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GENERAL FAMILY NEWSPAPER. RELIGIOUS

NEW SERIES. Vol. XX., No. 40.

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Box 957.

Halifax, Nova Scotia, Wednesday, October 6, 1875.

WHOLE SERIES. Vol. XXXIX., No. 40.

Poetry.

" AND THEY SHALL NEVER PERISH."

JOHN x. 28.

" Never perish "-words of mercy, Coming from the lips of One Who, though here a homeless wanderer, Fills the high eternal throne. Brightness of the Father's glory, God and man in one combined; Faithful shepherd of the chosen, Safe are those to Him assigned.

"Never perieh!"-words of sweetness, Dissipating every fear, Filling all with joy and gladness Who the Shepherd's voice can hear; Bringing richest consolation To the soul fatigued, oppressed, Sweet refreshment to the fainting, And, to weary spirits, rest.

" Never perish !"-words of power, Satan now I can dery; Safe my soul, beyond my keeping-Hid with Christ in God on high, Come what will, I'm safe forever; 'Tis the promise of my God, Written in His word unfailing. Scaled with Jesus' precious blood.

" Never perish!"-words of glory; Heaven is mine, and all is well, O my soul! with rapture burning, On the precious sentence dwell; Think not of thy faults and failings, Nor on thy deservings brood; What thou art in Jesus, ponder-And the promise of thy God. -Presbyterian.

Religious.

TOILING AND TRUSTING.

More and more I see that it is indolence which eats away the heart of our spiritual lite. We want more energy of soul. Every step of advance is positive gain, but every day of idleness is not only loss, but added difficulty. We need to cultivate the reality of earnestness-so to master our flagging spirits that we may live in the power of what we know; and, right of possession. The power that thus living our knowledge grows. "Then shall we know if we follow on to know the Lord."

We realize so little, we test so little, the meaning of those words in St. John: " He that hath the Son of God hath everlasting life." In this deepest sense, godliness "hath promise of the cause of our unbelief;" it cannot work

life that now is."

Redemption is deliverance accomplished, not merely foreshown; a hope ing only to be drawn upon. "set before us," but not removed into the distant future-rather "brought sufficient for all time, -not only of our wealth or our sore tribulation but for the small perplexities or provocations

of each day. Is not our life in Christ, here or hereafter, one life still? It is hidden Here is the lite of tangled and shapeless roots, struggling with darkness and cold: there is the life of the flower, unfolding in sunshine. But even now, if in St. Paul's words we "received the atonement,"we "have life" and are not merely waiting for it. True, it is a life of temptation and sorrow, in contact and daily contention with the forces of death; but still of "joy which no man taketh from us," and of "peace which passeth understanding."

We lose much by forgetting this: what riches of spiritual blessing are bickering which attends such a dispobefore us, concerning which our Lord might say, "How long are ye slack to possess the land?" It is one thing to know our portion-another to dwell in it. The condition of Israel's inheritance is ours: "Every place that the sole of your foot shall tread on, that have I given you." Jos. i. 3. It was the foreshadowing of the New Testament promise, "according to your faith be it unto you." So it is, that, although God has blessed us, here and now with all spiritual blessings "in heavenly places in Christ," it remains for ourselves to take possession.

It was not enough that God gave the land to Israel; he gave it to them that they might conquer it. It is not enough that God has given us our Land of promise in Christ; we must set the "soles of our feet" upon it for ourselves. How much is still remaining of our spiritual nature which is like the seven tribes, who when the Tabernacle of the congregation was set up at Shiloh had " not yet received their inheritance !" and so this glorious truth of our one life in Christ, will bring little joy or power if it is only held as a doctrine. It is the Holy Spirit alone who can really unlock to our souls the treasures that are hid for us in Jesus: but when they are put into our hands we must grasp them. We must cry for unbelief, which paralyses our grasp, to be re-

moved.

There is power in Christ Jesus "exceeding great" to us word who nothing. ing and purifying where sin reigns and Ann very angry. now, and bringing into "captivity every thought" to His obedience. We have no might in this battle : we have striven for victory again and again, and failed to win it; Why? just because we have striven. We have not cried to Him with whom nothing is impossible, "Oh, Lord, undertake for me;" or even as we cried, we have secretly doubted whether He would do it; we have expected too much from ourselves, and too little from God. We have set ourselves to do this or that for Him, instead of trusting Him said, " Alas I have no power"; forget- properly." ful that He has. Whereas our plea should be, " Now, Lord the work is Thine; how can I dare to doubt that voice. the power is Thine also, even to sanctify me wholly and preserve me blame-

The one great practical conviction to be ever held fast, is surely this,that, being baptised into Christ, abiding in Christ,-strength for all duty, grace for all attainment, is ours by simple made the grave give up its dead,-the power by which He burst its bars and rose triumphant to the right hand of the Father,—this same power is mighty in us for victory over spiritual death It never yet proved too weak for anything, it is hindered" only "bebecause we fetter it : it lies within us like untold wealth in the bank, -wait- of the lesson."

less unto the coming of Thy Son!"

triumph God seems again and again to the power which is given to Him in ten by her. beaven and in earth, so long as He abides in us and we in Him, drinking in fresh draughts and inspirations of His undying energy.—From Thoughts on the Christian Life.

