

Correspondence.

For the Christian Messenger.

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

[No. 6.]

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

"Your gold and silver is cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire."—James v. 3. "And others save with fear pulling them out of the fire."—Jude 23.

We have considered parsimony as arising from various sources; but its most revolting character remains to be examined. One wishes to leave a patrimony to his children, another to die rich, and another to gratify his love of power. But *the miser loves money for its own sake*. He has an appetite for gold not unlike the drunkard's thirst for ardent spirits. To this desire all else must yield. Outward comforts are nothing to the miser. Toil and self-denial and danger and suffering are nought if they only add to his treasures. The head, and back, and feet may go bare, and the stomach empty, if the eye can only see, and the hand feel the heap of yellow dust. Were the privations, and sufferings, and interests of the human family laid together in a balance, in the miser's estimation one dollar placed in the other scale would outweigh them all. Education, morals, religion, missions, and bible societies are thrown aside as rubbish if they threaten to lessen his heap of dollars. His eye-ball is not half so tender as his pocket. In life and in death his sorrows concentrate there. While he lives his chief concern is to guard his sovereigns, and when he dies his chief regret is that he must leave them behind him. The glory of God to him is not half so bright and alluring as his shining dust. Milton describes Mammon walking the streets of the celestial city, with downcast eye, "admiring more the gold of heaven's pavements" than he did the glories of the eternal throne. No doubt such a character, if he could enter heaven would act thus. But according to the bible such a character can never walk the golden streets of the New Jerusalem. The word of God declares that "The covetous man who is an idolater shall not inherit the kingdom of God." Well may such an one be called a miser. He is indeed miser-able in life, in death, and to all eternity.

Let no one suppose that he is not in danger of sinking into the character here given. As well might the moderate drinker say, that he is not in danger of dying in delirium tremens, as one who yields to covetousness in any degree, suppose that he is in no danger of being given up to his darling appetite for gold, and sinking into unalleviated misery. Well might the apostle James cry out, "Weep and howl ye rich men for the miseries that shall come upon you. Your garments are moth-eaten. Your gold and silver are cankered. The rust thereof shall eat your flesh as it were fire." Who knows but that like Tantalus famishing from thirst with water all around him, the sufferings of the miser in the future world will be, that treasures of gold and silver shall be temptingly spread out before him, but that when he clutches after them they shall continually elude his grasp. If such was his occupation on earth, is it unreasonable to suppose that such will be his punishment in the world of despair?

The unhappy destiny of the miser might be illustrated by particular examples. But I forbear.

The Lord Jesus who said "it is more blessed to give than to receive" has drawn the picture. "How hardly shall they that have riches enter into the kingdom of God." "How hard is it for them that trust in riches to enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Mark x. 23.

When therefore the fetters of covetousness begin to tighten around the heart, may we have grace to break them as Samson did the seven green withs with which he was bound or "as a thread of tow is broken when it toucheth the fire."

CHARITY.

Nova Scotia, Dec. 15, 1859.

The following letter should have appeared last week. It was unintentionally omitted.

For the Christian Messenger.

Letter from Rev. D. Freeman.

Since communicating on the progress of the Manning Fund, I have been somewhat interrupted in my work by attending first to the settlement of my family in Wolfville, and now

again to the half-yearly examination at the institutions. I have, however, done something—having visited Belcher Street, the mountain, and Perot. I have to-day returned to my work within the limits of Canar church. After passing carefully over this, it will be necessary to proceed more rapidly over other fields.

It may be asked, Why begin with a Professorship in the name of Father Manning instead of some other of the old ministers? I would reply that we must begin with some one, even though we intend to commemorate the names of all. And as in future ages the college will need a large number of professors, if thought expedient all deserving characters can be thus honored. But at present Elder Manning seems to stand first, as the founder of the institution. Let us hear the story from his own pen, as published in the *Christian Messenger* for March 14, 1851. Speaking of the necessity for these institutions, he proceeds, "The loss I myself sustained for want of a good education, has often led me to pity young men of piety and talent who were impelled to preach the Word of Life, who at the same time could not read correctly. How mortifying to a pious youth of good understanding, while addressing his fellow men on the great matters of the soul, to know that part of his congregation look upon him as an ignorant declaimer. How often have I, with others, mourned to see youths possessing powerful intellects who might, under proper teaching, become polished stones in the temple, left for want of education, to resemble the rough stones in the quarry, before the skill of the artist is exercised upon them. I have often exclaimed, what are we Baptists in these Provinces to come to? Must we always be deprived of those advantages which others so largely possess? Can no effort be made on our part to procure the means of training up our young men to fill important stations in the civil and religious departments of society? This subject was brought to my attention particularly by the Rev. Dr. Baldwin of Boston, Dr. Chapin of Maine, and Dr. Chapin of Washington. Those dear men of God had often enquired if a public school could not be instituted by the Baptists of Nova Scotia, though at the first it might be upon a small scale. In the winter of 1827, I communicated my views, grounded on those suggestions to a beloved friend in Halifax, and to my great joy, the next June our worthy friends and brethren of the Granville Street Church came to the Association at Horton prepared with a prospectus, &c. I need not refer to what followed as the results of this movement, as they are so generally known.

