

REV. HUGH STOWELL BROWN AT MONTREAL.

The following is a report, as given in the Montreal Witness, of the Sermon preached in Beaver Hall Baptist Church, Montreal on Lord's Day morning, 1st inst., by the Rev. Hugh Stowell Brown.

"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight."—Psalm lxxii, 12-14.

The language of the text and the Psalm from which it was taken, applied to Jesus Christ, of whom it was prophetic. The verses he had read, as well as other verses, were indicative of the popularity of the Gospel. He would especially wish to dwell on the point that Christianity was in an especial manner a blessing to the poor, and in proof of this he cited other passages. The Gospel was full of manifestations of sympathy for the poor and needy. It was not optional with men as to the sphere in which they were born; but if it was that of poverty they should not repine, for Christ himself was born in one of the lowliest spheres, though he might have been born of one of the richest families of Judea. He then ran over the surroundings of Christ's birth, and declared that the working-men of those days had no such comforts and privileges as were enjoyed by the working-men of our times. He showed the hardships to which the childhood and youth of the Saviour were exposed. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head," said that same Saviour. Christ had great acquaintance with working-men, and earned his bread by the sweat of his brow. He obtained this personal knowledge of the poor in order that he might sympathize with them. The poor knew that the rich could not really enter into their feelings and thoroughly understand their necessities, but Christ became one of themselves. He also chose his disciples from amongst the working people, always manifesting a special regard for the poor. When he opened his ministry at Nazareth it was worthy of notice that the very first words he used as he took the Old Testament scriptures and read them in the synagogues were the following:—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." He also saw that the Gospel was preached to the poor, and manifested for the poor on many occasions sympathy and consideration. The first example was that of his sitting over against the treasury and observing people casting their gifts into it. He saw many of the rich pass in without subscribing much. There then came a poor widow and cast in two mites, being all she possessed. That action called forth from our Lord such an expression of admiration as the greatest gifts of the rich men could not possibly have elicited, for he said, "of a truth this poor woman has cast in more than all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the money that she had." Generally the parables of our Lord, the preacher showed, were framed upon scenes in humble life, and were full of sacred sympathy for the poor, and the same sympathy was afterwards manifested by the disciples after Christ's death. Some of those who had money and possession sold them, and laying the money at the apostles' feet, distribution was made according to every man's need. Robert Owen was not the originator of socialistic views or practices, for the Christian Church was a socialistic society. There was no need to say that Owen's system was a mistake; he merely referred to it to show the effect which the Gospel produced on the disciples. He then pointed to the charitable and disinterested conduct of the apostles, in seeing to the relief of the poor brethren in Antioch during a season of dearth. The Apostle John would not allow that any man was converted who was not ready to share what he possessed with his brother in need. It did not matter how correct a man might be in his life; he might be a total abstainer and be perfectly honest in all his dealings; no one might be able to breathe a single word against his integrity, yet, according to the Apostle John if he shatteth up his compassion from his brother in need, the love of God did not dwell in him, and he was not converted. He almost wondered that the Epistle of St. James had been allowed to be in the Bible, considering what obsequious deference was paid to rank and wealth in the

world, and when he found him, in the second chapter of his epistle, writing thus:—"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect for the man that weareth the gay clothing, and say unto the poor, Stand thou here, or sit here under my footstool, &c., are ye not then partial in yourselves, and are become judges of evil thoughts?" He found in his writings a large amount of sympathy for the poor. And so the Apostle went on in the same strain for several verses, and manifests that cordial sympathy with the poor which they would expect from a faithful disciple of Christ.

