

was allowed or prohibited by the express words of the code. The deeper question was, the accordance or non-accordance with that spirit which inspired the special precept. Now Christ wished to substitute a higher law, a more universal law, that of the *spirit of life the soul*. Not subjection to a formal code, but to a great principle, the law of Love. But he did not rudely destroy the old sense of obligation. He did not rashly break down the old foundations of obedience. He sought rather to build up, to enlarge and strengthen the sense of obligation. He sought rather to impart an inner inspiration, a saving *love* of righteousness. He cultivated the roots of the tree of religion and virtue. Iconoclasm is easy; but it is by no means the impartation of new and glorious and sustaining truth. "I am not come to destroy, but to fulfil."

It appears reasonable that men should love Christ as a truly Divine Teacher. It appears reasonable that men should be willing to take him as a spiritual guide and exemplar unto all right living and growth in godliness. Christ was the *friend* of humanity. "Henceforth I call you not servants; but I have called you friends." He is our friend, His spirit still lives. And shall we not believe is ever present with us, to give of the boundless treasures of its helpfulness and strength to all receptive souls?

If we would seek the broadest and highest inspiration, let us read the sermon on the Mount. If we would hear the truest eloquence, the uprising and indignation of imperial justice against all religious shams and hollowness let us read Christ's grand invective against the Scribes and Pharisees.

If we would listen to the farewell words of the noblest and best of earth's spirits, let us read them in the Gospel by John, chap. xiv. to xvii. Here we are brought face to face with the sublimest heroism of nature, the ultimate victory over evil, the most faithful and tender love, the still consciousness of divinity knowledge of that which is to come, the most imposing greatness of character. And shall we have no reverence, no faith?

If Hero-worship is to be the religion of the future, then Christ was the grandest hero. If Liberalism is to be the religion of the future, then was Christ the grandest liberal. There is a liberalism which is destructive to the holiest truths and obligations of the spirit. Not such liberalism was Christ's. But his was a just, majestic and reverent liberalism.

"Humanly speaking, Christ was of transcendent genius. To Him the whole world was instinct with higher meanings than other men saw. The sacred literature of His people opened to Him depths that no other had pierced. To no other man was ever the mere outside of life of so little account. And he conceived a purpose transcending the boldest flight of any other imagination. The work He gave Himself to do was to meet the highest wants of man's nature, to found a kingdom which should in its progress embrace all nations and provide for all schools of thought. He was to inaugurate a revolution compared with which the revolutions wrought by Plato or Bacon in the realm of thought or by Julius Caesar in the world's political system, are insignificant. For this immeasurable work, he had but the space of three years."

This work has been successful, is being successful. And in spite of difficulties insurmountable except by God.

E. M. CHESLEY.
Boston, Oct., 1878.

For the Christian Messenger.
"Bear ye one another's burdens."

In looking over the Minutes of the four Associations of Nova Scotia and P. E. Island I find that there are at least sixty churches that require aid from the Home Mission Fund, if they are to have even a very small portion of ministerial labour. I do not mean by this that there are only sixty churches in these Associations unable to support pastors, but that those so situated as to be unable to unite with others, and those so feeble that even three or four united still require aid, amount to this number.

Now by this state of things an excellent opportunity is afforded to "Bear one another's burdens; and so fulfil the law of Christ." We are aware that in these times of financial depression the strong churches find it no easy task to carry their own burdens; but this should make them anxious to do more for the weak; for if they feel the pressure of the times how much more must their weak brethren.

The Board has already undertaken to aid about forty of these churches till May 31st, 1879, which will require an expenditure of about \$2700.00, only one thousand of which has yet been received. But at every meeting the Macedonian cry, "Come over and help us," comes to our ears. These appeals, coming both from weak churches and from fields where churches are not yet organized, cannot be disregarded and the work hindered, hence the above sum must be considerably increased before the end of the mission year.

But while anxious to do all we can to advance the Redeemer's kingdom we wish to close the year free of debt. But to do this we must have your help. It is easy enough for a Mission Board, if they can close their ears to all appeals and their eyes to all the needs of the field, to come out free of debt or even with money in the treasury. But we cannot do thus. We prefer to expect great things from God and from you, brethren, and attempt great things for Him in your name.

Do not let this matter alone till just before the Associations next summer. If you have not done so already, will you not at once set on foot some plan for a half-yearly collection, to be sent forward not later than the 1st of Dec., 1878. It will not lessen the amount for next summer's Associations. Send out envelopes or collectors, or if no more, take a collection on a *fine* Sabbath after sufficient notice has been given. If the *leaders* of the churches will not call for a general collection in any way, let the *members* send forward their donations to J. C. Anderson, Yarmouth.

