

I was carried comfortably through the exercises.

This pleasant day, however, was succeeded by several days of sore trial. The consideration that I was now fully committed to the most important work in which mortal man was ever engaged, without the qualifications requisite to fit me for the discharge of its duties, produced alarming apprehensions. Sometimes while employed in preaching I felt greatly depressed. On one occasion I attempted, in an out settlement, to arouse the unconverted by a terrifying discourse, founded on Gen. xix. 14. "Up, get you out of this place, for the Lord will destroy this city."

But surely to numbers of the young people I must have "seemed as one that mocked;" for they sat listlessly, chewing gum. The thought occurred forcibly to my mind, that I might as well be preaching to a herd of cattle chewing their cuds. Many times since, when I have noticed any thing of the kind, the same distressing sensations have been reproduced. There were instances, however, in which my mind was enlarged, freedom of utterance was granted me, and individuals evinced an abiding conviction of their need of a Saviour, and my heart was cheered with the prospect of success.

After I had held meetings in the principal settlements in which any of the members of the Baptist Church—then the only one in Cornwallis—resided, in a Conference meeting held on the 13th day of April, the subject of granting me a license to preach, so that I might go to any place abroad to publish the gospel, with the known approbation of my brethren, was considered. It was cheering and encouraging to me to learn that license was given me by the unanimous voice of the Church.

It will be perceived that with this No. the third Chapter of this Sketch closes. Henceforth, if permitted to proceed with the narrative, it will principally relate to incidents connected with my ministerial labors.

For the Christian Messenger.

The following communication has been forwarded to us by one of the parties interested, with a request for publication. The subject is one which we think open to discussion, and one in which many are deeply interested. Whilst we have no desire to meddle with the church action of any denomination, yet a statement of facts on such a matter may sometimes be necessary, to prevent ecclesiastical oppression, or, on the other hand, to enable the parties so acting for churches to justify their proceedings before the public.

AFFINITY MARRIAGES.

The question of Affinity Marriages is likely to be soon settled and set at rest. The Parliament legalized all marriages between a widower and the sister of his deceased wife up to the year 1835, but absurdly enough they did not remove the obsolete statute. The measure is again before the House of Commons, and they have carried it—by a great majority. The bishops in the House of Lords are opposed to it, but they are not able to produce one text of scripture in their favor.

The restrictions are generally regarded as oppressive and injurious, and must soon be removed. The Legislatures in Australia and Canada have already removed them. The question has excited no interest in this country, except among a clique of the Free Church Presbyterians in Halifax, who wish to be great reformers; but they have made a hash of the business, and their reforms like some chemical preparations have ended in smoke. They found that a Mr. Archibald, of Musquodoboit, had married a niece of his deceased wife. They summoned the parties to Halifax, and demanded them to separate immediately, saying they were guilty of uncleanness and incest; the Pope himself could have done nothing more. Mr. Archibald replied that he could not obey the Presbytery, if he were willing, because the law would oblige him to maintain this woman, and he could not maintain two wives. They next attacked the minister who married them; they found several similar marriages in Musquodoboit, some of them celebrated by Archdeacon Willis, some by the Rev. Dr. Smith, and some by the Rev. John Sprott. They immediately summoned Mr. Sprott to do penance for an unlawful marriage. The old man could scarcely believe that such great reformers were in earnest, but they pelted him with summons after summons, so that he was obliged to write them that they had taken a wrong position. The marriage contract was not indelible, but ruptured by the stroke of death, and unless it was completely broken by death, the widower could not marry any one without committing adultery; and this was the view of it

which was maintained by the most eminent Legislators, Jurists, and Doctors, in Britain and America, and he requested that the Presbytery would be pleased to give him extracts of their proceedings, for he wished to bring the matter before the public. But after this, he heard no more of the Presbytery, and he knows not how they disposed of the case. They were very deficient in courtesy, as they never sought an interview with Mr. Sprott, and the most of them he had never seen.—Communicated.

For the Christian Messenger.

