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WHOLE SERIES.
Vol. XLII, No. 45.

Poetry.

Lyrics for the Heart.

JOY EVERYWHERE.

"Ask that your joy may be full."
John xiv. 24.
"We also joy in God." v. 11.
"Rejoice in the Lord always." Phil. iii. 1.

Joy everywhere, for God is everywhere:
His children need not roam;
He bids them ever come,
In Him to find their home.

Joy everywhere, for Rest is everywhere:
In God we have our rest,
In Him for ever blest,
All welcome to His breast.

Joy everywhere, for Peace is everywhere:
In God we find the peace
Which brings joy's true increase,
And bids all warfare cease.

Joy everywhere, for Work is everywhere:
In work God finds His rest,
His joy His works attest,
Most like Him the most blest.

Joy everywhere, for Love is everywhere:
God's joy we all can prove,
He calls us to His love,
To reach the Life above.

Joy everywhere, for Christ is everywhere:
In Him all beauty lives,
His joy He freely gives,
Joy which all change outlives.

Joy everywhere, for God is everywhere:
And Him and His to praise
Is joy's own sweetest phrase
Doth all sublimely raise.

W. POOLE BALFERN.

Brighton.

Religious.

The Baptist Union of Great Britain held its Autumnal Session on the 15th ult., and following days at Leeds. The following brief but comprehensive summary we copy from the London Baptist:

The meetings of the Union proper began on Wednesday morning. It was a grand sight in East Parade Chapel when Rev. H. S. Brown rose to deliver his Presidential Address. The address was in fact an appeal to the well-educated and well-circumstanced young men of the denomination to devote themselves to the Christian ministry. Both the choice of the subject and the treatment of it were characteristic of Mr. Brown. His address was eminently practical. It is impossible to realise how great would be the gain to the denomination and to the Church generally if his appeal were largely responded to. At the same time, it ought to be remembered that our "best-off" ministers are not necessarily our best ministers. We all have in our recollection one who, if he was what he was said to be, was among the choicest of the servants of Christ and of His Church, and who yet passed "rich on forty pounds a year." We ourselves have a somewhat heretical belief that a good many of the "forty pounds a year" ministers will be found among those whom the Lord will some day most delight to honour. It does not follow, however, that we in any measure fail to sympathise with Mr. Brown. After the way in which we ourselves have often referred to the same subject, we shall hardly be suspected of that. We feel that, be they rich or poor, it is strong men we need for the churches—not men who enter the ministry because they have failed in everything else, nor yet because they have simply the ambition to rise above the assistants' counter, "to become gentlemen," and have neither the brains nor education to raise themselves by any other means—but the men who could hold their own anywhere, and enter the ministry in response to a Divine call that they feel they dare not resist. It is a thing to be thankful for when a young man of good education and in good circumstances gives himself to the ministry of the Gospel. To him indeed, "much is given." But he must not wonder if from him "much also is required."

After Mr. Brown's address, the

"deputations" were received. There was one from the Congregational Union, one from the Leeds Nonconformist Union, and one from the Women's Christian Temperance Union. The last was represented by two ladies—Miss Gertrude Wilson and Mrs. Whiting—and right well did they address the assembly. Mr. Joseph Lupton, who belongs to one of the oldest Nonconformist families in Leeds, and who spoke on behalf of the Nonconformist Union. Dr. Stoughton and Mr. Conder have already been able to report to their friends at Liverpool that they had been received by the Baptists in Leeds as brethren and friends should be.

