

Correspondence.

For the Christian Messenger.

WITHHOLDING MORE THAN IS MEET.

No. II.

"There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. ii. 24.

The writer has served a pretty thorough apprenticeship in the "begging" line nor do I look back upon those years of that sort of toil and trouble with much regret, though I have no wish or intention of ever returning to it again. I like the "more excellent way." But a few incidents of personal experience may be added to the incidents mentioned in a former paper, illustrating the disadvantage of withholding more than is meet.

In the Winter and Spring of 1845. I was employed to collect funds for the Baptist Home Mission Society. In general I think I was quite successful, but at one house in Cornwallis where I called one day I was put off with the plea that there was no money in the house.

I wish to state just here that though we should never tell a lie, we are certainly not always bound to tell the truth. I may truthfully say that I have no money to give to a particular object, though I may have plenty of money in my house or in my pocket at the time, provided that money is already appropriated. Supposing, for example, I have promised a man twenty dollars at a particular time, and have just that sum by me and no more, and the agent of the French Mission were to call, I could in that case very truthfully say I have no money for you. But I cannot say I have no money in the house. Nor am I required to say any thing about it. My own private affairs are my own and just none of his business. But, to return, the aged sister to whom I applied assured me that she had no money in the house—and at the same time she had about three pounds. But how does the reader suppose I found it out? Why, she told me of it herself several years afterwards, after I had forgotten all about it, and can only relate it now on her testimony. I had this time called for a donation to the Micmac Mission, which was immediately given, and then said she "I will not serve you as I did the last time you called." "Why, how was that?" I asked, and she seemed surprised that I did not remember all about it. The circumstance had been so deeply engraven on her own mind that she could hardly understand how it could escape any one else. I told you I had no money," said she, "but I had about three pounds in my drawer at the time." But it was not there long, though neither she nor any one else ever touched it or saw it afterwards. That very night I think it was, at all events it was within a very few days, money and desk and house all went off together! And she believed, and the belief had operated in a most salutary way, that God had chastised her for a very serious fault, and had taught her a most impressive lesson—namely, that "There is that withholdeth more than is meet and it tendeth to poverty." Peace to her memory! The whole story is an honor to her piety, as the repentance deep and thorough both of David and Peter are stronger confirmation of their deep and earnest piety, than their avoiding the errors would have been which they committed.

I would mention another case. Some years ago I made a visit to "Port George," where I was at the time a stranger. I do not know as I was acquainted with any of the people. What was my surprise on calling at one of the shops to find not only that I was recognized, that was no unusual affair, but the man affirmed "that he owed me a dollar!" I received the cash of course, and then waited for a solution of the mystery. The explanation was as follows: I had lectured in the "South Meeting-house" on the Micmac Mission. He had been moved to tears, and had seen others shedding tears too, and he had made up his mind to give me a dollar towards the work. He intended to do it very piously, not "letting his left hand know what his right hand did." So he had taken out the silver and held it in his hand after the meeting was dismissed, intending to step quietly up to me as he passed and slip the money into my hand. But it was some time after he came out before he got a chance to speak to me, and by this time his ardor had cooled off, and he concluded after all he had better keep his dollar. So it was placed in his waistcoat pocket—(or allowed to remain there, I have

forgotten, which.) On arriving home he looked after his money. But it was not! The money was gone, and his impression was—and he was right in the view he took—that he had devoted it to the Lord, and He had then withheld it, and that the Lord had just simply said to him: "Well then I'll let you see that I can take it, whether you will or not." And so he had determined, and determined wisely not to be guided by impulse at another time, but to take the first opportunity to pay the dollar which he considered was due to the Micmac Mission.

"The Lord loveth a cheerful giver," and charity is its own reward. The New Testament dispensation differs materially from the Old. But the grand principles of Jehovah's government are the same, like Himself "yesterday, to-day and forever." And we have read the New Testament to little purpose if we have not learned that the "rod is one of the instrumentalities by which we are guided in the right way, and brought back when we wander: How slow we are after all to learn the great and glorious truth that "we are not our own but are bought with a price," and that our high and holy privilege is, "to glorify God in our bodies and our souls which are his," and that nothing is lost that is used for his glory, and nothing gained that is kept back from Him.

S. T. RAND.

May 5.

For the Christian Messenger.

COLCHESTER COUNTY SABBATH SCHOOL CONVENTION.

