

The mother listens to the sullen murmur of that tide and weeps, the wife beholds the thickened current, and feels as much a widow as the fisher's wife whose eyes have seen her husband founder in fifty fathoms of salt sea; the child bears its unceasing dash, and hears in it the key-note of the cry of early orphanage; humanity sees it, and its bosom swells with grief; pity sees it, and its eyes fill over with hot tears; virgin charity and angel love look on, and wring their hands, as the river of intemperance tears the immortal drownings on, on, on, to the quicksands of perpetual thirst.—Mursell.

For the Christian Messenger.

Acadia College Agency.

Saint Andrew's, May 19th, 1862.

DEAR MESSENGER,—

I have for some short time past been in a strait betwixt two, having a wish to accomplish the desirable object of completing the work of the Endowment of the College, (although any thing but a desirable work as regards the service itself.) Supposing that the Governors and friends of the institutions expect I am at the work somewhere in the field, I now write to say why I am not.

When I returned home I was not long kept in ignorance of the fact, that the enemy had sowed discord among my people, originating principally in differences of opinion and feeling for or against the person I left to occupy the pulpit in my absence. Particulars would be tedious, and unnecessary, but it left labour and trial for me. Discord and unfriendly feeling is however abating, and I believe will finally yield to the more powerful influence of religion.

In another branch of my labours the Lord had prepared the way by affliction, and death, for a hearty reception of the gospel of peace, which we have imperfectly imparted into them; happy results have followed. Yesterday (Lord's day), I gave the right hand of fellowship to five as humble, happy and intelligent converts as have passed through my hands for a length of time, two I baptized the same day, and three a few days before, with further encouragement. Here lies the difficulty or strait that I am in, as to whether the more secular duty of the Agency, will justify me in leaving the delightful work of leading sinners to the Saviour, and happy converts to the commands and ordinances of the Lord.—Right or wrong, I am nevertheless making all possible dispatch, to put things in order for leave of absence from home. If it be wrong the Lord pardon his unworthy servant in this thing.

Just now a brother has called with an imperative demand upon me, to start to-morrow morning on a journey of ten miles, to serve a dying friend.

I expect D. V. to leave this week or very early in the next for St. John, thence to Digby or Windsor, as I may find the readiest conveyance.

Yours very truly, A. D. THOMSON, Agent.

For the Christian Messenger.

Our Articles.

DEAR BROTHER,—

In your issue of April 23rd, I noticed a hint concerning a revision of our "Articles," which I hoped would be referred to again by some of your correspondents. But as two weeks have passed, and no one seems to have thought of it since, may I be permitted to offer a suggestion?

In our Church we practice reading the Articles and Covenant monthly, by which means I have been led to consider the necessity of such revision, and have more than once thought of addressing you with reference to it.

I am not aware that others have feelings on this subject in common with my own; but if such should prove to be the case, would it not be well to take some action upon it at the coming meetings of our Associations? If the Western brethren should deem it their duty to discuss the subject and pass a resolution respecting it, I am satisfied that the other Associations would cheerfully follow suit.

Commending this matter to the thoughtful and prayerful consideration of all the brethren.

I subscribe myself, A BAPTIST PASTOR.

Family Prayer, if it notice home events, gives a great reality and tenderness to religion, particularly in children's eyes. It brings God to them as immediate and loving.

If a man could have his wishes, he would do his trouble.

Christian Messenger.

HALIFAX, MAY 28, 1862.

Life.

The existence of life is surrounded with wonders. The possession of it is no small blessing. In vegetable life the plant takes up the particles of earth, and, by combining them with the germ, action takes place, and organization is the result. By these means the plant reproduces, and so perpetuates itself to the remotest ages. In animal life, a further transformation of organized matter is seen. The combinations of light, heat and earthy atoms into vegetable organization, are changed again to form flesh, and bone, and blood, and to experience emotions of pleasure and pain, and the exercise of want, fear, memory and instinct.

