

Correspondence.

For the Christian Messenger.

THE BARNSTAPLE MINISTER AND HIS SPANISH MISSION.

BY S. T. RAND.

In a preceding article I gave some account of Mr. Chapman's 'exploring expedition' in Spain, and his providential meeting at Malaga with the late Capt Jacobs of Liverpool, N. S., and inserted a couple of letters from Mr. C. and the two deacons who had accompanied him in his missionary tour and mentioned the successful results of that mission. Another letter was received from him by Capt. J., after his arrival home, breathing the same spirit of ardent devotion. It was inserted in the *Messenger* at the time. It may be read again with profit, after the lapse of thirty years, by another generation of readers. It was as follows:—

Barnstaple, Devonshire, March 11, 1839.

DEAR BROTHER,—I owe you much love—remembering how that when I and my companions were strangers you took us in, and dealt kindly and truly with us, in the bowels and mercies of our Lord Jesus Christ. They were not foul words but fair that brought about our Meeting at Malaga, and I persuade myself you think so likewise, and do not forget me before the throne of grace. Then I remember you and the saints with you, to whom I send my love in Christ Jesus. I have not seen them in the flesh, yet my heart is toward them by your good report of them. I hope to hear of them by you.

Are you now tarrying at home with your family? Your own dwelling, has its cross winds and cloudy sky, no less than the wide sea on which you have so long done business. It is our wisdom to hope for nothing which God has not promised, and to set our hearts upon nothing but what is our fitting and durable portion. "The Lord is my portion, saith my soul, therefore will I hope in Him." "Arise, get you hence, for this is not your rest, for it is polluted." This was said by the Prophet Micah to carnal Israel, concerning the earthly Canaan; but we that have believed do enter into rest,—for in ceasing from our own works and betaking ourselves to Christ,—our consciences must needs have peace in Christ; perfection, in which God himself delights. Standing before God in Christ, we stand as he is, and have the perfections of God; our wall of fire round about us, and our glory in our midst: to believe this truth, humbles the soul, casts down the high imaginations of the flesh, bridles our earthly affections, and gives us the mind of strangers and pilgrims, who seek a better country,—that is, an heavenly. Moreover, we learn thus richly to enjoy what measure of things temporal may be allotted to us, for things that perish lose their savour and beauty, if we hold them in the gripe of self-will and unbelief; to hold Him fast whom our soul loveth, is our wisdom; and by this means holding perishable things with slack hand, we use them as not abusing them—we retain them without dismal dread of losses and bereavements—and when the parting time arrives, our lawful grief is tempered and sanctified by the love of Christ, and the hope of his appearing and Kingdom.

I am crucified with Christ, saith the Apostle; nevertheless, I live, and yet not I—but Christ liveth in me,—and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Let us be ever living this life of faith—taking little sins and great to Christ—little sorrows and great, and joys likewise to him—bearing no burden upon our own shoulders, which have no strength at all, but making Him our burden-bearer. See our example by himself approved, for, says Christ, "Who is this that cometh up from the wilderness, leaning upon her beloved." He holds no fellowship with our strength, but communicates with us in familiar love, when the sinew of carnal strength and righteousness is shrunk, then it is the lame that take prey and divide a great spoil.

God is with us here, in precious measure,—but I long, yea, Brother, my soul longs for great things, both among ourselves and in Christ's church at large,—and truly I look for them, but man's boasting bespeaks us too lukewarm Laodiceans. We must be purged by the spirit of Judgment, and by the spirit of burning, and humbled and sifted, ere great honour be put upon us; but through the Lord we shall do valiantly, for it is He that shall tread our enemies under our feet. Men are in great fear of the Church of Rome; but in little fear of their worst enemies—their own selves. Farewell! peace and joy in believing be, with you and yours, and all young dear brethren and sisters,—for we are members one of another, and what is yours is ours and theirs.

Your affectionate Brother,
R. C. CHAPMAN.

I mentioned before that I became better acquainted with the writer of the foregoing letter, through several members of the Baptist Church in Charlottetown, who had prior to their leaving England belonged to the Barnstaple church. They always spoke of him with great affection and respect. They described him as 'giving himself to prayer and to the ministry of the word,' in the true apostolic spirit, preaching publicly and from house to house, and 'taking heed to himself and to all the flock over which the Holy Ghost had made him an Overseer.'

