

# The Christian Messenger.

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WHOLE SERIES.  
Vol. XXI., No. 43.

## Poetry.

For the Christian Messenger.  
I shall be satisfied.

Psalm xvii. 15.

I shall be satisfied, O happy hour,  
O blissful moment earth's sad tears all  
dried;  
When, in my Saviour's glorious image  
waking,  
And freed from sin, I shall be satisfied.  
I shall be satisfied, then no more sorrow,  
No bitter weeping o'er a wasted past;  
No anxious piercing through a clouded  
future,  
I shall have gained the place of rest at  
last.

I shall be satisfied, the cares and trials,  
That mark the toil-worn pilgrim's earthly  
way,  
Will be forgotten, and the night of  
anguish,  
Shall usher in the everlasting day.

I shall be satisfied, the Saviour's presence,  
Shall fill the soul that here so long for  
rest,  
And tune the voice to sing that now  
must falter,  
While here the heart with sin is sore  
oppressed.

I shall be satisfied, though with the angels,  
Amid the happy blood-bought ransomed  
throng;  
Saved from all guilt by Christ presented  
faultless,  
I'll join them in the everlasting song.

I shall be satisfied, though life be lonely,  
And sorrow dim the way my steps must  
trace;  
I'll leave the issue with my Heavenly  
Father,  
And trust the promise of His word and  
grace.

I shall be satisfied, I know the future,  
Can bring me nothing but what God shall  
choose;  
Then shall I murmur at the love that  
chastens,  
The cup, tho' bitter, shall I dare refuse?

Ah no! I'll meekly bear without a  
murmur,  
What He sees fit to send, or if He chide,  
Till safely landed in yon blissful haven,  
And there, at last, I shall be satisfied.

Sept. 24, 1877.

## Religious.

### Prayer.

Was never meant to be a substitute for  
labor—an easy way of throwing our  
responsibilities upon God. The old  
classic story of the teamster whose cart  
stuck in the mud, and who fell to crying  
to Hercules for help instead of using  
effort himself, and was told by the god  
he invoked, to put his own shoulder to  
the wheel, shows that even a heathen  
mind could see that faith was never  
meant to exclude works. That is a  
good anecdote which they tell about  
Mr. Moody—and an authentic one, too—  
in his earlier days in Chicago, when  
the noon-day prayer-meeting had been  
established, and he was a regular at-  
tendant. Brother K., a man of wealth,  
rose one day, and told the meeting of  
an opportunity which there was to do  
a certain good thing, if only three or  
four hundred dollars could be raised  
for the purpose, and he urged those  
present to pray earnestly that it might  
be done. Mr. Moody was on his feet,  
with a sudden inspiration, saying  
"Brother K., I wouldn't trouble the  
Lord with a little thing like that; I would  
do it myself." The universal smile  
proved that every one took the point  
of his joke.—*Congregationalist.*

KEEP YOUR MOUTH SHUT.—Blessed  
is the man who knows enough to keep  
his mouth shut. Some people live sixty  
years without learning the art. Indeed  
the older they grow the wider their  
mouths open. A man or woman  
who is a gabbler at forty-five is a dread-  
ful affliction to a house or church, or  
community. There are two things this  
age needs to learn—when to say noth-  
ing, and when it says anything to say  
it well. "If any man among you seem-  
eth to be religious and bridled not his  
tongue, that man's religion is vain."

## THE FAITHFULNESS OF GOD.

OUTLINE OF A DISCOURSE PREACHED BY, REV. I. BILL ON  
THE FIFTIETH ANNIVERSARY OF THE GRANVILLE STREET  
CHURCH, HALIFAX, N. S., SEPT. 30TH, 1877.

"Can a woman forget her sucking child, that she should not  
have compassion on the son of her womb? Yea, they may forget,  
yet will not I forget thee."—ISAIAH xlii. 9.

Where, in God's great universe, will you find love deeper,  
more unchanging, than the love existing in the mother's  
heart for the infant of her bosom? It is one of the  
strongest passions of the human soul; more, it is a primary  
element of her being. She is made to love. Still, deep  
as this created love, it sometimes fails. Forgetfulness  
takes its place, and the helpless babe is cast out to perish.  
The mother may forget the child of her bosom. The dark  
shades of human history illustrate and confirm this fact.  
But though all mothers should prove false to their own in-  
stincts, and every human tie should be severed, "yet," saith  
Jehovah, "will I not forget thee."

