

Correspondence.

For the Christian Messenger.

"Charity" versus "Currency."

DEAR BROTHER,

The *Christian Messenger* of Feb. 1st contains a communication from "Currency" criticising my "Plain Letters" on Benevolence.

Reply is almost superfluous as the substance of his letter has already been given in my remarks on prodigality as a species of selfishness. He has fallen into this error either by not reflecting on the nature of the subject treated or else by not attending to what has been written.

His letter is apparently not free from a tincture of selfishness. He seems to be writing under the dishonesty of some of the prodigals who cannot or will not pay him his dues. His letter therefore instead of being headed "Economy versus Charity" should have been styled "Economy versus Honesty." Perhaps however if the writer instead of carping would hold up benevolence to public admiration as well as honesty, as it is a higher principle, he might more effectually promote the collection of his dues, as well as more important objects.

In none of my communications directly or indirectly, has the truism at the close of his letter been denied, that "the love of money," and not "money," is the root of all evil. The latter is confessedly an important item in all temporal affairs. It was my intention in the proper place to give a brief chapter on economics. But as "Currency" has taken possession it would probably be wiser to leave the field for one who is so well qualified to occupy it.

He asks me to tell where these selfish people live. Name and locality might be given for each statement, but it would not be expedient. Even your curious correspondent with all his severity would not like to see them in print. While perhaps we are not more benevolent than others, "currency" would find it hard to prove that the charges mentioned by him, of "intemperance," "love of grog," "tobacco," "dry goods," "driving," "gossiping," "dissipation of all kinds," "sabbath breaking," "slandering," "deception," and "lies" are sins peculiar to one denomination in Nova Scotia. But having drawn his sword against this formidable host of evils, may he have success in the war. I would however give him a gentle hint, that before the victory is gained he may need the aid of Benevolence. Permit me to suggest in conclusion, that if "Currency" has ever assumed the form of a bank note, he may have found himself imprisoned in the inexorable till or purse of Avarice; or if he has ever been a gold or silver coin he may have occupied a tight place between the thumb and finger of griping Selfishness, or he may have been exiled into the freezing climate of a property investment, or if it suits him better wasted in prodigality, where he was hindered in his mission of feeding the poor servants of his Master, or of conveying the bread of life to famishing souls. He may however be assured that whenever he suffers such violence he has the cordial pity and compassion of

CHARITY.

Nova Scotia, Feb. 6th, 1860.

For the Christian Messenger.

"Currency" versus "Charity."

MR. EDITOR,

What! Another interminable column from your "Nova Scotia" correspondent. Do, Mr. Editor, engage that indefatigable correspondent, as soon as he finishes the present subject, if it ever shall be finished, to write down many prevailing vices—to shame out of countenance, many vicious indulgences. Let him expatiate on idleness, the parent of vice; we have tens of thousands of idlers in our country. They abound on the shores—they lie down on the coast and bask in the sun, waiting, they say, for mackerel; or for diversion they go to the tavern, the women are industrious, they row the boats, drive the oxen, plant the potatoes, and make the sour crout. There are idlers in the country too; there they must have fine horses, and carriages painted with sundry stripes, and dashing whips, and costly array, and there unfortunately the women are as bad as the men. Idlers abound in the City, and in the Towns—there they are all neglecting their lawful avocations, turning volunteers and playing *sodjur*.

Besides idleness there are a legion of vices to be exposed, deprecated, and expelled. Such a correspondent as this may drive out the demons—if he cannot shame them out, nor reason them out, he may weary them out.

But it does appear to me that the ponderous car is again off the track. Are we truly told

that there are places in which a gospel sermon is scarcely heard once a year—and other places where such a sermon is never heard. A gospel sermon may be preached by ministers of any, and of all evangelical denominations. Now where is the place unblest by some of the thousands of Israel? If however there is such a place, on whom does the responsibility rest? Surely on the ministers of religion; not surely on the few misers who hoard up their treasures. Why have not the ministers gone to those destitute places carrying with them the Bread of life? Why have not the churches, over satiated with that heavenly manna until they loathe it, sent out their pastors to supply the starving and perishing multitudes? Surely Christ when on earth would have gone. His apostles did go. Henry Alline in this country went every where, even without roads or bridges. Edward Manning went on snowshoes. Joseph Dimock without even snowshoes; and a host of other veterans, did wonders in supplying destitute places. Where is now the difficulty? Roads are made to every inhabited place; and accommodations are every where provided—and why are not the people supplied? Oh! there is no money in the purse—the misers have the gold!—and as money makes the mare go, the people cannot be supplied. This is not primitive christianity. They did not wait for a full purse—they truly were sent out without purse or scrip, and taught to depend on the care of God, and the generosity of the people. Let such experiments be again tried and the places, if now destitute, will not remain so.

CURRENCY.

For the Christian Messenger.

