

virtue; in the days of her decay, beauty and art were substituted for manhood.

Let the Christian remember, that amusements, how innocent soever in themselves, become dangerous and sinful when an immoderate attachment is felt for them; when they are more than a passing recreation; when they are essential to his happiness; when the time that ought to be devoted to God is devoted to them; when the mind dwells with fond recollection on the past amusement, and anticipates with longing anxiety the one in prospect; when the concert-room or evening party is preferred to the house of prayer or religious intercourse; when the Christian can find time for amusement, and not for the weekly service of the sanctuary;—they then usurp that place in his affections which belongs to the gospel. This love of amusement, alas! too prevalent among professing Christians, indicates a feebleness of piety, and a worldly-mindedness, inconsistent, if not incompatible, with genuine Christianity. This is "to love the world and the things that are in the world;" this is to be "lovers of pleasure more than lovers of God;" this is "to mind earthly things," and to be "enemies of the cross of Christ."

But there are pleasures with which no alloy mingles, and which may be indulged in without restraint; which leaves no injurious influence on the mind, and which at once gladden and strengthen the heart; pleasures which follow in the train of Him at whose birth angels sing "Glory to God in the highest, peace on earth and good will toward men." Of divine wisdom it is true that "her ways are ways of pleasantness and all her paths are peace." True religion sweetens every sorrow, and hallow every enjoyment. It lights up the path to our Father's house, where the redeemed as one happy, loving family, shall feast at the marriage supper of the Lamb; and in "his presence find fulness of joy, and pleasures for evermore." Imagine thyself borne away from the festive scene to the bar of God, there to hear the sentence from his lips—"cast the UNPROFITABLE servant into outer darkness; there shall be weeping and gnashing of teeth." Dear friend, let safety, not pleasure, be thy first pursuit; let heavenly, not earthly, joys be thy first aim; give not sleep to thine eyes, nor slumber to thine eyelids, until thou hast secured, through Christ, the friendship of God, "in whose favour is life, and whose loving kindness is better than life." Then, on earth shalt thou have secure delight, and in heaven eternal bliss. Then shalt thou find "that light is sown for the righteous, and gladness for the upright in heart."

Correspondence.

For the Christian Messenger.

The Atlantic Telegraph.

"Oh! what a miracle to man, is man! How passing wonder, he who made him such!"

The completion of this vast design, is an unparalleled triumph of art, over the greatest obstacles. Never since the creation of our world has there been effected by man any thing to compare with it. The tower of Babel,—the Chinese wall,—the walls of Babylon,—the hundred-gated Capital, with her hanging gardens,—the Temple of Solomon,—the Pyramids of Egypt,—the Temples of Diana, Minerva and Jupiter Olympus,—the Amphitheatre of Titus—with all the magnificent and splendid works of ancient art, sink into insignificance when contrasted with the late prodigious, gigantic, awfully grand and stupendous stretch of human power over one of the most wonderfully mysterious, active and terrifically sublime agents in the materials of Creation. The first great monument of human power alluded to, whose top was to reach to heaven, was the cause of all the babbling languages of the earth: scattering or dispersing the human family over the extended globe. The latter will be the means of uniting in social converse the varied nations of earth, and binding them together, as one great family, in union and harmony. It is a prodigy of physical and intellectual power and greatness, infinitely surpassing the flight of the loftiest Aeronaut, the skill of all the Magicians, Astrologers, Soothsayers, Chaldeans, and wise men of Babylon, Egypt, Greece and Rome. It is the divinity within, stirring the soul in its inmost depths, to assert its intellectual dignity and grandeur, to fathom the unfathomable, to set the plummet and the line to the mighty deep: his footsteps are now in its foundations and his path in the mighty waters. He measures the ocean with a span! He has made a way for the lightnings to pass! He calls upon them, and they say here we are! He wills and they obey. He sends them on his errands, and they fly with the speed of a disembodied spirit.

He presents his pen, and they write; and convey his thoughts to the most distant climes, giving him a kind of ubiquity. I am lost and overwhelmed in contemplating the unparalleled greatness, grandour and dignity of the mind in its control over matter in its diversified forms.

Onslow, Sept. 15th, 1858.

For the Christian Messenger.

Report of Mission to Lunenburg County,

UNDER THE DIRECTION OF REV. I. J. SKINNER.

Your Missionary to Lunenburg reports that he has performed a mission of seven weeks. Three weeks were spent in New Cornwall. In this place there is a small Church,—formerly part of the North West Church. It sustains an interesting Sabbath School and a prayer-meeting. During the past year this Church enjoyed the ministrations of Bro. Skinner. It is now destitute. Our brethren here are struggling on in the midst of opposition; but the Lord is with them, and gives them tokens of his favor. Bro. Skinner next directed me to the North West Branch—a settlement 12 miles from Bridgewater, on the western side of the LaHave River. Found the people busily employed in haymaking: it was, consequently, an unfavorable time for accomplishing the objects of the mission. Preached there eight times, and attended one prayer-meeting. The people are chiefly Lutherans, Episcopalians, and Presbyterians, with 17 members of the Baptist Church, in regular standing.—This is a branch of the New Germany Church.—Two years ago there were but four members. The brethren support a Sabbath School on the union principle and a prayer meeting. This County is sadly destitute of schools, and great numbers are unable to read. Much of the time was occupied in visiting from house to house, and in the distribution of tracts.

