

OCCUPATION OF THE PEOPLE.

If the people knew as much about farming as they do in Cornwallis, they could make the soil yield them a living; but as it is, they find it necessary to harvest the sea: consequently neither sea nor land is well worked.

One cannot but observe the contrast the gay attire of the returns from Boston make with those who have never been from home. In the congregation on Sabbath may be seen among the heads covered with handkerchiefs and the shoulders covered with plain shawls mingling a few gay bonnets and flashy dress, common in the streets of a new England city.

THE SCHOOL.

Mr. McQuarrie who was trained for the ministry, has for years kept a good school at Grand River. Assisted at times by his amiable wife who came years ago from Edinburgh, in the capacity of a teacher to this people, Mr. M. conducts his school in a successful manner.

THE BATTLE OF LANGUAGES.

The latter language has fought bravely with the all-conquering English, but as the English is entrenched in the school-house, the victory is only a question of time. One proof appeared in the Sabbath School. Thirty two scholars were found receiving instruction in English and only eight in Gaelic.

THE GUESSES.

One Sabbath morning Mr. McQuarrie finished the Gaelic service, and Mr. Sinclair, from a neighboring church, ascended the pulpit, and a very sober looking man took his stand in front of the preacher who forthwith addressed himself to the standing man in Gaelic. I at first guessed that he was receiving a public rebuke for some misdemeanor; then my mind changed as the man looked both innocent as well as solemn.

V. A. CATION

ASSOCIATIONAL SERMON.

Christ Feeding the Multitude.

THE SERMON PREACHED BEFORE THE NOVA SCOTIA EASTERN BAPTIST ASSOCIATION AT AMHERST, CUMBERLAND CO., JULY 15TH, 1878.

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"They need not depart."—MAT. XIV. 16.

The disciples were sad and weary—made sad by the cruel death of John the Baptist; and weary by toil and care.

In this state they came to Christ for counsel and comfort. Nor did they come in vain; for tenderly He sympathized with them, and lovingly called them aside to "rest awhile," and hold communion with Himself.

It belongs to the loving nature of our exalted Lord and Master thus to deal with those who "labor and are heavy laden."

While Jesus communed with the disciples multitudes thronged Him—multitudes of needy ones—sick, lame, hungry and scattered, as "sheep without a shepherd."

The people, conscious of their need, lingered with our Lord, doubtless, expecting blessings from His hand. They were not disappointed, for He taught the ignorant, healed the sick, and fed the hungry.

The attitude of the disciples toward the people was one of perplexity and impatient anxiety. For, "when it was

evening His disciples came unto Him saying, This is a desert place, and the time is now past, send the multitude away that they may go into the villages and buy themselves victuals" (vs. 15).

They saw the great need, but did not see the supply; were anxious that the multitude should be fed, but more anxious that they themselves might be free from the responsibility and expense of feeding them. "Send the multitude away," etc.

Our Lord's reply is beautiful; and, when taken in connection with the circumstances of the occasion, suggests the following thoughts:—

I. The urgent needs of the cause of Christ.

Multitudes! multitudes still! scattered, hungry, waiting! The great mass of the world's population are yet living in sin. Probably eight or nine hundred millions of human souls are to-day living without any experimental knowledge of Christ as a Saviour! Not more than 30 per cent. of the 1,200,000,000 of the human race are even nominally Christian! As sheep without a shepherd—scattered, hungry, waiting for the bread of life.

1. In heathen lands the foreign missionary has been successful. Tens, yes, hundreds of thousands have been converted to God. Yet small indeed the numbers converted when compared with those still living in idolatry, superstition and sin.

Think of China, with her 400,000,000 of people, almost all under the dominion of false religions and bowing down to false gods!—startling, terrible, incomprehensible thought!

