

earlier period often used to dispute with each other, Calvinists with Arminians, and the bitter words of Toplady and John Wesley found utterance among their followers. But it was said Arminians prayed like Calvinists, and Calvinists preached like Arminians. An anecdote is told of Rowland Hill, that after preaching a sermon to prove that it was impossible for any man to fall from grace, he leant over his pulpit, and said, "I should not recommend any of you to try it." There is less of rigidity, less of stiffness, in the preaching of the present day. The metaphysicians used to busy themselves with questions such as those which occupied the thoughts of Jonathan Edwards, Andrew Fuller, and Edward Williams, as though the great foundations of our faith depended on the niceties of the Greek particle and aorist, or mere grammatical forms. The old Testament was not as though it was a book to teach the sciences, or as though Moses and the prophets had graduated as bachelors of science. A man was thought a heretic, if he did not believe that the sun and the moon literally stood still. I believe we are preaching more fervently than ever, Christ crucified: Christ the friend of the sinner: the enemy of none; Himself the Saviour of the lost, the kind friend, none kinder, that gave His life for His friends. I think little of other matters now; little of old divisions. I think now of that one great truth, the preaching of the simple Gospel—Christ crucified and saving the sinner. Standing here in my old age, I am happy to express my hearty assent and consent to that. I refer to no other; to that I say Amen and Amen; the Amen of my old age, the Amen of this happy day, in which as some years since I am bidding the churches farewell—although I am still hoping at times to be heard in their pulpits—the Amen of my declining years, and again Amen, were it the Amen of my departing moments, of my quivering lips and expiring breath, I would say to the great truth—Jesus Christ, the Saviour of sinners—Amen! (Loud and continued applause.)

For the Christian Messenger.

OUR HOME MISSIONS.

The subject of a "Home Missionary Union" to combine the several Associations East, West, and Central, of the Baptist denomination of Nova Scotia as contra-distinguished from the Home Missionary Society, having been discussed in the *Messenger*, and at each of the Associational gatherings (though perhaps as regards the latter somewhat informally) it may not be thought amiss if I now again revert to a feature of importance, in connection with matters of such commanding interest.

Whatever the decision of the denomination may ultimately be, when the question of centralization as advocated by some, or decentralization as held by others, is fairly presented and constitutionally discussed and passed upon,—in one thing probably all parties will largely agree, namely, that to be effective whether it be "A Home Missionary Society" or a "Union," there must be a steady and reliable contribution to the general fund.

The field which most needs Missionary labor, as a rule, is that which is least able to sustain itself. The feeble churches which it is often desirable to aid, of necessity constitute a drain upon the general fund, until they become self-supporting, and I observe that churches, so situated, seem to look for this aid, almost as a matter of course after it has been once extended. There are exceptions, honorable ones it is true, and Pastors who minister to this class, should assiduously impress upon them that the Missionary Board expect all such to exert themselves most vigorously, to reach the self-sustaining point.

This is a feature of the Foreign Missionary enterprise, which above all others, cheers the hearts and encourages the friends, to renewed efforts, when a feeble Church aided by the general fund, not only weans itself, if I may so say, but begins to contribute to the general treasury to assist in aiding others, as itself was once aided, then the object in view, as regards the enterprise, is successfully achieved.

But my chief motive in addressing the readers of the *Christian Messenger*, on the present occasion is to call public attention to the second article of the Constitution of the "Nova Scotia Home Missionary Society." It is as follows:

"Any person may become a member of this Society by contributing five shillings and upwards annually to its

funds. Any person contributing five pounds at one time shall be a life member. Any person contributing twenty pounds at one time or whose contributions shall amount to that sum shall be a Life Director. Every Association or Auxilliary, which contributes annually to this Society shall be entitled to be represented by one delegate for every five pounds so contributed. And every Baptist church contributing annually to the funds of the Society shall have the privilege of sending a delegate—should the funds so contributed exceed five pounds such churches shall be entitled to send one delegate for every five pounds so contributed. Provided that no Association, Auxilliary or church shall be entitled to send more than five delegates at one time."

I regret that this rule which underlies the entire operations of so important an enterprise should not have been kept more conspicuously, and continuously before the Churches and the friends of Home Missions. Twenty-five cents, every three months, constitutes membership and entitles the donor to a voice and a vote in all the business affairs of the Society.

