

autumn? "Ah!" said the angel, "only a two-hundredth part of his profits for the year, why last year he gave a full hundredth at this rate, if he grows rich fast, he will soon only give a thousandth! And yet he dared to feel pleased to think how much larger than any other was his contribution and he gained most of his fortune by one contract for shoddy stockings. It will only be good enough for helping to heat the Missionary's House. It will keep fires going a while, or help to pay taxes; but it will not ever reach the heathen directly."

The five-dollar bill, the wife's offering, was now put in the balance, and the dull, worn, ragged-edged bill seemed glorified. A brightness concealed or removed all earthly imperfection, till it seemed a leaf from one of the trees on the banks of the infinite river flowing by the throne of God. And the bright one looked at it with delight. "This is for the Lord's own treasury. She hath given her all, and she shall be laid up with the two mites. Oh, what joy shall overwhelm this woman when she shall find herself remembered with Mary who broke the alabaster box, and the woman who gave her cake to the prophet! She hath done it unto the Master, and in the ken of his acceptance of her shall not lose by her self-denial even now! A kind friend shall provide for her garments, such as she never dared hope for. Good measure, pressed down, running over, shall she receive even now."

And many pennies were brightened by that wondrous test. Little children's money given with faith and prayer, the angel promised should buy Testaments which should be for the healing of the nations. And I saw that all money given with faith was hallowed as pure gold; and that the pennies, even of self-denial, have an everlasting value. Last of all, the dull English shilling was thrown in. Oh, who can describe the glorification of that one piece of silver! Its brightness was more overpowering than any diamonds. The sun in his strength has not such light on heat. And I thought in the glory of its radiant and grudging money shrank and faded away still more. And the joy of the angel was as wondrous. "It is worth a soul, a gem for the Master's crown. It was earned by a poor dame, who will never walk till she runs through the streets of the New Jerusalem. She is growing feeble. This is the last money she ever earned, and she can do no more. It was paid to her for some needlework a year ago, by an English lady, and ever since she has been saving it for the foreign missionary collection. She will not be on earth for another she knows, and since she earned it she has always been praying that her last gift might save a soul. And the Lord says, 'I hear his voice.' Be it unto her even as she will. It will save the soul of a young man in Syria, and he shall become a faithful preacher; with the power of the Spirit resting on him, and he shall win souls who will lead others to Christ, and the power of the money shall last till time is over, and yet while immortality endures. And she shall find it after many days. Oh, the eternal blessedness of her who is coming into his kingdom out of great tribulation! And a voice responded, 'Even so, Father, for so it seems good in thy sight.' was followed by a chorus, which seemed to come from the cloud of witnesses, 'Glory to God in the highest, and on earth, peace, good will toward men.'"

The minister returned to his study. He found the money just as he left it. Not until eternity shall he know how the angel counted it. Sabbath at Home!

For the Christian Messenger.

Religious matters in Cape Breton.

Dear Brother,

Having recently returned from the Quarterly meeting held in Moncton, according to announcement, a few remarks respecting the condition of things there, may not be deemed amiss. Last week, viz. 10th inst. I left for the same place.

A year and a half has effected great changes in this community. When our last meeting was held there, the place was destitute of a resident minister and almost entirely without the preaching of the Gospel. The meeting-houses were all in an unfinished state, and some of them fast going to decay, one of the results of that meeting was the settlement of Bro. Joseph F. Kempton as Pastor of the little Baptist church struggling to maintain an existence, and, apart from the labors of her own members, supplied with preaching only through an occasional travelling Missionary under appointment of the Board.

Now how changed is the whole scene. Our Brother's self-denying labors have been blessed in the addition of a number to the church, a flourishing Sabbath school number-

ing some eighty in operation, and the meeting-house, then only finished on the outside has been completed throughout in a most neat and substantial manner, and considering the effort requisite to sustain him, with a much smaller debt than would be supposed. It is not at all likely that even this will long hinder them, and when the mortgage is lifted, they will have the satisfaction of possessing the largest and finest Baptist meeting-house on the island, and what is still better, a congregation to fill it. Besides, a comfortable house for the minister is even now seriously contemplated, and will possibly be commenced forthwith.

