

CHRISTIAN VISITOR.

A Family Newspaper: devoted to Religious and General Intelligence.

REV'S. I. E. BILL & R. THOMSON, A. M.,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS AND PROPRIETORS.

VOL. 7.

SAINT JOHN, NEW-BRUNSWICK, MARCH 24, 1854.

NO. 10.

GARNERED THOUGHTS.

I, who have measured many a Summer's sun,
And seen my early friends fall, one by one;
I, who have felt how much the heart can bear,
And of earth's pleasures had my equal share,
Here, on the beach, in search of precious lore,
Amidst the wealth profuse of memory's store,
Would gather hence, communing with the past,
Thoughts which like shells from out the ocean
cast—

Of little worth, while scattered o'er the sands,
But valued much when culled by careful hands.
So, here I spread before the thoughtful eye,
Whate'er I've found of value 'neath the sky;
To add my store of garnered wealth to all
Which other hands have placed (however small.)
Thus doubly blessed, whilst here on earth I live,
"Blessed in receiving, but more blessed to give."

And if my thoughts should take a "soberer hue"
Than what my youthful friends would wish to
view;

Or, if a gleam of sunshine, bright as day,
Should through the lattice on the aged play—
He lives the longest who looks back the most,
And in the vision lets no line be lost;
But full of thought and action to the last,
He crowds the volume of the mighty past.

[From the *Missionary Magazine*.]

THE REV. DANIEL SHARP, D.D.

BY THE REV. BARON STOW, D. D.

The readers of the Magazine will be gratified to receive with this number, a pictured memorial of this eminent servant of God. His name is familiar to them, as it was to their fathers. They venerate his memory, and are not offended by the multiplied testimonials to his excellence. They understand that his character will bear uncommon scrutiny, and his worth become the more apparent by close and minute inspection. He was one of the greater lights of his time, and has passed below our horizon with the regrets and benedictions of thousands. "The righteous shall be in everlasting remembrance."

The numerous proofs which have been furnished by the press, of the estimation in which Dr. Sharp was deservedly held, do not supersede the fitness of a commemorative notice in this publication. For many years, before the Magazine became the property of our principal foreign missionary organization, he was one of its editors, and, with such men as Baldwin, Winchell, Wayland, and Ensign Lincoln, devoted to its pages much time and care; and during the whole period of his residence in New England, he showed himself the earnest and consistent friend and supporter of evangelical missions. For these reasons, especially, it is suitable that this work should contain a record of his life and labours, at least so far as they were identified with the missionary enterprise.

Dr. Sharp was publicly recognized as the pastor of the church in Charles Street, Boston, April 29, 1812. Almost immediately, he became associated with the few men of honored memory who were zealously engaged in works of benevolence. His heart was deeply impregnated by the grace of God with love for his fellow men; and his theology, instead of repressing that love, was its stimulant, and instead of restricting his activities, afforded the broadest range to all generous tendencies. His views of man's condition, and of the means for its improvement, were eminently scriptural, and he recognized, in its full extent, the obligation of Christians to use the means divinely appointed for human welfare. At an early period after his settlement in Boston, he became an active member of the Massachusetts Baptist Missionary Society, whose

object was the evangelization of destitute portions of our own country. In May, 1813, he was elected the Secretary, and he filled that office until May, 1829, writing sixteen annual reports, and conducting the large correspondence. In 1818, the Baptist Society for propagating the Gospel in India and other foreign parts, was formed in Boston, occasioned by intelligence from Calcutta, that Messrs. Judson and Rice had become Baptists, and were desirous of commencing an American Baptist Mission in the East. Of this Society also he was appointed the Secretary, and continued to perform the duties, until a more general organization rendered its existence unnecessary. He corresponded with the Rev. Andrew Fuller, of England, with respect to co-operation with English Baptists, and received an answer that led immediately to measures for independent action.

