

John had a piece of thread in his hand. He held it up towards his father and snapped it in twain, saying—
"So I shall break them. I am of age to-day!"

The blood went out of Mr. Malcom's face; a sudden weakness fell upon him; he caught at the back of a chair, and stood with failing knees that pressed against each other. Anger died within him, giving place to a fear that trenced on despair. What hope for his son now? His wilful, wayward, disobedient son! his first-born, who for twenty-one years had lain as a heavy burden on his heart; for whom he had wrestled with God in prayer so many hundreds and hundreds of times;—his first-born, now in the earliest flush of manhood, casting off obedience and entering defiantly the ways that take hold on death and hell!

"O, John, John!" he said, with a quiver in his voice, looking with tender reproach upon the young man, "that I should have lived to see this day! Only God knows all I have suffered for you—all the care, and anxiety, and dread that have weighed down my soul for these many, many years. I have prayed that you might be shapened into a goodly stone for His temple, and not be cast out as a brand for the burning. I have tried to do a father's duty. Perhaps I have erred. He knows. But I meant right."

His voice fell to a sob. His eyes were wet. He stood, holding on to the chair, trembling and weak. Almost for the first time in his life he had spoken to his son through tears—with an appeal instead of a command.

The pieces of broken thread dropped from John's fingers. He rose to his feet, and going close to his father, caught his hand, and said, with a gush of feeling—

"Forgive me! I was angry! But I will not go!"

Mr. Malcom's face sunk down upon his son's shoulder. Sobs shook his frame as if he were but a child. He was all broken up.

"If I have gained you, my son," he said, after a time, lifting his face that seemed lighted with sunbeams, "I shall be the happiest man in all this region. O, John! my boy! my child of a thousand prayers come and go with me! Let us walk side by side in the narrow way."

"Side by side, father, if you will," answered John, and now he spoke also through tears. "But you must be patient with me, and forbearing."

"I will be patient, John." And Mr. Malcom caught both hands of his son, and held them tightly. A great light was flooding his mind. He was beginning to understand something of the law of love—to comprehend its wonderful power. "Yes," he added, "I will be very patient with you, my son. I see it now. I have not been as patient a father in times past as I should have been. God bless you, and keep you from evil!"

The father laid his hands on his son's head; and as they stood thus, an angel bound their hearts together with cords of love that never were rent asunder.—*Home Magazine.*

Christian Messenger.

HALIFAX, MAY 4, 1864.

THE LORD'S SUPPER.

FOR WHAT WAS IT INSTITUTED? AND HOW SHOULD THE REASON BE IMPROVED?

The above questions, or, what was equivalent to them, were sent to us some time ago, and we intended to have given our attention to them, so as to answer our correspondent's enquiries, but they were put into our drawer for this purpose, and were accidentally overlooked. The writer, to whom we owe an apology, has, however, given a reply, so much in accordance with our views, that we insert it in preference to an expression of our own.

These questions suggested themselves to the mind of the writer of this article some time since, whilst partaking of the emblems of Christ's broken body and shed blood, with a church whose practice it is to make this season an occasion of social conference,—a practice, which to my mind is not beneficial to any church, unless the remarks are made to hinge upon the transactions of Calvary.

On that memorable night on which our blessed Saviour was betrayed, He instituted the Supper, and said to his disciples, "This do in remembrance of me."—Luke xxii. 19. And the apostle Paul in explaining this to the Corinthians, adds: "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."—1 Cor. xi. 26.

This being the object sought, the question arises—How can it best be realized? Can it be more readily done by conferring together about our individual walk in the christian course?—by rehearsing the trials and difficulties through which we are called to pass?—by speaking of our doubts and fears with regard to our acceptance with God, and by exclaiming

against ourselves, and confessing our shortcomings?—a thing that, I think, more appropriately belongs to private devotion, but which is frequently practised at the meetings for church fellowship and communion.

Would it not be more appropriate to the time and object—to sit in silent meditation upon the joys and condescension, sufferings, death and resurrection, ascension and intercession of our compassionate Saviour,—thus bringing Him to remembrance, and realizing what it is to sup with Him and He with us, rather than to have our minds distracted with each others trials and perplexities, doubts and fears, &c.? When this is the case our mind's eye is turned within, and the dark deformed picture of our own sinful hearts is presented before us in place of the likeness of the glorious Redeemer, whose death we meet to commemorate.

There are suitable seasons for all things. Every subject has its own appropriate time. A season for prayer, both public and private, a season for conference, and a special season for calling to mind the scenes through which the Son of God was called to pass, that he might become an atoning sacrifice. It should be the aim of the church of Christ to use all things in their proper place and do all things in their proper season, to the end that the best good may accrue to those concerned, and that God may be glorified thereby.

The Church Conference or fellowship meeting is unquestionably an important feature in the arrangements of Baptist Churches. The common practice of the churches in this province is to hold such meeting some time in the week previous to the observance of the Lord's Supper. In many places the Saturday afternoon is appropriated to this purpose.

