

for the Negro race to pass from place to place, and to enter into trade, he has had, much to his honour, a clause inserted in the contract that the charge shall not exceed ten dollars for a deck passenger; so that, as he remarks, *if anything happens to me, the rate cannot be exceeded.* We have been favoured with a copy of a letter from that gentleman to the Rev. H. Venn, Senior Secretary of the Church Missionary Society, detailing the plan and object of the whole scheme, and which we have the pleasure of laying before our readers:—

"2, Clarendon Terrace, Brighton,
January 18th, 1857.

"MY DEAR SIR,—I am happy to be able to confirm my invitation to Mr. Crowther to accompany Dr. Baikie next June up the Niger, and probably to Sokatoo, on a mission to the Sultan of the Felatahs, having finally arranged with the Government for carrying on the exploration of the interior, *via* the Niger and its tributaries, for five years.

"I was desirous to have had two steamers employed, and a contract for seven years; but the Government were unwilling, and as a great deal may be done in five years, I closed on those terms, principally to save the next season.

"It is my intention, however, to send out a second steamer on my own account, only to be used by the Government officers in case of accident to the exploring one.

"The keel of the steamer is to be laid to-morrow. She will sail in April, and enter the river in June. Dr. Baikie commands, and will have two surgeons, and a master and assistant for the surveying operations.

"There is a clause in the contract limiting the charge of deck-passengers of the Negro race, from Fernando Po to the Confluence, to ten dollars; so that if anything happens to me, the rate cannot be exceeded.

"My intention is to despatch a small schooner next month to the mouth of the river, laden with fuel and stores, to tow her up to the confluence, and leave her there permanently, as a depot and base of trading operations; to employ the second steamer in keeping up the communication between the Confluence and Fernando Po and mail-packets.

"This steamer, No. 2, cannot be got ready to accompany the other in June; but I shall arrange to have her at Fernando Po in November; so that if No. 1 has not then made her appearance, she can go up after her.

"Though the Government have only contracted for one ascent per annum, practically there will be several as far as the Confluence; so that any parties of Negro blood may avail themselves, at trifling expense, of visiting Central Africa three or four times a year at least.

"We have five years to try a great experiment, and I trust means may be found to throw into Central Africa 5,000 free Negroes, able to read and write English in that time.

"I thank God that I have lived to see the commencement of this great work, and to have a hand in carrying it out.

"I intend in a few days advertising in the *Times*, "Steam to Central Africa," as the readiest way of making the opportunity known in America and the West Indies.

"I remain, my dear Sir, yours faithfully,
"MACGREGOR LAIRD."

Not one of our readers but will cordially wish success to this enterprize, and though it has not a directly religious or missionary character, yet its originator, and the chief persons employed by him, have a deep sympathy with missions, and will rejoice if their efforts to extend legitimate commerce along the great rivers which run from Central Africa to the western coast shall, in any way, subserve the higher and holier purpose.—*Missionary Herald.*

For the Christian Messenger.

Sacramental Communion.

DEAR BRETHREN,
Your correspondent, "A Young Christian," asks whether I design to write a letter or two on "Sacramental Communion," before I close the series in which I am now engaged. Such a purpose has not been contemplated. Nevertheless, there can be no objection to an extra letter. Before I begin, however, I will take the opportunity of stating what my intentions are with respect to the subject already in hand. My plan includes a sketch of Baptist history from the commencement to the present time. The familiar form of letters is chosen because it enables me to adopt a style and manner which will probably be more acceptable to general readers than certain stiff, precise modes of historical writing. I have lingered in the dark ages longer than was expected, but it was necessary to do so in order to present the real facts of the case, drawn from original sources. After two letters more I shall come to the period of the Reformation, where our modern history begins.

