

extent by the ladies that he associates with, before he becomes a complete man of the world. We think, in other words, that a young man is pretty much what his sister and young lady friends choose to make him. We know a family where sisters encouraged their young brothers to smoke, thinking it was manly, and to mingle with dissipated fellows because they thought it "smart," and they did mingle with them body and soul, and abused the same sisters shamefully. The influence began further back than with their gentleman companions. It began with their sisters—and was carried on through the forming years of their character. On the other hand, if sisters are watchful and affectionate, they may in various ways, by entering into any little plan with interest, by introducing their younger brothers into good ladies' society, lead them along till their character is formed, and then a high-toned respect for ladies, and a manly self-respect, will keep them from mingling with low society.

If a young man sees that the religion which in youth he was taught to venerate, is lightly thought of, and perhaps sneered at by the young ladies with whom he associates, we can hardly expect him to think that it is the thing for him. Let none say they have no influence at all. This is not possible. You cannot live without breathing. One thing is just as unavoidable as the other. Beware, then, what kind of influence it is that you are constantly exerting. An invitation to take a glass of wine, or to play a game of cards, may kindle the fires of intemperance or gambling which will burn forever. A jest given at the expense of religion, a light, or trifling manner in the house of God, or any of the numerous ways in which you may show your disregard for the souls of others, may be the means of ruining many for time and eternity.—*Home Journal.*

For the Christian Messenger.

**Annapolis County Ministerial Conference.**

The Annapolis County Ministerial Conference and Domestic Missionary Board held at Pine Grove, on the 15th came off pleasantly and profitably, although few of the brethren were present. The Temperance meeting on Monday evening at the Grove, and the religious meeting on Tuesday evening, at which Bro. Wallace preached, were well attended and good. The former was addressed by the Rev. Dr. Robertson, (Episcopal,) Rev. Isaiah Wallace, the writer, and Inglis Phinney, E. q., and Mr. Banks. The next meeting of the Conference and Missionary Board will also be held at the Baptist Parsonage at Pine Grove, on Monday the 28th of September, at 8 o'clock, P. M. Foreign Missionary meeting in the evening at the Pine Grove Meeting House, and special religious meetings with a view to the revival of God's work to be continued through the week. Ministering and other brethren are cordially invited to attend. Brethren come. And if you cannot come, pray that the Lord may come, and that the series of special meetings for the coming winter of which the above is to be the first, may result in a most gracious and powerful religious awakening throughout the land. May the united, earnest cry of God's people be, "O Lord revive thy work."

W. H. PORTER.

Secretary of the Min. Con. and the Domestic Missionary Board.

For the Christian Messenger.

**Great Tea Meeting at Aylesford.**

MELVERN SQUARE, SEPT. 10, 1868.

Mr. Editor,—

The people in this vicinity seem alive to the importance of sustaining the cause of the Great Master. They are building for the Lord a house in which to worship Him, the one they now occupy being far too small to accommodate the rapidly increasing population of this interesting community.

The building now erected, is very neat and commodious. For the purpose of raising means to finish and furnish the same, the Ladies connected with the congregation got up a "Tea-meeting" which took place on the 9th inst. It was conducted all through in a very creditable manner. Several ministers were present, and delivered interesting speeches on the occasion. A few 4 horse and many 2 horse teams, in all 280 waggons, gaily decorated, were well filled with the "fair flowers of the valley" who came up to enjoy each others society, and partake of the really elegant Tea provided. The handsome sum of over \$825 was realized. Friends met on that occasion, who had been separated for over fifteen years, and to all it seemed a joyful occasion. Mr. Peleg Spinney and his choir

enchanted the audience with sweet music. I have thought that much might be done in this way for the spread of the gospel in the destitute parts of our own province, as well as in heathen lands. "Where there is a will there is generally a way." Will not the ladies in other parts of our country exert themselves in this or in some other way to realize funds for benevolent objects. I do detest "Bazaars" for religious purposes, but a quiet "Tea-meeting" when persons can have a pleasant drive, perhaps after a hard summer's toil, to meet old friends and make new ones, and at the same time do something toward advancing the cause of the Redeemer is very desirable. I am aware that the good ladies have the hardest part of the undertaking, still the result would amply repay them for their arduous toil. Our Master calls upon us all to labor in his vineyard. If we cannot perform the hardest part of the labor, we may cultivate the little vines, or rid the ground of the troublesome weeds which interest it.

Yours, &c.,

ONE FROM LUNenburg Co.

P. S.—On the evening of the same day the old meeting-house on the plains was filled to overflowing to listen to Mr. Peleg Spinney and his Juvenile Singing Class. They performed very nicely and deserve much credit. May we not hope that, ere long, music will be introduced into our common schools as a necessary part of the instruction to be imparted. Surely music is elevating to the mind, and therefore should be cultivated, especially among the youth of our land.

For the Christian Messenger.

