

question Mr. Barss shows the progress the denomination has made in 25 years. He seems to attribute all the prosperity of the Baptists in Nova Scotia for the last quarter of a century to the dividing of the Association. Remarkable product of division! We had better keep on dividing and sub-dividing until we fill the land. But how does Mr. Barss know that the progress of the denomination would not have been much greater if the separation had not taken place?

3. "Can the work of Home Missions better be carried out by one Board than by several?" It undoubtedly can. Let facts speak. When there were three Home Mission Boards in Nova Scotia the churches at Guysboro and Manchester were for fifteen years without a pastor. The church at Cow Bay was destitute for several years, and also the church at Port Hawkesbury. We might name several other churches similarly situated. Our Board induced a number of excellent men to come from England to supply those churches. Annapolis, a large and beautiful town, the old capital of the Province, had no Baptist meeting house and no Baptist preaching. When our Board took charge of the Mission work we placed one of our ablest ministers at Annapolis, and now we have a beautiful house of worship there, the largest congregation and the best Sabbath School in town. Why did not those small Boards see to this work? Shelburne, another important town was left very destitute by the old Boards. Our Board stationed an excellent minister there, and now we have a fine meeting house, quite a large church and a flourishing Sabbath School. Why was not this work done before? Pictou and New Glasgow were also neglected. We have taken possession of those important points and are determined to hold them. Newfoundland has been spoken of again and again at our Associations in Nova Scotia and New Brunswick. Flaming speeches were made but nothing was done. We have sent a committee to explore the Island. We intend to plant a mission at St. John's at an early date. Why did not the old Boards see to this matter? With a large and rich Baptist literature at our hand very little effort was made to introduce it into our Sabbath Schools. Pædo-Baptist teaching in our Sabbath Schools and Baptist preaching in our churches, was the order of the day. Building up with one hand and pulling down with the other, was the work of our churches. Within the past two years our Board has circulated about 8000 volumes of pure Baptist literature. Why did not the old Boards do something of this kind? Let the following facts be pondered. When there were three Boards in Nova Scotia the largest amount collected in any one year by all the Boards was about \$3000. The first year our Board had charge of the Home Mission work, our receipts were \$6251. Last year our Treasury received ten thousand and seventy-seven dollars, or more than three times as much as was ever raised in one year by the united efforts of all the Boards. Last year we employed 80 missionaries—about three times as many as were employed in one year by the old Boards.

The united labors of these Missionaries were equal to 24½ years for one man. During the past two years our missionaries baptized 781 converts. And yet in the face of these facts Mr. Barss has the temerity to say that a few churches in any locality can better perform missionary work than can be done by large organizations.

4. "What has P. E. Island gained" by union? It has gained immensely. Last year we appointed Rev. D. McDonald to the eastern part of the Island. He would not have remained there had it not been for our influence. During the year he baptized 139 converts. Rev. F. A. Kidston, a very successful missionary was in the United States. We induced him to return and appointed him to the western part of the Island. We introduced Rev. Joseph Murray to Summerside and appointed Revs. J. L. DeWolfe and C. C. Burgess to other churches. We have lately sent several others to mission stations there. P. E. Island has therefore gained largely by uniting with us in Home Mission work. The people there are aware of the fact. Rev. Mr. Warren writes from the last Association in the following manner:—"Our Home Mission Board was warmly eulogized—not a dissenting voice. It would be in vain to say one word against the Union so strong is the feeling of the Islanders in favor of that Union."

5. "Would New Brunswick be benefited" by union? Undoubtedly,

and to a large extent. "Would more money be raised?" Yes, three times as much. We should keep an agent in the field all the time. The information he would convey to us would be just as valuable as if it were obtained by the personal observation of the members of the Board. The benevolence of some of our churches and the success of our work if laid before the churches in New Brunswick would be a vast gain to them. Brother T. H. Porter and brother Curry are right in their views of the matter. There must be other New Brunswick ministers who are looking at the subject in the same light.

Judging from our past success, I am confident that if the New Brunswick brethren would cordially unite with us in Home Mission work and aid us to the best of their ability the Union would be one of the greatest possible blessings to the New Brunswick churches.

G. E. DAY,  
Cor. Sec. of N. S. Baptist H. M. U.  
Yarmouth, July 29th, 1875.

For the Christian Messenger.