It is better to yield a little, than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual sition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of our precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

A man cannot change his opinion when he will; therefore, while force may make a hypocrite it can never make a believer.

Dig a well before you are thirsty.

The Sabbath School.

TOILING ALL NIGHT.

With a long, sad sigh a lady went to her room to prepare herself for the afternoon's school. She was thinking of Ann. Ann was her "thorn in the flesh," her stumbling-block in the way of peace. For Ann, more than all the others together, the teacher had toiled and prayed; and Ann was the only one who had entirely disappointed her. She saw now, in imagination, as she knelt to ask the Master's blessing upon the day, the darkened, selfwilled face, the meeting brows, the disdainful lips; and she prayed for patience that she might again and again let down the net though the whole night had passed and she had caught

believe. Ah, if we were only willing When she entered her class she saw to give up to it the very last corner of that the strife she dreaded had begun our hearts, we should find it penetrat- already. The girls looked irritated,

> "You ought to be ashamed of yourself," one of them was saying. "Why should you expect us always to give way to you? It is not as if you were any better than the rest of us."

"Better?" said another. "If it were not for her our class would be the best in the school, but she lets none of us have any peace. I should be glad if she would leave."

"No doubt," said Aun, scornfully " I know it would please you and Miss Smith, too; but I do not mean that you should be gratified. I choose to to do it for us,—and then we have stay, and I will see that I am treated

"Oh, girls! I hope you are not quarreling," said Miss Smith's gentle

"Why, teacher, even a saint could not help it," was the reply. "Ann came late, but she wanted that especial corner, and demanded it as her right. Emily was sitting in it, and she pulled her out of it, and sat in it her- rained incessantly for two days. self. Was it right?"

should be so glad if you were as anxious to come and sit at the feet of Jesus. He would make you meek and gentle, and more thoughtful of others than yourself. That is what you want.

finds us prostrate and despairing: He opinion of herself. Always it seemed for ever, and withstand all shocks. crushed under a sense of incapacity. indeed from possessing the spirit of J. Denovan, pastor of the Church,

> badly did not improve as it went on. view to the bringing round of her wrathful scholar. She spoke in a gentle, persuasive way; she was as as possible, but she felt all the time about as hopeful as those who should try to make stones feel. Then she begged her girls to think of the Lord Brother Sanford and wife had arrived, | treal. The attendance was not large. Jesus, and told them how earnestly she wished he would come that after- and wife, with Miss Armstrong, were a depressed state. That depression noon to put all that was wrong right, expected by the next steamer. "We affects all interests, and diffuses geneand fill their hearts with love to him. | are all at work," he says, " studying | ral gloom. The girls were all interested but Ann, Teloogoo. It is a somewhat difficult and her face looked black and unre- language, on account of the very long lings of the new Board.

at thy word I will let down the net." "Ann," she said the next moment,

" come and sit by me."

"No, thank you, teacher. You are so unjust and unkind to me that I would rather not come near you."

her she rudely rose to leave.

wept bitterly. Most of us know how hold of the affections of the people. sad is the sense of humiliation and defeat which sometimes comes over unsuccessful workers; and Miss Smith felt it on this day as she had never felt it before. Surprised and mortified at her own lack of self-control, she got up and went home, feeling almost as if she dare not again show herself in the school. But that day she had succeeded. Tears did what all else had failed to do; and during the next week Ann came to her, contrite and loving, only seeking to be brought to Jesus for pardon, and received into her teacher's

That teacher says now that no scholar has given her so much joy as Ann, with whom for so long she had such great trouble.—Exchange.

Correspondence.

For the Christian Messenger. FROM REV. DR. CRAMP.

MONTREAL, Sept. 24, 1875. My dear Sir,-

I arrived in this city last Friday declined to move, so Ann actually night, during a rain-storm. It had

On Lord's day morning I heard an "Certainly not. Ann, my child, I instructive sermon by the Rev. John Gordon, pastor of the Olivet Baptist Church, from John xi. 21.

