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 ment; loud and rapturous confirmations the present. Some of our younger break forth from their lips; "Amen," readers however many not have learned of the daring exploits he performed in the way of preaching the gospel in many places when it was not without danger, to carry the "good news" into some parts of Great Britain.

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. It was on one of these occasions at Felinfoel, about eighty years ago, when Christmas Evans came prominently before the denomination. It was at an Associational gathering, which were then assuming a very popular form and the Welsh were beginning to adopt the custom of having three sermons at one service.

The site on which the meetings were held in the open air stands close by the present chapel at Velinvole, in the immediate neighbourhood of Llanelly, on sloping ground, commanding an extensive view of the surrounding country; on the right the inflowing waters of the British Channel, on the left the open uplands 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. Known only, it is said, to a few of the ministers present, Christmas Evans makes his appearance on this occasion, a tall, bony, as yet haggard young man, uncouth and ill-dressed. The programme for the service, as is often the case, was not completed until the hour of preaching came. Two wellknown popular men had been already engaged, but some one to give a short sermon, just to " break the ice," before the great men set out "in full sail," was greatly wanted. Those who have witnessed other good men, pastors of churches where Associations are held, wandering about in similar perplexity, will easily fancy Daniel Davies, the then minister of Velinvole, in perpetual motion, just before the service began in search of a preacher. At so short a notice, and with no superabundant Association preaching power at that time, the problem was almost as difficult as the discovery of the philosopher's stone. The pastor in his agony turned to Timothy Thomas, who abruptly replied: "Why ask that one eyed lad from the North; I hear that he preaches quite wonderfully." The "one-eyed lad" assented, and slowly pulled out of his pocket, not an elegant clerical sermon case, with chastely written contents, but some very queer, dirty looking papers, inartistically put together, containing, most probably, a rather full sketch of his sermon, but as it there appears, giving ittle promise; at best, buge, cumbroue, Puritanical, disjecta memora, vital only to himself. He turns aside, loiters a while about the rough, scaffolded platform, and there makes his way abstractedly beyond the margin of the crowd, some of whom have noticed the mysterous communication between Daniel Davis and the old-looking man and wondered whether the minister could ever think of such an absurdity as asking him to preach. Still, the shabby, ill favoured stranger is absorbed in this, we think, his second Association sermon. While he muses, the fire slowly kindles, thoughts acquire a startling vividness-abstractions. flesh and blood—and he lives again in the most memorable scenes of the past. Having found his way back to the platform, and the singing concluded, he stands up such a scarecrowish spectacle, even to a very rustic audience, that many of the people satisfied that the Velinvole pastor had committed an egregious mistake, lesurely disperse, some to get a little refreshment. others to rest themselves about the hedges after a weary journey, and to shelter from the burning sun; others group themselves together, talking freely, and most probably comforting one another that when the other preachers come on they will have magnificent sermons: this one surely would have sense enough at least to be short. Meanwhile, in the midst of a too general hum and restlessness, the preacher had read for his text, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproachable in His sight." His first movements were sliff, awkward and wrestling, while his observations were perhaps crude and commonplace rather than strick ing or novel; but he had not proceeded far before, having thus pinioned himself, he took one of his wildest flights, bursting forth at the same time into those immelodious but all piercing passion shrieks under which his hearers often confessed his resistless power Closer and closer drew in the scattered groups, the weary loungers, and hitherto listless among the motley multitude. The crowd becomes dense with eager listeners as they press on insensibly towards the preacher. He gradually gets into the thickening plot of his homely but dramatic representations, while all-forgetful

of the spot on which they stood, old men

and women, accustomed to prosy thoughts

and ways, look up with open mouth through smiles and tears. Big, burly country folk,

