

to dust and ashes to ashes," had worlds been in my possession, I would have given them all to have called back that one brief moment of my life, when I sat beside her, and yielding to the temptations of a weak nature, spoke not one word of the warning and entreaty that was in my heart, what the effect would have been I can not tell, but the consciousness of having performed my duty, would have saved me much of the wretchedness which the memory of neglected duties calls up. Many long years have passed away since then, yet when your words to night brought the circumstance fresh to my mind, all the old agony came with it, and I sometimes think will follow me through life. It has pained me exceedingly to speak of it, yet I hoped it might be useful in urging you to a performance of your duties. Edith the field is large; we who profess to be followers of Jesus spend our lives too much as we list.

How carelessly we tread upon God's vineyard, Crashing with our feet the young, and tender vines That had we raised and trained with careful hand Might have borne fruit, meet for an offering on his holy altar.

May it not be so with you dear Edith, but asking strength from on high, may you go forth strong in His might and be a day labourer in the vineyard of our Lord.

Hillside.

S. I. E.

Christian Messenger.

HALIFAX, FEBRUARY 22, 1860.

Prayer for Colleges.

For some years past the last Thursday in February has been specially observed for the above purpose by the churches of America. We are not aware how generally this is joined in by our brethren in this province. As, however, the day is so near, (to-morrow) it may be appropriate to refer to the subject, although it may not be in time to originate any meetings for the purpose, [a notice appeared in our issue of January the 25th, calling attention to the matter.]—yet it may induce some to join in offering prayer with a greater degree of interest and fervency.

Whilst we are frequently having our attention drawn to the question of Colleges in general, the absolute necessity there is to have our own sustained in the highest possible state of efficiency, we are in great danger of forgetting the peculiar position of many individuals who are receiving, and others who are anxious to receive, its benefits. Whilst we would afford every encouragement to apostolic labours, such as those spoken of by our respected correspondent "Currency," we think no effort should be left unemployed to render service to those who desire preparation for such work. It is painful to think of so many places destitute of gospel preaching, and to know at the same time that pious devoted men are saying to the churches, "Here am I, send me," and are anxious to secure for themselves the literary qualification "our School of the Prophets," is so well able to furnish. Prayer should be offered not only for those who are receiving a liberal education, that they may become good as well as wise men; but it should also be remembered, and might be without at all diverting the thoughts from the proper direction—the prospective improvement and efficiency of the christian ministry—that efforts ought to be used to add learning to piety, where the latter already exists, as well as praying that those who are becoming our learned men, may be christians—men who will "stand up for Jesus."

We have been led to this train of thought by facts being communicated to us, shewing the need for such effort. We are not permitted to refer to these cases particularly and by name, as they were not given us for publication. They are briefly these, and are only a sample of many other similar cases. Two young men came from another province to Acadia College, proposing to take the English Course of two years. They are acceptable preachers, but greatly need mental cultivation. Both are near 36 years of age, and are spoken of as good students. They went away to spend the Christmas vacation, and solely for want of means have not been able to return. They are now engaged in preaching for short periods in this province. Here is a case we think that calls not only for prayer for Colleges that God would pour out his Spirit upon the students, but where Charity and Currency may both be employed, as they are already, to some extent, and Christians may be encouraged in devising liberal things and learning the truth of the promise that he that doeth so "by liberal things shall he stand."

We are always desirous of gratifying our friends by inserting their poetical and other contributions in our pages. We are not able, however, to do this at all times. There are points of excellence which are indispensable to secure for them a place in our columns.

Something more than the mere rhyming of the last syllables of two lines is necessary to constitute Poetry. There must be attention to Orthography and Grammar in the formation of words and sentences, as well as regard to the number and kind of feet in every line. It is not enough that there be a sufficient number of syllables to a line, they must be those of the right sort. These are some of the mechanical essentials to verse making, and yet these may all exist in verse, and still the thoughts and sentiments be entirely devoid of true poetry. Our friends must therefore excuse us if they do not always find their favors put into print. They nevertheless deserve and receive our hearty thanks for their efforts, notwithstanding we are obliged, in justice to ourselves and respect to our readers, sometimes to withhold their effusions from publication.

