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A PLEA FOR THE POOR.

That the strong should help the weak is one of the plainest doctrines of the Bible—is one of the noblest principles of Christianity. Bear ye one another's burdens, and so fulfil the law of Christ—that Golden Rule which commands us to love our neighbour as we love ourselves, and to do to others as we would have them do to us. We must share with others the gifts which God places in our hands. Selfishness is wicked, and every one who loves Christ should beware of it as a most deceitful, insinuating and dangerous foe. It is the very opposite of that outflowing, hearty, ready love which leads to self-sacrifice and which was so wondrously manifested in the Life of our blessed Lord.

Poor churches have claims on rich churches. This was readily admitted in apostolic times, and the principle found expression in action. We do not refer mainly to money matters. There are other claims not less important to which we ask the serious attention of our readers. Many congregations are rich in possessing excellent pastors who preach able and refreshing discourses every Lord's Day and sometimes twice or oftener during the week. The people are fed with the finest of wheat, and have every facility for growth in knowledge of spiritual things. Besides good ministers these congregations have intelligent and cultivated men as Elders—men who can hold prayer meetings and teach Sabbath Schools and visit the sick. Every congregation thus favoured is rich in the best sense of the word.

To such we say—Remember the weak, the poor! Think as you enjoy your two sermons each Lord's Day, of the thousands who enjoy none at all and are perishing for lack of knowledge. Think of those small clusters of true-hearted Presbyterians scattered far and wide in lonely places where year after year the Minister's face is never seen, and his welcome voice never heard. There are places within our own knowledge where Presbyterians who are joyfully attached to their church, have to pass four or five years without ever hearing a sermon—without ever attending a social Prayer Meeting.—Children growing up in regions such as these can scarcely be expected to follow the footsteps of their fathers. Not only are they lost to the Presbyterian Church—they are lost to the faith and the morals of the Gospel.

But what is to be done? How are our dear brethren to be assisted in their desolation? Tell us the way, and we are ready! God grant that it may be so! Well: there is one way which has been tried with much success in England, Scotland and Ireland, and which seems suited to our circumstances: *Allow your minister to give a share of his labor to those districts which are so utterly neglected.* Be willing to lose a sermon now and again that others may hear the glad tidings. Let your Elders or other competent men lead your public devotions, while your minister is seeking out the lost sheep who wander by our shores and in our forests. This would be a serious sacrifice; but the religion of Christ is a religion of sacrifice, and you should not shrink from your share.