

Many scoffed and resorted to base expedients to hinder them in their work; but some received the truth with gladness. For a time the cause triumphed, the good work of the Lord was magnified, and christians rejoiced in the prospect of a glorious harvest. But alas! "While men slept the enemy came and sowed tares." Difficulties arose.—One said, "I am of Paul," and another, "I am of Apollos," and thus were they scattered abroad. Enemies rejoiced when they beheld "the walls of Zion broken down." This wound is not yet altogether healed; but we rejoice that God has not left his people. He hath spoken great things for them, and will surely perform. Present indications are encouraging—the future is hopeful—our brethren are doing a good work, and the Lord is granting them tokens of his favour.

A number have recently been added to the churches of New Cornwall, Chelsea, and Bridgewater. There is a spirit of inquiry abroad. People are waking up. Tired of dull formalism and unmeaning ceremonies, they seem to be longing for a purer faith. The prevailing systems of religion have indeed something good, but much that is corrupt. This may seem to be a hard saying. Many have "a name to live while they are dead." Ask a man if he expects to go to heaven, and he will tell you that he does; and why? "because he is a member of the church—never injures his neighbors—goes to church every Sabbath, and can repeat a few prayers when necessity requires." We need something more than the name; we want the divine reality. "Christ formed in our souls the hope of glory." As Baptists, we can submit to nothing that the Bible does not sanction. This is our rule of faith and practice—"To the word and the testimony." There may be christians who differ from us,—we rejoice to find them. But while we extend to them the hand of christian affection, we can call them brethren only, because *the grace of God* has made them such.

We have already referred to the opposition our brethren here have to endure. This Baptists have always experienced from the earliest days. Jesus taught his disciples to expect it—"if they have persecuted me they will also persecute you." They are slanderously termed "Anabaptists," "Euthusiasts," "Babblers," and "Hypocrites." Ignorant of the operations of the Spirit, some people can no more account for what they sometimes hear of, or, it may be, witness, than could the railing Jews on the day of Pentecost. All this, however, cannot harm them. They are secure, though enemies gnash their teeth in rage, and threaten to swallow them up. "Truth is mighty and must prevail,"—nothing can retard its growth,—like the tree rocked by the tempest it strikes its roots deeper into the earth. The triumphal car is moving steadily on, those who presume to oppose its progress shall be crushed beneath its wheels.

Brethren Skinner, Taylor, Shaw, and Hurd labor in different sections of this county; but then there is much ground unoccupied. The field is large and deeply interesting, and demands christian effort. Men of the right stamp are greatly needed.

Here we may enquire—why is there so much destitution in this and other portions of our country? Surely it must indicate that there is a spirit in our churches at variance with the spirit of Christ, else such destitution would not be known in a small province like Nova Scotia, where there are 12,000 Baptists, besides numerous professing christians of other denominations. We surely want a revival of primitive piety, of that missionary spirit, that characterized the church of the Apostolic age.

Brethren in Christ, have others no claim upon your sympathy? Is your Saviour's commission out of date? Think you that his commands are all fulfilled? Souls are perishing! Will you not seek to save them? Fear ye not the curse of Meroz, or rather, does not "the love of Christ constrain" you to labor for a dying world? O that we could sound an alarm to startle those who are "at ease in Zion," to arouse them from their inglorious slumbers.

We have wealthy churches that complain if their pastors leave them for a Sabbath to carry the bread of life to some starving people in the wilderness—we have multitudes of young men who ought to feel the "Word of God" as a fire in their bones, giving them no rest until they speak to others of the love of Jesus, but who now only make feeble spasmodic efforts, if any at all,—we have professed christians, too, who toil to smass riches, but not for Christ; who seek to gratify a sordid lust for gold, but manifest little or no concern for the spiritual welfare of man. Brethren ye are stewards. God has placed you in his vineyard, and requires

you to "occupy." Remember the case of that "wicked slothful servant."

The present is felt to be a time of general declension. "Iniquity abounds," and "the love of many waxeth cold." Our duty as christians is plain,— "Freely ye have received, freely give." What glorious results would follow should the churches send, at once; their pastors to labor, for a time, in every destitute portion of our land. How sublime would be the spectacle! It would be a cause of joy to the angels in heaven. Jesus would smile approvingly, and reward both ministers and people for their labor of love. "Watering others they would themselves be watered." God would be glorified in the comforting of christians, in the reclaiming of backsliders, and in the salvation of immortal souls.

M. P. F.

August 30th, 1858.

For the Christian Messenger.

### The new Meeting House, Windsor.

MESSERS. EDITORS,

Allow me to add an item or two to your account of the new meeting house at Windsor.

The dimensions of the building are 68 feet by 42. The height from the ground to the top of the spire is 180 feet. There is a commodious baptistery in front of the pulpit, and suitable rooms on the basement for the accommodation of candidates.

The Gothic style is well preserved throughout not only in the windows, but also in the panels of the pews and the gallery-fronts, and in the pillars that support the galleries.