We do not apprehend that our correspondent would undervalue the exercises on such occasions. His objection is, we believe, to their being at the same time as the Lord's Supper is administered. The relation of christian experience at meetings appointed for that special purpose is often attended with the deepest interest, and is highly instructive, more especially to the younger converts and members of churches. The question in the mind of the writer of the above seems to be, as to the propriety of "rehearsing the trials and difficulties through which we are called to pass, speaking of our doubts and fears with regard to our acceptance with God, &c." at that time. This question would not have the same weight, we presume, if such expressions were made part of the communications at meetings held for the purpose of relating christian experience. A faithful narration may, in some cases, demand such "confession of shortcomings," &c., but we think the fault often is that the experience of many christians partake too much of this character, and too little of the more hopeful and joyous, and therefore as what they have to say must necessarily correspond with their feelings, and the complexion of their piety, they have but little else to speak of. It would be more in accordance with a life of faith in our Lord Jesus Christ and a realization of the glorious privileges of the Christian, for him to dwell more on the wonderful attributes of our Saviour, and be able to speak of the blessedness of having such a Friend in the midst of his "trials and difficulties."

Were this the case with believers they would be more ready to speak of the joys occasioned by deliverance from the power of evil, and the happiness in reserve for those who continue faithful and endure to the end. There would then be less occasion for complaint. It is by contemplating the Divine man that we may expect to be made more like him. Notwithstanding the undesirableness of making the communion service a time for indiscriminate social conference, yet occasionally a few words from one or two brethren besides the minister, in reference to the great Redeemer and the work he has accomplished for his church, might not be inappropriate or unprofitable, even at the Lord's table.

Great consternation has been caused in the Church of England by the "Essays and Reviews," the Colenso heresies, and the contradictory teachings of many men who hold the priestly office. The old idea, that the Protestant established Church is a safeguard against the spread of Roman Catholicism in Britain, has been swept away in the minds of many of the evangelicals, and it now appears that the Church has actually been a nursery for Romanism. Not only have a number of the most devoted clergymen actually gone over and sworn allegiance to the Pope, but the tendencies of a large number of the most zealous of those remaining are ready for the introduction of popish ceremonies into the English Church.

In view of all these changes, and of the decision of the Privy Council respecting the Essays and Reviews, a Declaration has been sent from Oxford to every Episcopal clergyman in Britain, to the number of about 18,000, soliciting his signature to said Declaration. This Declaration is a protest against the recent decision of the Judges of Her Majes-

ty's Privy Council on the case of Drs. Williams and Wilson. The signers of the declaration "earnestly entreat" their brethren, "for the love of God," to unite with them in declaring their "firm belief that the Church of England, in common with the whole Catholic Church, maintains, without reserve or qualification, the inspiration and Divine authority of the whole canonical Scriptures, as not only containing but being the Word of God; and further teaches, in the words of our Blessed Lord, that the punishment of the 'cursed,' equally with 'the life' of the 'righteous,' is 'everlasting.'"

This movement is placed to the credit of Puseyism and yet about 10,000 have signified their adherence to the declaration.

Some of the proposers, however, have submitted a case to the first ecclesiastical law-officers to ascertain whether it is legal and compatible with their obligations for clergymen to sign said declaration. They have decided, that it is not consistent with the obligations under which the clergy have placed themselves, to sign it. The two parties are therefore removed further apart, if possible, by this movement, than they were before, and disastrous consequences are anticipated.

One of the agents of the Home Missionary Board writes concerning the district in which he is called to labor: "The field is large and uncultivated. Truly wickedness abounds and the love of many of God's professing children 'waxes cold.' I fear there are but few in this region who pray for the laborer and for the cause of our Master. May I not solicit a special interest in your prayers and also in the prayers of the Board through you. I am at times happy in-Christ, but I do not see the cause of God revive. Oh when will Zion awake and sinners come to Immanuel!"

We trust this apostolic request, "Brethren, pray for us," may enlist many hearts on behalf of our brother, and all who are similarly engaged in "the regions beyond."

The Editor of the *Witness* has transferred Dalhousie College matters from the "Secular Department," where they have heretofore had a place, to the religious half of his paper. This probably indicates, that Dalhousie is now to be regarded as unquestionably a part of Presbyterian operations. We learn from our contemporary that the Session closed on Thursday last. Five prizes were awarded. That "the Chief Justice addressed the Students to whom the Prizes were awarded in an eloquent, appropriate and heartstirring speech. Hon. Mr. Howe also favoured the students with excellent advice and practical suggestions the result of his own experience and observation.

There is to be no summer session this year owing to the repairs required by the building."

The *Citizen* says the addresses of the Chief Justice and Hon. Joseph Howe were "both instructive and amusing, and the proceedings were terminated by the Principal's pronouncing the College closed till October."

THE LATE DR. GESNER.—Our list of deaths this week contains the name of a gentleman well known in this city and province.—Dr. Abraham Gesner. For many years Dr. G. has had considerable reputation as a scientific man. His investigations in geology, mineralogy, and chemistry have long been before the public. He published a work on the "Geology and Mineralogy of Nova Scotia," as far back as 1836.

