

## Correspondence.

For the Christian Messenger.

Plain Letters, on a plain subject,  
to plain folks.

[No. 10.]

"It is more blessed to give than to receive."

"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."

It is said that some have died of small pox taken in the circulation of bank notes and other currency. But where one has died of a fatal contagion taken in this way millions have fallen by the spiritual contagion of covetousness. The sin of Achan, caused the Israelites to flee before the inhabitants of Ai. When we remember that Achan's covetousness caused the death of thirty-six of the chosen people, we must feel "it is of the Lord's mercy that we are not consumed."

In my last the fearful prevalence of covetousness was shown from the letters of the churches to the Associations, by comparing the column of membership with that of contributions. Allusion may also be made to another proof, different, yet equally conclusive the testimony of collectors in the churches.

If the churches were in a normal state the office of collector would be the pleasantest and most desirable and the call of the collector, would be the most welcome. But facts teach us that the collector's duty is the most irksome of any office in the church, and his visit is the least welcome among the people. The cases are by no means rare in which a collector may labor a whole day, presenting the varied claims of the Union Society, and obtain only a few pence. If this were among the poor it could more easily be excused, but it occurs among people who have fine farms, and houses and shops, and horses, and carriages, and clothing and equipage, and sumptuous fare—among people who know no want of temporal comforts, but who enjoy in addition many luxuries, and what is more than all who are surrounded by the blessings of the gospel. "Whosoever hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him."

True this state of things is not universal. In some cases the collector is cheered by a hearty christian welcome which is as a cordial to the spirits. A few hail the appearance of the collector, and would be sorry if they were passed by, feeling that it is more blessed to give than to receive. This noble few deserve to have their names engraven with a pen of iron in the enduring rock. But they are those who would not let their left hand know what their right hand doeth. They are prepared with their widow's mite, which in poverty may be very small; but in competency must be very large. O how few can give the widow's mite! Few as they are they cheer the heart of the collector. Were it not for them he would give up in despair, and every benevolent object must fail, and the light of truth would give place to Egyptian darkness. These are the salt of the earth and the light of the world. Of them it may be said as of the few ancient believers. Though the number of Israel be as the sand on the sea shore, a remnant shall be saved. These are they whom God has reserved for himself who have not bowed the knee to the image of Baal nor of Mammon.

But all are not like these. In most cases the collector finds his or her task a hard and heartless one. One very plausibly professes a willingness to give if he could feel it his duty. After canvassing all the objects in the Union Society, and wasting an hour or two of the collector's time, he thrusts him forth into the street without a penny to reward him for his toil. Perhaps the next like Nabal of old very bluntly refuse without any ceremony or excuse for his gruffness. He prides himself upon his peculiarities, and seems to think that he has a patent for abusing others, and yet the collector feels grateful for one thing at least that precious time has not been wasted. A third is a universal complainer. Everything is mismanaged, and every body does wrong, especially if money is concerned. Then Mammon himself comes in for a share. Though his power is god-like; yet he in return fails to pacify his devotees. "The times are hard." Though this is not always true, and the plea is a mere pretext: yet like the wolf in the fable, the hard time does sometimes come at last. And then what a capital weapon it is to beat off these collectors. A fourth pleads that he is too young, though not too young to be accountable to God

as a steward. A fifth that he is too old, and that his work is done, forgetting that scripture to work while the day lasts, and then again the words of the poet.

N'er think the victory won  
Nor lay thine armor down,  
Thine arduous work will not be done  
Till thou receive thy crown.

A sixth excuses himself from giving because he has to work for all he has, as if his own hands and his own strength had gotten him this wealth, and he were not dependant on God and indebted to Him. A seventh has incurred large expenses and has nothing for God. He has been adding to his possessions, or perhaps has run into extravagance, and these are pleaded as if they would be valid excuses at the judgment seat of Christ. An eighth is a downright miser, and it matters not whether he has five shillings or five hundred or five thousand pounds, his character is the same in the sight of God if he trusts in uncertain riches and forgets that he brought nothing into this world and that he can carry nothing out. A ninth has been looking to others and if they have not given he will not. Perhaps there is a wealthy individual in the church, and if he is not over fond of giving, so much the better is he for an example to his covetous brethren and neighbors. By this time the spirit of the collector is nearly broken. The task was begun in the morning full of hope but alas his hope is blasted, and he begins to doubt the reality of religion, the truth of the bible, and the existence of a God of love. But he enters the abode of a tenth, it is the humble cot of a lonely widow. Her form is bowed with toil and care and her soul is chastened with trial and sorrow. One by one her earthly supports and comforts have been removed. She has now no husband but her Maker, no home but heaven, no friend but the Saviour, no work but the glory of God and the salvation of men. She goes to her drawer and takes out a piece of money and devotes it to the cause of her Master. Perhaps it is the hard saved earnings of weeks or months. If so all the better. She would not sacrifice that which cost her nothing. If it is a piece of copper it is better than the miser's gold, for her prayers go with it. If it is small in value, it is more than all the rich have contributed. For if they have done any thing they have given of their abundance; but she of her penury hath cast in all she had even all her living. Out of her deep poverty she has abounded unto the riches of her liberality.

