

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.  
Vol. XL., No. 32.

## POETRY.

He ever liveth.

BY C. THURBER.

I know that my Redeemer liveth,  
Whom I shall see,  
For daily some fresh proofs He giveth,  
He cares for me.

He called me, O, how long and often,  
From your blue heaven,  
But my hard heart refused to soften,  
And be forgiven.

But when He said to me, so sweetly,  
My son, repent,  
I heard, I rose and O! how fleetly  
To Him, I went.

And then, how kindly He forgave me,  
And gave me rest;  
And said He'd come at death and save me,  
Among the blest.

And now, though frail and often sinning,  
Whene'er astray,  
I hear Him call in tones so winning,  
That I obey.

And so I feel, I know He liveth,  
And I shall see;  
For daily, He fresh tokens giveth  
That He loveth me.

## ASSOCIATIONAL SERMON.

True Wisdom, Its great work, Its rich reward.

A SERMON PREACHED BEFORE THE  
NOVA SCOTIA EASTERN BAPTIST  
ASSOCIATION AT RIVER HEBERT,  
JULY 10TH, 1876.

(Conclusion.)

By Rev. J. E. GOUCHER.

(Published by special request.)

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—DAN. xii. 3.

4. Yet again, if we are to be successful in turning many to righteousness, our example must be consistent with our profession. Our every-day life must preach, at least, as eloquently as our tongues. If there be a peg of inconsistency in our example, those whom we would influence will be sure to hang an excuse upon it. "Consistency is a jewel" anywhere, but it is a gem of the first water in the Christian professor. For the want of it, many of our sermons in the pulpit and our best efforts out of it, are rendered nugatory. If the four thousand who constitute the membership of the churches in this Eastern Association were to "hold fast the profession of their faith without wavering," and "walk worthy of their high vocation," I have not a doubt but that before another Anniversary of this body our membership would be doubled.

What a tempting prize lies before us. To turn to righteousness, by God's blessing, four thousand souls next year. Who does not believe in the possibility of this noble achievement. And who will consider any self-denial too great, any sacrifice too costly to make it a reality.

5. But further, if we would "turn many to righteousness," our faith and zeal must be greatly quickened. When the boat was leaving the wharf which was to carry the enthusiastic and indefatigable Moody to the old world. Some one on the pier called to ask him why he was leaving his own country. His noble reply was, "I go to Britain to win 10,000 souls to Jesus." Buoyed up with this Christ-like purpose he held on his way. Before the old gospel which he preached, and his co-adjutor Sankey sung, opposition melted like snow beneath the rays of an April sun, and in the large cities of Scotland prejudices against American revivalism vanished at their approach, and thousands of intelligent Scotchmen gave themselves to the cause and work of Christ. In Ireland, too, they witnessed the power of God to save. In the city of Belfast, where, a few weeks before, the standard of infidelity had been raised and its black flag floated over the head of a distinguished scientist, these men of strong faith and

burning zeal set up the gospel banner, and ere the eloquent but godless utterances of Tyndall had died away, the air was rent with the cries of the penitent and the hallelujahs of the saved. Their faith and zeal were honored by similar successes in England. London, the metropolis of the world, was stirred to its depths as by the mighty power of God through the influence of these simple minded, but confident, earnest men. But you say we cannot all be Moodys or Sankeys. True, God does not need but one Moody and one Sankey, but he needs you, he expects the consecration of your best talents in his service. And our Master must be grieved that there are so few of strong faith and burning zeal amongst all his professed followers. Would you turn many to righteousness, brethren? "Have faith in God," a faith that grasps the principles that underlie all true Christian work, and which holds the soul so firmly to Christ and makes it so intent upon securing the best interests of perishing humanity that it will not brook a doubt in regard to ultimate success. Then let us push this work with earnestness and enthusiasm. Certainly, as much zeal should characterize our efforts to save souls as is seen in men who run in the race for wealth or literary preferment. The world may brand us fanatics, but never mind, we are in good company. A "cloud of witnesses," unseen, surround us, of whom the world was not worthy, who were accounted mad enthusiasts because of the interest they manifested in leading poor souls to heaven. Watch for opportunities to tell the story of the Cross, and make the most of every passing day. Fathers and brethren in the ministry, and in the church, "let us work while the day lasts, for the night cometh when no man can work."

III. Having occupied so much of your time in the discussion of the two former topics, my third and last one must be touched briefly: *Wisdom's Reward*. "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars forever." To come into possession of true wisdom, we must look away from earth to heaven, from man to God, from the evanescent objects of time to the unchanging verities of eternity.

To make the best use of this treasure we must employ it to turn many to righteousness, for "he that winneth souls is wise." But the harvest is yet to come. The highest development of true wisdom, the fruit that hangs in ripe clusters on this tree of God's own planting, the fair crown with which Christ encircles the brow of wisdom, the rich attire, the glittering habiliments of the truly wise, they shall shine as the brightness of the firmament, &c."

