

Queen Victoria's Life of the Prince Consort.

To all loyal Englishmen, not the least interesting event of the week has been the publication by consent of Her Majesty of "The Early Years of his Royal Highness the Prince Consort." The volume compiled by General Grey has been long known to be in existence, but its circulation was confined to the relatives of the late Prince and to a small number of other persons especially interested in him. Two reasons, however, determined Her Majesty at length to give it to all her subjects. The first that it might have been quoted surreptitiously and incorrectly, the second we give in the words of the preface:

"Acting upon the opinion of several persons in whose judgment she had the greatest confidence; believing also that the free and unserved expression which the volume contains of her own feelings, as well as of those of the Prince, is such as, if made public (however unusual such publicity may be), will command the entire sympathy of everyone whose sympathy or good opinion is to be desired; and, above all, feeling that there is not one word, coming from the Prince himself, which will tend to a better and higher appreciation of his great character, the Queen has not hesitated to give her consent to the present publication."

It will soon be seen how much usually withheld from the knowledge even of relatives, in common life is now communicated by the Queen to her people, and her people will certainly fully appreciate the confidence she has placed in them. Not only the departed Prince whose monument will henceforth be these memoirs, but the Queen herself, will become doubly dear to her subjects. Those, and they were too many, who have almost persistently scolded their widowed Sovereign because she can no longer feel an interest in the empty pomp and glittering parade in which the fashionable world demand that Royalty should take the lead, if they retain their better feelings, must now feel sufficiently pained and mortified at their indelicate and unsympathizing cruelty. To us our Queen in prolonged retirement has always appeared to be a lesson for the people. Smitten by the most solemn as well as trying affliction which can be endured by mortals—by a woman especially—the loss in the prime of life of a husband and the father of her numerous family then at the age more than ever to need their counsel—she refused to drive away sadness by frivolity, and to gratify "society" by seeming for their sake to take an interest in what the great rebuker of human follies had shown her to be mere vanity and vexation of spirit. Ever since the death of the Prince, Royalty has taught the nation when it has looked up to her, that all the "pride of life" may soon appear to each individual as a worthless dream.

Men look to Royalty generally for grandeur, pomp, display, and splendid ceremonial—not of much moral value, surely, what they so expect—but Englishmen, loyal, kindly-hearted Englishmen all these years have looked to their Sovereign and beheld the very reverse—to see her they have had to go to the house of mourning, and better, on the highest authority, to go thither than to the house of feasting. And though the perverse devotees of fashion may have angrily recoiled from one whom they wished to retain as the High Priestess of their goddess, when they saw her clad in mourning, yet who can tell how many minds may have infinitely more disposed to see life in its true colours, because their Sovereign refused steadily to pretend that she saw it in false ones when she did not? But to return to the memoir, we pass over what we may notice on another occasion, to give a few extracts illustrative of the commencement, and fixing of that deep attachment which made our Queen's marriage no mere State affair, but one of real affection, and which will show how worthy of that affection was one, who so completely sacrificed himself to rendering her a Sovereign worthy of the British people. It was in May, 1836 that the Prince first came to England being then in his seventeenth year, the Queen but three months older. Of this visit little is said, but what is repeated in a memorandum furnished by the Queen.

The Prince was at that time much shorter than his brother already very handsome, but very stout, which he entirely grew out of afterwards. He was most amiable, natural, unaffected, and merry, full of interest in everything, playing on the piano with the Princess, his cousin, drawing, in short constantly occupied. He always paid the greatest attention to all he saw, and the Queen remembers well how intently he listened to the sermon preached in St. Paul's when he and his father and brother accompanied the Duchess of Kent and the Princess there, on the occasion of the service attended by the children of the different charity schools. It is indeed rare to see a Prince not yet seventeen years of age, bestowing such earnest attention on a sermon.

It seems the young people were not at that time aware that relatives had long projected their marriage, but its probability soon began to be spoken of, and the two Princes were advised by their Uncle Leopold to travel in Italy. At this time we have the Prince's first letter in English; it was written on the occasion of his cousin's accession to the throne.

