

Correspondence.

For the Christian Messenger.

Quarterly Meeting at Port Medway.

DEAR BROTHER, According to previous arrangement, a quarterly meeting was held at Port Medway, commencing on Saturday, Nov. 8th, at 2 o'clock: Elders A. Martell and A. W. Barss were with us during the meetings.

The order of the exercises was as follows:—Conference of the Church on Saturday; Prayer-meeting on Sabbath at 9 a. m., and preaching at 10 a. m. by brother Martell. At 3 p. m. meeting for prayer and exhortation, and preaching by brother Martell on the eastern side of the harbour. Preaching by brother Barss in the evening. On Monday brother Barss preached in the morning, and brother Martell in the evening.

At the close of the sermon on Sabbath morning, two members of the Church, brethren Charles Atkins and James Cooney, who had been previously chosen by the Church to fill the Deacon's office, were solemnly set apart, by prayer and the imposition of hands. Appropriate addresses were given both to them and to the church, showing the nature and importance of the relation thus formed between them.

On the following Lord's-day one young person was baptized, and, together with one who had left the Free Christian Baptist Church and offered herself to ours, received the right hand of fellowship.

We were also favoured with a short visit and an interesting discourse from Rev. J. Chase, who was then prosecuting his agency in behalf of the College.

The congregations were generally large, and the solemn truths of the gospel and soul-stirring appeals to both saint and sinner, were listened to with deep and solemn attention. May it be manifested hereafter that good seed was sown in good ground which shall spring up and bring forth abundance of fruit to the praise and glory of God.

Yours faithfully,

L. J. SKINNER.

Port Medway, Dec. 13th, 1855.

For the Christian Messenger.

Organization of a Baptist Church at Kempt, Queen's Co.

In accordance with a previous arrangement, a Council of Delegates, composed of the following brethren, namely, Elders Thomas Delong and A. W. Barss; Deacons Peleg Murray, Thomas Christopher and brother Luther Ledbetter, of Brookfield Church; Deacon Allen Freeman and brother Nathaniel Freeman, of Greenfield Church; Deacon Jabez Freeman and brother James Morton, of Middlefield Church, and Deacons Peleg Freeman and Ford Freeman, and brothers James Minard and Jacob Kempton of the Kempt section of the Brookfield Church, met in the Kempt meeting-house, Queen's Co., on Tuesday the 9th December, 1856, at 10 o'clock, a. m., to consider the propriety of organizing a Baptist Church in that section of the County. The Council was organized by the choice of Elder Thomas Delong as Chairman and Deacon Allen Freeman, Secretary. After singing, and prayer by the Chairman, the Council obtained necessary information, and retired for deliberation. After careful examination of the information laid before them, it was decided to recommend the formation of a Church, under the following condition, namely, that every member wishing to unite, who may be at variance with his brother or brethren, and cannot satisfy the council that he has taken the scriptural method of trying to settle the existing difficulty, be advised to do so before entering the new church. After these conditions were received and acted upon, one hundred members who had received their dismission from other churches for that purpose were formed into a church of Christ, in the following order:

The Articles of the Faith and Practice of the Churches belonging to the Baptist Associations were read by the chairman, when the members joined hands while he read the Covenant. After which, prayer was offered up by Deacon P. Murray. The right-hand of fellowship was then given by Elder A. W. Barss. Addresses to the Church followed, by Elders Delong and Barss. Elder Delong very touchingly referred to his first labours in the place, when the Baptists were few and feeble; but now, like Jacob returning from Padanaram, they had become two bands.

After the addresses, the Church, now organized, resolved that brethren Peleg Freeman and Ford Freeman continue in the office of Deacons in the new Church, and brother John Harlow, Clerk. The Union hymn was then sung and the concluding prayer offered by Elder A. W. Barss. May this prove to be a vine of the Lord's planting

which shall grow and run over the wall. The Church embraces residents in Caledonia, Kempt, Maitland, and Northfield Settlements:

By order, and in behalf of the Council, Yours fraternally, DEACON A. FREEMAN—Secretary. per Elder S. W. Barss. Caledonia, Dec. 10, 1856.