Judges of good workmanship cannot but pronounce a very favourable verdict in reference to this building. It is substantial, neat, well-finished in all respects. Mr. Robertson, the builder, deserves much credit. I do not know whether it is his first attempt in this line; but if so, it is a remarkably good beginning, and promises well for the future. The substitution of such a structure for the barn-like, dingy meeting-house at Wolville, with its truncated tower, would be a vast improvement; and highly agreeable, I should think, to the intelligent (may I add, enterprising?) Baptists of that village.

Returning to Windsor I may state that on Tuesday the pews were disposed of. They were not sold, as is too commonly the case. A yearly rent is to be paid for each pew, and the sale had respect to the preferences only: it realised £80, which sum was in fact given for the choice of pews. All below stairs were disposed of; they will bring in a yearly rent of £114, thus making it quite easy for the church to raise a respectable salary for the Pastor.

The whole cost of the building is about £600, and the debt remaining on it is not over £160, which will occasion no difficulty.

Heartily bidding the Windsor church "God speed." I remain,

Yours respectfully,

A FRIEND.

Sept. 2, 1858.

For the Christian Messenger.

### College Agency.

LETTER FROM REV. A. D. THOMSON.

DEAR MR. EDITOR,

The last time I troubled you was—I think—about the termination of my labors at your City, after that I went to Newport, commenced a "George Dimock" scholarship. Brother D. Mosher, of Windsor, gave his obligation of £5 to commence with.

When I informed our venerable brother Elder Dimock of my purpose, and who proposed it, he expressed gratitude to brother M., and cordially responded himself by obligating himself for ten pounds. Brethren Samuel Knowles for five, Wm. H. Knowles five, Edward M. Dimock, five, Nicholas Mosher, Esq., paid twenty shillings, Mrs. Irish paid five shillings.

I received all the attention and respect desirable from the friends at Newport. Regretted my stay had to be short, my time being limited to go over a certain district of territory and get in time for Convention. Elder Dimock and the brethren and sisters there engaged to move on with the undertaking, and do what they could to accomplish it.

I met my old friend Elder McNutt, heard him preach Sabbath morning, and was invited by him to occupy his pulpits at Oakland and Avondale in the afternoon and evening, which I did with pleasure to myself, and I hope with profit to my hearers.

I had two additional subscribers at Windsor, Brethren T. S. Harding £25, Wm. Robertson £5. My journey now lay between Windsor and Bridgetown, calling upon subscribers, had two

subscriptions cashed by the Misses Holmes at Hantsport, but disappointed in various others between that and my place of departure.

In taking leave of Nova Scotia, brethren and friends, I cordially tender my sincere thanks for the attention and brotherly kindness experienced by myself while among them. There are difficulties that must be encountered by a travelling agent in a North American winter; but I never shall look for better treatment on this side of the grave than I received, very generally, in our sister province.

I would just say, by way of conclusion, that my mind was put to the severest test I ever experienced, from constant labor of seven days weekly, for several months together, and sometimes preaching in places with a very inconvenient temperature: added to this, the precarious state of our institution, and, to me at least, the heaviest of all, the affliction in my family, and death of my child, and myself separated from home at such a time, that I found myself failing in a manner I had not known before.

From the ordeal through which I was called to pass, if any inaccuracies have appeared in my minutes, I would thank the persons discovering them to inform me of the same by letter, at my expense, and I will most readily and cheerfully rectify.

The Sabbath previous to my leaving Nova Scotia I baptized Miss E. Pineo, eldest daughter of John O. Pineo, Esq., formerly of Canning, in a river near her father's residence, at Wilmot, within a mile of Gibbon's post office.

A. D. THOMSON.

St. Andrew's, N. B., August 2, 1858.

For the Christian Messenger.

### Obituary Notices.

DEACON LEVI EAGLES

Was the son of David and Elizabeth Eagles. Being brought up under pious parents, he became the subject of deep religious impressions at an early age. Sinful pleasures, so congenial to the youthful mind, prevented him from enjoying religion until the spring of 1848, when his mind became deeply arrested under a sermon, by that esteemed man of God, the late Rev. James Park,—from Acts iii. 19. "Repent ye, therefore, and be converted." This was to him "as a nail fastened in a sure place by the master of assemblies," and brought him to see himself a sinner, needing repentance and converting grace. He was led to seek an interest in the Saviour, and soon found peace in believing. In June following he was baptized by the Rev. Hezekiah Hull, and received as a member of the Granville Church. In July, 1852, the Church made choice of him as one of their Deacons,—the duties of which he faithfully performed to the day of his death; his place was seldom vacant at prayer and conference meetings, he had always a word of exhortation to strengthen and encourage his brethren in every good work. The temperance cause found in him a friend and steady supporter. The Sabbath school lay near his heart—in this he took an active and prominent part. The sick bed shared largely in his sympathies—he always had a word of consolation to administer to the sorrowing or depressed spirit. In 1854, when it pleased the Lord to visit the Granville Church with the outpouring of his Holy Spirit, his heart was made to rejoice in seeing sinners, and amongst others his beloved companion, converted and united with the Church.