The figure employed by the text is one of great beauty and grandeur. Who can gaze upon the vast expanse, spread as a magnificent curtain over our heads, and especially in a clear night, when the stars like bright gems bestud the sky, and not feel his soul stirred with the sublimity of the scene? All this glory and grandeur are borrowed by the angel addressing the prophet to faintly image the glory in reserve for the truly wise, the godly, the righteous.

They shine here, but their lustre is dimmed by the infirmities that adhere to them. They are the light of the world, but full often their light is not appreciated, for the eyes of the ungodly are not open to see it. They shall shine, nevertheless, in so far as they have the Spirit of God and the mind of Christ.

The glory of the Master was much concealed when he tabernacled with men, but his whole life shone in the eyes of his Father. His disciples, too, saw his glory, though much was hidden from them. So likewise in proportion as we possess His spirit we shall shine.

1. In the nobility of the sentiments we entertain, "Ye are not your own, ye are bought with a price." "Set your affections on things above not on

things on the earth." For ye are dead. "The life that I now live in the flesh I live by the faith of the Son of God," "I am in a strait betwixt two," &c.

These, beloved, are the sentiments of the truly wise, and they shed a lustre about their persons and pathway distinguishing them from the grovelling sons of earth as day is distinguished from night.

2. They shine in the noble deeds they perform. As their sentiments are unselfish, so are their acts. "They labor not for the meat that perisheth." They "deny themselves of ungodliness and worldly lusts" that they may promote the glory of Christ and the welfare of men. They bind themselves to God's altar either for work or sacrifice. They are generous in their giving and upright in all their dealing. They ask, "Lord what wilt thou have me to do," and shrink not from any task imposed.

3. They shine in the patience and resignation they manifest in seasons of trial. The Spirit of the Master is granted to the servants and followers. "We suffer with Him that we may be glorified together." The bitter cup drunk for Christ and with Christ becomes a delicious cooling draught. The eternal word is incarnated in us who make him our exemplar and pattern. "We prolong His presence on earth, and by our likeness to Him make His stay perpetual." Thus we shine by him, and this shining is our reward here. But

4. Lastly, a far richer reward is reserved for us in the future world. Then we shall shine as the firmament indeed. Our glory may be obscured now, but then the morning dawns. We may be misrepresented now, then misrepresentations cease forever. Our infirmities and weaknesses cloud our light and dim our glory, but these are left behind. Then the perfection of Christ's righteousness appears in the saints. Then the efficacy of his blood is manifest as never before. Then the beauty of holiness is no longer marred by worldly conformity. Then God's mysterious dealings in providence and grace are justified and all made clear. They shine brighter than the angels, they are like Christ Himself. Angels minister to them. Their grandest conceptions, their brightest anticipations of the beautiful world are more than realized. None will ever say, Heaven falls short of our highest expectations. Every cup will be full; but our text teaches us there will be degrees in glory. The most eminently useful in leading souls to Christ will be eminent among the shining ranks.

Albert Barnes says: "In the former part of the verse, when speaking of those who were wise, the design seems to be to compare them to the sky, as it appears set over with innumerable stars, and in their number and groupings constituting great beauty; in this member of the sentence the design seems to be to compare those who are eminent in converting men to the particular beautiful and bright stars that strike us as we look on the heavens—those more distinguished in size and splendor, and that seem to lead on the others. The meaning is, that amidst the hosts of the saved they will be conspicuous, or they will be honored in proportion to their toils, their sacrifices and their success." Let this thought animate us, my brethren, to work for Christ in the best employ of soul-winning this year as never before.

God's magnificent premium to the successful soul-winner is held out to us. There are crowns somewhere in the future for all the wise, but bright jeweled diadems shall ere long encircle the brow of those who turn many to righteousness.

## LIFE'S HARVEST.

Ho, reapers of life's Harvest

Why stand with rusted blade,

Until the night draws round thee,

And day begins to fade?

Why stand ye idle waiting

For reapers more to come?

The golden morn is passing,

Why sit ye idle, dumb?

Thrust in your sharpened sickle

And gather in the grain;

The night is fast approaching  
And soon will come again.

The Master calls for reapers,  
And shall He call in vain?  
Shall sheaves lie there ungathered,  
And waste upon the plain?  
Come down from hill and mountain  
In morning's ruddy glow,  
Nor wait until the dial  
Points to the noon below.  
And come with the strong sinew,  
Nor faint in heat and cold,  
And pause not till the evening  
Draws round its wreath of gold.

And mount the crumbling watch-towers  
And herald on the truth.  
Preach out the golden precepts  
To wild and wayward youth.  
Mount up the heights of wisdom,  
And crush each error low;  
Keep back no words of knowledge  
That human hearts should know.  
Be faithful to thy mission  
In service of thy Lord,  
And then a glorious chaplet  
Shall be thy rich reward.

## CORRESPONDENCE.

For the Christian Messenger.

