

Correspondence.

For the Christian Messenger.

YARMOUTH, N. S., June 13, 1879.

Dear Sir,—

I enclose herewith a short paper read before our County Sabbath School Convention at its last session, and which they requested me to publish in the *Messenger*.

If you will accede to the wish of the Convention as expressed by their vote, and publish the paper at your earliest convenience, you will oblige me, on their behalf.

Yours very truly,

PEARL D. KINNEY.

Preparation of Heart,

AN IMPORTANT PART OF THE SUNDAY SCHOOL TEACHER'S PREPARATION FOR HIS WORK.

A paper read before the Yarmouth County Baptist Sabbath School Convention assembled at Chegoggin, May 6th, 1879, and published by request of the Convention.

I shall endeavor to speak of this preparation more as commencing with the teacher's work, and as a continuous and progressive influence throughout his whole life, than merely as the work or influence of an hour, or of any special occasion.

The Sunday-school teacher's preparation of heart should consist of a full and complete devotion of his best affections to the work in which he is engaged, the enriching and active development of those faculties of the soul which alone can act upon and influence for good the hearts of his scholars. He must be in full sympathy with them in all their attempts to understand truth. With unwearied patience he must bear with their faults; with unwavering purpose he must strive to influence them so that their conceptions of truth may be clear and scriptural, and their convictions of duty strong and well defined.

He must remember that to some extent he is responsible for the formation of their character and the results which shall follow to the Church and to the world. The inexperienced teacher, in the course of his work, feels that these and many other considerations bring such a weight of responsibility that he looks within himself in vain for the necessary strength to bear it. Though he cannot hope to avoid mistakes altogether, nor to form and cultivate each character as he would, yet he sees so much good depending upon his faithful efforts, and such evils as certain to result from his neglect of duty or lack of earnestness, that he feels the need of having a work of great importance done in his own heart. He constantly finds that the very influences which he aims to bring to bear upon his scholars, must, to a large extent, be evolved out of his own life. He sees that their views of truth will not, as a rule, be clearer than his own. His life will be to them a sort of moral standard by which to gauge their own course of action, and beyond which they are not likely to attain. If he be true to his trust, he will examine his own heart with greater care than he has been wont to do, for he realizes as never before how much depends upon its condition in the sight of God. He will not complete the scrutiny with any degree of self-satisfaction, but with a profound sense of his utter unlikeness to God, and unfitted for his work. Just at this period of the young teacher's life there is great danger. If he concludes because of his own imperfections, or because his efforts to do good are apparently fruitless, that he has not been divinely called to this work, he will very likely leave the post of duty that has been assigned him, and fall back into a life of half-hearted and unfruitful effort, or perhaps decline altogether from the path of christian activity and usefulness. Every established Sunday-school worker can call to mind numbers of such persons, who have weakly yielded to adverse influences, and casting off their confidence in God, have fallen into the rear ranks of the church, or relapsed altogether into a state of worldliness and impiety. Some of these, the Superintendent or faithful christian adviser has labored with long and earnestly before giving them up, but at last with deep sorrow, has seen them go away. But if the inexperienced teacher, instead of taking this sad step, determines to make use of the means God has given him, for overcoming the obstacles to his success, he will soon become permanently

