

## Correspondence.

For the Christian Messenger.

## Ordination at Berwick.

The Second Cornwallis Baptist Church, having decided to call to their pastorate Bro. Edward M. Saunders, A. B., invited in the usual way a Council of Delegates from adjacent churches. The following churches responded to the call: Upper Wilmot, Lower Aylesford, Upper Aylesford, Nietaux, Long Point, Billtown, Gasperaux and Canard. Elder Armstrong, of Bridgetown, was present, by special invitation.

The Delegates from the above named churches met at the Baptist Church, Berwick, on the 15th ult., and formed a Council, by appointing Elder Armstrong, Moderator; and A. S. Hunt, Clerk. Prayer was offered by Dr. Tupper. The candidate then related his Christian experience, doctrinal views, and call to the ministry, all of which afforded entire satisfaction. Upon deliberation, the Council resolved to proceed with the ordination, which took place in the following order:—

Ordination Sermon by Elder Willard Parker, assisted by Elder J. L. Reed; Questions, by Dr. Tupper; Ordaining Prayer, by Elder Armstrong; Right-hand of Fellowship, by Elder Chipman; Charge to the Candidate, by Elder Hunt; to the Church, by Elder James Parker; Closing Prayer, by Elder E. O. Reed.

The day was unpleasant, yet a large congregation assembled to witness this deeply solemn and interesting service.

Our esteemed brother enters upon a wide and inviting field of ministerial effort, and with the sympathies and united activity of the Church, may reasonably indulge the assured hope that God's blessing will follow his exertions.

The settlement of Brother Saunders is in perfect harmony with the feelings and wishes of the aged and venerated Pastor, as under the infirmities of years he retires from scenes and labours identified with the happiest days of a protracted life, to enjoy in quiet rest the presence of his God and the love and respect of long tried and devoted friends. Though retiring from the active duties of the pastoral office, the Church, with its youthful Pastor, will doubtless often profit by his matured experience and advice.

A. S. HUNT, Clerk,  
Cornwallis, January 1st, 1859.

For the Christian Messenger.

## Acknowledgment of Funds

RECEIVED FOR HOME MISSIONARY SOCIETY SINCE  
AUGUST 1ST, 1858.

(Other previous receipts will appear in yearly account.)

Tancook, Aug. 12:—Mrs. Henry Cross, 5s.; Walter Peril, 5s. Dec. 27.—Michael Hutt, 5s.; Henry Hutt, 5s.; George Baker, 5s.; and George Slaughterwhite, 1s. 3d.—Total, £1 6s. 3d.

Port Hood, Aug. 12:—Mr. and Mrs. Frizzle, 12s. 6d.; David Smith, 10s.; Richard Worth, 5s.; Harding Smith, 10s.; and Mrs. Potter, 5s.—Total, £2 2s. 6d.

Londonerry, Sept. 22:—James Gourley, 5s.

Windsor Road, Sept. 24:—Charles Heffer, 5s.; and Francis Webber, 5s.—Total, 10s.

Windsor Church, Nov. 8:—Remitted per Rev. D. M. Welton, £4.

Chester, Nov. 17:—W. Eldridge, 2s. 6d.

Halifax, Nov. 17:—Mrs. Ansley, 5s. Jan. 5.—Honble. J. McCully, £1; a member of the Granville Street Church, £1.—Total, £2 5s.

Liverpool Church, Nov. 26:—Remitted per Rev. T. A. Higgins, £15 1s. 9d.

Nov. 27:—Friends at Acadia College, £2.

Dec. 2:—H. R. Cunningham, £1.

Bridgewater Church, Dec. 22:—Rev. I. J. Skinner, 10s.; J. Starratt, 5s.; Robert West, 2s. 6d.; Wesley Gates, 2s. 6d.; and James Grinton, 3s. 1d.—Total, £1 3s. 1d.

Steviacke, Dec. 24:—Rosana Bentley, 5s.

Jan. 5:—Western Association, remitted per Rev. G. Armstrong, £30.

