

Correspondence.

For the Christian Messenger.

WOLFVILLE SABBATH SCHOOL.

Dear Brother,—

All acknowledge the importance of instilling into the minds of the young principles which should govern them in future life. Neglect of this has occasioned much loss to the world and the cause of Christ. We mourn over the apathy manifested by many in regard to the support of our benevolent institutions, and wonder why christians do not realize their duty in this respect, but they have never been taught to give, and no force of argument can convince them of their error. It has come to be a settled opinion, that giving ourselves to Christ, does not necessarily imply that we "honor the Lord with our substance."

The only effectual means to meet this is to teach the children of our Sabbath Schools the duty of benevolence. This has been attempted in our school during the past few months, by taking weekly collections for Foreign Missions, the Superintendent, J. W. Larrs, Esq., contributing a sum equal to that collected by the school. During the last quarter thirty-three dollars have been raised in this manner, which is to be appropriated principally to the support of Miss Norris. Last Sabbath the usual time for school was devoted to a missionary concert, when short addresses were delivered on missions, and appropriate pieces sung by the school. In this way we hope the school may learn the wants of the heathen, and the duty of responding to their demands.

AMICUS.

Wolfville, March 13, 1871.

For the Christian Messenger.

ON FREE-MASONRY.

Dear Brother Selden,—

On page 76 of the Messenger of 6th inst. is an article from the New York Examiner on Free-Masonry, which, in my mind requires more than a passing notice, as the opinions so boldly advanced by the Editor of that paper are eminently calculated to create discord and uncharitable feelings amongst professing christians in this province, as they have already done in the United States.

The question proposed by the correspondent of the Examiner is as follows,— "Ought members to abandon their place, and support, in and out of the Church, and attend other meetings, solely because there are certain other members in the church, faithful and true in all their church obligations, who happen to belong to the Masonic fraternity? and by so doing, cause discouragement to others in the church, and hinder the success and prosperity of the pastor and church."

In his reply to this plain and simple question, the Examiner, evidently with distorted vision, appears to have discovered "as many as three wrongs in the case named by the pastor writing the above," viz.:—1st. We think it wrong for members of a church, to 'happen' to be in a Masonic fraternity at all; and 2, it is especially wrong for them to persist in happening to be in it, when they know it to be a grief to their brethren; and 3, it is wrong for any aggrieved member to 'abandon' a church in the way named, because it has other members that do what they ought not to do."

In the above reply I think the Examiner takes unwarrantable liberties with the question, which I take to be simply this:—Is it proper and right for members to withdraw their support and membership from a church and attend other meetings, thereby causing discouragement to others in the church, and hindering the success and prosperity of the Pastor and church, solely because there are other members, faithful and true in all their church obligations, who happen to belong to the Masonic fraternity?

Now Dear Brother, I think you will admit that this is the proper construction of the question, and, as it is one that affects the interests of the churches generally in these provinces, as well as those in the neighboring States, seeing that we have amongst our Clergy and church members many worthy and esteemed brethren of the myetic eye, I cannot do better than quote a few of the duties required of all who "happen to belong to the Masonic fraternity," in order to convince the uninitiated of the morality at least of its teachings.— "Freemasons solemnly promise and agree to be good men and true, and strictly to obey the moral law, to be peaceable citizens, and

cheerfully to conform to the laws of the country in which they reside; not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme legislature; to pay proper respect to the civil Magistrates, to work diligently, live creditably, and act honorably by all men, to avoid all private piques and quarrels, and to guard against intemperance and excess, to be cautious in carriage and behavior, to promote the general good of society, to cultivate the social virtues, to have FAITH in God, HOPE in immortality and to exercise CHARITY, which is the bond of peace and the perfection of every virtue." Free-Masonry also inculcates and encourages the study of the liberal arts and sciences, and above all charges us to reverence and adore the Creator and to esteem Him as our chief good.

The Masonic fraternity embraces in its membership, in the United States alone, no less than fifteen thousand protestant clergymen, of all denominations, who it is presumable have a conscience quick to feel the proprieties incident to the preservation of christian character, and who, if they could see in Masonry anything calculated to compromise the fidelity they have plighted to Christ and his church, would at once abandon it; they and many others of their sacred calling in other countries belonging to the order, are no doubt perfectly acquainted with the secret workings and public principles of our ancient and honorable institution, and from an educated conscience, are competent to judge of the moral proprieties and uses of both; viewed in the light of political economy, according to the estimates of common sense, it stands to reason that no man in possession of his rational faculties would attach himself to and remain in union with a society which was levelled directly against his professional interests.