CHARITY.

Nova Scotia, March 12th, 1860.

For the Christian Messenger.

## A Base Slander.

MR. EDITOR,

My old friend, Howard D. Steele, seems ill at ease.

Having failed some time since in his mean attempt, through the columns of the *Witness*, to convict me of "falsehood," and to satisfy his thirst for revenge; he has tumbled headlong into the pit which he dug for his neighbour, and has thus become sadly besmeared with the filth of his own manufacture.

He made this slanderous assault upon my character recently, by announcing from his pulpit, in presence of his congregation, that during my late visit to Boston, I violated my pledge, and had turned out to be a worthless drunkard. Now I have no hesitation in pronouncing this a vile and malicious slander, without the shadow of a foundation to rest upon. The man, to say nothing of the minister of the gospel, who would suffer himself to be guilty of such an outrage upon decency and propriety, ought I think to be held up to public execration and contempt.

I hereby call upon Mr. Steele to retract this vile calumny, or abide the consequences. If, however, he refuses to do so, and persists in repeating this slander, I shall probably resort to another method of bringing him to his senses.

This scandalous report has become so widely circulated through the country that I feel myself bound to give it a public denial. You will oblige me by publishing this with the accompanying note from Mr. Mitchell, in the next number of the *Christian Messenger*.

I am Sir,

Very truly Yours,  
J. C. HURD.

Chester, March 17th, 1860.

MR. EDITOR,

Dear Sir,—A report has for some time been in circulation to the effect that the Rev. J. C. Hurd during his late visit to Boston, had violated his pledge, and had been seen intoxicated in the streets of that city. Having been in

Mr. Hurd's company more or less, during his stay in Boston, and having left there for home three weeks after he did, it is very remarkable, nay, it is next to impossible that such could have been the case, and I should have known nothing of it. I firmly believe that the report is a base slander, got up by the enemies of Temperance for the purpose of injuring the cause by an attempt to undermine the reputation of one of its uncompromising advocates. If the testimony of one does not suffice, I know of another gentleman whose knowledge of Brother Hurd's behaviour in Boston is full as extensive as mine, and who, I have no doubt will feel happy to remove so base a charge from the character of our worthy Brother.

Yours in love, purity, and fidelity,

A. L. MITCHELL.

For the Christian Messenger.

## Exegesis.

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it; because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."—1 Cor. iii. 10-15.

The Apostle is here treating of a Christian church under the metaphor of a building: "Ye are God's building," (verse 9) Christ is the sole foundation on which it must rest: "Other foundation can no man lay than that is laid, which is Jesus Christ." [Compare Isa. xxviii. 16: 1 Peter ii. 5.] The ministers of the gospel, considered under the former figure as "laborers" in "God's husbandry," (verse 6-8.) are here represented as "builders." In this view Paul, who was the first that preached the Gospel in Corinth, and so exhibited Christ there as the foundation, says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon."

It is true, indeed, that sound doctrine may be justly regarded as "gold, silver, precious stones," and unscriptural doctrines as "wood, hay, stubble." This, however, is not the Apostle's meaning here; for the members of a church, and not doctrines, are obviously the materials that compose the building. (See Macknight on this passage, and Parkhurst in *Pur.*) So Paul, addressing the church at Ephesus, after speaking of the Lord Jesus as "the chief Corner-stone," says, "In whom ye also are builded together for a habitation of God through the Spirit." (Eph. ii. 20-22) In like manner Peter, writing to believers, says of Jesus Christ, "To whom coming as unto a living Stone . . . ye also as lively (zotes, living,) stones, are built up a spiritual house." 1 Pet. ii. 4, 5.

As fire is employed to try and refine metals, the term is used as an emblem of tribulation, and especially of persecution, by which professors of faith are tried, and the upright are purified. (Exodus iii. 2. Psalm lxxi. 12. Isa. xxxi. 9: xliii. 2) So Peter calls the persecution endured by his brethren, "The" (*puriosis, burning, from pur, fire.*) "fery trial which," says he, "is among you, which is to try you." (1 Peter iv. 12) When, therefore, Paul says, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is," he appears evidently to refer to the day of trial by persecution, which would tend to shew who were genuine converts, called "gold, silver, precious stones," and who were spurious professors, denominated "wood, hay, stubble," which do not abide the fire. Of the latter class our Lord says, "They have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended," that is, as expressed by Luke, "in time of temptation [trial] fall away." Mark iv. 17: Luke viii. 13.

