

CHRISTMAS EVANS.

Many of our readers have heard of Christmas Evans the famous Welsh Baptist preacher of the latter part of the last century and the early part of the present.

It has long been customary in Wales for the Baptist Associations to have "field preaching," in which several ministers follow each other and continue the services for a long time without intermission.

The site on which the meetings were held in the open air stands close by the present chapel at Felinvoel, in the immediate neighbourhood of Llanelly, on sloping ground, commanding an extensive view of the surrounding country.

They were held in the bosom of which lies the unsuspected beauty of "the Swiss Valley," while in the distance dimly appears the dark outline of the Mynydd Du.

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are allured into converse with the most spiritual realities. The preachers present become unexpectedly dazzled with the brilliance of this new star on the horizon; they start on their feet round the strange young man, look hard at him in perfect amazement; loud and rapturous confirmations break forth from their lips; "Amen," "Bendigedig," "Dialch byth," falls tumultuously upon the ear; the chorus swells onwards from the platform to the extreme margin of the wondering crowd, and to the occasional loud laugh there has now succeeded a baptism of tears.

The following letter from Rev. J. B. Beel who recently returned to England from this Province appeared in a late number of the London Baptist.

It is pleasant to find that Mr. B. has taken home a good report of the land.

BAPTISTS AND NOVA SCOTIA.

DEAR SIR,—A few months ago, under the heading, "Exodus of Baptist Ministers to America," you published an article calling attention to the fact that a number of ministers had left England for the Western World; and as you have noticed the return of one from Nova Scotia, in your issue of the 4th inst., allow me space for a few words in answer to the question which everyone that I converse with asks, "What do you think of Nova Scotia?"

My first impressions of the Nova Scotians was that they had a very erroneous opinion of the estimation in which they were held by the English; and from what I have heard it must be confessed that the ignorance of some visitors to the Province is the sole ground for that opinion.

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Kindness is not relished plain; it needs the sweet sauce of flattery.

Correspondence.

For the Christian Messenger.

MINISTERIAL COURTESY.

MR. EDITOR,

During a lengthened period of ministerial life it has been to me a gratification to cultivate kindly feeling toward the various evangelical denominations; and as opportunity has offered, occasionally to extend brotherly courtesy toward ministers of such christian bodies by opening for their accommodation, when not in use by their proprietors, the house of worship with which I have had anything to do.

In a day or two afterwards one of the conductors of the school waited upon me, and, in answer to inquiry respecting the school, he replied, "Mr. B. sent word he would preach there next Sabbath, and we purpose altering the time of the School, but it is thought he wishes to preach there fortnightly."

Your readers will be able to judge whether this writing is in any way offensive.

Had the rev. gentleman at the same time been reminded of the impropriety of his course in the unwarranted liberty he had taken, the censure thereby conveyed would not have been unmerited.

But it is often the case that the offender is the one to regard himself as the injured party, and so in this instance. Mr. B. and his friends went forth in every direction complaining of insult and injury received, and the result was "a tempest in a tea-pot."

Some of your readers may inquire of what denomination are these parties respectively? Such a question has nothing to do with the case. The Saviour's golden rule applies to churches as much as to individuals.

I remain, Mr. Editor, Yours with great respect, A COUNTRY PASTOR.

July 16th, 1875.

For the Christian Messenger.

INCIDENTS IN NOVA SCOTIA BAPTIST HISTORY.

NO. 1. ONSLOW, COLCHESTER COUNTY.

The church in Onslow of which the Rev. Harris Harding was the first pastor, and which was open communion, was organized about the year 1794. In the year 1800 or thereabout, Rev. T. S. Harding visited Onslow and baptised several persons, (Harris Harding had left). This we think was the first immersion in all the eastern part of the

province, including the counties of Cumberland, Colchester and Pictou, and the islands of Prince Edward and Cape Breton. The first in Truro was in March 1808. In April 1809, the Rev. Nathan Cleaveland, from Horton, became the pastor of this mixed church. As he was a Baptist in full order, he expected some difficulty, but the way was made plain for him sooner than he expected.

