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and then came a day of excitement long remembered—the alarm gun gave forth its voice and all instantly was hurry and animation, and from ever quarter men were seen hastening first to arm and then to assemble at the appointed place of rendezvous.—Well do I remember standing on that bastion as looking down the river, we watched for the approaching foe, imagining ever and anon that we beheld across Goat Island the masts of the adventurous privateer, which we supposed was boldly daring to brave our very citadel. After long watching, the alarm passed over—the privateers dissolved in harmless fishermen, and we went our ways—balked, it might be of our contemplated amusement and the glory we should have earned no doubt—but with whole bones: And by the way the recollection of my own feelings and of the feelings manifested by those around me on that occasion, shows how readily the young may rush on dangers of this nature, led by the buoyancy of animal spirits and the inconsiderateness of their age, with little or no thought of the perils to be encountered or the responsibilities incurred; and this perhaps, is the best—it may be, the only excuse to be made for those young Nova Scotians who, owing no allegiance to the United States, have imperilled lives valuable to society and their families in a quarrel in which they have no concern, and embroiled their hands in blood of those who had given them no offense.

Let us turn from recollections of the past to the realities of the present.

The progress of 50 years has hardly effected greater changes in families than in the circumstances and position of the province. Population has increased, and wealth has been augmented; the facilities of learning are enlarged, and intercourse with communities abroad and the knowledge consequent have expanded: with these changes, greater responsibilities have been thrown on the people in the management of public affairs and the government of the country; and now we perceive there is about to be cast upon these colonies to a larger extent than hitherto, the burden and duty of self-protection. Remember that these are burdens and duties incident to the ripening maturity of our condition—in the nature of things we cannot long evade them, if we would, and we ought not, had we the power. The Imperial State will always do its part, but it is not just or reasonable to expect our fellow subjects in Britain, loaded with taxation and suffering many privations, to pay exclusively for our defence, and should war enter our borders, duties will be imposed which no brave man will shrink from—no loyal subject seek to evade.

When we see the bitterness of the hostility—may I not say the almost insane manifestations of animosity—against England and her colonies, entertained and constantly fomented in the Northern States we may be assured the feeling will not soon pass away from the minds of a people too susceptible of whatever affects their self esteem. And it is surely not unreasonable to believe it possible that aggressive hostility may one day burst forth as natural fruit of cherished animosities.

This is not the occasion to discuss forms of government, and I trust and believe there are none who listen to me who require to be instructed on the superior claims of British institutions and principles of freedom over the specious but less equally balanced system on our borders.

The duty of some measure of national defence is laid on every community, according to its circumstances and means. The Volunteer system has found great favor in England, and to some extent in these Provinces. It is wise, I think, to sustain and cultivate it; and it should ever be held in mind that those who engage in the Volunteer movement incur expenditures and burdens of no inconsiderable amount in fulfilling a duty in which all are concerned equally with themselves.

This Volunteer Company has had a long existence, and if, in exchanging the old-fashioned Brown Bess that we handled in days gone by, for the rifle of still deadlier range, and in honor to our beloved Sovereign's first born son it has undergone a change of title, it is still the old and well-remembered Annapolis Royal Volunteer Artillery Company. May it continue to exist and its shadow never be less, until the happier time, when nations shall learn the art of war no more; and till then may its ranks never fail of recruits from among the youth of a loyal, brave, and intelligent population.

I pray, indeed, that the good providence of a gracious God may forever avert from our country the desolating miseries, and save it from the stern necessities of war; but should unhappily, the necessity arise, and their country call them to her defence, sure I am that the honor of the ancient metropolis of Acadia will ever be sustained by her sons enrolled in the Annapolis Royal or Prince of Wales' Volunteer Artillery and Rifle Company; and as she made one bright mark in the nation's annals on that day when beleaguered Kars was added to the roll whereon British valour is emblazoned, and a son of Annapolis Royal won unfading laurels—so shall many Williamases arise to perpetuate the honor of this, their native, their well-loved Annapolis, should their country's soil be polluted by the invader's foot.

It gives me great pleasure, gentleman, to place in the hands of Captain Ruggles, your worthy commander and my valued friend, this Medal, to be fired for by the Company, under such regulations as I will determine on, after consulting with him on what may be deemed most agreeable to the Company.

