

The Christian.

ST. JOHN, N. B.

JUNE, 1893.

NOTICE.

The June Quarterly Meeting will be held with the church at Westport the fourth Lord's day in June. We expect some of our preaching brethren to be present, and extend a cordial welcome to all who feel disposed to attend.

ANNUAL MEETING.

MONTAGUE, P. E. I., July 8-10, 1893.

Conformable to the appointment of the Annual Meeting at New Glasgow last July, the church at Montague has prepared the following programme. The brethren whose names are placed thereon are kindly asked to respond:

SATURDAY, JULY 8TH.	
8 p. m., Address of Welcome.	G. D. Weaver.
LORD'S DAY, JULY 9TH.	
10 a. m., Prayer and Social Meeting	
11 a. m., Preaching.	O. B. Emery.
12.30 p. m., Lord's Supper.	
3 p. m., Preaching.	W. H. Harding.
7.30 p. m., Preaching.	L. Crawford.
MONDAY, JULY 10TH.	
10 a. m., Prayer and Social Meeting.	
11 a. m., Business Meeting.	
(a) Election of Officers.	
(b) Report of Churches.	
(c) Report of Home Mission Board.	
(d) General Discussion as to the Expediency of Furthering the Interests of Home Missions, etc.	

It is earnestly requested that all the Island churches will send to Bro. Robert Stewart, Secretary, on or before July 8th, 1893, a written report of their present standing.

The church of Christ at Montague extends a cordial invitation to the brethren to be present and aid in making our Annual Meeting of 1893 a complete success. The term "brethren" includes those also of the sister provinces. Come and aid us with your experience and wisdom in furthering the interest of Christ and His church in this province.

When you come, we will extend to you a hearty welcome; while you are here, our homes will be your home; when we part, having spent a season of joy together, we will ask the blessings of God to attend you and keep you safely till the grand reunion at His throne.

Reduced fares will be secured for the delegates coming by rail or boat.

Teams will be in waiting at Cardigan, Saturday, July 8th, to meet those coming by train.

PETER DEWEY,
G. D. WEAVER, } Committee

WILLIAM CAREY.

C. E. MORGAN.

1892-1792—a century of missions. Dates have a special interest and a peculiar charm to me. They are the stakes to which I tether facts. It is with chronology as with geography, both have their great divides and their towering peaks. Certain dates have by their history been lifted far above the little foothills that stand about them. In the mountain range of our national history, 1492, 1620, 1776, 1789 and 1860-'65 are the peaks. And so in the history of Christianity there are dates which, like towering mountains, may be seen at a great distance because they are radiant and aflame with the light from the Sun of Righteousness.

Such pre-eminently is the date of our Lord's birth, to which all other dates do honor by marshalling in two columns, B. C. and A. D., while

this date stands between. Such is the date of His death and resurrection and ascension, made still more memorable by the fact that in this year the truth He came to teach started on its mission.

Such is the date of Constantine's conversion, when this truth won its first great national victory. Such is the date of Luther's theses, representing as they do an effort on the part of this lion-hearted German to arouse the conscience of men to the true faith of the church.

Such is the date of Wm. Carey's consecration to the work of missions, representing as it does an effort on the part of this hero of the cross to arouse the conscience of men to the true work of the church.

Memorable dates! The years of our Lord, 1, 33, 1517, and 1792.

While we join with the world in celebrating the fourth centennial of the discovery of America by Columbus, let all Christians commemorate the hundredth anniversary of the discovery of the Great Commission by Wm. Carey.

This marks the dawn of a better day for the Christian religion. It was the signal for the sleeping church to arouse herself to her great work. It was the beginning of a greater effort to conquer the world for Christ.

Wm. Carey, "the father and founder of modern missions," was born at Paulerspury, a small village in Northamptonshire, England, on the 17th day of August, 1761. His father was a weaver at the time of William's birth, and afterwards became the village school-master and parish clerk, but he remained poor. At fourteen William became a field laborer, but was shortly afterwards apprenticed to a shoemaker, in which business he continued long after he began to preach. This gave point to the sneer of his enemies at "consecrated cobblers," but it also "linked him," according to Dr. George Smith, "to the earliest Latin missionaries of Alexandria, of Asia Minor, and of Gaul, who were shoemakers, and to a succession of scholars and divines, poets and critics, reformers and philanthropists, who have used the shoemaker's life to become illustrious." It is said that Coleridge declared that "shoemakers had given to the world a larger number of eminent men than any other handicraft."