The religious influence of all this is manifest in the rallying of surrounding denominations. The Methodists have again a regular ministry, and their chapel finished on the outside; while the Congregationalists are detaining every nerve to reclaim the ground they had well-nigh lost. The outside of their house also has been handsomely finished, and aid pine are spared to send among them from time to time the best men of the denomination, who hesitate not to show their real object, and who, while faithfully proclaiming the Gospel, do not neglect to employ all possible means to propagate the dogma of infant church membership, and the substitution of sprinkling or pouring for Bible baptism. We were unexpectedly favored on Sabbath afternoon with a forcible illustration of all this, accompanied with a labored, perhaps, after defense of the practice. The arguments employed for the scriptural mode were drawn almost entirely from the figurative use of the word baptize as applied to the outpouring of the Spirit—the days of Pentecost; and from the subjects from the household baptisms recorded in the Acts of the Apostles. And then to crown all, the Baptists present seemed to be growing bolder, were cordially invited to the Lord's table. However, it is gratifying to believe that not a few of the Sabbath School children of the community could easily have shown the absurdity of such reasoning. It is to be hoped that our Brother, who is still disposed to toil on in this Community will be sustained, at least by the prayers and sympathies of the denomination, and that one influence will be brought to bear upon him from day to day to induce him to leave a field to which he has manifestly been deeply interested, and where he lives in the confidence and affection of the entire community to enjoy a more restful life.

At North Sydney little spiritual advancement has been made, since rendering our Association's returns, although up to that time things were in a most interesting and hopeful state. However, inefficient many of our Pastors may be, it would appear that breaks in them for but a comparatively short period are not conducive to true church prosperity. It affords encouragement that recently there have been some indications that the God of salvation still remembers us.

It was very gratifying a few evenings after our return from our summer tour, to meet a large company at a tea-meeting in the Temperance Hall, for the purpose of procuring additional furniture, &c. for the Parsonage. About \$125, clear of all expenses, was the result, which makes not less than \$400.00 in all raised for this object. The recipients for the time being of such kindness, cannot do less than here express their heartfelt gratitude to those to whom they are thus made so deeply debtors.

Material progress is still the order of the day, throughout our community. In addition to improvements in dwelling-houses, the erection of a large number of business and expensive buildings for various purposes, especially in the Bar neighborhood, and the building of school-houses all around us, after no small expense in procuring the plots, and a continuation of Superior school privileges in our immediate neighborhood, though the present house is by no means creditable, at the annual meeting it was decided to proceed at once to the erection of a large school-house in a commanding situation but a few rods from the parsonage, with all the appliances for a graded school in two departments. This will be an ornament to the place and an unspeakable advantage to the people, securing to us a continuance and increase of the advantages enjoyed ever since the present school system came into operation. It is gratifying to know that many other parts of the Island are not behind us in this respect, and that we are only using the requests made to prevent being far outstripped in the Educational race. May we prove ourselves no less zealous in running the race set before us in the Gospel.

Yours, very truly,
T. H. POIRN, JR.

For the Christian Messenger.

The Ince-Frederick Council.

Dear Sir,—

I have read in the *Christian Visitor* an account of an extraordinary day's work performed by a Council held at Fredericton, N. B. on the 23rd ult. A new Church was constituted, "after careful deliberation"—a Pastor, a deacon, and a clerk chosen—and a full ordination service gone through, including the previous examination in regard to Christian experience, call to the ministry, and theological views—all in one day. The Council had a busy time of it.

I remember hearing some time ago that it was quite difficult to sustain one Baptist Church in Fredericton. That our denomination has so increased in that city as to render the organization of a second Church necessary or expedient, must be gratifying to our friends in New Brunswick. The account states that "the Western Association having passed a resolution at its recent meeting requesting the ordination of Bro. J. E. Hopper at an early period," the Council proceeded accordingly, the newly formed Church having requested the ordination "in compliance therewith." This is a novel mode of procedure. It looks like the thin end of the wedge of Presbyterianism. What have our Associations to do with the ordination of ministers? Why should they be allowed to exert any influence on the churches in such matters? Their right of interference in this respect, as well as in regard to the affairs of individual Churches, ought to be sternly protested against. We Baptists want no Presbyteries—no Synods.

Yours, &c.
OBSERVER.

Christian Messenger.

HALIFAX, OCTOBER 30, 1867.

Sustentation.

A good deal of interest has of late been awakened in England concerning the deficient income of Baptist ministers in rural districts and in places having but small ability to sustain the ministry of the Gospel. Proposals have been made to form a Sustentation Fund, to be applied to this purpose. It appears however by the Baptist Hand Book that there is a "Baptist Fund" existing amounting to £50,000, which distributed last year about £3000. The subject was brought before the Baptist Union, at its late Session, and a Committee appointed for the purpose of ascertaining the practicability of the measure and reporting at the next Annual meeting of the Union.

