

excited in my awful apprehensions, and led me to conclude that it would be better to desist from warning them, lest I should be the occasion of increasing their endless misery.

The evening of Thursday, March 23rd, was a season of peculiar trial to me with reference to this subject. A considerable number of people assembled for prayer meeting. While previously retired in a grove for secret prayer, the thought of occasioning an increase of the future misery of the impenitent, which had oppressed me before, became intolerable. A determination was therefore formed in my mind to admonish them no more. I went to the meeting, but sat down in one of the back seats. When requested to take an active part in the exercises, as usual, I declined. On being asked the reason, I stated it frankly, telling the people that I wanted to go into the woods, and never to see the face of any mortal again; for I could not endure the thought that my warnings should but serve to harden them—the impenitent—in sin, and to fill up the measure of their iniquities. After referring to the unavailing warnings addressed by Lot to his sons-in-law, and noticing the similarity, in some respects, of the present circumstances, I expressed an intention of making no farther efforts to reclaim the wicked, and to lead them to the Saviour, seeing those already put forth appeared to be not only useless, but injurious, by tending to aggravate their final and unending woe.

At the close of my remarks, the venerable David Randall admonished me with kindness, but with firmness. He spoke to this effect:—“Brother Tupper, you are laboring under a misapprehension. You can not change the hearts of sinners. That is God's work. But He works by means. He frequently employs faithful warnings given by His servants for effecting the conversion and salvation of the wicked. You must faithfully discharge your duty, and leave the event with God. We know not how soon His grace may be displayed, and His work revived. Ours it is to use the means appointed by Him with diligence, and in hope.”

This was a word spoken in season. The propriety of the view expressed was readily perceived by me. The fact, distinctly stated in Scripture (Juo. iii. 19. xv. 22, 24. 2 Cor. ii. 15, 16.) that the means employed for the salvation of sinners may, through their perverseness, aggravate their condemnation, is indeed a painful consideration; but if on this ground one may desist from using efforts, so may all. The universal application of this principle would tend directly, so far as means are concerned, to ensure the final condemnation of all the unregenerate, and shortly to extirpate vital Christianity from the world. On considering the subject as presented to me in the address of an aged and judicious Christian, I proceeded composedly with the usual religious exercises; and had not subsequently any idea of neglecting the means which the Most High had appointed for the furtherance of His cause, and the salvation of souls.

Though there was not any immediate or extensive revival of religion connected with these prayer meetings, yet they were evidently attended with salutary effects. Those who had been previously converted derived material benefits from them; and from time to time instances occurred in which the unconverted were impressed, and became hopefully pious. In the course of the following summer there were, if I mistake not, twenty five persons added by baptism to the Church of Niagara, under the pastoral care of Rev. T. J. Chipman. Of these a considerable proportion were either pupils in my school, or the fruits of religious meetings held in Lower Aylesford and adjacent places. Such results may well afford encouragement to perseverance in “the work of faith and labor of love.” They pleasingly illustrate the apostolic admonitions and assurances of ultimate success:—“Let us not be weary in well-doing: for in due season we shall reap, if we faint not.” “Be steadfast, unmovable, always abounding in the work of Lord; forasmuch as ye know that your labor is not in vain in the Lord.” Gal. vi. 9. 1 Cor. xv. 58.

For the Christian Messenger.

“ACADIA.”

My heading is a magic word and will catch the eye of many a one throughout the Provinces, and what is best of all will call the attention of many a praying one. To such I would particularly address myself—the praying sons and daughters of “Acadia.”

You cannot but remember us here. You cannot but love the spot around which so many tender recollections cluster, and where some of

your happiest days were spent. Some of you received your spiritual sight here and were baptized in the lovely valley yonder, down by the willows, and the bridge. You will never forget the solemnity of that scene, when in the presence of angels and men you dedicated your life and all your powers to God. You love to hear from “Acadia” too. It seems almost like home where so many old friends are. You often follow in imagination the old familiar paths and see the blue Basin spread before you, and noble old Blomidon in the distance and the beautiful valley of Cornwallis, stretching away to the left with its white farm-houses and its orchards. And you think sometimes of the little prayer meeting on the ‘Hill’ and the bell at seven on Wednesday evening. How you enjoyed those precious seasons of retirement from the day's duties, and how joyfully you united your voice with your fellow-students in supplication and in praising God for his unnumbered mercies. You seem to be in the old Lecture-room again, when the hour comes; to see familiar faces and hear familiar voices there.

Well! we do meet yet Brothers, and still find it good to wait upon God. We miss you too and often speak of, and pray for you. Though the number of praying ones is small and religious feeling low among us, we feel that we cannot give up our prayer meeting, and the thought that you remember us, and that availing prayers are going up from many hearts on our behalf supports us in the darkest hour and throws us upon the faithfulness of a Covenant God. Each christian heart is grieved to see the thoughtlessness that prevails amongst us. The business of this life seems to engross the whole attention of many, and eternal realities awaken no concern. Still we would pray on and urge you to more importunate pleading for us. You know better than others the value of religion here and what streams of blessing have gone out from “Acadia,” when the Spirit of God has descended upon it as in days that have gone. We want a return of those days. We want a visit from the Highest, a Pentecostal season when every heart shall bow to God. And will you not pray for us? Would it be too much to ask that every Wednesday evening be made a season of special pleading with God for the unconverted here, that your prayers may mingle with ours as we surround the mercy-seat, and united and prevailing intercessions may arise for this great object.