### Church Incorporation.

Mr. Editor,—

Sir,—I observe in the last number of your paper what purports to be a draft Act of Incorporation for Baptist Churches, adopted, it is said, by the three Associations—Western, Central and Eastern—of Nova Scotia.

Where is the necessity for any such or similar legislation? If you want to split up the churches, and create divisions, disputes, and law suits, pass this Bill. It begins: "It shall be lawful for any Baptist Church now organized, or that may be organized, to secure the benefits of Incorporation according to the provisions of this Act by calling a meeting as herein after to be defined."

What I ask is required to constitute an organized Baptist Church? How can it be proven that any given Church has been duly organized? What is the process? How many ministers, how many delegates, or need there be either present? If a dozen disaffected members of any given Church meet and select a pastor and officers and issue a declaration that "they are a Church," will that do? Or must they first secure admission into an Association, before they could avail themselves of this Act?

Members of the congregation have no voice, no vote here. They may contribute the greater portion of the funds required to build the meeting house, to support a minister, while a few persons, with a majority of votes, obtained by out-door canvassing, committing ladies, children, absentees, &c.,—and under this Bill they may elect such Trustees as suit them, or turn out those they dislike.

Then, as to the business they are to transact. See Sec. 6. If it were wanted to split up, harass, and destroy a Baptist Church, no better machinery could be devised than this Bill provides. These Trustees will be entitled to take possession of the real and personal estate, aye, of the *Communion Service*. They can sell, alienate, or incur debts for the care, repair, and preservation of it when approved by a majority present at a meeting qualified to vote for Trustees, &c. And this may be done by half a dozen members, or less, on some stormy night, in the absence of the main body of the Church! A few women, or children, if members, could do all the work this Act requires.

Somebody has an axe to grind, or I greatly mistake, otherwise so crude, ill digested, and dangerous a piece of legislation never could have been suggested.

What need has a Baptist Church of any such legislation as the Bill proposes? Why not incorporate the Prayer and Conference Meetings?

Supposing one of the Trustees, or more of them, to be excluded by the church from its membership. How then? Would that disqualify him to

act as Trustee? This Act makes no provision for such a case.

Suppose again that the Trustees close the doors on the church, on its pastor, or pronounce him unorthodox. Suppose they, or one or more of them drift away to some other denomination, and decline to discharge their duty. It would be easy enough once "in six months" to look in and prevent the seat being forfeited under Sec. 7.

Is a Free Will Baptist Church entitled to incorporation under the Act if it passes?

Public notices of meetings are to be given. Who is to give them? Can anybody?—can the Trustees? Or must it be the church's act? Suppose a church to be without a pastor, or that there are no regular services at which to give notices? Then what is a Regular Service? Is a prayer or Conference meeting? And don't we know that these questions and many more may, and would probably arise in the Courts on the very first occasion of dispute? It is a crude, unartistic draft of a Bill, as any person may perceive. It is not needed. Baptist Churches want no Acts of Incorporation. Where Trustees are necessary, and that is only to hold the title to real estate, they are usually appointed before the title is made out. They are rarely other than merely nominal parties, and their duties described in the deed by which they hold.

This mania for legislation on every subject connected with religion and religious operations in our denomination ought to be checked. Pass this Act, through which, as I have shown, that not merely a coach and four may be driven—and there are many objections I have not noted—and bye and bye the results will begin to appear. We have scarcely a County in Nova Scotia in which, at one time or other, churches have not been in trouble—as many of us well know. Once if not oftener the aid of the law has been invoked, and to this day the bitter fruit has not altogether disappeared.

Such an Act would be a premium for litigious church members, to gratify their weak, but natural propensities. But three Associations have passed it? Have they? They do queer things occasionally. But have they discussed it? And if it is all right and necessary, and our churches are languishing for such Legislation, pray what need of any farther action by any "Committees."

We shall be the Denomination "by Law Established" when all the backwoods churches are duly incorporated, shall we not? The idea to me is ludicrous. Let well enough alone.

EPHESUS.

26 July, 1876.

Pere Hyacinth's failure to meet the expectations which he excited a few years ago has been made more evident by his recent visit to England. Mr. Conway, in a letter from London, comments on the fact as follows:—"In truth, the good father has been a disappointment not only to those who invited him to Geneva, but to lookers-on, who anticipated a sort of religious revolution from his going there. It was believed that he meant to be the exponent of some new religious idea, and it has been a serious disappointment to find that his idea of reformation extends no further than the claim that a Catholic priest is entitled to a wife. Between the Protestant and Catholic parties Father Hyacinth is in the sad condition of the bat in the fable, with which the birds would not associate because of its mouse-like body, nor the mice because of its wings. This is a melancholy, however inevitable, outcome for a man who has shown such surpassing powers of eloquence and enthusiasm as Father Hyacinth."

SAYING OF THE RABBIS.—"It was a saying of the Rabbis that the world is like an eye. The ocean surrounding it is the white of the eye; the earth is the colored part; Jerusalem is the pupil; but the temple is the image within the pupil."