

empowered to form an Australian Mission. Now where is that "mature deliberation" found which "Huguenot" writes? He tells us that the Convention held in St. John, over two years ago discussed the subject, and after mature deliberation,—Resolved; that in the opinion of this Convention; &c. In its situation it would, as we have shown, do nothing more than express an opinion or offer a recommendation; for that meeting of the Convention, like most others, comprised but a small portion of our denomination. Our Associations, were, some of them, but feebly represented, and the majority of our churches had no representation, and the subject was entirely a new one. A Board was then formed to look out for a suitable Missionary or Missionaries, and take measures to raise funds for the support of the object.

Here the raising of funds was associated with the procuring of the Missionary, but in the late movement the Missionary was secured, while very little funds were raised and the public not informed how much would probably be necessary; nor was there any prospect of raising much. Would it not have been a hasty motion to send out a Missionary under these circumstances? Then, as to the suitability of a man for a Missionary. If the Denomination generally are not satisfied, it is of no use for the honoured few who constitute the quorum of the Board, with their coadjutors to try to force their choice upon us.

During the year after the above resolution we hear nothing of the Australian Mission. At Liverpool it appears the Board was reappointed. Very little, however, was said about the Mission. It remained for the few brethren assembled at Portland last September to secure the missionary and establish the mission. It is, however, stated, or admitted by all parties that the majority there in favor of it was very small and that some "seniors" were against it. Considering the small number that generally attend the Convention, the number in favor must have been very small. H. will perhaps find fault with them for not attending. I think, however, many have a reasonable excuse, I dare say he thought he had, notwithstanding, he was, by the Association (I think) appointed a Delegate. Though absent, he still claims the right to utter an opinion. Have not others the same right though it be on the other side of the subject? He tells us that brethren should not be allowed to nullify the action of the body, &c. The action of members of the body more properly.

By what means shall they be prevented? I know of none unless the Lord undertakes, except H. can by his letters. But the fact is, neither juniors nor seniors could nullify a vote of the Convention, by any articles they could write, however spicy, if there were not a vast multitude viewing the subject just as they do, and then a three fold cord is formed which is not quickly broken.

Now, about the prayerful consideration that H. tells us the friends of the mission have for the last two years given the subject, I entertain no doubt. But does he intend to insinuate that all those opposed to the movement are prayerless men—men void of deliberation. Good men have differed before.

H. speaks about leading men. He does not know where their views are expressed if not in the public actions of the body. Just so. It is, notwithstanding, one thing to express an opinion in a Convention, and another to gain the Denomination's sanction of it. It is one thing to propose a measure, and another to lead the Denomination to carry it out.

One man may be considered a leader on account of the fruitfulness of his mind in proposing measures. Another, on account of his skill in carrying out measures. And another on account of the exercise of his caution in calling the attention of the Denomination to any hasty movement of a few—that is an omen of difficulty to the whole, and yet his position be quite as honourable as that of the others. A man in this case certainly cannot properly be called the leader of a faction, when his opinion prevails to decide the whole action of the denomination. If, thinks it wrong to oppose the mission, because so little formality has been observed in its starting. There is a measure of formality needed to accompany the introduction of any new enterprise. And if a little more had been regarded in this case, the affair would not have likely gone as far as present as it did. It was not merely because more formality was not observed that the mission is opposed, but because the whole thing is considered premature, and we have already enough premature measures to grapple with. The time may come when it will be our duty to do something for

Australia. The English Baptists are doing something there now. For the present I am not, as one, willing to give a vote in favor of the movement of the late Convention. I am neither "Vinegar," nor "Sour Wine." They can deal with the matter as they please, while I remain,

A JUNIOR MINISTER.

For the Christian Messenger.

MISSIONS.

MR. EDITOR, Christian Missions ought to be a deeply interesting subject to every child of God. The term Missions connected with religion and the well-being of the souls of our fellow-men, and their emancipation from misery and woe ought to move the best sympathies of our very nature. As the time of our anniversaries is drawing near it is well to keep this subject before your readers. It is not my intention at this time to say much, but I cannot but think of the cause, and wish myself and the church generally were more alive to it. The Monthly concert for prayer is, and has for some time been impressed on my mind as an institution, if well conducted, calculated to do much good in reference to this matter, and wish the Associations at their next meeting would take it up, as we suppose from statements often made by missionaries they all expect our special prayers and sympathies at those times. Our contributions if small (and we know they are small to what they ought to be,) will be of more value and accomplish more if offered with the prayer of faith.

