

destitute of the bright and various hues, the harmonious sounds and grateful odors that spring brings forth here.

There is a cold chill upon the soul, even from the idea of a world that has no buds, no flowers, nor fragrance wafted therefrom, no warbling of bird-music to steal in upon the soul like a charm to still its conflicting emotions. God might have created such a world, and he might have placed upon it animate and intelligent beings forever to mourn on account of the monotonous gloom of their condition. Since he designed to create man with a thirst for the beautiful, and a mind capable of apprehending and appreciating it, it became necessary for man's happiness that he should create a beautiful earth, and cover it over with beautiful objects. Nor would this be enough. Man is a lover of change. He soon becomes tired of one thing, however beautiful, and thirsts for something new. God has fully adapted his works to this feature of man. First we have blossoms; and then when these have become tiresome, and we long for something else, blossoms give place to ripened fruit. For a while Summer makes glad the heart, with its waving fields, its melodious voices, and its ten thousand beauties.

Autumn then comes with its seared leaves, its whistling winds and its falling fruit; and then follows Winter with its howling storms, its falling snows, and forests stripped of their verdure, and its hills made

"Emblems fit of death's pale province."

And then God renews the face of nature, and Spring is ushered in. Thus throughout the entire round of nature, God is constantly changing the face of nature, so that it may not become monotonous to his creatures, and that their wants may be supplied.

How ungrateful and mean must be that intelligent being who stands surrounded by these changing beauties, and has no heart to give praise and honour to that Being who is the author of them all, and who is at all times exercising his power in giving to them regulation. The crash of the thunder, the quick flash of the lightning, and the stormy sweep of the tempest, the roar of the ocean and the great movement of its surges, declare to us the mighty power of the arm of Jehovah; so the little flowers, the smooth and placid bosom of the still'd ocean, the serene and smiling sky, and the budding beauties of Spring may teach us a lesson of his tenderness and love.

But Spring teaches us another lesson of wisdom. It speaks to man with a voice eloquent with prophecy concerning a life after death.

As he looks forth in autumn and winter upon the death like hues of all around, he sees in nature no evidence that the faded beauties of the past Summer will ever again be renewed. The forests seem to have been blasted forever. The grass, the flowers, every inanimate thing seems to have been struck with the blight of eternal death. No voice save that of experience informs him that a change will soon occur in nature that will enlighten and beautify its face. He knows that Spring will come, for he has lived to learn that this is a part of the natural order of things. But where else could he find evidence of this interesting truth. He might ask of Winter but the hoar blast with an onward sweep would only reply by giving a fearful roar. Two voices give a ready response. First comes Revelation, with its prophecy of future bliss. Next comes Spring, with its myriad forms of newly resurrected life, all of which speak loudly and eloquently of the great resurrection of man.

Truly Spring teaches us the lesson of immortality. Its beauties are the foreshadowing of the glad day of man's resurrection, when the cold chains of stern death shall be broken, and shall fall beneath the bright and glorious rays that heaven shall pour upon us; when time shall again be joined to eternity; when that cheek that has been bleached by death's all blighting touch, shall glow with hues of immortality; when the aged shall no longer go tottering on trembling limbs, but when age, disease and death shall be blotted from the soul's vocabulary; and when all that fills the vision of the blessed, shall have the deep impress of an eternal spring! Then to use the words of another

"Oh, man! Burthened with sorrow at the woes that crowd Thy narrow heritage, lift up thy head In the strong hope of the undying life, And shout the hymn to immortality!"

Spring's voices are eloquent with many promises of a re-union with the multitude of dear ones who have gone before us to the silent land. Those voices tell us joyously of a future meeting with

parents, whose wrinkled limbs in sorrow we have folded in the shroud, and whose silver hair we adjusted in the coffin; of a glad meeting with brothers and sisters whom death, in the morning of life, with ruthless hand tore from our embrace. Those voices whisper to the mother, whose tears have watered infant graves, the glorious promise, that the unblown buds that have been plucked from the parent stem, shall be restored to bloom in a fairer clime, under more genial sunshine than falls upon the earth.

While the myriad voices of Spring harmoniously unite in directing our spirit's attention to our future home beyond the tomb, let us act wisely that we may be fitted for that spring time of life beyond death and the grave.

Yes,

"So live, that when the mighty caravan Which halts o'er night time in the vale of death, Shall strike its white tents for the morning march, We shall mount upward on the eternal hills, Our feet unwearied, and our strength renewed Like the strong eagle's for the upward flight."

And say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day."

EVA.

Christian Messenger.

