

of a man who is enrolled on the Deposit list of the Devil's bank. Never lean on the arm that leans on the bar-room counter. It will be a rotten support.

The best savings bank or a young man's money is a total abstinence pledge. The best savings bank for his time, is honest industry, and a good book. The best savings bank for his affections is a true woman's heart. The best savings bank for his soul is faith in the Lord Jesus Christ.

But if you do not want your greenbacks turned into black eyes and red noses; if you don't want your pocket emptied, and your character worm eaten, and your soul drugged with the poisons of the pit,—then keep outside of the "National Brandy Bank for Losings."—Rev. T. L. Cuyler.

For the Christian Messenger.

"Wearing Mourning for the Dead."

Mr. Editor,—

I do not agree with all the writings and sayings of the Rev. Henry Ward Beecher, but his remarks on the above subject are, in my opinion, worthy of consideration, and I hope your readers may be profited and induced to change the *old custom* of wearing black when a friend passes away from earth. There are other objections to wearing this unbecoming dress than those referred to. In some cases a family in moderate circumstances, loses a friend just after the parents by strenuous exertions, have fitted out the family with summer, or it may be winter apparel; these must then be all laid aside to give room for that gloomy black dress, bonnet, &c., &c., and long before these can be laid aside the ordinary clothing is "out of style," and consequently useless. Parents are obliged to closely economize and deny themselves many really necessary articles. Yes, and too frequently rob the minister of his due, and say No to the many calls of the missionary, in order to thus show respect for the departed.

So long as the wealthy follow this practice, which should have been buried with the "dark ages," the poorest classes feel they must imitate (even though no other fashion be followed)—for they too love the memory of their dead, and wish to show it as others do.

I have seen the youthful "maiden in black," amid the giddy throng, the gayest of the gay, whirling in the dance. And though then but a child myself, I shuddered at the sight. I have also seen the deeply weeded hat totter and fall through the drinking habits of the wearer, and I have known of the afflicted husband, in the garb of mourning, partake of the "intoxicating cup," after the burial, of his companion to "drown his sorrow." And many other things unbecoming to mourners.

When our friends die happy, in the prospect of what is "far better," let us "be joyful in the Lord," and strive to meet them, where "black" is not worn, in the "regions of light." If otherwise, we can mourn and feel sufficiently sad without the habiliments of mourning usually worn to express grief. We should rather depart from the evils into which they unfortunately fell, so as to finally dwell where "the pure in heart see God," and the inmates are "all clothed in white."

MOURNER.

Bridgewater, May 29th, 1868.

Christian Messenger.

HALIFAX, JUNE 10, 1868.

Associational and Anticipatory.

Before our next issue the N. S. Central Baptist Association will have held its Annual Session, in the beautiful Gaspereaux Valley, Horton. These Anniversaries have hitherto been occasions of kindly Christian, greeting, and opportunities, embraced by many, of renewing friendships, formed perhaps many years previously. Brethren endeared to each other by fraternal relationship and unity of sentiment here meet—perhaps the only time in the year—and exchange pleasant thoughts with each other, and by reviving reminiscences of the past, receive encouragement to engage afresh in labor in the service of their common Lord and Master. We trust this experience may be again enjoyed by those present, and that benefits heretofore unknown may arise to all.

The enquiry on the minds of many, will doubtless be: "Will the Master be there? If he should be present and take possession of all hearts, all will be well."

But apprehensions are entertained by some persons that matters which may interfere with the usual harmony and joyousness of these occasions are likely to be introduced. Whether it will be so or not we cannot say, but we

trust there will be sufficient firmness on the part of the brethren to prevent any improper interruption of business. It would perhaps be too much to expect that on the various subjects coming before the Association all would take the same view of what is required; and yet where honest christian men assemble together with the single aim of serving Christ and seeking to benefit his cause in the world, it is hardly to be supposed they would forget what is due to the occasion.

