

Correspondence.

For the Christian Messenger.

The N. S. Home Missionary Society.

MR. EDITOR,—

I have often, during the past few months, felt deeply grieved in reading the reports of the Home Mission Board. I took a great interest in the institution of that Society, and while endeavoring to advocate its formation, did hope that when once in operation, it would be sustained.

At that time I endeavored, (through the medium of your valuable journal) to show that Baptists, more than any others, were under solemn obligations to offer the Bread of Life to perishing souls; so I shall not now use any arguments to prove our responsibility to our Head, but merely suggest a means for the better support of the Nova Scotia Baptist Home Missionary Society.

The Baptists in connection with the Central and Eastern Associations could easily give the Society \$4,000 annually, without making any very great sacrifice, or depriving themselves of the means of supporting the Gospel among themselves. But sir, if we only realized, and believed that all we are and have, belongs to God,—that "we are not our own," but have been bought with a price, and should consecrate our time, our talents, and our means, unreservedly to the service of Him who has bought us; we would not see so many churches without pastors, so many pastors only half sustained, or the income of the Home Missionary Society about equal to the salary of a clerk in a public office.

How shall we be led to feel our responsibility, and what shall be done to awaken an interest in our Home Missions? Send a pious, zealous, and sensible servant of God, throughout the length and breadth of the land, to bring before Christians their duty in these matters. Christian liberality, is a subject little meditated on, and little understood by too many professed followers of Him, who gave not merely what He had, but gave Himself, to save the souls of men.

What would the "agent" of the Home Missionary Society be, but a missionary, and a most useful one? Visiting all parts of the county as a preacher of the Gospel, he at the same time would be educating the churches up to the proper standard of benevolence, and ensuring the means of sending many laborers into the vineyard. As much a missionary as any man appointed by the Board, he not only would collect enough to pay his own salary, but also probably enough to send forth a dozen others to destitute portions of the province.

Then consider for a moment, the almost incalculable benefit, such a missionary would be to our ill-paid pastors, and languishing institutions. I repeat, Christians need instruction in the principles of benevolence. Such a Missionary would impart that instruction. Christians would get into the habit of giving, and finding the Scripture true, "it is more blessed to give than to receive," would become increasingly liberal. Pastors would be sustained and cared for, and enabled to devote themselves to the Master's work. All our benevolent agencies would be sustained, and souls perishing for lack of knowledge would have proclaimed in their hearing, Christ, the wisdom, and the power of God.

Brethren, think over this suggestion—pray over it—advocate it privately and publicly—at your hearth-stones and in the Messenger, and God will raise up the proper man, and add His blessing to his labors. When shall we see all the Baptists of Nova Scotia uniting their efforts? A threefold cord is not easily broken.

C. H. H.

For the Christian Messenger.

Female Accomplishments.

A few days since I heard it remarked concerning a certain school for young ladies, that much attention was there given to "the accomplishments." Allowing others to agree with me concerning the meaning of this term, I should be most favourably impressed concerning the institution. An accomplished lady is, in my estimation, a perfectly developed character—one who has received a thorough Christian education—whose mental and physical powers have been perfectly developed and disciplined, and who enters upon life's great duties prepared for the emergencies to which she may be subjected, amid its toils and cares—its pains and pleasures, joys and sorrows—ready to meet unflinchingly the trials of the way, sure

—that the balanced scales are such She neither fears nor hopes too much.

