

warm. Yet, if a thermometer be laid upon each of them, the temperature of them all will be found to be precisely the same."

"If the thermometer says that a piece of iron is as warm as a Turkey carpet, I should be very much disposed to treat it as the farmer treated his barometer."

"And yet the thermometer would be telling you nothing but the strict truth. The temperature of the iron, the wood and the carpet is precisely the same, though the effect produced on our bodies by contact with these substances is so different. The explanation of the difficulty is this:

"Man's body maintains a temperature, nearly uniformly, of 98°. And whenever heat is withdrawn from any part of the body faster than it is generated in the system, that part will feel a sensation of cold. And if, on the other hand, the heat which is constantly being generated in the system, be checked in its escape, that part will feel a sensation of warmth. Iron and other metals are good conductors of heat, and Jones objects"—

"Yes, sir, most distinctly I object to such conduct, on a frosty morning."

"Naturally; it is not pleasant to feel the warmth suddenly drawn away from the feet."

On the other hand, the carpet, although its own temperature is precisely the same as that of the iron, so far from drawing away the heat of the body, being a non-conductor, prevents the escape of the warmth generated in the system. Hence its agreeable feeling of warmth."

"Ah!" said Smith, "now I understand why the Fire-King was so covered up in flannel. I remember when he used to exhibit his endurance of heat, and had a mutton chop cooked in the oven by his side, he was completely swathed and padded with flannel. It seemed to us at the time to be a very unnecessary amount of warm clothing, to say the least of it. I can now understand that the same substances which would prevent the escape of heat from the body, would prevent the passage of heat into the body."

"You are quite right, Smith; while that man went into his oven, he had a thick carpet under his feet, and he took very good care not to touch the iron or any good conductor of heat. Meanwhile the mutton-chop was broiled on the very iron by which the oven was heated."

"Now, Jones, do you observe that piece of ivory inserted in the handle of the silver tea-pot? Well, you will now understand for what purpose it is placed there. But for the interruption of that bad conductor, the silver would carry the heat so rapidly, that when the teapot is filled with boiling water, the handle could not be touched with the bare hand."

"Pray, sir, what is the principle of the Thermometer? Is it at all like that of the Barometer?"

"Not at all. Among the various effects of heat is the dilatation and contraction of almost all bodies by change of temperature. But, although almost all substances are liable to these effects, mercury and spirits are the most convenient for the purpose of measuring the degrees of heat."

"The manufacture of the thermometer is very simple. A tube of glass, with a bulb at one end, is partly filled with spirits or mercury. The part of the tube which is not filled is a vacuum."

"Is it not very difficult, sir, to seal the top of the tube without admitting air?"

"Not at all. Heat being applied to the bulb, the quicksilver gradually dilates and rises in the tube. As soon as it reaches the top of the glass tube, a jet of flame is directed on the end by a blowpipe. Thus the glass is melted and the opening closed. The bulb is instantly cooled, and as the quicksilver contracts and sinks, a vacuum is left in the tube. The tube is then set in a wooden frame, on which the degrees of temperature are marked, and the instrument is complete, an instrument which, by the rise or fall of the quicksilver, indicates the degree of temperature with the greatest exactness; an instrument which will never be subject to those illusions to which our senses are liable, and which never under any circumstances can say 'hot and cold in the same breath.'"—*Kind Words.*

For the Christian Messenger.

**AM I MY BROTHER'S KEEPER?**

Speak to others about their souls. Try it. I know it is hard. Choose your opportunity. A giddy thoughtless young girl said to me the other day, "I love Miss—, I shall always love her, she is the only one that ever took me aside and talked to me about my soul. I shall always love her for that."

The speaker was a young Teacher, much away from home, but brought up by Baptist parents, surrounded by religious influences; several of her sisters members of the church, still, that young lady was "the only one," who had ever taken her aside and talked to her about her soul.

Religious friends, parents, brothers and sisters. Are we our "Brother's keeper?"—Oh, that the question might thrill through our outward barrier of reserve and awaken us to a deeper sense of the solemn responsibility resting on us as professing Christians in our intercourse with the worldly minded. Have they often cause to think we "care for their souls?" In my earlier religious experience I remember the earnest longing I felt for some one to speak to me "about my soul." I sought the society of Christians. I loved to go with them to the house of God. But no word of kindly counsel or enquiry, can I recall, no one ever spoke to me "about my soul." Thank God, He did not leave me comfortless, and warm and sweet as the intercourse of Christian brotherhood is to me now, the yearning for their sympathy then, somehow has left a void not quite filled up yet. "Giddy and thoughtless?" Yes, giddy and thoughtless as you will, but still with a consciousness of something higher than the life they are leading, still, with a wistful look at the ones they deem possessors of "the Pearl of great price." "A word spoken in season, how good it is." E. H.

For the Christian Messenger.