I was much pleased to see by the last Messenger that the Australian Mission is not forgotten. We hope that a large number from all our churches will be ready to take hold of it at the coming Associations with faith and power—the power of prayer and sufficient funds will be forthcoming, as we are informed that another missionary is being willing to offer for that important field of missionary labour. Christian brethren, do not forget them, lay by you in store something in the shape of cash, that they may not be delayed for the want thereof, that he that soweth and he that reapeth may rejoice together, and may the blessing of the God of Missions go with them.

A FRIEND TO MISSIONS.

April 3rd, 1857.

For the Christian Messenger.

Disastrous Occurrence.

MESSRS. EDITORS. At a marriage which recently took place in the vicinity of Middleton, Wilnot, a number of youths were assembled for the purpose of firing. After they had been employed for a considerable time, one of them, apparently designing to make a very loud report, charged his musket with an unusually large quantity of powder. On discharging, the gun burst, and shattered his left hand, carried away his thumb, and seriously injured his arm. The scene that ensued can be more easily imagined than described. Not only has the young man suffered extreme distress, and sustained irreparable injury, but, as I am credibly informed, his sufferings have produced lamentable consequences, which it is feared will prove permanently ruinous to his constitution.

The occurrence of avoidable calamities manifestly ought to serve as a caution. Therefore while I deeply sympathize with the afflicted youth, and his relations, I would respectfully suggest to all persons the propriety of discountenancing the practice whence this disaster has proceeded. Various instances have occurred within the circle of my acquaintance in which the needless firing of guns in the night season, has been attended with deplorable results. I presume none will pretend that it ever did any good. Undoubtedly, then, it ought to be abandoned.

In some cases persons that would gladly attend the marriage of a relative or friend, are deprived of the privilege, through dread of the discharge of guns. Their feelings evidently ought not to be thus outraged, even if their fears were wholly groundless. It is certain, however, that they are not. Besides the danger to which persons are themselves exposed while discharging fire-arms in parties assembled in the dark, there is a great liability that horses should be frightened, and do serious injury.

It is, moreover, very unpleasant to have windows broken, or the marriage ceremony interrupted, especially in the time of prayer. It may indeed have been unintentional, but I have known instances in which both of these things have occurred. In addition to the harm and danger attend

ant on the practice, its demoralizing tendency is obvious and notorious. I would therefore, for the benefit of all concerned, strongly recommend total abstinence from every thing of the kind. Parents, guardians, and the community at large, are respectfully requested to discountenance a custom so manifestly injurious.

Yours in gospel bonds,
Aylesford, April 9, '57. C. TUPPER.

For the Christian Messenger.

The Course of the C. M. with regard to Politics.

MR. EDITOR, I am much pleased with the course you have taken in regard to political matters—it is wise, just and conciliatory. I have been much surprised at the liberality and consistency of some people who a few years ago cried down the Christian Messenger to the lowest degree as a religious paper, because as they alleged, it became political or meddled in party politics;—many of the same people now cry it down again, because it refuses to become political. I hope you will continue to give us reliable information in regard to the political movements that are going on in our Province, and abstain as much as possible from the discussion of the questions agitated by party politicians, and I think your course will meet the approval of every sound hearted Baptist in the land. To eschew all politics would not I think be wise or right, either in christian men, christian Editors, or christian Ministers. I think we are not authorized to hand over or leave ourselves, our children and people to be handed over to the tender mercies of ungodly and unprincipled politicians. Every friend of truth, of morality, of his country, of religion pure and heavenly, ought to use his influence constitutionally and legitimately to procure a good government or sustain one. The Catholics are no better and no worse than they have been for the last nine or ten years—their principles have not changed. It does not seem wise or right to proscribe them for the exercise of their political and constitutional rights. Rights they have—let those rights be recognized and respected. All parties and men irrespective of creed are entitled to justice. I see no danger likely to arise to the interests of the Protestant religion from allowing the Catholics the exercise of their just and legitimate rights; and so long as the Protestants maintain their relative numerical strength in this country and are firm to their principles, Catholics can never vote down their religion or institutions, if they were disposed to make the attempt. No School Bill can be acceptable to the Protestants of N. S., that would exclude the Bible from the common schools of the Country. No government that carried such a measure or allowed it to pass without strenuous opposition, would remain long in power. But we should remember that Protestants have no right to force the Bible on Catholics; no consistent Protestant could do it. If the Protestant version is distasteful to Catholics let them be allowed to use their own version in the common schools, or dispense with it, if they please. The idea of separate Catholic schools sustained by the Province can hardly be entertained, as it would open the way for applications for separate schools for different denominations of Protestants.