Our institutions at Horton were instituted by the Baptist body. They are ours. We cannot neglect them and be guiltless. We must sustain them by our prayers and contributions when needed. If we do so God will bless us. If we do not, I am assured he will frown upon us, and surely we ought, as a people, to dread the disapprobation of our covenant God."

This interest in our educational movements Mr. Manning retained till his death. We cannot then doubt his claim to be thus honored in the promotion of a cause that lay so near his heart.

In closing, I would remind the friends of the College, that the first quarter's salary of the Professors is now due for the present year. Will those friends who are in arrears for interest or extra subscriptions, make an effort to meet this requirement? Also the local Agents might render substantial aid by the prompt collection of those lists which have been placed in their hands. It is to be hoped that soon sufficient funds will be forwarded to the Treasurer, J. R. Fitch, M. D., in Wolfville, to meet the pressing demand.

Yours in the work,  
D. FREEMAN, Agent.

Cornwallis, Dec. 23, 1859.

[*Christian Visitor* please copy.]

For the Christian Messenger.

Donation Visits.

AT WINDSOR.

DEAR MR. EDITOR,

Please allow me, through the *Messenger*, to return my warmest thanks to my friends, more than a hundred of whom met Mrs. Welton and myself at the vestry of our Chapel on the evening of the 22nd ult. After an excellent tea prepared by the ladies, they presented me, in the person of Dr. Harding, a purse containing over £20 in cash, besides other useful articles sufficient to raise that amount to £41 6s. 10d. Appropriate addresses were delivered by James O'Brien Esq., Dr. Parker and others, and the evening was very pleasantly spent.

D. M. WELTON.

AT CANSO.

On the 16th inst., the members of the Baptist church at Canso, made a donation visit to the pastor, at the parsonage. A goodly number came, and left substantial and acceptable evidence of their attachment, in money, clothing, and eatables. They brought with them abundant provision for a repast, and the young ladies furnished the company with a splendid tea. The evening passed off pleasantly in conversation, with an address from the pastor. The pastor was reminded of the presents and donation visits, he was accustomed to receive when in the United States. Since he has kept house at Canso, he has received a present from some one of his people almost every week. Such kindness cannot fail to have a happy effect on the mind of the minister. The union of minister and people is of great importance to the prosperity of the cause.

JOHN MILLER.

Canso, Dec 26th, 1859.

For the Christian Messenger.

Mission to Margaret's Bay.

I have just finished the remaining two weeks of the Mission assigned me by the Board—at Margaret's Bay, Indian Harbor, &c., &c.

Meetings for prayer and exhortation, conference and preaching, were held at Black Point, Mason's Point, Hubley Settlement, and Indian Harbor. I preached once in Peggy's Cove. In all the above places, the people listened to the word with deep and solemn attention. But especially at Mason's Point and Hubley's Settlement the presence and power of the Holy Spirit was manifest. Many were, we trust, liberated from the bondage of corruption, and brought into the glorious liberty of the children of God.

I spent eight weeks in the service of the Board, during which time I preached forty-three sermons, attended eight Conference meetings, visited thirty-five families, and baptized forty-two persons, most of whom are in the bloom of life.

Every mark of christian affection and regard was shown me by the brethren and sisters, to whom I beg to tender my sincere thanks. May the reward promised to him who gives to drink "a cup of cold water in the name of a disciple," be theirs.

Although the fisheries have failed for these two or three years past, and consequently the people feel the pressure of "hard times," yet they have done what they could for the support of the Mission. I received on behalf of the Board—

At Black Point,	£3 11 1
Mason's Point,	3 9 3
Hubley Settlement,	3 5 2
Indian Harbor,	3 1 3
Monthly Concert collection in Bridgewater,	1 10 0

The work is still going on. It is of the utmost importance that the field should be occupied just now. Nothing but imperative duty compelled me to leave. May the Lord send them a messenger to proclaim to them the Word of life, and may many more be gathered in to the church of "such as shall be saved."

Yours faithfully,  
I. J. SKINNER.

For the Christian Messenger.

Obituary Notices.

MESSENGERS EDITORS,—

After having deferred the preparation of a Memoir of our excellent Brother Stronach for a considerable space of time, in order to obtain additional information relative to his labors abroad, I deem it requisite to proceed to the discharge of that duty now, with such scanty materials as I have been able to collect.

It is my earnest desire that some one intimately acquainted with our valued Brother Bentley, whose early demise many deeply lament, may speedily furnish you with an account of his life and labors.

As ever, yours in Christ.

CHARLES TUPPER.

Aylesford, Dec. 28th, 1859.

MEMOIR OF REV. EBENEZER STRONACH.