GOD'S UNFAILING REMEMBRANCE OF HIS CHURCH  
is the central thought of our text. He never forgets His  
church: Why?

1st. Because of the infinite depths of His love for her.  
It is deeper than the love of woman—deeper than the love  
of angels. It knows no bottom, bound or shore. It ante-  
dates all finite affection, and finds its source in the infinite  
perfections of Jehovah. There never was a moment in the  
cycles of the eternal past when God did not love His church,  
and that infinite affection will extend on through all the  
ages of the eternal future. "I have loved thee with an  
everlasting love; therefore with loving kindness I have  
drawn thee." Cherishing for His church this immeasurable  
love, He will not forget her.

2nd. Because of the price He has paid for her.  
Had He given all the unnumbered systems of worlds  
which crowd the immensity of space for the redemption of  
His church, how vast the price! Or had He sent forth all  
His angels, cherubim and seraphim, to offer themselves in  
one immense hecatomb on the altar of sacrifice, who could  
measure the cost?

But all this would not suffice. Therefore, He selected  
the brightest, richest, purest gem of heaven. His co-equal  
co-essential, and co-eternal Son, and gave Him as a sacrifice  
to atone for human guilt. Had He commissioned Him  
simply to visit the temples and palaces of earth, to expound  
the laws of the Infinite; to perform miracles of mercy;  
to relieve the distresses of suffering humanity; and to set  
a brilliant example of integrity, holiness and truth, that  
would have been marvellous condescension on His part, but  
He gave Him to the buffetings, the stripes, the shame, the  
torture and the death of the ignominious cross. "It pleased  
the Lord to bruise Him." "The Lord hath laid on Him  
the iniquities of us all." Would He purchase His church  
at such an infinite price, and then fail to remember her?  
Do we readily forget that which has cost us much? Not  
so. Neither will Jehovah forget those for whom He gave  
His dear Son to die.

3rd. Because of the relations in which He has placed  
Himself to His people.

He styles himself their Father, "I will be a father unto  
you, and ye shall be my sons and my daughters, saith the  
Lord God Almighty." "Because ye are sons, God hath sent  
forth the spirit of His Son in your hearts, crying, Abba,  
Father." Does a father forget his son? He has spread his  
cavass to the breeze, or he has gone to a distant shore; or  
peradventure he has wandered from the path of virtue, does  
the father fail to remember him? His thoughts by day and  
his dreams by night attend the footsteps of the absent  
one. So with the great Father. His child is in the lion's  
den; in the burning furnace; in the floods of great waters;  
in prison cells; in the martyr's flame; but he is not forgot-  
ten. Angels minister to these heirs of salvation, and the  
mighty bulwarks of the divine perfection defend them from  
all harm. "When thou passest through the waters they  
shall not overflow thee; through the fire thou shalt not be  
burned." The eternal Father cannot, will not, forget the  
sons and daughters of His paternal love.

Again, He is the husband of His church. "I have  
betrothed thee unto me forever." "Thy maker is thy  
husband; the Lord of hosts is his name." Does the hus-  
band forget the wife of his youth? Amid life's cares and  
temptations, at home or abroad, does she not live in his  
deepest memories? What though the crushing hand of  
affliction be upon her, or the once fair brow be wrinkled  
with age, or the cheek, once so fresh and blooming be now  
pale and wan, yet is she not remembered by her husband  
with a love still more tender and yearning? If not, he  
shows himself unworthy of the name of a man. But,  
should the remembrance of the earthly husband fail, the  
memory of the divine Husband will live forever. His  
bride, the church, is wedded to him in a union as immutable  
as the throne of the Eternal; and therefore He can never  
forget her.

