Sermon Preached at the Central Association of N. S.,

BY REV. M. P. FREEMAN.

"Go ye therefore into all the world."—Mark 16: 15.

Nearly nineteen centuries have passed away since our Lord gave to His disciples this expression of His will. You know the spirit which this command was received by the disciples, and the success that attended their efforts. You also know something of that departure from the true faith which subsequently developed in the system of churchism,—spiritually the mystery of iniquity, the mother of harlots; actually the murderess of the saints of God—whose power for a millennium was employed, for the hiding of the gospel, for the repression of man's nobler instincts, and for the enshrouding of the nations in the pall of a semi-Christian paganism. Conversant with these facts of church history, you understand why the spread of the knowledge of salvation has been so slow.

Knowing somewhat of the early reformers, of their struggles and trials, you do not wonder so much that the great commission did not receive their immediate attention. The various bodies of Christians that sprang into existence were so occupied with their own affairs, amid the din of controversial conflict, that little time or energy was left for such activities as the surrounding nations required.

We may find some excuse for the indifference of the godly of even a hundred years ago. There were great and good men, noble defenders of the faith in those days. They wrought, and we reap; they laid the foundations on which a glorious structure was to be reared. In God's time "the marching orders" again sound forth. Carey, Fuller and others were raised up to blow the great trumpet to startle the sleeping church, and to send her forth beyond the trenches with the standard of King Immanuel.

Let us first consider the scope of our Lord's commission to His disciples, "Go ye into all the world."

The Mediterranean was in the middle of the earth to those who dwelt upon its shores. Its broad bosom was whitened with sails from many nations, all acknowledging the sovereignty of Rome, whose empire was to her citizens the world.

The early disciples travelled by land and sea in the heroic endeavor to fulfil the divine requirement. Paul ten years before his death had preached the gospel from Jerusalem round about unto Illyricum. Others are reputed to have gone to lands beyond the limits of the Roman empire. At the close of the second century, Tertullian wrote: "Though but of yesterday the Christians have filled every place, court and camp, Forum and Senate, City Island and fortress."

The church of to-day has a greater world to encompass than the early Christians knew. Vast continents have been discovered, and nations, until recently, inaccessible to the gospel, are now opening their gates and inviting our entrance.

These must be evangelized. Such is the decree: "He shall have dominion from sea to sea, and from the river to the ends of the earth" (Ps. 72: 8). "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2: 14). But by whom shall the purpose be fulfilled? Not by His double-dyed people. They shall be set aside, and the more worthy shall have the honor.

But can we hope for such a realization? Yes, if God commands. We profess to believe that the gospel shall ultimately triumph. But we are content to wait. We say, "God's work moves slowly. We must not outrun the divine plan." With that hybad would have silenced the youthful Carey. "This question must pass away and many others come and go before all the world can be evangelized. Thus we seem to reason. We lay out our plans by this measure, and find such an excuse for our tardiness as soothes our conscience. But does not God command His people of this generation to make the gospel known to those who are now living. Should not this present generation hear the glad tidings?

Is it urged that we have not the power to accomplish a work so great. That is granted. When Dr. Morrison was asked if he thought he could make an impression on the 400,000,000 of Chinese? he promptly responded, "No, but God can." "All power," said Jesus, "is given unto Me in heaven and in earth, go ye, therefore." In the closing sentence of this gospel, what they wrought and how, is briefly indicated. "And they went forth and preached everywhere, the Lord working with them and confirming the Word by the signs that followed." We have after this the Acts of the Apostles, beginning with these words, "The former treatise have I made of all that Jesus began both to do and to teach." He began in His own ministry and what His disciples did subsequently was done by His power. The faithful Caleb said, "Let us go up at once and possess it; for we are well able to overcome it." Would that the hosts of God's elect had such a faith as would inspire with zeal and confidence to go forth to the immediate conquest of the world! The king of Israel struck three times and ceased. That is too much like ourselves. We do not expect great things and hence we attempt but little.

