

# The Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.  
Vol. 1. No. 15.

HALIFAX, NOVA SCOTIA, WEDNESDAY, APRIL 9, 1856.

WHOLE SERIES  
Vol. XX. No. 15.

## Poetry.

For the Christian Messenger.

### Song for the Sorrowful. To a Welsh Air.

Sorrowing mourner weep no more!  
Cease—Ah cease thy sad complaining—  
Tears thine eyes are flowing o'er  
Tears that meet with no restraining,  
Weep not—mourner—weep not—  
Comfort to thy soul is given,  
For if sorrow dwells below  
Joy is found above—in Heaven!

Calm thy fears and still thine heart  
Turn thy weeping eyes to Jesus;  
He will bid thy grief depart,  
He will heal thy sore diseases.  
If thy dearest joys are o'er,  
All thy hopes to exile driven—  
Sorrowing mourner—weep no more  
Joy and Hope are left in Heaven!

Mourning sufferer weep no more  
Brightly shines the future o'er thee  
Oh what joy—when life is o'er,  
Oh what bliss will gleam before thee!  
Weep not therefore—weep not so  
Blessed hopes to thee are given,  
Joys which leave thee here below  
Go to wait for thee in Heaven!

F. B.

### The Widow.

Bitterly wept the widow lone  
Heavily fell the burning tear.  
Oh how did did the tempest moan  
Cold, and wild, and drear!  
Heaps on heaps, the snow drifts lay  
Whirled the sleet in its furious play.

"Alas my son!" sighed the widow lone  
"Alas my son if thou wert here!"  
Answered the muttering tempest tone  
"Cold, and wild, and drear!"  
Merrily whirled the sleet at play  
Kioting where the snow drifts lay.

The night was gone and they bore her on  
Four strong men of the forest wild  
The widow lies buried beside her son—  
Oh! she loved her child!  
Merrily whirled the sleet at play  
Where the son and the mother lay.

Bid.

## Correspondence.

For the Christian Messenger.

### LETTER FROM BOSTON.

Boston, March 24, 1856.

DEAR BROTHER,

"I deeply regret being so long from home, especially as my absence may prevent our anticipated religious meetings. But the Lord's will be done.

Perhaps a glance at some Boston affairs may be interesting to your readers. One cannot stay long in this Athens of America without being impressed more or less strongly and favourably with passing events. Here, as in Ancient Athens, novelty is the order of the day. Various public entertainments abound. They are tempered to suit every degree of the spiritual thermometer, from the icy cold of Infidelity to the boiling heat of a volatile religion. The shopkeeper of "Vanity Fair" stands ready to measure and cut his wares of any length to suit the india-rubber elasticity of public conscience. Theatrical performances are advertised and I presume patronized. A new kind of musical entertainment is in vogue, called the old folk's concert. In some places real old folks engage in it. But Boston cannot wait the slow progress of the wheels of time. She manufactures them for the occasion. Powdered wigs, artificial cues, coats and breeches in the style of the puritans, caps, bonnets, hoods and

frocks made apparently in the reign of Queen Bess, can transform young men and women into aged ladies and gentlemen of the olden times. Some fifty persons in such equipments are giving concerts in Tremont Temple to crowded audiences, in which such tunes as "New Jerusalem," "Ode on Science," and "Easter Anthem" are performed in the most splendid manner, accompanied with flutes and viols together with the organ. The listener hardly knows whether to deprecate the farcical display, or yield himself to the irresistible charms of the music of his childhood thrilling through every cord of the soul. But the seeker of innocent amusement need not resort to the stale comedy, nor to the caricature of sacred melody. He may find what is of less doubtful character. He may visit the panorama of classic scenes, or of the lands of the Bible, and thus mingle instruction with recreation.

One of the most rational and profitable modes of spending a long winter evening is that adopted by religious societies here in their social gatherings. These occur generally in connection with the sewing circle, which is held sometimes in private houses, and often in the vestry. The whole church and congregation, old and young, are invited to attend in the evening, and sometimes also the gentlemen are allowed to pay a small fee as a qualification for admission to the sewing society. One of the best results of these gatherings is the promotion of acquaintance and social intercourse. Sometimes instead of going to the vestry they go to the parsonage. A case of this kind occurred lately in connection with the church of Dr. Baron Stow. The young people repaired to his house in a body, and presented him with a beautiful vase inscribed, "To our beloved pastor." They then invited him to an entertainment provided by them in his own dining hall. And in the midst of these scenes a young couple presented themselves for marriage. The whole affair was as pleasing to the pastor as it was unexpected. I might add that these parties are sometimes limited to the members of the Sabbath School, or to the teachers and the Bible classes.

Having mentioned Sabbath Schools, I might say that these institutions in Boston have lately received a new impulse. The Sabbath School conventions this year were more than usually interesting. Among other things, the churches are awaking to the importance of a thorough expurgation of their Sabbath school Libraries. One of the reports recommends the exclusion of all books from them which are not strictly religious; and which a pious parent would not place in the hands of his child to read on the Sabbath. Secular reading should be furnished through other channels. But in the channel of the water of life, the water of life only, should flow. I have visited several interesting schools in the city. Some of them have experienced revivals. I have been struck with the admirable arrangements of rooms for the different classes. Some of these are in the sides of the vestry, and can be isolated from it by closing a large door. This is true especially of the newest chapels. Several of the Baptist chapels have been lately built or re-modelled. Brother Stubbert's people of Malden have lately constructed one. The first Baptist church in the city have not long since finished a chapel with which the most fastidious could scarcely find fault. The church in Charles street have lately re-modelled theirs, elevating the floor of the chapel one story, so to devote the basement to a vestry. The chapel itself is beautiful and yet simple. But yet in my opinion, by the introduction of large pillars beneath the gallery, utility is

somewhat sacrificed to beauty. But in matters of taste no dispute is allowable. The cultivated eye can not tolerate a violation of architectural beauty. One of the best specimens of sacred architecture in that city is the Tremont Temple. An effort is being made to secure it to our denomination. If this can be done it will secure at the same time an annuity of some \$20,000 for missionary purposes. It is on the principle of free seats, and furnishes accommodations for thousands of the floating population of Boston. Here they can be fed with the milk of the word, instead of being poisoned by the nostrums of Theodore Parker. The present incumbent, Rev. Mr. Killock is well qualified as an under shepherd, to afford such nourishment to the flock, and to rescue the lambs from such a beast of prey. He studied at Waterville, and though a young man, seems well suited to the place.