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In all human affairs the greatest ends, whether moral or physical, have always been effected by a combination of influences. This holds good no less in religious than in mere worldly matters, and is signally recognized in the vast results which in modern times, and especially in our own, have flowed from the concentrated union of numerous individuals and bodies of men towards carrying out some difficult and favourite object. Founded on this principle, mighty to effect either good or evil, are the great religious organizations of our day. The full knowledge of their peculiar power seems to have been reserved as it were, for the full accomplishment of that great moral renovation which in the dispensation of the Divine will is to precede the restoration of all things. It was pretty early in the history of the Baptist churches in Britain that they began to act in associated bodies, and up to the present moment the benefits derived from their formation have continually become more and more apparent.

We have often dwelt with pleasure on the character and history of the old Nova-Scotia Baptist Association, the memory of which is still cherished with a sacred fondness by not a few of the aged and venerable members of our churches, who were accustomed to look forward to its yearly convention with a degree of almost personified feeling which they could not easily transfer to the meetings which succeeded it. The exigencies of the times required its cessation, and the formation of similar bodies, of more limited jurisdiction. The season is again arrived when we are called to greet those meetings together of our brethren, to transact the business which pertains to the great interests of our Lord's kingdom.

The numerous revivals which, to a greater or less extent have occurred in many of our churches during the year will, we doubt not, make the approaching Associations, occasions of heart-felt satisfaction, and will shew very considerable additions to their ranks; for altho' there has not been in any one church so extensive an awakening as has frequently occurred on occasions heretofore, yet we think the aggregate of the numbers baptized will be above the average of former years.

One of the most important questions, we think, which will come before the several meetings will be that which relates to our Home Missionary concerns. The matter has of late frequently been discussed, both at the Associations and in the Press, as to the feasibility of organizing some means by which a greater degree of energy shall be awakened, and a more concentrated action given to the operations of Domestic Missions. The field of labour is continually widening, and many important occasions of usefulness are yearly lost for want of affording prompt supplies to districts of country where more or less of destitution prevails. Great value attaches to the early missionary labours of any denomination of Christians in a vacant locality. None have found this to be true more than ourselves. The occupation of the destitute nooks and corners of a new country like this, is that which is to give a large and growing interest to

the body of Christians who shall first effect it. For ourselves we cannot but hope that the Associations will not be suffered to pass over without something being done to improve our system in this respect.

As regards our Foreign Missionary operations it certainly does not appear right that so numerous a body as the Baptists of these Lower Provinces should suffer any further time to elapse without taking some decisive steps towards renewing their efforts in the great field of Missions to the Heathen. Our present inaction in this matter seems very like a slothful folding of our hands, while millions of the Pagan world are passing into eternity without hope and without God. Some active enquiry should be made as to the probability of obtaining fit candidates for a Foreign Mission, with a view of giving preparatory instruction for the work required. As it stands at present, it would almost seem that our Foreign Mission is a forsaken object. Without offering any premature opinion on the subject, we think it but due to Brother Arthur Crawley, to give his suggestion which appeared in our pages some short time since, a fair hearing. All that relates to Foreign Missionary operations belong more properly, no doubt, to the Convention, but unless these matters are also thought over and discussed by the brethren at the respective Associations in both Provinces, they cannot possibly come before the former body at their meeting in September in a shape which is likely to terminate in prompt and efficient action.

We look forward with great pleasure to meeting our brethren at whatever of the Associations it may be our privilege to attend. We pray that their assembling together may be pleasant and harmonious, and that a copious blessing may descend on their united deliberations.

Dr. Crawley at Cincinnati.

We copy the following notices of Dr. Crawley from the *New York Examiner*:—

"A NEW FEMALE SEMINARY is about to be established on Mt. Auburn, Cincinnati. Twenty thousand dollars have been pledged for the purpose by eight members of the new church in that locality. Dr. Crawley, recently from Nova Scotia, is to be Principal of the Seminary and pastor of the church."

CHURCHES IN CINCINNATI.—I have alluded to the new church on Mt. Auburn. It commences with some twenty members, all from Ninth street church, and mostly from the old, able and influential members who happen to reside in that locality. They cannot expect a large and rapid increase; but they have no lack of ability, and of their success, with Dr. Crawley for pastor, there can be no doubt.

The Ninth street church, Rev. Wm. F. Hansell pastor for over a year past has enjoyed an unusual measure of spiritual prosperity, and during this time has received valuable additions to its membership. No difficulty is found in filling the responsible posts vacated by the withdrawal of the Mt. Auburn members. The first church is moving on prosperously. The new pastor, Rev. N. Colver, has already made a strong and favorable impression."

Our readers will remember the notice we gave last week of Professor Curtis's "Progress of Baptist Principles in the last hundred years."

