

Correspondence.

For the Christian Messenger.

"The tendency to error renders study more necessary to prevent it, or when it does prevail to distinguish it from the truth."

During a recent visit to Brookfield, Queens Co., I had the opportunity of hearing an address from the Superintendent of the Liverpool circuit in reference to financial matters connected with the support of the ministry.

In the course of his remarks he related several very interesting incidents in the early life of the founder of Methodism. The disinterested benevolence of the Wesleys and others connected with the inception of their Society he held up as worthy of imitation.

He enumerated many of the peculiarities of Wesleyanism, such as class meetings, itinerancy of the ministry, freedom from bigotry, their deep toned piety, their zeal, the purity of doctrines, their peculiar financial system, &c., &c.

Now Mr. Editor all this was well enough, a little denominational zeal may find many excuses. But unfortunately upon this basis he founded assumptions which are not borne out by facts, and with regard to which the facts are easily ascertained. He must have presumed greatly on the ignorance of his audience, when he went on to make the following assertions.

"Methodism in the United States, though but one hundred years old, has outstripped every other protestant denomination, even the Baptists who are a much older body. At present he said, we (the Methodists) are about equal in that country to all the protestant denominations put together. In Canada we are about equal to two thirds of all the protestant denominations there. In Nova Scotia and New Brunswick we are about equal to one-third of all the protestant denominations here.

In contrast to the above statements, the following are the numbers given in the National Almanac, published in Philadelphia, A. D. 1864, as for the United States.

Episcopalians	150,593
Friends	90,000
German Reformed	109,000
Congregationalists	289,110
Christian Connexion	180,000
Universalists and other sects	730,000
Presbyterians, (all sorts) in the North only	621,300
Baptists (all sorts) in the North only	1,544,053
Methodists, all sorts, as for the North and South	1,607,041

From the same source we derive the religious statistics of Canada and New Brunswick as follows:

CANADA.	NEW BRUNSWICK.
Ch. of England 374,887	Baptists 57,730
Presbyterians 346,991	Episcopalians 42,776
Baptists 69,910	Presbyterians 36,072
All others 142,448	Congregationalists 1,290
Methodists 372,154	Other sects 3,304
	Methodists 25,637

The published census of NOVA SCOTIA, is as follows:

Episcopalians	47,744
Presbyterians	19,063
United Presbyterians	69,466
Reformed Presbyterians	236
Baptists	67,004
Free Christian Baptists	901
Congregationalists	2,183
Methodists	34,056

Now Sir, if the mere ipse dixit of a Wesleyan clergyman is of more value than these records carefully compiled from official documents, these statistics are of no service, and census returns but waste paper. If on the contrary these numbers do represent even an approximation to the truth, then certainly the worthy superintendent's arithmetic is somewhat lacking in the "essential element." Let the community judge.

GUSTAVUS E. BISHOP.

Greenwich, Dec. 7th 1866.

For the Christian Messenger.

Reorganization, Dissolution, or Discipline?

DEAR BROTHER,—

I regret having through any unknown inadvertence prevented further elucidation of the subject under consideration, having noticed that Dr. Tupper's last remarks are confined to incidental allusions, and leave my main points untouched. Indeed, his communication of Nov. 28th, would require no reply were it not based upon an evident misconception of the question. For I have certainly much misunderstood myself if I have instituted any injury as to the propriety of "reorganizing" churches that have become virtually extinct. Upon this point we could have no "debate." My only object has been to assist an examination of the general principle of Church Dissolution.

Our brother has pointed to a passage proving that "the marriage union may be dissolved." When he directs to one authorizing a Church to disunite will be soon enough to admit its pro-

priety, or substitute something milder for such expressions as "destroy His body," "shatter in pieces by one fell blow," or "remove the candlestick." Nor can I regard the argument that it is not "expressly forbidden" as any more conclusive than Dr. Tupper would were it somewhat differently applied—an allusion he will readily comprehend. And let it be remembered that the law of "expediency" is applicable only when it conflicts with no other, as the passages he refers to plainly show. The advantages of Dissolution as proven by results, may after all be largely a matter of opinion. The whole question must still be referred "to the law and to the testimony."

And now let me remind those interested that the following queries, together comprising the question really at issue, yet remain unanswered.

1st. Does it follow that because the church compact is voluntary, it can by "mutual agreement" be dissolved?

2nd. Have we a "right" whoever may recommend it to attempt Dissolution without a "scriptural warrant," and when it may even be shown that the Bible and our Covenant are directly against it?

3rd. Should probable results ever deter us from obeying positive commands?

4th. In following the New Testament method of Discipline is any real injury to be apprehended?

5th. Is the long-continued neglect of duty "a good reason for setting it aside altogether?"

6th. Is not faithful Discipline in all cases and in every respect better than anything human wisdom can substitute?

7th. When a Church is "capable of intelligently dissolving" is it not equally "competent to enforce Discipline?"

8th. Or when Discipline becomes impossible do not churches cease to exist, even though they may retain a name to live?"

So far as I am aware, the practice of dissolving Churches has gone into disuse. I trust it may never be revived without better reasons than any this correspondence has furnished.