He had just finished another work, on the Fisheries of British America. It was only announced a few days before his death that this volume had been placed in the hands of the compositor. Only a few weeks since he informed us of his forthcoming volume, and described its principal features and the facilities he had had for obtaining information.

His work is now left to be completed by others—a result for which all should prepare. We are informed that sons of his are in both the Federal and Confederate Armies.

THE EQUITY JUDGE BILL was brought up again in the Legislative Council on Monday last, and, after determined opposition, was carried by 10 to 9. Hon. Mr. Chipman being absent. Some slight modification of the original Bill was made by members of the government. Hon. Mr. Brown still voted with the Opposition.

NEWS SUMMARY.

The R. M. Steamer *Europa* arrived with the English and European Mails on Saturday. So far as immediately concerns ourselves the most important news she brings, is the appointment of a new Lieut. Governor of the Province, as the successor of the Marquis of Normanby. The gentleman selected by the Colonial Secretary is Sir Richard Graves

MacDonnell, C. B., formerly governor of South Australia. Sir Richard is a native of Dublin, son of the Rev. Dr. MacDonnell, of Trinity College, and by profession a lawyer, being a Barrister of both the Irish and English Bar. He was for some years Chief Justice of a British Colony in the Coast of Africa, and afterwards Governor of the same. He is said to be expected in the next steamer.

There is little additional news from Europe. The Duke of Newcastle has resigned his seat in the Ministry as Secretary for the Colonies, on account of ill health, and is succeeded by Mr. Cardwell, member of Parliament for Oxford.

The Danish War still continued, although with no decisive results. The Allied German forces had been again repulsed in an assault on the fortress of Duppel. The Conference of Plenipotentiaries from the several European Powers had been nominated, and were to meet in London, to attempt some solution of the complicated questions which have given rise to hostilities, in relation to the disputed claims to the Duchies of Holstein and Schleswig.

The most important Parliamentary topic in Great Britain of the week preceding the departure of the last mail, was the presentation of the Budget—the government estimates for the year—in the House of Commons, by Mr. Gladstone.

Among the gratifying facts mentioned by Mr. Gladstone were the reduction of the national debt, and the surprising increase of trade and commerce. In the year 1815 the debt was at its highest. From a comparatively small amount, George III., William Pitt, and the country in their day, raised it to 861 millions; just before the Russian war it had been reduced to 760 millions; that war left it in 1856 more than 808 millions; it now stands at 791½ millions,—a reduction since 1856 of 16½ millions sterling. The total reduction of the capital from the highest point is now nearly 69½ millions, and of the annual charge nearly 6½ millions. Mr. Gladstone did not fail, however, to remind the House of the vast capital which was still represented by the National Debt, of the annual charge of 25 millions for interest, and that these, the cost of armaments and fortifications, all war taxes, are the great burden of the nation's taxation. The trade of the country is now three times what it was in 1842, when it commenced reforming its commercial legislation; it is equal to one million and a half for every working day. This year the total exports have been 196,000,000; and the whole trade, exports and imports together, 445,000,000. Protectionists attribute the increase since 1842 to gold, to machinery, to telegraphs and railways. But the increase in these things has been equable. The increase in trade, however, as Mr. Gladstone showed, had followed by considerable leaps in each year of liberative legislation, and that even in the face of bad harvests.

The reception of Garibaldi has commanded much public attention in London. Some account of the popular demonstrations on the occasion will be found on another page.

The Confederate General Forrest has recaptured Fort Pillow, situated on the eastern bank of the Mississippi, some distance below the City of Memphis. He is accused, we fear on good grounds, with having permitted an indiscriminate massacre of the colored troops found in the Federal service in the captured fort. The occupation of this fort, if retained by the South, will considerably interrupt the free passage of the great River. It is not at all probable, however, that they can long hold a station so isolated by the occupation of the surrounding country by the Federals.

The result of General Banks' action in Louisiana appears upon the whole to have been very disastrous to the Federals. The opposing armies of the Potomac are still in the same position, although vast efforts are making on both sides to increase the numbers and strength of either side, in preparation for a conflict, which it is most probable, cannot be much longer delayed.

Notices, &c.

French Mission Board and Donation.

There will be a meeting of the French Missionary Board, at Hebron, on Tuesday, May 3rd, at 10 o'clock, and on the following Tuesday, May 10th, there will be a donation visit at the Mission House, Tusket. We hope that the friends of the mission will largely attend, and by their presence and aid cheer the heart of our missionary.

HENRY ANGELL, Secretary.

Annapolis Co. Ministerial Conference.

The next meeting of the Annapolis County Conference of Baptist Ministers, will be held D. V., at Granville Ferry, on Wednesday the 18th of May next, at 9 o'clock, A. M. Preaching on previous evening. A full attendance is desired.

ISA. WALLACE, Secretary.
Lower Granville, N. S., April 20th, 1864.