But what of the field? The area is so wide! Is it possible to cover the whole ground in 25 or 30 years? If an African explorer could travel 6,000 miles without meeting a single Christian, is there not an impossible task before us in that dark land? What though it be cursed with ignorance and sin and misery, it may even in this generation, be filled with gospel light. Its very wretchedness should inspire with hope. "A fine field," said Dr. Chalmers, as he looked upon the irreligious and poverty-stricken district of Edinburgh. What a fine field lay before the sturdy disciples! Well did they improve their opportunity. A gold mine in India? Yes, and in every land where dwell immortal souls. What a fine field have we in the land of the Telugus! A field whose fruitfulness shall be in proportion to our fulness.

The whole bread world does not probably seem so large to us moderns as the Roman empire did to the people of its day. A thousand miles has become a short journey. Great continents have become as narrow strips of land. Our messages are sent with lightning speed along the beds of oceans to distant shores. The farthest parts of the earth have come into neighborhood with each other. The traveller penetrates all lands; the trader follows hard upon his heels. Where these go there may the gospel herald be found. There is no real obstacle to the preaching of the Word in any land.

These words imply the Christian's obligation to the world. The great apostle declared that he was a debtor to all men. He had the gospel, which others did not possess. He was under obligation to make it known. Possession always brings corresponding responsibilities. Whether we have strength, wealth or influence, we are bound by the law of Christ to use it for the good of man. The message God communicates to His people must be made known. He that hath My Word let him speak My Word faithfully. Cost what it may, it must be done. The command is imperative. You profess to have been redeemed by the precious blood of Jesus. You have given yourself to Him who died for you as your Saviour and your Sovereign Lord. In your baptism you acknowledged your obligations, and declared your high resolve. The Lord was well pleased with your loving obedience, and when you asked, "What wilt thou have me to do?" the reply was prompt. Giving to self is a misappropriation. The faithful steward will not seek for mere personal advantage. He may have necessary comforts. He may eat and drink and enjoy the good of his labor. He must care for his family. The community and the state must receive a due share of his attention; but in every relation of life he is a Christian, and in them all may glorify God as truly as when he is engaged in more purely spiritual duties. He who in his place is serving God is helping to extend His empire over the hearts of men.

The church is a company of believers, baptized after the profession of their faith in Jesus, and united together for the support of Christian worship, for mutual edification and combined effort for the salvation of men. It is required to maintain its purity, and to defend the truth; but its great work is that which is indicated in my text. It is the sent of Christ into the world. The church that has not the missionary character cannot claim to be apostolic. The commission was given to the Twelve. Was it not also given to the whole body of the disciples? There is certainly strong ground for the belief that the 500 brethren mentioned in the 15th of 1st Corinthians, received also the solemn charge as recorded by Matthew.

A church may act independently of all others, and may, as a body, go to the heathen; or it may send its representatives providing for their needful support. Our churches are, however, wisely associated together in order to greater efficiency in their work. We have, in consequence, our association, and then our Convention unifying all, and providing for various objects that demand our sympathy and support.

Emphasis has been laid upon the fact that Providence has led us through our years of wandering into India, and placed under our care 3,000,000 of Telugus as our due proportion of the heathen world. It will not be safe to say that God requires no more of us than the conversion of these people, but it may be truthfully affirmed that they are given to us to evangelize. We have a plain intimation of the Divine Will, other denominations acknowledge our right of stewardship; the inquiring ones look to our missionaries to show them the way of life.