in whom it might have been thought the

laculty of imagination had long since been

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 amaze-" Bendigedig," " Diolch byth," falls tumultuously upon the ear; the chorus swells onwards from the platfrom to the extreme margin of the wondering crowd, and to the occasional loud laugh there has now succeeded a baptism of tears. The excitement is at its highest; the preacher It has long been customary in Wales | concludes, but the weeping and rejoicing continued until worn-out nature brings the scene to an end. In a country now becoming noted for its travelling preachers. and among a people whose idle as well as most serious hours would be occupied with sermons and theology, the news spread rapidly from mouth to mouth that there had come forth a most wonderful preacher; thus such an effort would be in fact an introduction to the whole Principality. Not so much with the tedious toil of study and art, but with the ease, rapidity, and sure instinct of one born to be a great preacher, he now took his stand among the few whose fame was in all the churches.

> 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 on article to preach there fortnightly." I replied, calling attention to the fact that a number "this is too bad; to make an apof 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. The large majority of the people are of English and Scotch origin; they enjoy all the blessings of civilisation, the freedom and protection of the British Constitution, unfettered education in the public schools, religion entirely free from State patronage, annoyance and control; art, science and literature are encouraged to a high degree; and domestic life, social customs and habits are precisely what an Englishman finds when ten miles from home. There are large settlements of coloured (African descendants) people, and a few aborigines (Indians). who, like gipsies, migrate as inclination leads them.

There is a very powerful religious influence, but there are large numbers who are unconverted. Our churches are organized with a due, and even stricter, regard to ordinances and church ceremonies than is common in England. They are all close communion; ordination is held essential for both pastors and deacons that they may discharge the functions of their offices, and a layman must at least have obtained a license to preach before he would be allowed to occupy a pulpit; discipline is enjoined, but for want of pastors many churches are feeble.

The Nova Scotia Baptist Home Missionary Union is a noble society, whose largeheartedness is laudable and worthy of emulation. The conversion of the whole auspices of this society the writer was in this case? If peace, harmony and good preaching stations. This would appear be respected. to involve an immense amount of labour in a part of the country destitute of railwaye, and requires a word of explanation, without which this sketch would be incomplete -the people value their ministers, and that explains everything; hence it follows that the love is mutual and fervent.

Yours truly. J. B. BEEL.

Bishop Auckland.

"I can hardly realize that I shall awake in heaven to even one day of perfect rest,' was the dying sentence of a poor overworked woman, who supported her five children by boarding miners in Nevada.

Kindness is not relished plain; it needs extinguished, became engrossed with ideal Kindness is not relished p scenes. Men whose "talk is of bullocks" the sweet sauce of flattery.

Correspondence.

For the Christian Messenger. MINISTERIAL COURTESY.

MR. EDITOR.

During a lengthened period of ministeria 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 one of these, included within the bounds of my charge, we have been at some pains to establish and to foster an interesting Sabbath School; and I was solicitous that its progress should not in any way be interrupted. A few days since, without any inquiry whether the house would be at liberty at the time, and without asking any permission, word was sent to the school conducted in this place of worship that Mr. B. would preach there on the following Sabbath.

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 be wishes pointment for our House without asking leave, and to make it at an bour that will interfere with our School; it must not be." Accordingly a notification was sent to Mr. B; and as the writing sent has been misrepresented and characterized as being a gross discourtesy, I will give it as nearly verbatim as can now be remembered. It was worded about as follows :-

"The Sabbath School at ____ meets in the afternoon, and will therefore interfere with Mr. B's appointment at that time."

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 care was taken to pen nothing in the way of reflection. It might be supposed that Mr. B's. own sense of right would then have suggested to him that he had overstepped the bounds of propriety, and that he ought at once to have acknowledged the oversight committed; and had Mr. B. then taken the trouble to inquire in the proper quarter, and had he admitted the mistake made by him, evil would have been prevented, and readily the excuse could have been made, " Peradventure it was an oversight."

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" an outcry was raised, strong prejudices excited, greatly to the injury of the interests of brotherly kindness and charity, and perhaps feelings of bitterness aroused not easily to be allayed. But if such consequences arise, who is chargeable with occasioning them but Mr. B?