A. COHOON.
Hebron, Oct. 23rd, 1878.

DEAN STANLEY visited Quebec and was present when Earl Dufferin took his departure. The Dean preached last Lord's Day in Quebec. In course of his sermon he paid a most graceful compliment to the retiring Governor-General, stating that his success was attained by the outpouring of the very lifeblood of a generous nature. He concluded, "May his successor, who in a few weeks will take his place on these shores, with the dearest and most sacred pledge that the Sovereign of England has yet given the distant possessions of the Crown, in like manner devote the energies of his ancient and noble race, and the excellence of his blameless life to the fulfilment of the great task entrusted to him; may he and she, when their work is closed, depart with the like reward of the thankfulness of a loyal people, with the consciousness that they too as well as their predecessors have used to the utmost the greatness of their strength, that they too in their time have moved forward the hours of the eternal year of redemption, of redemption from all evil and of advance towards all good."
—Witness.

The Christian Messenger.
Halifax, N. S., October 30, 1878.

THE NEW YEAR will shortly be upon us. We are from time to time receiving additions to our list of subscribers, and not seldom from those who were formerly subscribers, but from having removed their residence, or the force of other circumstances had been under the necessity of discontinuing, but finding that they miss the visits of the *Christian Messenger*, wish for its reappearance and embrace the first opportunity of renewing their subscriptions. The names of such persons we always welcome most cordially. Next to these we are glad to hear from the sons or daughters of our good old subscribers, who, having left the parental roof, and themselves become housekeepers, wish to have our visits continued in their own homes, though, perhaps, now living at a considerable distance away. The names of such new subscribers are specially welcome. Then the young intelligent people who have taken their stand on the side of Christ and his kingdom; the names of these are a joy to us when received either from themselves or their friends. Families, too, having a number of young people in them who hitherto have not enjoyed the benefits of a regular weekly Christian newspaper; to these we particularly wish for an introduction, and to such we always desire to bring our quota of information, instruction and news of passing events, religious and general.

Who will assist us in this our responsible mission? GENTLE READER, may we have your generous and kind co-operation in this work? A word of commendation to any such persons may

result in their sending on their names with one dollar for six months, or two dollars for a year. Please try, and you shall have our best thanks.

We have a HIGHLY INTERESTING SERIAL with which to commence the New Year, and in which we doubt not our readers of all ages will be greatly delighted.

New Subscribers for 1879 will receive the *Messenger* from the time they send on their subscription.

To JANUARY 1st, 1880, the remainder of 1878 being given in.

The Ontario Baptist Convention held at Brantford last week was preceded by an interesting Conference, at which several valuable papers were read—by Professor Wilkinson of Rochester on "The Scriptural Estimate of Orthodoxy," another by Prof. Crawford on, "Wherein do we differ from other denominations on the Communion question?" Rev. J. Dempsey read one on "The duty of the churches to the surrounding country;" Rev. Geo. Richardson one on "New Testament Churches, organized bodies." Rev. Dr. Castle read an important one on "What qualifications should we require in candidates for baptism?" One by Rev. J. Denovon on "The Scriptural Doctrine of the Millennium," occupied over two hours in reading and discussion.

We learn from our Canadian contemporary that at the recent Conference at Brantford arrangements were made in the Canadian Literary Institute to supply the vacancy occasioned by the death of Rev. Dr. Fyfe.

The theological and literary departments are for the present to be each conducted under separate management—each having its own Principal, Professor Torrance taking charge of one department and Professor Wells the other. The Trustees were instructed to use every effort to secure a President. The report states that in the Institute there were 191 students enrolled last year. In the Theological Department 18, and in the Literary 173. Of the latter 114 were males and 59 females. In the literary department 10 are preparing as teachers, 8 for the practise of medicine, 6 for law and 45 for the Baptist ministry; whilst in the theological department there are 18, making in all 63 preparing for the Christian ministry.

Great anxiety is felt on account of the deficiency of missionary funds,—the Home Mission requiring, to meet existing claims, \$3,700, and the Foreign Mission the sum of \$2,100. The sum of \$800 was specially subscribed at a small Board meeting towards the Home Mission debt, and the sum of \$1,300 was pledged at the platform meeting towards the Foreign Mission deficiency.