**SEEKING REST AND FINDING WORK, PLEASURE AND FRIENDS.**

MR. EDITOR.—My caption reminds me of your toil's at home, and your vacations—attending Associations! Well be comforted, for you comfort others. Here is an illustration. The first place I made for, after escaping the dust of the city, was the spot in which in boyhood, I got my first impressions of the weird, the wild, the romantic, the stupendous, the grand, the sublime, the awful, the glorious. I can't think of any more adjectives of the kind I want, but this much I can tell you, the ones I have used go but a little way in expressing the feelings that I used to have, when I sat for hours, in the crevices of the rocks, looking at the huge volume of water that rolled itself over the beetling brow of the South Mountain, and poured itself down perpendicularly into the vast cauldron at my feet, scooped out of the rock-bed. What somersaults the lumberman's logs would perform as the current shot them over the heights above. One after another they would disappear in the great boiling pot, and then shoot back perpendicularly into the air with bruised heads or else driven into rails. There each soul could talk with itself and with nature; but for one boy to talk with another, required the contact of ear and mouth, and a shrill screech at that. That was our Niagara. This scene of grandeur was in the depths of the "forest-primeval." The great trees grew down to the very edges of the overhanging cliffs, and threw out their brawny green branches over the tumbling, seething waters and took their eternal bath in the rising mists. From the depths below, how glorious the patches of blue sky or the careering processions of clouds looked to the eyes of the boys. But now—when will the race of Vandals become extinct—the trees are cut away, great sluices are constructed down the slopes to keep the logs, that start from above logs, from turning out below fence rails. I didn't get a trout—no not a bite. Trout and Indians can't stand civilization. Foul sawdust kills the one and fouler whisky and tobacco kill the other.

But what I intended to say Mr. Editor, was that this attempt at the fun of thirty years ago robbed me of breath and strength and perspiration. I went into a house, the only house in the region, and there was the *Christian Messenger*. The mother looking comfortably after the interests of three plump rosy children. She had tried living in man's forest—Boston—and now she was trying the Lord's forest. On the whole, she liked the latter better, especially if she and her husband could have the *Christian Messenger* weekly, and a visit from Dr. Tupper and his good wife monthly. My call was at a propitious time, for the Dr. and his wife had just left, and they had left the *Christian Messenger*, fetching it two or three days before the regular time. I read it, and drank some milk and molasses, I could have had cake and cream. I never found an inhospitable house where the *Christian Messenger* is taken. "Peg away," Mr. Editor, every drop of sweat you mop from your face these hot afternoons is sending light and joy into many households.

Let me advise all the city pastors to exchange with their brethren in the country, if they would get rest. The brethren in the country have it so easy. I only had to preach once in the morning, administer the Lord's Supper, talk till dinner time, talk an hour and a half after dinner, talk three miles to the afternoon appointment, preach again, talk all the way back, talk till seven, conduct a prayer meeting, talk till eleven o'clock, and then get up the next morning more dead than alive. Some of all this I was obliged to do, and the remainder I did voluntarily. I forgot to mention that in addition to this, I taught a bible class in the morning.

We had interesting meetings. The tears flowed freely, especially at the Lord's table. The evening was a season of rejoicing. Brother Clark is in the hearts of his people, where every minister of the Gospel ought to be. Much harmony exists here among the Baptists and Methodists, and the people boast much about it. But, like the late Joseph Howe in standing up for Nova Scotia, I try to tell more wonderful things of Halifax. Howe would say when beaten on every other point, "Well how high does your tide rise?" I say, "how high does your benevolence and charity rise?" In Halifax a Methodist man gives a Baptist minister barrels of flour, quintals of fish, and boxes of raisins for his family, and ten dollar bills, and occasionally a silk hat for himself. A Wesleyan woman has been known to come heartily forward, when her children were to be buried with Christ in baptism, and take them from the minister's hands at the water. The country gives it up and the city wears the laurels.

Allow me another sentence, to say that I have had the great pleasure of renewing my acquaintance with old Father Davis the best Methodist minister in the world, excepting old Father Pope. He is building a nice little cottage in which to spend the evening of his life. He calls it "Providence Cottage" for he builds it of the money given by the benevolent. It is well advanced and he expects to get into it this autumn. This however may depend upon the immediate success of a half a score of years' labour. There is a miserly rich man in Halifax or St. John from whom Mr. Davis expects \$400. He has been praying the Lord all these years to fetch it out of his heart as well as out of his purse. Although next to impossible, yet he believes the Lord will do it: and the matter is pressed by prayer. I would advise every miserly rich man in Halifax and St. John to send Mr. Davis \$400 without delay, lest he being the one in question, extreme means of a calamitous nature might be used by the answerer of prayer to extract the money. One man already felt moved while on his death-bed to give Mr. Davis \$100 for this object. I hope the city rich man whoever he is, may be led to exercise his benevolence before he finds himself in the grip of such severe, but effectual means of grace.