The minister who is successful in the actual conversion of sinners, and the building of them upon the true foundation, as living and precious stones, that through trials abide in the spiritual building, "shall receive a reward," as a wise and faithful servant, (Dan. xii. 3: 1 Thes. ii. 19). But he whose labours issue only in the nominal increase of the church, by additions to it of such as are not truly regenerate, and consequently do not endure the day of trial, "shall suffer loss," like one whose works are burned up, (Phil. ii. 16, 1 Thes. iii. 5) If,

however, the preacher be a man of piety, though injudicious and unsuccessful in his work, yet "he himself shall be saved." This is said to be "by (*dia, through,*) fire." (Compare Ps. lxxvi. 11, and Isa. xliii. 2. Greek, *dia paros, through fire.*) The import of this appears to be, that as precious metal will pass through a fire which would consume "wood, hay, and stubble," so the minister who has not labored wisely and usefully, but is himself a partaker of grace, will abide the fiery trial that destroys his work, and "come forth as gold." (See Job xxiii. 10, Zech. xiii. 9, Matth. x. 22)

In accordance with this view of the subject, the Apostle's admonition, "Let every man take heed how he buildeth thereupon," is a caution to ministers against encouraging persons to regard themselves as pious, or to Christian churches, without scriptural evidence of grace; and likewise against using their influence to induce churches to receive any that may not be justly considered in union with Christ. Churches should, indeed, "receive him that is weak in the faith," (Rom. xiv. 1.) but this direction clearly indicates that none ought to be admitted into their fellowship who have not living faith in Jesus. It seems that the church in Corinth had erred in the reception of some that were unregenerate. "For," says the Apostle, "some have not this knowledge of God: I speak this to your shame," (1 Cor. xv. 34). As the admission of such persons is obviously dangerous to them, dishonoring to God, injurious to the churches, and harmful to the world, it ought to be continuously avoided. "Let every man take heed how he buildeth."

C. TUPPER.

Aylesford, March 14th, 1860.

P. S.—As the subject is one of importance, the reader is respectfully requested to examine all the texts cited.

C. T.

For the Christian Messenger.

## "Union Square."

A Public Meeting was held on the 5th day of March at the Union School House in Western Cornwallis, formerly so called. The meeting was called to order by appointing Mr. Albert Laurilliard, Chairman, and Benjamin Condon, Secretary.

Moved by G. Cogswell, Esq., Seconded by Mr. Ezekiel Kinsman.

Resolved, That the boundaries of the district be as follows:—Commencing at the foot of the mountain on the road leading to the Canada wharf; thence South taking all on the East side of the said road until it comes to the North line of Brooklyn Street; thence East to the brook flowing from Thompson's saw-mill; thence North following said mill brook to the foot of the North Mountain; thence West by the foot of the mountain, to the mountain road before mentioned.

Moved by Mr. Ezekiel Kinsman, Seconded by Mr. Amos K. Newcomb.

Resolved, That the District described as above, be called "UNION SQUARE."

Moved by Amos K. Newcomb, Seconded by Mr. John B. Bentley.

Resolved, That a copy of the proceedings of this meeting be forwarded to the Editor of the *Christian Messenger* for insertion.

ALBERT LAURILLIARD, Chairman.  
BENJAMIN CONDON, Secretary.

Union Square, March 5th, 1860.

N. B.—Letters and Papers for parties in the said district, to be directed "Union Square, Cornwallis West."

For the Christian Messenger.

## "Harbourville."

A Public meeting was held in this place on the 13th inst., pursuant to previous notice, for the purpose of defining the limits, and establishing a name for a District, hitherto known as the Givan wharf.

The meeting was called to order by appointing Mr. Johnson Turner, Chairman. Henry Morris, Junr., Secretary.

Moved by Mr. Henry Morris, and Seconded by Mr. Daniel B. Parker, That the bounds of the District be as follows:—Commencing at the Turner brook, on the Bay shore; thence south by said brook to the base line road, then East by said road to the brook on the East side of John Givan's Land; thence North by the Bay shore to the place of beginning.

Resolved, By a majority of Votes that the District described in the foregoing Resolution shall be hereafter called "HARBOURVILLE."

Moved by Mr. D. B. Parker, Seconded by Capt. I. Morris. That publishers of newspapers, and all persons corresponding with the inhabitants of this place are respectfully requested to direct their papers and letters to "Harbourville."

Moved by Mr. S. Dodge, Seconded by Mr. I. A. Cahill. That copies of the proceedings of this meeting be forwarded for insertion in the *Christian Messenger*, *Provincial Wesleyan*, and *Presbyterian Witness*, and the secular papers are respectfully requested to copy.

(Signed.) JOHNSON TURNER, Chairman.

HENRY MORRIS, Junr., Secretary.

Harbourville, Cornwallis West,  
March, 14th, 1860.