The carrying out of the divine plan involves the employment of various agencies. We have our different departments of Christian service; but these all, like the mountain streams, merge finally into one. One man will give his means to found a hospital, another to establish a college. The heart of one is drawn out, especially, to provide for the comfort of those, who, having spent their strength in the gospel ministry, are found in circumstances of poverty. Another feels especially called to assist those who are bravely struggling for such mental training as shall fit them for labor in the gospel field. One bestows his favors upon the home missionary, another upon the foreign. These are all doing well so far as they go, but they greatly err who suppose that their own pet child is to be nourished at the expense of every other. God's plan unifies all Christian enterprises, and whatever does not help, in some way, to the carrying out of our Saviour's last command, has no claim upon our benevolence. If we, as a denomination, are giving our strength to any enterprise that is alien to that of sending the gospel abroad, we err and should at once reform our ways. Let help be no longer given to our ministerial students; let our worn-out ministers go to the poor-house; let our Sabbath-schools be abandoned, our pastors dismissed, and our home missionaries recalled; let Acadia College die; and amidst our laments and tears let her be buried, let each and all of these cease to claim our sympathies when they are found to conflict with the requirements of the great commission. Let there be no rival in the field. The Lord has not left room for any. But these are not rivals. They cannot be. They are auxiliaries to the chief work of the churches, and are therefore but parts of one grand whole. The sea is one thing; the cloud, the river, the spring are each another; but how harmoniously they work together. What a magnificent union for the promotion of human welfare. Paul was summoned to Macedonia. He must go by sea. A ship and a crew must be provided; there must be sails and cordage and provisions for the voyage. These all wrought together for the one purpose of conveying the apostle to the people to whom he was sent. When our Lord gave His parting charge to His church, He had in view the instrumentalities necessary to the fulfillment of His wishes. They began at Jerusalem. There must be a base of operation. The home field must furnish recruits and supplies. There are many unsaved ones in our home congregations, and here there will always be work to do. We honor Carey, but how much less important was the work of Andrew Fuller in England. Our churches must have an educated ministry. Father Mann, of Onslow, said that his successor must be able to stand on his shoulders. And where could our pastors be trained without Acadia College? Those whom we send to the foreign field need a liberal education to fit them for their important work. The Cornwallis lad who preferred to give his 25 cents to Acadia College, "because," as he said, "without the college we cannot have foreign missionaries," had a more correct view of the case than many an older one who thinks he knows all about it. When Edmund Albern Crawley in the Association of 1828, took his predestined place among the Baptist leaders to plead for the establishment of a school of learning, who cannot affirm that he was moved by the noble impulses of an enlightened Christian spirit? And when in June of 1888 he stood upon the platform of Assembly Hall, surrounded by many who held him in grateful honor as the instrument, under God, by whom they had come to enjoy such distinguished blessings, could he have a shadow of regret for his past devotion to the institutions that had received so many tokens of the divine favor? The prolonged plaudits of the vast assembly when his name was mentioned was a touching expression of their affection and reverence for the "grand old man:" but a still higher eulogy was awaiting from the Master, into whose presence he was so soon to appear, "Well done, good and faithful servant." Dr. Crawley had noble associates and successors. Pastors, and professors, and presidents, and devoted men and women who labored and prayed for the prosperity of their beloved schools at Wolfville. Were they right in their judgment? Were they wise in their benefactions, in view of the pressing claims of the world for the gospel message? Let the answer come from these lands by the sea; let the western provinces of our Dominion—let America from Atlantic to Pacific utter her voice. Let Burmah answer, and India and China and Japan, and we will hear one united testimony to the importance of Acadia College as a factor in the evangelization of the world. It is not necessary that we should enlarge. It is our highest wisdom to help the flow of every stream and rivulet that goes to swell the volume of the great river.

(Conclusion next week.)

Lukewarm Christians.

REV. T. Y. CUYLER.

A Christian is one who professes to be a follower of the Lord Jesus Christ. I do not believe that among professed Christians there is any large number of wilful hypocrites who enter the Church of Christ with a lie in their right hands and a deliberate intent to deceive others. But, at the same time, I as certainly believe that there are a vast many within the pale of the church who give no evidence of a genuine conversion.

Some came in through the unwise persuasions of others. It is as dangerous to *urge* people to join a church as it is to urge people to marry. Both of these great steps in life should be taken from the spontaneous promptings of the heart. Give a man the reasons for making a profession of faith; point out the happy influence of a sincere "stand up for Jesus," and then let him decide for himself.