I have taken the liberty to use my own crest and motto in the design of the medal, assured that no motto could be found more appropriate to this Company than the "*Nunquam non paratus*" that encircles it, or its significant Scotch version, "*READY; AYE READY.*"

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXIX.—ADMINISTRATION OF ORDINANCES.

My Dear Brother,—

It devolves on those who are set apart to the work of the Christian ministry to administer the peculiar ordinances of the gospel, namely, *baptism* and the *Lord's Supper*. Christ enjoined upon His ministering servants to baptize believing converts, "teaching them," said He, "to observe all things whatsoever I have commanded you." (Matth. xxviii. 19, 20. Mark xvi. 16.) Accordingly they imparted instructions with reference to these commands, as well as other duties. When those persons who "were pricked in their heart," on the day of Pentecost, inquired, "What shall we do?" Peter bade them "repent, and be baptized." While Philip was preaching Jesus to the Ethiopian nobleman, it is evident that he instructed him in relation to baptism. No sooner had the Gentiles, at the house of Cornelius, given evidence of their union with Christ, than Peter proposed that they should receive this ordinance, and "commanded them to be baptized in the name of the Lord." (Acts ii. 37, 38. viii. 35—39. x. 44—48.) So likewise with regard to the Lord's Supper, not only did the apostles administer it to the disciples, but Paul gave particular instructions on this point, both by word and epistle. (Acts ii. 41, 42. xx. 7, 11. 1 Cor. xi. 23—34.)

From these facts it evidently follows, that the ministers of Christ ought to instruct the people how to discharge their duty in the observance of these ordinances. It may be objected, that there are plain directions on these points in the Bible, which render farther instructions unnecessary. But the same may be said with equal force in reference to all the duties of the Christian religion. Obviously every one of these should be plainly and faithfully presented, and earnestly inculcated; and the people should be referred to the Scriptures for proof. (Isa. viii. 20. xxviii. 10. Jno. v. 39. Acts xvii. 11, 12.) Undue prominence ought not, indeed, to be given to any one particular part of duty, as for instance, Christian baptism; but no preacher should ever suffer the dread of being charged with bigotry, or a desire to make proselytes, to deter him from presenting this subject with plainness, and faithfulness, before his hearers, as occasion may require.

When candidates have been received, the administrator should be careful to perform the action in a becoming and impressive manner. It should fitly represent a *burial* and a *resurrection*; as it is designed to exhibit our union with Christ in these. (Rom. vi. 4, 5. 1 Cor. xv. 29. Col. ii. 12.) To this end the minister should personally examine the place selected for the administration. There should be a sufficient quantity of the liquid element; with a convenient way of descent "into the water," and ascent "out of the water." (Mark i. 5, 10. Jno. iii. 23. Acts viii. 38, 39.) The candidates ought to be led moderately in to a considerable depth, deliberately laid down, while the formula is solemnly pronounced, and then quietly raised up and led out. Any disorder, or perturbation, tends to diminish the solemnity and significance of the ordinance. Some experienced and careful sister should be requested to see that female candidates be suitably attired. The scriptural administration of this ordinance, effected in a prudent and judicious manner, is adapted to make a serious and beneficial impression on the minds of spectators. It has often been attended with most salutary results.

Though there does not appear to be any specific direction given in Scripture relative to the frequency with which the ordinance of the Lord's Supper is to be administered, yet the notices of it, and the allusions to it, imply that it was frequently received in the days of the apostles. (Acts ii. 42. xx. 7, 1 Cor. v. 7, 8. x. 16, 17. xi. 26.) It is especially designed and adapted to lead the minds of believers to a lively contemplation of the infinite love of Christ, evinced by giving His body and shedding His blood for their salvation.—The eating of bread, and the drinking of wine, solemnly set apart by prayer with thanksgiving, as emblems of the broken body and shed blood of Christ, present to us in a striking manner the facts, that His "flesh is meat indeed, and His blood is drink indeed," and that we must "live by the faith of the Son of God." (John vi. 53—56. Gal. ii. 20.) It seems, therefore, evidently desirable that it should be administered with frequency, where circumstances permit the administration

of it in a scriptural and profitable manner.—Faith is in this way aided in taking a lively view of the crucified Saviour; and this tends to crucify us to the world, to impress us with a feeling sense of the malignity of sin, to prompt us to sobriety and self-denial, and to inspire us with gratitude, and with patient submission under afflictions. In order that these important ends may be attained, this ordinance ought to be administered, not with any superstitious reverence for the elements, but with deep solemnity in view of what they represent.