It is hard for those who have not been here to calculate the importance that attaches to the possession of a high religious tone in the Institutions. Its direct bearing upon the prosperity of the cause of God especially in connection with our own denomination is great indeed. The influence operating here is felt by the churches in both Provinces to an extent that is little dreamed of by many. The day of prayer for Colleges was observed as usual and we rejoice in the assurance that the petitions which have ascended to God both here and elsewhere for us will not fail of an answer. The information read by the President of the College from many of the Pastors in this and the adjoining Provinces of New Brunswick and Prince Edward Island, relative to the progress of the cause of God in their several localities, was most interesting and encouraging. The want of laborers however is extensively felt, and what better gift could we ask of God than the laying of His hand on twenty of the students at Horton, and sending them out to proclaim the Gospel of His grace. “Pray ye the Lord of the harvest.”

On the Hill, Feb. 26th.

NEMO.

For the Christian Messenger.

FAULT-FINDING, A FAULT.

DEAR SIR,

It sometimes happens in our churches, that certain members, whose social position in life prevents them from mingling in the society of the more refined and highly favored ones—mistake the teaching and spirit of the gospel of Christ—and, possessing some of the ambition natural to man, forget that while we are all spiritually one in Christ Jesus, yet that we are clearly taught in the sacred word, that there must be, in the great human family, diversities of place and condition in social life, which should not prevent christians from loving and respecting each other in their several spheres. Entertaining such views and feelings, they are sometimes jealous of other members who mingle in circles, from which their own position and habits of life exclude them—the arch-enemy taking advantage of their weakness, possibly sends them with such feelings to their minister, under the disguise of holy zeal in the cause; setting before him in discolored tint, how that brother

or sister such-an-one, is growing worldly minded and bringing disgrace upon the Church, by mingling in certain parties, in which no real improprieties are practiced, nor would there be any impropriety visible to the fault-finder, could he freely mingle and feel himself at ease in such society.

The minister with all purity of intention and love to the church—not suspecting the real-motive of that member's zeal, nor seeing the dark coloring mixture spread upon the scandal, is induced, by repeated importunity from the troubled one, to preach a sermon before the church and congregation on that subject, dealing largely in personalities, and labouring, probably without success, to make it a general discourse. Surely such a course cannot be in harmony with the Spirit of the Gospel of Christ, nor calculated to win the supposed-backslider from worldly mingling, neither can it edify the church or congregation—that it would be gratifying for a time to the fault-finders, no one acquainted with fallen humanity will doubt, but neither the doctrines of the gospel, nor the spirit of christianity will sanction the sacred desk being turned into a citadel, from which to hurl holy canons against individual members of a church, merely to gratify the spleen of other members. I think any christian speaking or praying in public, should be careful how he alludes to the conduct of any member, either in reproof or commendation; more especially should the minister of the Gospel be careful to avoid personalities, and not as it is sometimes termed, preach or pray at any one. Far more effectual would it be, and in my opinion more in harmony with the teachings of our Divine Master, to strive to win back the erring brother or sister, by private admonition, and practice the injunction of the Apostle Paul to Titus, “Speak thou the things which become sound doctrine.”

Trusting that these few hasty remarks, on a subject which so deeply interests the harmony of a Church in its membership and ministry, may profit some, in thought and action.

I remain yours, &c.,

A BROTHER.

For the Christian Messenger.

DONATION VISITS.

On the 29th of Dec. last, the Church and Congregation of Digby, and a few friends from Hillgrove, made me a donation in cash and useful articles, amounting to \$40.

On the 7th of Jan., the second Hillsburgh Church and Congregation, made me a similar visit at the house of Capt. Geo. Sulis, the sum presented amounting to \$56.

The company, the tea, the music, on both of these occasions proved it was good and pleasant to dwell together in unity. Bro. Moore, Pastor of the second Hillsburgh Church, was with us at the latter visit and made us a good speech. For these tokens of sympathy and respect from our dear friends I wish thus publicly to tender my gratitude.

JAMES SPENCER.

Digby, Feb. 15th, 1864.

For the Christian Messenger.

OBITUARY NOTICES.

MARGARET ISABEL ROSS.

Died at Digby Neck, on the 13th of October last, in the 14th year of her age, Margaret Isabel, second daughter of Mr. Thomas Ross. When first taken ill, she seemed impressed that her sickness would be her last. When I came to her room, I found her suffering severely from whooping cough and inflammation, yet her mind was calm and peaceable, confidently fixed on Him who had on the cross borne all her sorrows. She had been singing “I am going home to die no more.” On enquiring when she first felt an evidence of her acceptance with God, she replied “about a year ago, one evening when you preached at the school house.” She expressed great pleasure in seeing her young friends, told them she was expecting to leave them, and exhorted them to prepare to meet her. Before her departure she selected the hymns she wished sung at her funeral, and requested the writer to preach a sermon on the occasion, which was done, from Matt. xxiv. 44.

