

Correspondence.

For the Christian Messenger.

Statistical Reports.

The value of statistical reports of religious progress may be differently estimated. We know that churches sometimes report large gains when they do not seem to have added to their real power.

It may be said that these reports are given to show that the various Treasurers have faithfully performed their duties. So far they are valuable.

It may be well to state the result of some further examination on this subject. It appears from various records at hand that Associations composed of feeble churches, as they would be called, report sums which averaged on the members reported would make the contribution of every member five shillings.

For the Christian Messenger.

Strict Communion.

DEAR EDITOR,

The question of "An Inquirer after Consistency" proposes a grave matter. It resolves itself into this—Is schism desirable in the Baptist Denomination? Are schismatics commendable in their action?

That the introduction of open communion in one or more churches must result in schism is evident. It cannot come into general use. And if it does, the history thereof, even in the illustrious hands of such reverend gentlemen as Robt. Hall, John Bunyan, and John Foster, argues that it must produce a retrograde movement in the body, and in no way serve Bible Christianity.

But the advocates of open communion in our provinces are chiefly taking a higher ground in reference thereto than formerly. They will admit none but immersed believers to the table of our Lord, and they argue that it is bigotted, illiberal narrowmindedness that disallow all immersed believers from sitting in one communion.

Here, Mr. Editor, in my humble opinion, is as false a position taken as that all who regard themselves as baptized, whether Pedobaptists or

Baptists, should commune together. We do not dwell simply on one Baptism,—our model churches teach alike forcibly ONE LORD, ONE FAITH, as One Baptism, and it appears that the Apostolic historian in the Acts is as exceedingly careful to lay stress on doctrinal unanimity as on believer's immersion.

From this view of the subject it appears that the Scriptures afford no room for Open Communion. Inspiration embraces church unity. Christ's Church is an undivided body in Scripture terms, and while the Apostles lived no divisions entered into the church.

Divisions in doctrine and differing communions are alike condemned in Scripture, and while open communion is a practical endorsement of these divisions and differing communion, it evidently appears that a true benefactor to any community is one that labours after doctrinal union, and Christian communion in those exercises that we can unite, and will not presume to open the door to sacramental communion until there is that kind sympathy and religious interest in each other that enables differing sects to obtain one common platform, without compromising the great principles of God's blessed Truth.

The errors in the prevailing sects may with a little accommodation be classed under two divisions: 1st. Errors concerning the order and government of the church and the mode of her operation in the world, and 2ndly. Errors concerning God, the Great Head of the Church. Of the first class, the error is small in comparison with any error concerning the Author and Benefactor of the Church.

All or any of these doctrines may be treated so as to occasion a necessary separation, by disrespecting the spiritual rights of each other, and infringing the liberties of conscience, for "How can two walk together except they be agreed?" The rejecting of these doctrines in part or whole has filled the world with Arian, Socinian, and Arminian heresies; opposing actions have followed: New Testament doctrines have been discarded, because embraced by opponents; insinuations and misrepresentations made; unworthy members, upon exclusion from one denomination, restored in another; public

reputation attacked, both ministerial and private. And shall Open Communion cover all these contentions, and endorse these errors against God? Not until the Church finds some moral panacea to cure these diverse doctrines can she again act with one accord and be of one heart and of one soul.

With these considerations before me, the introduction of schism is very undesirable: and the monster who would attempt to throw a stumbling block in his brethren's way, and violate existing regulations, which have divine sanctions, would, in my opinion, break any other compact as readily if circumstances seemed to justify. "Nemo pecco licet."

May a kind God preserve us in his truth. Amen.

Yours faithfully, A STRICT BAPTIST.

For the Christian Messenger.

Donation Visit.

On the 21st of October last, a Donation Visit was made to the Rev. D. Farnham, Pastor of the Church at Little River.

Where is Little River? some may feel inclined to ask. A small village four miles east of the Amherst and Halifax Road, and eighteen miles distant from the former place, is thus designated. A large portion of its inhabitants hold Baptist sentiments, of whom many are valuable members of the Church, and in good worldly circumstances.

The Rev. D. Farnham, having received and accepted a call from the Church at Little River, removed from New Brunswick and took the pastoral charge in June last, since which time he has organized a Church at River Philip, as well as devoted a portion of his time to the Wallace Road Church.

Rev. Mr. F., having recently purchased a little plot of land and built a house of sufficient size for his family, his friends took possession of the latter on the day above named, and after all had fared sumptuously from the good things prepared by the ladies of the company, Mr. Matthew Johnson was called to preside. An appropriate hymn was sung, and addresses delivered by Cyrus Black, Esq., Mr. B. Douglas, of Amherst, and Mr. Dobson, of Little River, who announced the receipt of provisions, clothing, and a small purse of cash—amounting in all to about Twenty Pounds value.

Mr. F., who could scarcely control his feelings, then rose to acknowledge to his friends his gratitude for their kindness which he said he was utterly unable to convey, and as well as the other speakers, expressed a hope that the Lord was about to begin a work in that place.

I would not omit saying that much praise is due to Mr. and Mrs. Mark Patton and other brethren and sisters for the hospitable manner in which he has been treated by them since he came to the place.

The Union Hymn was sung at the close, when the company dispersed, apparently realizing that "It is more blessed to give than to receive."

ONE PRESENT.

For the Christian Messenger.

Obituary Notices.

MRS. PANTHA MCGREGOR

Died at Guysborough, on the 5th inst., in the 52nd year of her age. Her health had been feeble for several years: the immediate cause of her death was a stroke of paralysis—for the third time.

