

though she is poor and dependent upon her own exertions for a livelihood. I do think, however, that must be her only trial, for she could not look so happy if it were otherwise."

At this moment the door opened and Miss Gerald, a middle-aged woman, with a sweet, lovely face entered the room. Her countenance was indeed the index of a warm, loving heart, and the opinion of the ladies seemed to be a correct one.

As she joined them, one of them remarked, "We were just talking about you, Miss Gerald, and both of us concluded that you cannot have any great trial, for you are always so contented and cheerful."

At these words a change passed over her face, and she answered in a low voice, "The heart knoweth its own bitterness, but come with me and you shall know my trial and my cross."

The ladies followed her up stairs, through a long hall, and finally stopped before the door of a room, and with her hand upon the knob, she turned and said, "I ought to prepare you, perhaps, for what you are about to see, as you may be shocked, but I will wait and tell you the particulars afterwards." So saying, she opened the door and what sight presented itself to their astonished eyes. Grovelling on the floor lay a man, in middle life, looking entirely unlike a human being. When he moved it was upon "all-fours," and instead of talking he uttered strange, uncouth sounds.

"There, ladies," said Miss Gerald, "is my trial; you can judge if it is a heavy one. For over forty years my brother has been a constant care; from his birth he has been a poor, pitiable object, requiring the utmost attention."

In the corner of the room sat an aged woman, who was introduced as the mother. She was over eighty years old and had devoted almost half her life to this poor, unfortunate child; both were supported by the exertions of the sister and daughter.

"Do you now think I have a cross?" asked Miss Gerald, as they walked down stairs. "It is one that I can never throw off; it is fresh every day, but thank God he has given me strength to bear it."

"Are you really happy?" said one of the ladies.

"Yes, I can truly say I am happy. I have many mercies, and my Heavenly Father is so good to me, and then he knows all about it, and that is such a comfort! It cannot be for long, and then the glorious future which is promised to Christ's dear children. Yes, I am happy, and can thank God from my heart for his great kindness to me."

"Oh, the unspeakable riches of the grace of God. Wonder of wonders! that can make the darkest day light, and can turn a life of sorrow into one of rejoicing. Reader, have you this grace in your heart? If not, search for the peace which passeth understanding."

For the Christian Messenger.

ENGLISH CORRESPONDENCE.

LETTER FROM DR. CLAY.

BOVEY TRACEY, June 2nd, '72.

Dear Brother,—

Having received quite a number of letters from dear friends in Nova Scotia, and not having time to answer them all, I thought a letter in the Messenger would suffice if those who have written to me will only accept this as an answer. I have great reason to be thankful for the health I have enjoyed since my return to my native land, notwithstanding that I have worked constantly, having since I landed on the 8th of March, addressed thirty meetings, often speaking from an hour and a half to two hours, which with writing, and giving directions and instructions to intending emigrants has kept my time through the week pretty well filled up. If this spring has been any thing like a fair sample of old England's climate, I cannot say that I have fallen in love with it. Rain, hail, and sometimes showers of snow, with cold unpleasant winds and frosty nights, have filled up at least five days out of seven since I landed. It is only about ten days since the potatoes in some parts around this region were cut quite black. But of course this spring has been a fearful exception.

While in Exeter, I spent one Lord's day at the grand old Cathedral, one of the most interesting structures in this land. (I work all the week for my country, but on Sabbath, I enjoy an

Englishman's privilege, and worship God where I like, perhaps with the Church of England, or if so disposed at one of "Spurgeon's Missionary meetings.")