If the Church, as an organisation existing in the world, suffers from this cause, it is presumable that the official representatives thereof would be the first to detect it, and to withdraw themselves from an institution which was working their temporal ruin.— Surely an institution which has numbered amongst its patrons the most eminent men of all ages, including the Holy Saints John—the Evangelist, and the Baptist—cannot be considered as antagonistic to the Christian Church, or capable of pronulgating principles calculated to disturb the harmony thereof,— "Love Peace and Harmony" being amongst its chief characteristics.

The Editor of the Examiner must surely have had some good authority upon which to base so sweeping an assertion as "that it is wrong for members of a church to belong to the Masonic fraternity," it is quite evident, from what I have already said, that he "knows nothing of what he affirms," or if he did possess any knowledge whatever of the principles and teachings of the order, he would have pronounced differently, and have shewn that to belong to an organisation whose very foundation is TRUTH, and whose superstructure is replendent with the Divine attributes, and beautified by all the moral and social virtues, cannot in the most remote degree militate against "the interests of the christian church, either in its membership or its spirituality. The Examiner assumes secondly "that it is especially wrong for members of the fraternity to persist in remaining in it, when they know it to be a grief to their brethren," (of the church) this is very well so far as it goes, but I presume it will require more than the Editor's dictum to convince such members of Churches as "happen to be Freemasons, and who are faithful and true to all their church obligations, that there is anything so obnoxious in their order as to produce grief amongst their brethren in the church.

I have been, for the past twenty-two years, a member of the Masonic fraternity, and for the greater portion of that time a member of a Baptist church, and during the whole of that period I have never known or heard of anything appertaining to the principle which governs the one, that would prevent its members, in all good conscience, from being also members of the other, or that would disqualify them from "walking" with any church; and therefore I fully endorse the sentiment expressed in the Examiner's third decision, viz: that "it is wrong for any aggrieved member to 'abandon' a church in the way named, because it has other members that do what (they think) they ought not to do."

It is nevertheless true that in Masonry, as in the church and all other human societies, there may be those who "walk disorderly," but are we at liberty, or is it fair to condemn the body because of the frailty of some of its members? Every well regu-

lated institution of the kind is supposed, and I believe generally does, bring such unruly members under wholesome discipline. There are also many worthy and estimable members of churches and the community in general, outside of Freemasonry, who, "knowing nothing of what they affirm," undertake to decry the latter, in fact, I believe there exists at the present time, a faction in the neighboring States, which aims at the complete annihilation of that ancient and honorable institution, and in order to carry out their malicious designs have by unworthy means secured the agency of a portion of the press to facilitate their operations. How far they may succeed it is not difficult to foresee, and it is quite safe to predict that the consequences of their insane proceedings will ultimately recoil on their own head, and tend to promote the interests of the cause they would seek to destroy.

Freemasonry, like the christian church, has in all ages had its trials and its persecutions, but she hath nobly withstood them all; and while she has on her side, and fighting under her banners, so noble an army of clergy and laity of all denominations of christians, and a universal brotherhood united by the strongest ties of "BROTHERLY LOVE, RELIEF AND TRUTH," with the GREAT ARCHITECT OF THE UNIVERSE as the highest object of her worship and adoration, she need not fear what man can do to detract from her influence as a power in the earth.

This article I find has become much more lengthy than I had intended when I began, but I feel that the subject is one which ought to command more than ordinary attention, seeing that it materially affects the highest interests of many worthy church members of our own denomination, as well as others in these Provinces, who at the same time "happen" to belong to the Masonic fraternity, and who will undoubtedly agree with me that the judgement of the editor of the New York Examiner in reference to this matter is unjust, because it is inconsistent with facts and contrary to reason and sense.

Believe me dear brother,  
Fraternally yours,  
BOAZ.  
Halifax, March 15th 1871.

For the Christian Messenger.

My Dear Brother,—

I noticed, in the Christian Messenger several weeks ago, an appeal to the churches, from the Margaree church, C. B., for assistance in paying a debt which had been contracted in building their house of worship. I have been watching since for receipts of monies sent for that purpose—but have not seen any with the exception of one from the Bridgewater church.

