

or memento has been common in all ages and nations. To keep in memory great men and great actions, the most costly and durable materials have been procured. Monuments, pillars, arches, and pyramids have been erected.

The monument of our Saviour's dying love is none of these, but a least spread at convenient intervals by a succession of friends and servants. Many costly monuments are still standing, but time has wiped out the inscription, so that their purposes are no longer understood, and the deeds of noble daring they once proclaimed are now buried in the ocean of oblivion; but the monument of a Saviour's love stands as firm as at first, and its purposes may be seen as easily as ever. His descent from Heaven, his childhood, youth, suffering death, and resurrection, all pass in view when the table is spread. Not only so, but it is a pledge that he shall come again. He finished our salvation, and has now gone to prepare a place for us. He came to prepare us for a place of happiness, and has gone to prepare a place of happiness for us.

Probably the mansion for some of us is nearly in readiness; then he will come to wipe the tears from our eyes and sorrow from our hearts. He will come with crowns of glory, robes of righteousness, and palms of victory. He has promised to bring all his angels with him—all who died in the faith and infancy. A thousand charms cluster around the sacrament of the Lord's supper. Many hopes are inspired within us when partaking of it. Our faith is strengthened, and our minds are directed to our home in heaven. It brightens up our prospect for the better world, and gives us a healthy growth in grace. How dare the professed followers of Jesus neglect this important privilege and duty. Thank God for the institution of the Lord's supper. Dear Christian friends, let us fully appreciate this sacred memento of our dying Saviour and use it so that it will prove a great blessing to us.

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OUR BAPTIST ASSOCIATIONS.

UNLIKE some ecclesiastical assemblies, Baptist Associational gatherings are not legislative assemblies. Whatever influence they may exert on the bodies the delegates represent in the Association, is wholly of a moral kind. They do not interfere between pastor and people, or possess any power over the membership of the churches. The work of the Association is simply co-operative and statistical, and intended to combine the efforts of those united in faith and practice in all practical efforts to advance the kingdom of Christ.

Baptist Associations differ essentially from Episcopal or Presbyterian Synods, or Methodist Conferences. Each of these are acknowledged to possess more or less of power over their congregations and ministers. Baptist Churches and Associations are held more by the bond of fraternal love, than by that of ecclesiastical power. In the discussion of all matters brought before them there is commonly the largest liberty used. It might be better sometimes, perhaps, if the moderator exercised more firmness, and kept speakers a little more stringently to the question. Yet generally, and upon the whole, we believe no representative bodies accomplish so much on behalf of the cause of Christ in the world, in so short a time as that occupied by Baptist Associations. There is no time wasted in discussing the relative powers of clergy and laity, or the limits within which one minister has a right to labor and administer ordinances. Our Associations have no power of conferring Ordination on ministers; this is the work of the churches, aided commonly by an advisory Council from neighboring churches.

The very constitution of Baptist churches, and the character of the profession made by their members, forbid that anything but personal choice shall bring them into fellowship. Christian love retains them and animates them while pursuing the great designs of the Master. This was eminently the case at the recent gathering at Hantsport.

N. S. CENTRAL ASSOCIATION—Concluded.

Our last issue gave an account of the first part of the proceedings. The statistics showed that in 20 churches 128 members had been received by baptism. The total additions were 188, but when the loss by death and other causes in all the churches is taken into account, the net increase is small. Whilst we may regard those who have died in the faith as having accomplished their warfare, and not really lost to the churches, we should be thankful to our great Head that he raises up witnesses to continue the succession, and believe that he purposes to make his people

yet more triumphant over the powers of darkness and death.

On Monday morning at 10 o'clock the Rev. D. M. Welton preached the Associational Sermon from the 2nd Psalm. After commenting on the grand drama exhibited in the structure of the psalm the preacher drew from it a vivid picture of

1st. The conspiracy and rebellion of the heathen nations against Jehovah. 2dly. The utility of their position against the Lord and his anointed; and 3dly. The earnest admonition offered "Kiss the Son lest he be angry." &c. The practical uses deduced were—1st. That hope and comfort may be derived from the fulfilment of prophecy. 2nd. The hopelessness of opposition against the decrees of God; and 3rd. That the believer may witness all the perturbances of Providence with quietness and calmness.

The Letter from the Association to the churches, on "The necessity of a higher standard of spirituality," was read by Rev. S. March.

In the afternoon the Rev. N. Cyr, by invitation, spoke on the nature and operations of the American Baptist Publication Society, and a resolution highly approving of the objects of the Society was passed.