The result was a constant growth of spirituality in the church and a continual accession to their numbers. I may ask would not this be the result every where, were the same means used?

A year or two before I left C. Town an aged member of the church, sister Love, who had a daughter in Barnstaple, England, went 'home' and remained a year or two with her daughter. From her, after her return, and from several other sources I have learned more particulars about this excellent brother and the church of which he is pastor. He was educated for the law, but became converted, and resolved to consecrate himself to the work of the ministry, and that with a 'despised sect.' He is described as very benevolent, unselfish and unworldly. As to what he *eats*, and *wears*, and how he fares generally, he appears by all accounts to have some of the 'oddities' and 'eccentricities' of a singular 'Baptist Minister' of whom we read in a certain old fashioned book, and who was deemed 'a fanatic' and 'madman' in his day, because he was willing to be 'hungry, and naked, and to have no certain dwelling place, and who 'rejoiced in necessities, in distresses, and reproaches, and in persecutions for Christ's sake,' and "suffered the loss of all things that he might win Christ." Mr. Chapman's friends, I am told, are under the necessity of letting him know, when he needs—as he can't find it out himself—a new coat or a new hat, &c. And they do it on this wise. A new hat is taken to his room when he is at home, and exchanged for the old one, which is carefully taken away. After he has retired for the night the new coat is taken into his room, hung on the chair, and the old one taken away. Otherwise the benevolent designs of his friends would probably be defeated—the old garments would be likely to be put on, and the new ones given to the first needy brother who came along. As they manage it, he probably often does not notice or know what has transpired.

Sister Love gave me an interesting account of a wealthy sister who belonged to Mr. Chapman's church. Her name was Paget. Her constant occupation was to do good, and 'the poor,' the halt, the blind, and the maimed, who could make no recompense, were the special objects of her benevolence. Every week a portion of the poor of the flock—as many as her house would accommodate, were entertained there, and spent the evening with her. Reading the Bible and other good books, religious conversation, singing and prayer, were the staple entertainments of those evenings. Refreshment for the bodies was not overlooked. Sister L. described these social gatherings as 'a little heaven on earth.' After Miss Paget's death a slip from an English paper giving a brief account of her funeral, was sent to my venerable friend, sister Love, who at my request nearly two years ago gave it to me. After having carried it about with me and read it for the edification of Christian friends until it is in danger of being worn out. I will exercise a little wider generosity, and send it for insertion in the *Messenger*. The design is not to magnify mortals, whether living or dead, but to magnify the grace of God, and that *we too* may be induced and encouraged to seek "like precious faith," and grace to bear like precious fruits. "That God in all things may be glorified through Jesus Christ."

FUNERAL OF MISS PAGET.

It will be seen by our Obituary that the above venerated and exemplary Christian has been summoned to her reward, full of years, happy in the peaceful assurance and animated by the blooming hope which true religion alone imparts.

Miss Paget had resided in Barnstaple for more than thirty years. She was of noble lineage, being nearly related to the late illustrious Marquis of Anglesey; but having chosen God for her portion and his people for her companions and friends, she withdrew from intimate association with the great ones of earth and settled down among the Christian community worshipping first in the "Ebenezer," subsequently in Bear-street chapel, and under the ministry of that good man, the Rev. Robert Chapman, whom she esteemed very highly in love for his works' sake. During her residence among us she has "adorned the doctrine of God her Saviour in all things"—occupying herself in doing and getting good, employing her means in spreading the truth, in providing for the necessities and mitigating the sorrows and sufferings of the poor, and by her influence commending the gospel to all with whom she came into contact. Her charity was not cold and inoperative; she was not content with mere words of sympathy—did not turn away the indigent and deserving with "Be ye warmed and filled," while she refused "those things which were needful to the body;" it was rather her delight to "draw out her soul unto the hungry, to clothe the naked with a garment." Nor was her benevolence confined within the narrow limits which sectarian bigotry would prescribe; she had a large and expansive heart which embraced all who loved the Saviour, and without respect of persons she laboured to "do good and to communicate."