Bonn, 26th June, 1837.

My Dear Cousin, I must write you a few lines to present you my sincerest felicitations on that great change which has taken place in your life. Now you are Queen of the mightiest land of Europe, in your hand lies the happiness of millions. May Heaven assist you and strengthen you with its strength in that high but difficult task. I hope that your reign may be long, happy, and glorious, and that your

efforts may be rewarded by the thankfulness and love of your subjects. May I pray you to think likewise sometimes of your cousins in Bonn, and to continue to them that kindness you favoured them with till now? Be assured that our minds are always with you. I will not be indiscreet and abuse your time. Believe me always, your Majesty's most obedient and faithful servant.

ALBERT.

London, Freeman.

We shall return to this book.

Correspondence.

For the Christian Messenger.

Mr. Editor,—

A member of my church who takes a deep interest in the promotion of Christ's kingdom, and, of course, in the ministry of the Gospel, and who mourns over the apathy, forgetfulness, and covetousness of many who profess allegiance to Christ, and yet either entirely or in part withhold from the minister that pecuniary support which he needs, and which the Lord has made it the duty of the church in its membership, each and all according to the ability of each, to furnish to the Pastor,—cheerfully, punctually, plentifully, desists to see the accompanying article (from an old paper reproduced in the *Christian Messenger*), in the hope that it may strike the attention of some whose memories and consciences require to be quickened to the immediate discharge of a duty every where incumbent upon all, especially those who profess to love Christ, and to have a regard for truth, and desire the promotion of divine knowledge and holiness among men. I have no doubt that great sin is practiced by not a few of our churches in neglecting to provide a proper support for their ministers,—such a support as Christ requires, and enlightened conscience approves, and generous, honorable feeling prompts. This neglect is now proving a curse to some churches and members who little perhaps suspect the cause of that dark and terrible shadow that is obscuring all their prospects, blighting their hopes, cutting off communion with God, and with the hosts of God's elect, turning their worldly cares, labours, and professions, which might otherwise be blessings, into curses, to themselves and their children. I fear that some will not learn the value of the Gospel nor the worth of a gospel ministry, till God takes both away from them, who show, that, if duty is required of them, they have no heart for either.

I speak from knowledge—there are pastors—even those whom their people profess to love—who, in the matter referred to, greatly desire a change in the people, or failing in that, they desire a change of place. Change must come, or extinction will I fear, close the history of some bodies called Christian, all whose members ought to be workers for Christ, lights in the world, and ready to impart of their substance,—what God has in his Providence put into their hands for this among other purposes, to propagate and uphold the truth among men. When will the day come that the ministers of Christ will be treated with common justice and humanity by the people for whose salvation they are praying and labouring? I know this language will grate very harshly on your feelings; but were you a minister and in the position of some who are, you would not, my brother, I am sure, think it too strong. There are things that will wring out from the heart even of the faithful and loving minister harsh utterances, even though they desire to repress them. They must come. Ministerial wrongs inflicted not through want of pecuniary ability, but from CUPIDITY, are among the greatest wrongs that Christian men are called to bear from Christian men and women. It will be a bright day for the church and its members when each one in the fear of God dares not be otherwise than a faithful steward for Christ, the minister, the Church, and the world. When will the day come that people will no more in the matter complained of perpetrate wrong against the Lord, his ministers, against themselves, and all their interests? May the King of Zion hasten that day! May we live to see it! A burden will then be lifted from our hearts, and our songs of thanksgiving shall be heard.

PASTOR.

