

God, find it will not do; they give it all up. Times get changed; morality prevails; the lower ranks are affected. They buy a sermon where they used to buy some penny tract of nonsense. The higher orders are also touched; they, too, are brought to hear the word. Her ladyship, in her carriage, who never would have thought of going to so mean a place as a conventicle, does not now care where she goes so long as she is blessed. She wants to hear the truth; and a drayman pulls his horses up by the side of her ladyship's pair of grays, and they both go in and bend together before the throne of sovereign grace. All classes are affected. Even the senate feels it; the statesman himself is surprised at it, and wonders what all these things mean. Even the monarch on the throne feels she has become the monarch of a people better than she knew before, and that God is doing something in her realm past all her thought—that a great King is swaying a better sceptre and exerting a better influence than even her excellent example. Nor does it even end there. Heaven is filled. One by one the converts die, and heaven gets fuller; the harps of heaven are louder, the songs of angels are inspired with new melody, for they rejoice to see the sons of men prostrate before the throne. The universe is made glad: it is God's own summer; it is the universal spring. The time of the singing of birds is come; and the voice of the turtle is heard in our land. Oh, that God might send us such a revival of religion as this!

* Extracted from a Sermon at the Music Hall, Royal Surrey Gardens, published in the New Park Street Pulpit.

Notice.—We hope to be present at the meetings of the Associations. Respected Reader, if you are in arrears for your paper and will be unable to attend, we shall be glad if you will oblige us by sending the amount due by the hands of one of the Delegates or brethren from your neighbourhood.

The demands on us are imperative, and can only be met by the prompt payment of our readers. On these conditions we are most happy to give you our best services.

OBSERVE.—We shall be glad to furnish the Messenger to NEW SUBSCRIBERS for the remainder of the present year on receiving ONE DOLLAR.

Christian Messenger.

HALIFAX, JUNE 23, 1858.

Editorial Correspondence.

JOURNEY TO THE WESTERN ASSOCIATION.

Bridgetown, June 15, 1858.

THE return of June has again brought round the season for our Associational gatherings. With a desire to unite with our brethren in the west, we left the city on Friday, the 11th, and with the appliances of steam and our iron road we were soon beyond the din and dust of the capital. From the ease of railroad travelling, and the pleasantness of agreeable company, that portion of the road which has been the least desirable was soon left behind. The large quantity of freight being sent to the fertile rural districts, delayed our start from the depot till after 8 o'clock, yet we soon forgot this by the progress being so much beyond what had been reluctantly endured so often before, so we soon settled down to look out for whatever of interest might present itself as we passed from station to station, through the woods to the western terminus. But little can be said of magnificent prospects. The objects of greatest interest are the lakes and rocky cuttings through which we pass. The beautiful glens we occasionally cross give a peep at what have been Nature's secluded spots, and afford material for pleasant remarks, and add some variety to the otherwise monotonous character of the road.

Arrived at Windsor, all is bustle. What was once a quiet aristocratic country village, has now become the scene of activity and commotion. The new-comers are hastening with trunks, valises, hat-boxes, and other travelling necessaries. The people are all looking earnest and ready to secure the advantages which the road is evidently calculated to place in their reach. Soon we proceed by means of a locomotive power somewhat more primitive. Although we have now the bone and sinew of four steeds instead of the hot breath and iron harness of our late courser, yet we must content ourselves with a much slower rate. To compensate us, however, we may perch on the

outside of our carriage and enjoy the balmy breeze and delicious odours of the bursting buds of trees and flowers. We now pass the thriving village of Wolfville, and here we find the sound of hammer and saw give indication of its inhabitants improving their dwellings and greatly increasing their numbers. Here, too, we begin to find the blossoms of fruit trees, which continue to increase as we journey westward, until we are surrounded with such a profusion, that the land seems, in many parts, one vast nosegay, filling the air with sweetness and the owner with hope and pleasure in anticipation of the abundant produce of the coming summer and harvest.

