H. M. Bumpus, Esq., Q. C., on "Temptations incident to a special knowledge of Divine Truth;" Rev. J. Lewis, "The value of our brotherhood;" Rev. E. C. Pike, "Loyalty to Christ;" and the Rev. C. H. Spurgeon, on "Drive on." All the addresses were most excellent, and that of Mr. Spurgeon's especially so. He took up the last dying words of that great Welsh Baptist minister, Christmas Evans, "Drive on, drive on." It was a grand address. It thrilled every soul present with great joy.

This closed, after the benediction was pronounced, perhaps, on the whole, one of the most successful autumnal gatherings of the Union. The delegates present were over one thousand.

HENRY COOKS.

Why is the letter "i" never too late?
—Because it is always in time.

The day the Lord hath made.

BY REV. C. H. SPURGEON.

"This is the day which the Lord hath made; we will rejoice and be glad in it." We date from our Lord's resurrection even as the Jews of old counted from the night wherein they went out of Egypt. What is this day that the Lord hath made? I reply first, it is the day of the gospel. Through our Lord's exaltation pardon for the guilty is freely preached among all nations, and whosoever believeth on Him hath everlasting life. Now is Christ exalted up on high to give repentance unto Israel and remission of sins; now is He in the throne of power, that he may be able to save to the uttermost them that come unto God by Him. Let us rejoice and be glad in Him. How can we rejoice and be glad in Him except we believe in Him? Come, let us believe the gospel of the once rejected but now exalted Saviour; let us put our trust in Him, and then let us sing for joy of heart because we have a royal Saviour, an exalted Saviour; an almighty Saviour, in whose hands our souls are safe. The era of the gospel ought to be a time of gladness, for its favors are rich, its light is clear, its promises are abundant, and its truth is certain. To be unhappy now that Jesus reigns is to be ungrateful. It is a royal feast; let us eat to the full, and so honor the King and bless ourselves.

What day is this which the Lord hath made? Why, in the next place, it is a sabbath day, the day beginning of a long line of Sabbaths. The day in which the Lord Jesus rose from the dead is now sacred to rest and holy joy. Let us keep it with reverent love and bless God for making it. The world call the Sabbath *San-day*; do not let us turn it into *Cloud-day*. Certain good Christians look upon the Lord's day as a season so solemn that it can only be properly kept by being as dreary as possible. Draw down the blinds, darken the room, chide the children, banish every smile; now we are getting a sabbatic. Let us go up to the house of prayer like convicts exercising in the prison yard, and there let us be as decorously miserable as possible; let the preacher be as dull and monotonous as though he had no subject to preach about but death and destruction, and must preserve an air of melancholy, or none would think him gracious. Such is not the teaching of our Master, nor is it according to his mind and spirit. Herbert well said of the Sabbath,

"Thou art a day of mirth,
And where the week-days trail on ground,
Thy flight is higher as thy birth."

It should be "a day most calm, most bright." It is a time of the singing of the birds, for the winter of our Lord's humiliation is over and he has risen from the dead; to-day we celebrate the glory of Christ in the highest heavens, as the elect of God and the corner-stone of his church; surely it ill becomes us to go about with our hands upon our loins as if we mourned his victory and grudged his honor. No, let us clap our hands with exultation. "The Lord reigneth: let the earth rejoice; let the multitude of the isles be glad thereof."

Again, "This is the day which the Lord hath made." The resurrection of Christ commences an era of triumph. We have spoken of the gospel day, and the sabbatic day, but it is also a day of victories. As Jesus Christ rose from the dead, so will his truth continually rise from the sepulchre into which men may cast it. As he triumphed over the powers of death and darkness, so will his gospel triumph over all opposition. Whenever at any time your hearts are heavy, I would bid you stand at the open tomb of Christ, and recollect that he arose; and if he could not be held by the bands of death, certainly neither himself nor his gospel can be held by any other bands. His adversaries thrust his gospel into the tomb again; they proclaim that the old doctrines are effete, but as surely as

Jesus our Lord liveth, they shall see the truth revive again. Walk ye in patience for the vision will not tarry. The day cometh when in yet greater power the gospel shall renew its youth, and the world shall assuredly know that the Lord hath done it. Let us rejoice and be glad that we live in an era bright with the victories of the right and the true; we may have to fight for them, but they will surely come, and Christ shall reign for ever and ever.

The One-Syllabled Text.

Jesus must have known that the little children would want to know the way to be saved, for he has told it so simply in a sentence which contains no long words; every little one can read that text for his or herself. They are all words of *one syllable*, easily spelt out and quickly learnt, and yet they tell us of our need of Jesus, and his love and work for us. This is the text:—
"For the Son of man is come to seek and to save that which was lost." (Luke xix. 10).

Now, firstly we learn that Jesus is called by the precious name "Son of man." He was like you and me; first a little baby, weak and helpless; growing into childhood and knowing how children feel, suffer, and rejoice; then in time growing up into noble manhood, and making daily toil and daily care glorious by his example. You can tell Jesus anything and everything, children, because he was once just like you and will be sure to understand all about it.

This precious Saviour "came to seek." Ah! we often look for things, but fail to find them. Jesus seeks "until he finds it." He comes to seek and to save. Who? The lost. And who are the lost? Every man, woman, or child in this world is either *lost* or *saved*. We are all born lost, and need not wait to die in order to know that we are not saved. We are away from Jesus, straying like silly sheep upon the dark wilderness-mountains, never thinking of going back until we hear his voice close to our sides, calling us by name, and see his dear pierced hands outstretched to save us. Little lost child! have you felt your need of a good Shepherd? Turn to Jesus; He is close by; close to you, stooping to catch your faintest heart-whisper, and ready to take you up in his kind arms and bear you safely home.

Is any little child reading this, who has been saved by the Son of man? You must do as he does; go forth to seek and to save. Do not wait for the wandering ones to come to you; Jesus does not do that, he goes to them. Though the way be long, and his feet grow tired yet His loving heart counts nothing too hard or painful to suffer for a sinner's sake. Go and seek that little sister who does not yet love Jesus; try and win that school friend who can join in everything you like but the praise and service of Jesus. Be child-saviours. You cannot give up *your* life for them, but you can tell them of one who laid down his life for the sheep. I want all of you to remember that "Christ left us an example that we should follow his steps," and we can trace those steps out in the world-wilderness, over rocks and mountains of difficulties, to the place where lost sheep lie perishing. Jesus saith, "follow me." "Who will go for us? Whom shall we send?" Will you answer, "Here am I; send me?" Will you try and win one soul this week for Jesus?—*Eva Travers, in (London) Christian.*

There are three houses at Peckham England which have not been opened since the "Princess Alice" disaster. All their occupants were on board the ill-fated steamer and not one returned.

You cannot always tell by the way a person dresses whether he has paid his pew-rent or not.

Nothing is troublesome that we do willingly. If you would lighten labor, love it.