

the place of their own, shall live here in hope and faith of what Christ has done for them; and when that part of them which came from the dust of the earth shall die, their souls, which is the breath of God, shall still live with God in joy and peace, free from sin, and pain, and want.

All men are born dead in sin; and so great is the curse that lies on us, that no one can see his lost state till God gives him new life and light. When God shows him his sin; shows him the wrath to come; and shows him what Christ has done, he flees to Christ, takes hold on Him by the arms of faith and love, and rests his all on Him, both for this life and for that which is to come,—this is God's work of Grace. By this work God gets most praise of all His works. Of his own will God made man, by His grace He saved him. When God makes a man feel and know that for his own sin he ought to die, but that the death of Christ frees him from sin and death, he will not cease both to praise and bless God. This leads us to the next part of our text,—

II. "THY SAINTS SHALL BLESS THEE."

What is a saint? A saint is one set on one side to do a work that no one else can do, and that is to bless God. The saints are those who in God's mind and will were set on one side, ere the world was made, to bless and praise God when the works of this world shall be burnt up with fire. How do the saints bless God? To bless God is more than to praise Him. A thing with no life may praise God; for in it is shown that God is wise and good,—a beast, a bird, a fowl with life can praise God, but none of these can bless Him. It is for man to do this; it is for man with a soul, once dead in sin, but to whom new life is come by the grace of God, to both praise and bless Him, both in this world and that which is to come.

How do such men bless God? They bless Him in their lives, which are spent for Him. They bless Him in their death, for their souls go to Him. They bless Him in their thoughts and speech, which are of Him. If rich, they give to the poor for the sake of Him who though rich, for their sakes was made poor. If poor, they look to Him for help. If they sing, it is to His praise. If they mourn, it is for want of Him. If they pray, it is to Him. If they have joy and peace, it is in Him; and if grief, it is that He hides His face from them. Day and night do they call on Him to guide them to all truth; and for most of all do they pray that they may not be left to their own strength. Thus all they do, and say, and think, is to Him, of Him, and in Him; and their last breath will be His; for with it they will cry, "Christ my all and in all."

Why do the saints bless God? None but saints can do this. All God's works can praise God, but none but saints can bless Him. Those who are not saints do not bless God; they hate Him, they hate His reign, and will have none of Him. But the saints bless Him, and why?

First,—They bless God for they feel that all their sins were laid on Christ the Son of God; and the thought of this, as it sinks in the heart, is so sweet, that they break out in a new song of love to the Lamb of God which sits on the throne. The thought of this keeps them from sin. Faith works by love; and when they think that all their sins are laid on Him who knew no sin of His own; love to Christ who bore their sins on the cross, keeps them from that which cost the Son of God so much; they bless God for these thoughts, and pray that their hearts may be full of them.

The saints bless God for His Word, which they take as "a light to their feet, and a lamp to their path;" in which they read His will; in which they find that which warns them from sin, keeps them in the way which leads to God's right hand, and shows them the path in which they should go. In this Book of books they find that which is a safe guide in all things. This is the chart by which they steer their course in this life, and which leads to the life of joy and peace that is to come.

The saints bless God for a hope through faith that when they have done their work on this earth they shall dwell with Him in that world which has no end; where all is peace, and love, and praise. This helps them through this world of sin and pain. This cheers their hearts in the midst of grief; and though at times they may cry out, "How long, O Lord," when God speaks to them in a still small voice, they can say with truth, "Thy will be done."

The saints bless God for a time in which they may, on this earth, work for him, and "speak good of His name:"

How glad are their hearts, if by a word they may say, or an act they may do, men may be led at the feet of Christ, and flee to Him from the wrath to come. What joy then is theirs, and how do they then bless God, that He sees fit to make them the means of grace to but one who was lost!

