

Correspondence.

For the Christian Messenger.

VALEDICTORY SERVICE AT LIVERPOOL.

There was a deeply interesting and affecting scene at the Baptist Church, Liverpool, on the afternoon of Sunday, the 10th ult. It having been announced that the Pastor, the Rev. A. H. Munro, would preach his farewell sermon; a very large audience, composed not only of Baptists but also of other Protestant Denominations and Roman Catholics, crowded the capacious and elegant edifice. A. H. Munro delivered an earnest and affectionate discourse from 2 Corinthians xiii. 11, followed by a prayer commending the Church to God's keeping.

T. R. Patillo, Esq., Junr., then came forward and, by request of the Church, read the following

ADDRESS.

To THE REV. A. H. MUNRO,

Dear Brother,—We cannot accept your resignation and exchange the mutual farewells, whereby the cordial union that has so happily characterized our intercourse is severed, without thus publicly tendering to you and your family the assurance, that it is in sorrow, we submit to the providence that occasions it.

God brought you to us in answer to our prayers, and with gratitude we have seen Him set upon your faithful ministry the abiding seal of His heavenly favor.

While we have prized your pointed addresses in our social meetings, and from the desk your expositions of Scripture, and able defense of the doctrines and ordinances of the Gospel of the Grace of God, we have also enjoyed your visits in our homes, and in hours of sickness and bereavement, your words of comfort in our hearts.

We will all miss you, but by none of us will your removal be more deeply felt and lamented, than by the young, many of whom you have welcomed to the fellowship of the Church, while all have enjoyed the benefit of your wholesome counsel and ripe experience.

As your travel to your distant field of labor, may God grant you and your estimable family a safe and prosperous journey—and there in the embrace of the people of your new charge, may you long enjoy a happy and a useful life, always growing in their affection and in the Grace of God. Adieu.

Signed in behalf of the  
Liverpool Baptist Church,  
D. O. PARKER,  
T. R. PATILLO.

As soon as Mr. Patillo had finished reading the above, Mr. Munro arose, evidently deeply moved, and with scarcely a tearless face before him, made the following

REPLY:

DEAR BRETHREN AND SISTERS IN CHRIST,

We never know the realities of life till we meet them. It was a different thing for me, some months ago, to consider, pray over, and decide upon this parting, from what it is now to receive and answer the address which you have just presented to me. It would be strange indeed if at such a moment my heart was not stirred to its deepest depths. I find it very hard to control feelings which if not suppressed would prevent the utterance of what I wish to say.

In connection with such a parting as this there must necessarily be much that is very painful, but there is also in this instance much for which to be thankful. However conscious I am that I ill merit the eulogy you have just pronounced upon me, I rejoice that you can conscientiously thus express the esteem and affection I so fully reciprocate. Some may ask if such are our mutual feelings, why separate? My answer is, that the reasons I gave to you for deciding upon the course fully satisfied your minds, as they did my own, that however painful for me to leave you, it was my duty to accept a call to a more extended field of labour.

Less than three years since I came here at your request almost an entire stranger to you all. Invited to be your Pastor it was my desire to be not only in the Pulpit a religious instructor, but in your homes and at your firesides. In your joy and sorrow, social festivities and scenes of sickness and bereavement, a sympathizing friend and Christian brother. How far short I have come of my own aim and standard I am painfully conscious. You have judged me kindly. Blind I think to my many imperfections, you have seen me less as I am than as your own tender charitable judgment has made me to appear.

Not only for this have I to thank you, but for the spirit in which you have received my pulpit discourses. It has always been my wish to make thorough preparation for these, but circumstances have sometimes prevented my doing so; a fact of which you must sometimes have been aware, but of which you never manifested the consciousness. Neither have you ever showed either surprise or displeasure at the discovery that I had my own peculiar views on many points. While I held firmly these fundamental views upon which I ought to agree with you to fill with propriety and honor the Pastoral office, it did not lessen, but apparently rather increased your interest in my ministrations, to know that I did my own thinking and refused to be the tame echo of other men's opinions. In addition to all this I have to thank you for much

personal kindness. Not only has my comparatively liberal salary been paid with a promptness which showed your determination that whatever the pressure of the times or however few had to bear the burden, your Pastor should feel no inconvenience, but you have manifested your regard for me by many valuable gifts. Of these I have never made mention in the newspapers, partly for reasons I shall not now dwell upon, and partly because it seemed to me like a desecration to make such tokens of friendship matters of newspaper publicity and comment. For all this and much, very much more, I thank you most heartily on behalf of myself and family.