established in his work. His first efforts will be directed toward the preparation of his own heart for the duties which lie before him. He turns in this direction, not only because he finds here the most serious defects, but because he sees that by means of self-culture the greatest good can be accomplished for others. He aims at the establishment and development within himself of sanctified heart-power. As he advances in his work he realizes more and more fully, that only by heart or soul power can he reach the heart; only by carefully watched and cultivated affections can he bring into proper exercise the affections of others; only out of the abundance of a heart filled with God's love, and with the desire to glorify him, can he hope to win souls, and to develop within them a sound and active spiritual life. As like begets like in the physical world, so in the spiritual. A keen and active crusade against dullness and ignorance insures a victory for the mind. So, the influence of a vigorous, high-toned spiritual life, fed by a heart filled with generous and heaven-born impulses, surely saves from infidelity and sin, and wins many a victory for Him who directs its action. Heart answers to heart; a sincere and tender attachment is formed between teacher and scholars, resulting in the conversion of their souls to Jesus Christ, and their establishment in christian usefulness. This standard of piety is the faithful teacher's ideal. The standard is so high, and the approach towards its attainment at times appears so slow, that he feels dejected in spirit, though not utterly cast down. Some, who by perseverance grow to be most efficient workers, often, during their early experience, shrink from the great responsibilities of their position, and perhaps for a time turn aside from the path of duty. But if they are the Lord's chosen, they will likely soon see their error, and return to their labors with a well-formed determination to continue in them until He shall call them hence. God's best blessings rest upon those who through much personal weakness hold on their way. All this, and much more, in the young teacher's experience shows most conclusively the importance of heart preparation. How he shall obtain this is a question with him not yet fully solved. But as a child of God, he instinctively turns to the Scriptures, and gives himself to prayer. He soon finds by happy experience that these are the principal sources of all that can enrich his own heart, and through him, the hearts and lives of others. He finds exemplified in the lives of "holy men of old," the very principles which he is aiming to establish. And down through the ages which followed the establishment of God's kingdom in men's hearts, he marks the course of their lives. He sees how the great and the good lived and walked by faith; who by their constant trust in God obtained that grace—that heart-power—which enabled them to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword," and, "out of weakness" to be made "strong." And in the lives of God's chosen of a later time, and of to-day, he sees displayed the qualities of heart which make these lives a power with God and men. From the life of Him who, as God, possessed all things, but as man, sought of His Father strength and wisdom, he learns the same lesson. He sees Him spending the lonely night in prayer, and in the last agonizing hours which preceded his death, receiving the Heavenly Messenger with the Father's message to strengthen and prepare his heart for the closing conflict. All through the Saviour's life upon earth, in his teachings he constantly rang out the changes on the all-important truth, that the condition of man's heart, and that only, must decide his position before God for time and eternity. "A good man, out of the good treasure of his heart bringeth forth that which is good, but an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." "Out of the heart proceedeth evil thoughts; . . . these are the things which defile the man," but, "Blessed are the pure in heart, for they shall see God." In the Lord's teachings on this point are gathered the treasures of the Old Testament scriptures, and expressed with sublime solemnity and force.

I have thus endeavored to show, 1. The nature of true heart preparation as relating to the teacher's work.

2. That the difficulties and dangers attending the inexperienced teacher, should be incentives to diligence in obtaining it.

3. That the teachings of Scripture, the lives of great and good men, and the nature of the teacher's work, all show the great importance of this preparation, and that it be thorough and continuous;—extending over his whole life.

4. That the diligent searching of the Scriptures, and intimate communion with God in prayer are the chief means whereby this result may be accomplished.

He who would win souls to Christ must possess a Christlike spirit. He was "meek and lowly in heart," and "in Him dwelt all the fulness of the Godhead bodily." He that desires a fruitful spiritual life, must often learn at His feet, and by constant communion with Him obtain the rich supplies which a personal and ever-present Jesus so freely bestows upon all that seek Him in truth. The life of the soul in Christ is the highest and best possible attainment of the Christian. He who has this life most abundantly will be most successful, and receive at last the most abundant reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."

For the Christian Messenger.

Mr. Snell's Missionary Bees.

William Snell was a farm labourer, who supported his family on ten shillings per week. Having the grace of God in his heart, he longed for the conversion of others, and his sympathies went out to heathen lands. He thought he could do but little; yet he did as much as some whole churches to send the gospel abroad. In the village in which he lived, a small missionary society was conducted. The writer was present on several occasions. At the annual meeting, when the list of contributions was read, a most interesting item on this list, was "Mr. Snell's bees, £1," (five dollars.) Now who will keep a hive or two of bees, to collect for missions? like Mr. Snell's, some of them may be kept in a glass hive; this will illustrate the great missionary organization. Many visited the lowly garden, to see the missionary bees at work; and some lessons were learned of diligence in a good cause. Every church should be like a hive of bees. Each individual should be gathering up and laying by in store, till the end of a year, the necessities for carrying on the glorious cause of bringing the world to Christ. It is not much honey that the bee gets from each flower, and some don't yield any, yet the hive is often filled. A trifle from each person makes a large amount when collected.