Finally, His church cannot be forgotten because of the  
important mission committed to her care. She is His own  
chosen agency to break up all the foundations of sin, to  
contravene all the designs of Satan, and to propagate and  
establish a pure Christianity throughout the whole earth.  
This grand mission He knows she cannot perform without  
His constant guidance and aid. Paul plants, Apollos  
waters, but He giveth the increase. Her prayers and efforts  
are effectual just in proportion as they are made so by the  
power and grace of the ever present Divinity. For her

comfort therefore, and encouragement, He has told her, "Lo!  
I am with you always, even unto the end of the world."  
Were He to forget her, her mission must prove a tremen-  
dous failure, but as readily may we expect Him to forget  
the perfections of His own being or the purposes of His  
own heart, as to fail of remembering the interests of His  
own dear church. In all her afflictions He is afflicted, and  
the angel of His presence is constantly by her side to give  
efficiency to her ministrations, to answer her requests, and  
to crown her labors with triumphant success.

In conclusion, let us see if this central thought of our  
text has not been beautifully illustrated and confirmed in  
the history of this church. Fifty years ago seven members  
were organized here as the Granville Street Baptist Church.  
This was done, we doubt not, under the guidance of Him  
who says, "yet will I not forget thee." Has He forgotten  
this branch of His spiritual household? Let your history  
answer. The first seven have all gone to their reward,  
many of their successors in the faith have also gone up  
higher. Some dissatisfied ones have joined other com-  
munities; others have left to join churches of the same  
faith, in the Dominion, in the United States, in England,  
and elsewhere; and some to join churches of the same  
order, and shed the light of truth in other sections of the  
city. So that the original church has become not only a  
mother, but a grandmother; and still you are, strong in  
numbers and in faith, giving glory to God. Surely the care  
of your covenant God, and Saviour over you, has been  
unremitting and abiding.

Then has He not greatly honored you in permitting you  
to take such a prominent part, through your membership, in  
promoting Home and Foreign Missions, in founding and  
carrying forward successfully institutions of learning which  
are to-day imparting blessings unnumbered to all the  
churches of our land, and in conducting our denominational  
press as a helper to every good word and work. But most  
of all, has He not remembered you in mercy by making  
this church a birth place for souls? Of Granville Street  
Church may it be said, this and that man was born here,  
spiritually born; created anew in Christ Jesus; plucked as  
a brand from the burning. Fresh on memory's page  
to-day are some of those seasons of reviving mercy enjoyed  
in this beloved place, when precious souls were flooding to  
Jesus, and crowding your temple gates. Galleries above,  
pews below, all filled to overflowing, as souls newly ran-  
somed were publicly consecrated to the worship and service  
of God in the waters of christian baptism. Blessed seasons  
of regenerating mercy emblazoned upon the records of  
eternity. In this review of the past you cannot fail to lift  
your hearts in gratitude and say, "Bless the Lord, O my  
soul, and all that is within me, bless His holy name. Bless  
the Lord, O my soul, and forget not all His benefits."

But before closing I must be permitted to refer personally  
to a few dear departed ones, the echoes of whose voices I  
seem to hear this evening. Dr. Hume, as he bows his head,  
and with an earnestness and a faith that pierce the heavens  
pours forth his soul in fervent supplication. J. W. Nutting,  
with a soul bathed in the purity and integrity of a genuine  
piety, standing up boldly in his place for his Lord and  
Master. John Ferguson, with a strong intellect and deep  
emotional power, lifting his voice as a trumpet, warning  
men of the dangers and miseries of a life of sin, and  
presenting to them the fulness and the preciousness of the  
gospel of Christ. J. W. Johnston, late Judge in Equity,  
with a mighty grasp of thought, and in words of burning  
eloquence, unfolding, as in the light of a sunbeam, the  
unsearchable riches of Christ. Then there were honorable  
women, not a few. We remember their names, but will  
not repeat them, who, in social, domestic and church life,  
diffused the light and lustre of a living christian faith over  
all who came within the circle of their influence. These,  
with many other dear departed ones have joined the church  
triumphant; and we seem to see them as they walk the  
golden streets of the New Jerusalem in robes of spotless  
purity, with the Alleluias of God upon their lips, in holy  
rapture exclaiming, "Blessing and glory and wisdom and  
thanksgiving and honor and power and might be unto our  
God forever and ever." Who knows but some of these  
glorified spirits are hovering over us to-night?

"The church above and church below,  
But one communion make."

Let me ask, in closing, Are we all members of God's  
spiritual church? If not, first of all hasten to the blood of  
atonement for cleansing, and then unite with God's church,  
which He will remember in eternal love when all material  
things shall be wrapped in flame, when the final judgment is  
set and the books of eternity are opened. Gracious Heaven,  
grant that we may all find mercy in that day! Amen!