The labor performed in connection with the Home Mission Board during the year was equal to the labor of one man for 31 years 3 1/2 months. Forty-two missionaries were employed preaching at 100 stations. They had baptized 531 persons. \$5,640.41 had been paid by the Board, whilst the mission churches had paid the missionaries \$11,405.35.

Our brethren in the upper provinces have a great work before them. They have noble hearts and seem fully prepared to carry it on. With the grave responsibilities resting upon them may they have wisdom and grace to meet them all, for verily "There is a future for the Baptists."

The Baptist announces the death of Rev. W. C. Beardsall of Ingersoll, an aged minister of the Baptist Church.

MR. MOODY.—A Baltimore correspondent of the *N. Y. Examiner* says:

"We are well supplied with Evangelists at the present time—having among us Mr. Moody, Mr. C. Needham, Mrs. Maggie Van Cott, and Mr. Harrison. Mr. Moody convened the pastors of the city who were willing to accept his invitation last Monday morning Oct. 21, and in a very modest way informed them that "he had come to Baltimore to study for the winter; that he had preached over and over again all his sermons; that they had been published very extensively, and that he must try and pour a little water into his exhausted pond. He was in good health, however and would be perfectly willing, if the pastors present desired to hold one service each day during his stay in the city." A committee of five laymen was then appointed to confer with Mr. Moody, and to arrange for work in such a way as they might judge most efficient. It is understood that no mammoth assemblages like those convened in other cities will be attempted, but that the services will be held in different parts of the city, in such churches as may be agreed on by the committee: Every denomination of Christian people was rep-

resented in this meeting, and earnest prayer was offered that the Holy Spirit may give us a true revival. Mr. Moody impressed us as a humble, earnest and self denying man—intent on his Master's business.

JOSEPH COOK.—The same writer states that Joseph Cook was lecturing in that city.

His first lecture on "Certainties in Religion," was delivered in the Academy of Music. Fifty cents—two much by just one-half—was charged for admission. The consequence was, that in a house that could seat twenty-five hundred persons there were about four hundred persons. It was Mr. Cook's first appearance in Baltimore. He was ushered in by a tremendous flourish of trumpets, but these failed to awaken any *furore*. The lecture gave very general satisfaction, whilst some were enthusiastic in their praise. The "certainties in religion" were stated to be, 1. That in a short time we must all go hence; 2. That all desire to leave the world in peace; 3. That to do this "we must be in harmony with our environment;" 4. That the thoughts abounding in the natural world demonstrate the existence of a Thinker; 5. There can be no peace unless we love what He loves, and hates what He hates; 6. As He is righteous and we are depraved, a change is necessary before this harmony can exist; and 7. There must be some way of cancelling offences committed prior and subsequent to the change. These certainties were presented in illustrations so beautiful and apt as to carry conviction to every hearer. Mr. Cook's power is largely in his delivery. He understands acting as an art, and uses it with fine effect to set off his reasonings. From the analysis given it will be seen that the lecture could not have contained much that was new, but familiar truths were so strikingly exhibited that the attention of the audience was closely held for a full hour and a half.

The last General assembly of the Presbyterian Church, to the inquiry whether baptisms administered by Romish priests were to be considered valid, responded by referring the subject to the session of churches, with the recommendation that the ruling of the session, whatever it might be, should be the law for that church. Now, this was a response which answered nothing. Accordingly, at the meeting of the Baltimore Synod Mr. Drake, of Washington, moved an application to the next Assembly for some definite action, instead of evasion to which the last body resorted.

The evasion which was practiced by the larger body of this influential Church, and the discussion which occurred in the smaller gathering indicate a toleration of Papacy quite in contrast with what was evinced by Presbyterians of the past generation. In 1835, when an overture on this subject was submitted, the Assembly answered "that the Roman Catholic Church having essentially apostatized from the religion of our Lord and Saviour Jesus Christ, therefore cannot be recognized as a Christian church." This deliverance surely was no evasion. This trumpet gave no uncertain sound. Those were the days of the Hodges, Millers, Alexanders, Bemans, Breckenridges, Rices, Springs and Talmages who had backbone enough to stand up to their convictions. The incident should teach Baptists to hold firmly to the "faith once delivered to the saints," manfully contended for by the fathers of our American churches, and by which our present growth has been chiefly promoted.—*N. Y. Examiner*.