The saints bless God that they can feel sure that sin, their first and worst foe, shall not tread out the life of God in their souls. Their past life, spent in sin, they look on with grief; but they feel sure that though sin is still with them, it will not so rise as to crush their new hopes; but that in all times of need God will come to their aid, and keep them in that way which leads from death and to life. They bless God for all the means of grace, for the day of rest; for the courts of His praise, where He is wont to be found; and, in the last place,—

The saints bless God that His love in Christ will not fail in one case; but that He will at length bring all, for whom Christ shed His blood, from all climes, out of all lands, of all names, of all sects, and though all doubts and fears, to that rest which is the lot of all those on whom He has set His love. Thus they feel safe and sure, for their hope is in God, and their feet are on the Rock—Christ. This calms their fears, clears their doubts, and makes them both praise and bless God. They feel, too, that all God has done, and all that He will do for them, springs from free grace on His part. They feel that they have no hand in this good work of grace, but that it is God that "works in them to will and to do." Thus, they do not flag in the work their hands find to do; for these who best feel that it is God who works in them will work the best.

And let us try to bring the words of the text home to each of our hearts. We are the work of God's hands. Do we praise Him? We do not ask this of that part of us which God made of earth, and which is so full of the skill of God. Spoil this as we may, and as some of us do, it will and must still show forth His praise. But does that part of us which comes from God praise Him? Do our souls praise Him? Do the words of our mouth, the thoughts of our heart, and the acts of our life, praise Him? If not, why not? The food we eat, the clothes we wear, house, home, and friends, all come from God. Life, health, and wealth, are all the gifts of God, and to none of these can we lay the least claim. Why do we not praise Him? Shall the seas, and the fields, and the trees, as they bring forth their fruit, praise God and man be dumb? Shall the birds, as they see the dawn of day, send forth their chants to Him who made them, and man not speak his praise? O, let man be the first to praise God, for He is good and does good at all times. Let his praise be both loud and sweet; for he of all that God has made has the most cause to praise Him.

But the great thing we have to ask is, have we cause to bless as well as praise Him? Has God put a new heart in us? Has He shown us that He will pass by and think no more of all our sins, for the sake of His Son who bore them on the cross? Has He made us to hate sin? Can we say with truth, and in the sight of God, that though at one time we had a love for sin, now we hate it? All men have one of two marks on them—they hate sin, or they love it. He who loves sin is a bad man, he who hates it is a good man. All men do that which is sin and will do as long as this life lasts; but here is a sure test that will try us as to which class we are of. The bad man does that which is sin, and loves it; whilst a good man, though at times left to sin, hates it and grieves for it. To the bad man, sin is the rule of life; to the good man, sin is the thing he most dreads; for which he is on the watch, and with which he is at all times at war. Are we at war with sin? If so, we have been taught of God, and know what is meant by a new birth.

Some one may say that he does not know if God will save him, and is full of grief to think of his state. To such an one let it be said, God knows your heart, and if you grieve for sin, you may be sure that your grief comes from a love to God, and that a work of grace is in your heart, which will go on till you are out of the reach of sin, in that place where God is, there to dwell with Him in that joy and bliss which has no end. You shall in due time both praise and bless God. No one who has a wish to know, and love and serve God will be shut out of that place; for Christ has said, "All that he gives me, shall come to me; and he that comes, I will in no wise cast out." It is true, that we do not know who will come,

and who will not. It is true, that all have not come, and that all will not come. It is true, that God knew from the first who would and who would not come. But let us dwell most on this truth—that Christ will in no wise cast out those who come to God by Him. Let us stand by that which is not so clear, but is more or less hid from our sight. God's thoughts are not as our thoughts, and His ways are not as our ways. If our minds are dark let us ask for more: God can as soon say, "Let there be light!" in our souls, as He said, "Let there be light!" on this earth. Let us search the deep, rich mine of wealth that is found in that Book in which we can at all times read the will of God to man. And more than all, let us try to take God at His Word. This is faith; which, it is true, is the gift of God, but it is like all God's gifts, it gains and gives strength just as it is made use of. May God grant us grace to use the means which are in our reach. May He guard our feet; set a watch on the door of our lips, and cleanse the thoughts of our hearts. O, that all men would praise God for and by His works; and if it is God's will may all those who may read or hear the few plain words be of those saints who shall both praise and bless God, both in this world and that which is to come.

For the Christian Messenger. Infants' Home.

A kind letter of condolence received by Mr. Saunders from Rev. S. B. Jempton, of Canard, the following postscript is added, which shows that outside of our city there is an increasing interest and sympathy felt for the work of caring for helpless and destitute infants:—

"I read Mrs. Saunders' appeal for the Infants' Home, in the Christian Messenger of this week, with much interest. 'Tis a noble work. I will bring the matter before our people at our next Conference. We will do something.' The appeal is very touching, coming from her at this time. The Lord aid you in such a work."