"He, being dead, yet speaketh." Such is the inspired statement respecting "righteous Abel." If, however, a record of his faith and obedience had not been transmitted to subsequent generations, he would not have continued to speak. Hence manifestly appears the propriety and utility of publishing Memoirs of men eminent for faith and piety.

Ebenezer Stronach, son of the late George and Mary Stronach, was born in Upper Wilmot on the 4th day of October, 1792. His parents were among the first settlers of that section of Wilmot, in Annapolis County, which from their early residence in it has been called "Stronach Mountain." During the youthful days of Ebenezer there were very few inhabitants; and consequently no school was taught

there. His father, however, who was a man of considerable learning and intelligence, attended to the instruction of his children at home with commendable diligence. By this means Ebenezer received the rudiments of an English education. He is said to have been a steady, well-disposed, and industrious youth.

My acquaintance with him commenced in the early part of the year 1815. Having recently obtained a hope of pardoning mercy, I took an active part for the first time in a religious meeting held on Stronach Mountain near the residence of his father, with whom he then lived. On conversing personally with him, I perceived that he was a thoughtful and considerate young man, who was disposed to listen attentively to religious instruction and warning.

He subsequently found consolation in Christ; was baptized by the late venerable Thomas Handley Chipman, and became an esteemed member of the Baptist Church in Nietaux. Being, however, naturally diffident, for some years he took no prominent part in the promotion of the Redeemer's cause.

When a powerful and extensive revival of religion occurs, its beneficial influence in the reclaiming of notorious backsliders, and in the conversion of the ungodly, is very apparent, and becomes a theme of general remark. The salutary effects, however, produced in many instances upon sedate and upright Christians, are ordinarily less noticed; but they are no less real, nor less worthy of acknowledgment. From these great benefits frequently result, both to the individuals, and to others through their means. Such was evidently the case with reference to Bro. Stronach. The gracious visitation which commenced toward the close of the year 1828 in Aylesford and adjacent places, effected a great and abiding improvement in him. His faith and hope were much strengthened, and his zeal and activity mightily increased. Religion became his daily theme. He naturally took pleasure in music; and now it was his delight to sing the praises of the Most High. Feeling a deep concern for the everlasting welfare of his fellow men, he diligently improved opportunities to aid in promoting it, both in public and private.

A Baptist Church was formed in Aylesford, including Upper Wilmot, on the 5th day of March, 1829; and Bro. Stronach was one of the members of which it was composed. As he evidently possessed the qualifications requisite for the Deaconship, he was chosen, on the 29th day of April following, to fill this office. The duties of it were satisfactorily discharged till he was appointed to another.

It appears from the Records of the Church, that, as he was endowed with much caution and prudence, he was frequently put on Committees; and when any Council was called in adjacent places, he was almost invariably one of the Delegates sent by this Church. He was also repeatedly chosen to attend Associations.

As Brother Stronach was earnestly desirous to labor for the furtherance of the cause of Christ, and for the salvation of lost sinners, and his talents, though not brilliant, were manifestly adapted to usefulness, on the 19th day of February, 1831, he received a License to preach the gospel. To this work he attended faithfully and beneficially both within the bounds of the Church to which he belonged, and likewise in destitute places abroad.

He often travelled in places where there was no ordained Minister near, and where the administration of religious ordinances was required. It was therefore deemed desirable that he should be set apart to the work of the ministry by the imposition of hands. Accordingly letters were addressed to sister Churches, and a large number of Delegates, including some of the venerable fathers in the ministry, assembled. By unanimous agreement he was ordained as an Evangelist, 23rd May, 1833.

This faithful laborer, being now authorised to discharge all the duties of the Christian ministry, visited numerous places in Nova Scotia and New Brunswick; and his labors were obviously attended with the divine blessing. He was sometimes employed by the Domestic Missionary Board; but he often performed long tours among the destitute without any worldly compensation, save occasional small contributions and donations. With unquestionable truthfulness he might have said to those among whom he preached, "I seek not yours, but you."

When Bro. Stronach was at home he readily aided in sustaining the interests of religion, by his influence and efforts. By the labor of his hands, however, he principally supported his family. Having married Amy Randall, a daughter of the late worthy Deacon David Randall, he became the father of five sons and three daughters. The parents enjoyed the satisfaction of having orderly, quiet, and industrious children, who, when they attained to sufficient age, greatly relieved their father from care, and thus afforded him an opportunity to go abroad in the discharge of ministerial duty, without anxiety in reference to home. He was called to part with one of them, who died in the assurance of faith; and the others, (excepting one, for whom also he entertained a hope,) he was indulged with the privilege of seeing united with the church to which he belonged.

One prominent trait in the character of this amiable disciple of Jesus was his *love of peace*. His placid and cheerful countenance clearly indicated the pacific disposition of his heart. When dissension and division unhappily occurred in the church of which he was a member, he strove to promote harmony and kind feeling. So free was his mind from all bitterness, and so cautious was he in all his movements and expressions, that he invariably retained the confidence and esteem of the contending parties. His labors were therefore acceptable to all.