Some come into the church through a lamentable self-deception. They were the victims of a spurious religious excitement. They were alarmed by pungent preaching or a view of their own sin, and mistook fright for contrition; they afterward fell into the hands of false comforters, and then mistook the reaction of their excited feelings for true conversion. They were indiscreetly announced as "new converts"; they felt *committed* to a certain course of conduct; and, before time was given them to put their hearts to a severe trial, or to see how their religion would *wear*, they hurried into the church with the most solemn of vows before God or man upon their consciences. Alas, how soon have such rootless professors withered away! How can such self-deceived souls be anything else than LUKEWARM—"neither cold nor hot"—neither out of the church nor yet honestly within it? From our inmost heart we do pity those unhappy persons who are thus chained to a church with which they have no sympathy—professing to love what they regard with utter indifference or else secret disgust. The true course of such is to burn up the stubble of false hope, and seek at once a genuine hope in Christ before it is too late. If it is a kindness to point out the first symptoms of fatal disease on a friend, how much more is it a kindness to shake down a rotten hope of self-deceived or lukewarm professor. Reader! if you do not believe that your professed piety is a true piety, than lose not an hour in fleeing to Jesus. Do not flee out of the Church, but flee to the Saviour. Thousands have been converted within the pale of the church.

A second portion of the lukewarm in every church—perhaps the larger portion—are so from a culpable declension of heart religion. They were once converted but are now downright backsliders from God and from duty. They have lost their first love. Jesus Christ has ceased to be the supreme object of their thoughts and affections. This strikes at once to the vitals, *For love to Christ is essential Christianity.* It is the morrow of true religion. It is this which links the soul to God; which keeps the passions down and the graces up; which vanquishes temptations; which puts the world under our feet; and which turns duty into a delight. Love to Jesus makes the dullest heart to glow, and quickens a slow tongue to eloquence. Love of Jesus sent Henry Martyn to the sand-plains of Persia, Samuel Mills to the boors of Africa; it made stout old Latimer sing at the burning stake, and it irradiated the seraphic countenance of Payson as he passed through the river of death. It is the very pith of every good man's piety.

When love to Jesus ceases to be the master-affection of the soul, the spiritual decline has commenced, and the sad effects soon strike outward into the life. As the inward fire burns low, lukewarmness begins. If Christ is not allowed to keep a Christian's purse, selfishness will soon steal it. If a Christian is not conformed to Christ, he will very speedily become conformed to the world. His moral sense becomes blunted. He gets *used to* neglecting his closet; used to shirking his duties; he gets used to sinning! A small excuse is enough to satisfy him. Instead of giving Christ "the casting vote" in every decision, he gives it to selfishness. Instead of growing in grace, he dwindles every day. Having a name to live, he is dying in the root; I have seen such Christians gasping away like a poor animal under the exhausted glass "receiver" of an air-pump.

Put a score of such professors of religion into a prayer-meeting, and it becomes an ice-house. Put a church-full of such professors into a community, and it does as much good as a monster snow-bank in a fence-corner does to fertilize a field. I would not exchange the prayers and the power of a single servant-girl that I have in my church for five hundred of these petrified professors sitting around the communion-table in meaningless mockery of a crucified Master.

O, it is terrible to think how low a Christian's religion may sink, and yet the breath of life be still left in him! It is terrible to think how far a backslider may go who is yet not an open apostate. Terrible it is, too, to contemplate the mischief which these lukewarm professors make in the church and in society. Over such as they, sinners stumble into perdition. Every backslider commonly has one or more clinging to his skirts. In the terse words of the old Liturgy, such professors "do those things which they ought not to do, and leave undone those things which they ought to do; and there is no spiritual *health*" in them.

What did the Holy Spirit say unto a lukewarm church at Laodicea? "Be zealous, therefore, and repent! And the best way to repent of sin is to quit it. If sin has grown into a horrid ulcer, cut it out! It is better to enter into life maimed and bleeding than to be cast into hell.