Her views of truth were clear and scriptural; her experience definite and assuring; her faith firm and unwavering. Increasing years enfeebled her strength and in some degree impaired her intellectual power; but her piety renewed its vigour as she approximated nearer to the heavenly country and her love abounded yet more and more. Conscientious diligence in attendance on the means of grace and the ordinances of religion, invariably distinguished her; even

"In age and feebleness extreme", she was always found in her accustomed place in the house of God at the hour of prayer.

The illness that preceded her dissolution was very brief; she suffered from no bodily disease and experienced no pain; but a gradual decay of nature at length terminated her valuable life.

Her remains were interred in the Cemetery on Tuesday afternoon (the 24th instant), the funeral obsequies being attended by some 200 rejoicing but sorrowing friends—rejoicing at the glorious transition of the deceased, sorrowing most of all at the thought that they should see her loved face no more in this world. The interment was preceded by a religious service in Bear-street chapel, which was well filled. Mr. Chapman having engaged in prayer and read a portion of scripture, Mr. Soltau (of Bideford) delivered a long and appropriate address; and Mr. Heath (of London) followed with reading and exhortation. At the Cemetery Mr. Chapman gave out a hymn and implored the divine blessing; Mr. Hake (of Bideford) then gave a touching and eloquent address, founded on the last articulate utterance of the venerated deceased—"The sufferings of Jesus;" Mr. Wreford (of Colyton) spoke at length on certain portions of 1 Cor. xv.—a stranger from Lancashire made a few remarks; Mr. Lawrence gave out the well-known and beautiful hymn—

"For ever with the Lord," &c.;

and Mr. Chapman, in prayer, solemnly commended the ashes of the departed to the care of Him who is the Resurrection and the Life. Thus closed a funeral service which will be long remembered by all who were present; who retired from the scene impressed with the value and importance of religion, the advantages of a holy life, the firm foundation of a Christian's faith, the prospect which the gospel unfolds of a glorious immortality. They left behind them in the grave the remains of the departed, to see corruption and commingled with kindred dust, but in the assured confidence that

"These, new rising from the tomb,
With lustre brighter far shall shine;
Reviv'd with never-fading bloom,
Safe from diseases and decline."

For the Christian Messenger.

INFIRM MINISTERS AND THEIR WIDOWS.

Dear Brother,—

Some communications on this subject have been made by yourself in the *Messenger*, and, if I mistake not, a plan was sketched, in part at least to meet the case of disabled ministers and the widows of ministers.

This seems to me a subject of grave importance. One which has been quite too long neglected by us as a Denomination, and in which we are behind most of the other denominations. The Wesleyans, Episcopalians and Presbyterians are all quite in advance of us. This most reasonable provision should no longer be neglected. Our Annual Meetings are now coming on. Could not the subject be brought before the different bodies for consultation and action?

The Central Association meets soon. Will you not bring the subject before that Association? Should the matter meet the views of the brethren, a committee might be appointed to meet a Committee from the Eastern Association, and thus the subject might be so matured as to advance more readily, and secure more probable success, than if started more privately. Besides it concerns the entire denomination, in this Province at least.

Many reasons may be urged in favor of the measure, these it is not my intention to present. Nor am I going to present a plan—others wiser and better adapted, can do this. I merely suggest, Could not a contingent fund, say from five, to ten thousand dollars be raised by subscription, and allowed to accumulate for, say five years; being permanently invested? To this fund, if even \$5000, all ministers who would wish to share a part, should annually for five years, in advance, pay not less than two dollars, and so in proportion as each one's subscription increases, should be the demands upon the society or funds accumulated! An additional annual fee of 50 cents or so, after the five years, might be demanded. The proportion drawn by each minister would always be according to his annual subscription during the five years of accumulation. Upon the decease of any minister, it might be arranged that, all other ministers participating in the benefits of the society should pay one dollar. This would keep in reserve the accumulating fund, while the addition of one dollar, would be trifling, or if in any year two or even three ministers should die, it would be a charity well bestowed, and the widow's heart, receiving this expression of sympathy, would be timely lightened of a pressing burden, for herself and family.

Yours truly,
D. W. C. DIMOCK.

Truro, June 3rd, 1869.

For the Christian Messenger.

