

Correspondence.

For the Christian Messenger.

LETTER FROM REV. WM. SOMMERVILLE.

Mr. Editor,—

"The more haste, the worse speed," says the proverb, and the Rev. S. T. Rand demonstrates its truth. He seems to think, and it is very probable, that "you and your readers are tired of this discussion." (What discussion?) Some who had formed a high estimate of his judgment and temper must be tired with the unhappy exhibition he has made of both in his letters. I am tired, heartily sick of the whole correspondence, having to follow him through such a maze of presumptuousness, egotism, and absurdity, as is rarely presented under a veil of imposing devotionism. I did think that he also must be tired: finding that he had stumbled and lost ground. I was mistaken. When he had learned somehow that I had forwarded another letter to the *Christian Messenger*, without waiting for its publication, he repeats the original absurdity, publishes an answer to what he had not seen, and asks your readers to accept it as a reply to that of which he was totally ignorant. He must have a very low idea of the intelligence of Nova Scotians, calculate largely on their tolerance or partiality, and might pay them the same compliment which a once popular preacher in Cornwallis paid to an admiring hearer,—“O, if I would preach boots with spurs on them, he would swallow them.” If he is serious, there must be some intellectual obliquity inherent in him, which no argument, no exposition, nothing but the immediate agency of God can correct. Does he not know that “He that answereth a matter before he heareth it, it is a folly and a shame to him?” This is plain enough, but Mr. R. disregards the divine sentence and shuts his eyes to the *folly* and the *shame*. This is worse than absurd; it is *impious* and *infidel*. Unless his course in this case be exceptional, his faith, his devotion, his spirituality, must be very different from what founds on the word of God; he is not what he professes to be, what he thinks himself to be, and what he wishes to be in the opinion of others.

It is gratifying to find Mr. R. coming at last to something definite. He says, “The only point to be discussed is this, Do the so called P. Brethren deny, or fritter away, the fundamental doctrines of evangelical religion? &c., &c.” Right, quite right. Again, “How is this question to be settled—but by an appeal to their own works?” Right, quite right. With much kindness and liberality, he offers to furnish me with an ample supply of their publications, and invites me—challenges me to point out their errors. Is this simplicity? or is it cunning? another scheme to get Dr. Carson's excellent work pushed aside and consigned to forgetfulness? It won't work. The man and his book are not to be thus summarily disposed of. A wilder and more senseless proposal, under the circumstances, than Mr. R.'s, is impossible. His offer and his challenge, I beg leave to decline; and for the best reasons in the world,—a reason that will satisfy most persons,—not Mr. R. I fear—What he asks me to do—HAS BEEN DONE ALREADY, with a power, an acuteness, a perspicuity, and an unction, to which I could lay no claim. Dr. C. appears to have read the works of the P. Brethren extensively, has pointed out their “Heresies” on the humanity of Christ, the atonement of Christ, &c.; and he sustains the charges which he prefers by a *specific appeal to their own writers*. Most happy I am that Copernicus, Kepler, and Newton lived before me, and that Dawson wrote his “Acadian Geology.” What would Mr. R. have me to do? Throw Newton and Dawson to the dogs, borrow his telescope and stone-hammer, and set out to explore the heavens and the rocks of Nova Scotia for myself? I have no sense to boast of, but I am not so senseless as that comes to.

Mr. R. has now an opportunity of acquiring such a distinction as he has not yet reached. He has no objection to be a celebrity, and he may now make himself as famous in the British Islands and in the U. States as he is in Nova Scotia, or wherever his own trumpet can be heard. Let him answer Carson's “Heresies of the Plymouth Brethren.” He may not obtain “solid lumps of gold” by it; for now-a-days literary works that pay well with a few rare exceptions, are of a *legendary* and *sensational* character. He could get neither money nor fame by refuting me. Why he might pounce upon me and use me up with

as much ease and success as, according to his apocryphal Book of Jonah from which he preached lately to the Presbyterians of Cornwallis, the gulls gathered round the unfortunate prophet when, having escaped the danger of the sea and of the whale's belly, he is spued out on the shore.

I have not concealed my admiration of Carson's book; nor my satisfaction with the soundness of his argument; but I have not committed myself to the exposition or the refutation of the Plymouth errors. But Mr. R. has pledged himself to the deep and distinguishing piety and to the orthodoxy of the Plyms: and now I call upon him to redeem his pledge and point out the error or the injustice of the Doctor's work. If Dr. C. has written a *poor book*, (Mr. R. says he has,) let him shew it. If it is *full of error and misrepresentation*, (Mr. R. says it is,) let him shew it. This will impose on him the necessity of reading the book to be sure, and although, *not having read it*, he thinks that the perusal would be of no use to him or any one else: he may rise from the study of it sobered down to a little *modesty*, and this will be so much clear gain to meet a case of abject destitution. There must be no wriggling, no evasion, no bantering. Read the book upon which he has pronounced so severe and sweeping a sentence of condemnation, he *must*. Attempt an answer he *must*, or expose himself to the scorn and contempt of every intelligent reader of the *Christian Messenger* as nothing better than a mere charlatan.

