

time, such information as they might possess respecting the progress of the movement in their respective localities.

From that time Union Societies began to be formed. Their utility and value were soon discerned, and it was judged desirable to employ energetic efforts for their extension. I copy the Report of a Committee appointed on the subject in 1846:—

"Your Committee deem it exceedingly important to the interests of the several benevolent objects in which the Baptist Denomination are engaged, that Union Societies should be put into efficient operation in all Churches, as a means well adapted to enlist the sympathies, and secure the contributions of our Churches generally, for the promotion of the cause of truth;—and they are also of opinion that if these Societies shall become thoroughly established, a much greater amount will be realized than by any plan now in existence amongst us.

"Your Committee after carefully examining the whole question, are perfectly satisfied that Union Societies will not go into extensive operation, until there shall be a suitable person selected who shall devote himself entirely to their formation, and to the general superintendence of the benevolent objects of the Denomination.

"Your Committee would, therefore, recommend that such agent should be appointed with the least possible delay. They would also urgently recommend that all the objects which the Union Society embrace be kept steadily in view, and that the most strenuous effort be made to induce every Baptist in Nova Scotia to contribute to each of them."

The Rev. George Richardson was "appointed to act as Agent in promoting the formation and growth of Union Societies in the eastern part of the province." The selection of an Agent for the western part was left to the Executive Committee of the Education Society. Under their auspices a deputation, consisting of the brethren I. Chipman, N. Vidito, and R. Dickie, visited the churches in the western district of the province, and met with remarkable success, as the published returns showed in 1848, when the Union Societies had fully come into operation. The "warmest thanks of the Association" were presented to them, and the brethren I. Chipman and J. Chase were requested to prosecute the business of the deputation.

A "Financial Committee" was appointed 1848, "to provide as far as they can, by suitable oversight, for the prosperity of the several Union Societies and their objects." In conjunction with the Committee, J. Chase was engaged to travel for three months, "as Financial Supervisor, in charge of Union Society operations." These arrangements proved satisfactory, and in 1849 Mr. Chase was appointed Financial Agent for a year, at a salary of £150. He was re-appointed in 1850, with an understanding that he would "travel six months in the year," the other duties of the Agency having prevented him during the previous year from visiting the churches as extensively as was desired. In appointing a Financial Committee, in 1850, it was stated that it would be their duty "to direct, as before, the Financial Agency, to appropriate the fund for students for the ministry, and to do what they can for the general improvement of the finances of the denomination."

The "fund for Students for the ministry," I may remark, was a portion of the Union Society contributions to "Ministerial Education," the other portion being employed for the support of the Theological Professor in Acadia College.

It will be interesting to observe the effects of these new plans. The following table contains the particulars of the monies collected during three years. The first year, you will remember, immediately succeeded the visit of the deputations to the churches:—

	1847-8			1848-9			1849-50		
	£	s.	d.	£	s.	d.	£	s.	d.
Bible Cause	24	16	7	4	2	5½	3	9	0
Ministerial Education	204	16	4	111	19	7½	55	0	2½
Home Mission	282	15	0	135	13	2½	156	19	6
Foreign Missions	280	17	7	138	1	6	95	14	8
Infirm Ministers	64	1	0	23	17	8½	20	3	6
Education Society	276	16	2½	204	18	7	177	7	10½
	1134	2	8½	618	13	3½	508	14	9

I had intended to offer some remarks, but my space is occupied, and they must be postponed.

Yours truly,
MENNOR.
April 26, 1862.

The following Obituary Notice appeared in last week's *Provincial Wesleyan* with the request appended "(Will the *Christian Messenger* please copy.)" We presume the request was made in good faith—the deceased probably being connected with some of our readers.

* Within the past two years, death has been doing his melancholy work with an unsparing hand, in the family of Mr. Joshua Bead of Lei-

cester, Cumberland. Three sons, robust and healthy young men, have, in that time, sickened and died.

Consumption, superinduced by an attack of the measles, laid its merciless grasp first on *Duncan*; who gradually wasted away, until death released him from his sufferings, and ushered him, we believe, into the presence of his Lord.

Scarcely had the grave closed over his remains, when it became painfully evident that *Amos*, in his 34th year, and *John William*, aged 26, both young men of promise, thoughtful and religiously disposed, were the victims of the same disease, and under its debilitating influences they also rapidly declined. In their last sickness, these young men earnestly sought, and happily obtained, a clear and satisfactory assurance of the pardon of sin through faith in Our Lord Jesus Christ; and frequently expressed their readiness "to depart and be with Christ, which is far better." On their death beds, surrounded by weeping friends, they received the ordinance of Scriptural Baptism; and shortly after, sustained and cheered by the presence of their Saviour, went down into the dark valley, and passed "through death triumphant home."

The bereaved parents and sister mourn under this mysterious visitation of Providence, but their sorrow not as those who have no hope!

May they all be reunited in Heaven!
A. M. DESBRISAY.
River Philip, March 27th, 1862.

Our good brother, the Rev. A. M. Desbrisay, has not given the "Scriptural" chapter and verse.

Christian Messenger.