Wolfville, Jan'y. 5:—Collected by S. Bell, £1 3s. 11d.

The above receipts have enabled the Treasurer to meet all the current demands promptly thus far. The funds are now nearly exhausted, and we hope others will respond to the appeals made in the Messenger in time to prevent any delay of payments to those whom the Board have now in the different fields of labour, and who, we believe, are extending the interests of the Redeemer's kingdom, and spreading the light of truth under the divine blessing to an equal if not greater extent than could be done in any other way with the same amount of pecuniary means.

In behalf of the Board,

J. WHITMAN, Treasurer.

Halifax, January 10th, 1859.

For the Christian Messenger.

## Letter from the Rev. W. Burton.

DEAR BROTHER,

I have returned from Cape Breton a few weeks ago, where I spent over six weeks in preaching to the people,—most of the time in and about North Sydney, where I found our Baptist friends without a pastor. It was a privilege and a pleasure to bring God's precious word of truth to a people who appeared willing and even anxious to hear the glorious gospel of the blessed God. I never felt my heart more engaged to recommend the religion of the cross than while there. The earnest attention every where to hear was very encouraging, and I cannot but hope some good may have been done, if so, to God be the praise.

I feel most anxious that some judicious minister of Christ should be sent to that important station. North Sydney has a high claim on our denomination for a faithful minister of Christ. Their ability and willingness to support the gospel, I cannot doubt.—I have substantial evidence of this. I record it to the credit of that dear people, whom I love in the bonds of the gospel. Give them the gospel in its simplicity and sincerity, let the minister know nothing but Jesus Christ and him crucified, and give himself to prayer and the ministry of the word, and I know not a more encouraging field for Christian labour in this Province.

Brother Hugh Ross I found still labouring in his field, and while on some accounts with a good deal of discouragement, yet on others of encouragement. Those not personally acquainted with the peculiar circumstances of this field may think it strange that churches have not been organized, but to those who know the condition of the people it is not so. I hope he may be strengthened to teach all God's truth to the people of his charge, and baptize all who believe in Jesus.

I am now engaged in a series of meetings here. We have some indications of good among the people. On the Saturday before we commenced our meeting, two persons offered themselves for baptism, and were received, and I hope many more will put their trust in Christ for salvation, and "confess him before men." We intend to continue our meetings for some time. Our brethren in the ministry, who have been invited, have not yet come to our aid. Brother Samuel Spencer, on his way, heard of our meetings and stopped a few days.

My health has not yet fully recovered from the attack I had while at Margaree. On my way to North Sydney I worked a little too hard, and can do less now.

On my return home, I found that some of the members of this Church and congregation had been called to the spirit land, while I was permitted to recover from death's door and return to my friends. I have since buried Miss Anne, only daughter of Mr. Elias Payzant, Junr., of Falmouth, in the 14th year of her age,—a thoughtful and promising young person, suddenly taken away by scarlet fever. The occasion was one of great trial to her pious parents. She had gone on a visit to friends in Cornwallis, where she unexpectedly, and in the absence of parents, finished her earthly career. "Be ye also ready," is of great impressiveness, with warning like this to the young.

Yours truly,

W. BURTON.

Hantsport, January 7th, 1859.

P. S.—The want of health, as well as duty here, will not suffer me to go back to North Sydney.

W. B.

For the Christian Messenger.

## Donation Visits to Rev. J. Reid.

DEAR BROTHER,

It is asserted in the sacred scriptures that it is more blessed to give than to receive, I think, therefore, it is very proper that Christian beneficence should be made known, to stimulate others and to manifest the grace of God in the hearts of his people. The ministers of the gospel have many trials, they have also many pleasures arising from the consolations of the Holy Spirit and the kindness of their people. A short time since, my heart was much encouraged, by receiving two Donation Visits from the two churches where I at present labour.

