

incongruous to old Westminster, and to stately smoke-dried St. Paul's, as embers in a wine-cooler, or Mr. Spurgeon at a Quakers' meeting.

Never mind—it is not the first time this century that the aspects of affairs have changed. The push of the age which changed coaches for railways, has reacted on the moral and religious world: they must go as fast in their way as commerce does in its. So (to end this preamble,) the Dean and Chapter have arranged to have the Abbey opened on Sunday evenings for worship, to light and warm it with gas, and to make the services more adapted to a general congregation of lower rank.

Something is said about St. Paul's as well; but this I fear is doubtful.

A NOVELTY IN LAWN SLEEVES.

The Bishop of London is a striking contrast to his millionaire semi-Romish predecessor, Dr. Bloomfield. "The poor hear him gladly," and he waits not in his episcopal palace, or shows himself merely in silk-aproned dignity, but goes after them and finds them out, to encourage and counsel them. I sent word some time ago, how he unexpectedly attended a great meeting of Sunday School teachers; and very recently he went in a similar way to Spitalfields (where the poor weavers herd together in squalid poverty) on a week-day; held a service in the church there, and had agents in the neighbourhood, to "persuade the poor to come in, that God's house might be filled." Many, poorly attired, hesitated at the doors; but were welcomed in and provided with seats. His text was of brighter days to come; and, saying, "there is a good time coming," far beyond present trial and want, the Bishop affectionately entreated those poverty-stricken ones who hung upon his lips, to examine into their fitness for the advent of that day.

Said another Bishop, at a recent visitation to the clergy of his diocese, and in reference to the wants of the times—"What we want is, more Bishops." True, my Lord; but not of the class you would have—mere gold-laden hirelings, feeding their flocks on theological husks, or leaving them to browse on lifeless exhortations and creedy dogmas; but Bishops like unto Archibald Campbell Tait, Bishop of London and a Bishop in the best sense of the term.

Truly this awakening of the people—this running to and fro of the gospel—the mighty upheavings of Mohammedanism and Hinduism, culminating only to fall before the onward progress of Gospel teaching in blood stained India—are like that time which St. John describes in the Book whose majestic contents are the wonder and study of succeeding ages. The abyss of those awful truths—the "times, a time, and half a time"—we may not venture to sound, or to decide on; but, while bowing with reverence to their darkened sublimity, inaction need not degrade a lofty belief to a cramping superstition. Fit is it, that men sealed with the cross on their foreheads should join heart and hand in this movement—keep minor disagreements in their proper place—and aid that work which has for its object the diffusion of the everlasting gospel to every nation and kindred and tongue and people—first at home, then abroad; till "He shall reign whose right it is," and "the kingdoms of this world shall become the kingdoms of our Lord and His Christ."

YOUR SPECIAL CORRESPONDENT.

For the Christian Messenger.

Registration of Births, Marriages, and Deaths.

MESSRS. EDITORS,

The registration of births, marriages, and deaths is a matter of considerable importance. In a statistical point of view it is very desirable that provision be made for accurate and continuous records of the change that occasionally takes place in the population. It is much more so where property is concerned. In how many instances are the right heirs unable to establish their claims, because they cannot produce legal proof of the age, or marriage, or death of some

individual through whom those claims are derived!

The attention of the Imperial Legislature was called to this subject upwards of twenty years ago, and a complete system of registration was established. The Registrar-General's office is in London. The Clerks of the Poor-Law Unions are Superintendent Registrars in their respective Districts. Registrars of births and deaths, and of marriages, are appointed under them in sufficient number to meet the wants of the Districts. The Registrars of births and deaths are usually medical gentlemen, as they possess greater facilities than others for ascertaining the births that occur in their neighbourhoods, and can also report, professionally, the cause of death, which is an item of information most desirable to be obtained. The Registrars of marriages take cognizance of such marriages as are celebrated by Dissenting Ministers, and perform the duty in their own offices when the parties prefer that mode of service to the intervention of a minister of religion.

At the end of every Quarter the Registrars send in their returns, in tabular form, to the Superintendent Registrar. The Clergy of the Church of England send in to the same officer returns of marriages celebrated by them. The Registrars receive a shilling for each entry; the Clergy, six-pence. These fees are paid out of the Poor Law Fund. When the Superintendent Registrar has received all the returns he forwards them to the Registrar General, in whose office all the returns of the Kingdom are arranged in alphabetical order, so that it is perfectly easy to prosecute any requisite search. Once a year the Registrar General presents a Report to Parliament. Those documents are peculiarly interesting and valuable.

Similar arrangements may be made, I think, in this Province, and with great advantage to the community. Allow me to suggest the manner in which it may be effected.

Let every County be divided into convenient districts, either by the Clerk of the Peace or by the Justices in Annual Session, and let a Registrar of births and deaths be appointed for each District.

Let those Registrars transmit to the Clerk of the Peace, at the end of each Quarter, returns of the births and deaths in their districts, receiving a stipulated fee (say fifteen pence) for each entry.

Let the Clergy of all Denominations in each County transmit to the Clerk of the Peace, at the end of each Quarter, returns of all marriages celebrated by them, receiving a fee (say seven-pence halfpenny) for each entry.