No doubt there are many persons contributing a very much larger amount than a dollar a year for Home Missions, who would not be able to produce any satisfactory evidence of membership, if they claimed a right to speak or vote as members.

As Treasurer I am not aware of a single individual at the present moment, entitled to vote at the next meeting of the Society under the first clause of this Rule—No church, it will be seen, can send more than one delegate, unless its annual contribution exceeds twenty dollars, and then one for each additional twenty dollars, but in no case to exceed five. Each Association may send a delegate for every twenty dollars contributed, but as in the case of churches, not to exceed five.

Now as important business will probably be under consideration at the next annual meeting of the Society, it is very desirable that there should be as full a representation of the denomination as it is possible to obtain.

To prevent any doubt or misapprehension I may here remark that it is also very desirable, that each church should specially depute by name the delegate (or delegates, if their contribution exceeds twenty dollars) whom they wish to represent them in the meeting of the Society, otherwise their representation might possibly be lost, there being no means of ascertaining which of two or three or four delegates to our Association, have the right, where all cannot act. And so of an Association. Its delegates should be provided with properly authenticated testimonials.

A committee on credentials would soon report the names of all duly qualified delegates or members. And whatever the practise may have been heretofore, nothing seems to be more certain than that none but duly qualified persons should take part in the Society's deliberations. For it must be remembered, it is something more than a mere voluntary Association of christian philanthropists, now—this Missionary Society—it is a Body Corporate and all its operations fall within the legal established principles applicable to associations so situated.

Now in view of this, I respectfully invite the members of churches, who wish to promote the objects of the Society, and those who are desirous of taking part in the discussion of its affairs, to lose no time, but transmit to me or some other officer of the Society, in postage stamps or otherwise, the necessary amount to constitute them members for the current year.

If desired I shall gladly acknowledge weekly or monthly, with the Editor's permission, in the *Messenger*, the receipt and the names which in that case would constitute all the testimonials required—he, being President of the Society.

Turning to the Minutes of the Central Association for the year 1866 in connection with the Society's Report, I find a List of Contributors for the year, of some three or four hundred names, a fair proportion of which, would have been entitled to be treated as annual members.

Then again the missionaries themselves, if so, instructed, (I shall use my efforts to bring it about) in view of this arrangement and the revival of the wholesome practice adopted in the early years of the Society, could probably swell their receipts, on the fields.

I have perhaps made this communication quite long enough. If it will tend to aid the Society in its objects

by increasing its revenues, or promoting directly or indirectly the spread of that Gospel we desire should speedily be preached to all, I shall have accomplished my purpose.

J. McCULLY,
Treas. of the N. S. H. M. Society.

The Christian Messenger.

Halifax, N. S., November 27, 1872.

GREAT INDUCEMENTS.

The *Christian Messenger* will be sent to New Subscribers from the date of receiving their address up to the end of 1873, for two dollars, in advance. Will our friends please make this known to their neighbours, and help them to get it.

Our reasons for this offer are—

1. We believe there are hundreds of families in every part of the province who would be greatly blessed and benefited by having a good christian weekly newspaper.
2. We prefer to have the names of New Subscribers before the New Year commences, if possible, as we then know better what number of copies to print.
3. We are greatly in want of money at the present time.

AN OUTLOOK.

Bitter Jeremiads come very generally from the clergy of the disendowed Church in Ireland. Evil and that continually comes of the change from regular state control to voluntarism. Anything but a hopeful state of things is seen in the clerical forecasting of the future of the Irish Church. One Bishop mentions sixteen pounds a year as the most that could be collected in one of his parishes; and a nobleman deriving £2000 a year from property in the parish would not answer his letters. Benevolence will not start in his soul notwithstanding episcopal epistles and tears. To this woe is added still another. If ten pounds a year of state aid cannot be got to educate every episcopal child that is found scattered about in the nooks and corners of the Island a great wail is set up over the sad prospect, of either stolid ignorance or apostasy to Roman Catholicism. But it must be remembered that they are on the same footing as Baptists, Wesleyans and Presbyterians, and if they cannot hold their own the consequences must be endured.