This expression of sympathy is very encouraging to us. MRS. E. M. SAUNDERS, Secretary.

The Christian Messenger.

Halifax, N. S., December 4, 1878.

ACADIA COLLEGE THEOLOGICAL COURSE.

The following important paper came to hand after we had appropriated our space usually occupied by Correspondence. It is of consequence that it should appear without delay, and that its statements should be well considered by those to whom it is addressed, we put aside other matter so that it may reach you without delay:

TO YOUNG MEN IN THE BAPTIST CHURCHES IN NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND CALLED TO THE GOSPEL MINISTRY.

Dear Brethren,—The public notice has been given in our denominational papers of the design of the Governors of Acadia College to commence in the College certain portions of a course of Theological instruction under two Professors devoted to this work alone so soon as classes could be formed; and to continue such course to its completion, and so from year to year, with a promise a third Professor when the progress the classes shall make it necessary.

It is, however, probably not generally known what extent the proposed design has been carried into effect; and it is impossible that some of our young men, who might be profitably employed in the studies of such a course, awaiting for more explicit information has yet reached them before offering themselves as members of the existing Divinity Classes.

For the satisfaction of such persons, as well as of all who may take an interest in the matter, the following statement is presented:—

On the 5th of October last a Class was formed engaged in learning Hebrew in reading the Hebrew Scriptures under Professor Welton; and to meet exegetical examination of the New Testament under Professor Welton.

In the new class is so far advanced to be now employed in reading parts of the Hebrew Scriptures, and receiving, when occasion requires, etical explanations of the text.

In the Greek the same class has thus far read several chapters in the Greek New Testament; and various important passages have at the same time received careful exegetical examination. The class has also been instructed to a considerable extent in the fundamental principles of interpretation.

This class in both Hebrew and Greek will be continued through the remainder of this term in the studies mentioned, and may be extended also into part, at least, of the next term, when, it is hoped, the progress made will render it proper to introduce some additional studies, of which more particular notice will be in due time given. It may now be mentioned briefly that it is probable there will be lectures on the Theology of the New Testament systematized; and on the construction, design and polity of a gospel church.

Since October twelfth, in addition to the studies above-named, a pretty large class has met Professor Welton once every week, when sermons written by members of the class have been exhibited and made the subject of careful examination; and every third week the class has received a lecture on the composition of sermons. This course of instruction will also probably be extended to next term.

A more definite statement than the above cannot well be made until the Classes are larger and their wants better ascertained.

We now beg your attention to a few thoughts in reference to the undertaking now commenced.

We believe that most or all of you will be ready to admit that it is a great and important measure that is thus undertaken; a measure which, if successful, must, with the blessing of God, be productive of great good in the growth of our institutions of learning and in the increased prosperity of our churches; and you are well aware that it owes its origin to the earnest wishes of our people.

The Baptists as a body have in various ways shown a strong solicitude that direct Theological instruction should be given in Acadia College.

Now, to effect this, it is apparent that students, as well as Professors, are needed; and it is important to know that large classes bring with them a species of inspiration and a degree of interest that can rarely be realized where classes are small. Thus far we have greatly lacked this aid; our greatest drawback has been the slowness with which students have sought our classes. This impediment cannot, we think, be wholly explained by want of information as to the fact of the work being commenced.

Another cause is apparently a desire that has arisen among the young men to seek theological instruction abroad. Now, we freely admit that it is pleasant to travel and see other communities; we admit, too, the superior facilities of older Institutions; but study abroad might be sought with good, and even better, effect after the completion of a Divinity Course at Acadia College; and even if it be a sacrifice to any of you to abandon or postpone any plan you may have formed of studying elsewhere, we remind you that every follower of Christ must in some way make sacrifices for the general good; we all have to make them; and we kindly ask you to inquire whether you ought not to sacrifice, at least for the present, your desire to go abroad, if you have such desire, in order that you may rally round those who, with all love and esteem for our fellow-laborers elsewhere, are struggling for the success of a measure so essential to our growth as the present undertaking.