**TO THE FRIENDS OF TEMPERANCE IN HANTS.**

We want you to come out *en masse* to the Quarterly Meeting of the League in South Rawdon, the second Wednesday in June, and show the proper method of dealing with the grog-shops of West Hants.—They are springing up on all sides. One hamlet, which for twenty years past, had been free from the traffic, now boasts of two unlicensed shops. Others are following in the same track. Is a spirit of secession existing in our ranks? or are we but in a state of lethargy? Let the meeting of June give the answer.

S. B. BANCROFT,  
Secretary H. C. T. League.

**Christian Messenger.**

HALIFAX, JUNE 2, 1869.

Many of the errors which have been grafted on to Christianity have probably arisen at first from an amiable desire on the part of christians to confer its blessings on others without discriminating what are its requirements and obligations, and under a misconception of the nature and design of its ordinances. Attaching efficiency to the observance of what was instituted by the Lord Jesus for his followers, and supposing that the performance of these, as duties, would secure some sort of Divine approbation, the proper subjects and the qualifications necessary to their right reception of christian ordinances have been overlooked, or trifled with, until it has become difficult to perceive the line of demarcation between believers and unbelievers.

The Parent, desirous of bringing his child to become a partaker of like precious faith with himself, has sought after some sanction for placing a sort of bond upon him before he became capable of either choosing or refusing submission to Divine requirements. Labored attempts have been made to reconcile Scripture teachings with such unauthorized rites, and large numbers have been led to adopt them with unquestioning credulity, and to persist in their being reconcilable by some circuitous course of reasoning with a Jewish and Christian ritual combined.

Infant baptism has consequently been by some persons joined and made a sort of supplement of circumcision. By others, the parental relationship with believers has been made the grounds of this observance. Others again, without caring to examine into the subject, having some dependence on priestly power to confer spiritual influence by this religious observance, have carelessly yielded to ecclesiastical demands. These and a thousand other reasons have operated on professing christians, and induced them to bring the unconscious babe to receive a ceremonial as a substitute for what the scriptures teach should be the result of personal faith in the Lord Jesus.

Men of profound thought, however, although accustomed to these practices, in treating of this matter, do not fail to show

from time to time, the force of truth on their minds. We have frequently to refer to some of these concessions, and to show that convictions exist and underlie the habits to which they have become accustomed. They crop out occasionally in their writings and shew how difficult it is to obliterate what has been given by Divine authority.

Dr. Cunningham, Principal and Professor of Church History, at New College, Edinburgh, was considered, in some respects, even superior to Dr. Chalmers. An essay written by him (Dr. Cunningham) on "Zwingle and the doctrine of the Sacraments," first published in 1860 in the Evangelical Review, makes some remarkable admissions respecting Baptism. The following are some of these striking concessions:—

"It has always been a fundamental principle in the theology of Protestants, that the sacraments were instituted and intended for believers, and produce their appropriate beneficial effects only through the faith which must have previously existed, and which is expressed and exercised in the act of partaking in them."

"The difficulty is, not that the Catechism (Assembly's) appears to teach that infants are all regenerated in baptism, but that it appears to teach that believers are the only proper recipients of baptism, as well as of the Lord's Supper; while yet, at the same time, it also explicitly teaches that the infants of such as are members of the visible Church are to be baptized."

The latter remark we, of course, regard as altogether without foundation. It is one of the last remnants of the darkness which has surrounded this subject for ages past.

Again he says:—

"Adult baptism, then, exhibits, the original and fundamental idea of the ordinance, as it is usually brought before us, and as it is directly and formally spoken about in the New Testament. And when baptism is contemplated in this light, there is no more difficulty in forming a distinct and definite conception regarding it than regarding the Lord's Supper."

How differently Dr. Cunningham speaks of the practice prevailing in the church of which he was so honored a member.

He adds:—

"We have no doubt that the lawfulness and the obligation of infant baptism can be conclusively established from Scripture; but it is manifest that the general doctrine or theory just stated, with respect to the import and effect of the sacraments, and of baptism as a sacrament, cannot be applied fully, in all its extent, to the baptism of infants."

We should be glad to give fuller extracts but must content ourselves with one other. He remarks:—

"There can then be no reasonable doubt that the Shorter Catechism, in defining or describing a sacrament, restricts itself to the case of adult believers; and the only way of reconciling the definition with its teaching on the subject of infant baptism, is by assuming that it is not to be applied absolutely, and without all exception in other cases; and that infant baptism, though fully warranted by Scripture, does not correspond, in all respects, with the full sacramental principle in its utmost extent and clearness, as exhibited in adult baptism and the Lord's Supper, and must, therefore, be regarded as occupying a peculiar and supplemental position. We know no other way of showing the consistency with each other of the different statements contained in the Catechism."

We have already seen that, both in the Larger and the Shorter Catechism, the Westminster Assembly have distinctly laid down the position that the sacraments, baptism and the Lord's Supper, are intended for believers, for men who had already and previously, been led to embrace Christ as their Saviour and that they were not, in the least, deterred from the explicit assertion of this great principle by its appearing to exclude or ignore the practice of infant baptism, which they believed to be fully sanctioned by Scripture.