There is one member of this Church to whom I must make more particular reference, I allude to our brother the Rev. D. O. Parker, one of my predecessors in this pastorate. It is usually not considered an advantage to a minister, in taking charge of a church to have a previous Pastor residing in the same field of labor. I have found it in this case to be a very great advantage. Bro. Parker has not only shown himself far above all envy and jealousy, but proved himself to be a kind thoughtful sympathizing ministerial brother, never in one instance refusing his help when it was solicited, and often giving it where I would not have presumed to have asked for it. I could not do less than make this public acknowledgment of his great kindness.

Most heartily do I join with you in thanksgiving to God, that he has so greatly blessed my labors among you. Of the many whom I have been permitted to bring into this Church, a few have furnished reasons for doubt that the root of the matter is in them. But most, nearly all, are evidently holding on their way and growing stronger and stronger. Some of the cases of conversion which we have witnessed, such for instance as Capt. Crowell's, have been the most remarkable displays of Divine Grace I have ever known. It has been our happy experience to see the drunkard made sober, the profligate reclaimed, and the thoughtless and worldly induced to take God's word as their guide and hope. More than one of those are to-day pillars in this Church. Others have gone from us with hearts warmed by the love of Christ, to speak and labor for him elsewhere, and there is reason to hope that one result of the memorable revival scenes we have witnessed together, will be the consecration of valuable gifts to the ministry at home or the mission field abroad.

My pastorate here has been a very happy one. I may find and I hope soon to enter upon a wider field of usefulness, but I never expect to find anywhere a kinder people than those I am now leaving. Some of my dearest earthly friendships have been formed among you. When I first stood in this place as your Pastor, I told you I did not wish to occupy it, merely to be looked at and listened to, I wished to love and be loved. You took me at my word and took me to your hearts as I am sure I took you to mine. Queen Mary said "That when she was dead Calais would be found written upon her heart." Not only through what remains of this life, but when my spirit has been gathered to the scenes of another world, I feel that I shall cherish recollections of you as among the most precious earthly life created.

Humbly hoping as I do that in spite of all my many errors God will carry me on the wings of infinite love and power through the driving tempests of temptation and sin to His eternal rest, one thought that will ever make that hope more dear is the belief that in its fulfillment I shall meet you and be with you forever. Amen.

For the Christian Messenger.

[We find the following communication in the *Christian Visitor* with a request that the *Christian Messenger* would copy. The writer has got the Associations some how mixed up. The Circular Letter on Organization was from the Eastern Association, but it was that of the Western Association which referred to Newfoundland as part of the Home Mission field.]

NEWFOUNDLAND.

MR. EDITOR,—At the late Nova Scotian W. Baptist Association, there was read a circular letter on, "Organization" (that has since been published in the *Messenger*), in which I was pleased to see that Newfoundland, as a mission field, was brought to their notice. As that Province is receiving some attention in political circles, perhaps now is not an unfavorable time for introducing it to the notice of those, who among us, are praying for the extension of the Redeemer's kingdom. The writer of that letter, stated the population to be 120,000, and that there were there "70 Shepherdless Baptists"—a small number, but enough to commence work with.

