

Correspondence.

For the Christian Messenger. About Interfering Ministers.

In a late issue of the Examiner and Chronicle, one of the most prominent of our Baptist periodicals, appears the following pointed question:

"What course should be pursued toward a Baptist minister who, having no pastorate, enters uninvited into the field occupied by another minister, and preaches frequently to the people, using all his influence in the meantime against the resident pastor?"

To this question the editor makes the following reply:

"We do not know of any better thing to be done in such a case than for nobody to hear the interfering minister preach, and for nobody to listen to his complaints. Another way would be for the church having the resident pastor to make formal complaint to the church of which the interfering minister is a member. Any minister that would keep up such a line of interference is not entitled to membership in any Baptist church."

This deliverance of a leading American Baptist paper is in accord with a resolution passed by the Western Baptist Association held at Nictaux, Oct. 3, 1871, the closing sentence of which reads thus:

"Nor can it be admitted that any pastor of a neighboring church has the right to enter the field of labor of another pastor of the same faith and order, without his consent."

The reasonableness and justice of these views must be apparent to every unprejudiced mind. The calling of a pastor to fill the position of overseer over a church implies the recognition of as district rights and as definite limitations as the calling of a man to be a sea-captain or an overseer of public enterprises.

The engagement having been fairly entered into, no other captain or overseer has any business to interfere with the affairs of the proper official, nor to intrude upon his territory. This is plain enough in secular matters, and it is no less obvious in its application to religious affairs.

It not infrequently happens, however, that clergymen who are none too scrupulous in their regard for the rights of others, either forget or ignore the important principle involved in the foregoing quotations. With a vague idea of the import of the Masters' statement that "the field is the world," they consider themselves at liberty to roam unchecked wherever the love of doing good or evil may present sufficient attraction. In this way it comes to pass that churches enjoying peace and prosperity are gradually rent asunder by dissensions occasioned by meddling ministers; and churches which are endeavoring to adjust unhappy differences find their efforts thwarted by precisely the same kind of mischievous interference.

It is time that all ministers and church-members understood clearly that such interference as we have referred to is not only directly contrary to well defined Baptist usage, but is a flagrant violation of the common-sense principles of propriety and justice. It is an outrage which would not be tolerated for a moment by the very men who boldly commit the wrong.

And church-members who encourage such interference are equally culpable. Whilst they are trying to show respect to a minister with whom they have entered into no engagement, they are showing the utmost disrespect to the minister whom they have chosen as their pastor, and whom they, as a church, have voluntarily pledged themselves to sustain and encourage. If their own pastor does not suit them they should honorably close their engagement with him before encouraging another minister to enter the field.

If it should be asked, why cannot two ministers preach in the same field? we might reply that ministers as well as other men find it best to live in separate houses and labor in separate fields. If there is need of two men let the field be divided. As a rule our churches have enough to do to support one pastor. But there are members in some of our churches mean enough to starve the presiding pastor, whilst they

invite among them some unemployed minister whom they expect to preach for them without remuneration.

Among other denominations such complications seldom occur. Their hierarchical authorities would not allow the existence of irregularities so damaging to the interests of their churches. And when our brethren are as united as they should be, and are inspired with genuine love, for Christ and his glorious cause, these improper liberties and unjust interferences will never arise to hinder the progress of truth or to occasion dissension among faithful brethren. May God give us all the right spirit and pure motives in our attempts to promote the interests of His Kingdom.

May, 1880. OBSERVER.

For the Christian Messenger. Quebec Correspondence.

EASTERN TOWNSHIPS. MAPLE SUGAR. FREEWILL BAPTISTS.

