

description is no exaggeration—they were nevertheless human beings. Alas! how transient are our choicest pleasures, and how susceptible of deterioration the purest state of human society when unprotected by omnipotent interposition.

No human power can withstand the fatal delusions and vices of fashionable customs. Under their dominion virtue becomes corrupted, the strength of the giant dwindles to infantine helplessness, and the most brilliant intellect withers to the imbecility of an oaf.

Cæsar and Anthony,—the most renowned heroes of their day—who by their military prowess, signal victories and illustrious exploits overthrew nations and caused the "Kings of the earth" to tremble,—fell in the charmed circle of Cleopatra, and like Samson when shorn of his strength, retained but a vestige of their former glory. Alexander too—the famous conqueror of the world—by indulging in scenes of fashionable revelry was led to the commission of the foulest infamy, which not only tarnished the lustre of his shining career, but hastened to a wretched and premature end the most illustrious hero of the world.

With these, and many similar cases familiar to every reader, before us, we may not be surprised at the subsequent deplorable fate of our once happy Island family.

In the prosecution of his business Mr. A. B. was compelled to visit the main several times every week. During these periodical excursions he frequently indulged in free intercourse with the convivial circle; and it is not to be wondered at that he was at length, through the influence of his associates, gradually, though to himself imperceptibly, initiated into the dangerous practice of tippling. That he was known sometimes to indulge a little too freely, was of course to his more sober and considerate friends a matter of regret; but so confident were even they of the soundness of his integrity, and his ability to exercise control over his awakening appetite that no apprehensions of danger were cherished.

[To be concluded next week.]

Correspondence.

For the Christian Messenger.

Amherst and Sackville.

These places have lately witnessed similar transactions, being respectively the localities of the E. Nova Scotia and the E. N. B. Associations. A comparison between them may not be uninteresting. Amherst is on the south and Sackville on the north side of the great Tantar marsh at the eastern end of the Bay of Fundy. By a little stretch of the fancy we may imagine the Bay to be the Mediterranean Sea and the marsh to be the plain of Esdrælon. Amherst is the town of Sychar near Jacob's well. Sackville is the hill and town of Nazareth extended on the W. to the Mediterranean and on the East to the Sea of Genesaret. The relation will seem more intimate if we recollect that the "Associations" were convened to promote the glory of Him who spent His childhood at Nazareth, and to distribute the living waters of Him who asked drink of the woman of Samaria. Nor do I think the Western Galilee to be unworthy of the comparison with the Eastern. Instead of the conical and woody hill of Tabor in the plain of Esdrælon, we have the elongated and fertile "Point DeBute," or "Point of Beauty," from which the eye may sweep around over 70,000 acres of luxuriant marsh. Though not so hilly and picturesque as the Eastern Galilee; yet its clover fields are as fragrant, its wheat as fine, its groves as shadowy, its waters as sparkling, its homes more happy, its government more free, and its institutions more prosperous. Instead of the Allison Academy at Sackville and the Ratchford at Amherst, the Eastern world can show nothing better than the old dilapidated monasteries of Saffet and Carmel. Instead of the blooming youths and maidens of the West your eyes meet the haggard and superstitious monks of the East.

Here then 12 miles apart in distance and a week in time, met the two Baptist Associations of 1856. Assembled for the same general object, they yet presented characteristic differences. The one began its session by a devotional meeting which cast a sacred influence over the whole; the other went at once to business.

Both met for the purpose of waging war

with the powers of darkness. Both were alike sincere. Both were sworn foes to intemperance as the enemy of Christ and of man. Both alike commended the bold determination of Elder Tupper in the cause of Prohibition. Nor were they displeased with the loud and fiery blast of the trumpet sounded by our N. B. temperance orators, whose burning words were like red hot thunderbolts hurled by the hands of Jupiter, fresh from the furnace of Vulcan. We did not wonder at this, on hearing that a fiery wave of rum is rolling over our sister Province as high as the pinnacle of government house, or of the bishops' palace. But that wave is to roll by, that tide is to ebb, that ocean of human woe is yet to be poured back into the bottomless pit, and confined to its own domain. The brethren felt that temperance is a forerunner of the gospel, that unless the former advances, the latter cannot humanly speaking be checked. They also showed a common interest in the cause of missions, both foreign and domestic. With regard to the latter object however considerable differences might be seen. In executing the great commission our N. B. brethren are far in advance of us. Now for the proof and the cause of this.