Think of India, with its myriad population, the most of whom are either worshipping idols, or else turning away from the true God. Thanks be to God for the success that has attended the missionary enterprise in Asia; still we may pray, "Thy kingdom come." "The harvest is great, and the laborers are few," let us, therefore, "Pray the Lord of the harvest to send forth more laborers into the harvest."

Africa is still in darkness and superstition. Something, 'tis true, is being done for her salvation. But as yet only little gleams of light have found their way into the dense night; and all Christians should devoutly pray that the day may soon dawn when that vast continent shall be illuminated with heavenly light, and when Ethiopia shall, in the highest and best sense, stretch forth her hands unto God. As yet, however, their condition is terrible. The hearts of God's redeemed may well be moved to compassion as they think of Africa—poor, ignorant, down-trodden, sinful Africa! Of no nation under the wide heaven may it be said more correctly—"scattered"—"as sheep without a shepherd"—waiting for the bread of eternal life.

2. In Christian lands,—i. e., in Europe and America—more light has been shed upon the cause of truth. Multitudes have believed in Christ and been saved, and still the good leaven is working. Yet, alas! multitudes are slumbering in the darkness that envelops the Papacy, and are fettered by her shackles; and millions more are in the thicker darkness of Atheism, materialism and infidelity.

Thus, in home no less than in foreign lands, do the masses of the people either bow and take upon themselves the galling yoke of false religions, or, what is perhaps still more lamentable, throw off all religion and glory in living "without God" in the world.

Should our Lord again walk among the people, as He did in the days of His flesh, even in lands called Christian, He would see much people as sheep not having a shepherd; and would be moved with compassion toward them on this account.

Just here it would be interesting to have a true statement of the destitution which prevails in our own Dominion, as well as throughout Europe and America generally, in reference to the proclamation of pure gospel truth. Time forbids this to-day however; but, by tracing the maps of those countries and marking those portions that are under the dominion of Papacy and other false religions, and then remembering that in addition to this there are to-day in the Dominion of Canada, in connection with the Baptist denomination alone, scores, yes, hundreds of churches, either without pastors and without any

stated preaching of the Word of Life, or else compelled to share the time and toil of one pastor among several churches and communities, each of which is in constant need of all the time and labors of a man of God. When I say we call to mind these facts, we may share in the perplexity, though not in the impatience of the disciples of our Lord when they said, "Send the multitudes away that they may go into the villages and buy themselves victuals."

Alas! for the hungry, starving multitudes in our own land! Who will arise and carry or send to them the bread of life? Sad to see the heathen perishing for lack of knowledge, but sadder still to witness the same thing among our own people.

Oh, brethren in Christ, let us heed the voice of the Master when He says, "They need not depart; give ye them to eat."

3. The claims of higher and denominational education ought not to be passed over when considering the needs of Christ's cause in the home field. Hundreds of educated men and women—Christian men and women—educated in Baptist Seminaries and Colleges, are needed to-day; needed in the foreign work, needed in the home work, needed in the pulpit and at the bar, in the medical profession and the teacher's desk, behind the counter, on the farm and in the kitchen. The cause of truth and humanity need them now and will in the future.

Hundreds of young ladies and gentlemen—and of the right stamp, too—stand before the denomination to-day and plead for higher and denominational education. They ask for seminaries of learning for male and female, and for a College, all well equipped, to which they may resort, and where they may, under thorough and Christian training, and by the grace of God, be fitted to take of the broken loaves and fishes and carry to the hungry and scattered multitudes. We cannot, we dare not say, "Send them away." The Master says, "They need not depart; give ye them to eat." The cause of truth and education says the same. The ashes and ruins of the old College and Seminary buildings on yonder "Hill" unite and say, "They need not, they must not depart." The raw material and the rising buildings for our College and Ladies' Seminary join their voices with all the others and say, "They need not, must not, cannot depart."