JAMES SPENCER.

Digby, Feb. 15th, 1864.

MARGARET MATILDA WALLACE.

Died in Lower Horton, in the 19th year of her age, in good hope of eternal life, Margaret Matilda, daughter of Captain Isaiah Wallace. Miss W. was a member of the Hantsport Church. Her death is much lamented by her parents and many relatives, being the only daughter left. The occasion was improved on Lord's day, by the pastor, a large congregation attended. Our young sister's conversion, was the fruit of Sabbath School instruction. She was very dearly loved by her Teacher, who, during her long illness frequently visited and prayed with her. Let Sabbath School Teachers be encouraged, early and constantly sow the seed of truth, water it with tears and prayers, and watch over it with faith and patience, and in due season they shall reap a full reward.—*Con. by Rev. W. Burton.*

MR. ISRAEL FELLOWS.

This friend and christian brother departed this life on Friday, the 13th inst., and his funeral took place from his late residence in Germain Street, St. John N. B. on Monday, the 15th inst. He has been long and favorably known in St. John as among the most industrious, worthy, and useful citizens. He professed his faith in the winter of 1851, was baptized by the Rev. S. Robinson, and became a member of the Brussels Street Church. He was diligent and unobtrusive in relation to his christian experience, but he was highly respected by his pastor and brethren for the consistency of his general deportment. He has left a widow, one son, three daughters, and many relatives and friends to mourn their loss. His funeral was numerously-attended, and many expressions of respect for the memory of the departed were uttered by those intimately acquainted with him in social and business life. “The memory of the just is blessed.”

Provincial Parliament.

HOUSE OF ASSEMBLY.

MONDAY, Feb. 29th, (Morning.)

The house in committee on bills took up the revision of the Statutes.

On the chapter referring to public exhibitions, Dr. Hamilton moved an amendment to raise the license paid by circuses travelling through the country, to \$20.

Mr. Longley thought the tendency of such exhibitions was injurious and was desirous of obliging them to pay a considerably larger sum.

Hon. Solicitor General did not consider a circus of itself, immoral,—no more so than any large exhibition that necessarily brings together a large concourse of people.

Mr. Longley contended that a circus, unlike an agricultural or similar exhibition, had no useful effect upon the interests of the country; they were only held for the purpose of taking money out of the people's pockets, by persons whose character was questionable. On a division, the motion was lost.

Afternoon.

Hon. Prov. Sec. by command laid on the table the educational report for 1863, together with reports of inspectors in Kings, Annapolis, Pictou and Colchester counties.

The house in committee on the revised statutes took up cap. 64, of highway labor.

The Hon. Speaker said that he would not again go over the grounds which had occasioned him to oppose the bill when it was first introduced. He believed that it was not adapted to the wants of the people, and he should content himself by moving that his own county (Digby) be exempted from its operation.

Hon. Prov. Sec. thought that the motion should be that the old law be re-enacted.

Mr. Killam would object to going back to the old system. If the present law was defective let it be amended.

Mr. Brown said the new law increased the labor largely in the populous and wealthy districts, where it was less needed, and diminished it in the outlying districts, where it was more needed. This is a great fault, but one that might be thought, be corrected by legislation. Another defect was, that it was not equitable. It taxed the proprietor of 10 or 20,000 dollars less in proportion than him who possessed 500. This was wrong, and ought to be corrected.

Hon. Solicitor General was personally in favour of the Bill, although it was objected to in the country he represented. He thought it better to retain the Bill and remedy whatever defects existed in it.

Hon. Mr. Shannon said that the operation of the act, in the outlying districts of the county of Halifax had not been successful. It was found not to work as well in the poorer districts as the old law, and the effect had been to reduce the amount of labor one third.

Mr. Bill said that he intended to move that King's county be exempted from the operation of the present act.

Hon. Mr. McFarlane suggested that a simple way of meeting the difficulty would be to increase the number of hours' work required in each day from eight hours to ten. This would remedy a serious defect in the bill.

Mr. Archibald moved that it be recommended to the house to refer this chapter to a select committee to make arrangements for the larger proportion of road labor for the poorer districts; which was adopted.

The following were the committee:

Messrs Killam, E. L. Brown, James Fraser, Donkin, Blackwood, Miller, Tobin, Blanchard, Allison, Jost, Dr. Hamilton.

TUESDAY, March 1st.

Mr. Stewart Campbell presented a petition from a number of the residents of Guysboro, against Dalhousie college, and in so doing remarked that he reserved the right of either supporting or opposing the prayer of it.

Some time was spent on the Act for surveying of lumber, after which

The Education Bill was taken up and the provision for assessing a section when the subscription was not paid within the first three months was considered. Two or three members declared themselves hostile to compulsory assessment, but the general expression was in favor of that mode of sustaining schools. Some members stated that they believed the bill was intended to introduce assessment covertly. This was repudiated by the Hon. Provincial Secretary. He showed that he simply wished to secure the salary for the teacher where he had earned it. The clause was amended by the