The most effectual repentance for neglected duty is to resume that duty. Do not stop, my friend, to mourn outside a bolted closed door. Open again the place of secret devotion, and, as thou enterest there, bathe with tears the feet of thy deserted Saviour! Rear again thy household alter. Go back to your post of labor. Implore the grieved Holy spirit to aid you. And do it betimes. The Judge standeth at the door. To-morrow you may be in your shroud, and your soul be summoned to the bar of God.—*Evangelical Messenger.*

A False Step at the Beginning.

We overtake a great many beginnings in our journey from the cradle to the grave. Some are beginnings of periods of time; some are new opportunities; some are inceptions of new enterprises; some are decisions of great questions of duty and destiny. A false step at a beginning is multiplied in its results by the years which come after. Its evil and adverse influences spread themselves into broadened and broadening injuries.

Sometimes a habit is formed in early life which is a severely false step at a critical beginning. It does not seem at first to involve danger. But the little force which is gathered within it gradually accumulates. The way into which it leads descends with a steeper and steeper grade until the momentum gained is practically irresistible. Sometimes that which the young heart neglects is to take with decision a true step. This neglect may be of itself a very false step, and may lead to the taking of a great many other false steps, especially if the neglect is that of welcoming Christ and His truth to the heart, involving a renewal which strikes more deeply into the life, which is more penetrative and far-reaching in its results than any other step which it is possible for a human being to take. One of the beginnings of which we are now along-side is the beginning of a new year. This is a beginning which we could not help making if we would. Time is relentless in its steady coming and going. An hour which is a rare joy we cannot prolong, and an hour which is a bitter sorrow we cannot abbreviate. But around this beginning which we must make voluntary beginnings may cluster. The New Year's season is a good point for beginning new enterprises of faith. It is a good point for a new departure of activity. It is a good time to look over the twelve months (which we thought were not going very rapidly as they were passing, but which we now see were flying like shuttles in a loom) to ask with honest questioning of ourselves what mistakes we have made which can be rectified.

A mistake at the beginning is sometimes made of neglecting the doing of some Christian duty. It seems inconvenient to do it at first, or it is trying to the nerves, and it is deferred. This is a false step at a glorious beginning. The true way is, at the very outset, to lay hold of the doing of whatever proves to be the thing to be done next, with a will. It is the easiest way, on the great whole, as well as the best. A duty is not a bunch of nettles, but if it were, it would be easier to grasp it firmly than to try to take hold of it daintily. Around the decided doing of what there is to be done, a habit will grow up in time which will be a help and a joy.

It would be a false step at the beginning to commence the new year with neglect of the Word of God, and the beautiful humilities and consecrations and charities to which it invites. Something of the Word every day it is for the soul's health to receive—and not merely the words of the Word, but the thought which the words invest and reveal. The words are of value as storing and expressing vitalizing thought, which our souls need, day by day, as our bodies need daily bread.

In the life of the son of Solomon who became King of Judea there were three days of the beginning of his reign which became sadly eminent. Within these three days he decided what answer he would return to a request which he had received. The historian took pains to make a very careful record concerning this three days' deliberation, as if his thought was instinctively wandering back to say, "O, if these three days had been improved to form a purpose true and wise—if those three days had only been used as they might!"

There are sometimes such days in life, on which interests hang which are immense; whether we gain or lose what is as valuable as all that makes existence worth possessing, depending on what use we make of them. Such days sometimes come into the youth time of life. They not infrequently lie within a New Year's season. At this season the old and the new come together—the outgoing and the incoming—and voices seem to be saying to the heart, Now what will you make of this new year? will you take as the ruling question of a new life, "Lord, what wilt Thou have me to do?" The question lingers in the heart and will not be banished. Such days are what those three days were to Rehoboam. How many times within the seventeen years of his after life must his sad thoughts have wandered back to those three days, on which so much hung and poised for him, so much more than he dreamed of when the days were passing. So will life on the earth be looked back upon from the great future, only with a dissatisfaction of which we can now form no conception if it shall prove to have been a false step at the beginning.—*The Rev. S. C. Leonard.*

Worldliness.