The Education question still gives trouble in Ireland. The National System has worked for the last thirty or forty years, from the bottom upwards, sending its fruits abroad rather too abundant to suit the notions of the Roman Catholic Hierarchy; and the liberalizing of Trinity College has shed light on the upper regions of Catholicism. This is equally distasteful to the Ultramontanes. The more recent institutions, known as Queen's Colleges, in their individual capacity, and Queen's University, an aggregate for the bestowment of degrees, free though they are from sectarianism, have not proved to be "the herb to cure the national disease." Located as they are in north, south and west of the Island, that they might be accessible to the common Irishman, yet but few of the Roman Catholics have been induced to attend them. The Hierarchy has kept an industrious priesthood actively engaged in dissuading the young Irishmen from attending these "Godless seats of learning," as they have also been busily employed in decimating the National Schools, and in building up those of the brotherhoods and sisterhoods. It matters little, that the Hierarchy is now told, that the Roman Catholics who have most distinguished themselves are those who, in spite of priestly power, availed themselves either of Queens College or Dublin University. The Cardinal Archbishop demands separate Common Schools, and a State-sustained Roman Catholic College. This, John Bull declines to give, and so the Irish ultramontanes are still dancing to the music of their own discord.

In Germany the politico-religious war goes on, and has been increasing in warmth and energy during the last six months. Although France is largely Atheist and Democratic, yet up to the last war, Pius the 9th was indebted to French bayonets in the enjoyment of the remnant of his secular power. Victor Emmanuel in Rome and the battle of Sedan have in the mind of the

Pope a very significant relation as effect and cause. As German unity grew out of the same circumstances, the future policy of the Hierarchy of Rome is to cleave Catholicism from Protestantism every where in the German States, and unite it in bonds of sympathy with the French nation. While the Jesuits and other orders were just

commencing operations in this direction, Bismarck interfered, and sent them abroad; and also curbed priestly power by other legislative enactments. This policy of the German parliament has aroused all the dormant sympathy of Catholics, and the Bishops now declare openly that their ecclesiastical vows are before their political obligations; and where the one conflicts with the other, the political must be sacrificed. This brings Catholicism in its recent assumptions into an attitude of hostility against Germany and German unity. The Old Catholic party lost their chance by adopting at first a timid and hesitating policy. When many of the people were ready, as it was believed they were at the close of the late war, and while they were indignant at the infallibility dogma, to follow in some bold and decisive movement, the leaders declined to take a stand, and the people settled back. But when, at last, the leaders did speak and act, they got but a small following, so that at present the party is of the most insignificant dimensions.

Another notable disturbance of the elements is produced by the war between labour and capital. It is granted that Trade Unions and strikes have won a victory over money. In Britain it is estimated that the success of the labourers in the contest with employers has been equal to an advance of a shilling a day in wages, which in the aggregate is thought to amount to thirteen millions sterling a year. Laborers are solemnly warned to make a good use of this extra shilling, else it will be worse for them. The police courts are watched to see if there will not appear an increase of drunkenness and crime coincident with the advance of wages.

Some one wails over the state of London whose irregularities now overwork seven thousand policemen, whereas, fifty years ago the same city had no such keepers of the peace, and got along right well, with its watchmen in great coats, walking about with their lanterns and rattles, and crying out the hour of the night and the state of the weather.

Russia is pushing her power eastward, and in the opinion of newspaper writers will soon extend this part of her dominion till it touches the western boundary of John Bull's territory in India. The question now is, should England interfere to check Russian aggression? Old statesmen in England thought so, and acted accordingly, but public opinion now seems to say, stay at home, mind your own business and let Russia go.

Not a little interest seems to be taken in England in the mission of Mr. Froude, the essayist and historian, to the States. It would seem that a benevolent thought of a national kind struck the mind of this distinguished gentleman on hearing that O'Donovan Rossa the criminal representative of a county in Ireland, had gone to America to fan up sympathy for the Irish. Mr. Froude conceived the project of going on a similar errand, but in the interest of the opposite side of the question. He is now regarded as quite a national benefactor. If his brilliant lectures in New York, Boston Philadelphia and Chicago, shall result in disabusing the American mind on the subject of England's treatment of Ireland, and in giving their sympathies a right direction, we shall not be exposed in the future to Fenian raids and other annoyances from Irish demonstrations in the States.

