

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

### OVER AND OVER AGAIN.

Over and over again,  
No matter which way I turn,  
I always find in the Book of Life  
Some lessons I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour.  
But the morning dew must fall,  
And the sun and the summer rain  
Must do their part, and perform it all  
Over and over again.

Over and over again  
The brook through the meadow flows;  
And over and over again  
The pond's round mill-wheel goes.  
Once doing will not suffice,  
Though doing be not in vain:  
And a blessing falling us once or twice  
May come if we try again.

The path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depth be driven  
With storm and tempest, we need them all  
To render us meet for heaven.

## Sermon.

(Published at the request of the Convention.)  
**THINGS THAT ARE WANTING.**

SERMON PREACHED BEFORE THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND, AT THE THIRTIETH ANNIVERSARY, HELD IN HILLSBURGH, N. S., AUGUST 22ND, 1875.

By Rev. J. D. Pope, of Saint John, New Brunswick.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting."—Titus 1. 5.

(Conclusion.)

II. There is wanted in the churches of our Zion a development of their unemployed talent. We have much valuable strength that is never made available. There are precious gifts which do not appear. A vast amount of intellectual, social, moral and religious power is lost for want of use. It either lies buried in obscurity, or is diverted to other purposes, often against rather than for the kingdom of Christ. If the real extent of this wasted ability and unemployed talent were known, it would be matter of profound astonishment. There are men and women in nearly all the churches, capable of great usefulness, whose religious influence is scarcely felt.

Many converts are added who seem to regard their confession made once for all. The idea of making it a life-work seems never to have been seriously entertained. The church is regarded chiefly as a place of enjoyment, where they are to find rest from care and toil and be entertained. Such a thing as stirring themselves up to earnest work, is seldom or never thought of. They are at ease in Zion. Though specially called to do vineyard work, they stand idle through all the day of their life, as though no one had hired them. I do not believe any other cause on earth receives comparatively so little heart-felt, adequate support from its professed friends as the cause of our holy religion. No other cause could be maintained with the same comparative attention, thought, recommendation and effort. This could not be if it were not of God. We may appeal to matters of fact, and ask if it be not true that the burden of these things is left to fall on ministers and a few faithful deacons and members. How many who seldom or never open their mouths to speak the word of God, or exhort sinners to flee from the wrath to come. How few really stand up for Jesus, and bring in the testimony

of living epistles. To what a limited extent is the personal duty of holding forth the word of life really felt and recognized. Is there not great danger of this work falling into a mere clerical profession, in which the mass of Christians shall take no active part? That such a tendency involves serious evils can hardly admit of doubt. How shall this tendency be arrested and overcome? How shall the latent talent of the churches be developed and called into active service? This is the important question. Evidently much depends on the pastors. In all efforts to evangelize the world they must take the lead. By their position and office it is theirs to marshal and call into the field "the sacramental hosts of God's elect." It chiefly devolves on them to set in order the things that are wanting. We must first show that preaching with us is not a mere profession. We must make ourselves manifest in the consciences of the people, and let them see that the love of Christ constrains us. We must then call to our aid all such as are already filled with the Spirit. They must be made to feel that they are our epistles written in our hearts, and relied on to interpret the word to the world. Are we not in danger of depending too much on great sermons, brilliant intellectual efforts aimed rather to please than to move the hearer? A minister should indeed be a workman that needs not to be ashamed, strong in the grace of Christ and able to teach others; but, with fair ability to expound and enforce the word of God, a pastor will be successful about in proportion as he secures the co-operation of his people; in other words, as he sets them to work. We cannot indeed afford to lower the standard of preaching, rather let it be greatly elevated; but there is need of a certain kind of preaching that must come from them that hear. We want in the churches deacons and private members of the primitive stamp, whose chief characteristic shall be that they are "full of faith and of the Holy Ghost," who, like Philip, shall go and preach Christ to all men, or join themselves to such as are in a state of inquiry, and instruct them in the way of the Lord.

No church ought to be wholly dependent on the constant presence and care of a pastor. I hold that no body of Christians ought to be organized into a church who would not maintain their religious services if destitute of a pastor. In his absence there should be some able to conduct the services and edify the people. And this will be the case unless most valuable talents lie unused. Such brethren have charge of our Sabbath-schools and prove themselves most admirable and efficient workers. Why should they not go out and conduct prayer-meetings and expound the Scriptures? Why may they not give themselves to exhortation as well as to prayer? Why should a brother be looked upon as desiring the office of a bishop the moment he opens his mouth and uses his liberty in Christ? For my part I would that all were instant in season and out of season, always and everywhere speaking for and abounding in the work of the Lord.

