

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XV. INDISCRETIONS IN THE HOUSE OF GOD.

My Dear Brother,—

It is manifestly important that every preacher should know how he "ought to behave" himself "in the house of God." (1 Tim. iii. 15.) The eyes of the assembly are upon him; and what may be regarded by some as acts of slight indiscretion are liable to do much harm. They tend to depreciate him in the estimation of discerning persons; and to embolden others to indulge in like improprieties. They should therefore be cautiously avoided.

When two or more ministers meet unexpectedly in the time of public worship, it may be needful for them to make some arrangement with reference to the part that each shall take in the exercises, as also with regard to future appointments. This should be done, when requisite, in a gentle whisper, and with brevity. No further private intercourse there is justifiable.—Some people have a strong propensity to whisper needlessly in meeting; and it is not unfrequently necessary for a minister to check this evil. But this he can not consistently do, if he himself indulge in the same practice. (Rom. ii. 21—23.) It is allowable in him, why not in any of his hearers? And if in any, why not in all? Surely the situation of a preacher addressing a congregation universally engaged in whispering would be an unenviable one. He should, therefore, set them an example in this particular.

The same is true with reference to smiling.—Seriousness becomes the house of God. All indulgence in levity there betrays irreverence.—If it be seen in preachers, may it not be reasonably expected from the hearers? When several of the former are together, and two whisper, or beckon one to the other, and smile at something that is said, or that transpires, they set an exceedingly bad example, which they may probably see imitated to their own discomfort.

Ministers, as well as their auditors, are liable to fall into improprieties in time of worship through inadvertence. I have seen one at a general meeting, after having spoken with apparent earnestness, sit down and presently go to reading to himself, while another man was addressing the congregation. Persons may do this without intending to shew any disrespect to the speaker; but it is in effect saying, "I can derive no benefit from listening to what is being said; I will therefore endeavor to improve the time by reading." As remarked in another case, if this be allowable in one, it is in all; and consequently the whole congregation be thus employed in the time of preaching. A minister who would not be willing to be treated in this manner, should never so treat another person.

I have known a preacher to occupy a considerable space of time in looking out a hymn for singing, while one of his brethren was engaged in prayer. Of course my eyes were closed, as those of every person should be when prayer is being offered; but the rustling of the leaves of the book led me to notice, with surprise and grief, this act of indiscretion. If no hymn had been previously selected, would it not have been much better to give out one promiscuously, or to omit singing, rather than to set such an example of gross irreverence?

Unless something special prevent, a preacher would do well always to have his hymns previously chosen, and his subject arranged, and, instead of being employed in selecting and arranging during the time of singing, to be at liberty to join, as far as may be, in this devotional exercise. This may, by the divine blessing, greatly aid in preparing his mind for the discharge of the duties devolving more immediately on him.

All indications of foppishness, arrogance, haughtiness, or ostentation in a preacher, are adapted to make an unfavorable impression upon the minds of his hearers. He should likewise be upon his guard against all slovenly or clownish practices. These naturally excite contempt.

That you, my youthful Brother, may invariably avoid all those indiscretions in the house of God, which would be liable to render your labors less acceptable, or less serviceable, than they otherwise might be, is the sincere desire of,

Yours, in gospel bonds,  
CHARLES TUPPER.

Aylesford, July 25, 1861.

Good books are the only paper currency that is better than silver and gold.  
He who employs himself well can never want for something to do.

For the Christian Messenger.

"Hard Times."

MR. EDITOR,—

Sir, you are no doubt tired out with the all prevailing cry of "hard times." Let us reflect a little and see if we can ascertain why we have such hard times. Some attribute it to one cause and some to another, whilst a few there may be who consider that a variety of causes combined produce our present hard times.