Yours,  
VACATOR.

**The Christian Messenger.**

HALIFAX, N. S., AUGUST 11, 1875.

**"MINISTERIAL COURTESY."**

Mr. Editor,—  
The communication in your issue of the 28th inst., under the above heading, and over the signature of "Country Pastor," was an unprovoked attack upon the Baptist Church of Hantsport and its pastor, Rev. J. C. Bleakney.  
The inhabitants of Hantsport are chiefly Baptists, the only other denomination represented by a Church is the Wesleyan, lately presided over by Rev. J. C. McMurray.  
Rev. Mr. Bleakney arrived in Hantsport April 24th, and we are proud to say, has been kindly received and held in the highest estimation as a gentleman and a Christian Minister.  
The little uneasiness on the part of a certain individual indicated by the sending of the notification referred to by "Country Pastor," (which was anonymous) would have been passed over in silence, but since the publication of "Country Pastor's" letter we feel compelled to make a plain statement of facts in vindication of the course pursued by our Church and Pastor.  
Soon after the arrival of the Rev. Mr. Bleakney, persons both Baptist and others, residing in Mt. Denson, expressed a wish that he should preach in that place, and as members of his Church and congregation reside there, he expressed a willingness to do so, provided a suitable place could be secured in which to hold service. The Methodist Chapel was named as the most desirable place for such a purpose, and had been considered free for any evangelical denomination when unoccupied by themselves. Yet he, even then, was unwilling to announce an appointment there until assured that that house would cheerfully be opened to him.

It being confidently stated that such was the case, an announcement was made for a week-day evening.  
After having had a large attendance and earnest solicitations to return, he consented to preach occasionally on the alternate Sabbath to that occupied by the Methodists, but being desirous to prevent any misunderstanding, asked that the brethren belonging there would inquire whether the Methodist friends were willing for him to preach at that hour.  
One of the brethren having ascertained that such was the case, sent word to the Sabbath School to that effect.  
The very kind and obliging Superintendent (of his own account) announced that S. S. would meet earlier next Sabbath, in order that Rev. Mr. Bleakney might preach at 3:30 p.m.  
Such word being sent to our Pastor, it was announced accordingly.

We knew of no dissatisfaction until the following Wednesday, when the notification so called, was received by our pastor.  
The contents of the note were as follows:—"The Sabbath School at Mt. Denson meets in the afternoon. I WILL INTERFERE WITH MR. BLEAKNEY'S APPOINTMENT AT THAT TIME. July 6th, 1875."  
This note was without heading or signature, sealed and addressed to Mr. Bleakney, Hantsport.

The Pastor, having consulted with Church members, proceeded immediately to Mt. Denson, and conferred with the brethren there, whereupon the Public Hall was secured, where he has since preached to respectable and we believe appreciative audiences.  
We might add much more concerning "Country Pastor's" "Ministerial Courtesy," but will forbear when we have added that the Sabbath School does not seem to interfere with Wesleyan preaching which is now appointed for every Sabbath afternoon at 3 p.m., the same hour at which our Pastor is preaching in the Hall close at hand. Their former appointment was for every alternate Sabbath.

Now, Sir, with these facts before you and the public, we ask all disinterested persons, and especially those who know him best, if "Country Pastor" has not yet to learn the essential element, as well as what belongs to "Ministerial Courtesy."  
In behalf of the Committee of the Hantsport Baptist Church.  
W. A. PORTER, Chairman.  
Hantsport, July 30th, 1875.

We may say in reference to the above that we knew nothing more of the communication to which it refers, than who was the writer of it. No name was mentioned, and we supposed no one need have known anything further about it. We had not the most remote idea that it had reference to the Hantsport Church, and published it simply as an article on the virtue, "Ministerial Courtesy," by a "Country Pastor."

We are informed since its publication, by Rev. Mr. McMurray, that he did not write, "I will interfere, &c.," but, "The Sabbath School at Mt. Denson meets in the afternoon, and will interfere with Mr. Bleakney's appointment at that time."

We mention this with the hope that there will be no necessity for any further correspondence on this matter.