Necessity led our students for years to seek theological instruction in Newton in Massachusetts, because no Professors in Acadia College were appointed to this sole work. This deficiency exists no longer; two Professors are now devoted to this department only; and, as you see, are actually at work. Shall it be the earnest desire of our churches that this measure succeed, and shall not our young men, who are as essential to success in it as the Professors appointed to instruct them, shall not they respond to the appeal which the facts make to them, and enrol themselves without delay in the divinity classes at Acadia College, and thus do their part in aid of this important undertaking?

But the consideration which draws away our students to Newton may be the larger amount of pecuniary aid that, it is said, may be there obtained. Now, in answer to this objection, let it be observed that it is not probable that our United States brethren devote

too much money to this object. If the moneys there advanced by them in aid of divinity students are not more than enough, then, a similar amount here must be equally needed, and the success of our divinity school must require that our people be induced to contribute equally with brethren elsewhere in aid of students needing assistance. It is, then, an object of prime necessity to bring our population to see it to be their duty to make the needful contributions; but for this end, we need your presence, brethren, in our classes. Put us in such circumstances as will enable us to point to this and the other divinity student, who, if not assisted with pecuniary help, will be obliged to go abroad to obtain it, and that numerous class of our Baptist people who have long been calling for more theological teaching in Acadia College must surely be induced to contribute the amount of funds necessary to give success to a measure undertaken in compliance with their own earnest desire.

Your presence here, you see then, dear brethren, it is not only necessary to the formation, and enlarged progress of the divinity classes, but to the removal also of some at least of the Chief objections that, we believe, have operated against them. We ask you to give this whole matter your prayerful consideration, and we trust that the result must be, that a much larger number of young men will fill our classes next term at furthest, with earnest and devoted students; and if your mind be to come sooner, be assured, that, under all circumstances, the utmost care will be taken to meet all your needs in the way of instruction.

Yours in the service of Christ and His gospel,

E. A. CRAWLEY, Sac. Lit. Græc. in Acad. Coll. Prof. D. M. WELTON, Sac. Lit. Hebr. in Acad. Coll. Prof. Wolfville November 27th, 1878.

RECEPTION AND PROGRESS OF THE MARQUIS OF LORNE.

Our Reception notes last week were necessarily incomplete, as we went to press before the celebration was over.

The Drawing Room at Government House on Monday evening was anything but a pleasant affair for the ladies, seeing that it was so crowded. Their dresses suffered, being in some cases torn, and portions of them actually left in the room.

The Levee on Tuesday afternoon in the Legislative Council Chamber was occupied largely by the presentation of addresses. The first of these was from the Local Government to which His Excellency appropriately replied. Then came one from the County Magistracy. Then from the Church of England Clergy. Then from the Synod of the Presbyterian Church. Then from the Kirk Presbytery of Pictou. Then from the University of Halifax. Then from the Sons of Temperance. Then from the Halifax Yacht Club. Then from Kings College. Then from the North British Society, and the Caledonia Club, and again from Inhabitants of Dartmouth. To each of these well prepared and appropriate replies were given by His Excellency.

Quite a number of Mic-Mac Indians in brilliant costume were in the vestibule wishing for a presentation. A friend suggested that if they had an address they might be admitted. They were subsequently introduced by Mr. J. T. Bulmer by a few remarks, to which the Marquis replied:—

Chief and Members of the Mic-Mac Tribe

I assure you that I have received no words of congratulation which have given me greater pleasure than I have enjoyed in listening to the sentiments that have been expressed on your behalf to-day. I can assure you that your interests lie at the heart of Her Majesty the Queen, our common mother. It was with very great pleasure that I saw one of your Chiefs present yesterday at the ceremony when I was sworn in as Governor-General of this Dominion, and others of your race on the line of the procession. I can assure you that I shall always watch over your welfare with deep interest, and I thank you for the address which has been delivered on your behalf to-day.

The evening was occupied with the illuminations and Torch-light procession of the Fire Companies. These were done in a style beyond anything that has before been seen in Halifax. The streets were thronged by thousands of people from city and country and we have yet to find one who was disappointed. Each householder seemed bent on doing all in his power to show his appreciation of the occasion.

The vice-regal party were conducted through the principal streets on their way to Sir P. McDougal's to dinner.