

one light which lighteneth every man who cometh into the world, if he be lightened at all. Christ is the light, and it is the Holy Spirit of truth by whom Christ is revealed. Thus we discern sin, righteousness, and judgment. No other conviction is of any real value. As we are brought under the teachings of the Spirit, we do perceive our guilt and misery, and our redemption and refuge in Christ. No other means exist. There is only one window to the ark. "Why," says one, "there are some of us who see light through one minister and some through another." True, my friends; but still there is only one window. We ministers are only like panes of glass, and you can obtain no light through us but by the operations of the same Spirit that worketh in us. And even then the different panes of glass give different shades of light. There you have your fine polished preacher; he is a bit of stained glass, not very transparent, made to keep the light out rather than let it in. There is another pane; he is a square cut diamond; he seems an old-fashioned preacher, but still he is a bit of good glass, and lets the light through. Another one is cut after a more refined style; but still he is plain and simple, and the light shines through him. But there is only one light, and only one window. He who revealeth to us the light of the knowledge of the glory of God in the face of Jesus Christ is the Holy Spirit. We have only one Instructor, if we preach the truth. One brother may be preaching this night in the Church of England, another may be holding forth the word of God amongst the Independents, and others amongst the Baptists; but they have only one Spirit, if they are taught of God. There is only one window in the ark; and though there were first, second, and third stories to the ark, all saw out of one window; so that the little saint that is in the first story gets light through that window; and the saint that has been brought up to the second story gets light through the same window; and he who has been promoted to the loftiest story has to get light through the same window too. There is no other means of our seeing except through the one window made to the ark, the window of the Holy Spirit. Have we looked through that? Have we seen the clear blue sky above us! Or have we known that when our eye of faith was dim, and we could see nothing at all, still our Master was at the helm, and would preserve us through all our darkness and difficulties? It is an instructive fact that the ark had only one window in it.

V. Now, if you will read the chapter attentively, you will find it said "rooms shalt thou make in the ark." When I read that I thought it would serve for a point in the parable, seeing it may teach my dear friends that they are not all to be put together;—in the ark, rooms were made. Those who lived in one room did not stand or sit with those who lived in another; but they were all in the same ark. So I have sometimes thought. There are our Wesleyan friends, some of them love the Lord; I have no doubt they are in the ark, though they do not occupy the same apartment as we do. There are our Baptist friends, who love the Lord; we welcome them in our room. Then there are our Independent friends, those also love the Lord; they are in another room. And our Presbyterian and Episcopal brethren,—in all these various sections are some who are called of God and brought into the ark, though they are in different rooms. But, beloved, they are all in one ark. There are not two Gospels. As long as I can find a man that holds the same Gospel, it does not matter what order of church government he adopts if he be in Christ Jesus—it is of little consequence what room he is in so long as he is in the ark. If he belongs to those of whom it is written, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God," I will call him brother. We can not all expect to be in one room. The elephants did not live with the tigers, and the lions did not lie down with the sheep. There were different rooms for different classes of creatures; and it is a good thing there are different denominations, for I am sure some of us would not get on very comfortably with certain denominations. We should want more liberty than we could get in the Church of England; we should want more freedom than we could get with the Presbyterians; we should want more soundness of doctrine than we could get with the Wesleyans; and we should want a little more brotherly love, perhaps, than we could get with some of the strict Baptists. We should not entirely agree with them all; and happy is he who can some-

times put his head into one room and sometimes into another, and can say to all that love the Lord Jesus Christ, "Grace be with you all so long as you are in the ark." Do not let me condemn those that are taking refuge in the same vessel with myself. So long as you love Jesus, so long as you are attached to his person, so long as you are called by his grace, so long as you are partakers of his mercy, take heart. There were rooms in the ark, and there are rooms in the church. But one day you will be all associated together in one general assembly.

"When He presents your souls,
Unblemished and complete,
Before the glory of His face,
With joys divinely great."
[To be concluded next week.]

For the Christian Messenger.

Special Meeting of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward's Island.

The critical position of Acadia College has been fully presented to the Baptist Denomination. Efforts have been made to increase its funds, but with very limited success. The Governors are therefore without the necessary means of continuing the Institution after the present term; they are, however, unwilling to close without a final appeal to their Brethren generally.

At a meeting held in Horton, on the 13th ult, it was resolved to solicit the authority of the Directors of the Convention, for calling a meeting of that body, should the Governors of the College continue to regard such meeting essential. The authority of a majority of the Directors has been obtained, and the Board of Governors continue to feel the necessity of calling a special Convention.

At a meeting of the Board held on the 5th inst, by an unanimous vote, I have been requested, in view of the above named considerations, to issue the following

NOTICE.