Carey was ordained to the ministry in the Baptist church at Olney, August 10th, 1785. He preached first at Moulton, and afterwards at Leicester, where, in 1792, he offered himself unreservedly to the work of preaching the gospel among the heathen. What has been said of Spurgeon, is pre-eminently true of Carey: "In his singleness of purpose he was Christlike."

President Lous told us, at the recent Allegheny Convention, that Alexander Campbell, in a parting talk to himself and other students, said: "Young gentlemen, be not men of one idea; but if you are, let that one idea be the evangelization of the world."

Carey was emphatically a man of one idea, but it was the magnificent idea of world-wide evangelization. He talked it, and preached it, and wrote it, and lived it, and died in the faith, still urging its realization.

It might almost be said that this was at that time an idea of one man as truly as that he was a man of one idea. Emerson has said that "every revolution was at first a thought in one man's mind; every reform was at one time a private opinion." The thought of world-wide evangelization was born first in the mind of Christ, but it was re-born first in modern times in the mind of William Carey. At first he practically stood alone. At a ministers' meeting at Northampton in 1786, he proposed for discussion, "Whether the command to teach all nations was not equally obligatory on all succeeding ministers to the end of the world," and was told by Mr. Ryland, Sr., a prominent minister in the Baptist church, that "he was a most miserable

enthusiast for asking such a question." In 1792 he preached his famous sermon on Isaiah liv. 2, 3, before the Baptist Association at Nottingham. His division of the subject, "Expect great things from God, attempt great things for God," was adopted as the motto of the society soon organized, and remains such to this day. An incident connected with his offer of himself to this young society to go as a missionary to India, deserves to be told and re-told, and remembered forever.

Andrew Fuller said. "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" "I will venture to go down," was the instant reply of Carey; "but remember that you must hold the rope."

I have no space to speak in detail of his work in India, but refer you to his "Life." Read it, if you have not. It will stir your heart and help you.

He never left India, and yet he has worked in nearly every church in Christendom. He died in 1834, and yet, like Abel, "being dead he yet speaketh." He still lives in the heroism and sacrifices of his successors. There are some things in his life and character worthy of special attention.

I. Note his abiding confidence in God. He frequently wrote, "It is God's work." Had it not been for this faith he would have been overwhelmed by the magnitude and the difficulty of the task. In his darkest hours, the consolation of the Psalmist was his—"Why art thou cast down, O my soul! And why art thou disquieted within me? Hope thou in God."

Victor Hugo, in his masterpiece, Les Misérables, asks if it were possible for Bonaparte to win the battle of Waterloo, and answered, "No. Why? On account of Blucher? No. On account of Wellington? No. On account of God." And so Carey believed that the gospel would triumph in all the world "on account of God." This is the faith of the brave men and women in the mission field to-day, and is to become the faith of the whole church. "God has said it. It must be so."

II. He gave to the church a new and better conception of its missions. The mission of Christ becomes in the commission the mission of the church. The church is not simply a hospital; it is a dispensary. It is not simply a receptacle for truth; it is a distributing agency "to scatter abroad, not withholding." It is a school; and also a teacher. It is a lifeboat, and also a life-saving crew. It is more than a granary; it is a sower, that must "go forth to sow." The church is not a mummy to be content with holding the seed in a dead hand. It is not a jar to be hermetically sealed to keep the truth from getting away. God wants it to get away into every corner of the earth.

William Carey perceived this truth, and set himself with all the strength of his great nature to urge his brethren to its realization. As an explorer and discoverer, he deserves to rank with Columbus. At first the church was loyal to the commission and set itself earnestly to obey it. Then came the Roman Apostasy. The Bishop of Rome usurped the throne of David's Son. The church broke connections with heaven and established connections with the Vatican. The Pope became the "head of the church" and the "supreme authority" of Jesus Christ was transferred to him. Naturally, the Bible became a sealed book except to the clergy who were more interested in converting the world to the church than they were in converting it to Christ. The commission was buried deep in this sealed and covered Bible, and there it lay until it was discovered by Carey. As great as Columbus, I think, for I had as lief undertake to discover a continent as to undertake to discover a truth covered by the dust, and cobwebs, and dogmae, and theories, and scholastic subtleties of these fourteen centuries.