Mrs. McGregor experienced a change of heart about 25 years since, and united with the Baptist Church at Guysborough. From the time she made a profession of religion, her character was marked by consistency of conduct in a high degree; she adorned the doctrine of God her Saviour, by a conversation in all things becoming the gospel. Her attendance at the house of God was uniform and regular. Her voice was heard, with great edification, in the Conference-meeting and in the praying circle. From the time she made a profession, her character was strongly stamped with decision: she evinced not only a determined resolution to make her way to heaven, but also a desire to induce all around her to tread the same road. This feature of her character was brought out very distinctly, in the fact that, very soon after making a profession of religion, she erected and maintained the family altar in her father's house, and afterwards in her own family. This we regard as heroic and exemplary, especially in a young female. Would to God, that all who make a profession were equally decided in making their light so shine before men, that others, seeing their good works, may glorify their father who is in heaven. In her end, the words of the Psalmist were verified, "Mark the perfect man, and behold the upright, for the end

of man is peace." When death appeared in view, to her it was stripped of all its gloom and error. Her end was peace.

Thus lies the wearisome body at rest: Closed are its eyelids, and quiet its breast; But the glad spirit on pinions of light, "Victory! Victory!" sings in its flight. While we are weeping, our friends gone from earth, Angels are singing their heavenly birth: "Welcome! Oh welcome, to our happy shore; Victory! Victory! weep ye no more!"

JOHN MILLER.

Guysborough, Nov. 17th, 1858.

MR. BENJAMIN CRANDAL.

The deceased was a son of Peter Crandal, formerly Pastor of the Baptist Church at Digby Neck. He was baptized by his father 27 years ago, and united with the Church of which his father was Pastor. Both he and his wife took recommendation to join another Church when they left Digby, but it was mislaid, and although the Rev. Wm. Chipman wrote to the Church in Digby for Mr. and Mrs. Crandal's dismission, yet it was never sent, and consequently Mr. C. was a member of that Church till he died. He was esteemed as a Christian by those best acquainted with him. Although his last sufferings were great, yet he passed through them all in the triumphs of faith, and went down to the grave trusting in Jesus. He leaves a widow and seven children to feel the loss of a kind and affectionate husband and father.—Communicated by Mr. E. M. Saunders.

Religious Intelligence.

WESLEYAN.—The Wesleyans have recently despatched from England seven missionaries to the Feejee Islands, where their agents are at present borne down by incessant toil and anxiety.

The Rev. Dr. Rule, the Wesleyan Chaplain at Aldershot, writes to The Watchman, urging on the Wesleyan societies increased attention to the wants of the army. Dr. Rule also expresses his opinion that the appointment and payment of three sets of chaplains, Anglican, Popish, and Presbyterian, to the exclusion of all other denominations, is more than questionable.

A letter in The Watchman announces the death of the "oldest Methodist preacher and the last survivor of the 'Helpers' of John Wesley." The Rev. John Hickling finished his useful and happy life on Tuesday morning, last week, in great peace. He was in the 71st year of his ministry, and would have been ninety-three years old, had he lived only three weeks longer. His last public service he conducted at Birmingham, a fortnight since. At the time of his death large hand-bills were announcing him to conduct six services. He has conducted, on the average, 150 special public services a-year, during the last three years.

EVENING SERVICES IN ST. PAUL'S.—The arrangements for the evening services at St. Paul's Cathedral are nearly brought to a close. Yesterday the interior of the cathedral presented the appearance of a large ecclesiastical workshop, carpenters, gasfitters, decorators, and other artificers being engaged in furthering the necessary works. A temporary organ of considerable compass has been erected in the nave, and a pulpit has been taken in, but the precise spot in which it is to be placed appears to be a matter of doubt. Temporary stalls have been erected for the accommodation of the minor canons, choristers, and singing boys. The first sermon in connection with the new evening services will be preached by the bishop, in all probability, on Advent Sunday. Every precaution has been taken to avoid the inconvenience arising from noise, and among other contrivances directed to this end the entire surface of the floor under the dome is being covered with many thousand yards of a new kind of elastic floor-cloth or matting, called "Kamptulicon," made expressly for the purpose by Messrs. Treloar & Co., of Ludgate-hill, the well-known cocoa-nut fibre manufacturers, the patterns for the same having been designed by F. Penrose, Esq., the cathedral surveyor.—London Paper, 10th ult.

A POOR CURATE IN A RICH CHURCH.—The following is an advertisement in Wednesday's Record, from a minister of the wealthiest church establishment in the world:—"A curate, with four young children, having been out of employment a long time, and having no private means, is in great difficulty and distress, and asks help for his family. Any articles of clothing would be most useful."

PROTESTANT PERSECUTION IN NORWAY.—Another case of religious persecution has occurred in Norway.—M. Lichtle, a Catholic priest, of Christiana, has just been condemned to a fine of twenty rixdalers, for having allowed a Protestant lady to abjure her faith, and having inscribed her on the list of his flock, without first obtaining the consent of the Lutheran clergy.

The Rev. J. Hanson's lectures in the theatre at Huddersfield, on Sunday afternoons, continue to excite much interest among the working classes of that town. The Shakesperian title of last Sunday's lecture, "Much ado about nothing," was quite in keeping with the genius loci of a theatre. After a few remarks about the immortal bard and his recognition of an overruling and a retributive Providence, he passed on and told his audience that he had a Scripture basis for this, as for other lectures; and they would find it in the bounce, the self-conceit, and the self-righteousness of the bragging Pharisee, who said, "God, I thank thee I am not as other men are." &c. He then interspersed several forcible illustrations; and, in his usual happy style, the rev. gentleman strove to lodge in the hearts of his hearers the truths of the gospel.