

truth; we know that it has of itself no such power. Our knowledge of human nature forbids us to think that Peter's congregation are more susceptible than others, or more predisposed to receive the gospel. We find the solution of the problem in the co-operation of the Divine Influence. The Spirit of God rests upon the preacher, and enables him to exhibit the needful truth in the appropriate manner; thus fulfilling the promise, "Ye shall receive power after that the Holy Ghost is come upon you." The same Spirit rests powerfully on the hearers, opening their hearts for the ready reception of the truth, and making it effectual to their conviction and conversion; thus fulfilling the prediction, "He shall reprove the world of sin, and of righteousness, and of judgment." When the gospel is both preached and heard "with the Holy Ghost sent down from heaven," execution is done that gladdens the Church below and the Church above. When the Holy Spirit is present with neither preacher nor hearer, nothing good is accomplished.

We are impressed with the thought that Christ, at the beginning, puts such honor on the preaching of the Gospel. We learn his will from the commission, "Go ye . . . and preach the gospel." Preaching is a specific service, well defined, not only by the meaning of the term, but also by the Saviour's example. It is one thing; nothing else is like it, or can be a substitute for it. "Preach . . . and lo, I am with you to the end of the world." To fix the idea in the minds of his disciples, he so arranged matters as to bring them directly into the work; and, to deepen the impression, he gives success to the First Sermon, in a manner the most emphatic. The lesson is significant. The ministers of Jesus are instructed how they may best please their Master, and do the greatest good to their fellow-men. If they would be useful, let them heed their appointment, and "PREACH the Gospel."

We cannot forget the order of these First Things, evidently arranged by infinite Wisdom for the effective Development of Church Life, and the supplying of Models and Principles for the Church Future. We have first a Prayer Meeting of days, in which the minds of the disciples are prepared for all that is to follow. There is the germ of all succeeding developments. Thus Christ says to his Churches, "If you desire my blessing, meet and pray, and continue in prayer and supplication till the blessing comes." A needed service becomes obvious, and it is at once performed by putting in order the completed apostleship. Then they wait prayerfully for further manifestations, and soon the Spirit descends copiously upon them all, qualifying them in an extraordinary manner for their life-work. Immediately, and apparently as a natural result, we see Divine Providence opening a wide door for usefulness. Without any appointment of their own, a large congregation is gathered, and made to witness manifestations that awaken deep interest. Next in order, we have without any preconcert or preparation, a sermon full of "Christ and him crucified," every sentence of which cuts with a superhuman edge, and the people fall like grass before the mower. Truly, the Wisdom, as well as the Grace, of God is here.

For the Christian Messenger.

### Sunday Baptist Associations.

MR. EDITOR,

In the Minutes of the Central Association for last year, 1858, and on page 8, the following entry may be found:—

"Resolved that whereas on the Sabbath during our yearly Associations, a desecration of that holy day is liable to occur—the churches be requested to state in their letters next year, their views, as to the expediency of changing the time of holding the Associations, to such days of the week as shall not include the Sabbath."

As our anniversaries are again drawing nigh it may not be amiss to call the attention of the churches to the subject of this paragraph, in order to obtain an expression of their views. The following are some reasons for introducing the change alluded to:

1. Holding the Associations on the Sabbath encourages a small but growing class of unprincipled persons to use them as an annual rendezvous for the exhibition of fine horses and carriages, &c., &c. If such things are to occur they had better be on any other day than the Sabbath.
2. The inhabitants of the locality where the meeting is held are unnecessarily occupied on Sunday with turmoil and care. To them one sabbath a year is worse than blotted out of existence.

3. A number of brethren and ministers are thrown together, a majority of whom are no more than idle spectators of what is taking place. The Sabbath is a day of rest; but not for the soldiers of the cross.

4. During the absence of their ministers and leading members, the majority of the churches and congregations are left worse than desolate one Sabbath a year. One fifty-second part of the time there must be a famine of the word of God among his people. One whole year in every fifty-two there is a jubilee among the powers of darkness,—a triumph is celebrated over the sacramental host,—for the watchmen have left their post, and refuse to sound an alarm in the holy mountain.

5. We have no precedent, neither in England nor the United States, for the continuance of our present custom for holding the Association so as to embrace the Sabbath. In both countries these meetings are held in the middle of the week, so that pastors and Sabbath School teachers are not called away from their post.

6. There is no necessity since the division of the province into three Associations thus to occupy God's holy day. Delegates can leave home on Monday, and return by Saturday, and remain together sufficiently long for the objects of the Association.

7. The devotional character of our Associations need not suffer by the change contemplated. In England some Baptist Associations are occupied mostly by preaching and other devotional exercises. In the United States some of these gatherings are nothing more than dry business meetings. But we need not go to either extreme. By a wise arrangement both of these interests can be secured.

Other reasons might be assigned for changing our present custom; but I forbear.

SABBATISMUS,

Nova Scotia, April 1859.