At Kentville we are greeted by the pleasant faces of city friends, for here the court is sitting, and the parties who have applied to the law to adjust their differences, are assembled in groups to canvass the merits of their several cases.

Without delay we pass on, with a diminution in our appliances of travelling, yet with a more select company. Desirous of losing no time, we do not allow the shades of evening to slacken our pace, but onward we proceed until we have to trust in some measure, to the sagacity of our steed to avoid the dangers of the road—such as the removal of bridges and other repairs going on in their neighbourhood.

Bridgetown is at length reached. All have retired to rest, but we are soon introduced to quiet quarters, where we may rest in forgetfulness of the past, and be prepared for the pleasant gatherings of the ministers and brethren—delegates from the churches throughout this prosperous and fertile part of the province.

Saturday morning brings together those we were about to say strangers—but this would be altogether a misnomer where all meet with the greeting of old friends. Past friendships are renewed, and a spirit of gladness fills the hearts and countenances of the whole, as they each extend the welcome hand and utter the cordial greeting.

The preliminaries being over, the Rev. Charles Randall is called to the chair, as Moderator, and the Letters from the churches are read before the congregation. In the course of these, we learn the heart-cheering fact of additions to the visible Kingdom of our Lord and Master of between three and four hundred souls during the past year.

We have been unable to learn that any parties had previously to this passed thro' from Halifax to Bridgetown in one day. We may not have been the first to succeed in this, but, doubtless, it will not be long before it will be a frequent occurrence. With the aid of the Railroad there should be no obstacle to this being done regularly. Unless a line of coaches be established to accomplish this object and carry our mails at least that distance, without resting a night on the road, the Western counties will obtain but little benefit from the expenditure of so large a portion of our Revenue.

Instead of Lord's-day morning—as is usually the case at our meetings of Associations—bringing together vast numbers of friends from all the neighbouring churches, we were visited by a drenching rain, which prevented more than the Delegates and brethren in the vicinity from assembling in the meeting-house at Bridgetown. A thorough renovation had been given to this building, a commodious new pulpit and handsome spire erected, and the walls covered with paper resembling oak of two colors, in strips of about nine inches in width. Although the house has seen many years, and numerous changes since its first erection, yet the light balustrade around the gallery, and general freshness of its appearance, would give it a respectable position amongst many more modern edifices.

Those who attended, notwithstanding the rain, nearly filled the meeting-house, and were well repaid by hearing an excellent discourse from the Rev. Dr. Cramp, on "The spirits of just men made perfect."—Heb. xii. 23. He referred to the meeting of the Association held at Bridgetown 12 years ago, previous to its division into three bodies, the Western, Central, and Eastern, as at present. He called to remembrance that several persons were then present and participated in those services who have now passed away, and joined the general assembly of perfected spirits whose names are written in heaven. He particularly referred to four men of renown who took a prominent part in the proceedings. Of the first he spoke as one who, by beating on the anvil of his powerful mind, brought forth great massive thoughts which told with much effect on his hearers. Of the second as of one who by ready and rapid

enunciation of gospel truth often startled his hearers by the gems he brought forth from the spiritual treasury. Of the third he said, his stream of fervid eloquence was such that his entreaties to sinners to be reconciled to God were almost irresistible; and of the fourth, that he was the very personification of tenderness. These brethren are now gone to be with "the spirits of just men made perfect."

1. The preacher shewed that there are some of God's people who are perfect, although the church on earth cannot exhibit specimens of these either in the present or any previous period of its existence. Imperfection is seen in others and felt in themselves by all whilst here below, yet when these trees of God's planting are taken and transplanted to that region beyond the reach of all evil and whatever tends to produce it, there perfection will be more and more fully attained. Grace will then shine forth in all its glory with nothing to tarnish its brightness. The process which is begun below will be finished, and will have only to expand itself without interruption.