Prince Edward Island.

JOTTINGS BY THE WAY

(No 2.)

In the immediate vicinity of Charlottetown are several localities where there are Baptist interests which have only to be cultivated to grow and enlarge their borders, these are North River, Doy River, West River Settlements, St. Peters road and Lot 49, all within the distance of six or seven miles. Brother Ross is now preaching at Dog and West Rivers, the population of which places is partly Gaelic, a promising field is before him requiring much cultivation, whilst North River is supplied by Brother Davis, and St. Peters' road once a month. Lot 49 has preaching every third Sabbath, the cause has not made much progress in these localities, there have been no baptisms for years, and the Church at St. Peters road and Lot 49 have dwindled away to a few aged members, in the latter place in Bro. Scott's day, forty members might be seen, now only five meet around the table of the Lord, other bodies of Christians likewise occupy these fields, and unless we hold our own the Baptist material will be merged in other denominations. Westward is the most fertile and promising part of the Island, and here likewise our churches are not progressive. Tryon with its old meeting house has still a few disciples, and the Lord has recently revived our dwindling cause, there Bro. Dobson from Little River, Cumberland Cy. last spring visited the place; his preaching was blessed. Brother Ross baptised eleven converts, the fruits of Bro. D.'s labours last Autumn, he again visited Tryon and immersed nine more, making in all twenty, most of whom were added to the Church—Bedeque is a still more promising field of labour, large well cultivated farms indicate the prosperity of the proprietors. The Baptist Church of Bedeque is in a low declining state, but a beginning has been made in the erection of a New Chapel, the outside of which is finished, the friends intend finishing it next year, in the meantime they worship in a large School House. Bedeque, Tryon and St. Eleanors might sustain a Pastor at a salary of £100 per annum, these places have preaching one third of the time at present. The country around St. Eleanors is rich, and of surpassing fertility, one is surprised to see such villages as Summerside and other places in this locality. We ought to prepare to meet the spiritual wants of this growing population, and though this Island is well supplied with other ministers, yet we should do our part to evangelize this gem of the ocean. The Steam communication to New Brunswick may eventually make Summerside an emporium of the commerce of the Island. A railroad to Charlottetown would facilitate business, and bring St. John within a few hours of that place. As the traveller proceeds to a greater distance from the Capital of this little Island a marked improvement is perceptible over those settlements contiguous to the principal place of trade. What is the reason? one is tempted to ask, why is not the taste and elegance of the town commu-

nicated to places so near? A little reflection solves the query. There are two public market days in Charlottetown, Wednesday and Saturday when men women and children congregate to sell their produce, habits of idleness are formed, temptations to vice presented, and unnecessary purchases made at the cheap auctions which take place on these days; and much drinking exists. Let the stranger enter the town from the country when the market people are returning home, the scene presented exceeds all description, he will meet carts, carriages, drunken men and women, some falling to the ground, others quarrelling, not even in New York or Boston in the lowest parts of their cities can be seen such bestial drunkenness as you may see in Charlottetown. From observation we are convinced that the market days have a bad influence on the morals and industrious habits of the population. Those who live more remote are not exposed to these temptations; and consequently live better, and are progressing more rapidly. They may be harvest days to the numerous shopkeepers, but it is at the expense of the sobriety of the people. Some other mode might be devised to bring the products of the Island to the Capital for sale. Cavendish is a beautiful settlement on the northern side of the Island where there are eight Baptist families, this place is also supplied. New Glasgow is not inferior. The Baptists are numerous in New Glasgow, but are peculiar in their faith and practice. They have the best Baptist Meeting House on the Island. The Presbyterian interest is very strong in this part of the Island. A glance at the strength of other bodies may be of interest, and may serve to arouse the attention of the denomination to the wants of their brethren.

There are seven or eight ministers belonging to the Presbyterian Church of Nova Scotia with large interests, and well sustained. Seven Brienite or Bible Christian ministers, plain and poor men who are doing much good, yet subject to some persecution. They are a branch of Wesleyan Methodism. Five Free Church and five ordained Wesleyan ministers, and a host of Local Preachers. Three settled ministers of the Church of Scotland, and five Baptist connected with the Association, and last though not least, is a Mr. McDonald who stands alone with four thousand followers at his back, and twelve hundred communicants, and a dozen houses like cathedrals scattered over the land.