The following extract of a letter received by Dr. Cramp from the Author will be read with peculiar satisfaction by many of our friends. When we see the position he has attained in the United States it is pleasing to think that Nova Scotia has had some influence in the formation of the Christian character of one occupying so prominent and useful a station.

He says:—

"I have many lively recollections of Nova Scotia, having resided three years in that Province, and witnessed there with more profit than I can at all describe, examples of piety, which the more I see of the world and of the Churches of Christ elsewhere, I remember with thankfulness and pleasure."

Those who are in arrears for the Christian Messenger previous to the present year are respectfully requested to consider that they have been supplied with the full value of their money, and that there are still large sums owing for what they have been receiving and which must be paid. They ought, therefore, in justice to pay immediately not only those arrears but an additional sum to meet the costs of collection and interest charged by the banks for money borrowed to pay those debts.

The amount of those arrears, without such addition, will however be willingly received at the Office, on behalf of the late concern, if paid forthwith.

The letter on another page from Rev. C. Tupper was written previous to the notice of Mr. Bent's pamphlet given in our last week's issue.

The agreement between the remarks of Mr. T. and ourselves will be remarked.

Whilst we hold that the policy of all true friends of temperance is prohibition of the sale and use of intoxicating drinks as complete as possible and see no middle ground between that and free trade in the article, as much as there is in flour or sugar, we at the same time see no reason for excluding from our pages the discussion of the subject, and the best means of accomplishing that object; whether by a law absolutely forbidding the traffic or by surrounding it with such restrictions as shall stop the progress of drunkenness, poverty and crime, with which it has been invariably associated.

We shall have no objection to give insertion to communications written in a proper spirit and within due limitations.

To our Subscribers.—We expect to have the pleasure of meeting with our brethren at each of the approaching Associations, and shall be glad if all those of our subscribers who have not yet paid for the C. Messenger and who cannot attend themselves would forward the amount by one of the delegates. By so doing they will save us from serious inconvenience and much anxiety. Brethren, for your own sake as well as ours, we hope you will not delay.

We shall be prepared also at that time to receive a large addition of new subscribers. It will be a very suitable time to commence just at the beginning of the half year.

READER! we are addressing you. Have the kindness to name this to some one or more of your friends who are not yet subscribers, and get them to send their names during the present month and you will by this means oblige both them and ourselves.

Our New Brunswick Exchange Papers are filled with articles on the recent measure of the Lieut. Governor in dissolving the House of Assembly, and the consequent resignation of all the Members of his Executive Council, contrary to whose united opinions the step appears to have been taken. Altho' not directly stated, the measure appears to have been prompted by a large deficit in the revenue, resulting from the recent passing of the Prohibitory Law. Knowing as little as we yet do of the pros and cons of the matter, we shall not of course venture to pronounce any final opinion. It does however seem very extraordinary that the Head of the Provincial Administration, in direct opposition to the wishes of both the other branches, should venture upon a dissolution of the House in consequence of Laws which were wholly connected with the Revenues of the Province, and of which they are supposed to be the best judges as being peculiarly within the province of the Lower House. It is undoubtedly a novel trait in Colonial Government, and one, we should think, which it must require potent reasons to justify. Much agitation we understand, and some riotous movements have occurred amongst the Anti-Liquor-Law Party. The Lieut. Governor no doubt looks for a justification of his proceedings in the return of a sufficient majority in the New House to support his acts.

The Hon. Edward Chandler has been called on by His Excellency to form a new Executive Council.

A fearful Riot took place among the labourers on the Rail Road, a few miles above Sackville, on the 16th ult. It was occasioned by a quarrel which occurred on the Sabbath in a *Rum Shanty*, between some Irish and Scotch labourers. A fight then took place, but without any serious results; but on Monday it appears that about 100 of the Irish sallied forth with bludgeons and axes handles, and set on the shanties of their opponents, containing about 80 men, chiefly from Cape Breton. They soon demolished the shanties and felled the inmates with their bludgeons, leaving two or three of them for dead, while the remainder fled for their lives. The authorities proceeded from town, and six or seven of the rioters have been taken and brought in, and every means are being used to discover and bring the aggressors to justice. Warrants have been issued for the apprehension of seven others. A strong party of the 76th Regt. have been aiding in the capture. We do not hear that any death has yet been the result of this murderous and brutal outrage, which we sincerely trust will be severely investigated and the perpetrators signally punished. It has been the result of excited passions heightened by intoxication, which is too often occasioned by national animosity when strongly aroused, and which in a country like this ought promptly to be met and vigorously repressed, or the consequences may be most disastrous. We are not aware that difference of religion formed any element in the origin of the quarrel. Among thousands of other cases it, however, offers a fearful comment on the effects of intoxicating drinks and the blessings that must follow their banishment from society.