Mr. Editor,—

Having traversed the southern side of the Province of Quebec, from the mouth of the St. Lawrence to Montreal, a distance of 600 miles, I have thought that the readers of the Messenger might be interested in brief notes-of-journey from the pilgrim. The valley of the St. Lawrence through its whole length is almost wholly occupied by the Canadian French, which as a people are not much more noted for enlightenment, enterprise, and thrift than are similar communities in N. S., and P. E. I. Very much of the valley of the St. Lawrence, resembles the rolling prairie of Illinois. The soil is very rich; much of it has been cropped from 30 to 50 years with but little if anything of manures returned to it. Having spent a few days of convalescence in that intensely French city of Quebec, leisurely viewing its natural and historic wonders; on Dec. 1st, I journeyed southward to that portion of the province, known as the Eastern Townships, probably so named because of their position eastward from Montreal. They lie along the northern border of the State of Vermont, over 100 miles in length, and 30 miles in breadth. They were first settled by the United Empire Loyalists. Much of the soil is stony and rocky, but withal very rich, and well suited for dairying, to which the people bend their energies. The scenery in this mountainous region is often quite romantic. Nature provides an endless number of the graceful majestic Elms, which are carefully preserved, while bed or hedges by the road side are always an attraction. The great number of prosperous villages and towns which dot the landscape, tells truly of the richness of the soil every where occupied, and of the real prosperity of the farmer. The people do not worship the

MAPLE TREES,

yet they value them very highly, and give them an honorable position by the roadside as ornaments, by the thousand; and are carefully preserved in pastures, fields and forests. The arrangements for the manufacture of sugar are nearly perfect by which the labour is reduced to a minimum. With the patent evaporator fifteen feet long, three feet wide, and 9 inches deep, properly set over a furnace 200 pailfulls of Sap can be boiled to a syrup in ten hours. Tin Buckets costing \$20.00 per 100 Wooden Buckets, costing \$10.00 per 100, and patent metallic sap spouts, costing \$2.50 per 100, are generally used. One hundred and twenty-five buckets of sap will make 100 pounds of sugar. By this industry at a very small expense many thousands of tons of sugar are made annually in this region, adding much to home comforts as well as to the material wealth of the country. Should my Nova Scotia friends want to get information about Evaporators, let them write to Olin Wales, Esq., of East Dunham, Province of Quebec.

The traveller gets the impression that the people are badly poisoned with Atheism, Universalism, and Infidelity. The Church of England, the most numerous protestant body, with its ritualistic forms and dogmas develops but little of true piety with which to withstand torrent of evil. Numerically the Methodists come next; Congregationalists are numerous. Presbyterians are but few. From an old minister of the

FREE WILL BAPTIST CHURCH,

I learned that forty years ago in many sections of the townships, the Free Will

Baptists were more numerous than all other protestants combined; but at the present time they are almost the weakest. Large numbers of its members have united with the Methodists, Adventists, and some with the Church of England. As I mused upon these facts, I hit upon the following solution. When parents are in the habit of inviting select parties of young people to enjoy their home on winter evenings, should they be surprised if in due course of time friendships should be established between some members of their family and individuals of the company invited, which would ripen into true love and marriage, by which events the numbers in their home would be decreased. The parents' act in inviting the young people to their house simply meant, that they were as good as our children are, and therefore fit company for them. Moral—The Free Will Baptists by perverting the object of the Lord's Supper in part from its true object of remembering Christ in His death; as an expression of friendship to each other, and to professing christians of other denominations; and by their act of inviting them to partake of the Supper with them, regardless of whether they have been immersed or are in other respects walking disorderly in doctrine and practice, are proclaiming in language as loud as thunder that sprinkling is just as good as immersion, and therefore the doctrines of the invited ones are just as good as their own. It is self-evident that this is the moral their members take from it, else how could they on the slightest pretext join Pedobaptist churches in such numbers. In confirmation of this idea, we learn that that church over which John Bunyan was Pastor, has now degenerated into a real Pedobaptist Church. Can we not now see why the powers of darkness make such herculean efforts to get Baptists to practice open communion, knowing as they do that it will be to us as a Delilah by which we betray Christ and His truth and reap weakness and sorrow. Let us praise the Lord then for our firm grip of that part of God's plan, CLOSE COMMUNION.