A meeting was held in Philadelphia, April, 1814, and the General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions, was organized. Owing to providential hindrances Dr. Sharp was not present at that meeting, but he entered cordially into the plans of the new organization, and gave to its operations his earnest support. At the triennial meeting, in 1817, and subsequently, at every triennial session, he was elected a member of the Board of Managers, until the Convention, in 1846, changed its name and constitution, and became the Baptist Missionary Union. He then, in consequence of advancing years and the pressure of parochial cares, declined every appointment that would involve labor and responsibility; and, as a mark of special respect, he was elected President of the Union. He had been several times a Vice President of the General Convention, and, after the death of Dr. Staughton, his venerable tutor, he was appointed President of the Board of Managers, which office he held until 1846. From the time of the removal of the seat of operations from Washington to Boston, in 1826, he presided over the Acting Board, in all a period of twenty years. At its meetings, which were frequent, he was generally present, and no man was more punctual in attendance, or applied himself more assiduously to the business of the Board.

Of those who were long his associates in this department of labor, only two are now members of the Executive Committee. Several, as Bolles, Jacobs, Farwell, Knowles, Cobb, Williams, preceded him to their final rest. These who survive can testify to the uniform urbanity and fidelity with which he presided, and the profound interest which he exhibited in every thing that concerned the advancement of the Gospel among the heathen. He took broad views of every question of policy, and was ever anxious that the enterprise should be so conducted as to lay strongly the basis of a Christian civilization. His principles are well expressed in a sermon which he preached, by appointment, before the General Convention, in April, 1829, at Philadelphia. In this, from the words, Matt. 28: 19—"Go ye, therefore, and teach all nations,"—he makes the command of Christ the foundation of all authority for Christian Missions; and shows that the Gospel is adapted to the necessities of all nations; and teaches that, so far as we know, the truths of Christianity are the only means by which the heathen can be saved; and argues that our confidence in the efficacy and excellency of the Gospel, as adapted to elevate the moral condition of the heathen, does not rest on theoretical views alone, but also on the success of Christian missionaries. Those ideas are vigorously developed, and enforced by appropriate practical lessons.

His theory of Missions was extremely simple. He gave prominence, as did all his associates, to the preaching of the gospel as the

chief instrumentality; but he insisted that in the train of evangelical labor should follow the means and appliances of a liberal civilization. He contemplated, as a primary result, the salvation of souls; as a secondary, the improvement of the physical, intellectual and social condition of man. In aiming at the former, he would not have us disregard the latter. He considered the higher as intimately associated with the lower, and that, as God has joined them together, we are not at liberty to put them asunder. He believed that godliness is profitable unto all things, the temporal as well as the eternal, and that consequently the true object of Christian Missions is comprehensive, covering the whole area of humanity, and endeavoring to restore our world to its original loveliness.

In the examination of candidates for missionary service, Dr. Sharp, while very kind, was very candid and thorough. His ideal of the needed qualifications was large, ever including, as indispensable, a liberal supply of common sense and prudence. He insisted, equally with others, upon deep piety and fervent zeal; and his standard of intellectual attainments was as high as the highest; but he was averse to the appointment of any man to such a service, whose temperament and cast of mind and general manners did not promise to secure the respect of those who should send him, and of those to whom he should be sent. He sought for humility united with dignity, gentleness with courage, flexibility with firmness, intelligence with docility, tenderness with fidelity, energy with discretion, independence with submission to necessary rules. Never was he in favor of sending one to the heathen whose recommendations were guardedly expressed, or who, in the judgment of those that knew him best, might not be a respected and useful laborer in any part of his own country. If the candidate did not show a well-balanced mind; if at any point he appeared unsound in his views of gospel truth or church building; if he developed eccentricities; if he was self-confident, or seemed in any respect to be crooked or gnarled in character, he was sure not to have the suffrage of Dr. Sharp. And if, after the utmost care, it became subsequently apparent that a mistake had been made in any appointment, he deplored it as a great misfortune. Ordinarily, he was lenient in his judgments; and, if ever severe, it was in cases of unclerical delinquency. His views of the importance of ministerial purity and propriety were so elevated as to render him impatient of deficiencies which others would tolerate. He wished the heathen, especially, to see the best specimens of Christian character, and be instructed by a ministry whose temper and conduct should commend the Gospel to their confidence. He did not look for perfection; but as he conscientiously held himself, so he stringently held others, responsible for unwavering adherence to principle, and undeviating rectitude of behaviour.