Let it once be admitted that churches may dissolve at pleasure, and who can foretell to what it will grow? Let us then in this, as in all else, consent to "call no man Master" but "the Man Christ Jesus"

A YOUNG PASTOR.

For the Christian Messenger.

The New Baptist Church at Liverpool, N. S.

MR. EDITOR,—

Perhaps no event of the past week has been the occasion of greater interest in connection with our denominational affairs than the opening of the Baptist Meeting house in Liverpool. Those immediately concerned have looked forward to it with deep anxiety, desiring that it may form an era in the history of the church, and of the people, which may never be forgotten. A sketch of the building and the services of the occasion may not be uninteresting to your readers.

I. THE EDIFICE.—This is an elegant Gothic structure in the style of the 14th century, slightly modified, with modern improvements. The main building is 90 feet long, by 47 wide. It consists of two stories—one basement and upper—with a projection of 10 feet in the front, forming the tower, over which rise the belfry and spire; making the extreme length of the building 100 feet. The extreme height of the tower is 62 feet, and of the spire 146 feet. The spire is surmounted with ornamental cross in circular tracery. The exterior of the building is supported by heavy corner buttresses. A string-course divides the basement from the upper story or main building. There are heavy buttresses on the tower, terminating with pinnacles 12 feet in height; perforated parapets surround the tower between the pinnacles; finished with heavy cornices supported by corbels. The main entrance is by a staircase extending the entire width of the tower, 16 feet; the entrance door is 12 feet in width, and divided by a mullion. Folding doors extend across the entire width of entrance at the head of the staircase, separating it from the Audience Room.

II. THE AUDIENCE ROOM.—This is a superb apartment extending the entire length of the building with arched roof 36 feet in height. The plates are supported on each side along the centre by four main posts, and at each corner by half posts, which project from the wall six inches, and are painted in imitation of chesnut. The beams project from the posts to receive the queen posts on which the ornamental arches rest, embellished with pendants; ornamental braces against the posts support the beams, which are tied together with circular iron rods.

Wainscots of chesnut run along each side of the room beneath the windows. There is an end gallery over the front entrance 12 feet wide, supported on two pillars extending to the roof, designed as an orchestra. It is lighted by five windows on each side, and two in front, one on either side of the tower. These are filled with square lights of enamelled glass, arrayed diagonally with ornamental heads set in stained glass of variegated colors, and each divided by a mullion. The front window contains four lights with ornamental tracery at the head, and is chaste and beautiful. The walls and ceiling are frescoed, with sunken panels of a light blue tint, with stiles and rails of a light free-stone color. The pulpit is an ornamental Gothic one in keeping with the structure, set in a recess four feet deep in the rear end of the building; the lower platform is 8 inches from the floor, and the speaker's platform 36 inches. The pulpit cushion is so arranged as to raise or lower to suit the convenience of speakers. The recess is adorned with a circular ornamental window 23 feet above the speaker's platform; frescoed in panels with pendants dividing the head. The pews are 88 in number arranged in a circular form, facing the pulpit. These are of chesnut, capped and ornamented with walnut. The aisles are three in number, one in the centre, 4 feet wide, and one on each side next the wall 3 feet 6 inches each. These are neatly and tastefully carpeted—as is likewise the platform, staircase and pulpit platform. The whole is beautifully illuminated and decorated by three central chandeliers and sixteen double side lights on brazen brackets, set in sockets to the posts and pillars.

III. THE BASEMENT STORY, consists of a side entrance, with hall extending across the front end, with library rooms at each end, and fuel rooms on the side. The Lecture Room in the centre is 43x55 and is 11 feet in height. Minister's Vestry and Candidates' room occupy the corners of the building in the rear; the baptistry lying between the two, covered by a platform, in front of which stands the desk. A staircase from both the Ministers Vestry and Candidates room communicates with the audience room, and the street in the rear, thus affording ample and speedy means of ingress and egress. This story is lighted from 10 windows, which give abundance of light. It is heated from two furnaces which communicate hot-air to the audience room and render it comfortable.

The design is neat, tasty, and polished, combining beauty and elegance with solidity and strength. The workmanship has been performed without regard either to labor or expense. The painting is well and thoroughly executed both within and without, and the building stands as a fitting memorial of the enterprise, determination, zeal, and piety as well of the Baptist friends of Liverpool, as of those who have so generously and nobly stood by them, and aided them in the hour of trial, and who have thus exhibited their appreciation of the duty and privilege of devoting the choicest and best of earthly blessings to the service and glory of God.

The building was designed and superintended by W.G. Hammond, Esq., Liverpool, and erected by Mr. Geo. W. Böhner, builder, to whom the highest encomiums are due for the satisfactory manner in which they have performed their engagements. May they long live to receive the credit of having raised an edifice which for beauty of design, symmetry of form, completeness of finish, and adaptation to the purposes for which it is intended is unsurpassed by anything in the Lower Provinces. The thanks of the community are also due to the Building Committee who with such vigor and perseverance have brought matters to so desirable an issue.