There will be a Special Meeting of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward's Island, at the Baptist Meeting House, Wolfville, on the 5th day of June, at 10 o'clock a. m. The Churches composing the Convention, and all the members are earnestly requested to respond to the above, as an interest of great importance to the Denomination must then be considered and decided upon.

In behalf of the Directors,
A. S. HUNT.

Cornwallis, May 6th, 1858.

Christian Messenger.

HALIFAX, MAY 12, 1858.

It is with great satisfaction that we record the continuance and enlargement of the revivals of religion throughout the Union. It would appear that in New York, Boston, and other large cities, the interest in these outpourings of spiritual blessings is by no means on the decline, but in many instances spreading and widening their influence. Our neighbors in Canada seem also beginning to be partakers of the Divine favor, which is so largely transforming and moulding thousands of hearts. Who can appreciate the incalculable benefit that must spring from such a state of things! especially among a people so little under the restraints of rigid executive authority as our republican countrymen. It would indeed seem as if God were affording his sanction to a free unrestricted Christianity, apart from all intermeddling human laws, which distinguishes the whole North American Continent. As far as we can learn, both from the testimony afforded by the public press, as well as from private information fully to be relied on, the work is in numberless instances, accompanied by evidence which leaves no doubt whatever of its Divine and genuine character. Its fruits appear to be those meet for repentance. May the heavenly gale shortly reach our own shores!

Union Prayer Meetings.

Three or four weeks since an understanding was come to, between several of the ministers of different denominations in the city, to hold weekly Union Prayer-meetings alternately in their different churches. A commencement was made in the Grafton Street (Wesleyan) Chapel. A large congregation assembled and several ministers, Methodist, Presbyterian, (the three sections we believe,) Episcopalian and Baptist, attended. The meeting was a good one, and gratifying results were anticipated.

The following week the meeting was held in the Poplar Grove Church, (Rev. P. G. McGregor's,) Rev. Mr. England, (Wes-

leyan,) presided. Prayer was offered by several ministers, Revs. Ross, Lyall, Freeman, and Duncan, and an appropriate address was given by the Rev. Mr. Boyd. The attendance was good, and consisted of members of various different communities in the city. It was announced that the next meeting would be held in the Granville Street Chapel.

On Thursday in last week, accordingly, the third of the Series was held in the Granville Street Baptist Chapel. A large congregation assembled, and although some of the clergymen who had attended the previous meetings were not present, yet it was of equal, if not greater interest, than either of the preceding ones. The Rev. Mr. Boyd presided. Members of the Episcopal and Methodist bodies took part in the services. The Rev. Mr. McLearn gave an impromptu address on the Revival in the United States, especially in New York, from which place he had just returned. He gave a graphic description of one of the "Business Men's Prayer-meetings," which he attended. He stated that at these meetings it was expected that men only would attend. Clergymen were not expected. He could hardly realize it possible that such a meeting could have been convened at such an hour, yet all seemed to come fully impressed with the solemnity of their position, and deeply concerned about eternal things. The things of time, which have commonly appeared paramount to all others, at such a time and amongst such men, now seemed to be forgotten for the hour devoted to this exercise. He had never before experienced so much of heavenly influence as pervaded that meeting. He said the Prayer-meetings there were now assuming a work of the highest importance, going into the hitherto neglected districts, opening rooms for prayer, and inviting those who were altogether unaccustomed to such meetings.

Conversions were taking place amongst them and both Roman Catholics and Protestants were being brought out of darkness into the glorious light and liberty of the Gospel of Christ. Where love for their souls is seen to be the motive which influences their efforts, people of all classes gladly embrace the opportunities, and attend in large numbers. He referred to several remarkable cases of conversion which had occurred, in which so decided a change had taken place, that all were compelled to acknowledge the work as truly divine.

At the close of the meeting the Rev. Mr. Freeman announced that the next weekly meeting would be held in the St. Andrew's Church, (Rev. Mr. Boyd's.)

We regret to have learned that in consequence of some of the ministers not finding it convenient to attend, the meeting would not be held as announced. We shall be sorry to hear of these meetings being discontinued, as we believe many of the best members of various denominations in the metropolis would be glad of such opportunities of uniting with their fellow christians, where they can do so without compromising their own church relationship.

We have been requested to intimate that a Committee of the Governors of Acadia College have applied to the Rev. Mr. Freeman to undertake an Agency of a few weeks duration, for the purpose of presenting the claims of the College to the churches in Kings, Annapolis, and Digby Counties.

On the subject being brought before the Granville Street Church for their concurrence, a Resolution was agreed to, consenting to the arrangement under the urgent necessities of the case. In pursuance of this work Mr. Freeman left town yesterday morning.