Woman was not made to lead a butterfly existence here—to be man's plaything—a mere appendage of his happiness during his life, and after his death, a "relict" of himself. Neither are woman's powers as man's. She is not a lesser nor an equal man. She is woman, with a nature and character exclusively her own. Her life work is not man's—not a part of man's—nor more than his, it may be, and not conflicting with it. It is her own work assigned to her by her Creator. Whatever may be man's proper employment and calling, we are sure that woman is, by her nature and constitution relieved from public duties. Her sphere can never be the pulpit, nor the bar. Her's is a mission sacred to the retirement of home. Its importance may perhaps, be partially estimated by supposing her removed from that sanctuary: Who then would soothe the sorrowing, comfort the afflicted, cheer the desponding, encourage the timid, assist the weak, wipe away the tears of sorrow and kindle the smiles of joy? Who would move quietly, calmly and undisturbedly over its roughest sea, soothing its perturbed waters by acts of love and dispelling the clouds and darkness by the clear and steady light of a pure and unselfish affection? But how shall woman be prepared to fulfil her mission. Does she need less of moral and intellectual culture than man? Surely not. Though her voice is never heard in crowded halls, her influence, nevertheless, makes society what it is. And her responsibilities are proportionably great. Since home is her sphere, a knowledge of its duties should constitute the groundwork of her education and the principle on which it is carried on. But, education is the enlarging and strengthening of the powers and capacities of the mind, giving it ability to grasp and retain truth—to adjust the balance of reason and weigh the result of actions, to link thought and closely follow out a train of clear and connected reasoning. And does not woman need this power of thought, this maturity of judgment in all the intricacies of domestic life, simple as they may appear to one unengaged? She needs much of the learning of the schools to fit her rightly to understand and appreciate her true position in life. But her knowledge must not be confined to books or abstract theories—much less to the merely ornamental. I would not depreciate the study of Music and Drawing or the cultivation of the other fine arts; but woman, with only these, is not accomplished. She must blend with these a knowledge of the useful—the practical—in every day life. She must understand Domestic work in all its departments. Let her NEVER call herself educated nor accomplished, till she can, unaided and alone, thread all the intricate mazes of domestic life and be alike at home in drawing-room or the kitchen—at the piano or the spinning wheel.

T.

Horton Academy, Female Department.

For the Christian Messenger.

French Acadian Mission.

DEAR FRIENDS,

I take this opportunity to return thanks to the numerous friends of the French Mission for the hearty reception and liberal donation reserved on behalf that great enterprise the French Mission.

Dear Friends I know that this visit will not soon be forgotten by me. When I think of the liberal Donations and the flowing tears of God's dear children it shows that unity and love exists in the hearts of the children of God such as can be found nowhere else. Although times are hard, you will find that the handsome sum of £79 18s. 10d. has been handed to me. Not only this, but an increase of sympathy and prayer on behalf the Mission must be the result. Much good will thus arise, such as shall only be known when shall be gathered in our Father's kingdom, where all will then be made known. May God continue to pour out his blessing on all his heritage.

Yours truly, M. NORMONDAY.

French Mission House, Tusket, March, 6th, 1860.

YARMOUTH, Feb. 28th, 1860.

Amount collected for the French Mission by the Missionary, Rev. M. Normonday, during his late tour, and handed over to me £79 18s. 10d. viz:

Table with columns for location and amount. Includes entries for Clements Church, Hillsburg or Bridgeport Ch., Granville Ferry, Bridgetown, Port Williams, Paradise, Nictaux, Lower Aylesford, Upper Aylesford, Berwick, Bill town or Lakeville, New Minas, Cornwallis, Wolfville, Hants port, Upper Falmouth, Windsor, Falmouth, Halifax, Granville St., North, Outside friends, Bridgewater, Port Medway & Mill Village, Liverpool Town Ch., Milton, Mr. Calkin donation per Rev. Mr. Delong, Mr. J. Nowlans Apple tree.

WILLIAM CHURCHILL, Treasurer.

Amounts received before

Table with columns for date and amount. Includes entries for June 14, Rev. Robert Morton don., July 24, From Eastern Association per C. Black, Esq., Aug. 3, Col. in first Yarmouth Ch., 11, 25, Sept. 29, Oct. 8, 12, 23, 27, Nov. 9, 13, Dec. 26.

W. CHURCHILL, Treasurer.

For the Christian Messenger.

Obituary Notices.

DEACON THEODORE STARRIT.

Deacon Starrit who died June 2nd, 1860, aged 42 years, was born in the county of Annapolis, and was the son of the late Mr. and Mrs. John Starrit of Wilmot. Brother S. took up a permanent residence on Digby Neck in 1842. On the 29th of October of the same year, he was married to Margaret, eldest daughter of Mr. and Mrs. Jacob Titus. Subsequent to his marriage both he and his beloved wife professed faith in Christ, and were baptized by the writer, and united with the first baptist church of Digby Neck. He was in a short time unanimously chosen by his brethren to fill the office of deacon, so rich was his growth in grace and in the knowledge of God. Exemplary in his life and in heart elevated to God and the interests of religion, he earned for himself, not only from his brethren, but from men generally, a reputation more lasting than monuments of marble.