In human life we have again a higher system of organization, the existence of mind becomes manifest by the employment of thought. The human countenance exhibits the emotions of the inner principle, and displays the wonders of God's creative power more than in all the inferior combinations of matter. The human frame, when life has departed, is no less perfect in all its arrangements, but the absence of life places it all in perfect repose. No contortions of muscle then give evidence of the experience of pain, or smiles of pleasure, but calm, dignified, quiet,—Death reigns supreme; the beautiful and wonderful conformation dissolves, and the absence of life permits the elements to return again to their kindred elements, but the spirit passes away to its separate state till the great day of resurrection.

But whilst these several forms of life in relation to matter, give to it all the beauty and activity which cover the earth with fertility and animation, we have still higher forms of life. Spiritual life,—a new creation of heavenly origin,—appears in the soul of man, when he is born from above. The renewed man, who has tasted the good word of life, exhibits the influence of a heavenly mind; and shews himself to be destined for a state far beyond any to be found in this world. This new life like all other, can only be known to exist by its manifestations. If these become inactive or cease, it is pretty clear proof of the absence of life. Where the divine principle has been implanted there must be certain effects,—sensitivity of want, prayer, love to the Author of life and immortality, and an increasing resemblance to Him. These will follow or coexist with true christian life. Where this is fully developed, the man, or woman, becomes more and more suited for a higher and purer existence as he, or she, advances nearer to the close of this first stage of humanity.

A further exhibition of life is seen in the formation of a christian church, and then in a community of churches—a denomination.

Sometimes there may be seen evidences of life in individual christian men whilst the life observable amongst them in their church capacity may have but feeble existence. One of the evidences of Church life is its growth—its increase in numbers, or of efficiency to accomplish the great purposes for which the divine life has been communicated. Sometimes a feeble state is produced by want of nourishment, or by what is received being but improperly digested, the word preached does not profit, not being mixed with faith,—the fine gold becomes dim. The spasmodic efforts at revival, employed by some churches and people to fulfil the Saviour's will are evidences of life, while they last, and are preferable to the deathlike absence of warmth and activity observable in others. Like the convulsive gasps of physical life, they are hailed as indications of returning consciousness in those almost dead; but a constant succession of such efforts at revival until that becomes the normal condition of the Church, is the only healthful condition of the body of Christ upon earth.

Let there be frequent enquiry into the real condition of spiritual life by individuals and churches, and if the accumulation of unsound material is clogging the circulation, let it be put away, so that greater vigor and a more healthful state may be secured. We shall thus glorify more and more the great author of Life.

Reader, we ask not if you are enjoying physical life and health, but we would press the enquiry, Have you been born into the Kingdom of God? or, Are you still dead in trespasses and sins? Rest not until you can give a satisfactory answer.

Such an enquiry may not be unnecessary, even if you have been received into the Church. It may not be unprofitable to ask the same question respecting the church to which you belong. Is it full of life and health? or, are the things that remain drooping, and

ready to die? If the latter, What are you doing to rectify that state of things? Does sin lie at your door?

Two Pictures.

ARE THEY ALIKE?

The Editor of the Provincial Wesleyan, May 21st, says:—"Besides, if this text (Mark xvi. 16.) is asserted to exclude children from baptism because it says 'he that believeth and is baptized shall be saved,' by a parity of reasoning it must exclude females from baptism, for it makes no mention of 'She that believeth'." * * * "It must follow, if the objection which we are now considering be good for anything, that neither children nor females will be saved, all such are lost and must perish forever!"

The writer of the Acts of the Apostles informs us, 8th chapter 12th verse,— "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

If Infant Baptism had been practised by the Apostles and by Philip, the Sacred Record would surely have said "they were baptized, both men, women and children;" but like all the other passages referring to the ordinance, children, and especially infants, are not in the category.

New Book.

THE EARL'S HEIRS. A tale of Domestic Life, by the author of "East Lynne," &c., &c. Peterson & Brothers, Philadelphia; E. G. Fuller, Halifax.