HALIFAX, MAY 7, 1862.

"Give account of thy stewardship."

The Master will soon appear, and "try every man's work," then shall it be made manifest of what sort it is," for "the day shall declare it."

A record is being written of each day's performances, which has the effect of changing the character and position of every individual, in the relation he stands to his fellowmen and to the great Judge of all the earth. We believe in human progress and christian sanctification, and, so long as we are in this world, we should be seeking for further attainments in both. Soon these changes will cease, and it will be said of us all "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still." That there may be no loss of precious time, attention is called, in connection with this statement, to the fact that there will be a speedy appearance of Him, who has the keys of Death and Hell; "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

We know but little how the "account" will be taken in another world, and how we shall have to answer for the influences we set on foot here. Our present lives are but as the Spring time of existence, wherein we have to sow for futurity. The christian minister may spend his life in scattering the seed of the kingdom, the fruit of which shall be seen after many days; or he may himself be permitted to reap the matured results of his labor, in the Lord's vineyard, after but a comparatively brief period; or he may be called to gather in that which had been sown by others; thus illustrating our Lord's words "that he that soweth and he that reapeth may rejoice together." These remarks may apply to others besides christian ministers. The treasure of the gospel is committed to earthen vessels and from them communicated to those ready to perish. Those who partake of the water of life should go to their friends and tell them "how great things the Lord hath done for them," and thus the Word will have free course and be glorified.

Our design in referring to this subject is to call attention to the near approach of the annual gatherings of the Delegates from the Churches at our Associations. The accounts of the churches are made up from year to year for transmission with their letter to these bodies. These may be considered an appropriate, but feeble illustration of that account which must be given to the Master, at the great reckoning. Ministers are said to "watch for souls as they that must give account."—In the yearly accounts given of the churches each member, whatever may be his character, is counted for one; whilst some are faithful and good soldiers of the cross and a crown of rejoicing to both ministers and people, others do but little more than go to make up the number given. In many churches some will have passed on to the upper sanctuary—gathered into the garner.

Some may have to tell in these "accounts" of the triumphs of redeeming grace, in bringing many into the fold; while others may only be able to say that those reported on former occasions have remained true to the

covenant made with Christ and his Church, and are on their way to glory, others again may have to shew that because iniquity has abounded the love of some has waxed cold.—It may be well here just to consider if there will not be some, who, when the "account" is given in, will be able to stand up and bear witness against us for a want of faithfulness on our part towards them. Men and women are perishing for lack of knowledge—just that knowledge possessed by christians, by giving of which they might enrich themselves. The subject is fearfully suggestive, but we must not enlarge.

In giving the account to the Master, both before the Associated churches, and in the great day of account before the assembled universe, there may doubtless be various reasons assigned in every case for the comparatively small results which have followed the period of labor. These may or may not be understood by the brethren, but it will be consoling to the faithful servant, to remember that whilst Paul may plant and Apollos water, God alone giveth the increase.

ONE WORD TO SABBATH SCHOOL TEACHERS.

Brethren, your stewardship, undertaken from love to the Great Teacher, a desire to tread in his steps and fulfil the injunction, "Suffer the little children to come unto me, and forbid them not &c.," will soon close.—How soon we know not. Some of you who live in scattered districts may have been prevented during some of the past winter months from the regular occupation of the Lord's day in your holy vocation, but the time has now returned for resuming your labors. It may be well to enquire if this year is to be only as the last. Have you not made some addition to your stock of information and experience? and do you not purpose to accomplish more in the present campaign than in former ones? Let the nearer approach of the end, when the rewards will be bestowed, stimulate you to renew your engagement to the Master and to your young charge, and to pursue it with more entire consecration. Advancement is being made in all other operations.—You must not live on without regarding this, but should avail yourself of all improvements in methods of teaching. You must not think the battle over because some conquests have been made. The army of the Destroyer is still in full array against righteousness, and he is using his devices to hinder the progress of truth. You must expect to find in the rising race the same evil heart of unbelief, and will need the same grace from above to enable you to persevere in your work. But the same truths which have rescued you from the bondage of sin and the condemnation of a broken law, can bring your youthful pupils to appreciate and embrace the gospel of Jesus.

The Sabbath School Convention of the past year exhibited results, to some extent, of a gratifying character, but, if there should be no increase shown by the Returns of the present, it would tell but poorly for that organization or for the zeal of those of whom it is composed. It will be seen, by the Returns of last year, that 17 Western Association Sabbath Schools reported 1730 pupils; 16 Central S. S. shewed 1099; and 12 Eastern S. S., contained 710; making together 45 Sabbath Schools, containing 3539 pupils; besides 367 attending Bible Classes. Other Sabbath Schools existed in connection with some of the Churches, but, as the number of pupils was not reported, the statistics could not be given. A corps of 401 teachers were engaged in this labor of love. Brethren, you have a noble band of associates. In humble reliance on the promise "I am with you" given to those thus engaged, let the hindrances you meet only nerve you to more determination to prosecute with fresh devotedness the work of training up the young in the nurture and admonition of the Lord.