After this the Association adjourned for the purpose of allowing the

N. S. BAPTIST HOME MISSIONARY SOCIETY

to hold its Annual Meeting. Rev. Dr. Pryor was called to the chair. The Report was read by the Secretary, R. N. Beckwith. It gave a relation of the labors of the missionaries and expenditures of the Society during the year. There had been 19 missionaries employed for a period of 306 weeks, or nearly 6 years of continuous labor. These had travelled 6036 miles, preached 897 sermons, and baptized 69 persons, on a profession of faith in Christ. Another statement was made of not so cheering a character—that in consequence of the contributions in the mission fields being so much less than was expected, the Board had incurred liabilities amounting to about \$900. (\$100 of this being from last year).

Rev. D. Freeman moved and Rev. A. F. Porter seconded:

"The success that has heretofore crowned the Missionary work in these Provinces, calls for expressions of gratitude to Almighty God, and affords sufficient encouragement to all who love the souls of their fellow men, to do all in their power to support the Mission cause."

Mr. Freeman, in speaking to the resolution, referred to the early operations of the denomination, and showed that many of those present—ministers and others—were children of Home Mission labors. He also noticed the peculiar circumstances of the province, and the loud call upon us by these things to send forth the gospel.

Ezra Churchill, Esq., here arose and expressed his readiness to give \$100 towards the funds of the Society.

Mr. Porter gave some interesting details of missionary work which had come under his own observation, and showed the need there was of more continued effort.

The second resolution, as follows,

"That in view of the present depressed state of the funds of the Home Missionary Board and the increasing and urgent demands for Missionary labour, the churches composing this Association be most respectfully and earnestly requested to contribute more largely to the funds of the mission in order that the existing debt may be speedily liquidated and that the destitute portions of our province may receive the word of life."

was moved by Rev. W. H. Porter. In doing this, he remarked that there is a tendency in human nature to lapse into activity. Hence the constant reference to the missionary labors of the fathers for the purpose of inspiring us with courage and devotedness. He regarded the report read as a cluster of rich fruit, the result of past labors. He suggested that the amount required might be apportioned among the churches, a certain sum to each, and then again if those sums were apportioned out among all the members of the church, he thought more would be done, and all would participate in the blessedness of giving, and in the labor performed. Rev. A. Shields seconded the resolution; and it passed.

Rev. E. M. Saunders moved:

"That whereas our Home Missionary Board are at the present time in consequence of an empty treasury, rendered powerless to appoint Missionaries to any of our Home fields, it is the especial duty of our churches in these associations which are supplied with Pastors to release them for a longer or shorter period to labor in our Home Mission field."

Mr. Saunders believed church-members perfectly willing to do all that they could, if they were only shown what was their duty. He did not think the statements so often made were true, that the men of to-day were less devoted than their predecessors. He believed

that we had men longing for the work, and only happy when they were so employed. He thought that the churches would readily consent to their pastors leaving them for a short time occasionally to go out into the destitute localities to preach the gospel. Such visits would be highly beneficial to both pastor and people.

The officers of the Society were re-appointed and the meeting adjourned.

The Association resumed its session, and Rev. M. Normond was invited to speak on the French Mission work. He showed that there was a great change in the conduct of the French—many of them now being regular readers of the Bible. In some places where they had been much addicted to swearing, an oath was now never heard.

Rev. N. Cyr shewed the love the Acadians bore to their native land and described the deportation of many of the French Acadians, and their return from the cities to which they were taken. He thought we were greatly indebted to them in every way.

Rev. S. March gave some exceedingly interesting statements respecting the French in New Brunswick, and their appreciation of God's Word.

SABBATH SCHOOL CONVENTION.

On Monday evening the Sabbath School Convention held its session.

Mr. S. Selden occupied the chair. After an anthem by the choir, the meeting was opened by devotional exercises. The chairman stated the nature of the organization which had been devised for this department, and called attention to the statistics of the Sabbath Schools in the three Associations. By these it appears that there are about 107 Schools, containing near 7000 scholars, taught by about 700 teachers.

The Rev. David Freeman read the names of the Schools that had sent in statistics, and several of the accompanying letters.

The following are the subjects of the addresses given:

1. The necessity for Sabbath School instruction; by Rev. E. M. Saunders.
2. What subjects should not be taught, and what should be taught in Sabbath Schools; by Francis Webber, Esq.
3. Adult Bible Classes; the advantages to be derived from them by Christians themselves, and the benefits conferred on the Sabbath Schools wherever held in connection therewith; by Rev. W. E. Hall.

Other speeches were made by Rev. R. S. Morton, Revs. Drs. Pryor and Crawley. It was unanimously requested, by the meeting, that the Rev. W. E. Hall would prepare the address he had given, and forward it to the editor of the *Ch. Messenger* for publication.

EDUCATION.

On Tuesday morning the Report of the Committee on Education having been read, a number of impromptu speeches were given. Rev. W. Burton argued that the change in the prices of provisions and books demanded that an enlarged salary be given the Professors in the college.

Rev. W. Hall spoke with his usual earnestness in favor of higher education to ministers and people.

