

Correspondence.

For the Christian Messenger.

A Letter from Maine.

Dear Messenger,—

According to promise, I pen you a few lines from this region of the world. Yesterday and to day we are experiencing some inconveniences from a severe snow storm and drifted snow, and not being able to visit I send you my epistle. You are aware that the Americans have peculiar notions, and one is of doing things on a grand scale. Their political movements are expansive and impulsive, so are their religious movements. Not long since, at the call of the Boston Young Men's Christian Association, delegates of different Evangelical churches in the State of Massachusetts, met and discussed important matters pertaining to the Kingdom of Christ. This idea of State conventions of Evangelical churches took root, and other States followed suit, and a few weeks since, Maine had her convention, which was a success, and in that convention it was recommended that each county call a convention of Evangelical christians, and several have responded. Among the rest Androscoggin county held meetings on Tuesday and Wednesday, 12th and 13th of March, in Auburn Hall, and having received an invitation, I attended, and enjoyed the meetings very much. To give you an idea of the interest of the meetings, I will give you an outline of subjects discussed, as I took notes for your paper.

1st. Revivals—Their necessity—proved from the rush of the world towards mammon and pleasure—it needs special efforts &c. 2. Causes of their short-lived character.

(1.) There is a general expectation in the church for their non continuance—the members expect a declension and therefore it comes.

(2.) The members cease to work.

(3.) Teaching some who have only experienced conviction that they were converted.

(4.) Neglecting to train the young converts leading them to expect happy feelings instead of setting them to work.

This latter point was well put by a good brother, who stated his experience: When a boy he heard the question in the Catechism, "What is the chief end of man?" To glorify God and enjoy him forever." After his conversion for several months he strove to enjoy God but failed; he then strove to glorify God and found enjoyment. Too many alas make the same attempt.

(5.) A ready mixing of young and old Christians with questionable parties after revivals.

(6.) The want of entire consecration to Christ.

2nd. The practicability of a permanently elevated state of piety; methods and efforts on which it depends. In Revivals there is dependence upon social waves, these are instrumentalities—but in seeking elevated piety, there must be dependence individually upon the Great Helper. Conversion is brought about by conforming to certain conditions, so progress is secured by conforming to certain conditions. If we comply with the conditions of success there will be no fear of failure. We must have clearer views of Religion, that it is all comprehensive—it is supreme in its claims—above business—pleasure must depend upon our emotional nature. Strive to realize that God will help me every day—yea every hour.

3rd. Union of all Evangelical Christians in a scattered population to maintain gospel preaching.

In many places there are three or more churches not able to have a minister. It was recommended that they unite and co-operate in supporting one minister—the strongest denomination in the place choose the minister, and he occasionally exchange with ministers of those denominations which may be represented in his congregation. The writer of this suggested that to bring about such a union, ministers must not denounce in sarcastic language the creed of others, but learn to speak the truth in love. If we wish to benefit our fellow men that differ from us, we must possess the spirit of our Master. It was suggested that a committee be formed to gather in statistics of persons that neglect Divine worship, and each family be visited and prayed with.

Home Evangelization and Prayer Meetings. Dear Messenger, you would not have been pleased with one part of the meeting. I felt grieved when the subject of Temperance came up, it had but a passing notice; one or two prominent men tried to give it the cold shoulder. They thinking Revivals were at the root of the evil. I demurred, knowing that some of the

most interesting young converts have been led away and have fallen, whereas, if the rum taverns had been closed one source of temptation would have been removed. I wished a much longer session on Temperance had been held. It demands prominence—the gospel has no effect—upon many of the hard hearted rum sellers the law must be used.

It was pleasing to see the studious Congregationalist, the earnest Methodist, and active Baptist taking part in these important discussions. The beautiful commodious Hall was well filled and even crowded to excess during some of the sessions. We had a Union Prayer Meeting in the Baptist Church in the city of Lewiston, which is about 10 minutes walk across the bridge, the meeting was very stirring and spiritual. It was a refreshing season. We had but one jar during the meetings, and that was occasioned by the interference of Universalists. What contributed to the success of the Convention is the great revival in progress in Lewiston and Auburn. In Auburn the Methodists, Baptists, and Free Baptists hold Union meetings which have been attended with great success; the Congregationalists under the charge of Rev. A. C. Adams, meet by themselves and have enjoyed prosperity.

On the Lewiston side the Baptists, Congregationalists and Free Baptists, and Methodists are holding Union meetings and have proved a success. They number the converts by the scores on each side. Lawyers, Merchants, Editors and others have come out on the Lord's side. In that county, and Cumberland County revivals are being enjoyed. In my immediate neighbourhood the Free Baptists have baptized about 40. The Congregationalists have about 35 converts, and our church is rejoicing in the conversion of precious souls. Last Saturday, at one of my outstations, 4 rose for prayer and about 12 young converts spoke with backsliders confessing their sins. Surely this will gladden the hearts of many in Nova Scotia who rejoice in the prosperity of God's cause any where and every where. May the good Spirit visit your churches.