For the Christian Messenger.

OBITUARY NOTICES.

FREEDOM SANDFORD.

Died, at the residence of Mr. Daniel Sandford, Pero, Cornwallis, on the 24th of October, at the advanced age of 91 years, Freedom, wife of Mr. Benjamin Sandford, Senr. The parents of the deceased were among the first settlers in Cornwallis. They came from Connecticut, U. S. The deceased was one of the first children born in this township. In early life she enjoyed the privilege of Henry Allen's ministry, by which she was brought to feel her need of redemption, and finally to possess the assurance of pardon and salvation. Her hope was tried through long years, in which it ever afforded such comfort as the world cannot bestow, and enabled her to remain firm unto the end. The Christian's life is a ripening for heaven, a progressive fitness for that which redeemed souls only can inherit. Such, we trust, was the long earthly pilgrimage of our sister. Her husband yet remains, now in his 94th year. They had lived in the marriage relation 71 years. Nine children, and a large number of grand-children and great-grand-children survive. Many of whom this aged and beloved relative lived to see make a good profession of the Saviour's name.

The long and triumphant manifestation of God's grace ever encourages the Christian to persevering steadfastness.—Communicated. Cornwallis, Dec. 1st, 1856.

DAVID GREENO.

On the 2th ult., Mr. David Greeno, son of the late Allen Greeno, of Pero, Cornwallis, in the 33rd year of his age. The deceased had been absent from the Province for several years, during the last his health failed, and wasting consumption marked him for its victim. In the latter part of the summer he returned to his widowed mother, hoping that home scenes and enjoyments would arrest disease and restore declining strength. Such hopes were not to be realized. At first it was hard to resign the prospects and enjoyments of life, but grace triumphed; and during the latter part of his illness there was a calm and happy resignation to God's will, and the enjoyment of that peace which springs from a well-grounded hope in the Saviour. To his sorrowing mother and family, there is pain in parting with one whom they loved, but there is also joy in the cherished assurance that the departed is present with the Lord.—lb.

SARAH LAVINIA HEMMINGS.

Died, on the 22nd of September, at her father's residence, Cornwallis, after a long and painful illness, Sarah Lavinia, third daughter of Mr. Thomas Hemmings, in the 30th year of her age. In this bereaving Providence surviving friends are comforted in indulging the cheering hope, that with her, now no more, the sorrows and trials of earth have been exchanged for the rest remaining for the people of God.—lb.

For the Christian Messenger.

LONDON CORRESPONDENCE.

[From our Special Correspondent.]

LONDON, Dec. 5, 1856.

DEAR SIR,—In a recent leading article of yours which has reached me, I see you say, "our correspondent is rather hard upon Louis Napoleon, and perhaps justly so; but he was called to office by as distinct an expression of popular opinion as was accorded to any ruler." I quite agree with you as regards the latter clause. For the first, let me say, it is always the fashion to decry a man when in difficulties; the world judges mainly by success. Now, this fashion I have endeavoured to avoid, where it may be unjust; but it is certain that Louis is in difficulty, and that those difficulties, per se, are the natural recoil of his own acts. He was elected President, but the bloody coup d'etat alone made him Emperor, and Cayenne and Parisian dungeons maintain his rule. The right of might alone upholds him now. The people, grating, are heartily sick of his tyrannical rule. While I agree with you that he has done many good things, his reign has been distinguished also by many evil ones. How far these have been forced on him by circumstances is beside the question; for, viewed by the principles of sacred right, his throne is usurped, having been obtained by violence and strategy. To act honestly all through, he should have rather resigned rule than perpetuate it by wrong. So

did the old Roman patriots. He is not entirely bad, so long as he can have his own way. The injustice that seated him on the throne requires injustice and tyranny to keep him there. He has stifled public opinion; gagged the press; silenced free speech; and, by spies and police, tried to hunt down every one who wagged even a tongue against him. This cannot last; he will not allow liberty, and without it men will not long exist. France will not be yoked to his car, sans eyes and tongue. And as there is little hope of his becoming a popular monarch, the people will at last rise against him.