Bishop William Warelwast began the erection of the present edifice in the year 1111, on a spot that had been the site of a Benedictine Abbey, it is 408 feet in length, while the towers are 145 feet high, one of them containing the heaviest peal of bells in the kingdom, the great bell weighing about 5 tons 11½ cwt. It bears fearful marks of the stormy ages of the past. King Stephen damaged it very much at the time when he besieged Exeter, and again during the Commonwealth Cromwell's soldiers kept their horses in the chapels, the marks of which are still to be seen. The present Bishop is at work renovating the whole building and soon the effects of time and war, will be removed from the view of the present generation. I was disappointed in not hearing the celebrated Bishop (Dr. Temple) preach. He sat there, however, and listened to one of the most powerful sermons I ever heard, preached by Dean Boyd, from the words of our Lord, "Eyes have they and see not, ears have they, &c." My feelings became intense, while in the most beautifully simple, yet classical language, he described the BLIND and DEAF church goers of the present day, and while I was wondering, and asking myself, why some poor sinner from that vast throng, under such preaching, did not cry out, "What must I do to be saved?" my heart was chilled by the last sentence as he said, "What more can I say to induce you to hear and see? We preach, we scatter the seed, and still the sad conclusion is pressed upon us, that the greater number of our hearers will be eternally lost." To me it appeared that the "ear pad," and "blinders" had been put on in childhood, when taught to believe they were "made members of Christ, Children of God, and inheritors of the Kingdom of Heaven" without passing through the New Birth, by faith in, and obedience to, our Lord Jesus Christ. When will the day come when an unconverted church membership, shall cease to throw the pall and mantle of death over the word preached? Among some of the Baptists in and around Exeter I found a state of affairs which did not come up to the standard of what in Nova Scotia you would call a Church of baptized believers in the Lord Jesus, members of a so called Baptist Church being made up from three or four different bodies of Nonconformists. In Exeter one Baptist Church has ceased to exist. In Crediton, the last of the church died out some years ago. At Chagford it is the same, their little meeting house having passed into the hands of the Bible Christians. And in this place a house that would seat five or six hundred, had not more than sixty in it at the morning service yesterday. I can only say that my views have been much strengthened in regard to the FAITH and PRACTICE of our brethren in Nova Scotia; you must not however, think that all is darkness and death among our dear brethren where I have been. At Newton Abbot, Torquay and Brixham, I spent four precious Sabbaths. At Torquay the Pastor, Brother Edwards, not being home, I did the best I could to fill his place. It reminded me much of home, as Judge Edmonston, one of the Deacons, gave out the Hymns, notices, &c. His looks having become silvered in the services of his country, in India, in that never to be forgotten war. I cannot speak too highly of the kindness I have received from the Pastor (Brother Edwards) and from the family of Deacon Thomas and his son. The two Sabbaths I worshipped with those brethren the house was crammed, and I wish some of our brethren that are building meeting houses could see the neat building in Torquay. I would rather speak two hours in it, than half an hour in some of our American houses. The singing led by a good organ, filled the house as with the voice of one man; one of the Sabbaths was devoted to their Sabbath School Anniversary. Two sermons were preached by the Pastor, and I addressed the children in the afternoon. The singing of the children through the day was perfectly delightful. The Pastor at Brixham is a grandson of the great Missionary Cary, and is doing a good work there in building up the church.

I have found the letters so kindly given to me by the Rev. Canon Cochran and Dr. Pickard, to have been of great service in my every day work, in intro-

ducing me to gentlemen outside of our own people.

Yesterday I heard Bro. Bool, one of Mr. Spurgeon's students, preach. He is thinking of casting his lot in with his brethren in Nova Scotia. I was thinking that he might help the brethren in Onslow who have sustained such a loss in the death of our much loved brother Scott. When I read of his death my heart was filled with sorrow; for no one but my Heavenly Father knows how much I am indebted to that departed brother for Christian instruction, both before and after he baptized me. May others soon come forward to be baptized for, and fill the place of the dead.

The window at which I am writing is only a few rods from the spot which was the headquarters of Lord Wentworth, who, on the 9th of January 1846, General Fairfax took, or at least 400 of his men. The principal officers were playing cards when Cromwell's men came down upon them, they threw the stakes out of the window among the soldiers, and while they were scrambling for the money the King's men escaped by the back door. The old gateway with its granite arch is still standing close by the door of the Baptist meeting house. Asking your pardon for taking up so much of your time with this long letter. And with kind regards.

I remain,
Yours in Christian love,
EDWIN CLAY.

For the Christian Messenger.

Mr. Editor,—

Permit me to suggest what I hope some one will move to have at the Central Association: 1. Letters read only at the first session—those coming in afterwards to go to the Committee on letters who will read any thing of importance. 2. As little delay as possible in organization and choice of officers and committees. 3. Business put through in a business like way. A good Moderator, and no dragging in work. 4. The Associational sermon on Sunday morning—those who do not hear it can see it in print.

There can then be a public Temperance meeting on Saturday evening, and Monday and Tuesday, for work; the evenings for public meetings, on Education, Home Missions: Wednesday morning for closing business.

Yours truly, S.

The Christian Messenger.

Halifax, N. S., June 19, 1872.

"IN CHRIST, OR THE BELIEVER'S UNION WITH HIS LORD," is the title of a most interesting and instructive book by the Rev. A. J. Gordon, pastor of the Clarendon Street Church, Boston.

The author treats the subject in the following order:

- 1. In Christ—Introductory.
2. Crucifixion in Christ.
3. Resurrection in Christ.
4. Baptism into Christ.
5. Life in Christ.
6. Standing in Christ.
7. Prayer in Christ.
8. Communion in Christ.
9. Sanctification in Christ.
10. Glorification in Christ.