Then when your stewardship shall terminate, you may rejoice in the prospect of the account; and yours will be the happiness, not only of being yourself individually saved, but, your joy will be greatly enhanced by being able to say as you survey that account, "Behold I and the children which God has given me."

The New Post Office Regulations.

The recent changes in Postal affairs are such as should be known to all the community. They came into partial operation on the 1st of May, but will be fully adopted, on and after the 1st of June, and yet they are made known, by authority, only to the readers of two papers, and the few dozens of persons who see the *Royal Gazette*. We know of no reason why the readers of the other papers have not as much right to this information, and their proprietors to be paid for the advertisement, as those of the subsidized press.

These official advertisements we are of opinion should either be given to all the news-

papers, or else only to the *Gazette*. The latter might be preferable under the present inadequacy of the Public Revenue to meet the Expenditure. Each paper might then inform its own readers at discretion, but for the authorities to patronize two papers and to give information, which should be known by the people generally, only to their readers, we consider an unfair appropriation of public money. We nevertheless give our readers these regulations, which will be found in our advertising columns.

It will be seen by referring to them that such papers as the *Young Reaper* and all Foreign papers must be prepaid, by a *One Cent Stamp*, or they will not be forwarded. We beg to call attention to the advertisement concerning the *Young Reaper* in another column. We regret much that such measures have to be taken, but have no choice in the matter. We think it but poor policy to attempt to increase the revenue by taxing knowledge, or restricting postal privileges; and yet we believe that a vast amount of labor has been performed by this Department, on behalf of the worst kind of American literature, and of course in this case, as in many others, in applying a remedy the good has to suffer with the bad.

We would just take this opportunity of reminding our correspondents that it is *unlawful to cut a postage stamp*—A letter came to us not long since with half a ten cent stamp on it; but we had to pay double postage just as if it had been without any stamp.

Some of the papers are agitating the half-holiday movement. We suppose it would be a very pleasant thing to have a half-day's holiday once a week and should be glad to enjoy it ourselves, as well as go in for it, for others generally, but working men generally need wages for six-days a week and we doubt if they will be willing generally to pay the piper. We do not consider work an unmitigated evil, indeed submission to it as the penalty of original transgression is doubtless the best way to convert it into a positive blessing.

"A peaceful article."

The following is an editorial notice from the *Provincial Wesleyan* of last week:—

CHRISTIAN MESSENGER.—If Brother Selden cannot see a peaceful article written editorially in the *Provincial Wesleyan* in advocacy of our views of Christian Baptism, without feeling it necessary to take the opportunity of a long reply—we wish him joy of what will be a one-sided controversy (if such be possible). We do not write to evoke it; we simply present our own views—and we always shall do so.

We have looked again over the two articles in the *Wesleyan*, and cannot in either of them find "Christian Baptism;" it is all "Infant Baptism."

Our brother concludes his second article with the following words: "We commend these facts and arguments to our readers, reminding them of the apostolic injunction, 'Prove all things, hold fast that which is good.' Now we claim to be among the 'readers' of the *Wesleyan* and have only endeavored to do what our reverend brother recommended; but thus far we have found his 'all things' will not 'Prove.'"

We have not imitated our brother by using his proper name, or it might be supposed that we desired to divert attention from what has been written, by holding up the writer, a practice often adopted by party politicians to cover their retreat. Controversies, especially concerning religious truth, should be free from personalities. Parties writing for the press should remember that what they write is likely to be read. We have no desire for controversy, either "one-sided" or two-sided,—but we too feel free to defend truth, and to "present our views," on all suitable occasions.

HALIFAX, "ITS SINS AND BORROWS," is the title of a small pamphlet of 41 pages just issued from the *Wesleyan* Conference Office.

This is an effort to lift the veil from some of the sins of our city. The writer classes them under three heads "Sabbath Desecration"—"Drunkenness" and "The Social Evil." Under each of these he brings together a number of facts which, if properly appreciated by the authorities and the public, would arouse immediate attention to the necessity for some more efficient means, by way of remedy, than are at present in operation. The writer administers some caustic reproof to some of the parties engaged in supplying the city with "liquid fire."

After giving statements from Police Returns and other sources, the writer observes: "There it is. Just take a good look at it—Men occupying respectable (?) positions receiving rent out of the wages of iniquity! To what will men not stoop for filthy lucre? Only think of an Alderman, and an Elder having a house rented as a *Brothel*! What are we coming to?"

Only think handing rou of the brok Christ!

We do no Presbyterian themselves Government another *El* will go to offer a pray from the m easks of w damnation takes it out ers, says, how good bid all the that these tions of the living verit now worki this City's Without say, that, things out with the and holdin christian iniquity, which sho

Our E on Thurs 19th ult. Parlia Holyday; the Sessi Parliam the end great Ex Commis previous no doubt which w througri hibition, ham Pa about to Nova S Fair ha Ther of most is the are the being v course, power shortly as a te a matt Ninth possibi draw h The concee and r monar curtail people ment, howev it is s maki Th repor Fede disti no p have armi East almo prep Show of t prof redu we ing the mil bet ers into sho pot ye in dr Sy E E O te

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