"A Young Christian" asks, "Is it right for Baptist Churches to Commune with Churches of other Denominations?" This is equivalent, as I suppose, to another question,—*"Is it right for Baptist Churches to admit unbaptized persons to the Lord's table?"* Whether we go to the Pædobaptists, or allow them to come to us, the

action is the same on our part. We recognise them as disciples of Christ, with whom we may lawfully commune; nay, if they are disciples of Christ, in the full and proper sense of that expression, we are bound to commune with them. It is the Lord's table, not ours, and those have a right to sit there whom his word describes as qualified persons.

The inquiry is, "What saith the Scripture? How readest thou?" Surely, "A Young Christian" does not need to be informed on this point. Is it not clear that the Saviour has instituted two ordinances, viz., baptism and the Lord's Supper? Is it not equally clear that the first is initiatory, and the second, commemorative; that in the one we confess Christ before men, surrendering ourselves to "the Father, the Son, and the Holy Ghost," and that in the other we continually "keep the feast?" And can any one deny that the apostles observed a uniform order in this matter? Did they not first preach the gospel,—then baptize the converts,—and then form them into churches, "teaching them to observe all things whatsoever" the Lord had commanded?

Now, the Christianity of the New Testament is the Christianity of all times and all places. Unlike the Mosaic institute, it is neither local nor temporary. Unlike philosophy, it is insusceptible of improvement. We look for no discoveries—no inventions—no new adaptations. The gospel, in all its plans and arrangements, is complete and unalterable; like its divine Lord, it is "the same yesterday, to-day, and forever."

This being the case, what is our duty? To obey the Lord Jesus Christ. It is ours to preach the gospel—to baptize those who receive it—and then to introduce them to the church. We must not introduce them, knowingly, before they are converted; nor must we introduce them, after they have been converted, till they have been baptized. We must not change Christ's institution—nor invert the order—nor omit anything that he has prescribed.

These observations settle the whole question. They express the almost universal sense of Christendom. I say "almost," because in one small Community, that of the "Friends," or "Quakers," both the ordinances of Christianity are neglected, on the plea that they were peculiar to apostolic times and were not intended to be perpetual. But by all other Communities, called Christian, the obligation of observing the order is theoretically admitted. True, they have substituted infant sprinkling for believer's baptism; but they call it baptism; its administration necessarily precedes admission to the Lord's supper; and they would in no instance grant that admission without baptism, or what they call baptism. Pædobaptists—universally practise strict communion. They hold baptism to be a prerequisite to the Lord's supper.

This is precisely the position we take, and with the New Testament before us, acknowledged to be the immutable law of the church, we can take no other.

If, therefore, an individual applies to any of our churches for admission, the first inquiry relates to spiritual fitness. Is the applicant a believer in the Saviour? Has the "renewing of the Holy Ghost" been experienced? If so, the next thing is baptism. If not, or if satisfactory proof is not furnished, the application is unsuccessful.

But suppose the evidence of conversion should be indubitable, and that the applicant should say, "I am already baptized; my parents dedicated me to Christ, by baptism, in my infancy, and I cannot consent to be re-baptized." What is then the duty of the church? Simply to reply, "We have not so learned Christ; He said, 'he that believeth and is baptized;' you did not, could not believe at the time of your supposed baptism; you must be baptized in Christ's way; the former ceremony was a nullity."

Or, suppose the application to run in this strain:—"I love Christ, and I love you for his sake; but I cannot see the necessity of baptism, for the baptism of the Holy Ghost is every thing. Admit me, therefore, without it, and allow me to join you in commemorating the Saviour's love, and in the fellowship of the church." We should tell him, without the least hesitation, that we have no power to change or mutilate Christ's laws. He has established this order,—faith, baptism, obedience. We cannot alter it. We can omit no part. Faith is essential. Baptism is essential. Obedience is essential.

"A young Christian" will now see the bearing of the argument. Should a member of a Pædo-baptist church ask permission to join us in the celebration of the Lord's supper, we should be compelled to refuse

the application. Not because we doubt his piety; that may excel our own; but because he has not obeyed the law of Christ. He is not a baptized believer. We have no authority to admit him to the Lord's table. We may love and honour him, and unite with him in the prosecution of many good works; but *in the church*, the Saviour is supreme. We must keep close to the law;—to the letter, where the letter is clear; to the spirit, where there is any doubt or obscurity.