At Great Village, on Tuesday, December 21st, at the house of Brother Ezra Layton, about 80 dear Christian friends, of our own and other denominations, came together, to bestow a present on Mrs. Reid and myself. After spending the evening in a most agreeable manner,—by receiving a good tea, by listening to delightful sacred music, and to excellent addresses from the Rev. Mr. Perkins, (Wesleyan,) the Rev. Mr. Spencer, (Baptist,) and other brethren, we separated with strong feelings of Christian love. Though belonging to different branches of the Church of God, we felt that we were one in Christ. Nearly £12, part in cash, was given to us on the occasion.

On January 4th another visit was made to me by the Church where I reside. Nearly 100 persons, of different ages and from different churches, took possession of my humble dwelling. All came with cheerful countenances and kind hearts. It was evidently their intention to cheer the hearts of their pastor and his partner. An excellent tea was provided by our beloved sisters. Many excellent addresses were given by the brethren. Various animating pieces of sacred music were sung. All seemed to be truly happy, under the influence of divine love. Nearly £17, part in money, was left to me by my kind friends. As I have been building a house the past summer, these presents were very acceptable. On the next two days they also came and brought to me as much wood as I shall need for a year.

This kindness has many good effects. May the Lord abundantly reward every one who met with us on these interesting occasions, and may we all at length meet in heaven, to enjoy the presence of God for ever.

I remain, dear brother,

Yours sincerely,

JAMES REID.

Bass River, Londonderry, Jan. 8th, 1859.

For the Christian Messenger.

## One Year.

DEAR BROTHER,—For a long time I have been accustomed to review life, at the close of each successive year; and while I have to record that goodness and mercy have followed me, my ingratitude to God and want of untiring devotedness in his blessed work grieves me.

The first year of my public life, in this my native Province, terminated with last month; and as my practice has been for 28 years, I gave to the people of my charge an anniversary address, from which I have taken the following items:—In connection with my labours in the Second and Third Churches of Yarmouth, *sic* have been restored, *eight* received by letters, *fifty-eight* baptized, *seven* dismissed, *one* died, none excluded.—Present number *three hundred and seventy*. I have endeavoured to preach 190 times, attended 186 prayer-meetings, 28 public conferences, 2 Sunday-school exhibitions, made more than 1000 pastoral visits—to say nothing of numerous calls, attended 16 funerals; to which may be added missionary meetings, (monthly in each Church,) with the daily duty common to a pastor. Have also attended public meetings in the neighbouring localities of Ohio, Deerfield, Beaver River, Chebogue, Tusket, and in Town, preaching from 3 to 10 times, independent of all exchanges.

The people of Yarmouth, you know, are proverbial for their kindness, and I have no fault to find with them.

More than half the persons baptized are males, including three sea captains and quite a number of sailors.

The *Seaman's Cause*, dear brother, is no less dear to my heart than when Chaplain, and notwithstanding I love the pastor's life, I should not continue to labour with any Church, if God in his providence would open an effectual door among the sons of the ocean.

E. N. HARRIS.

Yarmouth, January 6th, 1859.

For the Christian Messenger.

## Bible Translation.

DEAR BROTHER,

I have to thank you for inserting my letter in your last, and for your remarks upon it; confirming, as they do, my statements on the point referred to.

On the subject of Revision, I wish to add that I cannot sympathize with those who oppose the revising of the Common, or *Authorized*, as it is sometimes termed, English Version. Of all books in the world, from which all acknowledged errors should be expunged as speedily as possible, surely the Bible should take the precedence. The necessity for revision is being felt and acknowledged very generally. Whether a plan has yet been hit upon that will give general satisfaction and confidence, in a Revision for general use, may possibly be questioned; but as Dr. Franklin said, with reference to a revision of our "Orthography," "Sooner or later, it *must be done*." Should I get leisure for the work, I intend to prepare a few instances for the "Messenger," in which our version of the Book of Psalms, might, in the judgment of many able Philologists, be improved.