In our Missionary efforts, we appear to think of India alone, where to send missionaries, in the first place, it has to be done at great expense. After the Missionary arrives on the ground, he has to spend a long time in acquiring the language of the natives; and having learned it, such is the climate, that his health is likely to become impaired, and in numerous cases, he has to return to this country. Newfoundland does not present these obstacles as a Mission ground. Rev. Dr. Tupper, in the *Messenger* of the 3rd of November, states that the outfit, passage, and first year's salary, of a Missionary to India, to be \$2,300. A Missionary to Newfoundland would not cost half of that, and on

his arrival there, could go to work at once. As to the healthfulness of the climate, a writer in a recent publication, states that—"In no country is old age attended with greater bodily vigor and mental animation; and instances are not wanting of fishermen 100 years of age, being actively employed in the arduous duties of their calling." So much in favor of a Province that has not one Baptist minister, compared with a country that has scores, if not hundreds, of laborers, supported by funds from this Continent.

This subject of sending a Missionary to Newfoundland, is not a new idea, but has been mooted several times within the last 15 or 16 years. If my memory serves me, it was urged at one time to send the Rev. Geo. Miles, who, I believe, had it in his heart to go. At a later period, the Rev. Isaiah Wallace was named. Other mention could be made of times it has been agitated, but these two instances will suffice.

The Baptists of Ontario, alive to the claims of the North-West, very recently sent two of their ablest men to that territory, to ascertain facts about that country, and if desirable, to send Missionaries to the best location. They have returned to Canada, and, I believe, bring a favorable report. Who that has lately read of the *doings* of Canadian Baptists the past year, doubts that what they have begun in such a business-like manner, they will carry out in full? Let the Baptists of the Maritime Provinces imitate their brethren of Canada proper, and go to work. As a beginning, send one or two Missionaries to the hardy fishermen. The Baptists of Ontario and Quebec likewise have set us the good example of liberality in these Lower Provinces. Think of 15,000 church members raising \$30,000 in one year, for Home and Foreign Missions and Education. Compare what has been raised in Nova Scotia, New Brunswick, and P. E. Island, among some 25,000 members, and I doubt very much if it would amount to more than a tenth as much in proportion for the same objects. Think again of the Canucks raising \$78,000 in ten years, for Education, and let it nerve us to greater activity in our denominational work.

CABOTIA.

York County, Nov. 10, 1869.

For the Christian Messenger.

THE PLYMOUTH BRETHREN.

"Audi alteram partem."

Dear Brother Selden,—

There are inscribed on the tablet of my memory two short poems which were learned when I was a child, describing one and the same event, but from two different standpoints, of which I have been reminded by your Editorial remarks on the "Sect" whose distinctive title stands at the head of this article. The event to which my verses refer, was the destruction of a Protestant church, after the revocation of the Edict of Nantes, by order of Louis XIV. of France. The Papal version of the affair ran thus:

- "A Hugonot church once on Mount Peller built,
- "Stood to proclaim their madness and their guilt,
- "Too long it stood beneath Heaven's righteous frown,
- "Worthy when rising to be thundered down.
- "Louis at last, the avenger of the skies,
- "Commands, and level with the ground it lies.
- "The stones dispersed, the wretched offspring comes
- "And pile the accursed rubbish on their dead fathers' tombs."

(The last line is so effaced on the "tablet," that I have been unable to "read" it, and have "restored" it by guess.)

The Protestant account of the affair ran thus:

- "A Christian church once on Mount Peller stood,
- "Which nobly spoke the builder's zeal for God.
- "It stood the fury of the fierce Dragon,
- "Nor did deserve to be destroyed so soon.
- "Louis at last the wild tyrant of his age,
- "Tears down the walls, a victim to his rage.
- "Young faithful hands pile up the scattered stones.
- "Dear monuments! o'er their dead fathers' bones.
- "Those stones shall speak when their dead fathers' rise.
- "Start up before the pale destroyers' eyes!
- "And testify his madness to the avenging skies!"

That was certainly a very different version of the affair from the former, though the writer of the former may have given an honest representation of the matter as viewed from his standpoint.