CHURCH DISCIPLINE,

REYDS, S. T. RAND, AND J. DAVIS.

Mr. Editor,—

Allow me to congratulate Brother Davis on the acquisition he has obtained, in getting Rev S. T. Rand, to endorse his views on the question of absence of discipline in the Churches. He (Mr. R.) seems to think his help will be of service, perhaps on the principle often observed in cases of contests—canine and human—that the weakest party secures the greatest amount of sympathy. It is doubtful I think if Mr. D. will thank him either for proffering his aid or for his bold assertions.

As I have now two combatants to manage, I will take one at a time if you please, and, as Mr. Rand is the less weighty of the two, and also the more reckless, I will dispose of him first. After his essay on "Horse-training," he takes up the subject of "Church Discipline," as if the latter were related to the former. But of this I would not complain, if he had treated me honestly. Instead of that he lays down a wrong foundation for his building, as any one may perceive who reads my former letter. If Mr. R. looks again at what I wrote, he will see that I did not say "there are some churches in the Eastern Association, in which discipline is not sadly neglected," and yet he says, "If Iota is to be depended upon (!) there are some churches in the Eastern Association in which discipline is not sadly neglected." Now this is very artful, or else very wicked, or both, of Mr. Rand, to suggest this doubt about my veracity, and then to add to that insult the injury of charging me with what I did not say. I challenge him to shew one sentence I have written which would warrant such an assertion. I am aware that considerable latitude is given to Mr. Rand, and that what he writes is often taken as mere hyperbole, or I should be inclined to ask you, Mr. Editor, if it were right to allow him the privilege of slandering his brethren as he has done. Has he any right to pass such judgment on "the majority of the members" as to insinuate that they would ignore their obligation to walk according to the New Testament. Now I hold this to be a gross libel on the churches. Some people adopt this method of trying to raise themselves up. Wholesale denunciations of others, make up a large part of their piety. Not that I would say it is so in Mr. Rand's case, for he tells us he "spent several days in fasting and prayer for a blessing upon" his "eighteen pages on tobacco." If I were disposed to break a lance with him on the tobacco subject, I might say that I think many of his remarks shew a morbid state of feeling in reference to it, which is calculated rather to induce the smokers and chewers to persist in their course, than to give it up; but I abominate the weed in all its forms, as much as he does, and therefore recommend to him a little more temperance in his anti-tobacco crusade, that he may by that means "win the more."

But the readers of the Messenger are pretty well acquainted with Mr. Rand and the various forms his extravagancies assume from time to time. Such remarks as his, from any one else, might be deemed mere wantonness and mischief, but from him will be set down as one of his vagaries. I would also take this opportunity of reminding Bro. R. that the man who "went down to his house justified," said nothing about his fasting twice in the week, &c.

I thought Mr. Davis would have been content with his first explanatory letter, but was mistaken, and am sorry to find him persisting in what he affirmed, without retracting anything he has said on the question of discipline in the E. N. S. Churches! As I admitted before, there are doubtless defects in many of the churches in administering the law of Christ in cases requiring discipline, but I doubt if the plan of denouncing the whole, or "a majority of the members" is the best method of correcting such defects. How would the pastor of a church feel if one or more of his members, instead of taking the scriptural means of correcting the evils in the church, were to go into the streets and denigrate the church as a company of hypocrites? Would he not be a proper subject of discipline?