Whilst our list of Obituary Notices often afford intense interest to friends of the deceased, yet we are frequently obliged to hear from some of our readers that they would rather have the space, so occupied, filled with matters of more general interest. Where the departed have been extensively known, and useful to the cause of Christ, or where their Christian experience or character has been such as is calculated to convey useful lessons to the living, it is very proper that a permanent record should be made of them. Unless some such reason exist for their publication, we think our readers generally will agree with us that it is not expedient to give them greater publicity than is done by placing their names in our list of Deaths. The facts should be given very briefly; we are obliged at times to make very considerable abridgements by omitting the least important portions. Even with the above limitations, we would suggest to our friends that such notices lose much of their interest even to connexions of the individual, except forwarded very shortly after their departure.

A TEMPERANCE TOUR ALONG THE EASTERN SHORE OF HALIFAX COUNTY.—The Agency Committee of the Sons of Temperance have published an interesting report of a tour along the shores of Eastern Halifax, by J. S. Thompson, Esq. on a Temperance mission under their direction to the people of that district.

The season, especially during the severity of the two weeks of Christmas and New Year, was not the most agreeable either for travelling or for the people to attend the meetings, yet the report speaks of good success attending the effort.

Mr. T. delivered thirteen lectures, and obtained one hundred and seventy names to the Total Abstinence Pledge.

A few extracts will be acceptable to our readers:

"I went on to the School-house at West Jeddore, where I arrived at dusk.—The religious meeting was conducted by Mr. Bell, a young man on a ministerial mission connected with the Baptist denomination. He announced my lecture for next evening, altering some arrangements of his own to give me opportunity. That night (fording some brooks, which picturesquely, but not conveniently, intersected the road) I proceeded to the residence of George Harpel, Esq., near the entrance of the Harbour, whose hospitality I gratefully acknowledge. I lectured at the School-house next evening; courteous attention marked the audience. I distributed papers and obtained twenty-four signatures."

"Tuesday morning I proceeded to Oyster Pond, towards the Head of Jeddore, where I was entertained at the dwelling of Mr. Mitchell, and lectured in a room of the house that evening. I distributed tracts, &c., and added fifteen names to my list, including those of grandfather and grandchildren."

"Next day to Ship Harbour, a distance, on a wilderness path, of about nine miles. I was very kindly entertained at the residence of Mr. D. F. Curry, found there was but slight probability of having a meeting that evening, arranged to "try again" on my return."

"Subsequent to traversing and counter traversing, along what are well called "blind roads," I arrived at Pope's Harbour, on Saturday afternoon. I was kindly entertained at the residence of Mr. Neil Bolong. Here I passed Christmas day, the cold of which was intense, but the holiday did not lack its warm fireside, hereditary pudding, and et-ceteras.—Rev. Mr. Jamison preached the festival sermon, to a congregation of some four and twenty persons. He kindly announced my meeting for next evening. I lectured accordingly in the little School-house of the settlement, which was nestled in a snug nook shaded by evergreen trees. Here the schoolmaster took the chair, and an interesting meeting, at which twenty-two names were obtained, was held.—Among the names, as at Jeddore, were those of grandparent and grandchildren."

"About seven miles from Sheet Harbour, I passed a bye-path, leading to Taylor's Bay, where, I understood, an opportunity for speaking might be had at the house of one of the principal inhabitants. I was doubtful of the circumstances, in consequence of the person alluded to to dealing in liquors, but was very kindly entertained, at the dwelling of Mr. Henry Leslie, which is situated on a picturesque declivity;—around it were appurtenances of a shore farm, and before, the curving, cottage-dotted beach,

—the murmuring surf,—the bold head lands, wooded islands, and fine Atlantic horizon. Here I held a Temperance meeting, the Mistress of the house giving valuable aid in forwarding the objects of my mission. The meeting was very interesting to myself, and twenty one names were added to my list of pledged Teetotalers. Four or five of the names belonged to the family in whose house I lectured; and the proprietor listened patiently to my plain-speaking."