THE DEDICATION SERVICES.

These took place on Sabbath the 9th Dec. The weather was somewhat unfavorable, but at the appointed hour the bell (the munificent gift of Mrs. T. R. Patillo) rang out its call to worship, and at 10 o'clock a large and attentive audience collected within the precincts of the new sanctuary. A sermon was preached by Rev. W. Burton of Hantsport, from Isa lxxvi. 2. The preacher set forth in earnest and fervent language the reasons why Jehovah condescends to look to him who is of a contrite spirit. The Revs. James Parker, R. R. Philp and S. March took part in the service. A deep solemnity pervaded the congregation. In the afternoon the dedication sermon was preached by Rev. A. H. Munro, of Yarmouth, in the presence of nearly 700 persons. Text, Canticles vi. 10. Rev. James Parker of Biltown offered the dedication prayer; the Revs. S. T. Rand, D. O. Parker and R. R. Philp assisting in the exercises. In the evening the congregation again assembled to whom the Rev. S. March preached from Isa lvii. 15. Revs. S. T. Rand, Jas. Parker, Tooker

and Philp also taking part. The singing was excellent—the tunes appropriate, and the entire service one of deep devotion. The interest was marked. Many grateful emotions of joy, we doubt not, ascended to the throne of God, and many fervent supplications were offered. May the Holy Spirit's influences now descend, and many souls be gathered into the church of Jesus Christ, that the spirit of the humble, and the heart of the contrite ones may be revived; and the new sanctuary become to many happy converts the house of God,—the gate of heaven. May God bless the Church at Liverpool; send them a man eminently endowed with the Master's grace, filled with the Master's spirit, who shall become to many in that place, the Master's messenger, bearing the tidings of pardon and eternal life!

On Monday the 10th inst., the Sale of the Pews took place, at 1 o'clock p.m. There were some 58 sold, which realized an average price, of upwards of thirty pounds each. It is thought that the amounts thus obtained added to the sum which was kindly contributed by friends in other localities will be sufficient to defray the entire cost of erection, which amounts to nearly £2600.

Religious services are being held this week, and hopes are cherished that a gracious work of revival may ensue. Rev. James Parker preached on Monday evening, and Rev. A. H. Munro on Tuesday evening, to large and attentive congregations, and "tokens for good" already begin to appear. The Lord send His spirit and grant prosperity to Zion.

Yours in Christ,

STEPHEN MARCH.

Bridgewater, Dec. 12th, 1866.

For the Christian Messenger.

OBITUARY NOTICES.

Mrs. MARY DOWNEY,

Widow of the late William Downey, died at Stronach Mountain, Wilmot, on the 24th day of October last, aged 96 years, wanting only 3 days.

Mrs. Downey had 10 children, 57 grandchildren, 166 great grandchildren, and 42 great great grandchildren; making the whole number of her descendants 275. Of these 3 children, 21 grandchildren, and 13 great grandchildren have died. The number therefore living at the time of her decease was 238.

This venerable mother of such a numerous offspring appears to have been seriously disposed for many years past. While her husband, who has been deceased about 40 years, was living, religious meetings were sometimes held at their house. At one of these, February 19th, 1815, the writer first publicly owned the Saviour, delivered an exhortation, and offered prayer. It was not however, till about 37 years ago, during the great revival of 1828 and 1829, that our sister became united with the Baptist Church where she resided. Of this she continued to be a valued and beloved member to the close of life.

In her advanced age her hearing became impaired, so that she could not hear ordinary preaching; but she retained her mental faculties remarkably well, appreciated pastoral visits, and expressed unwavering confidence in the Saviour. At her interment a discourse was delivered by the Pastor from 2 Tim. iv. 6-8.—*Com. by the Rev. C. Tupper.*

JAMES LEANDER MESSENGER,

Son of David and Catharine Messenger, died at the residence of his parents, in Wilmot, adjacent to Tremont, Aylesford, on the 3rd inst., aged 22 years. Of a family of fifteen children this is the first that has been removed by death.

At an early stage of a precious work of grace which commenced in Tremont last January, this young man became so deeply impressed with a sense of his guilt and danger, that he requested the Pastor, in the public meeting, to offer earnest prayer for him. He spent a great part of the night alone in the Meeting House imploring mercy. Having subsequently obtained a joyful hope in Christ, he readily confessed Him, and was "buried with Him by baptism," with eighteen others, on the 10th day of February. The genuineness of his exercises was evinced by a life of faith and obedience. In public and in private he was ready to speak for Christ, and to engage in prayer.

In the mysterious allotment of Providence bro. Messenger became ill of fever about the 13th of November. Though his thoughts were sometimes scattered, as is common in febrile diseases, yet he always appeared rational with reference to religious matters; and expressed submission to the Divine will and firm reliance on his beloved Redeemer.

Our young brother was a special favourite in the family, in the Church, in the Sabbath School, in the Lodge of Good Templars, and in the community. His funeral was attended by a great concourse of sympathizing friends, who were addressed by the Pastor from 1 Thes. iv. 13, 14.—*Com. by the Rev. C. Tupper.*