When the Saviour entered the world, the working-people generally were in a state of bondage, and few amongst the heathen saw anything wrong in this. There was no philanthropic legislation on behalf of the poor, or for the purpose of giving them their freedom. In England it had been one of the stock objections to Christianity that the apostles, although they lived in the midst of a world that recognized slavery, did not attack slavery and did not advocate the abolition of it. It was very true that the apostles did not attack the system that then existed, but they laid down certain great principles, the legitimate operation of which was manifested in the overthrow of that ancient and terrible system of bondage. This was done through Christianity, and through Christianity alone. When men came under the influence of the Gospel of Christ, when they were made free by the truth as it is in Jesus, they could no longer hold their fellow-men in bondage. Many a scene deeply interesting must have taken place in those days. Generally speaking, the time for declaring the emancipation of slaves was the Lord's Day, and the place was the Lord's house. It might be that five thousand poor serfs, with their masters at the head of them, would go to God's house, and there amidst shouts of praise to Christ the Redeemer and liberator of mankind, the shackles would be broken and the slaves set free. It was the Lord Jesus Christ who had liberated the working-classes of the civilized world, and on this account, even if on no other, Jesus Christ deserved the everlasting thanks of all the people of the world. The charities now covering so many civilized countries, were the fruits of the spirit of the Gospel—such as Asylums for the poor, for the deaf, dumb, blind, insane, and refugees and hospitals of all kinds.—Christ came into the world to teach men to love their brethren. Before his time these charities were about as little known and as little imagined as steamships or the electric telegraph. And then there was the ever-glorious Sabbath—no niggardly allowance, but a seventh portion of time. The French when they discarded Christianity, set apart every tenth day as a holiday, carrying out their decimal system in this as in everything else. But Christianity was more liberal, giving us a Sabbath which, though not originally a Christian institution, was given by Christianity to the whole world. No greater boon could have been given to working-men. No worldly comfort could for a moment be compared with the blessing bestowed on a hard-working world by the Christian Sabbath, which came to us through the Gospel. The Gospel also taught that God was no respecter of persons; it taught that they might trust God as their Father in Heaven. It was not only the rich and great that would receive benefits from Christianity, but the lowest in station and poorest of mankind. The Gospel placed all upon one level. It had not been a levelling down but a levelling up for all children of God by faith in Jesus Christ. Perhaps the greatest blessing Christianity bestowed upon the poor was the fact that it laid before them such principles and precepts which, if recognized, honored and obeyed, would save people from almost all wretchedness that poverty brings upon all. Sin, in some form or other, in the present or in the past, was at the head of almost all the misery and poverty that many had to endure, and the Gospel would do most towards relieving them therefrom.

Legislation would not do it; for people could not be made moral by act of Parliament. Even education, he believed, would not do it to any great extent; for the worst and most hopeless cases were those wherein fairly intellectually educated men had gone morally astray. Nothing save the Gospel of Christ would deliver men from the bondage of sin; and when men were once delivered from this bondage there would be a chance of being delivered from the wretchedness which was one of the consequences of sin. Christ suffered for sin, and in him the

poor and distressed found their best friend. Christian people were responsible to some extent for the idea entertained by some of the poor, that Christianity was not intended for them. Was there not much of what St. James had denounced, namely, deference to rank and wealth? It might not be so in Canada, but there was much of it in the country he came from. If the Apostle James only beheld the miserable places that the free-sittings were in some churches he would speak even more strongly than he had done in his own day; and he, the preacher urged the congregation to let the poor and suffering understand that they were mistaken, did they imagine the Gospel was not a message and a blessing for them. Every man, however downcast and lowly, might rest assured that though the professors of the Gospel of Christ were sometimes cold and hard, and manifested but little of the spirit of their master, Jesus Christ, yet every poor man had one divine friend to whom he could always go; in whom he might always trust, and who was not ashamed to call him brother.

Letter from the Rev. J. Salmon, M. D. CHIPMAN, Queen's County, N. B.

Mr. James I. Fellows,

Sir,—In the practice of Medicine I have recommended your Compound Syrup of Hypophosphites, and have found invariably the following results:

Greater freedom to the action of the Lungs, increased and more easy expectoration in cases indicated by dry cough, and decided augmentation of tone to the whole nervous system.

I can safely and consistently recommend your invaluable preparation in a variety of cases, especially for Chest diseases, having successfully prescribed it in Bronchitis, Asthma, Debility from Liver Complaint, Debility from Fevers, and Debility from impoverished Blood.

I am, sir, yours truly, JAMES SALMON.

Practising Physician and Surgeon.

Correspondence.

For the Christian Messenger.