The heavy indictment preferred by Dr. C. against the Plyms is, that while they profess and loudly profess to be one, on all the cardinal doctrines of the gospel, with other evangelical Denominations, they inculcate and disseminate, with all deceivableness of unrighteousness, views and principles which are opposed to scripture verity and their own declarations. It is no trifling labour that Mr. R. by his impertinent meddling, has incurred. (1) He has to tell us what those important points of doctrine and practice are in which he differs from the Plyms, and in which of course they are in error! Like other denominations they are divided among themselves. (2) He will please inform us whether he espouses the cause of the Mullerites, of the Darbyites, as of the Newtonites. It would never do, for instance, to meet Dr. C.'s charge against Darby, by appealing to Muller. (3) Then he can shew, either that Dr. C. has not quoted his authorities fairly, or (4) that the citations he has made do not warrant the interpretation he has put upon them.

I would recommend Carson's work to the attention of the P. Brethren and Sisters in Halifax. After the inflating process to which they have been subjected by their friend and admirer, it may serve to correct a tendency to spiritual pride, and teach them not to think of themselves more highly than they ought.

It is quite possible that there may be among them persons of great Christian simplicity, reduced by lofty assumption and the praises lavished on the Plyms, and Dr. C.'s book may deceive them. Mr. R. gives us the results of his brief experience among the Plyms. Another, who has had a *seventeen* years experience of the working of Plymouthism and of the character of the Plyms might give a very different testimony from Mr. Rand. Mr. R. may live to discover that he has been deceived, and a prayerful study of Dr. C.'s book might hasten the discovery.

Mr. R. tells us the works of the P. Brethren “are scattered every where over the country.” I did not know it. Probably few ministers know it. Do the titles indicate the source whence they issue? Or do the Plyms quietly circulate their publications under captivating titles, which lull suspicion or inspire confidence? If so, this is in keeping with the Jesuitism which Dr. C. imputes to them. A zealous friend of the Plyms, and traversing the length and breadth of the land, occupying, now a Baptist, now a Presbyterian pulpit mixing with all classes with all confidence, there could not be a fitter instrument to “scatter everywhere over the country” the works of the P. Brethren, than Mr. R. himself; and it is high time that ministers of all denominations look more carefully into the character of the religious literature circulated among their people.

Yours &c.,
WM. SOMMERVILLE.

For the Christian Messenger.

Dear Brother,—A few years ago an attempt was made to provide a Baptist place of worship in Barrington. Money

and materials were collected in different collected in different parts of the Province,—foundation was laid, a frame erected and boarded, and subsequently, the roof was shingled. In that condition the house stands to-day; while the Church worship in private rooms or the chapels of other denominations. Under these circumstances growth is almost out of the question.

Since the commencement of the work of building, God has been pleased to remove several who would have assisted us, and the survivors have been so circumstanced that they found much difficulty in raising a small sum year by year to sustain the preaching of the Word. During the present year the pastor renders the usual services gratuitously, on condition that as much as possible be raised for the Meeting-house. He also expects to assume a burden of pecuniary responsibility which he is ill able to bear, feeling that the house *must* be completed “now or never.” His work is rendered still more formidable owing to the fact that two Baptist houses are being erected at Wood's Harbor, at a distance of 9 and 16 miles respectively from the Barrington house.

Up to the present time there is not a public Baptist place of worship in the township, but we expect that the Spring of 1872 will smile upon three, nearly, if not quite completed. We cannot accomplish these results by our own efforts, but we are encouraged to expect the blessing of God upon our enterprises, and past experience shews, that appeals to the generosity of friends throughout the Province are not made in vain.

Now, as we intend to make further appeals on their behalf, we would have it distinctly understood that the house for which Bro. Chute solicited aid, though in the township of Barrington is ten miles distant from the Barrington house. For the last mentioned we now especially plead.

Capt. Angus Smith who is deeply interested in the work, and exerting himself to the utmost to carry it on, will visit Halifax in a few days, and while there he will solicit aid which we hope will not be refused. He may also visit some parts of Cumberland, gathering old currency or new, large sums or small, all of which will be thankfully received.

