

Correspondence.

For the Christian Messenger.

WESTERN CORNWALLIS.

NEW MEETING HOUSE DEDICATED, AND REVIVAL OF RELIGION.

Mr. Editor.—

Before advertizing to the above, I beg briefly to state some facts in reference to my Pastorate in years now gone by, in connection with the 2nd Baptist Church in Cornwallis, called Pleasant Valley, more especially, that branch of it situate on the North Mountain, called Black Rock Mountain. When I commenced my labours there in March, 1829, there were but very few of the members of the church residing in that district, one of these, and perhaps the only one, was an eminently pious sister, whose labours and prayers were as "the salt of the earth," and she was "as a light shining in a dark place." She is now reaping the ripe fruits of her labours in heaven. There were also then but few inhabitants in that place, although it had been settled for several years. But the population gradually increased, yet they were generally in but very moderate circumstances. There were no schools, nor school houses, our meetings for public worship were held in private residences, and but few of them were very comfortable, most of them being log-houses. After a few years one was built of larger dimensions, with one large room, and the usual large fire place. This was opened for religious services by the family who resided there. This accommodation was highly prized then, as it afforded us enlarged privileges, God was graciously pleased to make that place, (as well as some others) a Bethel to many souls. His power and love were so eminently displayed in the year A. D., 1834, that in about two months thirty-seven in that locality were received into the church by baptism. Eighteen of these were on the second day of March buried with Christ in baptism in the open sea. That was a joyful day to many, five of them have since then gone as we trust to rest above, one only has been excluded, nine have been removed out of the district, and only three remain in connection with the church. Of the remaining nineteen owing to deaths and removals only seven remain in the church. In 1820, and up to 1834, there were large numbers added to the church on the Long Point Mountain, and in the Valley, and subsequently large additions also, as well as at Black Rock, but it is only in reference to the latter place, I design principally to remark. During all my Pastorate there, and that of the present pastor up to the 7th of February last, notwithstanding the population and Church continued to increase, and their pecuniary circumstances to improve, yet private houses were still occupied for public service, school houses one after another to the number of four were built. In these we were better accommodated. Although various attempts were made to build a more commodious place for Divine Worship, yet all proved unsuccessful, owing principally to differences of opinion as to locality, until a plan was devised, and a proposition made, by a carpenter out of the district, to build a Meeting-house upon his own risk, provided the pews were principally sold, for which, notes were to be drawn payable to him by instalments, as the work progressed, until completed, and placed in the hands of a committee, to be transferred to him, as they deemed advisable. This being accomplished, the work was commenced by said contractor, and satisfactorily completed. By this time all the pews were sold, numbering forty-eight, in a house 41x55, a porch was added, of sufficient dimensions to contain the stove, but there were no galleries, The land, and underpinning; and all the furniture &c., to render it respectable and comfortable, were paid for by voluntary contributions, so that when the house was opened for Public Worship it was free from debt. This I think speaks well for the contractor, and the proprietors, and is well worthy of imitation. I have related the above merely to shew the feasibility and desirableness of building Places of Worship, on this plan, or principle, instead of involving a committee with heavy liabilities as is too often the case under similar circumstances.

I might further remark in this connection than in 1829, when I became Pastor of the church, there was no Meeting House in the whole district of Western Cornwallis. It is true that the Baptists had commenced one, and after some time it was occupied, before it was finished inside, but before very long it was fully completed. This house remained for some years as the only one in the district, but now there are four Baptist Meeting-houses, one of which is at

Long Point, built by the church there, which was set off as a separate church some years since, another one is now under contract to be built on the post road, upon the same plan of the one at Black Rock, and by the same builder. Three Wesleyan Chapels, two Presbyterian, and one Episcopalian, will make eleven when the last is completed. This shows advancement in the right direction, in laying a foundation and extending labours for the benefit of God's cause, and the salvation of the lost souls of men,—the subject that should engross the attention and absorb the minds of God's people, on all occasions. However mistaken some may be in their views of Divine truth, and the motives by which they are governed, it would be reasonable to hope that good, more or less, may be done by all. Paul says that in whatever way "Christ is preached I therein do rejoice, and will rejoice." Again I would remark, That other means have successfully been employed for the promotion of the good of the community, not as I believe abstracted from religion, but somewhat inseparably connected therewith. When I removed to this place, Common School education for the cultivation of the minds of youth, was exceedingly limited, since which there has been a gradual advancement from year to year, both for males and females, so that upwards of three hundred youths have availed themselves of these advantages during the past winter. Besides this, several of our youths have heretofore graduated at Acadia College, and elsewhere, and quite a number of others both male and female have also acquired a knowledge of the higher branches of Education.