It must not be forgotten that an unbaptized son or daughter of Baptist parents would be refused admission to a Pædo-baptist Church. Although truly converted, baptism would still be required. That is exactly our case.

I need not enlarge, nor do I think it necessary to anticipate objections or remove seeming difficulties. I will only add that these observations apply to communion with unbaptized persons in other churches, as well as to their admission to ours. We must not sanction in one place what we condemn in another. I advise "a young Christian," therefore, to "stay at home."

Yours truly,
MEXXO.
From my Study,
April 2, 1857.

For the Christian Messenger.

Tract on Christian Baptism.

MR. EDITOR,

We were particularly gratified to receive the new edition of Crapps on the subject of believers' baptism. It is, indeed, *Multum in Parvo*, and we earnestly wish it was in the hands of every member of our churches in both provinces, and we do hope that measures may be adopted at our approaching Associations, to give it a wide spread circulation. It cannot fail to be received with favour by all.

Brethren, send in your orders to the Editor of the Messenger and obtain a supply for the church and people, and by that means you will do much good to the cause of truth and righteousness.

Yours, most respectfully,
W. HOBBS.
Locke's Island, March, 1857.

Christian Messenger.

HALIFAX, APRIL 8, 1857.

Provincial Normal School.

We have received a report of the examination of the Teachers-in-training at the Normal School at Truro, at the close of the third term of that Institution, and should be glad to give it to our readers entire, together with the address presented to the Rev. Dr. Forrester, the Principal, but as our available space is so much in demand, and as it has appeared in several other papers, we must content ourselves with a brief notice.

The public examinations were held on Thursday and Friday, the 26th and 27th ult., and attracted a large and highly respectable audience, who manifested much satisfaction with the proceedings. The whole course reflected much credit on the Teachers, in the several departments—English, Mathematical, Musical, and Professional,—and evinced the ability of the instructors as well as the diligence and professional attainments of those under instruction.

At the close of the examination, Dr. Forrester announced the names of those students who were entitled to certificates. First Class Diplomas were given to fifteen. Second Class Do. to nineteen.

The following are the names of the successful candidates:—

FIRST CLASS.

LADIES.—Misses Mary Parker, Halifax; Helen Layton, Colchester; Sarah Scott, Guysborough; Christians MacDONALD, Sydney; Sarah Johnston, Colchester; Annie Archibald, Halifax; Jessie Archibald, Colchester; Elizabeth McCurdy, do.

GENTLEMEN.—Messrs. William Richan, Yarmouth; Thos. Taylor, Guysborough; J. R. Borden, Kings; Wm. Morse, Lunenburg; R. G. Irwin, Shelburne; R. Colquhoun, Inverness, C. B.; John Morrison, Victoria, C. B.

SECOND CLASS.

LADIES.—Misses Jeanette Archibald, Halifax; Amelia Spencer, Colchester; Mary Waugh, do.; Amelia Archibald, Halifax; Georgina Carlisle, Yarmouth; Susan Brown, Cumberland; E. Donkain, Colchester; Harriet Dickson, do.; Mary Blanchard, do.; Isabella McCurdy, do.; Eliza Frame, Hants; Jane Waddell, Pictou; Amelia Fleming, Colchester.

GENTLEMEN.—Messrs. Daniel McRae, Victoria, C. B.; Henry Sibley, Colchester; James Eaton, do.; C. L. Cox, do.; A. Layton, do.; M. Frame, Hants.

The Address presented to Dr. Forrester is expressive of the high appreciation on the part of the Students of the efforts of the Principal and his colleagues to benefit

those under their care. It breathes sentiments of strong attachment to the Institution, together with a desire and determination to hold it in affectionate remembrance.