VALEDICTORY ADDRESS

FROM THE BAPTIST CHURCH AT NORTH SYDNEY, C. B., TO THEIR PASTOR, THE REV. S. J. NEILEY, A. B.

Dear Brother,—

A little more than one year ago we gladly welcomed you to our Island, our church, and our homes, since which time you have won, as well, a welcome place in our hearts.

In reviewing the social as well as the religious phases of our connection we are constrained to say that they have been most happy and pleasing, and under these influences we fondly anticipated a continuation of union for years to come. But in this we are disappointed, for in the midst of our prosperity, and while comforting ourselves in the thought that years of mutual intercourse and friendship would be allotted us we are compelled, with sorrow in our hearts, to bid you adieu.

It has pleased the Almighty to afflict you in the loss of your voice, which we lament to know requires the giving up of the pastorate of our church, and consequently your removal from our midst.

We feel that in this we are about to sustain a loss; hence we mourn that we are so soon to be deprived of the society of yourself and kind partner,—that we are to be left without an under-shepherd to break to us the bread of life. But in this as in all His dealings towards us, we should be able to say, "It is the Lord: let Him do as seemeth Him good."

We are comforted, however, with the assurance that nothing but your failing health could have separated us; the consciousness of which helps us to sustain our loss and gives us sunshine amid our darkness.

During your stay among us our expectations of your ministrations have been fully realized, not only in the sanctuary where you have not failed to declare the whole counsel of God, but by the bed-side of the sick and dying, where your words have given courage in the last great battle, and around our family altars, where with happy hearts we have together communed with our Common Father.

Not only have we been edified while witnessing the consecration of your powers in the service of the Master in the pulpit and from house to house, but in our busi-

ness and social meetings we can testify to your zeal and efforts to secure a oneness of feeling and co-operation, until we have realized, "how good and how pleasant it is for brethren to dwell together in unity."

It was our desire that you should still remain with us and rest, allowing us to contribute to your support as in the past, but if better opportunities are offered elsewhere for your recovery, we sacrifice such desire in favor of that which we hope will conduce more to your restoration.

While you go from us we will hold you in fond remembrance. We will pray for your speedy recovery,—that your former abilities to vocalize, not only in preaching the Word, but in that other important element of holy worship which has so often enraptured our souls to Pisgah's top as we were borne along on the strains of holy song, with which it has been yours to interlard the services of the house of God, may soon be restored to you in all their wonted vigor. Then, if under other and fairer climes you are permitted to labor for our God, we will console ourselves in the thought that our loss has been others' gain.

In conclusion, dear brother, we would crave the best gifts of Heaven for yourself and dear partner in life; may you both be long spared to each other and to the church of Christ. Allow us to express our regret at parting with sister Neiley, a sister indeed, whose presence was ever welcomed among us, and whose kind words of cheer will ever be remembered with delight.

May our loving Father ever guide us all by his gracious counsel, and afterwards, when our labor on earth is done, suffer us to meet around His Throne where parting is known no more for ever, is the prayer of yours.

In behalf of the Church, NELSON H. DOBSON, JOHN T. MOFFATT, DEA. JAS. ARMSTRONG, } Committee.

REPLY.

Dearly Beloved,—

Words will indeed seem barren, if made to express the emotions which press for utterance at this time. None but those with a like experience can understand my feelings.

With no other aim, I trust, than that which Christianity sanctions and with a consciousness of my unworthiness, so great, as at times to almost force me from duty, I have endeavored, during the period you have mentioned, to labor in conjunction with you in the cause of our blessed Redeemer; and now being about to separate, the fact that all our deliberations have been characterized by the utmost harmony, adds joy to my sorrow.

The unmerited appreciation of my ministrations and the readiness with which you have responded to my temporal needs have ever encouraged and strengthened me in my arduous labors, and the solicitude you now evince for my welfare excites my highest gratitude.

The desire to preach the gospel has increased with my present inability; it is therefore with the hope of a more speedy recovery that I decline your kind invitation to rest with you at your expense; trusting that our Heavenly Father will soon confer the benefit I have enjoyed from your society, upon one who shall labor more effectually than I, and in whom your hopes will be more fully realized.