From that date we have been a Baptist church in Onslow. Where this meeting was held has been a matter of doubt to some of late years, particularly at the time of the difficulty in the church some three or four years ago, when the eastern portion claimed the right to be called the church. The difficulty was increased by not knowing for a certainty the place where this meeting was held, which would decide the locality and identity of the Onslow church.

CONCLUD.

For the Christian Messenger.

NEW ACADEMY BUILDING.

MR. EDITOR,—

In the absence of Professor Welton, it devolves upon me to bring this subject once more to the notice of the readers of the Christian Messenger. The Committee are in pressing need of money. Will those who have not yet paid up their subscriptions please forward the balance at once to Professor Welton or myself.

The Committee are doing their utmost to push forward the work. Want of money is the great hindrance to its progress. The Committee were never before pressed so much as at present. They cannot put on the men necessary to complete the building by September 1st, owing to want of funds.

The building will cost about \$12000, it is thought. The bricks, lime, timber, boards, shingles, nails, glass, paint, oil, etc., all cost money. These have been purchased. The labor necessary to work up this material has to be paid. Probably twice the amount already subscribed has been expended.

Will not every Baptist man, woman and child in the Province "step to the front" at once and help us? Let some energetic person in every church take the matter in hand and relief will soon come. Do not forget us entirely. The Committee cannot do without your aid. They need your money, your sympathy, your prayers. And they need them now. Send us checks, or Post Office orders, or bills, or promises.

As soon as the building is completed (or before), we have another want, that is your sons, the young men of the denomination and the Province. We ask them not as a gift, but as a loan. Let us have them for a few years, and with the blessing of Providence upon our work, we will return them to you wiser, nobler, better men,—men who will exert a wider and more salutary influence

in the family, in society, in the church, and in the state.

A year will soon have passed since the Committee was appointed to put up this building. During the next few weeks, let there be a general stir all over the Province, every one doing something, so that at the Convention in August, the amount of subscriptions may nearly equal the cost of the building.

J. F. Turrs.

Wolfville, July 20th, 1875.

From the Christian Visitor.

HOME MISSIONS.

Mr. Editor,—The subject of home or domestic missions has occupied the thoughts of many of your readers in both New Brunswick and Nova Scotia and still there is room I consider for further discussion. In this matter we do not all see alike. But happily we all aim at one end, recognizing the best method of carrying forward this important work of our Baptist churches. It is not a work of union as dwelt upon by most of our correspondents, nor is union strength in the sense they would urge—else the division of churches to form new interests, the separation of large Associations into smaller bodies, would argue disunion and imply weakness.

In 1850 the Association in Nova Scotia, embracing all the Baptist churches from Yarmouth to Cape Breton, including P. E. Island, felt it wise to separate into three bodies, and subsequently P. E. Island added a fourth. Why this separation? Simply that the work might be more localized, and the weaker churches taken under care of the stronger ones, and from their isolation brought into action.

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As before remarked, the work we are discussing is a local one, and the nearer those who direct it are to its operations the more effectually it can be carried on. Suppose New Brunswick and Nova Scotia fully united under one Board, what would be the gain? Would more money be raised? Would the Board located at Yarmouth be better prepared to direct laborers in the northern part of New Brunswick, or on its western borders, than would a Board of its own ministers who have traversed the ground, and know all its circumstances, can judge where a missionary should be placed, and the kind of missionary best suited to the field? I think not, nor would a Board located in St. John or Sackville be as well able to direct operations in Cape Breton, as would a Board composed of Nova Scotia ministers who are well acquainted with its necessities, and how best to meet them. The question may be asked, is not one Board doing more for Nova Scotia now than two (or three with P. E. Island) did formerly? This is a question that there has not been time given to decide: the work of two years is