It would be most desirable if such a thing could be accomplished in this Province, the Home Missionary Society is the nearest approach to it we have. The Board have occasionally made appropriations to ministers, on condition of their laboring in destitute districts, where the church would be absolutely without ministerial labor except for some such arrangement. A greater degree of liberality is called for in many churches, both towards their own ministers and on behalf of others who are struggling with serious difficulties which in many cases we doubt not are real impediments to them in their labors.

Our order of church government—each church being independent of others and acknowledging no responsibility except to the Lord Jesus and his word,—we believe to be the nearest approach of any to the New Testament pattern, but we see no reason why these privileges should be allowed to act injuriously, or prevent our enjoying all the benefits in these respects of other church organizations. The essential union between our churches is we believe as real and strong as in those bound by ecclesiastical ties of a more stringent and material character. Our ministers are entitled to as liberal a support as that given the ministers of any denomination. In many cases we believe their labors are more abundant than all. In every case the laborer is worthy of his hire. We should be glad to hear from brethren on this subject.

We much regret to find the Editor of the *Visitor* attempting to persuade his readers, that the question between us respecting the Decision of the late Council in Halifax, is only a matter of "words," or a "mere personal assault." We do not regard it as such, nor do we suppose our readers are willing to do so. No, it is a

matter of character, and of facts. And these we dare not trifle with. Let our brother ignore the facts of the case if he thinks proper, but we cannot. The consequences of doing so would be of too serious a nature. It is purely a question of faithfulness to truth and righteousness.

Whatever affects the character of the church of Christ and especially its ministers, is of the greatest moment. If a church should fail in its appreciation of virtue, or be deprived of its ability to treat on any moral question which affects its members, what then is left that is worth preserving?

Our contemporary copies the two extracts we placed in juxtaposition, and then remarks:

"Here you have in the light of a sunbeam the most perfect fidelity in all that is essential to a faithful report in the harmony of the two documents. Do you not feel, *Bro. Messenger*, that this quotation is a very poor comforter for you? Is it not a very feeble peg upon which to hang so grave a charge? It is positively too weak to bear up the weight of a feather, much less an accusation which, if true, would have the weight of a millstone."

Yes, *bro. Visitor* we do feel that this quotation is indeed a "poor comforter." If it is any thing else to our brother, we are most sincerely sorry for him. But we are glad that we have not such "a feather" to bear. If the language were ours we should regard it as "a millstone." We do not think that the phrase "a single case of pastoral visitation" is exactly the equivalent of "the character of his visits," seeing that the frequent visits, in which the Council affirmed there was "great want of discretion," had been continued for a period, at least, of two or three years! Does "a single case" then express "harmony between the two documents?" We think not.

The term "pastoral visitation" adopted by the *Visitor*, is also a very different one from that used by the Council. They dare not call it "pastoral visitation." The use of such a term is an insult to the members of the Council and to the Granville Street Church, seeing that the person to whom it refers was an excluded member of a Boston Church, and one who for a long while, had not attended any place of worship.

The Council gave their Decision, after much labor, in the mildest terms they could possibly adopt, almost amounting to ambiguity; and yet the *Visitor* sought to ignore that decision by substituting its own statements, and in language even more equivocal.

Our contemporary, instead of meeting the other points we placed before him in our former article, contents himself with saying, "The irrelative matters introduced in the *Messenger's* criticism call for no special remark from us." This we regard as evasively declining to defend his statements, and the conclusion must be that the position he has assumed cannot be defended.

HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION, 183 HOLLIS STREET.—We are glad to learn that the Association has had an important accession to its number of members since the late Convention.

The following meetings are held in connection with the Association.

Debating Club, Monday evening from 8 till 10.

Prayer Meeting, Thursday evening, from 8 till 9.

Bible Class, Saturday evening, from 8 till 9.

Lectures every alternate Tuesday (during Winter) in Temperance Hall, commence at 8 o'clock.

Reading Room and Library open from 10 a. m. till 10 p. m.

The Library contains 1400 volumes.

The Reading Room is supplied with British and Provincial Newspapers and Magazines.

Presbyterian Mission to Trinidad.

A Public meeting was held in Poplar Grove Church on Thursday evening last, for the purpose of taking leave of Rev. John Morton who is about to leave for the Island of Trinidad, to labor amongst the Coolies, imported from India to labor on that Island. Rev. P. G. McGregor occupied the chair. Rev. Mr. Maxwell gave out a hymn and read the Scriptures. After which the Rev. E. M. Saunders offered the opening prayer. Rev. John Morton on being called upon addressed the meeting and gave some detailed statements respecting Trinidad and its people. He said there were about 20,000 Coolies and 2,000 Chinese. He described the condition as perfectly destitute of all Christian teaching. A mission of another Presbyterian body had existed there, but they had re-