

Correspondence.

For the Christian Messenger.

Churches at Yarmouth and Hantsport.

HANTSPT, Dec. 31st, 1857.

DEAR BROTHER,

You will see by the papers I furnish below, that the Churches of Yarmouth where I formerly laboured have expressed a desire to secure my services again with them; but the claims of my dear people here, as well as their attachment to me as their spiritual teacher, together with the success God has given to my poor services, from the commencement until now, have overcome all minor considerations, and will not permit me to leave a people whose fervent Christian attachments appear so strong and increasing. I sincerely pray that God will strengthen me with grace to walk and labour on, and make me more worthy of the strong and generous expressions of their truly Christian regards. By giving a place to these papers in your valuable journal you will confer a favour on

Yours truly,

W. BURTON.

P.S. The work of Revival is still in progress. The number baptized in all since the Revival commenced is 32. More received.

WEST YARMOUTH, NOV. 26, 1857.

DEAR BROTHER BURTON.—This Church having circulated a subscription for the support of the gospel amongst us, for either Brother Balcom or yourself. \* \* \* \* But seeing by the Messenger that the Church in Amherst had given him a call, and that he had accepted it; and as the weather is getting cold and the season late, we thought it our duty to give you a call at once to labour with us one half of your time. \* \* \* You will probably hear from the second Church in a short time.

Signed, in behalf of the Church,

NELSON CORNING, KELLEY ROSE, JOHN ROSE.

HEBROW, Dec. 14, 1857.

DEAR BROTHER BURTON.—At our Conference on Saturday last a resolution was passed, calling you to the pastoral charge of this Church; that is, for one half of your service for the year, that we have pledged for your support the sum of \* \* \* \* We understand that the Church in Chegogan has given you a call, to labour with them one half of the time. Should the above meet your approbation write us immediately. We are much in need of an under shepherd to go in and out before us. May the Lord direct your steps in this matter.

Yours, in Christian affection,

In behalf of the Church,

JOSEPH ROGERS.

P.S. The Yarmouth brethren will please excuse the freedom I take with their paper, especially with the abbreviations. W. B.

HANTSPT, Dec. 30, 1857.

Special Meeting with Delegates from Falmouth Church.

Resolved, That whereas the pastor of this Church, Elder Wm. Barton, has in the order of Divine Providence, been induced to place before this Church this day the resignation of his pastoral office, that he might accept a call from two Baptist Churches in the County of York, and having respectfully called upon the Churches of his charge to express their opinion on the subject of his release from the post of his duty to these Churches. We have great pleasure in assuring our beloved pastor of our Christian affection and entire confidence in his Christian character and ministerial ability to feed the flock of God, and viewing with unmingled satisfaction that encouraging measure of success which has attended his labours amongst us, as well as the difficulty of securing another pastor to fill his place; we therefore feel it to be both duty and privilege to advise him to continue his connection with us as usual and that these Churches renew their pledge to support him with the salary at first named when he came among us. Passed unanimously. N. T. HARRIS, Church Clerk.

For the Christian Messenger.

Mission to Digby.

DEAR BROTHER,

I send you herewith the report of a mission performed at Digby and the Joggins, by Bro. A. H. Munro, and wish you may be able to find a place for it soon. The people at Digby and Digby Joggins, I understand, expect it to be published. The whole expense of the mission was met by the Churches at those places. This is as it should be. It is to be hoped that in other fields where our missionaries are labouring, the people will endeavour to contribute according to their means to their support, so that the

Board may be enabled to extend its operations. Bro. Munro has been lately ordained at Digby Joggins,—and has an encouraging prospect of success, both there and in Digby town.

Yours, &c.,

GEORGE ARMSTRONG.

Bridgetown, December, 1857.

To the Domestic Missionary Board of the Western Baptist Association of Nova Scotia.

BRETHREN,—Having received from you an appointment, as a missionary to Digby and its vicinity, I began my labours in that district on the 28th August, by making domiciliary visits among the families residing at the Joggins. I was accompanied on this occasion by the Rev. R. W. Cunningham, who, not only in this instance, but all through my mission, rendered me invaluable assistance. Though this was a description of ministerial labour in which I had not had much previous practice, and for which I did not feel myself to be by any means well adapted, yet a conviction of its imperative necessity induced me to devote to it a large part of my time. This rather overtaxed my energies but I have been more than fully repaid by the gratifying results. If the families whom I have visited and those with whom I have conversed, read and prayed, have derived from these labours much spiritual improvement, the benefit has been mutual. While seeking—and I have reason to hope not in vain—to awaken the sinner, to bring back the wanderer, and to revive and comfort God's people, while breaking the bread of life to others, my own soul has been fed. I have gone from house to house, speaking of the great salvation, I have enjoyed

"A soul refreshing view Of Jesus and His Word."

mingled with deep sympathy for the perishing and the pilgrim. My domiciliary visits also enabled me to form a more correct and extensive knowledge of the exact spiritual state of those to whom I was sent, than I could have acquired in any other way. This assisted me in aiming to give to every sermon a distinctive purpose, while carefully avoiding all personalities.