"At none of the houses where I rested, and whose owners' names have been mentioned, was any charge made for the accommodation experienced. A free, simple, unostentatious hospitality, marked the conduct of the kind people whose homes I visited."

"I generally occupied about twenty minutes on Education, and from fifty to sixty on Temperance. My mode was, on the former topic, to speak of the nature of Education, and the duty of providing that element of respectability for the young; to describe the rudiments of Education; as eminently useful in themselves, but especially as forming an essential introduction to more advanced stages, and to point out some of these stages."

"On Temperance, I explained the origin of my mission, and its objects;—dwelt on the non-essential and dangerous character of intoxicating liquors;—on the evils of Intemperance; the deceptive plea of what is called the "moderate" use of ardent liquors, and the reasonableness and safety of "Total Abstinence." Supposing the audience convinced of the truth of the propositions advanced, I then urged generally, not individually, the duty of making avowal of good principles, by acceptance of pledge and enrolment of names."

"Along this coast line of some ninety miles, I found about six schools, two of them having the evidence of efficiency, and heard of two or three others, of but very small pretension and influence. It appears to me that an enlightened people like those of Nova Scotia, should not allow a state of things to exist that admits of such deprivation of one of the essentials of respectability and prosperity."

"The place of worship observed by me along the line may be thus named: Musquodoboit Harbour, Free Church and Methodist,—hand-some new buildings; Jeddore Head; Episcopal;—West Jeddore, Baptist,—East Jeddore, a small building, I believe Baptist;—Ship Harbour, Episcopal and Roman Catholic;—Pope's Harbour, the same;—Sheet Harbour,—Episcopal, Roman Catholic, and Presbyterian."

"The roads of this line of coast as well as the schools, require some serious attention. It would be a difficult task, I found, to set about convincing them that they should contribute to railroads by which twenty miles are accomplished in the midland counties, while the shore is without "tracks," in many parts, except those suited to goats rather than to men or horses. From Musquodoboit, there is a back waggon road, to Ship Harbour, but at each side of Jeddore, and then along the shore settlements to Ship Harbour, the mode of intercourse is, during summer: by boat, when the boats and the hands are required for other purposes;—and in winter, when the boats are laid up by rocky wilderness paths, through tangled swamps, along the slippery beach stones, and by a kind of steeple-chase course, across fields and over fences."

"Indicative of the roads, I may mention, that no horse is kept at either side of Jeddore. The occupation of that useful animal has not commenced there yet. The patient ox, with its wood sled, lumbers along, through rock ravines where the steed would founder. A feeling of self-preservation as well as of consideration for the stumbling quadruped, induces the adventurer to dismount, and lead his horse over the rocks and stumps and roots, and across the swampy places of his forlorn path. At many parts of the shore line, however, the idea of any means of locomotion, except that known as "shank's mare," would be ridiculous. The completion of a waggon road from Halifax to the county line, on the way to Canso, with good bridle-paths between the settlements, would be of provincial advantage and credit."

"On my return from Musquodoboit, the clergyman for Chetencook passed, and I heard that he had just been lodging a complaint against an unlicensed vendor of liquor; thus taking a step towards ridding his settlement of one of its plagues."

"During my visit, many of the male population were from home, concluding their season trips to Halifax. In proof of this I may mention, that when I was at the east side of Jeddore, a picturesque fleet of thirteen coasting vessels came up the harbour one afternoon, and others arrived after dusk. Perhaps the best time for a mission to the Shore, in reference to finding the people at home, the weather moderate, and the roads and paths practicable, would be during parts of March and April."

THE LEGISLATURE.—We perceive that the speeches which were delivered in Parliament previous to adjournment,—both in the House of Assembly and the Legislative Council,—are still making their appearance in the papers, we presume because they are paid for their publication, as they are quite devoid of interest to the public, so long after the result has been ascertained.

