

Scotland? Is there not one who shall by prayer and a corresponding effort make a commencement? Let a supreme love to God, with a single eye to His glory and the good of others urge us forward, trusting with unshaken confidence in the promise, "Lo! I am with you always, even unto the end of the world."

FAUSTA.

For the Christian Messenger.

Religion in Guysboro' County.

MY DEAR BROTHER,

I sincerely sympathize with you in your numerous trials, but as a tangible expression of sympathy is on all occasions the best test of sincerity, I enclose to you one pound for an additional number of your paper, addressed to me, its pages of interesting matter are read with attention, and if any communications of mine can afford to its readers any satisfaction you are at liberty to insert this, on the present aspects of Religion and Temperance in Guysborough County.

This section of the Province is not so well known to our denomination as more favoured portions of our land, cultivated by our aged ministers who have left their own stamp upon the respective fields of labour, over which they so long presided, and whose efforts are perpetuated by their successors in the ministry. Guysborough Church, though organized twenty years, never enjoyed a continued pastoral oversight, though many missionaries have visited this large and extended field. Heretofore the labours of Bro. McLearn were owned with the most signal success. Even in this remote section of our denominational field, the aged veteran, Nutter, has unfurled the standard of the cross, and his words of power have aroused the slumbers of many souls dead in trespasses and sins. Our aged Fathers Manning, Harding, Dimock and Munroe, have also made flying visits to this place. Brother Rideout's preaching was also accompanied with the demonstration of the Spirit and with power, and Brother Martell's labours in Canso were crowned with great success. A succinct account of our religious affairs may be of some interest to your readers.

The Baptist interest is not so large here as the Wesleyan. With only two ministers, Brother Hurd and myself, living thirty miles apart. We have a very good chapel in town, erected at a cost of £400, by a small number of disciples, without any debt upon it; whilst at Manchester, across Milford Haven, we have another, capable of holding a congregation of three hundred persons, where a large audience meets on the Lord's-day, at the hour of 3, p. m. The people have painted and furnished their place of worship this last season. Other preaching stations are occupied, and the congregation in town is growing slowly. My labours in co-operation with Bro. Hurd were blessed last Spring in some small measure and twenty were added to the church. Progress is not always made after a Revival—a reaction takes place—and where a field has been so long neglected as Guysborough a spasmodic effort does not seem to accomplish much. Our churches must have an internal power, a vital element within their bosom in order to perpetuate spiritual activity, and if those elements do not exist even a Revival, so termed, may be followed by disastrous consequences, introducing a large amount of questionable material whose goodness soon passes away "like the morning cloud and early dew." The great object of the Lord's servants should be to feed the Church of God and to cherish the religious principles of the people as well as to preach the gospel to sinners. Where Revivals are sought after, independent of the healthy action of the church, a transient religion will only be experienced. We should labour to stamp upon a succeeding generation a loftier spirit of christian action, a deeper tone of christian feeling. Amidst numerous trials incidental to a minister's lot in a hard and widely extended field, I am encouraged to believe that there are movements of soul towards Christ; and that His people will "come up from the wilderness leaning upon the Beloved."

Brother Hurd occupies a very interesting field of labour where he is sustained with a liberality worthy of all praise, the people give him an ample salary, and have erected a Mission-house for his accommodation. He does not labour without some tokens of the Lord's favour. Guysborough County should never be relinquished by a Baptist ministry; the circling years will bring us increased influence and prosperity if we are faithful to the solemn responsibilities imposed upon us, we must toil on, looking to Him who has said, "Lo! I am with you even unto the end of the world."

An impulse has also been given to the cause

of Temperance in the County, which has been productive of much good. The Division of Sons requested the ministers to lecture on the subject as well as upon any other topic, scientific or literary. A large Temperance Society has grown out of the movement, lectures have been given every fortnight to large audiences. Brother Hurd came to pour out his heavy artillery on the subject, the meeting being increasingly large in Canso, the cause has been ably sustained by him. He has occupied the temperance platform alone in that small locality, and his ammunition is not yet exhausted.

The moral sense of the community seems to be aroused and it is devoutly to be wished that this County may not come behind any other in all that can dignify man's character, and elevate him in the lofty scale of creation which he is destined to occupy.

I remain yours in Christ Jesus,  
WILLIAM HALL.

For the Christian Messenger.

MESSRS. EDITORS,

I have read the articles of "Menno," with much pleasure, and I trust profit. How cruel is all religion which is not of God. I am glad there are men capable of exposing the fallacies and absurdities of men, and leading us along the stream of truth from the present, back to Apostolic days, whether it has had its course under ground, or over ground, through rocky mountains, or in pleasant vales. One subject has considerably agitated my mind, and I know it does the minds of others. Perhaps Menno, intends before he finishes his letters, to give us one or more letters on that subject. It will not however, be amiss for me to ask him to do so. That is respecting "sacramental communion." Is it right for Baptist churches to commune with churches of other denominations? And if so, if I as a baptist can consistently commune with all of them, as far as I have opportunity, or to what number or names amongst them shall I be limited, or is it best for us to stay at home, and let others do the same?