I presume that Circulars were received by some of the churches, which stated the facts and asked for assistance.—I do most earnestly hope that those appeals will be considered and responded to. I am well acquainted with all the circumstances and am prepared to recommend the object to the brethren, as one worthy of sympathy.

The church is small and poor. Besides this, they have done nobly in so far paying for their house. Since the Circulars were issued, I am informed they have paid about 80 dollars on the debt. This small sum would be quite a heavy tax upon their limited resources.

This little church has claims upon us, from the fact that from its membership have gone forth to the world several of our best Ministers of Christ among whom were the late Alexander McDonald—who, for some time, edited the Christian Visitor—also, the lamented and much loved William Burton.

A collection was taken in the Billtown church, amounting to \$13.66, which was forwarded a few days ago. I hope other churches will assist.

BILLTOWN AFFAIRS.

I am glad to inform you that, after some time spent in thinking, talking and acting in reference to a new place of worship in Billtown, we have one now fairly launched, under fair wind and weather. The contract has been given out, and the house is to be completed in the coming Autumn. The size is to be 40 x 60 feet, built on the Nave and Aisle principle, with a basement vestry.

I rejoice, also, to tell you that the Lord is again smiling upon His people here.—Many who profess to be christians have been quickened. Besides this several have professed faith in Christ of late. Others still seem anxious to know the Lord.

The church have been laboring earnestly for some time past, and God has blessed their efforts.

Much assistance has been rendered lately by brother Caleb Burgess. Truly, we have reason to "Thank God and take courage."

Yesterday I had the privilege of immersing fourteen professed believers in Christ. beautiful lake in the village of Lakeville formed the baptistry. The day was very mild; and the scene solemn and impressive.

A Temperance sermon was delivered last evening in Billtown, by Bro. George O. Heustis. Another appointment prevented my being present. But I am informed by those who heard the sermon that it was an able and earnest appeal for Total Abstinence on the part of all men—but, especially, and emphatically, on the part of "the household of faith."

Would that all such appeals were earnestly heeded; and universal obeyed.

Yours very truly,  
J. F. KEMPTON.  
Lakeville, March 13th, 1871.

For the Christian Messenger.

REVIVAL AT TREMONT, AYLESFORD.

Dear Brother,—

The statement of an inspired writer, "In due season we shall reap, if we faint not," is evidently extensive in its application.—Of late years it has become manifest to me, that in the former part of my ministry an error was sometimes committed by allowing the want of immediate and obvious success in special efforts for the furtherance of the cause of Christ, to induce me, and others with me, to relinquish those efforts. A brief statement, therefore, with reference to measures recently employed in my field of labor, may tend to encourage others to perseverance in the work of faith.

As there was manifestly great need of a revival on Stronach Mountain, Bro. Stubbart and I labored there the principal part of the last fortnight in 1870. An unusual amount of sickness, however, prevented the attendance of many persons, including some of our most zealous and active members; and the exceedingly bad state of the roads generally rendered our congregations small. When the prospect had just begun to brighten, a heavy fall of snow, accompanied with violent wind, made the roads there absolutely impassable during the last three days of the year. It was painful to us that no more obvious fruits of our labors appeared at the time; but we knew that Providence ordered all right; and we could not doubt that, by the Divine blessing, a considerable amount of good was affected.

Having previously arranged to spend the week of prayer principally in Tremont, where also a revival was greatly needed; we commenced the present year in that locality.—Brother Stubbart continued with us as long as he consistently could, and labored faithfully; but other sections claimed a part of his time, and he had soon to return to College. He, however visited and aided us subsequently.

After the week of prayer our meetings were continued in Tremont almost invariably every evening, with varying prospects of success, till the night of January 27th when our Meeting-house was burned. By that time our hopes of a gracious ingathering were peculiarly buoyant; but this disaster seemed quite depressing. One of our brethren, however, obligingly furnished a hall, in which we could meet for a time.—At a conference held in it on the 28th, one candidate for baptism was received.

A dilapidated and forsaken school-house was obtained, removed to a site near that on which the Bethel had stood, and fitted up for worship. Besides constant services on the Sabbaths, evening meetings have been generally continued two or three times a week. Though the gracious work has, indeed, progressed very gradually, yet there is abundant cause of thankfulness that the blessing of the Most High has manifestly attended the persevering means employed. Steadfast believers have been quickened, backsliders reclaimed, and sinners hopefully converted. At an extra conference five were received for baptism, and three more on the 11th inst.