The Railroad is considered now the greatest grievance in the Province, and like Aaron's rod it seems to swallow up every other. The drainage of over sixty thousand pounds a year, from our scanty revenue, to pay interest to capitalists of England for all time to come, must inevitably contribute largely to harden the times. If the above amount were judiciously expended in opening up the resources of the country, what a mighty contrast would be presented in the appearance of our Province in a very few years.

However, the railroad is not the only cause. We as a people do not manufacture as largely as we should, or might. The balance of trade with all nations with whom we deal is largely against us, for which we have to find the cash to pay them. This must continue so to be, until we become manufacturers ourselves, and shut out the productions of other countries, as far as we can. Many articles, we could manufacture as well, and at as little cost, as our American neighbours,—much in the wood line manufactured in the States, is from our growth of wood, sent there and manufactured by sons of our soil, and shipped back again to us, paying two freights, duties and commissions. How very like carrying coals to Newcastle. Lime, brick and earthenware, the materials of which abounds in our soil, are brought from the States. Boots, Shoes and Leather are very largely imported thence, to the injury of our working population, who could compete with our neighbours, if we had fair play and protective duties: as labor is cheaper here than with them: as a proof of which our young men go there and get better wages.

The article of powder now prohibited,—which is bad policy, it should be allowed to come subjected to a duty, as it is smuggled in, to a very large extent. This article should, and could, be made here, as cheap as any where else, by some one understanding the business thoroughly.—Brandy, Gin, and Liquors of all descriptions are the production of other Countries, and have to be paid for. I do not advocate the manufacture of these articles, I would rather suppress the trade, or stop it altogether, it being in my opinion the worst evil for hard times, that we have to deal with.

Tobacco—this filthy article and one of Satan's devices to demoralize, and degenerate our species, is not only, to say the least of it, very expensive, but only fit to be used by its inventor to fumigate the scooped out caverns of the infernal regions. That men of the nineteenth Century, should be so far debased, as to use, sell, or manufacture the same, only goes to prove the truthfulness of Holy writ, "Man was made upright, but he," with the devil "sought out" this—not brutish, oh no: with respect to them they will not taste it,—this, amongst the "many" debasing "inventions."

Fashion, the vampire of our age, with which the fairer sex have much to do, in every portion of our land, also contributes to the hardness of the times. Whatever retrenchment is to be made, in order to economise, this alone must be left, like the laws of the Medes and Persians, unalterable. Where are the Florence Nightingales of our land, ready to come forth with moral courage and stem the Current?—as did she for her country and humanity's cause—soothing the dying, and receiving her reward from the grateful souls departing this life, and the wounded, who by her kind care, under Providence, were restored to health. Imagine the regard they had for her. One expressed himself, writing home to his friends, thus: her soothing influence caused them to respect her as an angelic being, and they kissed her shadow on the pillow as she passed them. As long as memory retains her throne, will they invoke blessings on her. Ladies step forward to your country's rescue, and crush out the false pride of our land. No sacrifice is required, dress neatly but plainly, showing an example as did our beloved Victoria to the peasantry of Balmoral, Scotland, that plain calico is a suitable dress for England's Queen. The amount of good done in this way by your example, would much relax the hardness of the times, and contribute greatly to your dignity. I here stop, not for want of more to say, but for fear I have said too much. If I am wrong set me right, what I want is for every man and woman, to do their duty, and exert their influence

to make our own little Province one of the brightest gems, in Victoria's crown. We have the Mines and Minerals, we have talent, of which we can compare favorably with other Nations.

We have wealth but it flows in a wrong channel. To the Money Lenders I would say, call in your investments from the States, and invest your money here. Perhaps you will not just now receive the same per centage, but in the end your posterity will, and you will have the proud satisfaction when quitting the sphere of usefulness here, that you did all you could to benefit every department in Science and Literature. Form Companies and settle our ungranted lands, and make the wilderness rejoice with a well tenanted yeomanry, which will defend and protect our soil from invasion by hostile foes. The unnatural war in the States, just now, makes our embarrassments still greater, showing the absolute necessity for retrenchment in every department.