Now I do not pretend to know a great deal about the sect of Christians calling themselves "Brethren" and called by others "Plymouth Brethren." But from what I have read and seen and heard, I certainly think your Reverend friend James Carmichael, has grossly caricatured and misrepresented them. Having had the great privilege, as I must ever esteem it, to have heard three discourses from Mr. John Wilson Smith, lately in the Hall over what was once known as the Old Methodist Chapel in Halifax, I feel it to be both a duty and privilege to give your readers my version of what these

people "do" and "say." In the first place, the preacher was a young man, who was brought up, as he told me, in the Church of Scotland. During a precious Revival in that country a few years ago, he was, as he hopes 'converted,' 'regenerated,' and thus brought out of darkness into marvellous light. He became anxious to preach the Gospel. He believed himself called by the Holy Ghost to do so. In order to give himself wholly to this work he left the army, in which he held the commission of an Ensign, and has been travelling and laboring as a lay preacher, or an "Evangelist" for several years. He came out from England a few months ago, on his way to Canada, intending to join Lord Cecil, who is laboring there in the same way; and was induced to remain and labor several weeks in Halifax. I understood that he had means at his own command, to live upon, and therefore labors so far as pecuniary aid is concerned, without fee or reward. Thus escaping one great ground of prejudice against strangers.

In his discourses the good old Baptist doctrines to which I have been accustomed from my childhood, were distinctly and clearly enunciated. Man's fall, and utter ruin; the divinity, death and vicarious sufferings of our adorable Redeemer;—Regeneration and sanctification through the agency of the Holy Ghost, and the instrumentality of the Divine Word; evangelical obedience, not as the cause of our salvation, but the result, hearty, full, and free, as characterizing the true believer; were impressively dwelt upon. Christ's readiness to save, and to save now was pressed upon the audience with great fervor and sweetness of manner. In that, I was reminded of the good old palmy days of our fathers. Every thing was calm in the meetings. There was no undue excitement; but I felt, and others evidently felt, "Surely God is in this place? Surely this is none other than the house of God, and the gate of heaven." These were to my soul precious seasons.

The likeness to our old fashioned Baptist meetings, increased by the singing of some touching collection Hymns, and especially when immediately on closing the meeting, the preacher left the stand and took his station near the door so as to speak a word to each one as they passed out. This is just what we used to see very often, and what we sometimes see still, I am happy to say, among ourselves and others.—Would there were more of it.

The meetings were followed on each occasion by a short prayer meeting, which was begun and ended with a hymn. A good many remained in to the prayer-meetings; all, if I remember correctly, knelt down, and no one was called on to pray—and there were often long pauses between the prayers—pauses which I enjoyed fully as much if not more than I did the prayers, as these were generally in so low a voice that I could scarcely understand them, and silent prayer could be well offered when all was still. When we rose from our knees a hymn was sung and the meeting dismissed.

There were two more features of those meetings which met my hearty approval. Paul's plain directions as to who may speak and who must keep silence, were acted on—and the meetings were dismissed at an early hour, and but two held during the week evenings—thus avoiding the serious error of "religious dissipation" which usually bears such bitter fruits in our Revivals.

Mr. Smith's manifest earnestness impressed me. He is an educated man, and reads the Greek Testament as though it were English. I heard his discourses, and his prayers. I met him in the social circle, and in private. He went with me once to Dartmouth Lakes, and we read and conversed and prayed together in the wigwam with the Indians. Deep absorbing love to the Lord Jesus Christ and an earnest desire to win souls, were manifestly his absorbing motives. Oh! I bless God that I meet occasionally some such dear brethren; some in our own denomination, some among the Presbyterians, some among the Episcopalians and others, and their example and godly conversation cheers and encourages me. "It is as if an angel shook his wings." I pray God to multiply the number a hundred fold! I may not, I need not agree with them in every thing. But I grieve to see them misrepresented, or caricatured. Nay! I am a companion of all them that fear thee, Lord, and I can say from my heart, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Yours truly,  
S. T. RAND.

There are several sects already among the "Brethren," having no fellowship one with another, and probably there are good men in all of them, as well as in other Christian bodies. Brother Rand's report of Mr. Smith is a very gratifying one. It is doubtful, however, if they would accept his statement of the doctrines taught as constituting what is required to be received and held by them. Probably Mr. Carmichael had more knowledge of them and their writings. Mr. Rand should not call Mr. C's statements misrepresentation without knowing the sources of his information.