England had composed herself to rest, in the assurance that the work, in the interest of humanity on the slave question had long since been completed. When her two Herculean tasks had been successfully accomplished, no more seemed to remain for Britain to do. And certainly it appeared that the last duty had been performed, when the slave trade on the west of Africa had been repressed, and involuntary labor in her West Indian possessions was terminated. But of late appeals have been made to the national heart from two different quarters of the globe. Facts have been elicited in an investigation in Australia which go to show that the slave trade is flourishing among the South Sea Islands, and is as usual attended with horrifying cruelty. To

this is added the appeals from Dr. Livingstone from Eastern Africa. In both cases the guilty parties are British subjects, and in the distant east they are said to be Englishmen. It is probable that the English Government will take the initiative, and that there will follow an effort to put this inhuman and barbarous practice down throughout the world.

E.

Our readers will be sorry to learn that Rev. A. R. CRAWLEY has been suffering severe illness, and has been obliged to leave Henthada for a time, with the hope that a change of climate would effect a restoration. From private letters we had learned that he had gone to Rangoon, and intended, if that were not effectual, to come over to San Francisco, and then, if not restored, to take an overland railway journey to his native country. But we are glad to find that the Treasurer of our Missionary Board, Z. G. Gabel, Esq., has received a letter from him recently in which he says:

"Since I last wrote you my health has improved rapidly, then I was too weak to try and do any more than dictate a short letter which brother George wrote for me; now I am able to hold the pen myself, shakily it is true, but without exhaustion. I have quite mastered the fever which was consuming me, and am contending hopefully with the cough and difficulty in my lung. The prospect now looks fair for a complete recovery by resting for a few months and taking a short sea voyage."

I am getting on with accounts as fast as possible under the circumstances, and hope to have them ready for the mail succeeding this. Please observe that though I shall probably not be obliged to be absent from my post more than a few months, still it is uncertain."

We pray that our devoted Brother may find the benefits he hopes for the short sea voyage and rest, but we shall not be much surprised if a longer period is needed. Although blessed with so good a constitution, and heretofore so free from wasting sickness in that enervating climate, yet we must not forget the fact with which the above extract closes.

Another letter to the Treasurer of an earlier date, Sept. 9th, said—

"You will rejoice to know that from the tour on which I have just returned, 18 new converts from heathenism were baptized, and five backsliders restored, making 41 additions since last October."

We are informed that Miss Norris has undertaken a tour in Siam, for the purpose of exploring the country, in a missionary point of view. She is accompanied by Miss Higby, one of the American teachers, and by several Karen pastors, who will preach as they go. The prayers of the Churches are requested on her behalf, that she may be preserved from disease and danger, and that the results of the journey may be beneficial to the cause.

We shall be intensely anxious to hear of Miss Norris's movements, not only for her own safety, amidst the greater dangers from the climate and the people of that country. It being more southerly and less civilized than Burmah, and not under British rule; but also for the information she may gather respecting that people and country, as that may largely affect our future missionary operations.

Send on early the names of New Subscribers for 1873, so that they may have the benefit of the remainder of 1872 for nothing.

REV. E. N. HARRIS in a letter from Baltimore to the *Visitor* says:—

"Our churches, in this city, are about completing a church for a portion of the colored population, at a cost of sixteen thousand dollars, that will seat one thousand persons; and in many ways are they contributing for the building up of the kingdom of our Lord Jesus."

We (Broadway Baptist Church) now number 330 members, having received 35 by baptism and 7 by letter this year. We have about 400 scholars connected with our Sunday School, and all taught by members of our church except one. Times of refreshing are arriving, and we know grace will still abound to precious souls. Among the converted of last year, as well as this are converts to truth and Christ from infidelity, rarely witnessed.

We have just placed an organ in our church, which incites the congregation, more generally to unite with the choir in singing the praises of God."

REV. DR. McDONALD of Bedeque, P. E. I., in a business letter, remarks: "I am now on my way to East Point, (a distance of one hundred miles from my home). The object of my visit is to stir up the friends there to do something toward the Endowment of Acadia College. I have succeeded well at home in this matter, but how I shall get on down East, let time and Providence determine. By God's help I