

for this; but this does not now exist. The children are sent to school, and it is difficult to find any who have no knowledge of the elementary studies. But it is too apparent, that education, in the South of Ireland, is conducted on a wrong principle. The mind is made receptive and only receptive in the acquisition of secular learning; but in addition to the secular instruction, a large amount of religious dogmatism is poured into the young mind; and care is taken to secure the freedom of the intellect in the toils of superstition. Genius and independence are repressed or crushed. Boys, old enough to act in the capacity of car-drivers, talked to me freely and earnestly of their belief in the miraculous powers of the priests. By obtaining Separate Schools, the Roman Catholic Church would be enabled to do this work more certainly and more effectually.

Truly yours,
EDWARD MANNING.

Ireland, Aug. 1870.

For the Christian Messenger.

OUR MINISTERS.

The unsettled and uneasy state of our Ministers, and out of this the growing destitution, is a subject that must command the serious attention of every live Baptist in this province. Many of our churches, and among these some of our most wealthy ones, are without pastors. Students during the College vacation are supplying a few of them, and a few "birds of passage" are dropping here and there a precious seed the crop of which some settled pastor will probably reap by-and-by with sweat and tears.

With this state of things *sleepy Baptists*—sleepy as to the spiritual, but wide awake in buying, selling, and getting gain—are no doubt quite satisfied, and more than pleased with the cheapness of the plan. Many faithful, zealous, loving, living ones, however, are much perplexed and after long and laborious endurance are much discouraged.

If we seek for the causes of these embarrassments, I think we shall find *just one*, and that is, the want of proper ministerial support. By this support I mean the sympathy and co-operation of the churches in the minister's work, including a decent salary, furnished in a straightforward, honest, business-like way; raising him, by the manner of bestowing it, as well as by its amount, entirely out of the circle of pauperism, in which he is now too generally compelled to struggle. This needful supply our churches are abundantly able to furnish.

If we are what we profess to be, a regenerate people, we are alike able and willing to co-operate with the pastors whom God sends us. If we are not, then are our professions the meanest sham of the age; then are we disciples of Judas and not of Christ. But I believe better things though I thus write. A careful examination of our difficulties, I am sure will convince us that they arise not so much from lack of means as from want of methodical, united effort.

Two difficulties confront us as we urge the attention of our churches to this subject, let, a slowness to perceive, almost amounting to a determination not to see, the necessity of systematic co-operation, even by many of those who are quite willing to contribute for the support of the gospel. 2nd, An unholy, God-defying covetousness in many of our members, which must by some means be removed from our churches, either removed from those members or they from the church. This subject demands the immediate prayerful attention of our ministers and churches. We must not close our eyes to the fact that other denominations are occupying ground and commanding means formerly owned by us. Nor must we lose sight of the fact that the ministers of other bodies are, so far as support is concerned, more efficient than our own. In naught else are ours behind the chiefest. From an extensive acquaintance with our ministers I am convinced that even our own churches are but poorly advised of their real embarrassments. Situated as they are, to most of them the delinquencies of their churches are matters of extreme mortification, of which they will not speak unless obliged to. They prefer to leave, or seek some other method of support, and I seriously fear that a "donation visit," or a "valedictory," often conceals rather than reveals the real facts of the case.

To this condition of our churches ministers themselves have been unconsciously contributing. They have appeared often too well pleased with the removal of a pastor—and too ready to accept the position of successor, without considering the cause of the vacancy. A short experience in the new field reveals the dark things, and they find

wearisome days and nights appointed unto them. They get more and less than they bargained for. Upon examination had, they find they are walking in the steps of their predecessors; and like them, are obliged to walk off. How long shall this condition of things be permitted to exist? How long? just as long as ministers are found willing to contribute to it, and no longer. The remedy is largely in their own hands. All that is dear to them is at stake. They are called upon just now to put forth united determined effort for the cure of these evils. This, I think, will have a cheering effect upon our churches, and will command at once the hearty co-operation of all our best members.