It is a sad spectacle, that of France; its people are an enigma. Give them full swing, and infidelity, socialism, communism, a reign of terror ensue. Curb them, and they revolt. The real fault, as you justly observe, lies in the want of religious truth among the masses. It is that alone which maintains a nation. Greece and Rome ascended to the apex of refinement, and yet became abominable. All systems had become rotten and corrupt when Christ came. Romanism had degenerated into inhuman vices; Judaism was a "leaven of hypocrisy." Men stood aghast; for their highest resources failed to render man happy or pure; and a panting world said, with Pilate, "What is truth?" Christianity came, and, until corrupted, blessed and established the realms of its profession. When Christianity merged into Papacy, and became too corrupt for truth to be seen, the Reformation separated the good from the evil: those who adhered to the corrupt, degenerated; those who embraced purity, went on to prosper. England was among the latter, Spain and Italy were among the former. Look at them now. The "proud power of Spain has passed away"; its government has become a byword and reproach, its people are sunk in superstition and immorality; and "the dreams of regenerating Italy, in what have they ended?" On the other hand, from the date of the Reformation we may trace England's glory. Had she too followed the "great apostasy," we should now be what Spain, Italy, and France are—tossed about, nationally degraded, and a nation of restless, unhappy, unprincipled schemers. Protestantism is the backbone of a nation's strength. We have it. France, Spain, Italy, have it not. There is the secret; God's true worship is the real source of national stability; and monarchy or republicanism are but secondary matters. Let France become Protestant, and her revolutions will cease; the old-world craving after new systems, and changes will disappear. She will possess the antidote to all ills; and, her people regenerated, her government will become established, for on righteousness alone will it be founded. These few last words were the animus of what my late letter said of Napoleon.

It may be an imagination, but is worthy consideration, whether all the present upheavings of continental politics do not tend to this. We have gone through it. Our martyrs sowed the seeds; when they sprung up in the hearts of men, they hurled the Stuart dynasty away; James "lost his kingdom for a mass;" Protestantism crushed the evils that he would have cursed the nation with, and gradually became more established; and though at first deeply contaminated, it has gone on weeding and purifying itself ever since.

Will or will not the same gradual process occur elsewhere? France is sick at heart, as the world of old; Papacy, in danger from even its own adherents in the very centre of its authority. Rome is upheld only by French bayonets, which may soon be wanted at home. Italy is rife for revolt. When the great day of humanity's wrath comes—when France shall be free and Italy be allowed to think and act for herself—will not the truth now hidden in men's hearts or buried beneath tyranny, then manifest itself—will not the Continent, as China, become open to Gospel truth; and will not that truth, as it has done here, regenerate mankind in a way statesmen dream not of—establishing slowly but surely righteous governments, and elevating the peoples far beyond diplomatic rules and gauges? We may not live to see that day, but come it will. The truth must "have free course"—shall run through the nations; and, apart from mystic prophecies as to the Millennium and the seven seals, God's name shall be glorified, even in Napoleon-ridden France, Isabella-cursed Spain, and Papacy-trampled Italy. Then European politics will be no longer a tangled skein, a smouldering volcano—an approaching tempest. But, how long will it be first? What symptoms of change are there now?

An insurrection has broken out in Sicily. It is not well known at present what it is, and the objects of those taking part in it are also vague. Troops are sent against it. Whether it be merely an outbreak that can be put down, or the first

* See Dr. Vaughan on the Reformation.

of a wide-spread series that will succeed, is to be seen. The news is welcomed in France, and by every one who loves liberty.