And now, Mr. Editor, when other matters more interesting, fail you to fill up your columns with—please give these hurried remarks an insertion and oblige

August 3rd, 1861.

A SUBSCRIBER.

THE following communication was received some time ago, but as an article signed "One of the members," appeared about the same time, correcting the statement respecting the Sydney Church, we put this aside. Having, however, learned recently that its publication is still desired, we give it insertion:

DEAR EDITOR,—

As paper never refuses ink, and since it can be made of straw we should think it cheaper than formerly: "But the corns of brethren are as tender as ever.

On examining "Cape Breton: its Churches and People,"—Letter No. 2, from Rev. D. Freeman," in your paper, we find a charge made against us that we neither sent delegate, nor letter, nor contribution to the Association last year. This is startling and in fact not true.—We did appoint our delegate but circumstances prevented his going. Our letter and contributions to the amount of ten pounds currency, were mailed at the North Sydney Post office, by Br. William H. Porter, for the Eastern Association in June last. During the last year this Church sent Twenty Pounds for the different benevolent objects; that is Home and Foreign Missions, and funds for educating young men for the Ministry. And still to say that we done nothing is discouraging to the Members of the Church. Will Br. Freeman see to this and put another face on it? Or can the money be found any where, and save us from the lash? Being called upon, to examine ourselves and to judge whether we are performing our duty or not.—I do humbly confess our short comings and want of zeal. That our works are very imperfect in our own sight, much more so before God. Yet, we demur at being so unfavourably brought to the notice of our Brethren throughout the Province.

It is evident Br. Freeman's conclusions are not the result of any prolonged intercourse with us. Since our acquaintance with the Brethren Porter it has manifestly been the wish of the Church, that one of those Brethren would return to Cape Breton and become our pastor.—In order therefore, to be in readiness, if one of those Brethren could be obtained when they had finished their Educational Course, the Church requested Br. Ross to remain with us. To which he answered, that he feared he was not the right man in the right place, but seeing our destitution he would remain until we were otherwise supplied, and the sooner that was done the better. Br. Ross has four regular appointments of evening meetings through each week, besides the Sabbath, and occasionally the fifth evening. We have conference Meetings and Lord's Supper administered once a month. Those meetings have been attended to with great punctuality by our Minister, and as a natural consequence received a fair degree of attendance by the people.

Written by request of the North Sydney Church for the Christian Messenger.

ROBERT RICE,  
GEORGE MUSGRAVE.

For the Christian Messenger.

Obituary Notices.

MISS SUSAN SPENCER.

"Fell asleep," at Mira, C. B., July 2nd, 1861, after a protracted illness, which she bore with exemplary patience and resignation to the will of her heavenly Father, Susan, the beloved daughter of Benjamin and Ann Spencer, in the 22nd year of her age. Our dear departed sister was made the happy partaker of the grace of God during a precious season of religious revival in that vicinity in the autumn of 1854, and shortly after was baptized by Rev. G. Richardson, and united with the church at Mira Bay, of which she continued a consistent and valued member till removed by death to join the church triumphant, before the throne. Her bereaved relatives and friends while thus called to mourn her early removal from their family and social circle, are enabled to rejoice even in their grief, and blend their praises of victory with hers, and look in the full confidence of anticipating faith

for a blessed reunion beyond the azure. A large and deeply solemn procession followed her remains to their last resting place in the little cemetery on the shores of the Bay, and the occasion was improved by her pastor, Rev. D. P. McQuillan, by the delivery of an impressive discourse from Rev. vii. 9.

Go, spirit of the sainted dead,  
Go to thy longed-for, happy home.  
The tears of man are o'er thee shed  
The voice of angels bids thee come.

Though earth may boast one gem the less,  
May not e'en heaven the richer be?  
And myriads in thy footsteps press,  
To share thy blest eternity.

—Communicated.