Of Mr. Spurgeon's sermon on Wednesday afternoon it is hardly necessary to speak. The Wesleyan Chapel in Oxford-place, where he was appointed to preach, will hold close upon three thousand people. It is by far the largest chapel in the town. But it was filled to overflowing, and not only so, but tickets of admission had been refused by the committee for a week before, and how many were disappointed in the hope of obtaining entrance it is quite impossible to say. Mr. Spurgeon preached with all his old power, as the report of his sermon in our columns will show. But it was apparent to everybody that he was, at first, nervous and apprehensive. The accidental breaking of a pane of glass in one of the windows of the chapel led him to speak earnestly to his hearers, entreating them to maintain their self-possession if half-a-dozen windows should be broken, or if even a pew or two break down. As he advanced in his discourse, however, all his nervousness disappeared. It was a grand yet simple exposition of Gospel truth, and that truth was illustrated and enforced with all his accustomed force and aptitude.

The meeting in South Parade Chapel on the same evening was purely a business meeting. It was devoted chiefly to home missionary matters, as the meeting on the previous day had been devoted to missions in foreign lands. For the first time the committee of our Home Missionary Society was appointed by the Baptist Union, in accordance with the plan which had been previously determined on. In regard to the Pastor's Income Augmentation Society there was in the first instance some feeling of despondency, the necessary funds not having been received. But the impassioned appeal of Mr. Booth was promptly responded to, and before the meetings were over all cause for despondency had been removed.

On Thursday the subject of Home Missions was resumed. Mr. Millard read an important statement, the substance of which will be found elsewhere. The result of the deliberations of the brethren was a resolve to increase the funds of the mission to at least £10,000 a year. The important subject of discussion at this day's meeting was that of Evangelistic services. We are thankful to say that the issue was all that could have been desired. Money was promised, as were also men. It was finally decided to ask the committee of the Union to appoint a number of gentlemen of experience, and who had shown their interest in the subject, to take charge of the Evangelistic services which it is proposed shortly to hold. We are glad to find that our own words in regard to these services have thus been by no means thrown away, misrepresented and travestied for personal ends as they may have been.

The evening meeting on Thursday in the Town Hall, was simply magnificent. Every speaker spoke at his best. Mr. Spurgeon kindly consented to speak twice, first in the Town Hall and afterwards at an overflow meeting in East Parade Chapel. We conclude our brief remarks on these meetings, as a whole, with an expression of devout thankfulness. Of such assemblies only good can be the result. The friends in Leeds, of all denominations, deserve the hearty recognition of their kindness, that was so enthusiastically accorded to

them. We believe, and are sure, that a blessing will come to them, as it has come already to so many whom they were kind enough to receive as their guests.

GREAT SPEECH BY MR. SPURGEON.

Mr. Spurgeon on entering the hall was received with tremendous cheering and waving of hats and handkerchiefs, the organ meanwhile playing "See the conquering hero comes." When sufficient quiet was restored, he said—I thank you very much for this hearty reception, but I am sure I have not the slightest idea of what I have done to deserve it, and I am afraid it arises from a lively sense of something to come which will be grievously disappointed. You all know the fame of that great Welsh Baptist minister, Christmas Evans, and how gloriously he preached. He was accustomed to spend very much of his time in making evangelistic journeys from town to town with his little pony and chaise; and so, when he came to die, they gathered round the old man to listen to his last words, and after he had said some precious things about his Master he began to dream, and the very last thing he said was, "Drive on, drive on." There is such a tendency to pull up to refresh—(laughter)—such a tendency to get out of the gig and say, "What a wonderful horse! Never saw a horse go over hill and down dale like this horse—the best horse that ever was, real sound Methodist or Baptist horse." Now, brother, admire your horse as much as ever you like, but drive on! The great commission is given to us, and we must obey it." Go on, brethren, because the need of the world is something terrible; and I charge you, do not believe those who would make the needs of the world to be less than they are. Nowadays it seems that men are not immortal. We have lived to grow so wise that first we were informed that we were next-of-kin to the ape; now, at last, it becomes a portion of theology that we are apes till we are converted, and then we get souls. I do not believe it, and I believe that such theology ham-strings activity, and cuts the very throat of earnestness, and is to be denounced straightway. I believe that if men do not believe in Jesus Christ they will be cast off for ever from the presence of God and the glory of His power, and it is ours constantly to carry the remedy to the utmost ends of the earth according to our ability. Besides that, recollect that if our Master's commission and the world's needs do not move us, we have this reflection: if we do not drive on, Satan will, and if we are not active he will be. He is not omnipresent; but though I cannot say where he is, I should not like to say where he is not, for he seems to be everywhere, either by himself personally or by his messengers, and he compasses sea and land to win souls for destruction. I want to say to you, brethren, that one great reason why the Church of God should go on is because of the multitude of persons that remain altogether unchristianised in this land of ours. It has been very properly said that the Church of England is divided into three denominations—the platitudinarians, the latitudinarians, and the attitudinarians. (Laughter.) I demur to the first title, though it may be somewhat deserved, for there are a great many of us that would be obliged to wear the title just as much as the brethren to whom it is given. As for the latitudinarians, I will say little about them, for I am not in their latitude; and as for the attitudinarians, I can only say that they must be seen to be appreciated. (Loud laughter and applause.) I shall not depreciate them, however, because my object to-night is to allude to a section of the Church not yet mentioned, neither High Church, Broad Church, nor Low Church. The people I am thinking most about are the no-church people. We can put up with a great deal of difference among those that are sincere in the Master's service, and with many mistakes, too, when we think of the great masses around us that have no religion at all. Oh! the thousands and the tens of thousands