The full development of Baptist principles demands the constant employment of all the agencies that can be brought into the service of the churches. Our denominational interests, religious, literary and benevolent, require that our sentiments and practices should be from time to time plainly and uncompromisingly stated.

Next in importance to freedom for the pulpit, is the liberty of the press, the former to proclaim the whole counsel of God, the latter to advocate and defend the right, and to exhibit truth without let or hindrance. Whilst we rejoice in the extension of true catholicity of spirit, and gladly join with all christians in trying to fill the world with the knowledge of salvation by faith in Christ, we must have no barriers raised against the plain teachings of God's word or the fulfilment of the duties it enjoins. We have nothing to conceal. The acts of Baptists should be such as to invite the closest scrutiny, so that the sunbeam falling upon them would render their scripturalness only more fully transparent. The Word of God must have free course, then it will be glorified.

It is our mission to bring good tidings, to make known to our readers "peace on earth," and to inform them what good is being done in the world—to place before them a faithful transcript of passing events in our churches, our country and in the world.

This we have sought to do and the firm support of the brethren hitherto given to our efforts shews that they have an enlightened appreciation of them even in advance of what we venture to claim for ourselves. Our aim has been to give a straightforward manly adherence to what is just and right, even at the expense of self interest and personal considerations.

One of the most remarkable features of the Divine Record is the brevity of its historical portions. Much light would doubtless be thrown on the comparatively few facts narrated by the Inspired writers, if we had a fuller knowledge of the details and the circumstances that surrounded them at the time of their occurrence. A missionary tour, in which several cities are visited, and the word preached for some time, and churches gathered in them, followed by an active persecution and an attack on the Apostle's life—all this is compressed by the inspired penman into a few brief paragraphs. In the style of modern writing and book-making, here would be an abundance of material of itself to fill a volume. Pictures would be drawn of the exciting scenes as they occurred, incidents would be noted and the individual characters of the principal actors portrayed. The contradictions of the bold bad men who publicly withstood the searching and faithful preaching of the apostles would be given, as they unfolded the glorious—but to the unbelieving Jews offensive—news of salvation by grace.

We often read of the doctrine proclaimed by the Apostles being offensive to the haughty Pharisee and the learned Scribe. The estimate in which the early christians held these men, was such as to strip them of all the special claims of superiority they set up over the common race of men—hence their bitter hatred. If we had before us the minute particulars of the several persecutions of which we read, and could learn how they were first raised against the churches, we should doubtless find that it was not more the doctrine of the Cross than it was what we now regard as the practice and discipline observed in the treatment of persistent offenders, by the companies of believers accustomed to worship together, that aroused the hostility to the Gospel. The separating of one such person from their company would of course awaken the opposition of himself and his friends just as such practical application of gospel principles does now.

It is probable that in primitive times there was less distinction drawn between faith and practice than is often done in these days. Apostolic teachings, whether relating generally to what must be believed, or having reference more particularly to the practical exemplification of the truths they taught, permitted no hesitation in their reception, or compromise in applying them to the regulation of conduct. The laws of Christ must be obeyed, in the observance of ordinances, in matters touching fellowship, and in the recognition of others as believers in the same Lord and Master.

When we read of a persecution we do not

learn what amount of injustice was done, first by misrepresenting the acts of individual christians, then by casting obloquy upon them, and subsequently by stirring up the religious or sectional prejudices of the people to oppose and if possible to crush them. No, we have the account of a most formidable opposition brought forth simply by saying, "Now about that time Herod the king stretched forth his hands to vex certain of the church," &c. The one incident of Peter's imprisonment and rescue—in answer to prayer,—from the power of his captors, by the hands of an angel, is told in beautiful simplicity; but we are not informed what must have occurred in reference to hundreds of other cases under this cruel tyrant. And yet here we do get a glimpse—at the prayer meeting held—of what they did. But we know nothing of the pretext under which the wicked despot "stretched forth his hands."