Within a few weeks I have conversed with three of our N. S. pastors now settled in the U. S. Two of them have had an experience of several years in both countries, and in both have been successful. The other, a young brother who considers his pastorate with us a failure, but who has enjoyed continued prosperity in Massachusetts, and their united testimony is, that for appreciation, compensation, co-operation, and chances of ministerial success, our province bears no favorable comparison with the New England States. They all say they love "their own, their native land," they would prefer to labor here, but they cannot endure the unreasonable demands of some of our churches, both as to the amount and quality of labor,—and the chaotic condition of things among them.

It appears to me that this subject touches all the springs of our denominational life. Our College Agent is about visiting our churches.— Shall we respond favorably, and at great expense educate a ministry, and not retain it in our service? Surely this we will not long continue to do. A majority of our churches—and we are glad that there is an honorable minority—may answer for our young men to occupy in the days of their dawning manhood, but if at maturity they are affianced, they will, like "many a worthy friend and brother before them," seek an early divorce.

Very few of our ministers hold lengthened pastorates, and these few are men of "callous palms;" and I think too you will find them men of "real estate."

There are some facts in connection with this subject that I would like to publish for the special benefit of Baptists, if in the "Messenger" there was a corner that none but Baptists read; but as there is no such corner, and what is worse, many of those Baptists for whose special good I would write are among those who neglect to read the "Messenger," I forbear.

HENRY.

Sept. 2, 1870.

For the Christian Messenger.

HOME MISSION WORK.

The following communications made to the Home Missionary Board will be read with interest by many of our brethren and friends:—

TO THE N. S. HOME MISSIONARY BOARD.

Dear Brethren,—

The field which you assigned me is one of deep interest, and ought to receive your special attention. There is a little Baptist church at Selma, Maitland, and vicinity, struggling for existence. Their discouragements are great. They have been very destitute, for years, of ministerial labor. Yet they are Baptists, and need, just now, especially, the sympathy and help which their more highly favored brethren may be able to give. If a missionary could be supported in that part of Hants Co. one year through the co-operation of the Board with the people, and the blessing of God attending his labors, I think that the cause would be self-sustaining afterward.

I have been much encouraged while laboring among the people, although we can report no cases of conversion. There was a friendly hand extended, and a kind reception given wherever I went. The congregations were large and attentive.

There are many persons whom I found favorable to Baptist sentiments. These need to meet the encouragement arising from regular preaching services, and a working organization. My labors extended from the Dimock Settlement to Noel inclusive, a distance of twenty miles. Within this space I labored from house to house, reading the scriptures, with prayer, conversation, and distribution of tracts. We held two Conference meetings, at the last of which two persons were received into the fellowship of the church, by letter. Also various matters neglected, respecting the church records were arranged; Bro. David McCurdy was chosen Clerk, and a movement made in reference to finishing the meeting house. May the Lord prosper his work among those dear people.

RUFUS SANFORD.

Bill-town, Aug. 29th, 1870.

TO THE N. S. BAPTIST HOME MISSION BOARD.

Dear Brethren,—

I have spent five weeks at New Ross, Lunenburg Co., in the service of the Board. I preached 20 sermons, and held 7 other meetings. I tra-

velled 240 miles, made 60 family visits, and distributed 1200 pages of tracts. I collected for the H. M. Board \$20.584, and for Foreign Missions \$3.124.

Having also an appointment of a few weeks at Dalhousie East, from the Western Board, I spent the time alternately between the two churches.

I found the little church at New Ross feeble and somewhat cold, prayer and conference meetings having been neglected during the winter, but I trust both will be sustained for the future.

The attention was very remarkable, and the congregations constantly increased, on the last Sabbath numbering as high as eighty-five. Baptist families in this settlement are few and widely scattered.