Our deceased brother at this time began to manifest an increased zeal to promote the interest of Zion. His mind became deeply impressed on its being his duty to preach the gospel; but feeling his own insufficiency, and other trying circumstances intervening, he did not come to a decided stand until a few months before his death. In October last, while away from home, his horse took fright, when he was thrown from his wagon, his back coming in contact with a stone, which so disabled him that he ever after suffered great pain, and was unable to perform any domestic labor for the support of his family. This he believed was sent from God for his disobedience; some time after, at a Conference meeting he made known the travail of his mind to his brethren, requesting their counsel, advice, and prayers. After receiving encouragement from his brethren he commenced to exercise his gifts every Sabbath morning when practicable to good acceptance; the Church had agreed to grant him a Licence in the spring, but seeing his physical strength fast failing it was thought proper to defer doing so until there appeared some prospect of his recovering; however, it was soon plain that Death had marked him for his victim. In the beginning of May our brother's seat in the house of God became vacant. His disease ended in consumption—he manifested great patience and calmness of mind through all his sickness.

Religion, which was his theme while in health, was his support on a sick bed; the day before his death his mind seemed somewhat disordered, yet appeared to be running on former religious duties. Sometimes he could be heard exhorting his brethren, at other times appeared to be conducting a prayer meeting, calling on his brethren to speak or pray, at another time he was seen clasping his hands together in earnest prayer; his voice became so feeble in conversation that you could scarcely understand him, yet he could be heard praying for the Church, and for the cause of God. On the next day, at about 3 o'clock, P. M., the 25th of

June, his sainted spirit left its clay tenement to join the blood-washed throng above, aged 33 years. At the age of 23 he was married to Mary, daughter of David and Elenor Lewis, in January, 1849.

By this sad bereavement an afflicted widow, with six small children, have been left to deplore the loss of an affectionate husband and a judicious and indulgent parent, and the Church and community have also had to part with one of their most useful members.

The following Sunday a large concourse of people met to pay their last respects to the deceased, when a sermon was preached by Rev. Samuel Thompson, from Psalms xxxiv., 19.

May the Lord sanctify this afflictive dispensation of his Providence to all.—Communicated by Samuel Webb.

August 25th, 1854.

MR. ALFRED SKINNER

Died at West Cornwallis on the 2nd July, 1858, aged 80 years. Mr. Skinner was one of the first settlers of West Cornwallis; and had long been an influential member of that community. By his sterling integrity and manly principles, he possessed the esteem of all lovers of strict morality and true practical religion, and the respect of all who knew him. He was for many years a consistent member of the Baptist church; and was punctual in his attendance on public ordinances and social worship. In the duties of the family as husband and father, he was regular and exemplary, affectionate and firm. His last illness, which was short, he bore with christian patience and becoming resignation. He retained the vigorous use of his mental faculties till the last. As he lived in the faith of the Lord Jesus so he died, in the hope of a glorious resurrection.—Communicated by Mr. John Lyons.

### Missionary Intelligence.

#### Henthada Association.

LETTER FROM MR. THOMAS.

March 12, 1858.—The last week in February was a very busy and important week with us here. Immediately after the Sabbath, the Karens began to pour into the city from every quarter, on their way to the annual meetings of the Henthada and Tharrawadi Associations. The meetings were held in Krukatoe, about seven miles from this city. Br. Crawley joined us on the third day of the meetings. There were representatives of nearly all the churches composing the Association. There were also visitors from the Bassein and Rangoon Associations.

I can give you no adequate idea of the intense interest and excitement of that occasion. When we met, it was not after a separation of months or even a year; we met many of those converts, in that capacity, for the first time. Imagine us conversing with a company of lovely Christians from Bin-yah or from Inggwee, a little to the west and southwest of Donabew, when we are greeted by a wild appearing group from Shau-Low, far to the northeast of the Tharrawadi district, near the borders of Toungoo. Then come others with smiling faces and outstretched hands from Sappengwen, quite among the smaller hills of the western mountains, in the extreme northern part of the Henthada province. And yet others are ready to shake hands from Lay-myat-na, and Nah-yay-gan, in the extreme northern parts of the Bassein district, under the mountains. And yet others, still wilder in their appearance, from Ka-Chau-Mai-Low, on the eastern mountains, west of Shwaygyeen! No interest felt in the immense congregations at the Bassein Association could compare with the interest felt by us in this smaller concourse of Christians, but just gathered into the fold. God be praised for the displays of his grace even here in this mission.

The representation of the churches was not numerous, but it was of the right description; the pastors and elders, or principal members of the churches were present, in addition to the young. The letters of the churches were, of course, very imperfect. Indeed, many of the letters were written after the people had come together, and hence, were not read before, and accepted by the churches.

Neither could the deliberations be as mature as those of an older body. Subjects of great importance were brought before the Association; but those subjects were not new, hence I need not dwell upon them here. All our proceedings were the mere alphabet of Christian duties and practices. Few have had the privilege of doing good that was presented before us during the three days we spent in Krukatoe. Much time was spent in devotional exercises. We had six sermons, besides much prayer and praise.

STATISTICS.—In our last year's report of this Association, there were nineteen little churches, with an aggregate of five hundred and twenty members. Almost every one of those churches has been enlarged. Within the past year, a