A MINISTER.

Maine, March 17, 1867.

For the Christian Messenger.

Religion and Temperance, vs. Temperance and Religion.

Worthy Editor,—

May I crave the indulgence of your christian readers for a few moments, whilst I present some thoughts on a subject which has deeply impressed my mind. We are commanded to "love God with all thy heart," as our first duty, then to love our neighbor, &c. I hold sir, that Temperance is the fruit of religion. That a life of Temperance is one of the natural results which which flow from a change of heart. That it is impossible for a drunkard to be a christian, and that it is an acknowledged fact that man in an intoxicated state is unfit to attend the sanctuary, and not liable to be deeply affected by Gospel truths. When we reflect on the woes pronounced against those who aid the unholly cause of inebriation—that the great Apostle reasoned as well as of righteousness and future judgement, evidently becomes the duty of christian ministers, and others, to unite with Temperance Societies, and to do all in their power to persuade the poor inebriate to escape from the awful end toward which his intemperate habits are hourly urging him.

I rejoice with you, worthy Editor, that Temperance is gaining such a strong hold upon the affections of the people in our Province; but I think I see an error, viz., that too many of our christian friends are placing Temperance before Religion,—so that whilst our Temperance Meetings are largely attended, our Prayer meetings are, too often, sadly neglected—and, that too, by professing Christians. We find the merchant, mechanic, and farmer arranging their business so as to attend the Division room, the Lodge, or, the Temperance meeting, and will allow nothing to prevent their attendance, and when in session they can make able speeches, &c. in favor of the cause. All this is quite right in itself if it did not stop here; but when we see these—our Church members—finding no time to leave their marts of trade, their workshop or their farm to attend the weekly Prayer meeting, and when occasionally they do find their way there to seem so listless, have nothing to advance in favor of that great and good cause, I am of opinion that something is wrong. Why, I ask, Christian friends, is this the case? Surely the Prayer meeting should be dear to every believer's heart. The Prayer meeting is

the index of the Church, let this index show to the world that true piety prevails among the members. Thankful am I that the ministers and members generally of the Baptist denomination as well as many connected with other churches, are giving their attention to the noble cause of Temperance, but let me earnestly urge upon such the importance of keeping up the interest in the Prayer meeting. Let it be a fixed principle never to neglect religious duties for Temperance or anything else; and when we are thus particular in rendering love to our God, presenting Him, in his house of prayer, the first fruits, our desires to love our neighbor will become stronger and stronger. In no way will we be able better to show our love for himself and family than by engaging in the cause of Temperance as a part of our duty. Let us not christian friends, cease our efforts to build up the Temperance cause, but do our utmost to rid our fine country of the monster curse, which has swept away so many of her far sons. Let us above all not neglect our duty to our God, but go faithfully forward in every good work, seeking God's blessing on all we do. That it may be with us Religion and Temperance, and not Temperance, and Religion at leisure,

I am, yours truly,

TEETOTALER.

Bridgewater, March 1867.

For the Christian Messenger.

Lunenburg County.

During the recent Temperance revival in Lunenburg Co. A Baptist brother said to a Presbyterian: I suppose if people went around the county holding religious meetings, as we and others are doing temperance meetings, they would be called fanatics or crazy, at once say there was undue excitement. Mark his wise reply, (though he is not a religious man,) said he, "I believe it ministers and others would thus hold meetings and bring religion to the doors of the people, more good would be accomplished, in a short time than all the ministers ever did, in the county, by simply preaching. I wonder they have not done so long ago." The people of Lunenburg county are ready to receive the Gospel. They have done so in some localities, almost of their own accord. Why not carry the glad news to them; let them know of the sweet peace true piety can afford. Let earnest prayer be sent up to high heaven for his blessing upon our people, and doubtless very soon, not only in some parts but all over this county, would it be said, The people who have sat in darkness, are now rejoicing in that great light which has sprung up.

LUNENBURG.

For the Christian Messenger.

London Correspondence.

EXTRACTS OF LETTERS FROM PROF. C. E. GATES.

On the arrival of the coach in Halifax, I had to repair to the boat immediately as she was soon to leave. Having made the necessary arrangements for my passage, I came on deck, and had the pleasure of meeting an old friend from Melvern Square. Soon however I had to leave. An adieu, and the fine boat was bearing me away from my native land. I have nothing of interest to note during our passage, save that I was confined to my room, under medical treatment. We arrived in Liverpool on the 9th day all right. My medical adviser in Liverpool allowed me to go to London. I felt lonely indeed in a strange land, far from kind friends, with a prospect of having soon to pass from earth, however, a kind Providence otherwise ordered. I met with the utmost kindness from friends to whom I had letters. My strength rapidly returned, and have so far recovered as to be able to go out. I will now proceed to furnish you with a brief account of what I have seen.