This is a clever work of fiction. The characters are well drawn and sustained with great distinctness, shewing the writer to possess no ordinary talent. As a work of art, it may be considered superior to most of the popular tales. It is a vivid representation of human life as often seen in the change of circumstances which take place in the families of the younger members of the English nobility.

The following extract is a good specimen of the way lessons of truth may be clothed in a fictitious dress, and thus rendered more palatable to many:

"But, Jane, I want to ask you something. What did you mean by saying there was a skeleton in every closet?"

"Come hither, Lucy." She held out her hand, and the child came forward, and placed herself on a stool at Jane's feet. Jane took her hand in hers, and Lucy sat there, while she spoke, looking upwards to her calm, placid face. "If mamma had lived, Lucy; perhaps you might not have need to ask me this, for she would have taught you and trained you more efficiently than I have done."

"I'm sure, Jane," interrupted the child, her large eyes filling with tears, "you are as good to me as mamma could have been, and you teach me well."

"As we pass through life, Lucy, darling, troubles come upon us; cares, more or less heavy."

"Do they come to us all, Jane? To everybody in the world?"

"They come to us all, my dear; it is the will of God. I do not suppose that anybody is without them. We know what our own cares are, but sometimes we cannot see what others can have—we cannot see, and can scarcely believe, that they have any. We see them prosperous, with pleasant and plentiful homes, nay, with wealth and luxury; they possess, so far as we can tell, health and strength; they are, so far as we can see, a happy and united family. Yet it often happens that these very people, who seem to us to be so fortunate as to be objects of envy, do possess some secret care, so great that it may be hastening them to the grave before their time, and all the greater because it has to be concealed from the world. Then we call that care a skeleton in the closet, because it is unsuspected by others, and hidden from their eyes. Do you understand now, Lucy?"

"Oh, yes. But, Jane, why should care come to everybody?"

"My child, I have just told you it is the will of God. You are young and light-hearted, Lucy, and you cannot yet understand the need of care. It comes to wear us from a world that we can stay but a little time in—"

"Oh, Jane! we live to be old men and women!"

Jane Chesley smiled; care and its bitter fruits—bitter to bear, but sweet in the end—had come to her early, and made her wise.

"The very best of us live but a short time, Lucy—for you know we must speak of time by comparison. Three-score years and ten here, and ages upon ages, life without ending, hereafter. Well, dear, care and sorrow and disappointment come to draw our love from this world, and to teach us to long for the next—to long for it, and to prepare for it. Care comes from God, and nothing comes from Him but what is good for us."

"Why do people hide their care?"

"It is in our nature to hide excessive care or joy; they are both too sacred to be talked of with our fellow mortals; they are hidden away with God. Lucy, dear, you are too young to understand this."

"I shall look out for the skeleton now, Jane. When I see people who seem a little dull, I shall think, Ah, you have a skeleton in your closet."

Notices, &c.

Acadia College.

Examinations for Degrees will be held on Thursday, Friday, and Monday, May 29 and 30, and June 2, commencing each day at nine o'clock, A. M. The Quarterly Examination of the Classes will take place on Tuesday, Wednesday, and Thursday, June 3, 4, and 5. Commencing each day at nine o'clock.

The Anniversary will be held in the Baptist Meeting House, Wolfville, on Friday, June 6, when Oration will be delivered by Undergraduates, Degrees conferred, and other business transacted. The Exercise will commence at 11 o'clock, A. M. J. M. CRAMP, President.

May 14th, 1862.

A Meeting of the Board of Governors of Acadia College will be held in the Library on Friday, June 6, at ten o'clock, A. M. precisely. S. W. DEBLOIS, Secretary. Wolfville, May 24th, 1862.

Owing to a misunderstanding with regard to the arrangements of the Associated Alumni, the Graduating Class of '62 have concluded not to have their Class Oration, in order to make room for the Alumni lecture. J. E. HOPPER, Secty. Class, '62.

Associated Alumni of Acadia College.

