

Correspondence.

For the Christian Messenger

Ordination at Clements, Annapolis County.

The Council called by the Clements Baptist Church, to consider the propriety of ordaining to the Christian ministry Brother G. Devonport Cox, met at Clements, on Wednesday the 4th of January, 1865, at 10 o'clock, A. M., and was organized by the appointment of Rev. George Armstrong as Chairman, and Rev. Isa Wallace, Secretary.

The following brethren gave in their names as members of the Council:—Rev. G. Armstrong, and Dea. Isaac Haley, Niatauk, Rev. W. G. Parker, Hillsburg, Rev. Jas. A. Moore, Wilnot Mountain, Rev. P. E. Murray, Parker's Cove, Rev. Henry Achilles, Lower Granville, Rev. Isa. Wallace, 5th Cornwallis, Dea. Walter Witt, Clements, Deacons Aaron Chute, James E. Potter, John D. Potter, Ezra Potter, Josiah Parry, and James Potter.

The following brethren were invited by the Council to a seat with them:—Rev. Henry Saunders, J. Melbourne Parker, (Lic.), Thomas Munro, (Lic.), Hiram Chute, Richard Clark, James Shafter, and Samuel Brown, of Yarmouth.

Bro. Cox, at the request of the Council, preached a sermon, after which the congregation was dismissed to meet at 2 o'clock, P. M. In the meantime the Council adjourned to the neighbouring School-house, and after a faithful examination of the Candidate, upon his views of Divine truth, and inquiries as to the provisions for his support, &c. &c., it was resolved unanimously to proceed with the ordination, and the following duties were assigned.

Ordination Sermon.—Rev. Isa. Wallace. Questions to the Candidate.—Rev. Geo. Armstrong. Ordaining Prayer.—Rev. W. G. Parker. Hand of Fellowship.—Rev. J. A. Moore. Charge to the Candidate.—Rev. H. Achilles. Charge to the Church.—Rev. P. E. Murray. Concluding Prayer.—Rev. H. Saunders.

At 2 o'clock, P. M. The large Meeting-house was filled to its utmost capacity, and the exercises were conducted according to the above programme.

The Sermon was founded upon Col. 1. 28, and exhibited the theme, the manner and the end of the Gospel Ministry. The services throughout were impressive.

It may be proper to state that Bro. C. was formerly a Licentiate of the Free Christian Baptist denomination, but finding the doctrines and practices of the Baptists, particularly on the Communion question, more consonant with his views he has felt it to be his duty to unite with them.

He enters upon his Pastorate in Clements, under encouraging circumstances. He has an interesting field and enjoys largely the sympathies and affection of his people. May the union long continue and prove a mutual blessing!

The Church and congregation have recently erected a commodious parsonage, at Clements-Port which is now occupied by the pastor. The building is delightfully situated and reflects much credit upon all concerned.

ISA. WALLACE, Secretary. Lower Granville, 5th Jan., 1865.

For the Christian Messenger.

"J." in "Provincial Wesleyan of November 22nd.

Mr. Editor, I might let the above named communication pass, as it is now considerably in the past, as regards the prior right of Methodists or Baptists to Ship Harbour; but as the question of religious liberty is involved in it, and by it involved in darkness, it demands attention.

Concerning the history of Methodism at Ship Harbour, "J." may have told the truth, and nothing but the truth, but I think he has not told the whole truth. Long ago a House for God was built by one man, a Churchman I believe, which afterwards fell into the hands of the Methodists; so that the old house does not imply the prior possession of the place. If many years of faithful labour in preaching the gospel, were given by the Methodists to that place, before the Baptists had regular services, it was virtually abandoned by them, scarcely receiving a service a year, for a number of years. In this state of affairs, the gospel was preached by the Baptists, a church formed, and

It is but just to "Hoboken," to say that his letter has been in hand two weeks, waiting for its turn.

minister sustained, scarcely an individual in the place refusing aid, and the House used regularly by them. Now says "J." Ship Harbour is ours by prior right; did not we teach in those streets long years ago? If S. H. belongs to the Methodists by virtue of labour expended, it belongs to the Baptists by virtue of labour bestowed; and is not that the best right? Had the Baptists followed up their successes, Believers in S. H. would now, I think, be all one in Christ Jesus.

The present state of Baptist affairs in S. H., and other places in Cape Breton, may seem to bear testimony in favour of the Connexional system of church government, as compared with the Congregational form; 17 or 20 years ago, the testimony would have been different; but we have a more sure word of prophecy.

If "J." has at all set me right on "Methodist history," he has wronged me, grievously wronged me; with regard to the feelings with which he considers, I viewed the success of the Methodists. He is pleased with the laudable efforts of the Baptists at T. H., but would be better satisfied, if the Methodists were out of the way, and regards them as intruders there. My language was, the Baptists seemed to despise the gift, then came the Methodists with their usual zeal and success; here is nothing of "in the way, or intrusion." I mentioned their successful efforts as an example for the imitation of the Baptists, and claimed for them the approbation of the Master. How could I wish those out of the way, whom I regarded in the way of Divine honours, and claim the "well done" of the Master for intruders? Although, therefore, "J." may be capable of forming a just estimate of Methodist character, he seems to have a very imperfect idea of Baptist character;—strange that a person "without prejudice and partiality," should so easily find these or kindred qualities in another.