## Christian Messenger.

HALIFAX, MAY 11, 1859.

### Christian Fellowship.

"The fellowship of kindred minds is like to that above."

Those who rightly estimate the blessings of the Gospel of Christ will also set a high value on all its institutions, and will be ready to obey all its commands. No attempt will be made by them to evade obedience to any of the duties it enjoins. The language of such will be "Lord, what wilt thou have me to do?" and when convinced of duty they will not delay to observe his precepts.

The organization of believers into churches is doubtless intended to accomplish important results. Union with the Church of Christ is an inestimable privilege which belongs to those, and those only, who have been made the subjects of a new birth unto righteousness and have thus become "new creatures in Christ Jesus: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Admission to the visible church is one of the first requirements of the disciple of Jesus, not so much that he may assume the name as that he may enjoy the fellowship of the people of God.

Church Fellowship is the source of much temporal as well as spiritual good. It is capable of conferring much of genuine happiness, even in this world, and if there were no higher motives to make it desirable, it might well be sought and cherished by all who appreciate moral worth, and desire friendship with the excellent of the earth. Spiritual benefit, however, it is, that is principally intended shall result from the people of God uniting together "as members one of another." The spiritual good one may derive for himself, should not be the principal reason for seeking union with the church of Christ on earth. The exhibition and defence of the truth which their great Head has committed to them—the extension of Christ's kingdom by the conversion and salvation of sinners, these should be the strongest motives for maintaining union with the people of God.

A large portion of the New Testament would be comparatively unmeaning, but for the institution of the Christian Church. The frequent injunctions in the Word of God to believers to "Edify one another," "Exhort one another," "Bear one another's burdens and so fulfil the law of Christ," "Provoke one another to love and good works" "Him that is weak in the faith receive ye" &c. &c., could not be carried out but by those who having made a public profession are bound together with others having "like precious faith"; and are recognized as His Church. Those duties may perhaps be performed in

some measure, in the course of ordinary private and social intercourse amongst Christians; but only to a very limited extent and subject to great disadvantages, except as they are in connexion with church relationship. Even amongst professing Christians and members of Churches, there is, commonly, too much reluctance to converse on religious subjects. Opportunities of doing good are frequently allowed to pass without improvement. Whilst they thus deprive themselves of the joy, and others of the benefit, they do injustice to themselves and also to their Master, by remaining silent when they should speak for Him.

The ordinary services for public worship and the preaching of the Word do not afford opportunity for Christians to express their adherence to the truths which they have embraced, and so, of bearing testimony for Christ. Christian Fellowship is but very imperfectly maintained by merely assembling on those occasions. Even a regular participation of the Lord's Supper with the members of a church, is but a very imperfect realization of communion such as should exist amongst those cherishing hopes of an eternal union in heaven with Christ and his people.

The Conference Meeting as observed by Baptist Churches is appropriated for the special purpose of Christian Communion, and when properly conducted, and rightly estimated by all its members, is one of the most instructive and profitable of all the appointments of the Church and may be made the means of greatly enhancing the blessings of Church membership. Christians enjoying the hopes of heavenly blessedness do much at those meetings towards the edification and encouragement of their fellow pilgrims by making brief communications. In this way they more fully realize "the communion of saints" than they possibly can by any mere external observance. Exhortation and prayer are not so much the order of exercise at these meetings as a relation of personal experience; an expression of the grounds of hopes cherished; a reference to the sources of joys or sorrows; or simply a renewal of the covenant entered into at their first profession of faith. Although it may not be imperatively demanded that every one should speak at the conference meeting, yet as each is expected to bear his testimony for Christ, and express gratitude to God for blessings enjoyed, it is an opportunity and privilege which should be embraced by all. Here emphatically "all are one in Christ Jesus" and no member can say to another "I have no need of thee" for all the members, even those who "seem to be more feeble, are necessary" to make up the entire body. These, with the more public services appear to have been instituted for the perfecting of the saints, the work of the ministry, and for the edifying of the body of Christ.

We might greatly extend our remarks on this subject without exhausting it or giving it undue prominence, for we consider it deserving much more thought than it commonly receives. The piety and usefulness of our churches we conceive are to be raised and promoted more by a high appreciation of individual responsibility with respect to fellowship and fellowship meetings than by any other means. Whilst Infant baptism we conceive casts personal responsibility into the shade and in many cases entirely destroys it, those who are free from its trammels should exemplify their freedom not only by thinking and acting for themselves in that ordinance but by constantly showing themselves witnesses for the truth before their brethren and the world.

OUR CHURCH PSALMODY.—The publishers of "the Psalmist" have resolved soon to publish a new edition of this excellent collection of hymns WITH MUSIC. They tell us in their circular,

"The new edition of the Psalmist will obviate all objections. It can be introduced into any church at small expense. The old copies will lose none of their value, and need not be displaced. The new edition, with music, will contain the same hymns, and numbered in the same way, though differently arranged. All who wish the music can purchase copies of the new edition at small cost, while those who are indifferent have only to retain the old without expense, and all alike will be accommodated."