REPORT OF THE ORGANIZATION OF A BAPTIST CHURCH, AT WOOD'S HARBOR, IN THE TOWNSHIP OF BARRINGTON.

Dear Bro. Selden,—

The readers of the *Christian Messenger* have already been informed through its columns, of the good work of grace that has been going on at Wood's Harbour during the past winter, under the Pastoral labours of Rev. W. H. Richean. God in his infinite mercy has signally blessed the efforts that have been put forth in that section of the field of Bro. Richean's labours. Upwards of thirty have been led to give their hearts to the Saviour, and make an open profession of their faith in Christ in the ordinance of Baptism; and have united themselves with his people. May the spirit and power of the Holy Ghost continue to work in the minds of the people until many more may be induced to flee to the great Shepherd and Bishop of souls, who has promised to be a hiding place and a shelter from the storm to all who put their trust in him.

The brethren and sisters residing at Wood's Harbour, in the extreme western part of the Township, remote from the main body of the Barrington Church, having felt it to be their privilege, and for their spiritual interests to form themselves into an independent Baptist Church, sent a written requisition to the Sister Churches at Locke's Island and Pubnico, asking them, to send a delegation of brethren to sit in Council with them, to consider the propriety of organizing a separate independent Church.

The above named churches readily responded, and in accordance with the request of these brethren and sisters, a Council was convened at Wood's Harbour, on Thursday, the 27th instant, composed of the following brethren, Rev. R. D. Porter, and Bro. Loyd, from Locke's Island Church; brethren Isaac Larkin, J. F. Larkin, Pattiah Goodwin, and J. C. Anderson, from Pubnico Church, and Rev. W. H. Richean from Barrington Church, with the brethren and sisters of that place.

The Council was duly organized by the choice of Rev. R. D. Porter, Moderator, and Bro. J. C. Anderson, Clerk. On hearing the request of the brethren, the Council unanimously agreed that it would be for the interest of the cause of religion, that the request of these brethren be complied with. After which thirty-one received the right hand of fellowship, and were recognized as the newly organized church. A number more who were absent from their homes at the time, intend to unite with the Church on their return, which will increase the membership of the Church to about fifty members. The church then proceeded to elect its officers; brethren George Forbes and Israel Chute were chosen Deacons, and brother Henry Chute, Clerk.

Rev. R. D. Porter then gave an able and instructive address to the church, setting forth the obligations and responsibilities resting upon those who had entered into this relationship, as Officers and Members of a Christian Church.

J. C. ANDERSON, Clerk.

Pubnico, 31st May, 1869.

Missionary Intelligence.

BURMAH BAPTIST MISSIONARY CONVENTION.

The Convention held its third anniversary in Bassein, Oct 31. Persons in attendance, 759; of whom 11 were American missionaries, 32 native ordained preachers, 61 native preachers unordained, and 155 native lay delegates.—Total, 259 members of the Convention. A movement was made to open communication with brethren in other parts of Asia, and a resolution passed electing the missionaries of the Union in Madras, Assam, Siam and China, Corresponding members of the Convention. A large portion of the funds of the Convention were appropriated to the support of native preachers. The absorbing matter of interest was the regions beyond,—especially the great Karen field in Siam.

The following is a SUMMARY of the operations of the American Baptist Missionary Union:

Missions of the Union, 13,—that in Africa having been added. In the Asiatic missions are 19 stations where American missionaries reside, 328 out-stations, and 315 churches. Members, 15,974. Baptized during the year, 1,296.

Whole number of American laborers connected with the Asiatic missions, including those under appointment, 101,—47 males and 54 females. Native preachers, teachers and colporteurs reported, 423,—of whom 74 are ordained.

Taking those churches in Burmah not immediately under the supervision of missionaries of the Union, we have 427 out-stations, 414 churches, 1,529 baptized, total of members, 20,193; native helpers, 512, of whom 80 are ordained.

The tables from Germany are not received, and we adopt the statistics of last year. Those from France and Sweden are complete. The total stands, churches, 301; preachers and colporteurs, 300. Baptized, 678. Members, 24,388.

Combining the missions in Europe and Asia, we have, churches, 715; baptized, 2,207; members, 44,581.