First the proof. The Home Mission was evidently made more prominent at Sackville than at Amherst. So of objects connected with it. A plan was proposed by our brethren to aid needy theological students. This we have not done. Their association admitted some half a dozen new churches; ours not more than half that number. Thirty-four of their churches reported 38 Sabbath Schools: but all of our churches did not perhaps report more than 3 or 4 schools. Their Minutes is a respectable document containing full missionary reports of thrilling interest. But ours is a meagre document of scarcely any missionary interest. Theirs is remarkable for reporting something done; ours is remarkable for reporting almost nothing. We ought to be stirred up by their example. But the first step in reform is to know the cause of our deficiency.

Consider then secondly the cause. One great cause seems to be that our brethren are willing to sacrifice local interests for the general good. Their several associations have but one Mis'y. Board which through its agents can act with promptness and energy. We have several boards with scarcely any co-operation. Our Western Association has the most men and money and the smallest field. They feel unwilling to form a Central Board for the general good lest they should lose—what shall I say—men—money? Impossible. What then is the cause? The answer will solve the difficulty. Our Eastern Association has the fewest men, the least money, and nearly all the field. Nay more, they are in debt and unable to proceed. It is plain from this that our three missionary boards work badly. We could scarcely be in a worse state if we had no board at all, and each church were to form its own local board. Better far to fall back entirely upon the individual responsibility of the churches than to have an organization which destroys it without substituting any thing in its place. I believe in this case, more would be done than at present. But it is objected, by merging the three boards into one, you will remove the board from the Eastern and the Western Associations, and centralize the power in Wolfville or in Halifax. I reply, better do this, than do nothing. It matters not where the board is, provided it can do the work. If we cannot agree to have an efficient board in the Central Association, nor in either of the others, better to have one located in London or in New York, than to be in our present state. Such a board by employing a suitable agent could easily define and direct our future operations. In my opinion our Associations should have acted promptly in this matter without staving off our responsibilities for another year. We are called to do the work of Christ now, and not at our future convenience. We may be in another world before that period comes. The cause of truth is suffering every hour, and souls are perishing. Ought not our churches and wealthy brethren for the coming year, to take the work into their own hands, of sustaining the gospel among the destitute?

I might refer to other matters connected with the associations at Amherst and Sackville, I might mention some things perhaps in which our brethren in N. B. might learn from us. But time will not permit. And besides it is better first to pull the beam out of our own eye, and then we shall see clearly to pull the mote out of our brother's eye. F. E. I. August 1st, 1856.

For the Christian Messenger.

Have the Baptists changed?

DEAR BRETHREN,

I congratulate the Denomination on the result of the challenge inserted in your number of the 2nd ult. "One of the old School" was invited to substantiate his charges against us, and to affix his name to the assertion, that, all might know, not only the crimes alleged, but who had framed the indictment. The challenge is declined. "One of the Old School" will not venture to appear before the public as the accuser of the brethren. He shrinks into his corner, and draws the curtain before him.

My object, however, has been accomplished. Proof was demanded that the Baptists of Nova Scotia have "changed very materially in doctrine, mode of preaching, order of divine worship, manner of making converts, and in the government and discipline of our churches," as "One of the Old School" had asserted. He does not answer to the summons. Is not this a virtual confession that the charge is abandoned because it has been found impossible to sustain it?

We have not "changed." We occupy the same vantage ground on which we have stood so long. May we ever hold it, with unwavering loyalty to the "King of Kings," and hearty love to the brotherhood! May truth be growingly dear to us all! May we be faithful to Christ—faithful to each other—faithful to the world!

Yours truly,

J. M. CRANE, Acadia College, August 9th, 1856.

For the Christian Messenger.

Tea Meeting at Cape Canso.

MR. EDITOR,

The church at this place having some time since disposed of the old mission house, and thereby subjecting themselves to considerable inconvenience, determined as soon as the necessary means could be raised to erect another.

The ladies—generally foremost in all laudable undertakings—formed themselves into an "Aid Society," for the purpose of assisting in raising funds to complete the object. That they might be more successful in their undertaking, they got up a Tea Meeting and on Thursday, July 31st, a large number of inhabitants forsook fishing-boats, counters, and desks, to visit their entertainment which was considered by all most creditable and satisfactory.

Living as we do in a community with a very limited Protestant population there are many serious disadvantages connected with meetings of this kind amongst us wholly unknown to other parts of the country. But "thanks to the ladies," notwithstanding all this we enjoyed a splendid and luxuriant repast and what was still better, realised the handsome sum of £15.