Cattle Show and Agricultural Fair.—This exhibition, to our Nova Scotia Farmers, would be most interesting. It was held in a glass house built on the principal of the Crystal Palace. 50,000 persons were in attendance, everything was conducted with the utmost order. There was a gallery in which were placed all kinds of farming implements and produce. It was kept up until 10 o'clock, P. M. I thought I had seen fat cattle in Nova Scotia, but, those on exhibition far surpassed any I had met with before. Hogs were so fat they could not stand or see; Cabbage weighed 37 lbs.; Beets 17 to 24 lbs. and other vegetables in like proportion. I enjoyed the sight from the gallery, where I had a fine view of the cattle and people below.

Exeter Hall.—Had the pleasure of attending

a concert in this splendid building. Though the room was literally crowded, the utmost order prevailed. "The Messiah" was ably performed. On casting my eyes across the room I saw the Hon. Joseph Howe, his was the first familiar face I had seen in London, and I assure you it afforded me much pleasure.

Royal Academy of Music.—I had the pleasure of forming the acquaintance of Prof. Doane, of Barrington, Nova Scotia, who introduced me to this Musical Institution. As he is attending here, I shall not be among entire strangers—though money is the best friend—to enable one to avail himself of the benefits of Musical Institutions, as the fees are very high. I trust however, to gain such information as shall be beneficial to my native country.

My future course.—I purpose leaving here in the Spring for Palestine, which cruise I hope to complete in 3 or 4 months, so as to attend the Exhibition at Paris on my return. Then should I conclude to remain another year I purpose spending the first part in Italy, visit Egypt, and return to my native country. I shall then contentedly settle down, and do all in my power to raise the musical character of the country, which I think Nova Scotia so much needs.

London Fog is the thickest I ever saw—almost thick enough to cut. I left my hotel to step over to a Tea-meeting at Spurgeon's Tabernacle, but, after traveling some time, found myself farther off than when I started, so I was glad to find my way home again.

Tea Meetings here are got up in very plain style, nothing but bread and butter and one kind of cake. At one of these Tea meetings I was not a little amused at hearing the people talk like old Grand pa Gates used to. Some of the people I can scarcely understand. Of course all do not speak this way. English people, however, need not laugh at us Americans (as they call us) for the English language is generally more perfectly spoken by us than by them. I called to see Prof. Tomkins who treated me very kindly; thanks to friend Conlon for letters. This gentleman is highly respected in London, and generally a very useful man.

Feb. 16th, 1867.—The Royal Procession to Parliament.—I will not attempt to give you a description of the Royal equipages. Suffice it to say, the splendor of the various carriages of State far exceeded my most sanguine expectations. After several carriages of the Royal household had passed by, drawn by 6 horses, the one of the greatest attraction came, containing Her Majesty the Queen, drawn by eight cream-coloured horses. This carriage shone so as almost to dazzle ones eyes. It contained, beside the Queen, the two youngest Princes. Her windows were down so that the crowd could have a good view. Her horses walked slowly. I had secured an elevated seat by the payment of 6s 3d., and had a fine view. She was greatly cheered by the populace, and kept bowing gracefully in return. Her poor neck must have been lame next day, for my part I really pitied her. I had an excellent opportunity of seeing the nobility of England, of different grades—shown by their Coats of Arms. The ladies were in evening dress with heads bare, as if attending an evening party.

The Prince of Wales was by himself, so was Prince Alfred and Prince Christian, the Queen's son-in-law. They all looked much like other people—"fine feathers make fine birds," and at last all lie in common dust. We often hear people pray for "the Queen on her throne to her meanest subject," but I never expected to see it so completely illustrated. Here I saw some of the worst specimens of humanity I ever beheld in any country. What a contrast, and all of the same flesh and blood. One dirty, ragged urchin was being crushed to death near me; his mother said, "O save my child." The lady near me aided me in hauling up the little fellow. On restoring him to the mother, I received the usual blessings which the Irish so willingly lavish on the heads of their benefactors. Ragged as she was, she had a mother's heart.

Confederation has thus far received but little opposition.

I am of opinion that Confederation in the end will be a good thing, although Nova Scotia, owing to her miseral, fishing, shipping, and other interests, and having so much sea-board, contributes a larger proportion than any of the other Provinces according to her population. If the measure finally becomes law and we are united, I trust it may result in much good, that the great Union may bring to pass all that its friends anticipate.

Regents Park.—I was present among thousands the day after the sad accident in Regent Park. It was a most heart-rending scene. Per-