Without further enlarging upon many other advantages enjoyed in the length and breadth of this district, in the smiles of God's providence and grace, which call for devout gratitude to God, so that a careful observer can but acknowledge the rapid advancement in those things adapted to make men prosperous and happy. I come now to notice more fully the objects particularly designed in this communication, viz., the Dedication of this new place of Divine Worship to the service and glory of God. On the 7th day of February, being the Sabbath, at the urgent request of the Pastor and that branch of the church, I preached the Dedication Sermon from Psalm cxxxii. 7-9, to a house nearly full (although the roads were bad) of an interesting and I might say joyful people, in view of God's undeserved goodness in affording them such delightful accommodation for his service, after so long experiencing such serious inconveniences. The Pastor was present and took part in the exercises. I am now in the 38rd year of my age, and thirty sixth of my ministry, and though often before requested to do so, yet this was my first attempt to preach on such an occasion. God is all sufficient at all times to aid those who put their trust in Him, and I may say in truth that the season was one of much interest to me, and I doubt not to many present. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Since then public service has been held nearly every Sabbath, and preaching by the Pastor, myself, and others, as well as more or less on the week days. The result has been that God has been graciously pleased to smile upon efforts put forth, and already seventeen have been immersed in the name of the sacred Trinity, on a profession of their faith in Christ and added to the church, more are expected, and several have been received by letter. There has been no undue excitement, but a gradual drawing, as we trust, by the Holy Spirit's influence, to Christ and His Church. Most of the converts can look back a number of years for the commencement of the saving work of grace upon their hearts. My prayer to God is, that they may never make shipwreck of their faith, as too many have done in times past, but on the contrary, that they may adorn the doctrine of God our Saviour, and be bright, and shining lights, that their path may be "that of the just that shineth more and more unto the perfect day." O how delightful to witness those who under a sense of their own obligations to God, and His cause, and by the guiding influence of the Holy Spirit, voluntarily dedicate themselves to God and His service, and then exemplify the christian character, in holiness and righteousness all their days. Such will especially prove a blessing to the church of Christ, and to the circle in which they move, and God will continue to look with smiling approbation, and then at last heaven will be their eternal home. "He that endures to the end shall be saved."

Faithfully yours,

In truth and love,

WM. CHIPMAN.

Pleasant Valley, Cornwallis, April 25th, 1864.

For the Christian Messenger.

PRESBYTERIAN COMBINATIONS AND DALHOUSIE COLLEGE.

MR. EDITOR,—

I am an advocate of christian union, if it be so in sincerity and truth, if not, it shames its professor, and is a misnomer. There can be no union where there are no bonds of peace and love. I wish to see all enjoying free liberty to live in the practice of love to God and man, in the language of Roger Williams, in soul liberty. When the Presbyterians in Nova Scotia proposed to unite, I favoured and aided their union (as I would that of all Christians), still I told them that I dreaded the result of the union of the Presbyterians in this Province, because that in political matters they had formerly been overbearing, and I thought them so still. In proof of this I mentioned their own educational quarrels, the rejection of Dr. Crawley to a professorship in Dalhousie College, because he was not a Presbyterian; also, their refusal of civil rights to the Catholics, &c. Now are not my suspicions realized in the actions of the Presbyterians in Dalhousie College. It is not denied that they had a right to endeavour to resuscitate Dalhousie College; yet I say, and so will any just person say, that the Presbyterians—being only one fifth of the people—had not any right, singly from others, to ask Parliament to legislate on property to which the other denominations had as good a right as they, hence, the other four fifths, were justified in petitioning Parliament for a repeal of the Act of 1862, and this will justify them in continuing to petition until they have it repealed.

Had the Presbyterians published their synodical resolutions and requested the other denominations to do the same—express their approbation of the enterprise, appoint delegates, times and places of meeting, then, when the system, purposes, and plans were agreed upon, the Governors might have yielded to the voice of the whole people; lastly, petition the legislature to grant the institution all liberty, aid, laws, protection, and honour, as are granted to other Seminaries of instruction. Have they done these? I trow not. Let them have their just reward! However, I must let the good be known that they suffer not with the opposite. It is said that in the Synod 17 of the members voted that the purpose of resuscitating Dalhousie College be made publicly known, that all the denominations may give their views upon it. They were in the minority, hence not respected; so the whole scheme passed, and was done, as other iniquitous measures have been done before.

The Presbyterians say you wish to destroy OUR COLLEGE, but we have got an Act and you cannot take it from us. We reply that by your cunning and activity you have got the better of us. But if you are honest men you will undo the transaction and allow the Act to be repealed; apprise the people of its being done by consent of the Presbyterians. Let it be considered at the summer Conventions and Synodical gatherings, that the Act of Dalhousie College be repealed and that the leading men of all denominations be requested to make up their minds on the best and most liberal, profitable and agreeable plan for the general education of the youth of the province by the funds of Dalhousie College. Without the agitation is settled in some united and agreeable union of the people, it cannot be settled at all. The Buildings, funds, and appurtenances belong exclusively to the people. No denomination can justly take the lead, and act in the establishment of the institution without the aid of the rest. Its health, happiness and prosperity, depend on the united, wise and peaceable efforts of the people. Never can the braggadocio of central site in Halifax gain the approval of the considerate and pious. The Presbyterian professors of Dalhousie College have refused to give a statement of the creeds of the students: Would any christian keep a servant, even for a month, without enquiring about his views for time and eternity. Such credulous Seminaries may exist, but they generally become nurseries of educated infidels, &c. But the Presbyterians say also that they left Truro at a great disadvantage, to endeavour to resuscitate Dalhousie College. If so, whom have they to blame? Did any department invite or request them to do so? Assumption and avarice had most to do with it. Further, if you find no advantage by the removal, go back. None will be so sorry for leaving as yourselves. It was your own sectarianism that at first rendered the initial purposes of that institution abortive. The Baptists offered to unite with you, but you refused them, because they were not of the true orthodox fold of Presbyterianism. A word about money matters. Sup-