**Acadia College.**

OPENING OF THE TERM—MATRICATION PRIZES, &c.

The opening of the College Term took place on Thursday last, the 17th inst. When the roll was called at three o'clock, thirty-four students answered to their names. Four have since arrived, and several more are coming, besides three or four who have entered for "Partial Courses." Altogether, between forty and fifty students will be in attendance. The Freshmen Class will number about twenty.

In the evening a public meeting was held in the Baptist Meeting House. Prayer was offered by the Rev. M. P. Freeman, A. B. A lecture was delivered by the President on "The Example of the Reformers of the sixteenth century," whose love of learning, firm adhesion to principle, active zeal, and patient suffering for the truth were commended to the admiration of all. Students were specially advised to study the lives of those great men, and exhorted to imitate them in all that was scriptural and godly in their course of conduct. In the closing part of the lecture the President offered advice and admonition to the students on various points, mingled with words of encouragement.

Professor Higgins, President of the Alumni Association, then announced the results of the examination of candidates for matriculation. Twenty-one had been admitted—the largest number ever admitted at one time since the establishment of the College. The first Matriculation Prize—twenty dollars—was presented to Stephen Rand, of Cornwallis; the second prize to W. S. Pipes, of Amherst. Mr. Pipes studied at the Cumberland County Academy. By the recent improvements in our educational plans, the County Academies have become feeders to the Colleges. The progress of the Province in this respect is highly encouraging.

The prospect of the appointment of a Professor of Natural Science is contemplated by the students with great interest. It is hoped that the Governors will be able to make that appointment at an early period.

(*Christian Visitor please copy.*)

**Nineteenth Anniversary of the American Bible Union.**

BIBLE UNION HOUSE, 32 Great Jones Street.

The American Bible Union will hold its Nineteenth Anniversary in the Mariners' Temple (Rev. J. L. Hodge, D. D., Pastor), corner of Oliver and Henry Streets, New York, Wednesday and Thursday, October the 7th and 8th. The exercises will commence at 9 A. M., Wednesday.

The following speakers have been invited, and are expected to address the Union:

- REV. C. P. SHELDON, D. D., Troy, N. Y.
- W. M. WHITEHEAD, Pa.
- ISAAC ERBETT, Cleveland, Ohio.
- C. A. BUCKNER, California.
- WM. P. YEAMAN, New York.
- A. J. GORDON, Massachusetts.
- THOMAS ARMITAGE, D. D., New York.
- HIRAM HUTCHINS, New York.

The usual arrangements for the comfort and accommodation of delegates and friends will be made.

We confidently anticipate a large attendance.

WM. H. WYCKOFF, } Secretaries.  
ISAAC WESCOTT, }  
WM. D. WRIGHT, Assistant Treasurer.

**Christian Messenger.**

HALIFAX, SEPTEMBER 23, 1868.

We copy the following letter from our N. B., cotemporary the *Christian Visitor*:

LETTER FROM REV. C. H. SPURGEON.

To the Editor of the *Christian Visitor*:

DEAR SIR—You seem to imagine that the Baptists of England are rent by great internal schisms, and have among them no brotherly love. Who gave you such information I know not, but as far as I know it is utterly false, a most pernicious fiction, untrue from top to bottom. With regard to the vast majority of our Churches I venture to affirm, that at no time since the Pentecostal era has there been such fervent brotherly love as reigns among us. The Churches of Antinomian sentiment I cannot speak for, but these are mostly very weak and numerically insignificant; those Churches who unite in the Baptist Union appear to me to be of one heart and of one soul, and each desirous to promote the good of all. I was not aware that our strict Communion brethren were divided among themselves. I thought them to be as a body exceedingly at peace internally and externally; as for the open Communion Churches I know of no divisions among them; certainly in London our union is as complete as can well be this side heaven. I would have you, Mr. Editor, beware of random statements and rash generalizations such as abound in most letters of regular correspondents to newspapers. Our Churches in England are not what we wish them to be, but thanks to eternal grace we are growing, and are not at all behind hand in unity and co-operation.

Yours, truly,

Aug. 14, 1868. C. H. SPURGEON.

The statements of Mr. Spurgeon respecting the English Baptists must be exceeding gratifying to every Christian heart. The union and co-operation of the London Churches and brethren is a most cheering indication, and is doubtless exerting an influence for good on the Baptist churches throughout the kingdom. We have rejoiced as from time to time we have read the account of these manifestations of devotion, in the great world's metropolis, to the cause of our Divine Lord and Master.

We have also been pleased to observe during the past few years that there has been, as we believe, with the growing union, an increasing tendency amongst our English brethren towards restricted communion sentiments.

Mr. Spurgeon's former impressions concerning "our strict Communion brethren" were quite correct; and it would be unwarranted by facts we think to affirm generally that now they are "divided among themselves." So far as the Nova Scotia Churches are concerned, we believe that a good degree of harmony and Christian love prevails among them, and as far as our knowledge and observation have extended, it is the general determination that no disturbing elements shall be allowed to come in and exert an opposite influence.