2. He next shewed that union and fellowship exist even now, between those who have been made perfect and those who are now only under grace. The family on earth and in heaven are but one.

"The saints on earth and all the dead
But one communion make:
All join in Christ, their living Head,
And of his grace partake."

3. The saints above sympathize with those on earth. The book of Revelation clearly shews that the condition of the church is to them a matter of interest. Although the fathers are departed they still watch the development of the work in which they took so much delight and spent their comparatively long lives.

4. Ultimately both branches of the family will be united. All divisions will then be healed. The prayer of Christ "that all may be one" has been supposed by some to refer to an amalgamation of all parties of true believers on earth, but may it not rather refer to the gathering of all the perfected ones into that vast multitude which no man can number in heaven. Each successive generation of the church has had greater blessings than its predecessors. Those who have gone before us have laboured in laying a deep and solid foundation, on which we are called to build until the top-stone is brought forth with shoutings.

The sorrowful may find consolation in the prospect of ultimate perfection. The careless may be admonished lest they lose this glorious state.

In the afternoon, Professor Sawyer preached a sermon of great excellence and eloquence. In the evening the Rev. A. D. Thompson, with much force and originality, brought out some of the great saving truths of the gospel, and reminded many of his hearers of Mr. Ansley, the former pastor of the Bridgetown church, by whom he was himself baptized.

On Monday morning, according to appointment, the Rev. J. C. Morse preached what is called the Introductory Sermon, from Phil. ii. 16.—"Holding forth the Word of life." The discourse was one well suited to the occasion, and calculated to raise the appreciation of the Divine Word, and the public declaration of its sacred truths in the estimation of the assembled ministers and people. It shewed the danger of substituting some other "word," and of the various ways by which Christians may hold forth the word of life. The appropriateness of the text and its context "in the midst of a crooked and perverse nation," to the present time, was shewn by the preacher. Some of the particulars in which the "nation" or generation at this time may be said to be "crooked and perverse," were exhibited with an unsparing hand. The prevailing sentiments, views, and course of public proceedings generally, especially with regard to drunkenness, were exposed with much truthfulness. This Word will bring liberty and destroy despotism in families, communities, and nations. The results of this holding forth of Divine Truth are always good. Efforts are made to hide it up lest it should exhibit impending danger and disturb men's minds, but this the preacher never feared. The Word of Life was the only light necessary to guide sinful men of every grade and class into the haven of peace and rest.

The Circular Letter to the Churches on the mutual obligations of parents and children was read by the writer, the Rev. Dr. Tupper. The afternoon and evening of Monday and Tuesday, from 10 o'clock in the morning till after 11 at night, were occupied by the reports and discussions on the various subjects which usually come before the body. We shall embrace a future opportunity of laying some of these before our readers. We have only space now to say that the meetings were all of a most pleasing, harmonious, and satisfactory character.

The Temperance question was discussed in a bold and uncompromising spirit, and the demand for prohibition unanimously affirmed.

The state of Acadia College was fully canvassed and the determination to sustain it in the highest possible state of efficiency fully determined.

We should be most happy to give abstracts of the thrilling speeches made by several brethren on these subjects and on the translation and more general circulation of the Bible, both at home and abroad, but time forbids.

The warm-heartedness of the friends at Bridgetown and the exhibition of Apostolic hospitality, such as that when "the disciples had all things common," was not the least gratifying source of pleasure to those who were entertained with so much cordiality. The friendships formed on these occasions are coveted in vain by those who know nothing of the agreeable fellowship which the gospel supplies to all its partakers.

Registration of Births, Marriages, and Deaths.