Our brother's death was caused by inflammation in his heart. No danger was apprehended at first, either by himself or family, consequently medical aid was not resorted to till the symptoms became alarming. When therefore his physician was called in, it was found to be too late, the disease had gained the mastery, and death

was at the door. Death was not however an unwelcome messenger to our dear brother. His unwavering trust in the all-sufficient Saviour, and in the immutable promises of a covenant keeping God fully prepared him to meet the King of Terrors. After giving his family advice how to proceed after his decease, and exhorting his children to prepare to meet him in the kingdom of God, he fell asleep. Thus in the lower of his manhood, and in the midst of Christian usefulness, our brother's sun went down. May God continue to sustain our dear sister in her affliction and regenerate her fatherless children, so that all may meet in heaven.—Communicated by Rev. J. C. Morse.

For the Christian Messenger.

Donation Visit.

TO REV. D. M. WELTON.

Dear Brother,—My friends in Windsor paid a Donation visit on the 6th of February, and presented me by the hands of Dr. Harding, with purse containing 126 dollars in cash, besides useful articles to the value of 74 dollars, in all 200 dollars.

After an excellent tea, interesting speeches were delivered by Rev. J. L. Murdock, (Presbyterian), Rev. W. Hall, Mr. James O'Brien and others. The whole affair passed off very pleasantly. I wish hereby to thank my friends for the abundant kindness shown me on the occasion.

D. M. WELTON.

Religious Intelligence.

For the Christian Messenger.

Mission to Sherbrook and Dalhousie West.

DEAR BROTHER,—

A twelve weeks Mission being assigned me to Sherbrook and Dalhousie West by the Western Domestic Mission Board at the last Association. I commenced June 18th, preached fifty-four sermons; attended twenty other meetings; baptized three; received one; visited sixty two families; collected £6 7s. 11d, in behalf of the Board, and returned home September 24th. May the word spoken in much meekness, be the means in the hand of God some poor sinners being led to seek the Saviour.

WARREN L. PARKER.

Aylesford, March 16th, 1861.

WOLFVILLE.—The following is an extract from a letter from Rev. T. A. Higgins, Principal of the Horton Academy. Concerning the Academy he remarks:—"There are moreover just now tokens of God's power and love. Christians have been for a few weeks meeting for united prayer. God still hears the cries of his people. Yesterday was a day of great power. The truth was listened to and received. Last evening we had a meeting of unusual interest. We first listened to an excellent sermon from Dr. Cramp upon "The religion of heaven." Many said in their hearts I wish I were there. But when the meeting was dismissed many appeared unwilling to go home. The exercises were continued. Singing and prayer, praise, exhortation and very humble confession followed each other in rapid succession. Many asked to be prayed for, all hearts were stirred, eyes unused to weep let the tear of penitence fall. Some acknowledged that they had found Jesus, and were made happy in his love. The principal part of those who professed to have found the Saviour are members of the Academy. Thus it appears that those institutions founded on the prayers of our fathers are not yet forgotten of God. Oh, how often has a gracious God come down to help us here in our times of greatest need. May this work in depth and permanency proved to have come from God.

The Female Department of our school is prospering in all respects beyond my expectations. Every step I take more and more convinces me that we have lost immeasurably in an educational as well as a moral and religious point of view, by not long ago attaching the Female branch to our Institutions here."

Says the Banner of the Covenant:—"The prayer-meeting which, a hundred years ago, was an institution known nowhere in Christendom except among Covenanters and their kindred, is now regarded as the thermometer that measures the piety, the zeal, and the life of Christians everywhere." To which the Religious Herald responds:—"Whether the Banner reckons Baptists among the kindred of the Covenanters or not, we are unable to say; but, without referring to our library, we find in a single volume before us, proof that the Baptists of Bristol maintained prayer-meetings as far back as 1675; nor are we of the opinion, either that they were unlike their brethren in this regard, or that prayer-meetings were ever discontinued among our fathers."