We have not yet learned if any other candidates will contest the re-election of Messrs. Archibald, Howe and Annand. We presume, however, as a general meeting of the Conservative party in Colchester Co. is announced to be held at Truro on the 21st inst., that Mr. A. will not be allowed to walk the course

alone. The eyes of the province will of course be upon the constituencies of these three counties, and after the 28th both parties will be anxious to learn how they may acquit themselves.

To the Editor of the Christian Messenger.

DEAR SIR,—Will you, or some of your correspondents, have the goodness to answer the following questions, and oblige

AN ENQUIRER AFTER RIGHT.

When a Church member considers himself offended by the deportment of a member of a sister Church, what is the proper course for him to pursue, and how are such cases to be arranged?

In the case above stated, we do not apprehend there can be any difficulty. The Scripture rule is the same, whether the parties belong to the same or sister churches. We do not think the Word of God, in the passage where we are bidden first to apply to our brother for reparation of an injury, and if he refuse, to tell it to the Church, can have any reference to independent bodies of Christians, but to the general Church of believers in Christ. In such case, the obvious way would be to apply to the Church of which the offending brother is a member, and who are bound, under the law of their common Master, to deal with him as in any other case.

QUERIES.—We received the following queries a week or two since, and should have inserted them before, but unintentionally overlooked them.

QUERIES NO. I.

1. Is a marriage performed without publication of the bands, or License first obtained from the Lieutenant Governor, lawful?
2. If a minister marries a couple without license, and two or three weeks after sends and obtains one, is this marriage lawful?
3. Would it be right, according to the Revised Statutes, to have the minister who persists in doing so, fined, or should it be passed over?

QUERIES NO. II.

Where is the power of Ordination in Baptist bodies?

Is it in the Church? Is it in the ministry? Is it in the Association? or is it in Missionary Boards?

Mr. Editor, I hope you or some of your able correspondents will give some light on these subjects, for I feel that some is very much required.

N. S., Dec., 1852.

QUERIST.

We do not think it needs much of a lawyer to answer the first set of questions, as to what is the law of the matter. Respect for law, however, is not, we fear, now-a-days, characteristic of the times.

With regard to the second set of questions, also, we do not suppose that a Baptist of any standing need hesitate in giving a reply. We shall not forestall the opinions of our ministering brethren in the latter, nor of our legal brethren in the former, but give the questions the benefit of the airing our brother appears to think they need.

We are hoping again to secure the services of a gentleman of ability in England as a regular Correspondent. A letter arrived via New York just as we were going to press, too late for insertion this week. Our readers will be pleased with the freshness and vigour displayed in this sample of what we may hope will continue.

NEW PUBLICATIONS.

ANNUAL OF SCIENTIFIC DISCOVERY AND YEAR BOOK OF FACTS IN SCIENCE AND ART for 1860. Edited by David A. Wells, A. M. Gould & Lincoln, Boston. pp. 430.

The frontispiece of this valuable compilation of facts is a fine engraving of Isaac Lea, President of the American Association for the advancement of Science, which held its thirteenth meeting at Springfield in August last. As that Society is an annual gathering of the literati on this side of the Atlantic, for the consideration of matters connected with general science; so this book is a collection of facts and discoveries showing the scientific progress made during the year. It is a volume essential to every respectable library, and will well repay for attentive perusal.

THE HISTORICAL EVIDENCES of the truth of the Scripture Records, stated anew with special reference to the doubts and discoveries of modern times: by George Hanksin, M. A.: with Notes translated by the Rev. A. N. Arnold. Gould & Lincoln, Boston. pp. 454.

This volume of the "Bampton Lectures" is a valuable contribution to Biblical literature. It is another evidence that the most profound minds are not only diligent students of the Scriptures but that their researches in whatever may confirm Divine Revelation, are richly rewarded, and afford abundant evidence of the Scriptures being what they profess to be—the Word of God. 228 pages are occupied by eight Lectures, and upwards of 200 with the translations of the notes from ancient writings referred to in them.