There are many young people in this place in whose spiritual welfare I feel especially interested. They are, for the most part, thoughtful, and some are inquiring the way to Zion. The desire and prayer of my heart is, that the Holy Spirit will reveal unto them Christ, the sinner's friend, that they may be made the happy recipients of Divine grace, and become useful and faithful laborers in the Master's vineyard.

I found many families neglectful of family worship, and made it a particular part of my missions strongly to urge parents to the performance of this important duty. There are two Sabbath Schools in connection with the church, in both of which the young seem much interested. I held one Foreign Missionary meeting, and the eager attention of all testified that they felt some interest in the spread of the blessed gospel among the heathen. The collections for that purpose, \$3.124, also showed that they were willing to give as well as hear.

May the Holy Spirit bless with power the word spoken in weakness, that saints may be revived, sinners converted, and God's name thereby glorified.

Humbly submitted,

J. H. ROBBINS.

Wolfville, Sept. 2nd, 1870.

WESTON, Aug. 29th, 1870.

Dear Brother,—

I now send a report of my labors while engaged in the service of the Home Mission Board.

I first went to Guysborough town, found the church there without a pastor, and much needing a shepherd to keep the flock together, and impart to them the word of life. Here I became acquainted with Bro. H. R. Cunningham, and learned from him the situation of those places where labor was much needed.

Before visiting the Strait, I went to New Harbor, on the southern shore, and spent 8 days. I was gladly received by the brethren and friends and felt it a pleasure to labor among them.— Congregations were good and attentive, and a desire for greater earnestness in the cause of Christ was generally manifested. There is a regularly organized Sabbath School at New Harbor, and although those engaged in sustaining it have to labor under many disadvantages, yet it is pleasing to state that pains are taken to instruct the young to fear God and love their Saviour.

On my arrival at the Strait I found that the little church at Sand Point had been for some time without the ministrations of God's word and, as is generally the case, the results are visible in the cold state of the professed followers of Christ.

Here I labored, praying that God would manifest himself in the hearts of those who had become cold and indifferent, and produce a desire to return, as did the prodigal to his father's house, and to influence those outside of the fold of Christ to flee for refuge. I am pleased to state that in a small degree God did visit us by his grace and holy influence by collecting together the little band of disciples, and giving them a desire to work together in harmony and love.— Two young friends who had been awakened by the labors of Bro. W. F. Armstrong last summer, came out in the full enjoyment of the religion of Jesus, and desiring to follow their Redeemer in all his appointed ways.

None can fully realize the need of Missionary labour on those shores, but those who have visited them, and, as I express my own desire that the Home Missionary Board may ever remember them, I at the same time express the desire of many of those with whom I have formed an acquaintance.

ISAAC SKINNER.

For the Christian Messenger.

CAMPBELLITES AND CHARITY.

Dear Brother,—

In a reader of the *Journal and Messenger*, a Cincinnati Baptist paper, there occur the following expressions:—

"There is a portion of the disciples [*alias* Campbellites] we know to be evangelical. There is another portion we know are not; and truth demands that we discriminate. If we can in any way encourage that struggling minority who are seeking to bring their denomination up to a higher level, good; but it must be done without seeming to sanction those errors of the majority which seem to us destructive of the purity of the faith. There are among them [the Disciples] some of us good men as we know; men who are doing their best to bring their brethren up to the evangelical platform. So far as we can cheer these without clapping hands with error, we owe an obligation to truth to do it."

It appears then, according to these extracts, that there are in the United States of America Campbellites and *ultra*-Campbellites; with the former of whom such as love a pure, unadulterated gospel may, to a large extent fraternize, while with the other such fraternization is im-

possible. Now I want to say that, after all I have written against Campbellism, I gladly recognize the distinction here suggested. Doubtless it obtains on our Island as well as elsewhere. If I wage war with what seem to me to be errors, it does not follow that I personally attack all who hold by those errors. And if I fall in with those among them who, in spite of their errors, "love our Lord Jesus Christ in sincerity," I must needs say, "Grace be with them." I would hold all possible fellowship with them here. I hope to be united with them before the throne hereafter. In that hereafter our views at all points will be set right. What a happiness it will be to obtain the benefit of this rectification! Yours in the truth and love of the gospel,

J. DAVIS.

Charlottetown, P. E. I., Sept. 21, 1870.