MISS MARY LOCKE

Died of Diphtheria, on Locke's Island, July 25th, aged 20 years. She was the youngest daughter of the late Mr. Bradford Locke, and is much and deservedly lamented by all who had formed acquaintance with her. She was baptized by the lamented Rev. S. N. Bentley, in March, 1857, in Halifax, and subsequently united with the Baptist Church in Ragged Islands. Her faith was that of the just, shining brighter and brighter unto the perfect day. In her death the church has lost a pious and consistent member, the Sabbath-School a devoted and interested Teacher, her mother a trusty and lovely child, her brothers and sisters a cheerful and affectionate sister, and the community a bright example of youthful piety. She died as only the righteous can die. To each of her friends she calmly gave her parting admonition, took her leave of them, and then her happy spirit fled to the realms of endless day.

Stranger, if e'er by chance or feeling led,  
Upon her hallowed turf thy footsteps tread:  
Turn from the contemplation of the sod,  
And think on her whose spirit rests with God.

Death of its sting disarmed, she knows no fear,  
But tasted heaven e'en while she lingered here.  
Oh, happy saint, may we like thee be blest,  
In life be faithful and in death find rest.

—Communicated by Rev. A. W. Barss.  
Locke's Island, August 3rd, 1861.

MR. HENRY WALLLEY

Died at Newport, May 21st, aged 41 years, after a severe and lingering illness which he endured with christian fortitude and submission to the Divine Will. Our departed brother had been a member of the Baptist Church in Newport, about twenty years, and manifested a steadfast faith in Christ. During the last six months of sufferings the arm of the Lord sustained him. He was heard repeating the lines commencing:—"God has laid up in Heaven for me," and on another occasion, "Jesus can make a dying bed." Showing faith in the promises of God, and comfort in prospect of death. Just before his death on being told that he was almost home, he replied "Yes, I am almost over, I shall soon be on the other side of the river" soon after, his immortal spirit departed to be forever with the Lord. He has left a widow and four small children, to mourn the loss of a kind husband and an affectionate father. The occasion was improved by Rev. David Shaw, from Rev. xi. 25.

Religious Intelligence.

The Vaudois Italian Mission.

"I turn now to the Vaudois Italian associations, that is, to those that are composed of Vaudois emigrants and of Italians that have seceded from the Catholic church, or associations in which the minister is a Vaudois, even if the lay members are all, or, at any rate, most of them genuine Italians. The most important of these is in the capital, Turin. On the broad and handsome Strada del Re (King Street), which is ornamented with a double alley of plane-trees, and in the midst of an open square, the fine, venerable church, adorned with the several towers, has stood imposingly since the end of 1853.—Over the portal is inscribed, in Italian, the text, Jeremiah vi. 16, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The interior is, throughout, noble, and produces an impression that does one good. To this association belong about 1,000 Vaudois, and a number of Italian proselytes which cannot be exactly ascertained. The few hundreds of Italians who attend the celebration of Divine service are not all members of the association. Still, as the ministers aver, it can be said of most of them, that it is an earnest, truth-seeking spirit that has brought them in. Bres is parish-minister, Meille evangelist. Behind the church stand the two residences of these two ministers; a special hospital, which is excellently managed by a deaconess from St. Coup; a school for infants, for boys and for girls, which, in the three departments together, is frequented by more than 100 children, of whom the majority are Italian and even Catholics; a prayer-room for expounding the gospel during the week, a printing-press, the Bible depot. Here is also printed the journal of "Buona Novella" (good tidings), edited by Meille, and circulated to the extent of about five hundred copies. From five to ten Bible-colporteurs are in constant activity. When I was there, 600 Italian Bibles had just been ordered from Palermo. From January, 1856, to August, 1858, 31,272 Italian Bibles and evangelical writings were circulated; and in the February of 1859 alone, 1,519 copies of parts of the Holy Scriptures, a great many of them among the soldiers. There is, furthermore, established in