Although the recent sitting of the Legislature was so protracted, and we believe a larger amount of business was transacted than is commonly done in one session, yet some important measures were laid aside, for want of time to give them due consideration, or else lost sight of and passed over. One of these, providing for a Registration of births, marriages and deaths, was, we believe, given to the law Committee, but nothing further was heard of it. This is essentially a people's measure and one of great importance. The necessity for it has not been discussed as it deserves, either by our legislators or by the press. It is not easy to calculate the injury which may arise to individuals and families by the want of such a law. The present laxity with regard to the solemnization of marriages, and the defectiveness in keeping any public record of them is a most undesirable state of things to be allowed to continue. The law we have at present on this subject is we believe entirely inoperative. To have laws encumbering the Statute Book, and by their inefficiency causing rather than removing legal difficulties where none need exist, is what should be remedied by our legislators without delay. By practically ignoring the necessity of making provision for the future, we do an injury to coming generations which will, in all probability, be discovered when it is too late to make reparation.

We may illustrate the necessity for a Registration Act and the losses which may arise from want of it, by a circumstance which occurred a few years ago at Yarmouth. An announcement was made in the neighbouring republic that any of those who had served in the American Revolutionary Army, or their widows, on producing the necessary certificates proving their claim, might obtain from the U. States government the full amount of pension then unpaid. The widow of one who had served for some years during the Revolution was living at Yarmouth with her son-in-law, who on hearing of the proclamation went to Washington for the purpose of ascertaining the means necessary to be used to secure the amount of pension and arrears which had accumulated since the husband's death. He succeeded in discovering the name on the roll of the regiment in which he served, and also that of the recruiting serjeant by whom he was enlisted. The next thing required was to have the fact established that the surviving widow was really the wife of the person so named. This would have been impossible in the absence of registration of marriages, such as exists in Nova Scotia, but fortunately they were married where a regular register was kept, and a certificate of marriage, from Rhode Island we believe, completed the necessary proofs of her title and she received upwards of £500, by which she was placed in circumstances of comfort for the remainder of her days. Comment on such a fact is unnecessary. This is of course but one example of a case of which there may be many other instances. But we would not have it supposed that our argument in favour of an Act of Registration rests merely on the pecuniary gain or loss which might arise in consequence. No, the peace of families and prevention of litigation and strife are far more important objects to secure by such an enactment.

Chapter 123 of the Revised Statutes is a law professing to supply this necessity in our code; but it is so manifestly defective that it is not only useless, but if its provisions were carried into effect and the fines which it imposes levied on parties neglecting to comply with those provisions, we should find that but few ministers of the gospel would pass a year without suffering heavy penalties for non-compliance.

The first clause of this act provides that "Every person who may baptize, marry, or perform the burial service, shall keep a registry shewing the names and ages of the persons whom he shall have baptized and married; or who have been born or have died within his care or belonging to his congregation." The character of the Act may be discovered by this clause. Its insufficiency may be seen from its entire failure of accomplishing the proposed object. Its absurdity as an act of general registration is evident from its connecting the baptism of a child with its birth. On this side the Atlantic and at this period such a provision is quite out of date. Even in Great Britain, where the State Church overshadows the country with all its blessings, (!) the doctrine that baptism is essential to nationality, has long been exploded. Such a provision not only ignores the existence of the entire Baptist body, but would

be a barrier proportion Presbyteri in the effic the neglect practically Another p making pr "Parents, be baptiz bifth, shaw to the tow of such all such he clerk he shall re in ten day in each yo be transm tion and out any s imagine w law also lecting to returns & five poun From t any Boar turns we is paid t We do n administ think of Every cle copalian, administr fine of fi its requi this part Not only liable to solemniz service, We trust our legis without supply th and to viola The A clergyme tion of n the neces urgent, could no place of public e their pu Our "co not, be, secure th an equi what is commen sideratio Lond which 5th inst it indic numero arms a remote be wish in sever small p building picked Campb Rohile were cl Luck Sahib v followe tion. The prison other were a ceeding They will en Govern New state o has be of the tier, the vic It wou cities far too sions The tively Brita Engin Cagli by the leased The Eldes Franco