Bro. Edwin S. Goudey will also visit some parts of the Province upon the same errand. He has recently collected nearly \$100 in the County of Queens, and it is hoped that his labors in other counties will meet with similar success.

Contributions by letter or otherwise will be very thankfully received at any time by the undersigned.

Yours very truly,

W. H. RICHAN.

For the Christian Messenger.

LAST DAYS IN JAMAICA.

LETTER FROM REV. W. H. PORTER.
YARMOUTH, July, 1871.

Dear Brother,—

I had promised myself this pleasure earlier, but the cares of the infant, Temple Church, have occupied me.

On Sabbath, May 28th, large congregations assembled, in the morning at Thompsonstown, and in the afternoon at Ebenezer, to listen to our “Farewell.”—from 2 Cor. xiii. 11. The meetings were solemn and attentive. Many “wept, sorrowing most of all, that they should see our face no more.” It was sad to see so many, soon to be “as sheep without a shepherd.”

General collections were given to assist us on our homeward voyage. The churches had contributed \$900. during the year for our support. Many a “God bless you, minister,” was uttered, with lips quivering. How one does feel at times the glory and the blessedness of preaching Christ. “How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth salvation.” With however deeply humiliating a sense of unworthiness or of insufficiency, still, the gospel minister has repeated and abundant reason to repeat; “I thank Christ Jesus, in that he has counted me faithful, putting me into the ministry.”

Portus, Wednesday 31st May. Baptized one candidate.—making 55 during the year. He had walked over 15 miles to be buried with Christ by baptism. So a few of us resorted again, for the last time, to the beautiful baptistry beneath the banaboo. As thick as leaves upon its current bur-o, to thick shall memories crowd that sacred stream.

The morning was m-ty, and the day brought on repeated, pelting showers. The meeting was much smaller on this account; but many officers of the churches,

and some others came some 10 and 15 miles, from Cabbage Hall, and Mandeville, to attend the final farewell services. The congregation listened eagerly to the discourse, from Col. i. 18; showing the relation between Jesus and his people, and the duties, and PRIVILEGES, arising therefrom. The meeting over, we partook of the Lord's Supper, dined together, and bade each other good bye. Poor children. I could labor with them, Providence permitting, till I die. What He willeth however, who would alter.

Four Paths, Thursday, June 1st. Started for Kingston, leaving friends weeping at the Cottage. The May rains had kept off wonderfully, giving us time to do our work, wait for the New York boat, and yet to cross the Dry River. Next day it became difficult. The day after, the rains had fallen in the mountains, and swollen the river, so that it was impossible. Safe in Kingston. “Truly God hath been mindful of us.” Three months ago I was just returning from my long thoughtful stroll at Death's river; with neither strength nor money for the voyage. Now, through the goodness of indulgent Providence, we have both, in an unexpected measure. Sabbath June 4th. Preached for Bro. East, at East Queens street. Communion in the afternoon. After the supper several of the Native Theological Students left, to preach in the streets, in different parts of the city. Some were away supplying destitute places in the country around.

Thus Bro. East is accomplishing a good work as Pastor of the East Queen's Street Church, and Principal of the Calabar Baptist College.

Monday, June 5th. Left Kingston in the New York boat, the “Henry Chauncy,” with about 360 passengers. Among the number were 5 doctors and 4 clergymen. Bro. Campbell and his very excellent wife, Presbyterian Missionaries, returning to their children in Scotland, after long service in Jamaica, proved to be most interesting and agreeable companions for us. The “good-bye,” of Bro. Murray, from Cornwallis, as he left the boat, had a little touch of homesickness in it, I thought. May he find *sweet* happiness, in being *useful*, in his new field of labor.

A little after noon, we passed the low level, the long barracks, and the cocoa shades of Port Royal. During the afternoon, we gazed upon the receding grandeur of Jamaica scenery. The evening veiled our last view of the Islands of the Tropics, as we sadly turned from the dim mountain coasts of Cuba, to court forgetfulness amid the lullabys of ocean's cradle.

A smart pleasant voyage of six days brought us to “The Younger Babylon,” when about noon on Sabbath the 11th, we were warmly greeted by our eagerly obliging friends, the New York cabinen. As the clamor of the black Kingston horde, was still fresh in our memory, we were not “too much” confused to select a conveyance for our lodgings. Sabbath evening, Bro. and Sister Campbell and myself, went to hear the world-famed Brooklyn orator. I had never entertained an idolizing idea of Mr. Beecher as a gospel minister, and was therefore not much flushed with expectation. His text was Col. iii. 9, 10. The subject, “Lying and deceit,—their influence upon the character of those indulging in them.” The Lecture for Sermon I suppose, it was scarcely intended—with the exception of some coarse, if not vulgar, expressions, was rather interesting and useful.