who have not heard of Jesus since they were in the Sabbath School—thank God they were ever there!—in the land of the Bible which they have never read, whose conceptions of religion are drawn from newspapers, which do not understand religion and therefore misrepresent it. Brethren of the Baptist Union, I hope I shall be forgiven for having grumbled, but sometimes it seems to me intolerable—you will excuse me for grumbling—when I see souls perishing for lack of knowledge. Do let us get to work saving souls and building up churches. A friend of mine, John Ploughman by name—(loud applause) a person of whom I will say but little, was one day dreadfully angry when he was requested to stop ploughing, when he had got as fine a team of horses as could be, to kill a mouse. He did not see it; he did not care whether the mouse was killed or not; he wanted to plough, and get his master's work done. And sometimes that kind of spirit comes over us, who rather want to be at work. Nothing can be better than that, for all denominations, all Christian men of all denominations should give most prominence to the work to which our Master has called us; and while we hold our distinctive principles—as I hope we always shall, for a man without backbone is not worth anything—yet let us always hold them in subservience to the great work of saving souls. Now, how are we to do it? Whenever a man undertakes anything, if he is a wise man he says, Where is the power to come from? There is a factory, there are all the wheels and machinery; but they are of no use unless you can get power. We are all taught that in us lies no power for saving the souls of men. We are all anxious to serve our Lord; but, of course, we can do nothing for Him unless we have power. Where is the power, where is the power, then? Certainly it is not in ourselves, the power lies in the Holy Ghost. But how are we to get it? I believe, in the first place, that we must, if we are to see greater things than we have done have more real prayer. Oh! my brethren, how are your prayer-meetings? It is a stale subject, perhaps you will say; I do know some places where the prayer-meetings are positively shocking, and still is that the current speech, "I shall not go out this evening, it is only a prayer-meeting." It is in the meeting of the church for earnest, fervent, and believing prayer that the power of God is communicated to the Church to make all its agencies strong, and if the prayer-meeting be neglected, depend on it, you have shorn away the locks of your strength, and when the Philistines are upon Samson he will not know how to meet the foe. The longer I live the more sure I am of it that God must hear prayer. This is immortal in all generations, and I do not think there will be found any exceptions to this rule, that the power is in proportion to the prayer. Then if we are to have the Divine power, we must each one of us have it in himself. A church cannot do work unless there is some vigour in the persons who are to work. Supposing I go to a consumptive hospital to find a number of working-men to make a railway, I fetch them from their beds; all panting for breath, I get the poor creatures down to where there is a cutting to be done, and I present them with pickaxes and spades, and say "This is your work." Why, dear me, they want somebody to hold the pickaxes up for them; they can let them drop, and that is about all they can do. It is a very long while before the Great Northern Railway will ever run through that cutting. They are not the kind of men; wheel them home in their own barrows, and put them to bed. But now, if you want this cutting done, get a hundred Yorkshiremen. Now, get a man of spiritual stamina, let his vitality be up to the right point, let him be full of spiritual vigor, and give him work to do, and the work flies before him. Now especially, we Baptists must take care that we are strong, because if ever there was a point which we were noted it was for

