

The Christian Messenger.

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WHOLE SERIES.
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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 perish!"—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 defy;
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 unfeigned,
Sealed 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 life. 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, 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 life that now is."

Redemption is deliverance accomplished, not merely foreseen; a hope "set before us," but not removed into the distant future—rather "brought in" to the door of our common living; 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 now: then it shall appear "in glory." Here is the life of tangled and shapeless roots, struggling with darkness and cold: there is the life of the flower, unfolding in sunshine. But even now, in St. Paul's words we have "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 before 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.

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, self-willed 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 nothing.

When she entered her class she saw that the strife she dreaded had begun already. The girls looked irritated, and Ann very angry. "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 Ann, scornfully. "I know it would please you and Miss Smith, too; but I do not mean that you should be gratified. I choose to stay, and I will see that I am treated properly."

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

"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 declined to move, so Ann actually pulled her out of it, and sat in it herself. Was it right?"

"Certainly not. Ann, my child, I 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. You can not be happy while you are so selfish and so swift to take offense. But I hope you will all be friends again, and heartily enter into the spirit of the lesson."

But Ann was determined that she would not do that. She liked her own way, and she greatly disliked being reproved. She had an excellent opinion of herself. Always it seemed to her that another and not she was to blame. She felt like a martyr on that very afternoon, though she was far indeed from possessing the spirit of one. She fancied that every one was unkind to her, and her own unjust and ill tempered spirit seemed to be forgotten by her.

The afternoon that had begun so badly did not improve as it went on. Miss Smith labored hard with a special view to the bringing round of her wrathful scholar. She spoke in a gentle, persuasive way; she was as impressive as she knew how to be; she told her illustrations as pleasantly 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 Jesus, and told them how earnestly she wished he would come that afternoon to put all that was wrong right, and fill their hearts with love to him. The girls were all interested but Ann, and her face looked black and unrelenting as ever. Nothing brought either a smile or a tear to the eyes of this girl, and it seemed that to try to interest her was to attempt a hopeless task.

After school was over, Miss Smith felt that she would make one more effort. She looked up for directions, and then feeling that she had it, she said to the Master, "I have toiled all

night and taken nothing, nevertheless 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."

"Then I will come to you," replied the teacher, good-humoredly, moving close to the girl. Then, with a movement of utter scorn and disdain, the girl flung herself to a distance, and when the teacher looked wistfully at her she rudely rose to leave.

Miss Smith could not tell exactly what it was that made her so overcome but so it was that when, in return for all her love and patience, she saw that the girl really appeared to dislike her, the tears came into her eyes, and she wept bitterly. Most of us know how 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 heart.

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 night, during a rain-storm. It had rained incessantly for two days.

On Lord's day morning I heard an 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. Lorimer, of Tremont Temple, Boston, preached on the occasion. His text was Rev. xxi. 16. The subject of the discourse was *The solidities of Christianity*. It is high enough to afford demonstration of its divine origin; broad enough to brace up the soul under any pressure or burden; and so extended in length that it will endure for ever, and withstand all shocks. The discourse was brilliant and forcible, and was listened to with profound attention. After the sermon, the Rev. J. Denovan, pastor of the Church, addressed the meeting. He stated that the church in that place was formed 5½ years ago, and then consisted of eleven members; it now numbers two hundred. The new building cost 60,000 dollars. It is a substantial edifice, well constructed in all respects, and replete with conveniences for Sunday School and other purposes. The Sunday School is probably the largest in Montreal, containing 700 scholars. A liberal collection was made at the opening.

I have received a letter from Brother Boggs, dated July 26. He states that Brother Sanford and wife had arrived, and that Brother W. F. Armstrong and wife, with Miss Armstrong, were expected by the next steamer. "We are all at work," he says, "studying Telooogo. It is a somewhat difficult language, on account of the very long words, and the many syllables in the words; but I think we shall like it very well, and, having good teachers, we hope to make good progress. Mrs. Boggs and I have for teacher a brother of Thomas Gabriel, the founder of this mission. I expect to go out with Brother McLaurin to-morrow for a two weeks' tour through the villages. He goes to preach and visit the churches; and

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 Telooogos."

Last evening a public meeting on behalf of Foreign Missions was held in St. Catherine Street Church. There was a large congregation, and the addresses were of a stirring character. Dr. Lorimer was one of the speakers, as was also brother Currie, the missionary elect. The collection at the close of the meeting amounted to three hundred and fifty-two dollars; two hundred and twenty dollars had been collected the previous evening for Home Missions. The times are very hard, they say; but these collections indicate that the best cause has a strong hold of the affections of the people.

Yours truly,
J. M. CRAMP.

For the Christian Messenger.

CANADA BAPTIST CONVENTION, 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 a 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 working of the Home Missionary Convention in the present day?

1st, Evangelistic work; what is it?—Opened by Rev. J. Higgins.

2nd, 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. Gordon, 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 held on behalf of Home Missions. The principal speakers were the Rev. Dr. Castle of Toronto, and the Rev. John Gordon of Olivet Church, Montreal. The attendance was not large.

The funds of the Convention are in a depressed state. That depression affects all interests, and diffuses general gloom.

Thursday was occupied by the meetings of the new Board.

Last year twenty-eight missionaries were employed, besides an evangelist, who is permanently engaged, and is at present chiefly occupied in the establishment of a new church in a district which has been hitherto much neglected. The labours of the brethren (including pastors, whose support is aided, and students, employed during the vacation) have been followed by