The perusal of the contents of such a work cannot fail to refresh and strengthen the souls of God's children.

Perhaps one or two extracts from its pages may be more acceptable, than any word of commendation from us. In page 17 the writer remarks:—

"The union of the believer with his Lord is a reciprocal union. 'Ye in me, and I in you.' Through it Christ both gives and takes,—gives the Father's life and blessedness, and takes the believer's death and wretchedness. 'All that Christ has,' says Luther, 'now becomes the property of the believing soul; all that the soul has, becomes the property of Christ. Christ possesses every blessing and eternal salvation; they are henceforth the property of the soul. The soul possesses every vice and sin; they become henceforth the property of Christ.'

In this is most wonderfully displayed the wisdom of the plan of redemption. Who that has pondered the nature of sin, and thought how radical, how ingrained, how thoroughly a part of one's self it is, has not almost doubted whether it could ever be taken away, its evil principle exterminated, and the soul completely disinfected of its taint? But when we remember that Christ by His Cross deals not only with sin but with the nature, in which all its roots are imbedded, the way is plain; and we see with gratitude how the 'body of sin,' that body which holds the germinant and fertile principle of evil, may be destroyed, and yet the sinner saved.

And who, on the other hand that has contemplated the nature of that holiness without which no man shall see the Lord,

and realized that it is no mere external morality, no garment of righteousness to be assumed and worn as the covering of a yet un sanctified nature, but a divine life penetrating, possessing, and informing the soul, has not asked despairingly, 'How then can I, a sinner, hope to be holy?' But the gospel answer is all in those three words, "I in you." He who is the all-righteous is made unto us righteousness. So that to the soul that thirsts after righteousness, it need no longer be said, "The well is deep, and thou hast nothing with which to draw." He is within it, "a well of water springing up into everlasting life." Thus in Christ the two-fold want of the soul is met. It is emptied of self, and it is filled with His fullness "who filleth all in all." Can any thing be so blessed for the believer to realize, as this gracious interchange of life, and character and works, between himself and His Lord? Oh, wondrous mystery! Christ became the "Son of Man," that we might become the "sons of God." He took upon Himself our human nature, that we might be made "partakers of the divine nature." He was made sin for us, that we might be made the 'righteousness of God in Him.'"

From the chapter entitled "Resurrection in Christ," page 64, we take the following:—

"Can we conceive of any more effective motive to Christian attainment than this? In Christ Jesus we work no longer for life, but from life. Our high endeavor is not to shape our actual life in the flesh into conformity, to an ideal life that is set before us in Him. It is rather to reduce our true life now hid in Christ to an actual life in ourself. And so the summons of the gospel is, not that we behold what is possible for us in Christ, and reach forth to it; but rather that we behold what is accomplished for us in Christ, and appropriate it, and live in it. Risen with Christ, the first fruits of our spirits already carried up with Him into glory. Our life hid with Him in God, how shall not our heart be where our treasure is? How shall not our love be ever kindling and burning upwards, purging itself of all earthly dross, till it is wholly intent on Him? Why hang the damps and corruptions of the grave about us still, earthlyness and sinful affections, and all these clinging accompaniments of moral death, from which our Lord has ransomed us? It is ours even now to walk with Him in white, and to be ever 'breathing with Him the freshness of the morning of the resurrection and of endless life.' Risen with Him, how shall we not more and more recognize our life as in heaven, and be waiting for Him who is our life to appear?"

One more extract we give, from the chapter on "Standing in Christ."

"If now it be asked, how can it be true of imperfect, tempted, and failing believers that they are complete in Christ? We must find the answer in God's gracious judgment of them as revealed by the Spirit. From this it would appear that so far as the question of the Christian's acceptance and standing before a righteous law is concerned, God sees nothing from His throne but Christ Jesus alone and altogether. And since the believer is in Him and one with Him, he shares His place in the Father's heart, and unworthy as he is in himself, yet he may know without a doubt that he is 'accepted in the Beloved.'"

"And what a blessed word is this, 'in the Beloved.' In that voice that came from heaven, 'This is my beloved son, in whom I am well pleased,' we may now hear God's approving sentence upon ourselves, as well as upon our Lord. For being in Christ the beams of the eternal love falling upon Him must fall upon us as included in Him, thus embracing us, within the circle of the divine complacency. We cannot be loved of God apart from Christ. For the divine approval can only go out to that which is worthy, and who that ever walked the earth has been worthy, save one? Neither can we be condemned if we are in Christ. For the divine disapprobation can fall only upon what is sinful, and He is without sin. To be in Him, therefore is to be loved of the Father, because it is to be in the very focus of the divine affection. To be in Him is also to love the Father, since it is to be in union with the only heart that loves supremely and perfectly."