We would rejoice to be able to report the conversion of many or that one precious soul was brought to the Saviour, but we cannot state that we know such to be the result. There were, however, some tokens of the Master's approval. Prejudices were removed to a certain extent from the minds of some. Those came out to our meetings who had never been seen there before, while others who were once openly hostile received us kindly into their houses, and seemed interested in our meetings. We might present the dark side of the picture; but are not aware that it would be for the edification of any. They and we must answer to the "judge of all." We believe good seed was sown, and feel assured that the Lord will bless his own word.

Lunenburg County is a most interesting field for Christian effort. It is too much neglected. A man of the right stamp laboring in conjunction with Bro. Skinner would, by the Divine blessing, do a great work.

Received the following sums on behalf of the Society:

Charles F. Best, Mahone Bay,	£0 5 0
Jno. Andrews, "	0 1 3
Mrs. Geo. Hallimore, New Cornwall,	0 1 3
Collection at New Cornwall,	0 8 9
Collections at North West Branch,	0 8 9 1/2
Collection at Corkum Settlement,	0 5 0
A friend, Bridgewater,	0 1 3
	£1 11 3 1/2

Visited and addressed 4 Sabbath Schools; preached 22 sermons; visited 104 families; and distributed tracts—3,222 pages.

MAYNARD P. FREEMAN, Missionary. To the Baptist Home Missionary Society. August 18th, 1858.

For the Christian Messenger.

MEMOIR

OF MRS. MARY, LATE WIFE OF REV. I. J. SKINNER.

Prepared by Rev. D. M. Welton.

Mrs. Skinner, the eldest daughter of William Troop, was born in Nictaux, August 9th, 1826. About the year 1850, her father removed to Wolfville, where she remained till the time of her marriage, which took place Sep. 26th, 1855. The next year and a half of her life was spent in Port Medway, whence she removed with her husband to Bridgewater, where she died Sep. 8th, 1857.

Some knowledge of her early life and character may be learned from the following extract of a letter from the Rev. I. E. Bill to her husband: "Sad indeed did my poor heart feel when compelled to believe that dear Mary had so suddenly taken her departure to the 'spirit land.' I had watched over her as her minister from the days of her childhood. Her father and mother were among my best friends; and Mary, in the days of her early girlhood, embraced by faith the sinner's friend. I buried her with Christ

in Christian baptism, and gave her a cordial welcome into the family of God. In seasons of sickness and distress I had mingled my prayers with hers for sanctifying and sustaining grace, and had listened repeatedly with thrilling emotions to her expressions of penitence for sin, and of love to the Saviour for his pardoning mercy. And although she had removed from under my immediate care sometime before I left Nictaux, still I cherished in her temporal and spiritual welfare a lively interest. As she advanced in years she made rapid progress in those qualities of mind which are essential to the happiness and usefulness of females. Her connexion with you as a Christian minister placed her in a position in which those qualities could be exemplified to more than ordinary advantage. How mysterious the Providence which in an unexpected moment shrouded her in death! 'I was dumb with silence, because thou, Lord, didst it.'

Her removal to Wolfville was mostly for the purpose of opening, in connexion with her sister, a school for young ladies. For this department of usefulness she was well qualified. Combined with an adequate head and heart culture which prepared her to advance the learning and morals of her pupils, was a naturally equable and gentle disposition which gave her a large place in their esteem. It was the writer's pleasure to note the order and progress of the school, and to join in the wide and justly merited commendation which it received.

It was at this time that Mr. Skinner, who was pursuing his studies at the College, first became acquainted with her. Her excellencies won his heart. She became his companion in marriage at the time above stated, and thus passed from the school room to a position where the qualities which adapted her to teaching might display themselves to more advantage and on a larger scale of usefulness. It will not perhaps be considered pertinent here to remark on the character of Mr. Skinner's choice of one to tread with him the walks of life, and with him, especially to undertake the great work of saving souls. No one, however, will say it was not a wise and happy one, judging from her suitability of this work, the earnestness and devotion with which she assumed it, and the felicitous way, in which, through sympathy with him in its accomplishment, she chased away his griefs and multiplied his joys. With singular and winning ease she adapted herself to the condition and capacity of those among whom her lot was cast. The passing events of life had, in her estimation, an important bearing on the destiny of the soul, and it was therefore her constant endeavor to give them a right improvement. To be good, and to do good seemed her life-aim, and in striving for its realization, her energies found their pleasiest employ. In a letter to her sister, penned June 2nd, '57, she remarks, "You know not and probably never will, the many things that cross the path of the minister and his wife, to render necessary the cultivation not only of gentle thoughts, but of gentle words and actions too. But it is good discipline for the mind. I have felt it to be so." And in the same letter, referring to accompanying her husband in pastoral visits, she writes, "I can truly say that in the discharge of this duty,—in sitting by the dying couch and endeavoring in my poor way to impart consolation to the afflicted, I have experienced more peace of mind than I ever enjoyed in the gay pursuits of life. The pleasures of the world have lost their charm to me, and although my interest in spiritual things is not so ardent as I would wish, yet I think the desire of my heart is to aid my beloved husband in his arduous duties, and do something to advance the cause of our Saviour and Redeemer." Her prayers in the prayer-meeting were characterized by deep fervency. Especially did she remember at a throne of grace the people of her husband's charge, and earnest were her entreaties for the divine blessing on his labors.