Mr. Editor,—

DEAR SIR.—At the last quarterly meeting of the Baptist Sabbath School Convention, the following resolution was adopted:—

Resolved,—That in order to secure the co-operation of all the Baptist Sabbath Schools in the County, a circular be sent to each school not already identified with the Convention, inviting, and if possible securing their immediate co-operation. Union Sabbath Schools wishing to be recognized by the Convention, are cordially invited to attend.

The enclosed circular is the response, will you oblige by inserting the same in the Christian Messenger.

Also will you please give the usual notice of the next meeting of the Convention to be held with the Sabbath School at Lower Economy, on the last Friday in June next, at 2 1/2 o'clock, P. M. Evening Session at seven.

A. J. WALKER, Sec.

Tyuro, May 15th, 1871.

To the Superintendents and Teachers of Baptist and Union Sabbath Schools in the County of Colchester.

DEAR BRETHREN,—

Being deeply interested in and impressed with the importance of our Sabbath School Conventions, and being solicitous that all should share in these benefits, we would respectfully and urgently request that you would henceforth take such measures as would enable you and your schools to participate therein. In order to this, delegates should be sent, and letters containing information and words of cheer, from every school within the sphere of the Convention.

In this as in every noble object, union is strength. Obstacles are to be met and removed, difficulties to be encountered and vanquished, hence the need of mutual sympathy and aid. But how shall we better obtain this than by those quarterly gatherings, in which "as iron sharpeneth iron, so doth the countenance and concurrence of one Sabbath School worker sustain and strengthen another." We would therefore press upon all who feel some interest in this object to confirm and augment that interest by taking timely measures to have a large and cheering representation from all our Sabbath Schools at the next quarterly, and at all subsequent Conventions.

Dear Brethren,

Yours respectfully,

Committee, O. CHUTE, D. C. ARCHIBALD.

For the Christian Messenger.

SABBATH OBSERVANCE.

Dear Brother.—

The subject of public Sabbath breaking, to which your Guysborough correspondent J. C. calls attention, is one that should be carefully considered, especially as similar disregard of the Lord's day prevails in many localities in this Province, as well as elsewhere. In this town it is very apparent.

A mail arrives every Sunday and is sorted at once. Merchants, lawyers, clerks and others may then be seen in groups about the Post Office, waiting to get their letters and papers, or perusing the documents received. Others proceed to their offices to look over their papers, and probably to spend several quiet hours in the consideration of their business affairs. Some gentlemen seem to make a practice of visiting their offices on Sunday and remaining closeted there for a longer or shorter period. I have known the mails to be made up and despatched on Sunday; passengers to arrive and depart by coaches or otherwise; packages to be landed from vessels and steamers; and even the coaling of a steamer to be carried on during the hours that ought to be held sacred. No wonder that, in the midst of such examples, young persons walk the streets for pleasure, or lounge about corners and shop-doors, to the annoyance of church-goers. What can be done to put a stop to public "Sabbath breaking?"

ORDER.

Nautapolis, May 17th, 1871.

For the Christian Messenger.

APPEAL TO THE CHURCHES OF THE WESTERN ASSOCIATION.

Your Domestic Missionary Board has instructed its Secretary to publish a statement of your missionary operations at home, and to appeal for more enlarged contributions towards its funds during the current year.

We hope presently to give you a Report of Missionary labor already performed, in more extended form. At present it will suffice very briefly to tell you what we have done, and what we propose to do, and also to indicate what ought to be accomplished through the agency of your Board.

Twelve weeks labor has been reported, at an expense to the Board of \$56 654.—The sum of \$27,344 having been collected by the Missionary. Bro. Wallace has been giving what time he had at his disposal to Annapolis Royal for the last two quarters, for which \$20 have been appropriated.—\$10 were paid to aid the church on Granville Mountain towards the support of their pastor.

\$300.00 are voted for the cause of God in the Town of Shelburne and vicinity, \$75 of which have been paid. Dalhousie West will draw from the Treasury, for the current year, according to an arrangement made with Bro. P. Murry, the sum of \$15. Other appropriations will need to be made for the support of the mission in Annapolis. Bro. Darke has an appointment of 10 weeks in that region, Bro. Wallace retiring from the field for the time, and pledging \$30 for his support. In addition to these—Bro. Achilles has an appointment to New Cornwall for 6 weeks.