A YOUNG CHRISTIAN.

For the Christian Messenger.

Mission to Cape Breton.

According to appointment I left Onslow, Oct. 10,—journied on to Antigonish, and stopped at our esteemed Brother Whidden's. Having sent on an appointment, I preached to a small congregation. Saturday morning left for Manchester, and arrived in the evening—there I met Brother Hall, he is labouring hard. May the Lord crown his labours with a blessing. Sabbath morning I preached in Manchester and in the afternoon at Guysboro', and returned to Manchester in the evening. On Monday morning, left for the Island, accompanied by Bro. Hall. After a tedious drive over rough roads, we arrived in the evening at our worthy Sister Paint's, much fatigued. We commenced preaching and visiting from house to house. Bro. Hall remained with me a few days, when he was obliged to leave.

I remained labouring for three weeks. I received from Sister Paint and family, in aid of the Mission £4 10s. We cannot but feel deeply in aid of the little church at the Strait. Were a Missionary of the right stamp, sent to that place, Sister Paint with her worthy family would assist nobly. One son offered £20. I have spoken to Bro. T. H. Porter to go, and I hope he is there ere this.

Oh! when will the Churches of Nova Scotia awake to a sense of the condition of their own province. It appears as though the more favoured portion do not consider the great wants of the rest. May the time hasten when Christians shall feel that they have something to do in order to advance the cause of God in our own land.

I remain yours in Christ,  
H. CHARLTON.

For the Christian Messenger.

Organization of new Church at Horton. Revival. Baptisms.

WOLFVILLE, March 23rd, 1857.

DEAR BROTHER,

I omitted sending you last autumn, an account of the formation of the third Horton Baptist Church. I propose now to remedy that omission.

The first Horton Church was originally, the only one in this large township. In 1838, the second was organized, in the southern district. The remaining ground was still too extensive for one society to occupy. As the population in-

creased, the inconvenience of a large unwieldy church was seriously felt, as a bar to the prosperity of the cause,—as a hindrance to acquaintance, sympathy, and united action.

When I accepted the pastoral charge of the church, it was evident to me, that little good could be effected, as affairs then stood. In the attempt to form a new organization, much opposition was encountered, solely I think, from a misunderstanding of the nature and results of a division.

However, in September last, forty-five members in good standing, united in a request to be dismissed from the first, in order to constitute the third Horton church.

Their request having been acceded to, a meeting was held, and the above brethren and sisters united in church organization, covenanting to walk together in the fear of God.

Public exercises of recognition were held, on the ensuing Sabbath Dr. Cramp preached the Organization Sermon, and the Church was publicly declared to be constituted, in accordance with the principles and practices of the Baptist Churches in Nova Scotia.

The cause of God at that time was in a low state; much darkness and coldness pervaded the community. In view of this it was decided to hold a series of religious meetings, in order to implore God's blessing.

After several postponements these meetings were commenced, on the first day of March, in the Canaan meeting-house—Rev. T. H. Porter of Sackville being present with us, and continuing with the exception of three days, until now, to labor with us, in the true spirit of the gospel.

Our meetings continued, through the succession of stormy evenings in the first week in March, with gradually increasing interest. Bro. Chase, Bro. T. Higgins from the Institution, and others, with Bro. Burton from Hantsport, and Bro. Armstrong from Bridgetown, being with us occasionally.

On Sunday, March 8th, I baptized two converts. During the second week, it was evident that God was with us. Wanderers began to return with broken hearts, the church awakened with renewed activity, and a spirit of enquiry and conviction was apparent among the unconverted. On the 13th March I baptized thirteen.

The next day the meetings were moved to the New Minas meeting-house, and continued there the succeeding week. Bro. Chase and Bro. Robert Porter were with us. During this week we had some of the most powerful manifestations of the power and presence of God that I ever witnessed. The dark nights and pouring rain, seemed to make no difference in the congregations, the house being crowded.

At the Conference meeting on Saturday, March 21st, eighteen came forward, fifteen of whom were baptized the following day. Three have been restored, and eight have been added by letter, making an addition of forty-one since the church was organized—and the work still goes on.

In addition to the above, I have also baptized twelve in connection with the first church, making forty-two in all since January.

We intend continuing the meetings, through this week, after which the first church will commence a series of meetings at Wolfville. The expectation is that a large number who are now enquiring will soon come forward.