MINISTERIAL SUPPORT.—In my journey through the country, I often meet with incidents that are worth remembering. In one of my late tours, I called upon a worthy minister who was the pastor of three or four churches. His family were cheerful and intelligent, though evidently destitute of many comforts and conveniences of this life, of which many of his members had an over supply. How easy, I thought, it would be for these members to supply out of their abundance, the lack of (we may say) these needy children. A little from each one, which

would not be missed, would make them all so comfortable. And such kind offices, dear a people to their pastor greatly beyond what many imagine. In a subsequent conversation with some of the leading members, I inquired how they were pleased with their pastor, and found he gave general satisfaction, and exerted an increasing influence in the community. But a fear was expressed that he would remove, or confine himself to very limited labor as a minister. What is the matter? I inquired. "Why the churches are so backward about subscribing to his support, in the first place; and then so slow in paying what they do subscribe, I don't see how he is to get along." Don't you have stated times for payment? "Yes, it is proposed to pay quarterly, or half-yearly, but when the time comes round, nothing is said about it, and it runs on till it is often forgot, and a great deal is never collected. Subscriptions of this kind, are generally the last thing paid, if paid at all." And so your folks would rather do without preaching than pay a few dollars a year. "Why, it would seem so, but I suppose if they were left destitute awhile they would act differently. I know, when brother first came among us, every one subscribed liberally, and were punctual in paying. It was then a new thing, but now many seem tired, and complain of being in debt, or having met with some loss in their stock, or by being sick, or they had loaned out money and the man has failed, and the money is gone." So if any one loses a horse or a cow, or gets in debt for property, or has had bad luck in any way, it must all come off the preacher. Is that right? "No, I suppose not, but so it is. The merchant and mechanic must have their pay. And at the real or imaginary wants of the family must be supplied. And then if there is any surplus, and they feel like sparing it, the preacher will get something." And do you call that religion? and it is, it is not the religion of the Bible. The Bible teaches an entirely different system. And one principle reason why churches act in that way, and neglect their duty is, they don't read and study the Bible enough, if they did, they would learn that God requires such offering at their hands, and none will ever become rich by keeping back what he requires. The Jews tried that, read Matt. 23d chapter, particularly from verse 8. So my brother, as you are one of the leading men in your church attend to this matter. And now you have a good pastor, keep him and let not covetousness or neglect deprive you of the blessed privileges which you now enjoy.—*Cross and Journal*.

For the Christian Messenger.

To the Officers, &c., of the Churches composing the Eastern N. S. Baptist Association.

Dear Brethren,

Permit me to offer a suggestion or two respecting our annual returns to the Association, and to do it thus early that there may be sufficient time for all necessary action.

Doubtless it has been painful for you who have observed it to notice the discrepancies from time to time in our published statistics, and which, notwithstanding past efforts, are not less manifest this year than heretofore. It will doubtless be equally gratifying to know that, in view of these imperfections, arrangements are being made whereby it will henceforth be easier to furnish correct returns. (See C. M., July 25th, under Editorial headed "Church Records.")

As an additional incentive let me remind you that it has now become a practice to publish extracts from the letters, and provision is being made for the permanent preservation of the letters themselves, by filing them and placing them in the Library of Acadia College. Beside all this, the report on the State of the Denomination annually presented to the Convention and published in its Minutes, must be based upon the statements contained in our yearly epistles. How necessary then that these in every case emanate from the Church, that the statistics agree with those of previous years, and that the letters be in all respects an exact statement of facts, and legibly written. It should also be borne in mind that no place is found in our Minutes for a record of members "removed." We are therefore by the action of the Association compelled to return all such as members "until the churches so reporting shall otherwise dispose of them." Is it not proper to infer from this that they should be regarded just as amenable to the churches of which they are members, and those churches just as much bound to deal faithfully and Scripturally with them as though they were not absent? Ought it for a moment to be supposed that there is any inconsistency in excluding absent members who will not correspond with their church after being communicated with as nearly as possible in compliance with the Saviour's injunction, Matt. xviii, 15-17. On the contrary should not all so situated be required either to take dismissals to sister churches or correspond regularly with their own? Truly those neglecting to do either become as much offenders, as any violation of covenant engagements could render them.