On Lord's day, the 12th, Rev. J. L. (Read, we suppose it should have been but it is omitted, doubtless accidentally in the manuscript,) kindly attended, by request, and baptized these 9 candidates, who were all young persons, four males and five females; and subsequently delivered an appropriate discourse from Phil. i. 5. At the close of this discourse it was the delightful privilege of the pastor, at the age of 76 years, who had served this church nearly 20 years, to present, with affectionate admonitions, to these 9 youthful disciples, and one elderly brother received by letter, the right hand of Christian fellowship. The season was one of deep interest. May God graciously enable these to walk circumspectly, and greatly increase the number of the faithful followers of the Lamb!

Yours in Christ,  
CHARLES TOPPER.  
Tremont, Aylesford, March, 13, 1871.

Missionary Intelligence.

(From the Missionary Magazine.)

SWEDEN.

Letter from E. Ericsson.—Church organized.—Ironworks of Fanthyttan, province of Orebo, Oct. 22, 1870.—"The Lord has been pleased to bless the efforts of His feeble instruments, so that a new church has, during the summer, been formed at Ramsberg, consisting of 20 members. Every time I have been there, some new converts have been buried with Christ in baptism. This has been a powerful witness to the truth, as hundreds of spectators have been present and witnessed both the act of baptism and the Lord's Supper. And by means men have been led to search the Scriptures, and the Lord has opened their eyes and ears to the word of God, and given them grace to believe as the Scriptures teach.

At the same time it is painful to state that in the region where this church has been formed, great spiritual darkness prevails.

NORWAY.

Letter from Ola Hansson.—Tromso,\* Oct. 24, 1870.—After a voyage of thirteen days, I arrived here October 8, tired both in body and soul. But praised be God, who gives strength to the fainting! Some friends met me on the steamboat, and I was much refreshed in spirit, seeing how they rejoiced at my coming. The meeting-house of the "Free Church" was immediately opened for me to preach in.

About fifteen years and a half ago, a general revival went through the region of Finnmarken and especially this town. Here there was scarcely a house or a person who did not inquire after God. On the streets, in the market, in the stores, on the wharves and the vessels, there were heard prayer, singing, and conversation on religious subjects. At the same time the question of going out from the state-church was generally raised, and hundreds left it. Then a "free church" was formed in the town, which consisted of 200 members, and another in the country not far distant, which numbered 150 members.

Baptism mooted.—Now all things seemed to go on well. But the foundation began to tremble. The question concerning believers' baptism was mooted, but was put down until about a year ago. At that time the Lord so ordered things, that a Swedish brother, a basket-maker by trade, came there. When he came, he found everything desolate, the vitality of religion was exhausted. Talents, energy, and efforts for the Lord had come to a dead stop. This brother was allowed to preach in the meetinghouse, and the Lord blessed his preaching. Souls were converted and received peace in believing, and Christians were revived and strengthened. Then again the question concerning baptism arose, and the result was that shortly after Christmas, sixteen were baptized, and again a short time after this, twelve.

But now a contention arose between those who were baptized and those who were not. The former did not wish to separate from the latter and form a church, neither could they agree on all points. Last summer, also, some were baptized. But there seemed not to be any blessing, as the contention continued to grow worse.

Preparation for a church.—Now when I came, all was left in my hands. Having been in this place three weeks, in order to enter into the real state of things, I have gathered all the baptized Christians in order to tranquilize their minds, and I intend to form a church of baptized believers. We have been together several days to search the Scriptures on this subject, and the prospects are encouraging. But time must be taken, so that minds may be tranquilized.

Here are large fields lying desolate, and no one to visit them. I believe churches could be formed in several places, if we only had faithful laborers to work there. Many are convinced of the truth, but will not come out. Pray for Norway, especially for this region.

\*This is no doubt, the most northern place on the earth where Baptists are to be found, being situated at 70 degrees N. Lat.

Letter from Mr. Wiberg.—This was my first visit to Norway, and it was therefore with peculiar feelings that I landed on the shore of this our sister country. We were bound for Arendal, where I had been invited to attend a public meeting of the Baptists. In going along the coast on our way to Arendal, the steam boat stopped at several places. Baptists came down to the wharves at every place to bid us welcome;