I wish the Methodists out of the way, I regard them as intruders! not at all. To be sure I wish they were all Baptists, yet I would be satisfied, were the Methodists to take possession of every neglected, dying Baptist Church in Cape Breton or elsewhere, revive it, and stimulate it to Christian effort; even though they should sprinkle the babies. A live Methodist is certainly better than a dead Baptist. Say, a Baptist Church was formed in Cape Breton or elsewhere, 40 years ago, of 40 members, almost or wholly out of the world, and a Meeting-house put up, and finished out side; but that Church has been left for the most part without ministerial labour; its membership is now reduced one half; they forsake the assembling of themselves together, the House is fast going to decay; the only reason why the sheep and cattle do not take possession of it, is its gloominess. I would not snarl at the Methodists should they go to work in such a place with zeal and success. Let them have the rest of Ship Harbour, if it is to be neglected by the Baptists. Not that I consider these places as unworthy of the Baptists, far otherwise.

Were the Methodists to commence operations in a flourishing Baptist community,—solely Baptist, I would not regard them as intruders, though I suppose they might serve the Lord and Methodism better elsewhere. Where "J." to make any direct effort for my conversion to Methodism; I would not consider that he had violated any of my Baptist right, or was out of the way of his duty. The Tractarians have lately commenced missionary operations in Maulmain, Burmah, which has been exclusively a Baptist station, as well as British Burmah, a Baptist field, for 50 years; in reporting this matter the Baptist Mission have not called them intruders or any thing of the kind; they only said,—let us labour more abundantly.

But liberty as illustrated above appears to be bondage to "J." How could he regard my mentioning with approbation the zeal and success of the Methodists, as if I considered them "intruders, and in the way," unless he had been accustomed to regard successful Baptists, in the same way; unless he had judged of my views by his own.

Again, I said that the Baptists left undone what they ought to have done; "J." maintains that they have done what they ought not to have done;—they gathered fruit for which they have not laboured; they are not "honorable in their proceedings in relation to other churches," so he intimates as follows;—"We think we can without partiality or prejudice form a just estimate of Methodist character, and our conviction is that Methodist Ministers and Methodist people are honorable in their proceedings in relation to other churches, their failing being that they allow sometimes the fruit of their labours to be taken by others." At the risk of disturbing the self-complacency, with which no doubt, the above passage was penned, I will offer my

opinion, taking it up in detail. "Without partiality and prejudice," these are rather mischievous qualities, especially in estimating character, but it is not usual for those who have them not, to form so good an opinion of themselves, and so poor an opinion of others; I must be sadly deficient in that humility which leads each to esteem others better than themselves.

Methodists are honorable in their proceedings, &c. Are they? well, they are not satisfied with three modes of Baptism, but they would deprive the Baptists of their one mode; they maintain, some of them at least, that baptism by immersion is unscriptural and indecent, and yet practice it as a Christian ordinance; this may be termed turning the foot upside down, and going up into the water. Thus they excite the prejudices of people against the ordinance, hoping thereby to empty Baptist Churches, and make use of their convictions of its truth, to fill their own; Is this honorable? A Methodist lady in the absence of her husband who was a Baptist, had all her children, a dozen or so, put down on the Census roll, as Methodists, although several of them could not answer for themselves, and none I believe had been baptized; is this honorable? Leaving "J." to answer those questions, as he may think fit, I would refer the reader to "Remington's Reasons for becoming a Baptist," where this subject is farther considered.

Baptists of course are not "honorable in their proceedings in relation to other churches." Have not Baptists a right to receive to their fellowship, those who come to them from other churches? If "J." could make out intrusion, and in the way from my favourable mention of their successes, it is more than possible, he might also see, in the willingness of the Baptists to receive those who are converted under the instrumentality of the Methodists, dishonourable proceedings. Have not the Baptists a right to seek to convert Methodists to their principles? The sublime Porte says to the Missionaries, and to the sects of Christians in Turkey, "you may have religious liberty, but you must confine your labors to yourselves, you must not convert Musselmén." Let us alone what have we to do with thee," has always been the cry of the errorist, and denotes anything but honorable proceedings. Every man has a right not only to hold, but also to promote his religion, in whatever way he may think fit; but he should think fit to do so, with the wisdom of the serpent, and the harmlessness of the dove. If I have not the right to labour for the conversion of "J." how are all believers to become one in Christ? become Baptists? the Lord works by means. The Methodists have the least reason to desire the curtailment of this soul liberty. Surely the road to Methodism is broader than that to Baptist fellowship. As to the mode of baptism they have the advantage, as three to one,—and hold—that all or either or none, as scriptural. Also as to the subjects of baptism they take a mortgage on the children, against the Baptists. Moreover, will they concede anything to the Baptists in point of love for their spiritual offspring, zeal, knowledge, organization? I trow not. Why then do they "fail, &c." Should a person converted by the Methodists, wish to unite with the Baptists, is there then not sufficient reason for a person "without partiality or prejudice" to attribute such a desire to a clear conviction of truth and duty, rather than to "dishonourable proceedings?" Why whine about dishonourable proceedings? With an open Bible, Chapels on the hill tops, a free press, an enlightened government, and intelligent people, are not dishonourable proceedings likely to come down on the pate of those who practice them? If dishonourable proceedings do not fail, still the Methodists may console themselves, they will not lose their reward for every sinner they bring to God; though any should slide into a Baptist Church. It is evidently the great duty of Christians to seek the conversion of sinners not sects; the Baptist order ever is to make Christians, &c., then Baptists.