You will be rejoiced to hear that some of the churches in this vicinity are enjoying a precious revival. The church under Mr. Howe on Merrimack street, still continues to enjoy its wonted prosperity. The labours of Brother Goodhue at South Boston are also being blessed. I met with him in his prayer meeting last evening. While multitudes are seeking worldly pleasure even on the Lord's day, and many sanctuaries are deserted, it was cheering to see the vestry crowded to overflowing mostly by young people, drawn thither not by curiosity but by the Holy Spirit, to enquire "what they should do to be saved." For two or three months this work of grace has continued. May it ever continue. And may it spread. May it reach us in Halifax. The word is not bound. The Spirit is not limited. God is omniscient and omnipotent as he is merciful. Let us lift up the prayer of faith to heaven,—O Lord revive thy work. With kind regards, I remain,

Yours in the love of Christ,

D. FREEMAN.

For the Christian Messenger.

### "Memoir of Mrs. Eliza Ann Chipman"

Messrs. Editors,

So many copies of this work remain unsold, that it appears our esteemed Brother Chipman is liable to suffer considerable pecuniary loss by publishing it. This is to be regretted on many accounts. His numerous friends, aware of the debt of gratitude due to him from the denomination, for his long continued and valuable services, surely can not endure the thought that he should be thus embarrassed. Such an event would tend to prevent the publishing of other useful Memoirs, as of Professor Isaac Chipman and our Fathers in the ministry. By this means great injustice will be done to the deceased, and much loss be sustained by the living.

But the intrinsic value of the Memoir of sister Chipman furnishes an adequate reason why all the copies of it should be purchased and read. She was a woman of sterling worth. Her intellectual endowments were above mediocrity; her mind was cultivated; and her piety was eminent. Her Christian Diary is a devotional book adapted to be highly serviceable.

Every well-informed person must be aware that a work like this, of which only a small number is published, cannot be sold as cheap as one of which many thousands of copies may be safely issued. Three shillings per copy was as low as it could be afforded. In order, however, to facilitate the sale of those remaining on hand, it is judged expedient to reduce the price to two shillings and sixpence.

After I had commenced the writing of this notice of the Memoir of sister Chipman, and was just about to introduce a paragraph recommending the purchasing of copies to

give to children and other relatives and friends, a letter came to hand, addressed by one of my daughters to her sister, in which she thus refers to a gift of a copy of this work:—"The Book that my dear parents left me when here, is a great consolation to me. Although the subject of the Memoir was very far my superior, yet I find that she had many of the same thoughts, feelings and trials as myself. Do present my sincere thanks to them for such a treasure. I esteem it highly as a gift from them, and also as a most valuable book."

That a truly devotional work so well adapted as this is to promote the spiritual welfare of believers, and to exhibit to the unregenerate the happy effects of Divine grace, should be suffered to be in a great measure useless, because unsold, must be, to all right minded persons, a matter of deep regret. I trust the remaining copies will shortly be purchased, and usefully employed. To aid in putting them in circulation is a good work.

Copies may be obtained from:—Mr. S. Selden, Halifax; Dr. Harding and Deacon Burgess, Windsor; Rev. J. Chase, Wolfville; Mr. Winckworth Chipman, Kentville; Rev. C. Tupper, Aylesford; Mr. W. H. Chipman, Bridgetown; Rev. R. W. Cunningham, Digby; and Rev. C. Randall, Weymouth.

In connection with the above may be noticed the proposed

### MONUMENT

In Memory of

### PROFESSOR ISAAC CHIPMAN.

The value of the services rendered to the Baptist denomination by this excellent brother, is generally known and acknowledged. His self-sacrificing, untiring, and successful efforts for the prosecution of the interests of our Educational Institutions, are notorious.

It was therefore with great propriety proposed, soon after his lamented decease, to erect a neat Monument as an expression of esteem for his eminent Christian virtues, and of gratitude for his invaluable labours and benefactions. The measure appeared to be universally approved.

It was my full intention from the first to contribute toward this laudable object. I will frankly confess, however, that it has been inadvertently neglected till recently. As it occurred to me, that this monument ought to have been erected before the present time, I was led to make inquiry relative to the amount raised for the purpose. I learn that it is only about twenty pounds; and that an additional sum of equal amount is requisite. It is intended to inscribe on the monument the names of Brother William Grant (buried with brother Isaac Chipman) and the others who were drowned at the same time.

It has undoubtedly been through oversight, amidst the multiplicity of objects demanding attention, that this undertaking has been so long delayed. As Rev. John Chase, to whom this business is entrusted, is now in communication with parties, and is likely to be able to obtain a suitable monument on very advantageous terms, if done at once, all who are disposed to contribute toward this worthy object, are respectfully and earnestly intreated to forward their contributions to Brother Chase, at Wolfville, immediately. Ministering Brethren, and others favourable to the object, will please bring this matter to the notice of their friends and acquaintances, and obtain donations and remit them.

Ever yours in Christ,

C. TUPPER.

Wolfville, March 13, 1856.