"If we measure our hope solely by the clearness with which Christ's likeness is reflected in our own character and experience, we can find little comfort. For our life is at best but a dim and distorted mirror that can neither hold nor reflect any perfect image. If, forgetting ourselves, we delight only in looking unto Jesus, and tracing the lineaments of His divine countenance, we shall not only be ever growing into the same image from glory to glory till we are sanctified; but remembering that God contemplates us even now in that image, we shall be able to rejoice as those that are already justified.

These disjointed passages but faintly exhibit the refreshing thoughts, and calm convincing style of the author's arguments. We advise readers to obtain the book for themselves, and they cannot fail to be benefited by its perusal. It is got up in the neat substantial style which characterize all Gould & Lincoln's publications.

We have a musical reporter for the Messenger attending the great International Peace Jubilee, and shall expect shortly to receive a communication from him in reference to the celebration.

ACADIA COLLEGE ANNIVERSARY.

Anniversary week at Wolfville is always anticipated with interest by the friends of the institution. The governors have special duties to perform at this season of the year. The annual gatherings of the Associated Alumni being at the same time, and many of the relatives and friends of the students, coming from various parts, bring together a large number of persons to participate in the mental festivities. Its old friends come, and usually some new ones appear, the zeal of the former is thus rekindled, and new thought and interest is called forth in the minds of the latter.

The charming scenery of the locality and the numerous ancient historic associations of the neighbourhood, now embodied in immortal verse, combine to form attractions, such as belong to scarcely any other part of the province. Every intelligent person able to make a visit on these occasions must find it an intellectual feast, full of health-giving influences.

Notwithstanding the general backwardness of the season, yet, on approaching Kings County, the gay blossoms began to appear; so that whilst the agriculturist had been prevented by the continuous rains from preparing the soil and putting in his seed, the fruit-grower may rejoice in a fair prospect, in due time, of gathering his harvest.

THE ANNUAL MEETING OF THE ALUMNI ASSOCIATION

was held on Wednesday afternoon, when the following gentlemen were elected its officers for the ensuing year:—

- ALUMNI OFFICERS.
B. H. Eaton, A. M., President.
Rev. W. S. McKenzie, A. M., Vice President.
Edwin D. King, A. M., Secretary.
J. F. L. Parsons, A. B., Treasurer.

- DIRECTORS.
Rev. T. A. Higgins, A. M.
Rev. J. E. Goucher.
H. H. Bligh, A. M.
Rev. E. M. Saunders, A. M.
Albert Caldwell, A. M.

Arrangements were made for the various Prizes offered by the Association and other business in connection therewith.

THE ANNUAL DINNER

of the Association was held subsequently, and occupied the remainder of the afternoon, rendering it necessary for the evening meeting to be later before commencing than otherwise it should have been.

IN THE EVENING,

instead of the usual Oration at the public meeting, it had been arranged that a public discussion of the proposed Provincial University question should be held. It was much to be regretted that so little time could be appropriated to this subject.

The meeting did not begin till after eight o'clock, and then the knowledge that a meeting of the governors was to be held after its close, the speeches were curtailed in length, and fewer persons were able to speak than might otherwise have been the case.

Rev. D. M. Welton, the retiring president occupied the chair. Rev. T. A. Higgins offered prayer.

Rev. John Davis presented the following resolution:—

"Whereas, it has been proposed to ask the Legislature of Nova Scotia to take away from all the institutions of learning, now existing in this Province, the power of granting degrees, and to confer such power solely and exclusively upon a University to be established for said Province not to be possessed of teaching power,

Resolved, that in the opinion of this meeting of the Associated Alumni of Acadia College, it is not desirable to establish such a University, for the following reasons:—

- 1. The examinations to be held under the direction of such University could not afford as reliable a test of qualification for degrees as that now secured by the daily class work and frequent examinations in the existing Colleges.
2. The proposed scheme, by making the degree depend on the single test of an examination, would tend to produce irregular habits of study, and promote "cramming" and "cramming" at the expense of sound culture.
3. In the present condition of the country it would be difficult, if not impossible, to obtain outside of the Colleges qualified men who would be sufficiently at leisure to act efficiently as examiners or members of Senate; and it would be inexpedient to select our College Professors for the discharge of such duties.
4. It would destroy the individuality and independence of the existing Colleges, and thereby diminish their vigor and efficiency without affording any compensating advantages.
5. The history and present condition of

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