We beg to acknowledge the receipt from Dr. Honeyman of a copy of a handsome pamphlet, giving an account of the proposed U. S. INTERNATIONAL EXHIBITION, to be held at Philadelphia, from May 10th to Nov. 10th, 1876. It contains a full description of the buildings and grounds, and has some fine maps and pictorial representations of the scenery in the locality of the Exhibition.

REPORTS PRESENTED IN PRINT.—  
We have just received a communication from Mr. J. Parsons in which he wishes "to call the immediate attention of the Board of Foreign Missions, and the Board of Governors for Acadia College, to the desirability of having their reports, and especially the financial statements printed, and a sufficient number struck off to place in the hands of the delegates to the Convention when the reports shall be read."  
Our columns are filled, and we are obliged to omit Mr. P.'s argument. It is not needed.

Efforts are being made to change the character of our Sabbath in Halifax. An Excursion steamer has been running to Bedford for several Sundays, with however, but limited success, we believe. It is now advertised that "Sunday next, the 15th inst., being the Assumption of the Virgin Mary, a Roman Catholic procession will take place from Fergusson's Cove in the morning, and a picnic for charitable purposes will be held in that vicinity in the afternoon."

We have received copies of the New Brunswick Western Association Minutes, put up in good shape at the office of Barnes & Co., St. John.

THE MEDICAL GENTLEMEN of Nova Scotia and other parts of the Dominion were in full force in Halifax during the past week. First, on Tuesday the 3rd inst., the Nova Scotia Medical Association held its Annual Session at which all the leading gentlemen of the profession in this province were in attendance.

The retiring president Dr. Page, of Truro gave a humorous sketch of what the coming medical man must be.  
The officers of the Society elected for the ensuing year were  
President—Dr. Shaw of Kentville.  
Vice Presidents—Dr. Cowie and Dr. Lewis Johnston.  
Secretary—Dr. Somers.  
Treasurer—Dr. Lawson.

The Dominion Medical Association met on Wednesday morning. Dr. Botsford of St. John, occupied the chair.

A number of papers on various professional and sanitary subjects were read by members of the Associations.  
The President suggested the importance of having an efficient Act for the Registration of Births, Deaths and Marriages for the Dominion. This was subsequently referred to by Dr. Tupper and others. The visiting doctors were taken for an excursion on the harbor on Thursday and are said to have greatly enjoyed their visit to our city.

Messrs. Moody and Sankey have at length left England. They sailed on Wednesday last in the steamer "Spain," for New York. Since their farewell meeting in London they have been making some quiet visits to friends in Great Britain for the recovery of health, somewhat broken by their protracted labors. It is not generally known, but it appears that Mr. Moody was not far from breaking down the last week or two of the meetings, and his medical adviser was growing very uneasy about him. He would have been unable to bear the strain much longer, notwithstanding his fine physical organization.

There is talk of erecting a permanent building at the West-end of London, for continuous evangelistic services, at a cost, it is estimated, falling little short of £100,000, efforts are in progress in the East of London, to secure a piece of the land on which the now rapidly disappearing Bow-road Hall stood, and to erect thereon a kind of Young Men's Memorial Hall, in connection with the band of young men who have been brought together by the Moody and Sankey services in the district.

In these days of observing anniversaries it could not be that the O'Connell Centenary should be allowed to pass without celebrations and processions. The 100th birthday was in all American and European countries made the occasion of large gatherings of Roman Catholics to speak the praises of and do homage to the memory of the great Liberator. Whilst he lived his greatest antagonists were in the church. He doubtless secured great political privileges for Ireland; and the work he began has gone forward since, until that country has now a greater amount of religious freedom than even England itself. Processions of thousands paraded our city in the morning with music and banners galore. The evening processions were equally brilliant or beyond anything before seen in our good city.

The Nova Scotia Western Minutes were sent to the churches of that Association last week and to the pastors of other churches. We hope the parcels have reached their destination before this.

Father Chiniquy has been on a visit to New Brunswick. The Roman Catholic Priest of Viollet Brook, Grand Falls, failed to meet Father C. for the discussion of various matters of interest.

Messrs. Johnson, Wilson & Co., of New York, are bringing out a new and popular Pictorial History of the United States. From the specimen pages sent to us we judge it will be a valuable work.

The drawing of prizes in the Royal Association for the promotion of Fine Arts in Scotland, took place at Edinburgh on the 24th ult. Mr. J. C. Crookill, proprietor of "The Reporter," has taken the first and most valuable prize of the many drawn on that occasion. It is "Dutch Shipping—Calm," painted by Edward T. Crawford, R. S. A., and is valued at £180 stg.—*Chron.*