Or, if a father were to be continually exposing the faults of his wife and children would he not be deemed unworthy the name of husband or father? This, I conceive, is, in effect, what Messrs. Davis and Rand have done. The subject of Church Discipline is one of such importance to the welfare of the church, and the progress of the Kingdom of Christ in the world, that I deeply regret that it should have been taken up as it has. To attend to it properly demands all the wisdom, love, and grace that a Christian can possess. I have no doubt that many believers think they can be very good Christians apart from the duties which devolve upon them as church members. They have no taste for the business of the church, and therefore leave it to others; who, in turn, also leave it; if it is not attended to at the proper time, or else altogether neglected. They want all the members to be free from the frailties of human nature, and suppose that they themselves have nothing to do but attend to their own safety and happiness. This, we would suggest, is not the Christianity of the New Testament. That book is full of precept and example, shewing that we should strive to serve our Lord and Master, by "doing good unto all men, especially unto them who are of the household of faith." Baptists do not cease to be men and women when they become members of Churches, and it would be folly to pronounce them perfect Christians, or to expect them to affirm that they are living up to the Divine law. I should be sorry to represent them in any other than their real character; I hope that, generally, they are born again; and growing into conformity to Christ, undergoing the transformation of character, which union to the church on earth is intended to effect, to prepare them for the heavenly state. Doubtless some have yet many imperfections, arising from bad habits and defective teaching.

IOTA.

For the Christian Messenger.

OBITUARY NOTICES.

CUNNINGHAM LENT,

Died at Long Island, 10th July, 1864, Brother Cunningham Lent, son of Deacon Shippy Lent, in the thirty-fourth year of his age, leaving a widow and five children to mourn his departure. Our deceased brother professed religion and was baptized by Rev. Mr. Murray, in the year of a great Revival, 1851, on Long Island. Brother Lent was engaged in a sea-faring life, and consequently was much from home and had not those opportunities of mingling with the people of God, in his own place, which others have, and though not mingling much with the members of the Church in their social exercises, yet, from time to time, he bore testimony to the possession of a hope full of immortality. His complaint, which was Asthma, had a distressing influence on his body, as well as his mind. During his last illness the clouds of unbelief broke from his mind, he was enabled to pray in his family occasionally, a duty which had been much neglected, and which (as he had often assured his Pastor) was the cause of much of his backwardness and neglect. As his end drew near he enjoyed a calm and peaceful serenity of soul, relying solely on the merits of Christ, and his last request was that the Bible might be read to him. His death was improved by Rev. John Miller, in the absence of the Pastor of the Church, from Psalm xc. 12. So teach us to number our days that we may apply our hearts unto wisdom.—Communicated by Rev. Mr. Hall.

MR. CHARLES HALL, SENIOR.

The subject of the following obituary was not connected with the Baptist denomination, either in sympathy or practice, but as he sustained the nearest relation to the writer, as his father, whom he sincerely respected and revered, this tribute of filial regard may not be unacceptable to the readers of the Messenger. Charles Hall, Senior, was born in London, G. B., and was educated at Christ's Hospital, a public school, munificently endowed, the scholars of which were called Blue Coat Boys from their peculiar costume. The school is so high in character that only a privileged class can gain admittance. Coleridge, Charles Lamb, and other celebrated characters obtained their early education in this school. At the early age of fourteen my father came out from England to Halifax, with two young men Owen, father of Chas. B. Owen, Esq., and Dobson, Blue Coat Boys, entrusted to the care of James Foreman a leading Merchant of that city, of the firm of Foreman & Grassie, and lived in his family serving him as a Clerk in his establishment.—He remained here seven years, of polite manners and elegant address, possessing conversational powers of the highest order, and having his mind stored with all the literature of the day—History, Biography, Poetry, &c. His associates at that early period have assured the writer that they have listened for hours to the eloquent discourse which flowed out, as from a well filled reservoir, from the capacious mind of their friend. It was only at times that highly gifted mind was thus in full play, on other occasions he was silent, thoughtful, apparently buried in dreamy abstractions. The young clerk was highly popular in society, and among the many

who admired his fascinating manners he selected as his companion, Eleanor Clarke, daughter of John Clarke, Esq., of Windsor, a wealthy landowner. He commenced business for himself when of age, and was known in Halifax as the firm of C. C. Hall & Co. That business was conducted on a somewhat large scale having two or three clerks, but the habits of the leading partner were not fitted for trade, fond of politics and social life, leaving the business for others to manage, wanting the keenness and worldliness so essential for success, he was not suited for the stern struggle of life, and his nature recoiling from the trickeries of trade, and the painful dishonesty so often practised in commercial pursuits, he failed after a few years, and never made another attempt. His eldest son, the late J. C. Hall, Esq., M. P., at four years of age was adopted by his grandfather whose name he bore, highly educated, bearing off the highest honors of King's College, obtaining there an Optime. The loftiest position in Nova Scotia was within his reach, but alas, he lived fast and at the age of forty-nine passed away, leaving behind a reputation for ability not soon forgotten.