At the commencement of my mission the meetings were thinly attended, but our various places of worship were soon filled with large and attentive audiences. This was more especially the case in Digby. The numbers in attendance, the marked attention and deep solemnity appeared to increase with each successive meeting. Perhaps it is not too much for me to say that an unusual and extensive religious feeling pervades this community, and that many favourable indications are stimulating God's people to hope and pray for a revival in this place. If we ask, why these large congregations, why do many come now who never came before, why this unusual interest and great solemnity? The only answer is—"This is the Lord's work, and marvellous in our eyes." In faith and hope then we will work for, and look to him to do for us, "great things whereof we shall be glad."

I have had the pleasure of meeting in conference with both the Churches included in my district. These meetings were both very interesting and encouraging. At the one at Digby a young lady related her experience of God's converting grace.

A Sabbath School has been opened at Digby. It is remarkably well attended, when allowance is made for the existence of several other well conducted Sabbath Schools, in the town, connected with other denominations. The teachers of this school meet every week at a private house, for consultation and preparation for their Sabbath duties. There was a Sabbath School already established at the Joggins. It is in a very efficient state, and has been greatly blessed to some of the pupils.

During the mission, though of short duration and spent in a very healthy locality, I had to attend to two funerals: the first was that of a young child; the other was that of an old man. He attended at the burial service of the child. On going home he expressed to his family much concern about his soul and the uncertainty of death. He was then in perfect health. A few days after, having eaten his dinner, he went to work as usual; in a short time he was brought back insensible. He had fallen on the road a few yards from his house, struck with death. He died and made no sign.

If this should meet the eye of any one who is living unprepared to die, let him take warning and prepare to meet his God.

The following is a summary of my 4 weeks mission at Digby and its vicinity:—Domiciliary visits, 96. Sermons, at Digby, 11; at the Joggins, 6; at the Racket, 3; at the Ridge, 1; at Marshalltown, 1; at Broad Cove, 1; at Smith's Cove, 1.—Total 24. Conferences, 2. Sabbath Schools, 4. Teachers' Meetings, 3. Funerals, 2.

Collected for the Mission Fund, At Digby, £3 10 0 At the Joggins, 3 10 0 ————— £7 0 0

I have received from the Digby and Joggins Churches very cordial and unanimous calls to the pastorate, which I have felt it my duty to accept.

I cannot conclude this report without an acknowledgement of the obligation I am under to your Board, for introducing me to this interesting and important field of labour; nor with the omission, of the grateful mention of the cordial reception and support given to me in Digby and its vicinity, not only by our Baptist friends, but also by many who are connected with other denominations.

Brother Cunningham, though no longer able to occupy the place he once filled so usefully, still feels an all absorbing interest in the cause. In the position to which I am called, I shall ever highly prize his judicious counsel, sympathy and prayers. Amid whatever successes God may see fit to crown my labours, I shall never forget that I am permitted to reap where he and others have sown.

Your Brother in Christ.

A. H. MUNRO.

For the Christian Messenger.

Bazaar on Long Island.

MR. EDITOR,

A Bazaar was held on Long Island on the 23rd and 24th, inst., by the Ladies Benevolent Society, for the purpose of providing funds to aid in procuring various articles for the Baptist Meeting-House, now building. It is pleasing to state that the whole affair was successfully carried out. Besides numerous specimens of useful and ornamental articles the production of several Ladies engaged in a sewing society—sumptuous tables were provided with many dainties. I need not say how bountifully the Ladies provided, and what ample stores of good things gratified both the eye and palate. All who have the pleasure of an acquaintance with the people of Long Island, are well posted up in this kind of information—the whole of which was liberally patronized by many visitors. Much interest was manifested by those present, liberally offering their money in exchange for its value in other articles. Great praise is due to the Ladies with whom this laudable undertaking originated, and many thanks are due to those whose donations were so cheerfully tendered. The handsome sum of £30 was realized, which will give an impetus to further exertions in the same worthy object.

Long Island, Dec. 28th 1857.

For the Christian Messenger.

LONDON CORRESPONDENCE.

[From our Special Correspondent.]

London, Dec. 18, 1857.

WESTMINSTER ABBEY SERVICES—EXETER HALL.