But while she loved to accompany her husband in his pastoral visits, and especially in visiting the sick, she would often speak of home as her more appropriate and favorite sphere. She excelled in making home agreeable, attractive and happy. The mother and the Christian may be seen in the following extract of a letter to her father, bearing date Feb'y. 16, '57:—

"I am quite alone just now with the exception of our wee pet, who is sweetly sleeping in the cradle by my side. O! how I do wish you could see him, papa: he is so sweet, so lovely, and so cunning. In a few days he will be seven months old. His disposition seems singularly sweet and affectionate, and every day I feel the little darling twine more closely round my heart. Still, dear papa, much and fondly as I love him, gladly would I resign him now in his innocence

and purity to God who gave him, should it be his will to take him from us, rather than have him grow up as many children do in sin and disobedience."

With reference to the melancholy manner of Mrs. Skinner's departure, it may be stated that about a fortnight before her death she was quite unwell from various causes. On Sunday evening, 6th Sept., she showed signs of mental derangement. On Monday afternoon and evening she appeared much better, so that she retired with the prospect of a good night's rest. Her husband lay on a sofa in an adjoining room. At daybreak on Tuesday morning he was aroused by the nurse inquiring where Mrs. Skinner was. He instantly arose, and finding the front door open, went out to the river, which was but a few steps from the house, where he found her near the river's bank only partially covered with water.

On the Sabbath above named, she called her husband to the bed-side, and told him she was not a Christian, and appeared much alarmed in reference to the state of her soul. He endeavored to direct her thoughts to Christ as the Saviour of the Chief of Sinners. She then engaged in prayer audibly and most fervently, after which she became calm and composed. The next day as he was sitting by her bedside, she asked him to repeat to her some passages of Scripture, after which he asked her if she was resting her hope on Jesus. She replied, "I think so." These, though not the last words she spoke, are the last which are remembered to possess any peculiar interest.

Her funeral took place on the 11th. An excellent and appropriate sermon was preached by Bro. Martell from Phil. i. 2, 3.

We sympathize with Mr. Skinner in his painful bereavement. Often now as when his Mary sang with him, he may be imagined to sing,—

"Tell us thou bird of the solemn strain,  
Can those we have loved forget?  
We call, but they answer not again."

Mr. Skinner has learned impressively from his affliction the unstable and fading character of earthly treasures, and the importance of laying up treasure in heaven.

For the Christian Messenger.

Bridgewater.

MR. EDITOR,

Dear Sir,—The Presbyterian Witness of Aug. 21, contains a letter from "A Presbyterian" of this place, to which I feel very much inclined to reply. Not only in justice to myself, but also to the Baptists here, who are therein shamefully traduced.

After a short preamble, he says, "I endorse every statement made by him, (Mr. Steele,) as to the bitter animosity shewn towards Mr. Steele by the Baptists of this place, and the mean and dishonourable attempts on the part of different members of that body, to disaffect the minds of our adherents."

It is not surprising to me at all that "A Presbyterian" does endorse every statement made by Mr. Steele, without even taking the trouble to ask himself, or caring to know whether such statements be true or false. He may suppose that, by his endorsing, the veracity of these statements is fixed and established, beyond controversy; but he has yet to learn that even his statements will not be received as truths, unless they are accompanied by something in the shape of proof. Now as regards the animosity towards Mr. Steele on the part of the Baptists as a body, and the "mean and dishonourable attempts" to disaffect the minds of Presbyterians. I pronounce these all to be "false, base, and groundless." There never has been any animosity towards Mr. Steele. It is not a part of their creed to cherish animosity against any man or body of men. And if, as I believe has been the case, that Mr. Steele has had difficulties with one or two Baptists here, surely no honest minded man would, for a moment, think of charging this upon the whole body to which they may happen to belong. This writer seems to have conceived and brought forth a mountain of animosity on the part of the Baptists, which, let me assure you, exists only in his own overheated imagination. But if he is so anxious to find real animosity, let him look for it in himself and his friend Mr. Steele. There he will find not a little, as manifested by their opposition to the school established here—in the getting up of another school, (Presbyterian), in the manufacturing of Trustees, and getting of government monies, contrary to law. And why? Because the Baptists were interested and active in the support of Mr. Condon, the teacher, whose school, I am happy to say, is still flourishing, while the other has gone down to the shades of oblivion.

Again, "A Presbyterian" says, "No one