But, Mr. Editor, my letter is long enough, should you think this worthy of a place in your columns in my next, I shall tell you about the Baptists of these regions, meanwhile allow me to say to all whom it may concern that my address until next autumn, or until further notice is, MONTREAL.

Yours as ever, DIMOCK ARCHIBALD.

Montreal, May 4th, 1880.

For the Christian Messenger. Light and Darkness.

Dear Brother,—

Joy and sorrow are incident to our existence on earth. This is especially true with regard to the christian's life. During the past year how often have we rejoiced with those who did rejoice, and wept with those who wept.

Greatly blessed have we been as a church by the addition of a large number and their growth in grace. Recently I baptized one and gave the hand of fellowship to six more.

But sorrow mingles with our joy.—Death is at work. Many have been called away. Of these, the last two were Bros. Wetmore and Crocker.

MR. TIMOTHY WETMORE,

died at Freeport, March 22nd, 1880, in the 71st year of his age. He was born in Yarmouth, and resided there the greater part of his life. There, years ago he was baptized by the late Rev. Harris Harding and joined the 1st Yarmouth Baptist Church.

About six years ago he moved to Freeport, where he remained till his death. Bro. Wetmore was the subject of a lingering disease, being confined to the house for nearly 3 years.

The writer visited him during the last few months of his life and ever found him resting on Christ's all-sufficient work. As the evening shades were gathering our brother peacefully passed from the varying scenes of earth to the home where "they need no candle, neither light of the sun; for the Lord God giveth them light." "The glory of God doth lighten it."

MR. MENBALL CROCKER,

died at Freeport, April 27th, 1880, in the 71st year of his age. Bro. Crocker was born in Yarmouth in year 1809, was

from early manhood a seafarer, and for many years a captain widely and favorably known. He was son of the late Dea. Joseph Crocker, and after the death of that good man gave himself to Christ and was about 6 years ago baptized by Rev. W. L. Parker. Abasement of self and exaltation of Christ characterized him throughout his christian career. Chronic Catarrh of the lungs seized and held him a victim for years, confining him to the house since October last, and resulting fatally on 27th ult.

My last visit was a few hours before his death, when it was apparent that the tabernacle was fast coming down. As the pall of night fell upon the earth our brother realized as never before the truth of the text: "At evening time it shall be light." Each leaves a widow and numerous friends to mourn their loss. L. M. W.

Freeport, May 4th, 1880.

For the Christian Messenger. The Sabbath School—its relation to the family and pulpit.

AN ESSAY DELIVERED BEFORE THE COLCHESTER AND CUMBERLAND SABBATH SCHOOL CONVENTION, AT PUGWASH, ON MARCH 27TH, 1880.

BY REV. C. H. MARTELL.

(Published by special request)

William Alvin Bartlette in "The Sunday School Teacher," says, "Sunday Schools are little worlds, they have amongst their palpable and substantial make-up, invisible climates and atmospheres of influence. They have meteorology and climatology, they are proper spheres for spiritual thermometers and barometers." If they are little worlds, they are related to other worlds equally as great—the family and the pulpit. While each may be considered as an independent world, it is closely connected to the other two by laws, temperature and atmosphere. No planets in the Solar system can be more closely connected, for they teach each other at many points and have much in common. The family, the Sunday School, and the pulpit, three golden steps in a spiritual stair case.

I. The Sunday School, its relation to the family.

The Sunday School is very closely connected to the family. It comes to help in the religious training of the children. It does not ignore parental instruction, but acknowledges and encourages it. It makes the spiritual welfare of the young of the utmost importance. The teacher can become better acquainted with the children by visiting their homes and forming a friendly acquaintance with the parents. He can talk to the parents about the children, and find out their peculiarities. It is the business of the Sunday School teacher, not only to get hold of the truth, but to get hold of the children, one is of little use without the other. In visiting, treat all alike, one is as valuable to you as another. You need not go to the extreme in any case, regard the poor with as much respect as you do the rich. The young lady in the silk dress is no more to court your attention than the one in calico. Understand the children—it is not enough when you go fishing to have a basket full of good bait that the fish would eat if their habits and tasks were like yours, but you must understand something about the homes and habits of the fish, that you may accommodate them. You sometimes see a teacher with little culture or refinement, but the children gather around him like a brood of chickens about their mother when she is scratching for food. A knowledge of books is one thing, and a knowledge of boys is another, both are united in the successful teacher.