Some of your readers may inquire of what denomination are these parties respectively? Such a question has nothing province to God and our Saviour Jesus to do with the case. The Saviour's golden Christ is their watchword, and every spring | rule applies to churches as much as to inthat can be touched to accomplish that end | dividuals. All denominations have rights, is set in motion. First, they find out the and rights that cannot be trampled upon destitute places; second, the men; third, with impunity. Would Mr. B. like for the means for their support. Under the others to do to him as he has done to others stationed at Guysborough as the centre of | will are to prevail between churches, then a district several miles in extent, with six | the rights of all classes of christians must

> 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 Unslow 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 On-

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. The close communion leaven had been at work, and at a church meeting a short time after the arrival of the pastor, the subject of close and open communion was brought up for discussion. At the close when the vote was taken, the majority was in favour of close communion, and the minority withdrew from the church. 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. I think the facts of the case are established, as two individuals have been found who were present on that stirring occasion, in April 1809, and can state with certainty that it was in the old meeting house at Central Onslow, a large building erected by the first English settlers, who were mostly Presbyterians. In 1812 it was furnished with pews in connection with the Congregationalists and Baptists and has been in use until about 1870. By the present generation and especially by many of the readers of the Christian Messenger who live remote from this locality, some might be disposed to ask the question, "Why bring up these old things, and in one particular locality?" It so, it may be answered, "That the scenes and circumstances connected with the rise and progress of the Onslow Baptist Church are of thrilling interest, and have an important bearing on Baptist History throughout the three provinces. Of this we cannot speak further at the present but may in future.

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. Will those who have not yet contributed, have the kindness to assist us by their early contributions. We want money now.

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 work cannot stop. It must not. Even the delay will, to some extent, disarrange our plans for the year.

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. Bills are maturing from time to time and have to be met. The Committee must have help. Let those who have large means contribute liberally, those who have small means contribute according to your resources, but send us something. Send what you can. It one dollar it will assist us; if one hundred it will assist more.

Will not every Baptist man, woman and 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 slow and baptized several persons, (Harris upon our work, we will return them to you Harding had left). This we think was the wiser, nobler, better men,-men who will first immersion in all the eastern part of the 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. Thus a grand year's work will have been accomplished: a work that will tell in the coming years upon the welfare of the Baptists of the Maritime Provinces. J. F. TUFTS.

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 urgeelse the division of churches to form new interests, the separation of large Associations into smaller bodies, would argue disunion and imply weakness. Amalgamation does not always promote union, nor does it in every case give strength to action. The question fairly to be considered -sentiment and feeling laid aside-is, Can the work of Home Missions be better carried out by one Board, than by several? My own opinion is that the work being a local one can be better carried forward by local agencies. The Foreign Mission work is a distant one and of great magnitude, requiring the resources of all the churches: the fields of labor are fixed, and its occupants are permanent. Therefore one Board can best direct the operations to be carried forward, and where that board is located it matters little so long as enough good business men can be found to execute the charge committed to them. Not so the domestic missionary work, it is in its nature social, and changeable, both in its field of operation and in the agents or missionaries who labor therein. The genius of our Baptist churches is such that its work is best done in smaller and detached bodies. The workmen thereby are brought nearer the work, and we avoid the risk of handing over the responsibility devolving on the churches to a small body in a great measure beyond control or responsibility. 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. The great work of the Association up to that time was its Home Mission work, and that it might be better carried forward was one of the great objects of its separation. Has the cause suffered by the division? Let twenty five years speak. The 114 churches there reported have become 185, and the 10,691 members have increased to 20,854. So Bro. Curry's argument that union would give strength is rather disproved by reference to these facts of growth in separation. The cases may be said to be dissimilar, and yet a strong resemblance may be found. 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 child in the Province " step to the front " 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

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