Our affairs with Persia grow serious. A large force is sent from Bombay to support Herat, in Afghanistan, besieged by the Persians; but the place is so remote, and intelligence so unaffectionate, details cannot be relied on. It appears, however, to be one of those Indian wars that may either be soon over, or protracted through years and involve as much bloodshed as our early Indian wars absorbed. Russia is supposed to be at the bottom of it; and the contiguity of our Indian possessions to a foe so near, so treacherous, and so warlike, as Persia, backed by Russia, involves the necessity of maintaining our ground. Query: the real right of our being in India at all; and the justifiableness, in a Christian point of view, of waging war to retain our possessions there, if unrighteously come by in the first instance?

HOME AFFAIRS.

Lord Lycah, still writhing under the criticisms of the press regarding his Crimean deeds or misdeeds, brought an action against the Daily News for libel. Very properly, he lost it. To the press we must mainly look for a preventive, in future, by free criticism, of the disgraceful mismanagement that blotted the last war.

Sir Charles Napier is now universally snubbed for not trying to take Constantinople. Even his own friends confess that he is too fond of talk; and the letters that he sends to papers in vindication of himself only bring the retort—"you should have done, not talked about it."

PREACHING AND PREACHERS.

The great outcry regarding Church of England ministers now is, that their discourses are lacking that *verve*, force, and earnest simplicity, which will attract the masses. Certainly, this is much less so now than formerly. The energetic preaching of Dissenters, and multiplication of their numbers as well as advanced status in the nation, spur Episcopalians here to greater exertion. There are more true, evangelical preachers, in that body, now, than ever before. Their schools, societies, and exertions, are real and earnestly pushed. But the increase of Dissent is most remarkable, and tells well on the national prospects. In the last generation there was heard generally but one cry—"The Church!" Even its own friends lamented over it; and those great and good men who, few and far between, shone amid the darkness like stars—those few good, pious old church divines, either despaired of their own Establishment being reformed; or, hemmed in by old prejudices, deprecated the purifying interference, and looked coolly or opposedly upon "schism." The silence was deep—that of a stagnant lake—and the people almost perished for lack of spiritual food. Fox-hunting, three-bottle parsons, cared only so much for divinity as should enable them to compose two dreary sermons weekly, with little or no gospel in them. Dissent, struggling into public life amid new-born and grudgingly-given tolerance, fresh from the removal of penal statutes against it, and in no national way recognized, fought hard to make itself heard. True, Whitfield, with tears and moving oratory, stirred the masses from lanes and by-ways into religious life; true, Wesley instituted a new sect, whose practice ran sometimes into the opposite extreme, and bordered on fanaticism; true, Rowland Hill discoursed truthfully and earnestly, but sometimes in language that would now be too coarse for "ears polite;" true, faithful ministers here and there exhorted large audiences, and Rippon, Watts, and others, fought their way onward and brought truth into notice. But, where then were the Baptists, Independents, or Dissenters generally, as a body? In what repute were they held? Where were their Meeting-houses? As a body they were but few, far between, poor, and secluded. Every term of abuse and contempt was applied to them to be a Dissenter was to lose caste, to be shut out from political or municipal influence, and to be

* As witness the following:—

"The mere professor reminds me of a sow that I saw an hour since luxuriating in her sty, when almost over head and ears in the mire. Now, suppose any of you were to take Bess (the sow) and wash her; and suppose, after having dressed her in a silk gown and put a smart cap upon her head, you were to take her into any of your parlors, and were to set her down to tea in company, she might look very demure for a time, and might not give even a single grunt; but you would observe that she occasionally gave a sly look towards the door, which showed that she felt herself in an uncomfortable position; and the moment she perceived that the door was open she would give you another proof of the fact by running out of the room as fast as she could. Follow the sow with her silk gown and her fancy cap, and in a few seconds you will find that she has returned to the sty and is again wallowing in the mire. Just so it is with the unrenewed man: sin is his element."

Nor was Rowland Hill alone in the use of this style:—Huntingdon (the S. D., or sinner saved) used to stop in the middle of his sermons with exclamations such as "There, take care of your pockets!" "Wake that snoring sinner!" "Silence that noisy gumstuck!" "Turn out that drunken dog!"