We have received a copy of a pamphlet, "The Life of the Departed," a Sermon occasioned by the death of the Rev. Joseph Crandall, by the Rev. I. E. Bill. This is a discourse well worthy of the occasion which called it forth. Besides some interesting reminiscences of Father Crandall, it has several passages of much eloquence and originality, and will be received as a well merited testimonial to the merits and memory of the last of the Fathers of the Baptist Denomination in these Provinces.

Temperance.

The Abstinence of the 1st inst., gives a full account of the Quarterly Session of the Grand Division of the Sons of Temperance, recently held at Berwick, Cornwallis. The state of the roads rendered it somewhat difficult to get there; nevertheless, a goodly company presented themselves, and sixteen new members were added.

The Returns showed that 613 had been added to the ranks during the past quarter. The number of Members in the 52 Divisions in the Province is 2625. Fifty-three had been ex-

cluded for violation of the pledge, and 61 had violated the pledge the first time. There had been 111 Temperance meetings held. \$112 12s. 4d. had been paid for benefits to sick members. The amount of cash on hand in 45 Divisions was £1638 6s. 8d.

It is somewhat remarkable that only one death had occurred. We question if any other organization or fraternity of so large a membership could show so small a bill of mortality for the same period.

A public meeting was held in the Baptist Meeting-house, to which place the members of the Order marched in procession, from the Temperance Hall. The G. P. W. presided. The meeting was opened by singing, and prayer by the Rev. Dr. Robertson. The Rev. Dr. Cramp was then requested to deliver the address, to which duty he had been appointed by the committee of management.

After giving a rapid glance at the introduction and progress of the Order during the past ten years, Dr. C. briefly referred to the results of the labor bestowed, and the means which should be used to bring about the ultimate triumph of temperance principles.

At the conclusion, the Revs. Dr. Robertson, S. W. DeBlois, N. Vidito, and Dr. Tupper, were called on by the chairman and addressed the audience with much force and eloquence.

The Agency Committee is to continue its labors; the county and local deputies are to be employed, as far as possible, as Lecturers, under the direction of the said Committee; special arrangements are to be made for lectures in the city of Halifax, for which purpose the sum of £100 has been appropriated; and the subordinate Divisions are to be recommended to hold at least one public meeting or Soiree each, every year, the proceeds to be given to the Grand Division for temperance purposes.

It was a pleasant and practical Session, which will be productive of good results.

The Special Meeting of the Convention, of which a Notice will be observed in another column, will, we doubt not, commend itself to the Churches throughout the Provinces as a highly judicious movement in the present state of our educational affairs. Whilst we cannot believe that after thirty years of labour, the churches when they come together by their Delegates, will submit to see their Institution even suspend its operations, yet it will not do for brethren to satisfy themselves with such reflections without using their own personal efforts to give it the means of life, and health, and vigor. Let each man remember that "God helps those who help themselves," and bring his own quota, and he will find a noble army standing by his side ready to cheer him on in this warfare against Ignorance and Sin.

Our English mails, which arrived on Tuesday, the 4th, brought accounts of the final capture of Lucknow. It had been invested for several days by Sir Colin, and some sharp fighting had taken place. The hordes of Sepoy troops in and around the city, were numerous, and made in several cases a stout resistance. They were constantly put to flight, and were leaving the city in great numbers, pursued by detachments of cavalry and artillery. The latest despatch was a telegraph one to Calcutta, conveying information of the entire occupation of Lucknow by the British troops.

The next news from India will have been received on the 22nd of April, and will doubtless give interesting details of the final capture of the capital of Oude. The great bodies of mutineers who have been dispersed by the British troops, will no doubt give much trouble for some time to come, as feeling themselves outlaws, they will probably become wholly reckless of their future fortunes, and until thoroughly eradicated will live by violence and plunder.

Mr. D'Israeli, the Chancellor of the Exchequer, has much strengthened the position of the new ministry by his financial plans. The contemplated expenditure of the Government for the current year is *sixty-seven millions* pounds sterling. The calculated Revenue is only *sixty-three* millions, thus leaving a deficit of four millions to be provided for by extra means. As a considerable reduction had to be made in the income tax, it seems to have been no easy task to suggest means for supplying the amount, which which fell short. Mr. D'Israeli's proposed Budget, seems however, to have met the difficulties to a good extent, and to have ensured general approbation.

A great sensation has been caused both in England and in France, by the acquittal of Simon Bernard, a foreigner, indicted and tried before a London jury for a conspiracy against the life of the Emperor of the French, and being concerned in the plot of Orsini. There seems no doubt of his being concerned with Orsini, although the direct proof of his plotting to assassinate Louis Napoleon, was wanting. Great irritation prevails in France owing to the result of the trial.