What we want is to call into use the best gifts and all the gifts in the exercise of that charity that believeth and doeth all things. The entire talent of all the members should be developed and brought into active service. Now the means or agencies that should do this would accomplish wonders in the kingdom of our Lord. If all the sons and daughters of Zion were to come up to the help of the Lord against the might, she has power enough to turn the world upside down. This is what the Captain of our salvation requires. By his word, by his Spirit, by his Providence, and by the stirring times in which we live, he is calling and saying, "Awake, awake, put on thy strength, O Zion! Put on thy beautiful garments O Jerusalem the holy city." In such an age as this, with so much before us, such vast fields for spiritual sowing and reaping, no laborer should stand idle. There is a work for every

one, a work which every one is adapted to do, and which no one can do for him.

We should see to it that opportunity is not wanting. Let the way be laid open before all. Let services be so arranged as to call the gifts of all into exercise. If this cannot be done by public or social meetings, then keep on foot private enterprises. By all means let every member have something to do. Distribute burdens and responsibilities by a distribution of labor. We must secure a more adequate sense of personal responsibility. Let it be shown that every Christian has a particular work to do, the neglect of which may bring about the most disastrous consequences. Let him be taught that he is kept in this world for the specific purpose of giving him an opportunity to finish that work. Herein is our Heavenly Father glorified, that we bear much fruit; so shall we be the disciples of Jesus in deed and in truth.

11. There is wanted in the churches of our beloved Zion a practical consecration and use of their pecuniary resources; and this is one of the things to be set in order.

We cannot pause here to discuss the claims of religion on property. All things of this world belong to the Lord. Whatever the support of His cause calls for should be cheerfully and promptly rendered. Christians are not their own. They have no right to hold the things they possess as their own. With any who deny this, there can be but little use for argument; they are not servants of the Lord Christ.

If we had lived seventy-five or one hundred years ago, at the time of the rise of modern missions and the awakening of the missionary spirit among the churches of England and America, then argument on the duty of giving for the cause of religion might be well; but great changes have taken place during the last three-quarters of a century. Obligation to the Christian use of money is better understood, perhaps more generally acknowledged. The tendency is in the right direction, the indications are hopeful. And yet things are by no means as they should be. We have not yet reached the full measure, or attained the true standard. Great changes are still needed with reference to this matter. One of the imperative wants of our Baptist churches is such measures as will effectually reach and call into use their pecuniary strength. To do this at least two things are required: first, the adoption of such a plan as will reach every member; and secondly, the working of that plan with efficiency and regularity. In all our missionary, educational and church operations, what is now specially required is to develop and bring into use the resources of the churches.

The fields have in a measure been explored. Their extent and condition are known. We have good organizations and institutions through which to operate. The spirit of benevolence has been set agoing among the people. Considerable sums of money have been contributed; the rich have given of their abundance, the poor of their mites, and there seems to be an increasing desire to know the will of the Master and do it. To thousands among the sons and daughters of our churches it would be an inestimable blessing to become more efficient workers together with God for the furtherance of the gospel. Much unemployed talent remains to be developed. Direction must be given to the impulses already awakened. And what is now needed possibly as much or more than any other one thing among our churches, is the adoption and practice of some thorough system in benevolent and religious contributions. To insure the most gratifying results, we only need to bring forward our united strength.

Many have earnestly labored and been greatly blessed. Some have given nobly and generously; but our efforts as a people have thus far been characterized too much by irregularity. Much of the giving has been on the impulse of feeling. Our benevolence has

partaken largely of the instinctive form, which is too dependent on circumstances. We need the steadiness of a reasonable principle which shall be kept at work by that love that beareth and doeth all things. It is well to give on impulse if the cause be good and the emotion proper; but experience shows that reliance cannot be placed on this method to carry forward the great work of Christian enterprises to their successful issue. The current of our benevolence must be made up of streams flowing so regularly as never to run dry. Giving by impulse is too much like intermittent springs which throw up bountifully at certain seasons, and then cease altogether. What we want is system, thoroughly and regularly adhered to and executed.

There is a wonderful power in systematic effort. In military affairs it becomes a science, lays siege to an entrenched enemy, undermines his strongholds, batters down his defences, and causes him to capitulate. In business it secures success in trade, encompasses the greatest effective labour, builds cities, and drives the commerce and trade, for military expeditions, for success in the professions and callings of life, it may and ought to do for all our religious enterprises.