Let the payment of these fees be provided for out of the County Rate.

Let the Clerks of the Peace transmit the returns, within a specified time after the end of each Quarter, to the Central office, to be there classified, arranged, and preserved.

Let the officer appointed to this Department be required to present an Annual Report to the Legislature.

The expenses of the Central Office will of course be borne by the Provincial revenue.

I will not enlarge on the benefits to be derived from such an Establishment. It appears to me not only useful, but necessary.

Nor will I now trouble you with any minor details. My only object, at present, is to place the subject before the public for consideration.

I may observe in conclusion that as no political question is involved here, I hope the Editors of our Journals will allow this letter a place in their columns, so that all parties may have the opportunity of considering the matter, and offering suggestions concerning it.

Yours truly

J. M. CRAMP.

Acadia College, Jan. 6 1858.

For the Christian Messenger.

Revival and Donation visit at Billtown.

DEAR BROTHER,

At Hall's Harbor and vicinity,—a section of the third Cornwallis, Baptist Church, there is a revival of religion in progress. On the 27th ult. I baptized six happy converts, four were heads of families. I expect to baptize again next Sabbath in the same place, I hope to see a general revival in the church, and a large number converted and added to it. When God is about to gather in his vessels of mercy, the Holy Spirit inclines believers to pray with more than usual fervency of soul—such is the case with some of our brethren and sisters at the present time.

On New-Year's evening the people gave me and my family a Donation visit, and after

spending the evening in a very agreeable manner they presented us with about £25 mostly in cash.

Brother W. North gave an appropriate address in behalf of the company, expressing their attachment to the Pastor, his wife and family, to which I replied as well as I could. Bro. W. G. Parker favoured us with his presence and both amused and edified the company with an excellent speech just suited to the occasion.

Believing that a long letter upon Donations, will be about as interesting to your numerous readers, as the advertisement of Holloway's Pills or Ayer's Cathartic—I will close.

Yours truly,

JAMES PARKER.

Billtown, Jan. 9th, '58.

[Brother Parker is quite at liberty to make comparisons between accounts of Donation visits and our advertisements, but if any one else had done the same with his, we should have felt it our duty to administer a reproof.

There is a trifling difference however to which we shall just refer. In the first place we are very glad to hear of Donation visits, both for the credit of the donors and the evidence they afford of a good state of feeling between pastor and people. Secondly—we are glad to insert brief accounts of these visits without charge, whereas the Pills, &c, get no notice except for a quid pro quo. And lastly—it is right that those who endure suffering should be informed of what are proposed as remedies for their ills. They are at liberty to believe what is said about them or not, as they think proper, and either purchase them or pass them by.—Ed. C. M.]

For the Christian Messenger.

Donation visit at Carleton, Yarmouth.

MR. EDITOR,

As union between minister and people is indicative of prosperity, and as in my opinion Donation visits to the pastor and his family are expressions of that love and respect, which should characterize the feelings of a Church of Christ, with the congregation towards their pastor, in strengthening and perpetuating united feeling and effort, both among themselves, and with him who is sent from the Lord to them:

I send you a few lines in reference to a Donation visit made me and family.

About fifty persons from both the churches of which I am pastor, met with us on the afternoon of the 23rd ult., and after some free and friendly conversation on the subject of religion, an excellent tea was furnished by the ladies, after which some very appropriate remarks were made by several of the brethren, referring to the mercies and blessings of God, which we have shared since we have been united, as also the profit they had received from the faithful preaching of the blessed gospel, and assuring the pastor and his family that they felt the deepest interest in their welfare both spiritual and temporal, and that they realized it to be their duty and privilege to administer to their wants, to the utmost of their ability.

To all which the pastor replied, by reading the 4th ch. of Phil. from 10-20, showing that that church as a proof of their love for God and his servant sent to administer to his wants, and that the Apostle did not fail to tell them that they were in advance of some other churches, who had been remiss in this duty.

At about 10 o'clock, the company retired, apparently all pleased, and no doubt feeling that if life was spared, at a suitable time they would renew the visit, hoping that those who were absent at this visit would be present with him at the next.

They left with their pastor their prayers and good wishes, accompanied with £5 in money and £15 in useful articles for family use. A day or two after a good brother and his wife called on us and presented us with 20 shillings. May the great Shepherd of Israel bless them all. Total.—£6 in money and £15 in articles.

JAMES A. STUBBERT.

For the Christian Messenger.

Obituary Notice.

JAMES TOD.

Died at Dalhousie, on the 18th of April, JAMES TOD, aged 76 years. Mr. Tod was a native of Fifeshire, Scotland. He had served his king and country for many years in the Royal Artillery, and for his faithfulness was rewarded with a pension. Subsequent to his settling in Dalhousie he professed religion, and united with the Baptist church, and continued a faithful and consistent member till his death. On his death bed he spoke with unflinching confidence of his hope and interest in Jesus—the captain of his salvation—and had a strong desire to see Him in his glory, and be for ever with Him. Death had no terrors for him—indeed he welcomed his approach. He died triumphantly happy by faith in the blood and righteousness of Jesus. He leaves a widow, the companion

of his youth and age—herself almost worn out with infirmities; also sons and daughters to mourn the loss of one who in all the relations he sustained was worthy of confidence and affection. The little church at Dalhousie, miss his presence, prayers, and counsel much. May the Lord comfort the mourning widow and family, and bless the church with an increase of grace, and of members who shall be equally faithful and devoted as our brother. A sermon was preached on the occasion by the Rev. Geo. Armstrong.—Communicated.