At 7½ o'clock, P. M., the meeting was called to order, by Spinney Whitman, Esq., in the chair—when a densely crowded and cheerful audience was entertained with an interesting and somewhat humorous dialogue prepared expressly for the occasion, by the Rev. J. C. Hurd. It occupied an hour and a half in the delivery, after which a vote of thanks was tendered to the ladies, and the meeting dispersed highly gratified with the evening's entertainment and resolved to embrace the earliest opportunity of attending another tea meeting at Canso.

By permitting the above brief notice a place in your esteemed journal you will confer a favour upon,

Yours very respectfully,

WM. BIGELOW, JR.

For the Christian Messenger.

Obituary Notices.

REBECCA HEMMINGS.

Died at her father's residence, on the 26th of June, Rebecca, third daughter of Mr. Thomas Hemmings. The deceased was a consistent and esteemed member of the First Baptist Church, Cornwallis, and by that faith which she humbly professed triumphed over the last enemy. Her illness confined her to the house and her bed more than a year, during which time she enjoyed a large share of her Saviour's presence. And though sinking gradually under the influence of wasting Consumption, failed not in a humble surrender of her heart to Christ. In the midst of youth she was taken from her surviving parents and family, but in the triumph of faith she passed to her eternal home. Communicated for the C. M.

MRS. HANNAH DIMOCK.

It pleased God on the 3rd of January, 1856, to remove from this world of change, our beloved sister Mrs. Hannah Dimock, relict of the late Asa Dimock, of Newport, aged 77 years, whose motherly care and christian kindness will long be remembered by her family and friends. About forty-eight years since Mrs. D. obtained a hope in Christ and made a public profession, uniting herself with the Baptist Church at Newport, and was enabled by the Grace of God to adorn her profession through life. Her attachment to, and desired preference for, christian society was an evidence that she had passed from death unto life. About two years prior to her death and shortly after the death of her much lamented husband, she suffered from a paralytic shock which deprived her of her speech and rendered her helpless for a time and from which she but partially recovered. Her mind however seemed to be placed on Christ, and she appeared much delighted with christian conversation. After a time when she had partially recovered her speech and was enabled, although with some difficulty, to engage in christian conversation she spoke of her thankfulness to God for his mercies and of the prospect opening to the soul through faith in Christ, and dwelt with pleasing satisfaction upon the certainty of being satisfied when she should awake with his likeness. Our departed sister was a native of Newport, N. S., and daughter of Mr. Alexander Lockhart, several of whose family are still with us. She was buried on the 5th January. Sermon by the writer, from Rev. iii. 11, Behold I come quickly, hold fast that which thou hast.

J. BANCROFT.

MRS. G. B. REED.

Died at Port George, N. S., Mrs. G. B. Reed, daughter of Mr. Green: her mother dying when she was very young, she became the adopted child of her uncle, Mr. Gilbert Fowler.

In 1834 she married Mr. Reed, with whom she lived in an unbroken union till the 27th June, 1856, when she was called to join in holy communion with the church triumphant in Heaven, leaving a husband and seven children, together with numerous relatives and friends, to mourn their loss. She was in the 42nd year of her age.

About the commencement of the present year, our deceased sister had a severe shock of paralysis, which deprived her of the use of her limbs, rendering her entirely helpless for a few weeks, when she in a measure recovered, except her left arm, which remained useless. She always retained the power of speech.

I visited her constantly. At first she was much alarmed about her future state. She was told, from time to time, that Jesus Christ was the only refuge for the helpless sinner, the Great Physician of soul and body. She understood all moral principles, and lived up to them: was advised to study God's word, praying that the Spirit might accompany it to her case. She did so with many tears, some of which I was a witness too, interwoven with heartfelt prayer. After some weeks her mind became more composed, but said she had not obtained that amount of faith which she had so earnestly prayed for: that she wanted to profess religion, and have family worship. Her wishes were made known to her husband, children, and sisters. She continued reading the book of God, with the lives of eminent christians, till her death. The evening previous I had a satisfactory interview; her answers to my questions were in Bible language. Around her dying couch were assembled her husband and children (except one): she took her last look at them: little was said, but the depth of thought was, "thou God see'st us." The tears and mourning of the husband and children touched every heart (a number of friends being present). At 12 o'clock the vital spark left the earthen vessel, and was taken by angels to that rest which remains for the children of God. I have seen but few whose death was more lamented than Mrs. Reed's. The rich and the poor alike feel her loss. She was the friend of all. Her funeral took place June 29th, numerously attended. The text was from 1 Corinthians xv. 26:—"The last enemy that shall be destroyed is death."

Our prayer is, that the solemnity of this death and service may have its desired effect on the living, and that we may meet our beloved sister in Heaven. Amen.

J. KING.