MR. EDITOR,

Your readers are aware that the Exeter Hall evening services, originated by church clergymen under the sanction of ecclesiastical authority, were stopped by the Rector of the parish in which Exeter Hall is situated, under the provisions of a canonical law which gives a Rector power to forbid the ministrations of another church clergyman in his parish. The Committee of those services (amongst whose members is the Earl of Shaftesbury) bowed to the law, intending to take measures for its alteration. The press sided with them; popular indignation at the narrow bigotry of the Rev. Mr. Edouart was aroused; clergymen who, heartily anxious for the evangelization of the masses, desired also to keep pace with Dissent, mourned and lamented that one of their own body frustrated the attempt, and brought disrepute on, and antagonism to, the Church, just when she was adapting herself to the wants of the masses. Natural comparisons were drawn between the outspoken energy and vital force, which gains for Dissenters such vast auditories, and lifeless ministrations which drive people away from churches; and altogether the subject gave a blow to the Establishment and great popular favour to Dissent.

In a noble spirit, the Committee who had previously engaged the Hall for Dissenting services, stepped in and re-opened it—adopted the Liturgy of the Church, the same hymns, and offered to give up to the Clergy so soon as they could originate fresh services. Mr. Brock was the first preacher—others followed, and the Hall is thronged more than ever.

Such agreement and kindly feeling have won the hearts of Churchmen. They were not crowded over; no disputed tenets were intro-

duced; the plain gospel of salvation for sinners was urged; all was merged in that grand sentiment of common sinfulness, expressed in the Liturgy—"Lord, have mercy on us." Smock frocks, velvet jackets, and cotton gowns, heard those prayers and joined in them: plain men, unacknowledged by the Bishops' bench, were, the ministrators; but who shall say that the worship was therefore less sincere: who shall say that Dissenters have lost anything worth having, by joining hands with churchmen on the neutral ground of salvation by the one Redeemer of Men?

But Lord Shaftesbury was not to be put down, although at the same time he thankfully accepted auxiliary help. He brought into the House of Lords, directly a Bill, to sanction such services, and nobly did he plead for them. "He had left the Hall overwhelmed with shame; and bowed down by the conviction that, while infidels and promulgators of any false creed can pursue their agitations unmolested—while Dissenters can achieve such good results—it only remained for that church, which is the professed guide of the people, to be forbidden by one of its own members from instituting instructions sanctioned by the Archbishop of Canterbury—to see an incumbent flying in the face of his Diocesan, and openly defying his operations."

The Archbishop of Canterbury supported the Earl—as might have been expected, from his Grace's recent conduct regarding the Evangelical Alliance, and request, to a Wesleyan minister, to offer prayer, when assembled together in Lambeth Palace. He owned that the services had his entire approval.

The Bishop of London "had no quarrel with Mr. Edouart, who had doubtless acted conscientiously, but with a mistaken rendering of the canonical law, which was never intended to forbid such assemblies as these." (Query, however, whether the originators of that law, in old times, would so have agreed with the good Bishop.) What says "Menno" about it?

Lord Panmure, the Secretary of War, also bore testimony to those services. He had sat among the auditory on several occasions, and was struck with their solemnity and earnestness. A greater proportion of them were found there than usual in other places; and the great majority were of the poorest class.

Some of the old school Bishops of course spoke in the cross-and-ALB style. They did not see what good was obtained, or wanted. Were not they enough? and if not, what more could be done, except to multiply Bishops?

But a more serious objection was felt against the Bill; its interference with the parochial system as universally established; and such objection working in the minds of even favourably disposed peers, joined to the opposition surely to come from High Churchmen and the Puseyite section, seriously affect its success. How easily men sacrifice their convictions and desires, when opposed to systems that are established, and that establish their followers! So may Earl Shaftesbury find that fear of wounding the parent institutions will thin his supporters; perhaps, bring such influences to bear as will induce him to withdraw or greatly modify the measure.

Another stir among the dry bones! We look at our Abbeys and Cathedrals chiefly with antiquarian eyes; and the mind revels in memories of sandalled monks and portly Abbots, rather than realizations of present Reverends—of alms distributed at the Abbey door, rather than gathered in collection-plates. True, they have congregations, but not general ones. Canons, Choristers, and well-to-do people, who have nice warm seats or warm salaries, find it all very comfortable; Vergers, too, find their roast and boiled out of fee-paying visitors. But for the poor who swarm in squalid discomfort outside and around those classico-religious walls, how often do they venture in? The "dim religious light"—the fretted roof and columned nave—are supposed only to be familiar to silks and satins, broadcloth and well-soled boots; not to shabby coats, superannuated Wellingtons, and cotton gowns with insertions.

Sir Walter Scott, too, who was as fond of Abbeys as any one—

"If thou would'st view fair Milrose right, Go, view it by the pale moonlight!"

very romantic, but, except in summer, very chilly. And "chilliness" I take to be as natural an idea of an Abbey interior, as of the Thames Tunnel. Coronations, regal tombs, Latin inscriptions on sculptured stone, all appear appropriate; but a warm place, a good hearty congregational tune or mellow-harmonied old Psalm, and an attentive auditory listening to a soul-moving preacher—these seem as