

Correspondence.

For the Christian Messenger.

Reflections on November.

The Spring and Summer have gone with all their joys, and sorrows, and changes, which have been very many. "Time and change happeneth to all," (as it reads in the margin of our Bible). None are exempt. The seasons change—the face of nature changes. A short time since the earth was putting on her loveliest attire. The fields were covered with green as a carpet. The trees were covered with foliage. The flowering shrub, and the fruitful tree, alike delighted the eye and regulated the other senses. Now how changed! The faller leaves are blown around by the autumnal breeze. The face of nature has changed, and though many beauties softened by the mellow tints remain, still, to many minds, things wear a melancholy aspect.

But while outward things have passed through changes, how many more and greater, have been the changes wrought in many a home circle. Memory points to home scenes, and fire-sides where death with ruthless hand has nipped the lovely and the fairest flower. "The well-spring of pleasure" has been taken and no matter how sweetly, or how much beloved, the tender babe has been transferred from the mother's arms to the cold grave. The mother too, has had by her cares and anxieties for ever-lasting rest. And the stay, and the staff of many a household has gone out from the domestic hearth stone, and nought is there but mourning, lamentation and woe!

The young man too, planning for his life, and bidding fair for usefulness, has been called away, without a moment's warning; and the home circle experiences a blank, a vacant seat in the circle, which none may fill. Oh how many in the opening spring were full of joys and hopes for the future! All before them looked bright. Their path seemed strewn with flowers, and had a kind friend ventured to point to more enduring happiness or warned them of the evanescent pleasures around them—had they but told them that death looked near in secret, even in our happiest moments, that his shafts fly equally swift whether from the assassin's dirk, or from slowly wasting disease; they would have been thought unkind thus to damp their joy.

But turn with me young reader from these scenes to another household tree where for a while has bloomed an only daughter. Who that has been thus blessed cannot remember how like a beam of light from its radiant Source has such a being seemed!

How often has her tender care and gentle attentions smoothed a father's care worn brow, o lightened the weight of an over-burthened mother's heart; as well as softened down the rougher natures of a number of brothers, who all in their turn would call upon her each hour of the day for some kind deed, which could be performed by her kind hand alone; her read and kind smile. Kindling up all their kindler feelings—to have such a one smitten down by the fell destroyer, and slowly but surely going down to the narrow house, is soon narrowing indeed! Oh it needs under such circumstances a strong faith to say, "Thy will be done" even though we know that the loved one has added to all her other amiable qualities the ornament of heavenly wisdom, and a weak and quiet spirit; and although we believe it will be a labor for the loved one to be sate in the mansion of love prepared for her. Yet nature pleads—why must those who are useful in the church and in the world, as well as in the family of elect, be taken, while so many are left, who are pests to society—the terror of women and children—even so Father for so it seemeth good in thy sight!

Nov. 3rd.

ELIZA.

For the Christian Messenger.

TRUTH.

"The thoughts of past pleasure and truth The best of all blessings below."

Truth has been extolled in all ages, seasons, and characters. It always has and always will command respect; and has withstood its opposite vice like a rock firm as adamant. The wise man and the fool admire it wherever found. With the philosopher it is the only thing worth seeking—the stone dreamed of by the alchemist, in the moral world. It always the mind, however low, the heart however degraded, or the feelings however blunted wherever its silent yet powerful influence is felt. The character of the child at school, the youth, or the young man is known and advanced according to their adhe-

rence to truth or falsehood. Is not this a critical epoch? Immensely important to parents and teachers; a period so full of incidents and changes. The child is marked and noticed by his teachers and associates and is believed, and trusted, or despised and shunned according as he is known to be truthful or otherwise. The young man on his first in life knows the benefit of truth and finds his success depends thereon. The young, the middle aged and the aged are alike distinguished as they regard this virtue. It is the greatest ornament of the character. Whether in the active duties of man or the more retired sphere of woman unmitigated truth is the stronghold of domestic happiness. How much strife, heart-breaking and heart-rending care, and distress is effected by lying. Truth should be woman's throne. We trace step by step the phases of life and we find it shines pre-eminently in the character and the crown of old age and gives it an exalted and peace. There is no half way work; all things are either true or false. Every statement is correct or incorrect. Truth characterizes all the works of Nature the blossoming of the rose, the spring of the grass—the running stream,—the rising sun,—the regular succession of the seasons all declare the unchangeable truth of His laws. To the truthful and honest farmer particularly experience is from year to year. From the range of our own knowledge he is the one most elevated, trusted and honored. At any rate these are the men I prefer to trust. The minister of religion contends most against error by placing truth in the clearest light, clearing away the rubbish of falsehood—not by digging up and dwelling on the deformities of vice and sin, which disappears and vanishes before the dew of morning before the noonday sun. Truth and honesty are inseparable companions. Some are seemingly so constituted or trained that to evade the truth seems to be most natural and it is a continual scene of strife to carry out their schemes of dishonesty. They are able to understand conduct proceeding from ambition, self-interest, revenge, or any other motive but determination of soul, which obliquity and reproach may death itself, cannot turn from the disinterested love of truth, is to such utterly unintelligible. Madame De Staël narrates of Bonaparte that he never was so completely at fault, in his estimate of character, as when he met with opposition from a person actuated by the pure principle of integrity alone. He did not comprehend the motive of such a man, and could not imagine how he might be managed. Any general or political principle that will not stand by itself alone should fall and ultimately will find its level. A public journal may by a constant and strict adherence to truth gain a confidence on the public mind that cannot be shaken or moved even by the continued vilifications of a host of opposers or enemies. It is a party, to support its principles and its standing, stoops toanders and low arts or upholds standards publications, though it may please a certain few, yet it must sink in the estimation of right thinking minds. When truth is kept before a people in a faithful, impartial manner it will prevail. It carries a conviction that nothing else can, every fact principle or truth has its effect upon the mind as well as falsehood. A series of articles, cunningly written to blind and mislead, even a very cause people to become disbelievers; making the old adage true, "A liar is not to be believed though he speak the truth." "Union is strength," this connected with truth and lofty aims must conquer in the face of all opposition.