strength. I do not think we were ever noted for beauty. (Laughter.) Our forefathers were men who used to do their own thinking at home, and when they had found it out made up their minds about it. They did not particularly care whether the Government of the day thought that way, nor whether the bishops thought that way, nor whether the Synod and the creedmakers thought that way at all. They just thought—"That is what is God's Word, and we do not care what Caesar's word is." We like to go to our Bibles for ourselves. When they were telling me years ago how bad the milk was, one of my neighbours said, "I do not care how bad it is, I keep a cow of my own." That is what we like to do. (Applause.) If the preaching should be adulterated, and the literature should be adulterated we like to go to the Scriptures for ourselves, and keep a cow of our own. (Applause.) And we beg to say to all friends, that that point on which we differ—namely, believers' baptism—that we shall be very glad to see altered, because it is very wrong that there should be two or three baptisms, where there ought to be only one, and we believe, we are certain, that if you will find us a precept for the baptism of infants, we will follow it—a plain one, mark you. (Applause.) And as it is very clear to us and we think to you, that believers were baptized, that is one baptism—that is plainly in Scripture, is it not? Very well, the one—that is the other baptism. (Laughter.) My black friend Mr. Johnson, gave me the other night a very excellent reason for being immersed. Being a negro, and very uneducated, he did not know much, but people that don't know much sometimes blunder very nicely into the truth. He said, "I know I ought to be baptized;" so I says to one, "What do you think?" and he says, "You ought to be sprinkled." I says to another, "How do you think I ought to be baptized?" "Well," he says, "you ought to be poured." I says, "You ought to be poured." I says to another, "How ought I to be baptized?" "O!" he says, "you ought to be immersed." "Well now," said I to myself, "well, if I am immersed I shall be sprinkled and I shall be poured. (Laughter and applause.) So that the others may be right, but this one must be right, there was no mistake about that." That is the reason why we are Baptists, because we think we have the plain Word of God for it. A congregational brother said to me, "Any fool can be a Baptist, for the plain texts of Scripture run that way or seem to, but," he says, "it wants a man of intelligence to understand our theory." (Laughter and applause.) When my grandfather lived in this land, consciences used to work up and down like this way [working his arm out straight], but since then they put a circular motion in—(laughter)—and now consciences work on a swivel. I once said that if a man said a child was born again by baptism, and he did not believe it, he was telling a lie. But it was wrong of me. It was a mistake; I ought to have recollected the swivel. There is a way of getting out of it; there is a way of saying black's white. But in my great charity which is every day increasing I always remember the swivel, and say no more about it. (Laughter.) But still, brethren, do not you go in for the swivel if you can help it, because the straightforward up and down thing will win the day as surely as we live. Loyalty to Christ in every point, young man, is the way to begin life; and, old man, it is the way to keep your grey hairs to be crowns of glory if you can say at last, "I have been under law to Christ, and, as far as I know my Master's will, I have obeyed it in all respects as He has enabled me." There was a learned society in Persia, founded upon the principles of eloquence, not of the silvery kind, but of the golden. They were all to be silent. The first rule was that every member of the society should think much; secondly, that he should write very little; and thirdly, he should say nothing if he could help it. I wish some of us could be led to join that society. (Laughter.) Well,