A gay young woman who had grown up a stranger to religious influence, and was devoted to the theater, the dance, and other forms of amusements, went to visit in a christain family connected with a certain church. Her attention was aroused by the new life around her, and she began to ask many earnest questions. In the church was quite a party of young people who had their own prayer-meeting and literary circle. To these she was introduced. She found their conversation just like that to which she had been accustomed. They enlarged with zest upon the gayeties of the town, their talk was of actresses and of balls. Naturally a leader, this young lady soon took the initiative in their amusements. When she found that her companions at the Saturday play were Christian young women who helped to sustain the prayer-meeting and taught in the Sunday-school she could not understand how they could be interested in such dull work; but when they laughed constrainedly, and with an apologetic remark or two turned eagerly to the discussion of the play or the party, all thought of their Christian profession as a serious or important thing, and all interest in Christianity for herself seemed to be dismissed from her mind, and she returned to her home as worldly, as indifferent, as she had come.—*Womanhood.*

Mr. Spurgeon's College.

The summary of results presented at the Second Annual Conference of the Pastors' College Evangelical Association showed that during the 33 years of its existence, 800 men have been educated in the college. Of these, 502 are still working as pastors, missionaries or evangelists: there are 21 without pastorates, but still engaged in Christian work; 23 are engaged in secular callings, while 2 have been educated for other denominations. Of the pastors, 63 have died, and also 7 students. Twelve have become invalided, and 77 have been removed from the list, not in all cases from causes which imply dishonor, as many are still doing good service. In 1888, from the returns of 382 pastors, the year's increase was given as follows: By baptism, 4,053; by profession of faith, 1,023; by letters from other churches, 2,080; by restoration, 191, the total increase being thus, 7,347. The decrease was: By death, 648; by dismission to other churches, 1,933; by exclusion, 245; by erasure for non-attendance, 1,797, the total decrease being 4,623. The clear increase for the year is thus 2,724, and the total number of members baptized since 1865 is 83,037. The total increase in the same time was 133,465 and the total number now in church fellowship is 58,531.

A Dream of Fair Women.

Tennyson in his exquisite poem, dreams of a long procession of lovely women of ages past. This is all very well, but the laurette would have done the world a greater service if he had only told the women of the present how they could improve their health and enhance their charms. This he might easily have done by recommending the use of Dr. Pierce's Favorite Prescription. Health is the best friend of beauty, and the innumerable ills to which women are peculiarly subject, its worst enemies. Long experience has proven that the health of woman-kind and the "Favorite Prescription" walk hand in hand, and are inseparable. It is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

Permanence of Spiritual Forces.

The light which the sun poured upon the earth hundreds of years ago, and which gladdened and cheered and blessed the generations of the past, still exists in some form at this day, and still blesses the world. It was converted into rivers of oil which flow beneath the surface of the earth. It was bottled up in the coal mines, which give us fuel and which light our homes. It was incorporated into the giant trees of the forest, which furnish us wood for furniture. But why notice this? That we may use it as a simile. What is true of physical light is true of moral and spiritual light. The light which the Johns of the past shed is not lost. It still exists. It has passed into principles that are throbbing and acting in human society. It has embodied itself in grand institutions that are blessing the world. It has been transmitted from generation to generation. If we are able to handle and deal with spiritual causes and effects, as we are able to deal with material causes and effects, we should discover that the existing and reigning spiritual powers of to-day were born of the Holy Spirit in the men of the past centuries. God, who takes care of the light which He pours out of the sun, and who gives it permanency, takes care also of the moral influence and the spiritual light of every John the Baptist, and gives these immortality.—*Dr. Gregg.*

Leave hope behind,
All ye who enter here!

So ran the dire warning which Dante read on the portals of the Inferno. So runs the cruel verdict of your friends if you are overtaken by the first symptoms of that terrible disease, consumption. "Leave hope behind! Your days are numbered!" And the struggle against death is given up in despair. But while there is life, there is hope! Dr. Pierce's Golden Medical Discovery has cured hundreds of cases worse than yours; and it will cure you, if taken in time. But delay is dangerous. No power can restore a wasted lung; the "Golden Medical Discovery," however, can and will arrest the disease.

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