L. R. M.

Bridgetown, Annapolis, Nov 30 1866.

For the Christian Messenger.

Hints to Sunday-School Scholars.

Be regular in your attendance. Not only be present every Sunday, but be in your places at the appointed hour.

Do not leave the class till school is dismissed, then walk softly out remembering both the sacredness of the day and the house.

Treat your teacher in the most respectful manner. Teachers, as well as others, would sometimes like to attend their place of worship, or enjoy a leisure hour at home; but for you they sacrifice their ease and convenience, and through summer's heat and winter's cold go to the school from week to week in the hope of instrumentally doing you good, and for you they often kneel at the Mercy seat.

Be circumspect in your daily conduct. A contrary course would not only disgrace your parents and yourself, but also your teacher and the school.

Be very careful of the books which are lent you. Consider them as property received on

trust, and that you are under obligation to return them in as good condition as when put in your hands. The spirit of the eighth commandment is violated whenever we lessen the value of that which is not our own.

Commit the lessons to memory. Not only is the effort required a good discipline for your mind but it is of great advantage to be able at all times to recall portions of that book which is a lamp to the feet and a light to our path. Do not suppose however that it is enough to recite correctly, but endeavour to understand it and imbibe its spirit. The legitimate effect of the study of the bible, is to improve the intellect and the heart. Young and healthy as you are, you may soon be called to appear before God. From the scriptures only can you adequately learn the character of your Judge and what is necessary in order to prepare you to meet him in peace. Let the study of God's word ever be accompanied with prayer, for your best efforts ever when combined with the assistance of an intelligent teacher are insufficient to enable you clearly to comprehend its import without the aid of the Holy Spirit.

Finally, give your heart to God. Believe on the Lord Jesus Christ. Imagine not that, by doing so you would be less happy than at present. It is true that the religion of the Bible does require us to lead a life of self-denial, but the consciousness of God's smile is infinitely more to the human soul than all the pleasures of earth.

Stol.

For the Christian Messenger.

"Let all things be done decently and in order."

MR. EDITOR.

I do not wish to harbor a complaining spirit, knowing that I myself am very far from perfection—but there are evils that might and ought to be corrected. The one of which I am about to write is, in my humble opinion, a great and lamentable wrong spread upon quiet orderly people, and against which every Christian man, at least, should set his face, and upon which a full vest of good order should frown continually until the perpetrators themselves, finding that they are encroaching upon the rights of others, are induced to pursue a course more congenial to the feelings of others, and more creditable to themselves.

I have observed in many places in this country that a certain class of individuals are in the habit of congregating about places of public worship on the Sabbath, or forming a line upon the street, so that the more orderly part of our people are obliged to run the gauntlet, or elbow their way through a rabble who in no polite manner pass upon quiet church members. I have frequently seen ladies who pass one church on the way to another—leave their own place of worship, under the necessity of taking the middle of the street, just because the side walk was crowded with those whom I shall take the liberty of designating blackguards—in no gentleman would hedge up the way to turn ladies into the muddy streets. In the village where I have the good fortune to reside, this abominable practice prevails to an extent unsurpassed by any place that I know of.