Dr. Forrester replied by urging upon those who had presented the address to a persevering application of those principles to which they had been introduced, and confidently hoped that their conduct and efficiency would exhibit the utility and value of the Provincial Normal School.

We have received the Report of the New Brunswick Provincial Lunatic Asylum. It gives evidence of a highly commendable amount of attention to this unfortunate class on the part of the Commissioners of that Institution, and especially of the very efficient medical superintendent, Dr. Waddell.

We shall be glad to see similar progress in our own Province, in this respect. The crowded state of the poor-house, and the absolute necessity of immediate accommodation for those thus afflicted, will, we trust, induce the government to proceed as rapidly as possible with the erection of the handsome building on the eastern side of the harbour.

We find that out of the 224 patients admitted during the past month, twelve were from Nova Scotia.

The following extracts will be read with interest.

"The expenditure for maintenance, from the 1st November, 1855, to the 31st October, 1856, was £4,640 13s. 9d.; to which add product of the Farm, valued at £331 0s. 10d.

"The average cost of each patient for the year 1854, was £33 15s. 0gd.; for the year 1855, £34 12s. 9d.; and for the year 1856, £33 11s. 0gd.

"On the 31st December, 1855, there remained on the record 143 patients—72 males, 71 females. From that date to Oct. 31st—ten months—there were admitted eighty-one patients—44 males, 37 females; making a total under treatment, of two hundred and twenty-four—116 males, 108 females. Of these, twenty-eight—20 males, 8 females—were discharged recovered. Nine—4 males, 5 females—much improved. Twelve—4 males, 8 females—improved. Six—2 males, 4 females—unimproved. Nineteen—8 males, 11 females—have died; and there remain one hundred and fifty—78 males, 72 females.

"The greatest number at any one time during the ten months, was 161, in August; the smallest number was 142, in January; and the average 150.

"Seven deaths occurred from exhaustion from chronic insanity; four from dysentery; three from disease of the lungs; two from epilepsy; one from diarrhoea; one from disease of brain; and one a few hours after admission, from the effects of intoxication.

"Pure air and proper classification are essential requisites in the successful treatment of the insane, neither of which can be had to the full extent in our present undeveloped state, and crowded as we are. There have been fewer patients discharged recovered—in proportion to the number under treatment—and more sickness, during the last season, than in any previous year. While other causes may have contributed the result, I doubt not crowding and the want of the means of proper classification, have had their full share."

We stop the press to insert the following from Rev. A. S. Hunt:—

Sabbath Morning, April 5th.—I open my letter to announce the death of Mrs. Manning, widow of the late Rev. Edward Manning, which took place, very suddenly, at her daughter's residence, this morning, about 6 o'clock. A more extended notice shortly.
A. S. H.

General Intelligence.

Foreign and Domestic.

Wednesday last was an occasion of much excitement amongst the politicians in the city. The Hon. Provincial Secretary with the Hon. Solicitor General proceeded with a large number of other gentlemen to meet the Hon. Attorney General—as it was announced that he would be at the four mile house at 4 o'clock.

A number of the electors of Annapolis, some on horseback and others in carriages accompanied the Hon. gentleman to the borders of that county, on Monday.

At Windsor a highly complimentary address was presented to Mr. Johnston, signed by upwards of 180 persons, congratulating him on his return to Parliament.

The day being fine a large concourse of persons assembled in the streets to witness the procession.

On their arrival at the four mile house the procession was formed and proceeded through Water Street, Granville and Hollis Streets, as far as government-house and returned to the Grand Parade where brief addresses were given by each of the three gentlemen. A torch-light procession was then formed, and after crossing to Dartmouth, in one of the Steamers, accompanied the Hon. Attorney General and the Provincial Secretary, to the residence of the former gentleman. The blaze of the torches on their way across the harbour, was not less pleasing than it was novel. The banners, torches, and a band of music, returned to the city and passed through the principal streets until about 10 o'clock, when all became quiet and orderly as usual.