Your Board has therefore, up to date, become responsible to the amount of, say \$480. From this sum we may deduct \$100 to be received by our missionary in Shelburne, outside his field of labor. This leaves \$380 to be paid by the Board.

Three hundred and thirty dollars were placed in the hands of our Treasurer at the Association at Clementsvalle, so that we are beyond our present resources to the amount of \$50. Your Board therefore feel that they can make no further appropriations unless they have the assurance that the churches will contribute this year a larger amount than formerly. We can easily raise among our churches the sum of \$1000 for Home Missionary operations, if proper efforts were put forth—Brethren let us have at least \$600 this year.

Your Board has applications from various parts of the missionary field, where much labor has been expended in previous years, and where the divine blessing has largely attended the preaching of the Word.

The question arises shall we refuse these calls? Shall we desert regions long occupied, and allow them to pass over to other denominations? Shall we yield our ground to those who are sowing broadcast the seeds of deadly error? We do not affirm that this will be the result of our unfaithfulness in the work of God. This is what we are already doing. We have only to look around upon our destitute churches and the sheep scattered, without pastors to care for their spiritual interests, to behold painful evidence of our want of zeal and devotion to the cause of Christ.

We need only refer you to the destitute fields in the County of Annapolis, Queens and Shelburne. Your pastor will give you fuller information on these points than we can in this brief paper.

But we ought not to be satisfied with holding the ground we already have—we ought to be enlarging our field of operation

until the whole gospel shall be fully made known, and its claims acknowledged in every town, village, and district in our beloved land. We have evidence that there are those who are weary of human traditions, and are searching for "the old paths that they may walk therein.—Should we not in faithfulness to them and to the truth of God direct them, first to the Lamb of God for pardon, and then to the precious ordinance which Jesus has appointed, to be observed by all his saved ones?

We have recently received a communication from one of our most esteemed pastors, asking for help on a field where the support from the people is altogether inadequate. To this call your Board should be able to respond. Those men of God who, in some other calling, might have attained to competence, or who might in some other field, command a salary sufficient to raise them above the sense of want, but who, nevertheless, for the sake of those among whom their lot is cast, endure privation and poverty deserve our warmest sympathies. The gospel rule provides that one be not eased, and another burdened. Let then the wealthier churches give from their abundance to aid the poor ones. Let them thus procure the best of all luxuries—the luxury of doing good—and their benefactions shall return with seven fold blessings to themselves, while administering real aid and comfort to their poorer brethren. This work of equalization may be well accomplished through the agency of your Missionary Board. But with our present resources only a tithe of it can be performed.

There are centres of influence that should be permanently occupied. One of them is Annapolis Royal. Its situation is likely to make it a place of importance, and present prospects then are exceedingly encouraging; and as a denomination we shall be recreant to the trust committed to our hands, if we do not improve the opportunity, now afforded us, of planting the ancient gospel in that ancient town. There seems to be a special necessity for entering upon this field in order that the outlying sections of country may be regularly supplied with the preached word. By establishing ourselves in the centres of our population, we shall more effectually provide for the more sparsely settled regions surrounding. These remarks are applicable to the town of Shelburne. The brethren at the Association in Clementsvalle, impressed with the necessity of establishing a permanent mission there, requested Bro. Jos. H. Saunders to enter that field. After mature consideration, this brother accepted the appointment, and has entered upon his labors with encouraging prospects. The brethren in Town already finding their place of worship too small are proposing to build, and the church at Jordan River has undertaken to complete a Meeting House for some time in an unfinished state. This mission has, as we understand, the special favor of the brethren in the Western Counties, and will, we trust receive from them a generous support.

Your Board, therefore, most earnestly request the churches to remember the claims of their Home Mission field, and would ask them, in addition to the usual means employed for raising money for associational purposes, to take, at their earliest convenience, a special collection towards this object. We trust that the Pastors, who are all members of the Board, will move in this matter, and that the deacons and brethren will heartily respond to this our appeal. Let us have large donations from our wealthy churches; let the poorer ones give according to their ability—and let us have from the churches that are without pastors, substantial evidence of their desire for the word of Life. We must send the gospel to the heathen, but let us keep a strong hold of our home field.

In behalf of the Western H. M. Board, M. P. FREEMAN, Sec'y.

For the Christian Messenger.