At all events, the Country can hardly apprehend danger to Protestant interests from the accession of the Catholics to the party which they now support. For if the Catholics should attempt to force the government into any measure hostile to Protestant feelings and principles the Opposition could easily defeat such a movement, by voting with the Protestant members of the government. So long therefore as these latter are true to their avowed profession, we see no danger to our religion from Catholics. We see no reason to doubt their sincerity. The opposition have loudly proclaimed their own attachment and faithfulness to Protestantism. We are entitled therefore to expect that if any thing such as is supposed, were attempted by the Catholics in the House, the opposition would not hesitate to support the Protestant members of the government in resisting it.

April 3, '57.

ANNAPOLIS.

For the Christian Messenger.

Donation Visit at Pleasant Valley.

The Baptist church and congregation of Pleasant Valley have recently manifested their kindness and attachment to their pastor, Rev. W. Chipman, by making him and his family another Donation Visit.

On the evening of Wednesday, the 11th March, upwards of one hundred persons assembled at an early hour, evidently desirous of obeying Paul's injunction, 1 Thes. v. 12, 13. The

was prepared in a style worthy of the ladies of Pleasant Valley.

The donations were presented by Deacon Abel Parker, accompanied by a short appropriate address. He considered that three objects were accomplished by donation visits: first, respect and regard were thus shown to pastor and family; secondly, pecuniary aid afforded; and thirdly, the young were trained to habits of benevolence and kindly feeling.

The amount presented, with some additions since, was £34, £20 of which was in cash.

The pastor replied as well as his feelings would permit, briefly alluding to the two former visits of a similar kind, at the first of which they greeted the smiling countenance of one now removed to holier and happier society above.

He was vividly reminded of his first union with the church, twenty-eight years ago; during the intervening period he had experienced many trials as well as many joys, was now drawing near the close of life. It might be the last donation visit they would ever make him, but when called hence he cherished a confident hope it would only be to join "the spirits of just men made perfect." He had no doubt of his acceptance with God, he rested all his hopes on the merits of Christ's death, and could safely confide in his divine promises. While he lived however, he felt willing to spend and be spent for the people of his charge.

A few other remarks, with prayer, singing, and social intercourse closed the exercises of the evening. Long may they be remembered by both pastor and people.

Well would it be if all the churches would pay an annual visit to their ministers.

The Bible informs us that Moses prevailed against his enemies when his hands were held up. So it is with the ministers of the gospel. Let his people sustain him well, they may then expect that his labors will be blessed.

ONE OF THE COMPANY.

For the Christian Messenger.

Donation Visit at Milton.

MR. EDITOR I very much appreciate your advice, or hint, to your correspondents, not to burthen the pages of the Christian Messenger with tedious articles, giving in detail all the particulars of Donation visits. They are interesting to a very few, and not read by the most of your subscribers. Lengthened Obituaries too, are unnecessary, at least in my opinion. Indeed, I think that quack medicine, long articles on Donation visits,* and tedious Obituaries, are an affliction to the Christian Messenger, and injure to some extent its general health.

However I am always willing to relinquish my particular view upon such subjects, and appreciate as far as possible, the sentiments, and feelings of my friends.

But to avoid prolixity, and refrain from wounding the feelings of my brethren, and to show my appreciation of the sentiments contained in your hint, hereby give publicity to a very respectable donation visit paid me on the 25th February last. Addresses, &c. appropriate, and every thing connected with it, of a most pleasing character.

The donation, including some wood previously given, amounted to upwards of £30.

A minister does not want a long residence in Milton, to be convinced that the people in liberality, and ability to appreciate his services, and sympathize with him in his trials, are inferior to none, "God loveth a cheerful giver."

I acknowledge myself the grateful recipient of those mercies, and feel laid under new obligations to serve God.

REVIVAL.—Our quarterly meetings here, has been very beneficial to the cause. Brethren B. Scott, A. W. Barse, and I. J. Skinner came to our help, and God has blessed their labours. Thirteen have been baptized, and others I think will come forward the next conference. Liverpool still suffers for want of a pastor. I approve of your course in the late political strife.

Yours truly,

Milton, 17th April, '57.

A. MARTELL.

* We are glad that Brother Martell has no need of the remedies he terms "quack medicines." Whether they are so, however, is for those who use them to determine. May he never have occasion to seek their aid. We should be glad if it were so with all our readers. We have not so much faith in their virtues as to insert the notices except as advertisements. On the other hand we have great faith in Donation Visits, and shall be glad to hear of their becoming even more numerous and frequent, only let the notices of them be brief.—Ed. C. M.

FRAGMENTS.—Your word is your servant, so long as you retain it; but it becomes your master when you suffer it to escape.

We may live by forms, but there is no dying by forms.