Let the parents see you are interested in their children. Not simply because they are their offspring, but because they are boys and girls and will become men and women. Let them know that you intend labouring for their soul's salvation, and you want them to attend Sabbath School for that purpose. In this way the parents who do not attend Sunday School, and cannot be persuaded to do so—become acquainted with the teacher, and interested in the School. Its successful teacher must work in this direction, and the more he betakes himself to the work, the more he will love it, and his visits will be like the family physician's to check symptoms before they become fatal, and the

children kept at home. Be kind to the children and parents, for God has committed to your charge plants more delicate in nature than the sensitive plant, and more sensitive to neglect than anything that springs from the ground. This social influence between the parents and teachers cannot be over-estimated as the means of increasing the number of attendants. In the fifteenth, annual report of the Sunday School Convention of Indiana, Dr. Little, speaking of the work done in the Sunday Schools of that State, said, "For twenty-five years after the organization of the first Sunday Schools in Indianapolis, every family was visited, each month by the teachers and officers of the School. And during that time ninety per cent of all the young people in the city were members of the Sunday School. The Sunday School in that State numbered 4,000, and teachers 40,000, and scholars 325,000." I believe proper means used by Christian workers now, would put 90 per cent of the young people of any place in the Sunday School, for let it be understood that the Sunday School is a better thing than it used to be, and no child can stay out of it without putting himself behind other children.

The great end in Sunday School instruction is to fill the mind with Biblical truth, not impress your mind upon them, but stir theirs up and make them see out of their own eyes. Touch the inward springs of the soul and inspire the fondest love for all that God has spoken. You need not teach them to recite the Articles of Faith and Practice, or the Longer and Shorter Catechisms, which have been framed after long controversies, and the fortress made defensible at all points because it has been attacked so often that all its weak places have been seen and repaired. No doubt they are master-pieces of statements and some words are like narrow-straits with dangerous cliffs on each side. If the children can memorize such galvanized statements they cannot understand them. You can teach them from the Bible—not according to John Calvin, nor John Wesley, nor John Bunyan—but the truth as it is in Jesus. Teach them the simple gospel truth, impress upon them the thoughts and words of Jesus—hold his life, character, and example before them—and when you get them on the eighth chapter of the Acts of Apostles you will hear of the little fellows saying at home as a little Methodist boy did when learning his lesson on Saturday evening, "Why mother this is a Baptist Bible"—What makes you think so? Why, it says here "They went down into the water—both Philip and the Eunuch—and he baptized him."

II. The Sunday School, its relation to the pulpit.

The Sunday School touches the family on one side—and the pulpit on the other, and should influence both Parents and children—deacons and pastors should meet in the Sunday School. It has a place for each and offers work to all. The young, the middle aged and the aged—the boys and the girls, the men and the women—the janitor and the usher—the deacons and the pastor, can all labour here. There is no better place for lazy christians to loose their laziness, and any one who will not work in the Sunday School he is too lazy or too stubborn to work anywhere. There is no need of organizing Young Men's Christian Associations, and Temperance Reform Clubs, in order that christian men may have room to work, for there is plenty of work in the Church and Sunday School of the best kind. The idea of letting the pastor and a few veterans work in connection with the church, and the young people work outside in connection with some well-named society is a great mistake. The church is not a penitentiary to offer hard work and no pay, but a bee hive where we can deposit the results of our hardest toil. There is work for you—young men and women. If you do not work at home, it is doubtful if you will work abroad. A religious tramp is a poor concern any where.

The pastor can teach a Bible class in connection with the Sunday School—with good results. To make the people well acquainted with the Holy Scriptures is an important part of his work. A large portion of the Bible consists of narrative which cannot fail to interest the young and the old, the cultivated