On the whole, there appear to be many advantages in  
feminine preachers, and scarcely any disadvantages. Women  
really have the matter in their own hands. When clergy-  
men assemble to oppose the introduction of feminine  
preachers, why should not women also assemble and deter-  
mine whether in future they will give their sanction to a  
masculine preacher?—*N. Y. Times.*

Had the Government done its duty, polygamy would  
to-day have been dead in Utah, whatever might have become  
of Mormonism as a faith. The twelve apostles are now in  
the expectant attitude, looking for light, and this is a good  
time to give them light, in the form of executed law,  
Independent.

## FOREIGN MISSIONS.

### Missions in India.

Dear Editor,—

Supposing that a few statistics in  
reference to mission work in India may  
be interesting to your readers, I have  
copied the following for the Messenger  
from an article in the last number of  
the *Indian Evangelical Review*.

"The number of foreign mission-  
aries in India connected with the thirty-  
five societies is 607; the number of  
native ordained ministers, 311; of the  
two combined, 918. The number of  
Christian adherents is 266,391, and of  
communicants 68,689. Many of the  
communicants increase the staff of  
mission agency by being employed as  
preachers, teachers, colporteurs, and  
printers. The Church Missionary So-  
ciety ranks first in extent of operations.  
It has 67 stations, distributed all over  
the Indian peninsula. It has 106  
missionaries, 81 native pastors, and  
75,177 native Christians. The  
Society for the Propagation of the  
Gospel appears from its statistics to  
rank next in extent of operations. It  
has 32 stations, 26 foreign  
missionaries, 62 native pastors, and  
50,531 native Christians. The London  
Missionary Society appears to take the  
third place in this great field of labor.  
It has 24 principal stations, 47  
foreign missionaries, 25 native pastors,  
and 43,488 native Christians. If the  
aggregate of statistics be considered,  
the Basel Evangelical Mission would  
come next. It has 19 principal stations,  
with a large number of out-stations.  
It has 63 foreign missionaries,  
5 native pastors, and 5,757 native  
Christians. The next place must be  
assigned to the Baptist Missionary  
Society. It has 28 stations, 34  
foreign missionaries, 7 native pas-  
tors, and 7,076 native Christians. The  
statistics of the American Episcopal  
Methodist Society entitle it to be men-  
tioned next. It has 40 stations,  
43 missionaries, 9 native pastors, and  
3,054 native Christians. The Ameri-  
can Presbyterian Missions cover the  
next largest field of labor. They oc-  
cupy 31 stations, have 36 fore-  
ign missionaries, 13 native pastors, and  
1,576 native Christians. Mention  
should next be made of the American  
Board of Missions. It has 19 stations,  
25 foreign missionaries, 32 native  
pastors, and 9,610 native christians. It  
would be interesting, if time permitted,  
to go through in detail the missions of  
the Baptist Missionary Union, those of  
Gosner's Society, and of the remain-  
der of the thirty-five societies. The  
operations of two societies, however,  
deserve special notice, if not on account  
of their statistics, yet for their impor-  
tance as educational agencies. These  
societies are those of the Free and the  
Established Churches of Scotland. The  
Free Church has 10 principal stations  
in and about the three presidency towns,  
in Santalishan, the Central Provinces,  
and the Nizam's Territories. It has 23  
missionaries, 10 native pastors, and  
1,669 native Christians. The Church  
of Scotland has 8 stations situated in  
the three presidency towns, at Darjiling,  
and in the Panjab. It has 12 foreign  
missionaries, 4 native pastors, and 681  
native Christians."

The portions omitted in the above  
extract contain the names of cities and  
towns, showing the location of the several  
missions. As most of those names are  
probably unknown in America it seemed  
of no use to mention them. The terri-  
tories occupied by the different socie-  
ties in many cases intersect and overlap  
each other, the representatives of the  
several societies often being found in the  
same town.

It will be seen from the foregoing  
that a large amount of missionary labor  
is being expended in India, represent-  
ing nearly every important branch of  
the Christian Church in Europe and  
America. But when it is remembered  
that the country contains a population  
of about 200,000,000, the little force of  
900 missionaries, foreign and native,  
sinks into insignificance. More men