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IN MEMORIAM.

INGRAM BILL SPINNEY of Nictaux, departed this life in Boston, May 2nd, in the 23rd year of his age. We understand that the deceased was handling meat that had been packed in ice, and that the mould coming in contact with a scratch on his hand occasioned his death, after an illness of 10 days. He was a young man of good mind and steady habits. He professed religion four years ago. His letters to his friends breathed the spirit of piety, and they trusted that God would spare him for a useful life, but He whose "ways

are not as man's ways," had other purposes with reference to our brother, and has therefore called him to Himself. He contemplated death with calmness and assurance, believing that whatever the issue might be it was, to use his own language, all well.—A large circle of relatives and friends mourn their loss, but are comforted by the assurance that death to him was gain.—Com. by Rev. M. P. Freeman.

Mr. C. L. Reed of Boston has also sent us a notice of Mr. Spinney's death similar in many respects to the above. He states that Mr. S. became a member of the Perkins St. Baptist Church in Somerville. His business subsequently calling him to Boston, he attended upon the services of the Lord's House under the preaching of Rev. Dr. Lorimer at Shawmut Avenue but retained his membership at Somerville. Dr. L. preached on the occasion of the funeral from 2 Cor. v. 8, "Absent from the body, present with the Lord."—His remains rest in the beautiful cemetery at Forest Hills, near Boston.

Wee! not. What cause for grief or tears have ye?

Is it because he left this house of clay? Or is it that his spirit now, is free? And there enjoys the bliss of endless day.

OWEN PHINNEY

Of Wilmot, N. S., was drowned at Boston, Mass. Recently a mourner came to see me—a mourner I know she was, for she had not long since laid in the grave a dear son in pride of early manhood, he had been called away, away from earth's cares and duties, and from the dear associations of home.—A son on whom she had leaned in hope, and trusting confidence,—but he was gone—the waters had passed over him, and the grave had claimed its own. She came to me requesting some little tribute from my pen, on which she might sometimes look in her hours of gloom and sadness. "You know him," said she, "and somehow I felt that you would pity us—he was a good boy—so kind to his father and me—oh! we do miss him so—we feel so lonely, and desolate, and we thought that if we had some little token to look at, now and then, it would be comforting, I don't think it would be wrong, do you? I have often seen pieces in the papers that I thought must be a consolation to friends. I believe Owen was a christian, we have good accounts of him—and his letters were so full of love and good will, but oh! dear, it is so hard" and here the tears that she had been all the while trying to conceal broke forth afresh. Tears, balmy tears—how they soothe the sorrowing heart—let them flow freely, let the clouds of sorrow empty themselves in tears, then let the light of love shine upon the stricken spirit, and the healing balm be applied to the tried and drooping soul. I thought as I witnessed, and tried to participate in her grief—but oh! how empty seemed my words of cheer and of comfort! She could not look beyond the dark river and the grave of her son, her spirit could not yet lift its wings, and soar to that upper and better world whither he had gone, she missed his love, she missed his presence, and earth seemed to her so desolate and barren. He had been a good son, he had been a pleasant companion—he had endeared himself to acquaintances and friends, and best of all he had given evidence that he was a child of God, and though he had been so suddenly called away we all felt that he was safe, that, that river of death had opened to him the gates of endless joy. A little while and we mourners of earth will pass away to meet on the "Evergreen shore" those who have fled for refuge to Him who is still able and willing to save.

How dark the clouds that gather— Around affection's grave! How hopes gay garlands wither, When tears of anguish leave. The hallowed ground where dear ones sleep, The new made graves where mothers weep.

But bright immortal flowers, Are blooming "over there," Refreshed by spring-time showers, And tended by his care There the rose never fade, There no ill of earth invade.

Then spirit lift the drooping wing, Soar upward to the sky, Mount up where flowers never fade, And pleasures never die. Up, up, and touch the joyous string, Catch the glad song that angels sing.

—Com. by Caroline A. Leland. Melvern Square.

MR. EDWARD WOODBERRY,

Of Tremont, Aylesford, united with the Baptist Church where he resided many years ago. He continued to be an esteemed member, constantly maintaining prayer in his family, training up his children in the nurture and admonition of the Lord, attending public worship with regularity, and laboring diligently for the furtherance of the cause of God, and the spiritual welfare of his fellow men. His faithfulness and