We have almost passed by other religious interests which have a strong position here. The Episcopalian numbers its eight clergymen doing duty, and large numbers of Baptists range themselves under Messrs. Knox and Crawford, whilst the Roman Catholics have one half of the population, (or nearly so), with their Nunnery and Schools to entrap Protestant parents. I have gone over much ground, and might mark out some of the causes which have operated to our disadvantage, but this would be of little service to revive old matters. What we want now is more ministerial labour to take hold of the English element of the Island. The people must be trained to give their means to sustain such, and if they are men of the right stamp they will be eventually supported. In other denominations no people give more liberally than the people. There is a ministerial partiality which may not be seen in other British Colonies leavened with the American element. This partiality is sometimes carried too far, causing a certain credulity on the people to follow some religious leader, no matter what may be his character, he may come among them without a document, but if he has the gift of speaking he at once has his adherents, hence there is no place where a religious adventurer would meet with more success than on this Island. Baptists have been sadly *duped*. Thus shows the innocent unsuspecting character of the people and how necessary it is to supply them with the bread of life if they are so ready to swallow poison.

Let us prepare ourselves to do a work for God, and though many adverse influences impede our progress, yet let us trust in that arm that has never forsaken his own cause, and convinced of the soundness of our principles, let us endeavour to stamp upon succeeding generations a loftier spirit of Christian enterprise, and a deeper tone of Christian feeling. More anon.

H.

Prince Edward Island.

* For the Christian Messenger.

Groundless complaint of unfairness.

MESSRS EDITORS,—

It is doubtless in the recollection of many of your readers, that in the course of last year some debate, if such it may be called, was car-

ried on in your columns, in which two individuals took a part on each side. The writers whose views do not accord with yours were allowed ample space for their long communications. You are aware that I never objected to this; but rather encouraged the republishing of one of them side by side with my last. When, however, you conceived that enough had been written on the subject, with singular impartiality you closed your columns against both parties. Though there is probably no man who has a stronger claim on the pages of the *Christian Messenger*, yet to this editorial decision I cheerfully submitted. Is it not, then, grossly inconsistent for those who have no such claim, to complain at being treated as I am, and to call the C. M. as one does in allétté addressed to me, "your party organ, with its columns closed against us?"

This leads me to remark, for the information of all concerned, that when a respectful letter is received by me, it is usually answered with promptness; but when one of a different stamp comes to hand, as for instance, one charging me, in unqualified terms, with "misrepresenting," and with being "vulgar, uncharitable, and sectarian," I do not consider myself under any obligation to reply.

It is well known that I never shrink from the defense of what is regarded by me as truth, when called to maintain it on fair and equal terms. No reasonable man, however, can imagine that I would be guilty of the folly of placing myself in the position of a man standing in an open field to be fired at by one concealed under a covert; to advocate views which I never held, to engage in a public discussion when required, as a preliminary, to concede the very point in debate; or to undertake to defend myself against the charge of *vulgarity*.

It may be said, Messrs. Editors, that you ought to republish strictures on my last communication, because it has been republished. As, however, all the typographical errors which unfortunately marred that article are retained, and their number increased, though a full list of *errata* promptly followed it, the republication of it confers no favor. It is proper to state, that I did not use the uncourtous term "absurdly," which was attributed to me, but merely spoke of an opponent as writing "obscurely." As the last sentence of that article has been twice printed so incorrectly as to convey ideas widely different from those intended, I request that, for the removal of misapprehension, it may now be given to the public as I wrote it. That was as follows:—"While, however, it is my sincere desire that people of all denominations should be treated with courtesy and kindness, I do not hesitate to avow my decided opinion, that the differences of sentiment between us and the adherents of Mr. A. Campbell are much greater, and far more important, than those which exist between us and those Pedobaptists who believe in regeneration by the Holy Spirit independently of baptism, and justification by faith independently of all external acts of obedience; which are regarded alike by them and us as the fruits of faith, and evidences of justification."

I trust it will be understood, Messrs. Editors, that I am not, in these few lines, continuing the debate, but assigning reasons for not continuing it, and exonerating you from the charge of unfairness. Doubtless you will readily follow either of my opponents to do the same through your columns.

Yours, in Gospel bonds.

CHARLES TEPFER.

Trenton, Aylesford, Feb. 9th, 1860.

From the Watchman & Reflector.

Letter from Rev. C. H. Spurgeon.

The following letter from Mr. Spurgeon, was written, as will be seen, on the day observed as Christmas, Dec. 26th.

Christmas in England—Extraordinary Religious Crusade by Episcopalians and Nonconformists—Change of Worship from Surrey Gardens to Exeter Hall—Work of the Adversary—The Writer's alleged denial of Calvinism.

MY DEAR FRIENDS:—All England and his wife are feasting to day, and are trying to make themselves believe that this is Christmas. This last is hard work, seeing that the frost is all gone, the snow melted, and the streets ankle-deep in mud. However, the plum pudding is as richly orthodox as usual, and the roast beef not less glorious. As for me, I have too much on hand to have a whole day's holiday at once, but am reckoning upon a warm-hearted prayer-meeting with the poor of my flock this evening. The rich will meet their families, and God bless them in their mirth; but there are very many who have no happy household, nor even a fire around which to gather; to these the chapel is a kind of home, and I delight to see them