And just here allow me to insert an extract

clipped some time ago from the *Watchman and Reflector*, and read at our recent Association:

"This is a very weak-minded error into which some churches—in both town and country—have been led, of disfavoring the desire of absent members to be dismissed, because such dismissal would reduce the numbers of the church, and so detract from its apparent consequence in the annual statistical returns! If the annual report of more church members, by a large fraction, than the average number of its Sabbath congregation, does not involve a church—or its pastor—in some sort of false pretence, there must be a very curious and abnormal state of things in that community."

It is proposed to issue the blanks for next year's letters immediately, in order to give all necessary time for filling them in correctly. Will not all our churches make an effort to report next year, and report correctly. Where it is found impossible to reconcile statistics with those of previous Minutes please return them "Revised."

Before closing, there is one more suggestion which I would like to offer. Our Association has decided to continue the system of Benevolence adopted two years ago, styled "First-day-of-the-week-fund." Would it not be well for each of our churches to make an earnest effort to put something of the kind in operation at once, so that full results may be reported next year. (See Report on Systematic Benevolence, Minutes 1866, page 28.)

CLERK.

July 29th, 1867.

For the Christian Messenger.

OBITUARY NOTICES.

Mrs. CHARLOTTE CHUTE.

Daughter of James and Mary Hall, of St. Croix Cove, Wilmet Mountain, and wife of Mr. Solomon Chute, died May 9th, 1867, aged 87 years. In the 18th year of her age this beloved sister became deeply distressed respecting her soul, she felt the burden of sin to be overwhelming; but ere long found pardon and peace through the blood of Christ. Two sisters and a brother who had passed through a similar experience of justifying grace, were baptized at the same time by the Rev. Mr. Rideout in the Wilmet Mountain Church. All those youthful disciples who thus rendered obedience to their Lord's command have passed, as we trust, from the cares and conflicts of this life to the fellowship and employment of the Church triumphant.

In 1850 Miss Hall was married to Mr. Solomon Chute, of Hampton, only a few miles from her father's residence. Thence in about 9 years' after, they removed to West Clarence, and subsequently became members of the Baptist Church at Bridgetown.

About 3 years ago Mrs. C.'s health began to fail; hope was entertained that she would soon regain it, but this hope was not realized. It was a great trial to this Christian wife and mother to leave her family when her presence and counsel seemed most needed; but some weeks before her death, the grace of God enabled her to give up all earthly cares, and commit herself and those she loved most to the care and guidance of her Heavenly Father.

During her protracted illness the company and conversation of the pious were always welcome to her, and enjoyed with peculiar relish, Christ—his Atonement, Love, and Mediation were the themes she most delighted to hear. The word of God and Prayer were precious in her view and experience. Her confidence in God—his faithfulness and love, was unshaken. She calmly viewed the future, and rejoiced to believe that Christ would make her more than conqueror over every foe. So it was. She died in triumphant hope of immediately entering the rest prepared for the people of God. In every relation she sustained as daughter, wife, mother, member of the church, and neighbour, she exhibited the workings "of a meek and quiet spirit,"—a Christlike simplicity and devotion which commended the religion she professed to the regard of all.

May God comfort the dear Brother bereft of his faithful companion, and the children deprived of the care and instructions of a judicious, loving and godly mother!

A suitable sermon was preached on the occasion by her Pastor, Rev. Geo. Armstrong, Com.

Died at Bridgetown, May 14th, 1867, Henry Ruffee, youngest son of Mr. Israel Foster, in the 15th year of his age. This dear boy suffered intensely for weeks; all that medical skill, and parental affection and care, and the attendance of friends could do to save life or alleviate pain, was done. But all was in vain; the disease progressed and death triumphed. Yet death was defeated, for the youth was fully resigned to the will of God, expressed strong confidence and hope in Christ as his Saviour and Friend; and declared that he was willing to depart in order to be with Him whom he loved—Jesus—the precious and Divine Redeemer—whose blood cleanses from all sin.

What a blessing to the young is true conversion! Why should youth delay for a moment to seek the salvation of the soul? Death takes all ages, timely warning is given; let all prepare.

May God comfort the mourning parents, and cause this bereavement to result in the highest spiritual good to them and to their children!—Com.