H. BOOL.

For the Christian Messenger.

Tobacco Using.

Dear Editor,—

In my effort to increase the number of subscribers to your paper, I called upon a respectable looking mechanic, and solicited his subscription. To my surprise he objected on the ground of hard times; money was very scarce, he had a large family to feed, clothe and educate! All imperative duties, not one of them could or should be omitted with impunity. Observing a tobacco pipe in close proximity, I had the boldness to ask how much it cost him a year for tobacco. With much promptness he replied, fifteen dollars, and yet you say you cannot afford to take the CHRISTIAN MESSENGER, at two dollars a year. He further replied, I cannot do without smoking, I can do without the paper. The case seemed to be, that he had become so addicted to the use of the pipe, that its use was apparently necessary, not merely for his comfort, but for his existence.

We talk about slavery, but where will we find greater? A man with a full share of common sense without any bodily infirmity to require such indulgence, a large family to provide for, clothe and educate for an entrance on the world, to take their stand by the side of others in the battle for life, and yet from an indulgence on the part of the

parent in a habit, filthy and besetting, deprived of a reading of the paper calculated to put them abreast of their fellows, is disgraceful and mean.

Doubtless there are many more in similar circumstances.

The evil does not end here. On my way to the Sabbath-school on Lord's day I saw among a group of some seven or eight lads, as many as four or five, that I knew, with their pipes in their mouths, puffing out the delicious smoke in a manner that shewed them, young as they were, no novices in the vile habit, and thus the evil is passed down from one generation to another.

There is one feature in this worse than useless habit that is seldom thought of. I refer to the fact, that here we are only stewards. What right has any man to use that wastefully, thereby injuring his own person and family, with which, his only business should be to glorify God?

I recollect a case that came under my notice a number of years ago, worse if possible than the one of which I have just written. A lady of intelligence told me, from a calculation she made in my presence, that in the community in which she lived, there was spent yearly, one thousand dollars for tobacco, whilst they could not sustain a school, and for the support of the gospel twenty-five dollars was all they attempted to raise, and that was poorly paid.

With such expenditures for tobacco it is no wonder that works of benevolence, Missions, home and foreign, Sabbath-schools and all kindred institutions are at death's door for support. Are not professors of religion fearfully responsible?

A. B.

May 15th, 1879.

For the Christian Messenger.

Baptist Biddings in Nova Scotia.

No. 1.

Dear Editor,—

Will you allow an old man to make some reminiscences of the past, by presenting to the readers of the *Messenger* some of the Baptist Bids of Nova Scotia, and, as it is natural for men to love home, the place of their nativity, it must not be thought strange if the writer should begin with, and from time to time speak of, individuals whose memory is loved and cherished by the members of the Baptist church in this place. The brother to whose notice I shall call the attention of the reader will carry him back in the past nearly one hundred years. But in doing so I shall preface my remarks by referring to another individual whom God in his providence raised up as a bright and shining light in this province, I refer to the late Henry Alline, who was born in the United States, and came with his parents when about eleven years of age and settled in Falmouth. In his youthful days he was powerfully wrought upon by the Holy Spirit, convincing him of sin and his sinful pursuits, and many times in his agony of soul he sought to be reconciled to God, while at other times he was drawn away by the gaiety and follies of sinful companions. This continued until the spring of 1775, when the Lord revealed himself to him as a sin pardoning God. He tells us that while in great agony of mind he opened the Bible, and his attention was called to the 38th Psalm, the words of the Psalm was the language and groanings of his own soul then turning to the 40th Psalm he found peace flowing into his soul and the great God had now become his God and as soon as his soul was brought into the liberty of a child of God that the Lord discovered to him a call to labor in the christian ministry.