They sometimes fail in allowing the fruit of their labour to be gathered by others. But sometimes they do allow it with a bad grace, for I know them to have followed these personal "fruits" to the conference room, and there as sell them; and Baptist members, in not a very complacent style. Methodist parents also have turned their children out of doors on their becoming Baptists in this county.

If Baptists are not always honorable in their proceedings in relation to other churches, and "J." wished to notify them accordingly, I think it was rather ungracious in him to make use of my communication, in which I only made honorable mention of the Methodists, as an occasion for his purpose.

December 24th, 1864. HOBOKEN.

True Incidents, Etc.

FIRST, PERSONAL.—Though the day was among the coldest, if not the coldest of the season—Friday, the 23rd ult.; we were honored with a large company of friends at our dwelling, who made this anniversary of your humble servant's birth-day, Mr. Editor, an occasion of much interest, and the opportunity, as on previous occasions, for the bestowment of those substantial tokens of good will, which pass not away with the evening.

Though a large company of friends was present, a blank was felt and noticed, which had occurred in our little circle. A very amiable young lady of ripe and cultivated mind, was in August last, called from the scenes and associations of this world. While attending the late Convention at St. John, I received intelligence that Hannah Eaton, who had been on a visit to her friends in N. B., was being conveyed to the home of her parents to rest in the family burial ground! She was attacked by hemorrhage of the lungs, and in about fifteen minutes, her spirit had fled as we hope and believe, to rest with her Saviour and God.

A case of sudden death occurred near our villa, last week. A stranger, unknown I believe to any one here, passing through the place, purchased at an Apothecary's shop some poisonous alkaloid, which in a short time did its fatal work. He was seen wavering on the road, and before he could be conveyed to the nearest house, ceased to breathe, the unhappy man acknowledged that he had taken the fatal dose, a portion of which was still found with him.

The week of prayer closed last evening in the Presbyterian Church, where, with the Wesleyan and Baptist Chapels, the meetings had been alternating for the week.

This series of meetings, has been generally considered more interesting, than on former occasions. May we all continue to cultivate the feeling awakened by these means of grace, and the visible unity of the church speedily make its impression on the world, "that the world may believe that thou hast sent me."

On Christians generally, and ministers and Editors of religious journals, especially rests a great responsibility. May we be faithful to our trust.

Yours fraternally, D. W. C. DRISCOLL.

Truro, Jan. 9th, 1865.

OBITUARY NOTICES.

Mr. JOHN STEPHENSON. Late of Victoria Road, Wilnot, was born in the County of Tyrone, Ireland, in the year 1798. At the age of 13 he came to Nova Scotia. He settled in Wilnot.

Having been religiously instructed in youth, being moral, and having in some degree a form of godliness without the power, he regarded himself as a Christian, and consequently in a safe state. But when he was about forty years of age, it pleased God to give him a discovery of his guilty and ruined condition as a sinner under the condemnation of the law, and to lead him to confide in the Lord Jesus, and to find peace in Him. Being convinced that the sentiments of the Baptists were accordant with the Scriptures, he was baptized in May, 1839, and united with the Baptist Church where he resided, and continued to be a valued and useful member of it to the close of his life.

Several traits of brother Stephenson's character are well worthy of notice and imitation. He was recognized by all in the circle of his acquaintance as a man of strict integrity. By honest industry he supported his family comfortably; and was enabled to aid in sustaining objects of benevolence. Family worship was constantly maintained by him as long as his physical strength permitted him to lead in the exercise. Unless some providential hindrance prevented, his seat was regularly filled in the house of worship, and that in good season. While able to discharge the important duty of a collector of the Pastor's salary—a duty often sadly and very injuriously neglected—he was frequently appointed to that office; and he executed it, in his usual way, with diligence and punctuality. He was a kind husband and father.

Brother Stephenson's illness was borne with remarkable patience and submission. His faith, which was ordinarily strong, continued unwavering. His reason remained unimpaired to the last. On the 9th day of November last he cheerfully resigned his departing spirit into the hands of his adored Redeemer.

A discourse was delivered on the occasion by the Pastor, to an interested and sympathizing congregation, from Ps. xxxviii. 37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Brother Stephenson has left a son and a daughter, the children of a former wife; but our esteemed sister, the surviving widow, has been called, in the inscrutable allotment of