Truly yours,  
STEPHEN W. DEBLOIS.

For the Christian Messenger.

Donation Visit at Wilmot Mountain.

The friends connected with Wilmot Mountain Church, accompanied by several of our friends from Clarence, met with us at our dwelling on the 28th January, when about forty sat down to an excellent tea prepared for the occasion by those ever active helpers, in all laudable undertakings, the ladies. After tea the sum of five pounds in cash, and articles to the same amount, were presented by Deacon William Rustine, with a few appropriate remarks, to which a reply was attempted. Brother N. Vidito followed with a highly interesting address—well adapted to encourage every good work. After a pleasant evening spent in kindly and social intercourse, prayer was offered by Elder Vidito, and the company separated mutually pleased and benighted. As the roads were in a bad state and many were prevented from attending on the 28th, they determined on again visiting the parsonage on February the 25th. Accordingly, the day arrived, but the sleighing had disappeared. Notwithstanding all the disagreeableness of bad roads about sixty gathered from the above named

places.—When every thing went off in much the same manner as the previous evening. Deacon Joseph Hall presented the donation, amounting in all to fourteen pounds; five of which was in cash, several addresses were offered, some excellent singing,—all combined to unite the people and help their pastor.

I would take this opportunity to express my sense of the kindness of this people since I have come amongst them, they have come forward and assisted me in the erection of a Dwelling House, in a praise-worthy manner, and now with a donation of £25, (some of which had come in since the visit,) making in all upwards of thirty pounds, over and above their subscriptions, which was fifty-five pounds, for one half of my time. May the Lord richly reward them in all temporal and spiritual blessings is the prayer of their very much obliged pastor,

PEREZ F. MURRAY

Wilmot Mountain, March 3rd, '57.

For the Christian Messenger.

Donation Visit to the French Missionary.

DEAR BROTHER,

As you are receiving for the columns of the Messenger, from time to time, and from different localities, notices of donation visits, you will be pleased to record one given to the Acadian Mission family. It took place on Thursday, Feb. 5th. Friends from the three localities of Hebron, Yarmouth, and Tusket, and of different shades of religious views, met and mingled in social intercourse on this occasion. What is particularly worthy of remark in this visit, is, that it was not that of a people to their pastor. The relations and obligations existing between a flock and their shepherd, not existing in the present case, made this gathering an unexpected and pure manifestation of kindness, sympathy, and benevolence. It ought, it must nerve us to renewed activity and effort in our great work. It is good, it is necessary for one to feel and know that he is not alone, and in such a work. He needs to know first, that the "Lord of Hosts is with him," and next, that his brethren are with him. All beyond this is superfluous.

At the hour of 6 we sat down to a repast furnished by the ladies. After tea the company presented a purse and an address through I. Harding, Esq. The address breathed the spirit of earnest confidence, with reference to the worthiness and results of our efforts, to evangelize our Acadian countrymen and neighbours. It concluded with a warm and reassuring exhortation to perseverance in this arduous and oft discouraging course of "well doing," as we know that the result was not doubtful, but certain and sure. As to the reply, it is vain to speak of it. Who under such circumstances, can command sufficient sang-froid, to give expression to the deep, commingled and pleasurable emotions of his heart. As to the amount contributed in money and articles of household use, it was fully worthy the occasion and the people.

Towards the close of our most agreeable and happy interview, the Rev. H. Angell offered prayer, which was followed by various conversation and singing, until the hour in which our friends took their leave.

How good, how pleasant a thing it is for brethren or friends to meet as well as to dwell together, in unity.

Yours most truly, in Christian love,  
O. CRUTE.

Tusket, March 13th, 1857.

For the Christian Messenger.

Obituary Notices.

MISS MARGARET ANN GATES.

From a letter written by the Bro. Handley G. Gates, formerly of Aylesford, N. S. now of Lynfield, Mass.—the following particulars relative to the life and death of his daughter Margaret Ann are gathered.

While Miss Gates was residing at New Albany, N. S., about four years ago, during a revival of religion there, she professed faith in the Saviour, and was baptized by Rev. R. S. Morton. She was, however, frequently much troubled with fears in reference to her state. These arose, in a great measure, from the consideration that she could not tell the time of her conversion. She never knew a time in which she did not feel herself to be a sinner, or did not love religion.

During her stay in Lynn last winter, there was an extensive work of grace in that place. Her attendance at the meetings was highly beneficial to her, as she thereby obtained an abiding confidence in Christ. Near the close of her life she stated to her mother that she had scarcely doubted her acceptance since that time.

The health of our young sister had been feeble for a considerable time. A distressing and increasing cough, gave indications of approaching dissolution.

Under these circumstances she returned to her father's house, where, with slight changes, she