The most striking, and affecting peculiarity of the discourse, to my mind, was, the total absence of *any gospel* in it,—for I thought that among that large assembly, one at least, might have come anxious to know how to “put off the old man with his deeds,” who would have to go away in utter ignorance. The preacher complained of the degeneracy of modern Christianity, but I thought of the old minister, who never preached “without blood in the basin,” and of young Kingman Knott, who in preparing for the pulpit, used to “hear the billows of eternity dashing at his study door.” Is it so, that churches are moulded by the ministry? If so, what a responsibility is ours. The sights and scenes of New York, are too many, if not too familiar, for a correspondence.

The scenes around the city, and especially the harbor, baffle description, especially as we beheld them dressed in the enchanting garbs of Spring. Our two days stay, was pleasant, but quite insufficient,—save for the change of specie into greenbacks. On Tuesday we again took leave of New York, and our Jamaica companions, to endure the pleading joy of the old “City of Dublin.” Nothing of interest occurred

during the voyage, to interrupt the monotony, unless it was the sporting of immense shoals of porpoises; and the back view, and fountain-playing, of a solitary whale.

Friday 16th. Reached the “land, of every land the prime,” and hauled up at the old slip, from which a year and too months previous, Brethren Saunders, Selden, Goucher and wife, with several others, had waved a kind and silent farewell to your now former Jamaica Correspondent.

W. H. PORTER.

P. S.—Sabbath the 2nd, baptized, and received into the new Temple Church, one young sister, fruit of the late revival.

For the Christian Messenger.

WINDSOR.

Dear Brother,—

Our hearts are often gladdened and encouraged by the revival intelligence which your paper brings to us; and we are glad to be able to inform your readers that the Lord has blessed us in Windsor also. On the first of April we engaged in a series of meetings which lasted five weeks. These meetings were largely attended—were full of interest and solemnity—many arose for prayer,—and it was indeed manifest that God was among us. On the third Lord's day in April, five were baptized; on the first Lord's day in May, nine; on the first Lord's day in June, three; and on the first Lord's day in July, seven.

There does not seem to be much abatement of interest in the meetings up to this time; and present appearances indicate that others will soon profess Christ. The work from the first has been quiet, but evidently healthy and genuine. The young peoples' prayer meeting, established a few weeks ago, promises to be instrumental of much good. Not only the young converts, but the members of the Church generally, seem to be grasping the conception that Christ requires far more of them than a mere profession of his name. What might not our churches accomplish if all their members would engage in united, hearty, earnest, unremitting work for Christ. The majority of those who have united with the Church have come from the school which is large and flourishing.

D. M. WELTON.

The Lord is giving prosperity to his cause in this place since my coming, which to me is very gratifying after nearly four years of comparatively profitless labor in my late field. Yesterday I baptized four persons, and the Sabbath preceding two, making, in all, twenty-two in the course of the Spring and Summer. Of these, nineteen are heads of families. I never wanted to leave my native province. Without any seeking on my part, my removal was brought about. It appears to have been of the Lord and I am more than satisfied.

Truly Yours,

R. D. PORTER.

Milltown, St. Stephen, N. B.,
July 10th, 1871.

For the Christian Messenger.

We are glad to find by the Report given below, that our Sisters are considering the question of the advisability of extending our Missionary operations, by undertaking the support of Miss DeWolfe. In a letter received by the Secretary an esteemed and earnest sister remarks: “The general feeling with reference to the societies undertaking the support of Miss DeWolfe is that ‘We must do it.’”

M. R. SELDEN, Sec'y.

REPORT OF THE WOMAN'S MISSIONARY AID SOCIETY, AT HEBRON, YARMOUTH CO.

Scarce a year has passed, since the organization of the Woman's Mission Aid Society, among us; and God has so prospered and blessed us, that our numbers are more than double they were at the date of organization. The Society feels a deep interest in this mission, and feel it a duty to do all in their power towards sending the “bread of life,” to those of their own sex, who now “sit in darkness” without a knowledge of the true God. “We who freely receive should freely give” And now that our Missionary, Miss Norris, has left our shores to carry the “good tidings” to heathen lands, we feel that much depends on us at home, as Christian women. It is by our united efforts and prayers, etc. will be supported and encouraged in her labors. It is our prayer, that many through her instrumentality may be brought from “darkness to light” from the “power of sin and Satan to serve the true and living God;” that the Lord would grant to her, many stars in her crown of rejoicing from heathen lands.