We have been obliged to dwell at some length on baptism, and especially infant baptism, chiefly because of the peculiar place which infant baptism holds,—a peculiarity, the ignorance or disregard of which has introduced much error and confusion into men's views upon this whole subject. The peculiarity is, that infant baptism really occupies a sort of subordinate and exceptional position, etc., etc."

It is, perhaps, unnecessary that we should add one word to these quotations, although so much might be said.

If the "theology of Protestants teaches that the sacraments (we call them ordinances) were instituted and intended for believers, &c.," how wrong must it be to administer them to others (unbelievers). Was it not the Lord himself who instituted them? and shall feeble, fallible man presume to contravene his 'intentions'?

We may be charged with a want of charity or a captious spirit, but when we find such great and good men admitting that "infant baptism occupies a sort of subordinate and exceptional position" should we not enquire, Why continue at all what is exceptional, instead of what was intended by him who came and himself died to redeem us?

The English Correspondent of the *Provincial Wesleyan* in a letter published last week, makes some reference to the late meeting of the English Baptist Union. At the close of said statements he says:—

"There is no religious denomination in this country at present working more energetically and successfully than the Baptists; and we may well rejoice in their progress, inasmuch as they are holding firmly to the cardinal truths of the Gospel, and bearing a clear and faithful testimony against a sadly prevalent scepticism and ceremonialism."

It is gratifying to find an utterance so distinct, and a testimony so honorable from one of another body of Christians respecting our English brethren.

We have unintentionally omitted before to acknowledge the receipt of a copy of the Annual Report of the Superintendent of Education. It contains a vast amount of statistical and other information concerning the educational institutions of the Province. It is gratifying to observe that good progress in the instruction of the young is being made in every county of the province. We can only cull a few of the principal items from the Report. Those desiring fuller information must get a copy of the report itself, which will amply repay them for giving it a careful perusal.

No. of Schools in operation in 1868	1281
Increase on 1867	152
Total number of pupils attending educational Institutes	88,707
No. of Licensed Teachers employed	1482
Expend. by government,	\$146,555.50
do by people,	390,653.17
	\$537,218.73

Proportion of the population attending School, 1 in 4.50.

This gives the province a high place amongst the most enlightened countries of the world. The care taken to secure efficiency in the Teachers, and to make the remuneration according to that efficiency and the labor performed, are admirable features in the present law. The religious instruction being placed in the hands of the parents and trustees together is a fine combination of wisdom and justice to all. The Inspectors' reports shew great devotedness to their work, and careful attention to the wants of less favored districts as well as to those possessing ample opportunities and means to secure good schools. We might say much in favor of this Department of Provincial work, from the able and laborious Superintendent down to many of the toiling, industrious Teachers, but the Report itself is a permanent record that speaks in far louder tones.

**Notices, &c.**

**The roads to the Central Association.**

NEW GERMANY, May 26th, 1869.

Dear Brother,—I have been requested by certain brethren who have written to me to give them some idea of the roads they will have to travel in getting to the Central Association.

From Nictaux Falls to the Baptist Meeting House in New Germany, it is probably about 40 miles. I give distances as supposed by estimation, and not by measurement, from Bridgewater 20; from Mahone Bay 17.

In coming from Windsor I am not prepared to say, for I never traveled the road from Windsor to New Ross in the summer, but judging from what I saw of it in the winter, I think I would prefer coming by Chester. From the church at New Ross it is about 40 miles to come by Chester Basin; from the New Ross church by Dalhousie it is about 20; the difference is, about 5 miles of the Dalhousie road is very bad, so I will leave it to those coming to make their own choice between quality and quantity.

Yours, &c.,  
WM E. HALL.

We understand that Mr. Fishwick's Steamer will leave Halifax for Yarmouth on Thursday, the 10th, calling at Lunenburg. We have no positive information yet of the time of starting. The fare to Lunenburg, we are informed, will be about \$2, or \$2.50. If any parties going to the Association prefer a trip by water from Halifax, this will be a good opportunity.—Ed. C. M.

**Associated Alumni of Acadia College.**

The Annual Meeting for Election of officers and other business will be held in the vestry of the Baptist meeting house, at Wolfville, at 3 o'clock, P. M., Thursday, June 3rd.

The Annual Alumni Oration will be delivered by Rev. Alfred Chipman, M. A., in the Baptist meeting house, at 7 1/2 o'clock, P. M., June 3rd.

At the conclusion of the Anniversary proceedings on Friday, June 4th., the Alumni Dinner will be held in Blackader's Hall.

**Acadia College.**

Candidates for Matriculation are requested to present themselves for examination on Friday, May 28th, at nine o'clock, A. M.

The Terminal Examination of the College will take place on Monday, May 31st.

The ANNIVERSARY will be celebrated in the Baptist Meeting House on Friday, June 4, when Oration will be delivered, Decrees conferred, and other business transacted. To commence at eleven o'clock, A. M.

J. M. CRAMP, President.

May 7, 1869.

A MEETING of the BOARD of GOVERNORS of Acadia College will be held in the Library on Thursday, June 3, at ten o'clock, A. M. A full attendance is particularly requested.

S. W. DEBLOIS, Secretary.

May 7, 1869.