The influence of Dr. Sharp in our missionary councils leaned to the conservative side, and, therefore, if not adventurous enough to suit all, it was uniformly safe. Calmly and deliberately he weighed every question, and if he was not so rapid as others in reaching a conclusion, he seldom formed an opinion for which he could not give strong reasons, and which did not, sooner or later, commend itself as judicious. He was not fond of new experiments or bold measures; he would not act for the sake of acting, irrespective of rational prospects of success; but he was never slow in following the plain indications of Divine Providence. That a new field was open to Christian enterprise, was not to him a sufficient reason for the establishment of a new mission; but if the Board, without injustice to other missions, had the men and the means to enter that field, with the promise of useful

and permanent occupancy, his voice was ever for action. He recognized, in its legitimate extent, the necessity of walking by faith; but he did not hold that a missionary organization, any more than an individual, is authorized, on the plea of faith in God, to enlarge its operations or incur liabilities at the hazard of credit. Of reckless trust he was no advocate. "Do right, and then confide in God," was ever his counsel in private and in public.

Those who stand intermediate between the past and the coming generations, as they consider what changes a few years have made among the home actors in our missionary enterprise, have occasion for solemn reflection. Of the thirty-six who were members of the first Convention, nearly the last has gone to his eternal reward. Of those who, for many years, performed the labor, and bore the responsibility of the undertaking, only a remnant remains. The work has descended to other hands; the burden rests on other hearts. May the sons equal the fathers in piety and wisdom, and build well the edifice whose foundations were laid in tears, and faith, and prayer.

Earth's Echoes.

Softly breath the warm winds among spicy vales and orange groves of Ceylon, kissing the petals of fair flowers, exceeding bright glorious with the impress of the great Father's hand. But listen! A voice whispers amid those scenes of loveliness, where nature's gifts are lavished kindly, and the tone is one of sadness; not the low, sweet singing of a happy spirit amid those leaves and flowers, so softly stirred, but a plaintive tone, as of a grieved heart murmuring its sadness out with every burdened throb.

And wherefore? Alas! they know not God! "It is a land of greven images, and they are mad upon their idols!"

India's sky arches brightly above fair fields, and fertile vales, rejoicing in verdure, and dark eyes of beauty gaze upon fountains of waters gushing in Eden-like places. But hear the voice of its great river, hastening to the sea, telling of young lives sacrificed at its shrine, victims of its own benighted worshippers.

Upon the burning sand of Africa an ardent sun looks down from day to day, shedding light and warmth, abroad everywhere—everywhere save in the shadowed hearts of Africa's dark-browed children. There no pure light ever shines;—slumbering, with all the power of thought and feeling which their God has given them, unawakened into healthful life, they sit "in darkness and in the region and shadow of death."

Again, from the realms of the North, where winter's sway is ceaseless, and summer breezes woo not into being birds of beauty, and spring-time suns smile not upon reviving blossoms, the voice of the waves, shivering along the frozen shores, are speaking to us; not of the long dark night, wherein the sun never shines, nor the cheerless winter, whose ice-chains never break, but of a deeper and more fearful night, shrouding the souls of men—a midnight which the Sun of Righteousness has never there arisen to dispel—of the wintry absence of the Christian's hope of a land where spring is eternal.

From "beyond Kedron," where "the cedars wave on Lebanon," hear the echoes whispering from the holy hills:—"How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger?" The ways of Zion mourn, and all her gates are desolate: she sitteth solitary, with all her pleasant places laid waste!

From the isles of the sea, where soft, southern waves make music on the shores, and from all the ends of the earth, comes the chime