Great, indeed, are the necessities of the hour. Men and women and money—Christian men and women and educated, and money by the thousand and ten thousand laid upon the altar of consecration. Missionaries in the foreign field to be supported, and calling for money with which to erect buildings—buildings in which they may live themselves and buildings in which they may teach the heathen the way to heaven. Missionaries at home—good and true and tried—pitying the heathen and longing, yea, even languishing to go to them and live and labor and, if need be, die among them, stand before our churches and people to-day, saying from the fullness of their hearts, "Here am I, send me."

Appeal after appeal is made by the Board of our Home Mission Union and sent to the churches and people for means with which to send missionaries to the weak churches and destitute localities of our own provinces, but feeble indeed the response.

Last, but not least, our institutions of learning call to us for aid. Fifty thousand dollars are needed to-day for buildings, and ten or fifteen thousand more for fitting up the grounds and furnishing the buildings when completed, say nothing of professors' and teachers' salaries and endowment demands.

Thus far we have been considering the urgent needs of the cause of Christ. Perhaps it may be well now—

II. In the second place to call to mind—

Our duty in view of them.

Shall we be indifferent? We cannot. Shall we be despondent, and say, "We have only five loaves and two fishes?" Never. Shall we be impatient and cry, "Lord, send the multitude away?" This would be ruinous to ourselves and dishonoring to God. What, then, shall we do? We ought—

1. To consider well our resources. My brethren, cheer up. We are not bank-

rupt—we shall not be. The source of supply is all-sufficient—inexhaustible. True, it does not so seem: only five loaves and two fishes, only a handful of meal in a barrel or a little oil in a cruise; and yet there is enough. Enough for foreign missions and home missions and the cause of education beside. Don't send the multitude away empty. "They need not depart; give ye them to eat," said our Lord to His disciples; and yet He knew that there were but five loaves and two fishes. He knew that these would not supply the needs of the multitude. But He Himself was there—and there to feed the people. He was the real source of supply. The five loaves and two fishes, with Christ beside, was sufficient to feed the five thousand and to spare.

So now, my brethren, we have Christ with us in this great work. He is our chief source of supply. The gold and the silver are His—His the power to place it in our hands—His the power to lead us to lay it upon the altar of consecration. Let us think of this and we shall not despond—shall not grow weary—shall not become impatient;—but as individual Christians,—as a Christian denomination,—shall make known our needs to the Master, and then cheerfully wait His bidding and joyfully obey.

Having carefully considered our sources of supply, our next duty would be—

2. To bring what we have and all we have to Christ.

"We have here but five loaves and two fishes," said the disciples. "Bring them hither to me," was the response of our Lord. Let us bring what we have, my brethren. It may appear small when we look at the hungry multitude—only five loaves and two fishes—and, naturally, we ask, "What are these among so many?" Still, the dear Master says, "Bring them hither to me." Bring your Christian experience, your knowledge of Christ and of salvation, and the method of securing it to the souls of men; bring your time, talents, education, influence, money—ALL! all you have, all you are, all you can possibly become by the grace of God and your own exertion and care—bring all and lay at the feet of Jesus, and small though they may be, yet, passing through the hands of our Lord, the increase will be marvellous. It may seem hard to bring all we have to Christ. What! only five loaves and two fishes! All this would appear to be needed among ourselves. Shall we take this to feed the hungry masses? and then suffer hunger ourselves? "Bring them hither to me," said Christ to His disciples, when their whole supply was scarcely sufficient for themselves; and they obeyed. Nor did they suffer loss. The fragments that remained, after they had all eaten and were filled, far far exceeded in value their whole former stock.

Many refuse to contribute to causes of benevolence for this reason: their contributions would of necessity be so small. Don't let us be guilty of this. The Lord asks not what He has not given or offered. Remember the woman who gave "two mites, which make a farthing," and also remember the approval of our Lord.

Many others withhold contributions to benevolent causes because they feel that they themselves need all they have and more. Let us beware of this error. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. xi. 24, 25.)