The St. Catherine Street Baptist Church was opened on Tuesday evening, the 22nd inst. The Rev. Dr. You can not be happy while you are Lorimer, of Tremont Temple, Boston, so selfish and so swift to take offense. preached on the occasion. His text But I hope you will all be friends | was Rev. xxi. 16. The subject of the again, and heartily enter into the spirit discourse was The solidities of Christianity. It is high enough to afford But Ann was determined that she demonstration of its divine origin; And this lesson of joyful trust and would not do that. She liked her own broad enough to brace up the soul way, and she greatly disliked being under any pressure or burden; and so in" to the door of our common living; impress upon us in His word. He reproved. She had an excellent extended in length that it will endure first lifts us up and bids us stand, and to her that another and not she was to The discourse was brilliant and forcihaving done this, every other blessing blame. She felt like a martyr on that ble, and was listened to with profound follows. We are not to lie down very afternoon, though she was far attention. After the sermon, the Rev. God will not have it so: for there is a one. She fancied that every one was addressed the meeting. He stated now: then it shall appear "in glory." kind of imperial dominion assigned to unkind to her, and her own unjust and that the church in that place was the least believer in Christ, in virtue of ill tempered spirit seemed to be forgot- formed 51 years ago, and then consisted of eleven members : it now numbers The afternoon that had begun so two hundred. The new building cost 60.000 dollars. It is a substantial Miss Smith labored hard with a special | edifice, well constructed in all respects, and replete with conveniences for Sunday School and other purposes. The Sunday School is probably the largest impressive as she knew how to be; in Montreal, containing 700 scholars. she told her illustrations as pleasantly A liberal collection was made at the held on behalf of Home Missions. opening.

I have received a letter from Brother | Dr. Castle of Toronto, and the Rev. Boggs, dated July 26. He states that and that Brother W. F. Armstrong lenting as ever. Nothing brought words, and the many syllables in the Last year twenty-eight missionaries

night and taken nothing, nevertheless there is a number of candidates to be baptized at various places, and he has asked me to go with him, to see a portion of the field, and have a glimpse of mission work among the Teloogoos."

Last evening a public meeting on behalf of Foreign Missions was held "Then I will come to you," replied in St. Catherine Street Church. There the teacher, good-humoredly, moving | was a large congregation, and the adclose to the girl. Then, with a move- dresses were of a stirring character. ment of utter scorn and disdain, the Dr. Lorimer was one of the speakers, girl flung herself to a distance, and as was also brother Currie, the miswhen the teacher looked wistfully at sionary elect. The collection at the close of the meeting amounted to three Miss Smith could not tell exactly hundred and fifty-two dollars; two what it was that made her so overcome | hundred and twenty dollars had been but so it was that when, in return for collected the previous evening for Home all her love and patience, she saw that | Missions. The times are very hard, the girl really appeared to dislike her, they say; but these collections indithe tears came into her eyes, and she cate that the best cause has a strong

> Yours truly, J. M. CRAMP.

For the Christian Messenger.

CANADA BAPTIST CONVEN-TION, EAST.

The Annual Meeting of this body took place in the St. Catherine Street

Church, Montreal, on Wednesday. Sept. 23.

The Rev. W. G. Goucher, of Coaticook, preached the annual sermon, from 1 Cor. i. 22-24.

The business of the Convention was commenced immediately after the sermon, the meeting being called to order by G. B. Muir, Esq., President.

Rev. Dr. Cramp, representative from the Convention of Nova Scotia, New Brunswick, and Prince Edward Island, was introduced to the meeting, and gave w brief account of the state of the Baptist cause in the maritime provinces, including the statistics of the churches and the educational efforts of the denomination.

The Rev. T. Gales delivered an address of welcome to the delegates and visitors present, who were cordially invited to participate in the deliberations of the Convention.

The election of officers for the ensuing year then took place. D. Bentley Esq., was chosen President; Rev. J. Gordon, Secretary; and A. Ayer, Esq., Treasurer. A new Board of Directors was also chosen.

In the afternoon the following questions were discussed :-

1. What is the best policy for the work-

ing of the Home Missionary Convention in the present day?

1st, Evangelistic work; what is it?-Opened by Rev. J. Higgins. 2ad, Aggressive labour in towns as

contrasted with rural districts .-Opened by Rev. M. McGregor. 2. Long and short pastorates: their

causes and effects.—Opened by Rev. W. K. Anderson. 3. The best means for securing the thorough education of the Church by the use of the Bible. - Opened by Rev. J. Gor-

don, Montreal. 4. The necessity of positive instruction, leading to the development of Christian graces.

> 1st. The moral and pecuniary support of the pastorate.—Opened by Rev. J. Denovan.

2nd, Co-operation with it in earnest work.-Opened by Rev. R. Lennie, of Smith's Falls.

In the evening a public meeting was The principal speakers were the Rev. John Gordon of Olivet Church, Mon-

The funds of the Convention are in

Thursday was occupied by the meet-

either a smile or a tear to the eyes of words; but I think we shall like it were employed, besides an evangelist, this girl, and it seemed that to try to very well, and, having good teachers, who is permanently engaged, and is at interest her was to attempt a hopeless we hope to make good progress, Mrs. present chiefly occupied in the estab-Boggs and I have for teacher a brother lishment of a new church in a district After school was over, Miss Smith of Thomas Gabriel, the founder of this which has been hitherto much neglectfelt that she would make one more mission. I expect to go out with Brother | ed. The labours of the brethren (ineffort. She looked up for directions, McLaurin to-morrow for a two weeks' eluding pastors, whose support is and then feeling that she had it, she tour through the villages. He goes to aided, and students, employed during said to the Master, "I have toiled all preach and visit the churches; and the vacation) have been followed by

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