Although we shall be absent, yet in thought and feeling we will still be united, in sincere and lasting friendship, and in our present and highest interests remain bound by a tie far stronger than that of human hearts.

For the kindness you have shown Mrs. N., and the entire friendship with which you have always regarded her, accept my warmest thanks.

Wherever and however our lot may be cast, our prayer shall be for your prosperity and whether far or near be the end and place of our labors, we will rest in hope that when our work is done, we shall all meet again in Heaven.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Your brother in Christ, S. J. NEILEY.

North Sydney, Sept. 1st, 1872.

For the Christian Messenger.

HOME MISSION AND THE CONVENTION.

At present there seems little prospect of any real union being effected in Home Mission work in Nova Scotia. Is it not possible that there is a Providence in this, and

that one lesson it is intended to teach is that the proposal did not attempt enough? It was suggested in our late Convention that an additional day ought to be given to the Report on the State of the Denomination. It seems to me that what needs to be done is for our Convention to take up the whole question of Home Missions. Some have thought that the Academy and Seminary should be taken under its direction, some that a Convention should be organized solely for Home Mission work. Is not this a better proposal? Let the Association take charge of our Academical work and thus engage the people generally in Denominational Education, while the Convention, whose business it now is to unite the Provinces in Foreign Missions and Collegiate Education, takes a wider range, and in accordance with the suggestion of Dr. Day's paper, aims to combine these Provinces, including Newfoundland, in one Home Mission field.

The advantages of such a course, it seems to me are neither few nor small, and I do not now see any insurmountable objection to it. The present is, on several accounts, a favorable juncture. Most of our Denominational operations are in a transition state. It is hardly too much to say that, out of our seven or eight Home Mission organizations in the three Provinces, we have not one that is efficient or that is likely soon to become so. On the other hand, it is doubtful if our Provinces were ever before so closely united in feeling and effort. A union such as is proposed would tend to prevent those local jealousies almost inevitably connected with small and circumscribed operations, and to increase the unity now existing. It would obviate the necessity of additional annual gatherings, and reunite what God has joined together. Denominational education and Home and Foreign Missions are inseparable. Much of past want of success, we may conclude, is due to an attempt to work them separately. Arguing from our history, disconnecting Home Mission work from the Convention in 1857 was a measure of doubtful advantage.

An outline of the plan I propose would be something like the following. Let there be three Board meetings on Friday, one for each object. Let Saturday be devoted to the Convention sermon, organizing and routine work. Then, by continuing till Wednesday evening, a full day could be given to each. I would suggest Amherst and Sackville as the places on many accounts suitable for the location of the Board.—Could an arrangement of this kind be perfected, it would do more toward uniting the Denomination in all our great enterprises, and giving efficiency to each than we can now conceive of. And that it can be brought about requires no proof beyond a glance at the work of our brethren in the United States, whose one Home Mission Society, in the exaggerated language characteristic of the nation, adopts as its motto, "North America for Christ," and whose "May meetings" carry forward successfully the three great operations of the body.

Hoping that these imperfect suggestions may awaken thought and discussion, I commit them with confidence to those capable of duly weighing them, and who, I doubt not, will be guided to the adoption of that course which will best promote the Divine glory, and prove ultimately most beneficial to ourselves.

Sept. 6th, 1872.

MERLE.

For the Christian Messenger.

IN MEMORIAM.

DEACON MARK INGRAHAM

of N. E. Margaree, died of cancer in the face on the 27th of August, in the fifty-second year of his age. He was the eldest son of Deacon John Ingraham, the first to fill that important office in the Baptist Church of this place, and whose memory is still dear to its members. Brother Ingraham united with this church twenty-five years ago, and since that time he has invariably borne unwavering testimony to the blessedness of the religion of Jesus, showing by a life which strictly accorded with the nature of his profession, that the change in him was real and genuine. He was appointed to the office of Deacon eight years ago; the duties of which he faithfully discharged until sickness confined him to his house. Brother Ingraham was a constant and unwearied attendant upon all the means of grace, believing in the indirect as well as the direct means in saving souls, and in the building up of the church in the faith of the gospel. If others made excuses not to attend the