We are perhaps hardly at liberty to say of the Nova Scotia Baptist Churches as Mr. Spurgeon does of the London Churches, that, "our union is as complete as can well be this side heaven," and yet there are approaches to this. The warm-hearted overflowings of genuine love experienced by us at our recent anniversaries were, perhaps, 'as complete as can well be expected this side heaven.' All the benevolent operations of the denomination, are, we believe, receiving the genuine sympathy of the brethren, and this needs only to be fuller and more hearty in its expression to accomplish our highest anticipations. At no period have we known more grounds for hope. "Let brotherly love continue."

**Registration of Births and Deaths.**

The system provided in Nova Scotia for the registration of Births and Deaths is, we believe, in advance of our neighbouring provinces. If the people generally did but fully appreciate its advantages and make use of them, they would be conferring vast benefits on coming generations. A recent number of the *Toronto Globe* has a very sensible article on this subject, from which we copy a few paragraphs:

We have to a certain extent a registration of marriages in Canada, but are liable record of births and deaths does not exist. \* \* \* \* \* Take any city or township in Ontario and ask any information about its inhabitants, past or present, from official parties who ought to have the means of knowing, and no additional investigations will be attempted.

A thoroughly accurate system of registering births, deaths and marriages is an indispensable thing in any community. Its uses and conveniences are manifold. It gives the vital statistics of that people. It tells of its progress or decline. It makes manifest many of its habits. It makes known the comparative healthiness of different districts and different cities. It shows what may be the most common and most fatal diseases, and whether the mortality is upon the increase or the reverse. It brings out also the moral condition of the community in certain very important respects, and affords reliable data to judge of the present from the past. But what may after all be regarded as of far more importance than any or all of such considerations, it affords one of the surest and most reliable ways in a great many instances for determining the succession to property—obviating disputes and making lawsuits either impossible or very short-lived. Every one knows how much importance has frequently to be attached to the all but illegible entry in some old family Bible, or the moss covered, half obliterated inscription upon some decaying tombstone. Thousands and hundreds of thousands of pounds have often been diverted this way or that, according as these fading documents have been read. And why have they come to have this importance attached to them? Simply because there were not in these countries any authoritative and universal registers of the births and deaths of the inhabitants. Had such a system as now prevails in Great Britain been in operation for the last two or three centuries, the poorly scrawled entries in family Bibles, or the ill-spelled inscriptions upon half buried grave-stones, would never have been subjected to microscopic examination, or their preservation or destruction looked upon as matters of the very first importance for establishing or confuting claims to disputed property. They might still have not altogether been without value, but the evidence of the register would have speedily determined what that value was and how it could be used.

In Britain, at the present time, every child must be registered within thirty days of birth, under a heavy penalty. And it is not merely one person who is held responsible, but every person present or in the house on the occasion.

Here, in Nova Scotia, it is the people's own fault if any loss or trouble occur to their children from the circumstance of non-registration. The Registrars are perhaps too lenient in many cases in levying the fine imposed by law on parties who neglect the very important duty of registration of the births and deaths which take place in their families.

The law with respect to the Registration of Deaths is defective in one practical particular. It should forbid the interment of a deceased person until registration of the death has been effected. Until this is done, the registration of Deaths will be imperfect. Every member of society should have his name on the permanent records of his country, and his removal from this world should, as soon as it takes place, also be officially recorded.

A large proportion of our subscribers are now receiving the reward of their industry through the past year. The fruits of the earth are falling into their laps and making their hearts glad, and they are rejoicing with the joy of harvest. They have waited for the processes of nature to mature their crops, and are now gathering into their barns the bounties of God's providence. We trust the blessing of heaven may be upon their basket and their store, so that whether the returns be little or much, they may receive all with thankful hearts, and it may have a sanctifying influence upon them, by leading them nearer to Him from whom cometh every good and every perfect gift.

We have also waited, as patiently as possible, to hear from quite a number of our subscribers and friends. Relying confidently on their good faith, and believing that those who have not yet sent on amounts due, would do so shortly, we have continued hoping from week to week, and looking for remittances from them. We shall be glad if our friends will delay no longer than they can possibly help. We greatly need all that is due, to meet pressing demands.

**The Young Men's Christian Association Convention.**

The past week has been one of much interest among the different evangelical denominations in Halifax. The gathering together for three or four days of a large number of christian young men, and others actively engaged in promoting the welfare of young men in different parts of the country, for the purpose of consulting together on the best modes of carrying out their good designs, could not fail to awaken deep thought, and to enlist the warmest feelings of other christian people in this modern development of Christianity.

The idea of a Y. M. C. Association is not necessarily a combination of those belonging to different denominations of christians, but whether formed of those belonging to one church or denomination, or of several different churches in the same locality, their activi-