EXTRACTS FROM THE LETTERS TO THE EASTERN ASSOCIATION.

(Concluded.)

Parrsboro Village.—We are sorry that we cannot report more favorably of our church for the past year. None have been added to our number, and at present we are without a pastor. We still have our Sabbath afternoon prayer meetings and Sabbath School.

Portaupique.—We have enjoyed the faithful labors of Rev. T. A. Blackadar part of the time the past year. The church appears more united in heart and effort for the maintenance of the Gospel. Our prayer and Conference meetings are kept up, and we have two Sabbath Schools in connection with the church.

Pugwash.—Pecuniary losses among us have had a weakening effect upon our benevolent operations. And we have lately dismissed a large number of members to form the Centreville and Mount Pleasant Church. We have however enjoyed some seasons of refreshing and a few have been added to our number.

River Philip and Glenville.—Pastor E. C. Corey. We as a church have reason to thank God and take courage for the manifestation of Divine grace which has been displayed in our midst. During the year that is past we have enjoyed in two sections of our church a refreshing season from the presence of the Lord. Some eighteen have been added by baptism, and others are seeking the way of truth.

Sand Point.—We are few in numbers and weak in resources—with no under-shepherd to watch over us. We feel deeply thankful for the mission of Bro. Armstrong whose labors were blessed by the addition of six members.

Saint Ann's C. B.—New church, Pastor, W. McPhee. Here indeed we have to "contend for the faith once delivered to the saints," but our confidence is in the Lord. We have licensed Bro. Daniel McLeod to preach the gospel and in the absence of our Pastor he labors constantly among us. We have commenced to build a meeting house.

Saint Mary's 1st.—Pastor, H. Eagles. We have nothing special to communicate, but we trust there is a good degree of union among us. Yet there have been no additions to the church, and we fear no conversions in the congregation, but we believe some souls have been deeply convicted.

Saint Mary's 2nd.—Pastor, H. Eagles. Our meetings for preaching and prayer on Lord's day are very well attended. Also in connection with the church we have an interesting Sabbath School and Bible Class which have been in active operation during the past year.

South Bar C. B.—New Church. Acting Pastor, G. Richardson. We have lately been organized as a church. A council of ministers and delegates from neighboring churches have been called for the purpose of recognizing us as such. We were formerly a part of the Sydney church, but on account of our distance from town and other circumstances we have become a distinct body.

Sydney C. B.—We are constrained to sing of mercy as well as of judgement, for "the Lord hath done great things for us where of we are glad." He has heard our prayers and blessed the faithful presentation of His gospel. Special services were held which were blessed to the conversion of about twenty individuals. Eleven of these have been baptized by our Pastor—and we expect several more to come forward.

Tracadie.—We were some time without preaching, but God in mercy directed his servants to visit us. Bro. Bigelow came in September, and by his help we got our meeting-house finished, and the church which was in a cold state has been revived, backsliders reclaimed, and sinners converted, six of whom have been baptized.

Truro.—Pastor, D. W. C. Dimock. Our house of worship having become inconvenient we were compelled to erect a new one. This object, we are glad to say, has been accomplished. Not have we been without tokens of the Lord's presence in the converting influence of His grace. During the year twenty-eight have professed faith in the Lord Jesus.

Upper Londonderry.—Pastor, S. Thompson. We have to lament that we are still in a cold and lifeless state, that we are not what we would desire to be. We have our esteemed pastor with us one fourth of the time.

Upper Stewiacke.—Pastor, O. Chute. Although there has been much to discourage us, yet the Lord in great mercy is giving some indications that look favorable for an outpouring of His Holy Spirit.

Wallace.—We have enjoyed the faithful ministrations of the word of God for the past