Human nature was then, we presume, very much like what it is now. Perhaps a professor of religion had been proved for unworthy conduct, and he thus became a bitter, unrelenting opponent of the brethren. It may have been that one enjoying the prestige and power of an influential position, had conceived a dislike to some one or more of the disciples, and being unable to find a charge against him was determined to wreak his vengeance upon the whole body, more particularly on the leading brethren, James and Peter. The same spirit now lives. Men accustomed to rule and perhaps believing in their right to do so, will pervert judgment and pursue even to the death rather than fail in carrying out their designs.

Although we may desire to know more about the early sufferers for the cause of Christ yet we must be content with what is revealed. Infinite wisdom has not seen fit to answer all the enquiries of the curious; enough is given for all practical purposes.

Miracles are not now wrought on behalf of an injured and oppressed church or people, but we believe that there is still an overruling Providence; and we have proved the efficacy of fervent prayer in times of difficulty and trial. Pure spiritual religion is no less needed now than ever before to preserve the world from corruption. The church must still live, and adhere to the divine directions. Christ still reigns King in Zion. His arm is over his people and will permit no hand raised against her to prosper or prevail.

GOING FARTHER AND FARING WORSE.—The *Morning Chronicle* gives a timely warning to any persons afflicted with "California Fever," and who may be contemplating a removal to that modern Pphir. His article closes by saying:—

"We see in the American papers numerous letters from persons who have been attracted to California by the hope of plenty of employment and high wages, and who found the reality not so brilliant as their anticipations. That California has immense resources cannot be questioned, but it must be remembered that people have been pouring into the country until there is employment for no more. Thousands who left comfortable homes in the New England States and British Provinces now wish they were back to the old places, but have not the means to gratify that wish. To all who entertain the idea of emigrating to California we commend the following extract from a letter to the *Boston Herald*:

"Farmers, work men, clerks, as well as seamstresses, milliners and domestics, stay where you are—if times are hard there, you will find them harder here; cling together, encourage and help one another, as you are now among your friends; wait—hope for the good time coming, but don't come to California, or you will bitterly regret it."

SOMEWHAT RIGID.—It is not often that we hear of church members being put under discipline for "singing hymns." The sin is more frequently committed of christians who, not being early accustomed to sing, remain too indifferent to sing the praises of God at all, and thus lose all the benefit intended by the injunction of the Apostle, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." But a recent instance of such discipline is given in the *Witness* of last week, as follows:—

G. H. STUART.—The name of G. H. Stuart of Philadelphia is a household word all over the Christian world. No layman in America ever stood so high as a zealous and devoted Christian philanthropist. Mr. Stuart was a member of the "Reformed Presbyterian Church," an elder and a member of Synod. But Mr. S. was guilty of singing Hymns when worshipping with other Christians. For this crime G. H. Stuart has been suspended from the eldership and the membership of the Church, and his seat in the Synod declared vacant. The "sin and scandal" of hymn-singing is causing great trouble to this Church, and it is next to impossible to enforce discipline on the "transgressors." The "General Synod" prohibit communion at the Lord's Table with any other Christians, and "Open Communion" is with them as serious an offence

as the singing of Hymns. It is likely that the treatment accorded to Mr. Stuart will drive him and a number of others to join some other branch of the Presbyterian Church. Persons who have not been carefully trained in the principles of the "Reformed" cannot see in them anything to bind the conscience of an enlightened Christian.

Notices, &c.

Western Baptist Association.

Persons coming to the Western Association will find vessels at Saultville and Metegan to convey delegates to and from the Association, June 19th. Persons coming by way of Digby Neck, will find a boat at Little passage by which carriages can be conveyed to the Island. It is feared that a vessel sent to Sandy Cove might be delayed. All persons coming to the Island by vessel can be carried for the small fee of twenty-five cents.

J. A. MOORE, Pastor.

Preparations are being made for a Fancy Fair, in aid of the Library Fund of Grand Pre Seminary, Wolfville, to be held in September. Contributions are solicited and will be thankfully received.

S. C. VALENTINE, Sec'y. Com.

Acadia College Anniversary.