It is quite refreshing to find our political papers wishing for "generosity in politics". The *Witness* of last week in referring to this subject, asks some very appropriate questions which to some may look a little sarcastic. It may be supposed from reading the article that there has been an entire absence of that commodity:

"Who will set the example? There has been enough of slandering and of scandal-mongering in our politics; and there seems to be a desire for a new departure. Who should show patience, courtesy and magnanimity? Should the vanquished begin—or the victors? How was it in the age of chivalry? To ask these questions is to answer them. We should like the "new departure" to synchronize with the coming of the new Governor-General and his wife,—well, it should begin a little sooner, as much sooner as possible. We do not know that any party gains much by the ferocious and "scandalous" style of writing. Coarse people become accustomed to it and do not regard it. Refined people turn from it with disgust."

The reception of the Governor-General is not to be distinguished by a Ball, as at first proposed. The Mayor has received a communication from Sir Patrick McDougall that it would not be practicable. But a Levee on the evening after arrival will be held, at which gentlemen will appear in full dress.

The Marquis and Princess and suite will leave Liverpool on the 14th of November in the S. S. "Sarmatian," and may be expected to arrive on any

day after the 22nd. They will be met at sea by His Excellency Vice-Admiral Inglefield and the ships of war stationed at Halifax under his command, and will be escorted up the harbor to moorings opposite the Dockyard. The salutes usual on such occasions will be given. The debarkation will probably take place at 1.39 p. m. on the day of arrival, unless that should be upon Sunday, when it will be postponed to the same hour on the following day. The landing will be at the Dockyard, when the Vice-Regal party will be met by a guard of honor, and by the military, naval and civil authorities and others.

At the Dockyard they will be met by a Procession composed of the various societies and organizations in the city and others desirous of taking part.

The route as at present proposed will be—starting from south gate of Dockyard, up Water to North, up North to Brunswick, along Brunswick to Jacob, down Jacob to Argyle, through Argyle to Buckingham, down Buckingham to Granville, through Granville to George, thence into Hollis, along said street to South, up South to Pleasant, and along Pleasant Street to Government House. The procession will pass through Government House grounds, retiring by north gate. At Government House the address of the Mayor and Corporation will be presented. The Vice Regal party will proceed after this to Admiralty House via Spring Garden Road and South Park Street, to Sackville Street, down Sackville to south gate of Glacis, thence across the Glacis to Gittington Street and up that street to Admiralty House, where—it is understood—they will be the guests of Vice Admiral Inglefield.

On the second night it is proposed that there shall be a torchlight procession from the Admirals to the Province Building where the Levee will be held.

It is expected that the houses will be brilliantly illuminated especially on the streets through which the procession will pass, and particularly in the neighbourhood of the Province Building.

The committee are at work making necessary preparations and we doubt not it will be a grand affair.

Rev. J. F. Avery returned on Friday last in the mail steamer from Liverpool G. B. Although recovered from the physical difficulties under which he has been suffering, yet has not as yet recovered his full strength, and will require to avoid exhaustion for some time. A large congregation assembled in the Tabernacle on Sunday evening to welcome him back. A reception meeting was also held last evening to afford an opportunity to friends from other congregations to express their congratulations on his return.

Rev. A. C. Earle, the Evangelist, is holding protracted meetings at Yarmouth. When Mr. Earle visited Halifax it was by way of Yarmouth and it is just possible he may come on here again. He would be welcomed by a very large number of Halifax people.

The Marquis of Lorne is being taken severely to task in two or three English papers, for some of his utterances to his late constituents on taking leave of them at Inverary. His denunciation of political caucus is very distasteful to some of the party in opposition. His views on the Established Church too, were not relished by members of the Free Church. He said he voted for disestablishment in Ireland seeing that the established church was the church of the minority. After spending a few years on this side of the Atlantic he will have the opportunity of seeing that neither the church of the majority nor of the minority have any need of being allied to the State, so that neither Romanism, Episcopacy or Presbyterianism require the arm, or sword of State to make them become "bulwarks of freedom of thought."

He will find too that the effect of disestablishment of the church is promotive of evangelical views and practical religion.

Of all the disgraceful looking places in our city there is not one as much so as the wall of the Grand! Parade in front of Dalhousie College. The Presbyterian *Witness* very properly calls public attention to it in the following terms:

A BLOT ON THE CITY.—Could anything be less becoming than the condition of the Grand Parade? It is an utter disgrace to the city,—and it is kept in this condition for no good reason. The Civic authorities and the Governors of Dalhousie College have a dispute about the title. Well, we have courts of law that might in a very few days decide the