pose the annual revenue of Dalhousie College is £920, when other productive seminaries receive not one third part of that sum. Is this right? It must be adjusted. Mr. Editor forgive this intrusion; my apology is I wished to speak a word in favour of justice; I have spoken of the Presbyterians, I am sorry they have given me any occasion to do so; I live among them; I respect and esteem them, I join with them in devotional exercises and practical godliness; I love their piety and I wish it may increase, so that Jesus may have many souls as trophies of his victories over all his and our enemies.

Yours truly,

HUSHAT.

April 25th, 1864.

For the Christian Messenger.

OBITUARY NOTICES.

MRS. MARY ANN MITCHELL.

Died in Lower Horton, April 16th, 1864, Mrs. Mary Ann, wife of Captain Thomas B. Mitchell, aged 32 years.

Mrs. M. made a profession of religion about three years ago, and was baptized with her husband, by Rev. Mr. Rand, and became a member of Hantsport Church, of which she lived a worthy member until she was suddenly called to the eternal world, having been sick but a few days. She has left an absent husband and many relatives to mourn their loss. Mrs. M. was married to Mr. M., by the writer, on the 8th of Feb., 1855, "Short and hasty are our days." Mrs. M. enjoyed a sweet and unshaken hope, in her Saviour, who was with her in the valley and shadow of death.—Com. by Rev. W. Burton. [New York papers please copy.]

MR. JOHN READ.

A life of quiet usefulness and conscientious discharge of duty is not unworthy of note. When such a life, prolonged to a great age, is illuminated by the light of christian faith and hope, God is glorified thereby. His people are led to rejoice when they see His promise fulfilled, "Even to your old age, I am He, and even to hoary hairs will I carry you." John Read was born in Horton in the year 1777. In early manhood he engaged in the useful and honorable employment of school-teaching, and for fifty years continued in the work. In the branches which he taught he gained a reputation for thoroughness and efficiency throughout the township.

At a very early age he was deeply impressed with a sense of the importance of religion, but it was not until twenty eight years ago that he made a public profession and united with the 1st Horton Church. An almost total loss of hearing for the last thirteen years, deprived him of the privilege of listening to the gospel, but he was a diligent student of the Bible. His views of religious truth were remarkable clear.—His hope was firm. His last illness was peculiarly severe and trying, but he was wonderfully sustained, through it all. His last intelligible words were, "Even so, come Lord Jesus."

He died at Greenwich, Horton, on the 12th inst., at the advanced age of 87 years. His funeral sermon was preached by the Pastor on the following sabbath, from Psalm cxxx. 5.

"In Memoriam."

CHARLES E. HARRIS, M. D.

Died, at the United States Hospital, N. Y., Feb. 10th, Charles E. Harris, M. D., of Typhus Fever, aged 23 years, eldest son of Judson and Sophia Harris of Cornwallis, N. S.

Such is the intelligence that fills a house with mourning, and brings sorrow to a large circle of relatives and friends.

Charley, the name by which he was always known, and which we do not care to lay aside, was blessed in his childhood with the instructions and example of a praying mother; and to this, under God, his early attention to the subject of religion must be chiefly attributed. He was baptized by Dr. Cramp, at the age of 14, while studying at Horton Academy, during one of those precious revival seasons, with which our Institutions at Wolfville have been so often favoured; and united with the Baptist Church in that place.

He matriculated in 1858 and graduated in 1862. During the earlier years of his academical life, his mind was somewhat exercised upon the subject of the gospel ministry, but he eventually resolved upon the study of medicine.

Since the commencement of the present struggle in the United States, buildings have been procured in New York, and devoted as a hospital for the benefit of suffering soldiers, principally through the influence of the ladies of that city. Here the subject of this memoir obtained a position that gave him sufficient leisure to attend a course of lectures in medicine. His regular habits and faithfulness, soon gained the confidence of his superiors, while his kind and assiduous attentions won the gratitude of his patients.

Charley had a praiseworthy ambition to excel. He desired to meet the expectations of his friends. He aimed for a position of honorable usefulness in the profession which he had chosen. He did not seek for patronage without proving himself worthy of it. He did not suppose wish that somebody would help him rise; but, as any young man of honest, independent purpose would do, set himself, by the blessing of God upon his efforts, to work out his own fortune. "I have strained every nerve," he said on his death bed, and such is the testimony of those