While we as Baptists do not claim Mr. Alline as a Baptist, as we think that some of his views would not bare a scriptural investigation, yet as a church and people we have to adore the goodness and mercy of the great Head of the church in raising up such a man, and at such a time when darkness, yea, gross darkness in spiritual things covered our province, and the Lord made him the honoured instrument of leading many souls to the Saviour. His own soul being largely filled with the love of Christ, he earnestly preached the doctrine of reconciliation to God by the death of Christ—repentance, conversion, and holiness of life as the evidence of a christian life; and many of the first members of our olden churches were the fruits of his ministry. He began to preach in 1776,

was ordained in 1779, and died on the 2nd Feb., 1784. As the labours of Mr. Alline, became so identified with the rise and progress of our own early churches the writer must be pardoned for dwelling so long upon his life and ministry, or for alluding to him as he may do from time to time in these letters. During the first five years of his ministry, there does not appear to have been any opening for him to preach in the town of Windsor, but he would come from Falmouth across the old ferry, pass through Windsor, and on to Newport, and vice versa, month after month, and year after year. And yet the set time had not yet come. But he who can see things afar off, as well as those that are nigh, had designed in his own way to open a door by which Windsor should be made to hear the glad tidings of salvation. Mr. Alline, on the first day of April, 1781, in passing over the Windsor Ferry, found that his horse had lost one of his shoes. Thus there was a necessity for him to stop and seek a forge, and the smith to whom he went was the late Loran DeWolf. Mr. DeWolf, at this time was a young man of about 28 years of age and was prosperous in his worldly business, but in regard to spiritual and eternal things there was not much in those days to arouse the mind and fix the attention on those which were heavenly and divine. Mr. DeWolf had heard of Mr. Alline, but like most of his townsmen considered him as a fanatic, and one who would turn the world up side down—but now he is brought in contact with the man. It has been remarked, "that the great Head of the church, often makes use of the most trifling circumstance of life for the accomplishment of the greatest of purposes and frequently the avocations of an individual are the channels which the Almighty uses for the bestowment of great blessings. The Apostle being a tent maker brought him into the companionship of Aquila, and while he was made a partaker of spiritual goods the Apostle was of earthly, for in speaking of him and his companion, says, who have for my life laid down their own necks. Thus Mr. DeWolf's avocation in life was the channel that the Almighty made use of for not only bringing the truths of the gospel home to his own soul, but also for opening a door by which Mr. Alline was permitted to preach the gospel in Windsor. Mr. DeWolf, from motives of civility invited Mr. Alline to his house—and as the Psalmist says, "out of the abundance of the heart the mouth speaketh," so we may easily form an idea of the topic of their conversation. It has been stated that this first visit of Mr. Alline was the means of leading both Mr. and Mrs. DeWolf to a desire to flee from the wrath to come, and to obtain Christ as the refuge of their souls. From this time his house was opened for the preaching of the gospel by Mr. Alline, and he in his journal frequently makes mention of preaching in Windsor. The next visit was on the 29th April, 1781. At this time he remarked, that although many of the great men oppose the gospel and my preaching here, yet there are more and more doors opened for me. I spent some time this day with inquiring minds and found by the grace of God a great freedom to preach the name of Jesus. Then on May 1st, "This day I preached again at Windsor, and the Lord was pleased to bless my labours to some souls, yet through the evening the mob raged to that degree that I was threatened by some of the leading men of the government to be silenced and put on board a man of war. Yet the Lord was kind to me, and gave me boldness in his name and more doors were opened to receive the gospel." Thus we find that Mr. Alline laboured faithfully for the good of Windsor, and although satan raged, yet the good seed of the kingdom was sown in good and honest hearts. Mr. and Mrs. DeWolf, with many others were brought to experience a saving change of heart, and God was glorified. Mr. DeWolf through all his subsequent life evinced his strong attachment to Mr. Alline and continued to hold those views of doctrine which he taught. And while the Baptist church at Windsor could not claim him as one of its members, yet in many respects he was as a foster-father to the feeble church in his day. His money, his counsel and his prayers were always freely given for the upbuilding of the cause of God in this place, and so was his house, his hand, and his heart, ever