In the 318 Baptist Churches of these Maritime Provinces we have between 30,000 and 40,000 members; for practical working purposes say 30,000. Now it would seem to be a small thing for each of these members to give one cent per week; and yet if that were done we should have a sum of over \$15,000 annually. Let this be increased to an average of at least one dollar annually for each member, and it amounts to \$30,000 every year. Is that too much to ask? Is it more than can reasonably be expected? I think not. Thirty thousand Baptist Christians in a land like this, ought to give that sum annually to Foreign Missions alone. And they should furnish not less than that to the work of Home Missions, in addition to the current expenses of their own churches and the regular support of their institutions of learning. They would readily do this if Paul's plan of laying by in store as God has prospered each, were strictly and faithfully adopted.

There would then be no lack of funds. All departments of our great work would be prosecuted with uninterrupted vigor. Sowing and reaping would follow each other in quick succession. The ploughman would overtake the reaper, and the trader of grapes him that soweth seed; and the mountains would drop sweet wine, and all the hills would melt at the presence of the Lord.

And what say you, fathers and brethren, to all this? Shall these things that are wanting be set in order? It is no time for divided councils or faint-hearted efforts. Nothing short of the most thoroughly united and liberal measures can adequately sustain the grand enterprises to which we have set our hands. The work in the churches and destitute places at home, the work in the foreign field, and the urgent claims of our institutions of learning, will lay under tribute all the resources in our power. We must not, we cannot suffer any retrograde movement. The command of God to the leaders of our Israel's hosts to-day is, "Speak to the people that they go forward."

This dispensation of the gospel is committed to us. Let us be faithful in holding forth the word of life. Let an enthusiasm worthy of this holy cause burn in every heart. Let gratitude for the gospel at home be liberally expressed by sending it abroad. So shall our offerings and services be acceptable to God. Many by our means shall run to and fro, and the knowledge of the Lord shall greatly increase.

We stand here on this the thirtieth anniversary of our Convention with an outlook of peculiar interest. Many of you have been working at the foundation of things. You will not see the superstructure. In a few years one after another of the fathers who are among us to-day, will come to these assemblies

no more. Their bodies will rest in the grave, and their spirits will be with that dear Redeemer in whom they have believed. May they never look back from those glorious abodes upon a generation that has proved recreant to these sacred trusts. May there go forth an increase of faith and of consecrated power to gather rich fruitage of souls redeemed both from the heathen across the great waters and from the perishing among us here, until from heaven and earth the shout goes up "HARVEST HOME."

And now, brethren, I have done. My soul is animated and stands erect within me at the glorious prospect before us. "The night is far spent, the day is at hand." This gospel of the kingdom must be first preached among all nations, and then will come the end. We are living in the last days. The time rolls on. The heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. "The field is the world;" the world with its teeming millions of human beings, the world with its diversified interests and peoples, and nations, and kingdoms and adverse powers, all to be subdued and brought into subjection to our God and His Christ. "The harvest truly is plenteous, but the laborers are few." And the voice of Jehovah calls now as in a challenge to his ancient people, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." May we each and all share largely in the fullness of that blessing. "The Lord will hasten it in the time."

## BURMAH

THE NATIVE PREACHERS AND THE THREATENED WAR.

The present condition of Burmah politically as well as in a missionary point of view is one of great interest. A letter from Rev. Mr. Bunker to the American Baptist Missionary Magazine (September) although it has reference to some of the native preachers, yet it throws considerable light on the relation now existing between Independent Burmah and that part of Burmah under British rule, and the threatened war in that country. Mr. Bunker says:—

In writing about some of my men, I write with sorrow; but of these two men (Saw-aw and Nga-pah) with delight. They are a comfort to me indeed. They are living monuments of what the grace of God can do in lifting a heathen soul up to a glorious Christian manhood. There is not, I believe a better specimen of the work of the Holy Spirit in Christian lands than either of these two brethren. If I were to write fully of Saw-aw and his work, I should be obliged to use many sheets of paper. Nga-pah occupies a less important post than Saw-aw, but he is none the less devoted or efficient workman. These men are the backbone of the Red Karen work; and under their efforts, by the blessing of the Spirit, great advance has been made. Five years ago, Karenee (the Red Karen country) was one mass of dense black heathenism. Now there are seven baptized believers, four more applicants for baptism, twenty odd now under instruction; two have graduated from my school, and gone to Dr. Binney's in Rangoon, where they are preparing themselves for missionaries to their own people.

After describing Nga-pah he proceeds:

Now in regard to Saw-aw. I would not like to praise men when they do not deserve it; but of this man I cannot speak in too high praise. Believing that good work can only be done with good material, and especially in building up the house not made with hands,—the spiritual house,—I have always rejected