My father was brought up in the Church of England, but he was not bigotted, and the writer recollects his conversation concerning the preaching of B. Four and McQueen, two of Haldan's ministers, whose religious instructions told on many hearts in Halifax. Balfour became a leading Universalist minister in the U. S. His influence seems to have been exerted on his mind. He afterwards connected himself with John Howe, Senior, father of Joseph Howe, Mr. Greenwood and others, who, calling themselves Sandemanians, endeavoured to worship God in a manner somewhat Puritan, dining every Lord's day together, with true brotherly affection. At one time my father tried his fortune in New York, but did not succeed there. He then gave himself to the work of teaching, and pursued his humble occupation for many years down to the seventieth year of his age. Stewiacke, Truro, Onslow, Amherst, Falmouth, and other localities will remember the old man eloquent who would charm the ears of dull boys with his fine reading, which was truly magnificent, and little girls with his childlike kindness, and old matrons with his fine conversational powers. During his course through life, as a teacher, he was very intimate with the Clergy. The writer has heard many reminiscences from his lips, of Fathers Graham, Munroe, Harding, and all the pioneer ministers of every denomination; not excepting the Roman Catholic; and though not considered strictly as a religious man by many, yet he had a wondrous sympathy for good and holy men, and his mind was fully enlightened on all the great subjects of Christianity. Though a member of the Church of England he never became a communicant until a few years before his death, when he took the Eucharist from the Rev. Mr. Storr of Cornwallis. He was intimate with many Baptist clergymen whose preaching he attended and whom he sustained with his limited means, always putting a silver coin in the collection. For the last twenty years of his life he lived in quiet seclusion, giving much of his time to reading and conversation with any who chose his society, and his listeners would be amazed at the strength of his memory. Facts in connection with the History of England, would come forth in the most minute array. His mind was a chronological index to the genealogy of English families, and every event in connection with the past seemed to be ingrained on the tablets of his memory. He was equally familiar with the History of Nova Scotia. Honorables have stood behind his chair serving men, men who from obscurity raised themselves to their present position. He was a walking dictionary of the history of every man in Provincial history, and knew every political event of any importance which has taken place. He took the keenest interest in newspaper reading to the last. He was not without failings, one was yielding to the habits of drinking common in his day, his social qualities often brought him into society where his weakness on this point became manifest. It was so common that even ministers whose names we revere, indulged in their potations even to excess, and the writer has heard an anecdote of one of our most eloquent preachers, that rising up from the dinner table, where with a large company he had been drinking too freely, in order to fulfil a preaching engagement, such was the power of his oratory, aided by false fire, that forty persons were struck under conviction by a single sermon. The Almighty in those days winked at the ignorance of his servants; in these days there is more light on the subject. He had a certain asperity in expressing his opinions. He had seen so much cant mingled up with religion in his day, and under his keen mental eye of observation, so much formality on one hand, and so much of the false glitter on the other, that his honest nature recoiled from both alike, and he was sometimes ready to say with one of old, *al men are liars*.

There was also a lofty independence of spirit which is not popular in the world, not disposed to court the favour of any, nor regarding the notice even of Governors or Nobles as an act of condescension on their part to him; at the same time he respected humanity, and the very poorest of the poor would receive from him sympathy and attention. That independence never led him to rudeness, or discourtesy. He was in the highest sense of the term a Gentleman, and though human nature would crop out from time to time yet there was so much so truly noble, so unselfish in that lofty spirit, that his natural infirmities were lost sight of in the full blaze of his higher qualities. His last days were spent in Windsor, and though not able to go to the Parish Church, yet he had spiritual consolations afforded to him by the Rev. Messrs