While in some cases carnal people presumptuously approach the Lord's table, there are instances in which timid believers are deterred from obeying this command of Christ, through fear of the alarming consequences of partaking "unworthily." It is proper, therefore, that a minister should inform himself well on this subject, so that he may shew, that the expressions which cause alarm are not intended to intimidate weak Christians. By an attentive examination of 1 Cor. xi. 17—34, it may be seen, that the Apostle is treating of gross and scandalous abuses of the sacred ordinance. Moreover, the Greek word (*krima*) rendered "damnation," verse 29th is in verse 34th correctly rendered "condemnation." An irreverent or unbecoming observance of this command may indeed subject believers, as the Apostle says, verse 33rd, to be "chastened of the Lord;" but may not *disobedience* expose them to still sorer chastisement?—None should neglect this imperative duty—this special privilege—through weakness of faith, or depression of spirits; but all should seek, by earnest prayer, self-denial, and the cultivation of mutual Christian love, to be prepared for the profitable reception of the Lord's Supper.

May you, my dear young Brother, be enabled to instruct the people rightly with regard to the peculiar ordinances of the gospel, and to administer them in a becoming and profitable manner!

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, Sept. 4th, 1862.

ERRATUM.—Letter xxxviii. C. M. Aug. 20th, par. 6th, for "alterations," read *alternatives*.

For the Christian Messenger.

Obituary Notices.

MRS. MARY GARDINER

Died, at Brooklyn, Oct. 27th, 1861, in the 69th year of her age. Mrs. Gardiner professed religion during a revival of religion at Liverpool in 1833, and was baptized by the Rev. I. E. Bill. From that time forward she lived a life of prayer and christian usefulness. Her love and zeal for God were manifest in her attachment to His cause, and her regard for His servants. Her house was always the home of those fathers of our denomination, of whom we often speak, when within their reach. There is a room in the house still called "the minister's room," from having been so long reserved for travelling ministers.

Her husband and her family of seven children all died some years since. All of them became members of the church while living, and died giving good assurance of firm faith in God.—Four of them were baptized in one day. Yet, although she had so comfortable a hope in their deaths, the loss of her family seriously affected her happiness and her health. The world became a weary wilderness and few were the attractions strong enough to draw her out from her home. Old age comes quickly to such.—Her last years were years of sickness and sorrow.

The few months previous to her death she was almost entirely destitute of either physical or mental power. Stroke after stroke of apoplexy lessened the use of her faculties, and probably her consciousness of suffering. Gradually she descended toward the grave, until God took her to Himself. She has gone, to meet her family before the throne above and to be forever free from pain and sorrow. There are friends left to mourn, but the family is, we trust, an unbroken one in the "Paradise of God."

S. B. K.

Sept. 6, 1862.

MRS. ORINDA HUNTINGTON,

Wife of Mr. Ebenezer Huntington, Senior, of Black Rock, Western Cornwallis, died on the 16th July last in the 74th year of her age. Her demise was occasioned by paralysis. Her illness continued about five weeks, her faculties were so impaired as to render her capable of affording but little satisfaction to those who waited on her. With her former husband, the late John Merigon, she had resided at Black Rock for a number of years preceding her last marriage. For upwards of forty six years the writer had been acquainted with her as a professor of religion, and found her to be a child of God, of more than ordinary attainments.—Her hands were always open to administer to the wants of the poor, and to sustain the gospel of Christ according to, and beyond, her ability, her circumstances being never those of affluence.—A constant sympathy was exercised towards the sick and afflicted, and she often administered comfort to them, spiritually and temporally.—She was a constant attendant on religious ap-

pointments, whenever in her power. By her communications in public and private, she shed a light around her and exemplified the Christian character beyond that of many others of like profession, until her last conflict with the king of terrors. She was a decided Baptist, and loved all those that loved our Lord Jesus Christ, and in return was beloved and respected by all who knew her. When the 2nd Baptist Church in Cornwallis, was organized in Pleasant Valley, January, 1828, she was one of the number who composed that church, and continued a regular member until her demise.