The Annual Meeting of the above Society will be held at Wolfville, on Thursday, the 5th June next. The hour will be announced hereafter. The Annual Oration will be delivered before the above Society by Rev. Charles DeWolf, A. M., on Friday evening, at 7 o'clock. ROB. L. WEATHERS, Sec'y.

Horton Academy.

The Examination of the Classes in Horton Academy will take place on Wednesday and Thursday, the 4th and 5th of June. Parents and Friends of Education are respectfully invited to attend. A. S. HUNT, Secretary.

Concert.

The members of Horton Academy purpose holding a Concert on the evening of Thursday, June 5th, for the benefit of the "Orphan Bazaar," which is, for the present, postponed. Doors open at 7 o'clock. Exercises commence at 7 1/2 P. M. Tickets can be obtained at the store of G. V. Rand, Esq., and at the door.

The Baptist Anniversaries.

N. S. WESTERN BAPTIST ASSOCIATION meets at Liverpool on Saturday the 14th of June at 2 p. m. N. S. CENTRAL BAPTIST ASSOCIATION meets at Lakeville, Cornwallis, on the 21st of June, at 2 p. m. N. S. EASTERN BAPTIST ASSOCIATION meets at Great Village, Londonderry, on the 5th of July, at 2 p. m. BAPTIST CONVENTION of Nova Scotia, New Brunswick and P. E. I. will meet at Moncton, N. B., on Saturday August 23rd, at 2 o'clock.

ERRATUM.—In Receipts for Foreign Mission, C. M., May 14th, for "Church," read "Church."

We were greatly vexed to find that the large parcel of Messengers for Wolfville did not arrive as usual, last week. It was mailed quite early on Tuesday evening and we suppose therefore it must have been mis sent, to some other Post Office, and if it has not been already returned it will be shortly.

We have a notice of Marriage by Rev. L. B. Gates, but as it is without any signature or request for its insertion, we are not quite satisfied whether it is genuine, and therefore withhold it till we hear from him again.

Letters Received.

Rev. Dr. Tupper, 11th and 23rd, 20s.—The supposition is correct. A. Lockhart. Rev. T. A. Higgins, 18th. Rev. W. Burton, 17th, 2 subs. Rev. Perez F. Murray, 15th. J. E. Shattford, 8th. James Burgess, £2 5s. Rev. M. Ross, 21st. Rev. A. D. Thomson, 19th. Jas. Desbrisay, Esq., 19th, £2 10s. G. J. Richardson, 23rd. Chas. Dimock, 26th. Rev. E. N. Harris, 20th. Rev. T. H. Porter, Junr., 9th.—received 26th. B. B. Moses, Esq., 22nd, 12s. 6d. J. E. Hopper, 24th. E. Iris Vivo, 20th,—not paid.

General Intelligence.

DOMESTIC.

Chimney-sweeping in Halifax, is, in future, to be done by machinery, instead of climbing-boys,—a merciful change.

We learn from the Recorder "that Mr. Chas. Murdoch, of the firm of W. & C. Murdoch & Co., has taken the contract for Sweeping the Chimneys of the City by machinery."

COLLISION ON THE RAILROAD.—It seems that a cow came into collision with the train near Birch Cove yesterday. The result was, as George Stephenson remarked on a previous occasion, and with special reference to a similar circumstance, "very bad for the cow."—Reporter, 25th inst.

INTERCOLONIAL RAILWAY.—It is reported in circles likely to be informed, that a delegation is shortly to meet at Quebec to discuss the subject, at which the several Provinces will be duly represented. The result of such meeting will be looked forward to doubtless with interest.—Chron.

We learn that J. D. Nash Esq., contemplates erecting fourteen two-story dwelling houses on the field to the westward of the Horticultural Gardens, adjoining the Camp Hill Cemetery.

PERSONAL.—His Excellency the Earl of Mulgrave has obtained two months leave of absence for the purpose of visiting the Canadas, and will be accompanied on his tour by the Countess and Lady Laura Phipps.

The Hon. J. W. Johnston arrived at St. John N. B. on Wednesday last and left on Thursday morning for Canada via Portland.