One statement in your remarks upon my letter I have never seen fairly proved, though I have often seen and heard it made. It is this: "The terms to which allusion is here made, the translators or revisers of the Authorized Version had been compelled by the Royal mandate of a semi-popish sovereign, to transfer from the Greek, and not translate into English." That King James the 1st was "semi-popish," may be correct,—alas! we are all semi-popish in some things—the errors of popery being just

those of the human heart; but that the translators, who acted under him in preparing our present Version of the Scriptures, "transferred" any words, may be fairly questioned. That they did not transfer "baptizo" is certain. The English word *baptise*, derived from the Greek, had been familiar as a household word long before they were born. If they erred in the matter it was in not putting this word out of the book they revised, not that they put it in. But you say they were *compelled* to transfer this word, instead of translating it. Now, a man cannot be said to be "compelled" to do what he really desires to do, and believes to be right; and what I want to see, if it exists, is, some proof that our venerable translators really desired to put out *baptise* and put in "immerse" or "dip" and that the king "wouldn't let 'em," or that they remonstrated against that part of the royal instructions which directed that "the old Ecclesiastical words were not to be changed," and that he—their master, stood over them with his club of authority, and "compelled" them to obey his will in the case, and not their own. Where, pray, is the proof that they did not, one and all, perfectly agree with this "Rule?" Nay, where is the proof that some one of their number did not dictate and draw up all the "Rules," by which they were to be guided? And even supposing they did not accord with them, were they "obliged" to translate? Was there no escape from the task? I need not remind you of the old adage, "Give even the devil his due." I need not say that no good cause—certainly no Bible cause, needs the aid of misrepresentation.

Yours truly,

S. T. RAND.

For the Christian Messenger.

## Letter from Rev. D. Freeman.

DEAR EDITOR,

In my last I stated that Guysborough and Manchester were two churches, whereas they form but one. This is as it should be. Throughout the whole Baptist world the multiplication of little independent churches is found by experience to be a great evil. Like feeble helpless infants thrust out from the paternal roof, they perish through neglect; but if they are nursed till they pass their minority, they can "brave the battle and the storm" alone. This statement might be verified by actual cases. Several churches have already cut off small portions of their body like children abandoned by her who ought to nourish them. Such ought to consider whether they should not again welcome the fondlings to their arms. And those who contemplate such an act of infanticide should weigh the consequences.

I have just spent about ten days in the neighbourhood of St. Mary's, with Bro. Eagles. This part of the country is rising in importance. The St. Mary's river is about one hundred miles east of Halifax. At the estuary is a tolerable harbour, ten miles up at the head of the tide is the town of Sherbrooke, about ten miles further up are the Forks, where the river separates into the East and the West branches, the former extending thirty miles further into the interior towards Pictou, and the latter upwards of forty miles in the direction of Truro. Two railroad routes have been explored along these streams, towards Whitehaven near Canso, which port is eight hours nearer to Europe than Halifax. The river with its branches is skirted with rich intervals, which widen as you ascend into the interior until the numerous tributary streams enrich a wide extent of country. The settlement on the upper parts of the West branch is new, and still incomplete, and no doubt the next generation will witness many a fine farm where the forest now holds undisputed sway. On the East branch is already a thriving settlement. This branch has also a singular appendage in receiving the water from a chain of lakes, extending N. Easterly within about twelve miles of Antigonish, the most important of which is called Lochaber's Lake. This beautiful sheet of water is about one third of a mile wide, and five miles long, lying N. and S. along the bottom of a fine basin. In midwinter this lake was nearly half open, owing to the fact that it is fed by springs, or perhaps because of some mineral substances held in solution. The hill-sides rising gradually from the water for perhaps half a mile, are covered with farms, which in summer must have a remarkable appearance. This interesting settlement is occasionally visited by Bro. Porter, our missionary in Antigonish. It also enjoys a good school, kept by Mr. Willowby, who, besides "teaching the young idea how to shoot," also instructs the elder people by lecturing on agricultural chemistry. At Glenelg just above the Forks are seen two good school-houses, entirely new, and distant from each