The Anniversary will be held in the Baptist Meeting House, Wolfville, on Thursday, June 11, when Orations will be delivered, Degrees conferred, Prizes distributed, and other business transacted. To commence at eleven o'clock.

J. M. CRAMP, President.

May 15, 1868.

A Meeting of the Board of Governors of Acadia College will be held in the Library on Wednesday, June 10, at ten o'clock, A. M.

Scholarship holders are entitled to attend and take part in the business.

S. W. DEBLOIS, Secretary.

May 15, 1868.

WEDNESDAY, June 10.—The Annual Meeting of the Associated Alumni of Acadia College will be held in the Vestry of the Baptist Meeting house, at 3 P. M.

Oration before the Associated Alumni, at 7.30, P. M., by John Y. Payzant, Esq., A. M.

THURSDAY, June 11th.—The Associated Alumni and friends of the College will dine together in Blackadar's Hall, at 3 P. M., at the conclusion of the College Anniversary meeting.

The following extract from the Alumni Prize List is published for the information of intending matriculates:—
First Prize (Donor's name withheld) \$20.00. To the matriculate who shall pass the best Examination. Second Prize, (The B. H. Eaton Prize) \$10.00. Open to Candidates from all schools and Academies. Prizes to be awarded by the Examiners and publicly distributed at the opening Exercises of the College in September of each year. Prizes to be awarded to such matriculates only as shall declare their intention of taking the full College Course.

Our Anniversaries, 1868.

The Annual Sessions of the N. S. Baptist Associations will be held as follows:—

The Central with the 2nd Horton Church at Gaspereaux, commencing on Saturday the 13th of June, at 11 o'clock, A. M.

The Western with the Church at Long Island, Digby County, commencing on Saturday, June the 20th, at 10 o'clock, A. M.

The Eastern with the Pugwash Church, commencing on Saturday, July 4th, at 10 o'clock, A. M.

The New Brunswick Eastern Association will meet with the 2nd Sackville Church, commencing on Thursday the 9th of July.

Cape Breton Quarterly Meeting.

The next Quarterly Meeting will meet with the church at Mabou, on Saturday, the 26th of June next, at 2 o'clock, P. M.

By order,
J. F. KEMPTON.

French Mission Board.

There will be a meeting of the French Mission Board at the Baptist Chapel, Freeport, on Friday evening, June 19th, at 8 o'clock.

By order,
B. B. MOSES, Sec'y.

Hebron, June 4th, 1868.

Colchester Co. Baptist Sabbath School Convention.

The Colchester Baptist Sabbath School Convention will meet at North River, on Friday, the 26th inst., at 2 o'clock, P. M.

T. B. LAYTON, Sec'y.

Londonderry, June 6th, 1868.

Rev. Jas. Reid wishes to inform his friends that his present residence is Paradise, Annapolis County.

Letters Received.

Rev. J. A. Moore. B. R. Lynds. Rev. S. W. DeBlois. Rev. Jas. Reid. Joseph Thomas. I. A. Blair. E. O. Spinney. Rev. T. A. Higgins. Joseph Ham. Chas. Bill, Esq., \$4.50. Rev. W. E. Hall. J. C. Langille, \$4. A. Marshall. W. J. Gates. Rev. D. O. Parker. Rev. W. McPhee. W. Chipman, Esq., \$9. Rev. J. E. Balcorn. J. W. James, Esq. B. Hardinge, \$4. S. Sibley, \$4.

General Intelligence.

Province of Nova Scotia.

HALIFAX ITEMS.

CIVIC.—Mr. John Flinn was elected on Thursday last, to fill the vacancy in the City Council caused by the death of the late Alderman Conway. His term will expire on the 1st of October ensuing.

At a meeting of the City Council on Friday last, a letter was read from the Provincial Secretary in reference to the School Board, recommending a conference between the two bodies on the matters causing dissatisfaction in the former body, and promising the support of the government to any proposed amendment of the law. On motion this course was decided to be taken at an early day.