Mr. Parsons, one of the teachers in the Horton Academy, shewed that the changes which had befallen Acadia College, some of which had been deemed disastrous, had been really for its greater good. He thought the churches were greatly remiss in not being constantly on the look out for suitable men for the ministry, and assisting them whilst pursuing a course of study. He brought forward a case in which an Episcopalian young man had been aided in doing this at College in the United States, but the College being closed in consequence of the breaking out of the war; he was told to seek another institution and came to Kings College at Windsor where he would shortly graduate and probably would return to labor in the States.

Mr. J. F. Morton spoke briefly, and to good effect.

Rev. N. Cyr noticed the favorable circumstances of the Baptists in Nova Scotia in comparison with their brethren in Canada. First they lost their College at Montreal by a want of union amongst themselves, and when they afterwards built an Institution at Woodstock it was burnt down as soon as completed, leaving them with nothing but a debt of \$8000. But they went to work afresh, and raised \$20 000 for building another, and were now flourishing and doing great good among the churches.

Rev. D. M. Welton said he felt he ought to speak on behalf of his Alma Mater for she had taught his stammering tongue the use of language. He did not believe in ministers being made merely by education, but thought that it was the duty of the church to provide a course of instruction for its ministers, and that when men are called to the ministry they

would seek all the aid in their power. The men of the past were not uneducated men, nor were the Apostles without preparatory training. They were with our Lord three years. The great Apostle to the Gentiles was brought up at the feet of Gamaliel and afterwards saw that God had designed this as preparatory to bringing him into his service. He spoke with much animation of the mighty movement abroad, which would raise the people in intelligence and shewed that the ministers must at least keep up with them or sink into contempt. He suggested the possibility of Acadia being the College of the Baptists of British America. It became the governors and supporters to be on the alert so that every movement made should be one of progress, and such as would make it more extensively useful.

Rev. D. Freeman spoke warmly on behalf of the Female Seminary at Horton, and wished to see some more active effort made to erect buildings of suitable dimensions and character for the purpose of giving higher education to the females of the denomination and the province. One sister, he said, had during the day promised him that she would give \$40 towards such an edifice.

Rev. Dr. Crawley spoke strongly of the need of advancement.

Mr. Ellis thought the plan introduced at the last Convention, by which every member of our churches might unite in the effort to raise the Endowment Fund of the College, the most certain mode of accomplishing that important object. He related what had been done at Canning in the adoption of that plan, and wished to hear of its being adopted generally.

The business of the Association having been attended to, and a vote of thanks to the friends at Hantsport unanimously passed, the session was adjourned soon after 1 o'clock, to meet next year at Canning, Cornwallis.

The Sabbath and our City Railway.

We hailed the introduction of the Halifax City Railway as an improvement, and a great convenience to the travelling public, but we were not for a moment supposing that the proprietors would think of running the Horse cars on the Lord's Day. Heretofore the Sabbath has been as well observed in Halifax as in most cities of its size. We have had no railway traveling—no Post-office delivery or any other public offices open on Sunday. Even the occasional arrival of a mail steamer on that day has caused but little commotion; and we have never heard of complaint being made of any inconvenience arising from our Sabbath quiet.

But if now we are to have this state of things all reversed, we shall deem the horse-cars at least a very doubtful good. We believe that the proprietors will not gain in the long run by the money they make on the Lord's Day. It has been well tested and proved by indisputable facts that labor performed on the Sabbath is unprofitable. Whatever gains may arise by this means, will, we believe, as a mere commercial enterprise, be more than counterbalanced in various ways by losses on the other days of the week. In some of the best regulated cities on this continent the horse rail cars run on the six working days and rest on the Sabbath, and we do hope to have this very objectionable feature in ours done away with.

The fallacy of the cars being any accommodation to the church-going public, is, we presume pretty well dispelled by the experience of the two last Lord's days on which they have been running. We were glad to find a slight modification of the disturbance on last Sabbath by their not running before 9 a. m., or between the hours of 11 and 1 o'clock, and hail it as an indication of the intention of the proprietors to cease running altogether, and give his horses and employees a day of rest as well as those of other people. We are not disposed to employ severe denunciation against the proprietors for the purpose of effecting a change; but would respectfully urge on them, on the grounds of profit as well as those of public morality, to desist from a course which we are fully persuaded will drive away from the enterprise men of christian character and real worth. Our city authorities should of course take steps to stop what must be an offence to good order and morality. We should however prefer to find that Mr. O'Brien had arrived at the conclusion to give the men in his employ an opportunity to "Remember the Sabbath day and keep it holy" rather than to have such persons about him as would despise God's commands for the sake of a piece of bread. Let christian men of standing in the community forthwith call on Mr. O'Brien and shew him the impurity of Sunday labor and we hope that will be sufficient without taking ulterior measures.