This large collection of hymns, although not absolutely perfect, yet possesses so many excellencies that it has become the most generally used Book of Church Music in this Province as well as in the United States.

We trust the following anticipations of the publishers will be fully realized.

"The addition of Music will give it new favor and influence. The TUNES have been selected with great care by a gentleman of long experience as a chorister, and high reputation as a musician. His name and musical taste are a guaranty that the work will be well done. He has wisely preferred the good old tunes, hallowed in the memories of saints by long use, in which congregations love to join with the whole heart. It is confidently believed that this selection of Music will meet all the wants of the churches,

and be received with general favor. The size of the new book will be very convenient for use, being a little larger than the old Wincehills Watts, so long familiar to the churches of New England."

Our news by the English Mails, which reaches up to the 23rd ult. is anything but satisfactory or cheering as regards the prospects of a European War. It may indeed be said to be reduced to the bare hope, that some unlooked for circumstance may intervene, to change the whole aspect of affairs between the parties most nearly concerned in the threatened conflict. The last report which appears to have been an authentic one, was, that Austria had given Sardinia but three days to disarm; and in case of her refusal, that war would be at once declared. If such be the case, the meaning is obvious. Austria has upwards of two hundred thousand men in her Italian Province of Lombardy, on the very borders of Sardinia, who, it is said, has not more than 60 or 70 thousand at the most. It is therefore the policy of Austria to strike an immediate blow, before the vast army which Louis Napoleon has collected on the Southern borders of France, shall have passed the Alps. The defeat or disorganization of the Sardinian Army would give Austria an advantage which it might cost France much to retrieve. The Congress is still spoken of, but the chances of any effectual interposition amid the explosive elements of war seem to grow every day less. There is little doubt but that an immediate rising would take place in many parts of Italy in favor of the Sardinians, but insurgent multitudes however great, are seldom of much service in a cause until they have acquired some considerable degree of order and discipline.

The Elections were about to be held very shortly. There does not appear to be any decided line of policy announced by any of the Parliamentary leaders upon which the new representatives of the Country are to be called together. The truth is, that amid a host of able Statesmen, who have hitherto directed the Councils of the Empire, there are none that are very generally popular, or any who have not, at one time or other in their past career, in some way rendered themselves obnoxious to public opinion. As Lord John Russell has been the chief agent in defeating the Derby Ministry in the matter which has led to the dissolution of Parliament, it is naturally supposed that he will have the best chances of success in the new house, and will finally unseat the present Cabinet.

The news from India is most satisfactory, and the intelligence received announces that there is quiet throughout the country—although in some of the remote districts there are small parties of the rebels still endeavoring to escape the hands of justice. Nana Sahib with a few followers is supposed to be still lurking somewhere in the outskirts of the neighbouring kingdom of Nepal, which lies on the north east of Bengal.

### Meteorological Register.

#### Abstract of Meteorological Observations

TAKEN AT ACADIA COLLEGE,

In Lat. 45° 6', Long. 64° 25'. Height above sea, 95 ft. For the month of April, 1859.

Barometer, reduced to 32°	Max'm., 28th, 7 a.m.	30.071
"	Min'm., 5th, 9 p.m.	29.132
"	Mean for the month,	29.471
Thermometer in open air.	Maximum 24th, 2 p.m.	58° 00
"	Minimum 6th, 7 a.m.	25° 00
"	Mean for the month,	32° 116
Hygrometer, Mean of Dry Bulb,		39° 116
"	Wet "	37° 500
"	Fraction of Saturation,	86.2
Mean Cloudiness,		6.5
Number of cloudless days,		1
Mean velocity of wind,		10 miles per hour.
Prevailing wind,		N. W.
Number of days on which rain or snow fell		14
Amount of rain or melted snow in gauge, in inches		8.82
Depth of snow, in inches,		4.73
Number of evenings on which the Aurora was visible,		8

ERRATA.—In the first four Reports for "Lat. 42° 6'" read Lat. 45° 6'. In the Report for March, in the Minimum Thermometer, for "5° 00" read "5° 00, and in Mean for Dry Bulb, for "30° 929" read "33° 929."

### NOTICES OF NEW BOOKS.

POPULAR GEOLOGY; a series of Lectures read before the Philosophical Institution of Edinburgh with Descriptive sketches from a Geologists Portfolio by HUGH MILLER, with an Introductory Resumé of Geological Science for the last two years by Mrs. Miller, pp. 423. Gould & Lincoln, Boston.

The title of this volume, with the well-known character of the author, will give a pretty good idea of the character of the work. The form in which Geology has been presented by this popular writer renders it no longer a study of the learned alone, and has divested it of the scepticism by which it was formerly surrounded by some less able writers. This volume of new facts will give very important aid to the student, and will also be read with deep interest by many others.