But this is not all—the practice to which I have briefly alluded, leads to a still worse evil and one of which I feel that I have a just right to complain and perpetrate too by the same individuals. Let any one attend our place of worship on a Lord's Day morning or evening. Now behold an orderly class of persons enter the house and take their seats quietly. One after another they walk up the aisle with becoming reverence, feeling that they are trading on holy ground and many no doubt lift their hearts to God for his blessing upon the exercises of the day. The house in a short time is perhaps a little more than half filled. Now the minister with firm and steady step treads the long aisle—ascends the platform or pulpit, and breathes a silent prayer to Heaven. He announces and reads the opening hymn. The Choir and congregation commence to sing. This appears to be the signal for those without to enter. In they come, not with slow and noiseless tread, but with a rush they come, with bounding step up stairs they go, with heavy tread they make the long bare aisles resound. The Choir still sing, their voices nearly drowned amidst the clattering of feet,—the din and noise. After twenty or thirty or more of disorderly men and boys have entered in this irrev-erent and unbecoming manner gradually the bustle ceases, now all is still, and with the exception of a few low whispers and broad grins to be heard and seen here and there, quiet pervades the assembly. If the hymn is not too short we have the unspeakable privilege of

praising God in the last verse without molestation when the congregation not having their attention distracted may participate in the pleasure of listening to the music of their united voices.

Such are the scenes enacted Sabbath after Sabbath where the people of God are wont to meet for spiritual worship. Perhaps the worst feature of all in the picture is, that a number of Church members, and boys who have pious parents, eye and even deacons sons are to be seen among this rabble. "Let it not in Gath." Such things are not only annoying but they are in plain English, disgraceful and should not be tolerated. Especially should not Church members participate in them, nor should Christian parents allow their sons thus to desecrate the house and worship of God.

I would not that these individuals even considered for a moment that the singing was a part of the worship, and that they not only disturbed the choir and infringed upon the rights of the congregation but also tread with irreverence and disregard the worship of the Most High God.

I am well aware that much, of what I have alluded to above, is done thoughtlessly, or at least I would fain think so, for I believe that there are many who do this in the time of singing, who would scorn the act of thus entering the house of worship in the time of prayer. I think a little wholesome reformation by the minister is necessary (in a right spirit of course) would have a good effect. We would want to get people to look a little upon the subject in its true light. My sole object in writing is, if possible, to induce reflection upon the importance of entering the house of God not only in season but with that reverence that becomes intelligent creatures who must each one give account of himself to God. Could I induce any to leave off the abominable practices to which I have referred, I should myself be well repaid.

Yours respectfully,
G.

Queen's County, Dec 5th

For the Christian Messenger.

Obituary Notices.

SUDDEN DEATH AT ANTIGONISH OF MR. FREDERICK BILMER, MERCHANT.

The subject of these lines was born in the County of Cumberland thirty-eight years ago. At an early age, and with little education, he turned his attention to the tin-smith business, under the care of Mr. Amos Page, of Antigonish, and served his full time as an apprentice. Mr. Page wishing, in time, to make men of his boys, placed proper books on his study-room table, and pointed those in his case to them as a profitable way of spending their evenings.

Mr. Bilmer, naturally studious, knowing and caring little for the idleness of the boys of the town, largely participated. The consequence was, by the time he had acquired his trade, he could write a beautiful hand, was a good English shoemaker and very generally informed. After visiting different places for the purpose of getting information, and funds to set himself up, he commenced business in Antigonish. His education taught him to be diligent, and in a few years he earned considerable, not in the quick way work is done now, by machinery, but by constantly tapping on the tin plates.

About the year 1850 one of the leading traders of the place, knowing his ability for business, sober habits, and excellent disposition, made him an offer to engage in a general mercantile business. He accepted, and remained two years longer than the time specified during this time he was united in marriage to Miss Mrs. Morton; and, in time, possessed three children, one of whom went before him in the spirit world. Also five years active business he was obliged to dissolve his connection with the firm, went to Antigonish, and there prosecuted a profitable business until his death.

His remarkable sudden death must be a warning to the whole town. The evening previous, he was in usual health, and actively engaged in business until late in the evening; retired to bed rose before day on the 18th October last, had rose before day that he felt as he never did before, and thought he would die. Medical aid was called, and some medicine was administered. The post-boy came in, he read some letters, stated to Mrs. B. from whom and their purport. He addressed and retired to bed, and in ten minutes gave one groan, and turning over, closed his eyes in death.

The occasion was improved by the Rev. Mr. Potter, whose remarks were very impressive. Many Catholics attended, showing the high respect they had for their departed townsman.

Mr. Bilmer had not made a public profession of religion, and if ever he had met with a chance, to a casual observer it would not be very apparent, for so excellent was his moral life, and so correct were his business habits, that there was little room for improvement. A few weeks previous to his death, he enquired of Mrs. B. if she prayed as much as formerly. He said he was a ruid that prayer, on account of the hurry of the business, was being neglected, and said that a family altar should be set up in their own house.

There are but few Baptists in the town of Antigonish. Mr. B. was among the first to pay any salary for preaching. Previous to his death, and notwithstanding the time demanded by his own business, he had undertaken to free the Baptist Meeting-house from debt, and himself contributed one-sixth of the amount. Also if the work is left for others to complete—Communicated.