Her first husband at that time was not a professor of religion, he was however kind and affectionate and aimed to promote her happiness. On the 2nd of March, 1834, the writer baptized him on the profession of his faith in Christ, and on the 30th of April following baptized also both of their daughters, and they were united with the same church. Here a whole household had been baptized, this now added to the happiness of her that had so long prayed and laboured to this end, and consequently they were a happy family.—Their eldest daughter was married to John B. Margeson, Sept. 18, 1839, and the younger to G. W. Coldwell, January 14, 1844. Mrs. Coldwell died December 1845, and left one son. Their father died April 1846, and Mrs. Margeson, in May 1847, leaving three children. Now Sister Margeson was left a widow and childless. During about 2½ years, she bore up under these afflictive dispensations of Providence, with submission to the divine will. Yet she struggled through many difficulties, for the trial of her faith, 1 Pet. i. 6—9. But her faith failed not, God was with her of a truth. On the 7th of October, 1848, she united in marriage with Brother Ebenezer Huntington, Senior; during this union of 13½ years, her life was made happy by her second, as, formerly, by her first husband. In this change of her circumstances the kind Providence of God was very apparent. She has now gone to her reward above. And O how blessed the thought is, that those of her beloved family, gone before her into those mansions of purity and bliss, have greeted her with holy delight, and welcomed her, the last remaining one of the family, to the participation of thatfulness of joy that the presence of Jesus affords, and to mingle for ever in the society of all the redeemed in heaven. O how delightful the thought that a whole family, being buried with Christ by baptism into His death, that like as Christ was raised up from the dead by the glory of the Father, even so they should walk in newness of life here, and then behold His face in righteousness, and be eternally satisfied in awaking with his likeness in heaven.

The occasion of her death was improved by the Rev. E. M. Saunders the Pastor of the Church, from these words, "Blessed are the pure in heart" &c. Matt. v. 8.—Communicated by Rev. W. Chipman.

P. V. Aug. 11, 1862.

Religious Intelligence.

For the Christian Messenger.

Mission to Dalhousie West.

DEAR BRETHREN,

I desire to give a brief account through the *Christian Messenger* concerning the mission, of six weeks, given me by the Home Mission Board. By means of two other brethren, one of Liverpool, and the other of Yarmouth, four weeks were added, making together ten weeks at Dalhousie West. Whilst I was employed in this mission, I endeavoured by the help of Israel's God, to unfurl the blood-stained banner of the Cross, and proclaim Salvation through a crucified Saviour and pointed sinners to the Lamb of God that taketh away the sins of the world.—(John i. 29.) The people appeared to give an attentive ear. On certain occasions, when assembled for the worship of God we received tokens of His love, and many of our hearts were made glad by His presence. I often felt whilst engaged in this mission, to pour out my soul to God in prayer, for the bringing of all hidden evil and secret faults to light that might be contained in the Church, and also for an outpouring of His Holy Spirit, to replenish Zion and cheer the hearts of the contrite ones. I felt a great desire, while endeavoring to discharge the duties connected with this mission, to see the interests of religion promoted in that Church, and sinners converted to God. I longed to see an addition made to the number of praying souls there, but was not permitted, and feel sorry to state that I saw none converted, though a number may have been convinced. I trust that the good seed that has been sown there will be nourished by God's favour, and in due time bring forth fruits of righteousness, which will be to His praise and glory.

This place is destitute of continued gospel labour. All that is expended is by those, who are supported by the Home Missionary Board.—The Church is small and destitute, and consequently cannot sustain a minister of its own.—These considerations demand the prayers of those Churches and church-members that are blessed with wealth. Their aid would enable this Church of Dalhousie to be blessed with more of the gospel of the Grace of God.

Yours in Christian bonds,

THOMAS M. MUNRO.