Religious Intelligence.

For the Christian Messenger.

Mission to Hants County.

REPORT OF REV. B. SCOTT.

WALTON, HANTS, Dec 23th, '57.

DEAR BROTHER,

I herewith forward to the Board through you, my report of three month's mission on the Bay Coast, from Walton to Shubenaquid River; including Tenacepe, Moose-Brook, Burncoat, Noel, Maitland, Rockville, &c. I preached 42 sermons, made 161 pastoral visits, officiated at 3 funerals, delivered 2 Temperance lectures, formed one Temperance Society, besides attending and taking part in other public meetings, and travelling some 600 miles.

The field, as regards Baptists, is comparatively new, though it is many years since our ministers were first over the ground. There is no Baptist Meeting-house on the whole coast, within the range of 60 miles, and only a small number of professed Baptists from Walton to Maitland about 30 miles, but many holding Baptist sentiments. I have found it difficult to obtain suitable places to preach in, but the people are very kind and attentive. They hear the Word with deep and solemn attention.

I had the privilege of preaching in the Methodist chapel at Walton, when not occupied by their own ministers. This field is a growing part of the country and exhibits increasing interest to the Missionary; but to accomplish anything satisfactory will require more than a few months' labor. With continued perseverance in faith and prayer, and a humble dependence upon the Great Head of the church—much good may be effected in this part of the Lord's vineyard.

Received in aid of the Mission, £6 16s. 11d. as per acct. annexed.

Yours truly,

B. SCOTT.

To Rev. S. N. Bentley, Cor. Sec'y N. S. Bap. H. M. Society.

A Friend 2s. 6d., do. Is. 3d.; Walton collections £4 7s.; Bro. Gall, Maitland, 5s.; Noel-shore collection 9s. 8d.; Maitland, do. 3s. 5d.; Elder B. Scott's Subscription £1. Francis Parker, Esq. 13s. 1d.

[We are pleased to find that the Board of the N. S. Home Missionary Society, have resolved to continue this Mission to the end of the year, and hope it may become a permanent station.—Ed. C. M.]

United States.

We extract the following gratifying items of intelligence from the N. Y. Examiner.

REVIVAL INTELLIGENCE.—Vermont.—Nine have been baptized in West Barre, and meetings are becoming daily more and more interesting.

New-Hampshire.—As the result of the revival in the Free Will Baptist church in Dover, N. H., sixty-five have united with the church—sixty-one by baptism, four by letter, and the good work is still progressing. Several other churches in the city are sharing in the blessed work.

Connecticut.—There is an interesting revival in the First Methodist church at New-Haven: about twenty have professed faith. Rev. Henry Miller, pastor of the Meriden church, baptized ten persons, on Sunday before last, into the fellowship of the church. This makes forty-five added by baptism to the church in a few weeks. The good work is still in progress. A powerful revival has been experienced in Winsted, resulting in some 200 hopeful conversions.

New-York.—There is a very general religious interest in the churches in New York city, and many conversions of the young in the Sabbath Schools. At Westkill, since September 6th, twenty-five have been baptized, and others are expected. A large revival is in progress in Weston. Over forty conversions are reported, with daily additions to the number. Seven have been baptized in Chatham. The revival in the Free Will Baptist church in Dayton, has resulted in the conversion of twenty persons. At Auburn, nearly thirty have recently united with the church.

Utica.—There are discernible some decided indications of good to our Zion. The ministers of the Presbyterian, Reformed Dutch, Methodist, and Baptist churches meet every Monday morning at each other's study in rotation, and spend an hour and a half in prayer and conversation. Five weeks ago they met in my study,

and after s condition of four united held in th (brother C was wond completely glical chu marked by and prayer offered. I bered. Th weeks were was held in very large least, 20 It was the us over at not afford ings, and at the diffi Pennsylv received s at Eldred cus, as the received a Indiana church at in Lafayette church, and twelven Steuben Creuk. Illinois Johnson's been add Iowa. North W were bap similar Bushy Be ron; nin been held already b

Co WASH House, o Message, ample, i rence wi ter of the fore reso be print nays wer Hughes House, i ceed the left in a years had withdra usage, th Disun tained, the mon vast for manufa about th which l groes to to show the Sou corres The sal inst, sh (meanin old, sol No. 1, seamstr \$530; it is sta in lots the Slav annual market try and erted hi are less moud prices ample, \$20,— any wa Republ THE have r from th that th Cooke's Fork; from w The p slow, miles a The h ing ou concee this w factory in a p the M harm and w there whole lected but be obstac posed, and p sented spring The many where not re