3. A third requirement of our Lord is that we carry of the increase and distribute among the multitude. He took the loaves and fishes from the hands of the disciples when they had brought them to Him, and "Looking up to heaven, blessed and brake and gave the loaves to the disciples and the disciples to the multitude." Jesus gave them back their loaves and fishes, increased a thousand fold, and bade them carry and feed the hungry.

God has blessed us in our calling. He has largely increased our substance. What have we done with the increase? Have we scattered it among the starving millions in heathen lands? Have we carried to the thousands of destitute in our own land? Have we responded to the calls to aid in the education of our young men and women who are called of God to enter into His vineyard

and work? On all sides we may see the hungry multitudes. Let us arise and carry to them the Bread of Life. Nor let us wait till all our own wants are supplied and all our debts are paid before we contribute to the cause of Christ and humanity. Too often, we fear, this duty and privilege of giving is regarded and treated as a matter of convenience. If we have anything to spare after we ourselves have been filled, why, then we may contribute a fraction of this surplus to feed the multitude.

We need to have the spirit of a Christian family of whom I recently read. In this family, debt was regarded as a burden intolerable. Yet debt came. Earnestly and unitedly they toiled to lift the burden. Many the consultations held by the parents and children, and many the privations submitted to; yet, by common consent it was agreed that in one direction, at least, there should be no curtailment. Contributions to all benevolent objects must be undiminished. At length, as the result of much self-denial and effort, the debt was paid. The father came home one Saturday night, and, holding two pieces of gold in his hand, said that the last dollar of the debt was paid, and that these two pieces remained. "One of them," said he, "shall go as a thank-offering to the Lord;" and, tossing the other into his wife's lap, "This will buy mother the new cloak she needs." The mother took the shining gold in her hand and held it thoughtfully a moment, and then gave it back, saying, "No; let this go with the other; the old cloak can be turned."

Can it be wondered at this large family of ten children were all of them converted to God? and became earnest workers in the Christian Church? and more that two out of the ten were selected by the Lord and sent to preach His gospel to the perishing?

In conclusion, we may glance at—

The result of a faithful discharge of the church's duty in reference to the cause of Christ.

1. Notice the abundant supply furnished. The servants of Christ are not asked to labor in vain or spend their strength for nought. Behold the multitudes—fed—filled—all fed! all filled! "Five thousand men, beside women and children," and all through the instrumentality of twelve poor fishermen. Grand result, from feeble instrumentality. What a privilege, too, for the disciples to be used as the only instruments in supplying the wants of thousands. How joyful that our Lord listened not to their impatient request to send the multitude away empty!

Brethren, never did disciples of Christ have more glorious opportunities placed before them than are presented to us to-day. On all sides of us sit the starving multitudes. The loaves and fishes of divine truth are handed to us by the Master, while He says, "They need not depart; give ye them to eat." Oh, what a privilege, to carry food to the hungry—the starving! Greater still, a thousand times greater, that of leading sinners to the Lamb of God that taketh away the sins of the world. But this privilege is ours. Not a disciple of Christ among us, but may, if he will, be used by the Master to carry of the broken loaves and fishes to the perishing multitudes.

Many, who, perhaps, cannot go in person to feed the hungry could do so by proxy. Let such send their representatives or substitutes, by means of liberal donations for the support of either home or foreign missions, or, perhaps, for both; nor let those who can give forget or pass over the cause of higher and denominational education; for upon this cause, under God, depends very largely all our success in other Christian work. Let the church in general but awake to this spirit of liberal, cheerful, consecrated giving and we shall soon behold not five thousand only, but fifty thousand, or even five times fifty thousand and receiving from the hands of our adorable Redeemer the bread and water of eternal life.

2. Notice again, The store of the disciples was greatly enlarged while they, in obedience to Christ, were distributing to the multitude that which they seemed to need for themselves. The fragments that remained to them after the people were all fed and filled were, doubtless, several times as much as all they possessed when they said, "Send the multitude away." Nothing lost by