

passage in Mark I became convinced that it was a humble believer and not an unconscious babe who was the proper subject for baptism; and from the passage in Romans that immersion, and not sprinkling, was the mode. But then there was the prejudice of education, the pride of being a teacher, and a whole cluster of tender and christian associations which caused me long to hesitate and to examine closely if there were not some grounds for infant baptism. I read several works upon the subject: and though I found many things in the works which I read which looked favourable yet there was no certainty. All was inference and nothing more. But still I was not prepared to give up old opinions. And here I must confess that there was a good deal of the fear of man about me. What the world would think, troubled me not a little. Those who have passed through a similar state of mind know how to sympathize with me. Separating myself from brothers and sisters, dissolving my connection from the religious society with which I had stood connected for years, becoming a marked man in the community in which I resided was to me a trying ordeal. But says our Master, "Ye are my friends if ye do whatsoever I command you." The more I read the word of God the more I became convinced that baptism was connected with a profession of faith. "For," says the Apostle Paul, "as many of you as have been baptized into Christ have put on Christ." That Baptism also represents the death, burial, and resurrection of Christ, I was forced to admit from the passage I have already quoted from Romans; and again in Colossians ii. 12: "Buried with him in baptism." Evidently nothing so fully represents a burial and resurrection as the immersion of a body in water. Taking then the word of God as my guide I could hesitate no longer. Being fully convinced that it was my duty to follow my Lord in the ordinance of baptism, I determined, with the Divine assistance, so to do, leaving results with God. On Lord's-day morning, October 3rd, I was buried with my Lord in baptism, by the Rev. Robert R. Philp, rising again, I humbly trust, to walk in newness of life, through the operation of the spirit of God.

JOHN MCKINNON.  
Charleston, Q. C., Oct. 11th, 1858.

For the Christian Messenger.

Obituary Notices.

MRS. MARIA HUME,  
Wife of brother Isaac Hume, died at Chester, September 21st, 1858, in the 35th year of her age. Mrs. Hume's illness, protracted and severe, was borne with the utmost patience and resignation to the will of God.

She never made a public profession of religion, though she professed to have experienced a hope in the Saviour about 14 years ago. She expressed, during her illness, the most unwavering confidence in her acceptance with God; and animated with a blissful assurance of victory over the "last enemy," she looked forward to heaven as her future glorious abode. She frequently expressed the utmost regret that she had so long resisted the will of heaven, by refusing to follow her Saviour in the path of obedience, and deplored the immense loss she had sustained in her own soul by this neglect. Over and over again, she expressed her determination, should God restore her health, to follow Him in all the ordinances of His word, and thus evince to the world her gratitude to Him for His mercy displayed in the salvation of her soul.

Her remains were deposited in the old burial-ground at Chester, on Thursday the 23rd ult., in presence of a large number of relatives and friends. Her funeral sermon was preached by the writer on the following sabbath, to a crowded congregation.

She has left a husband and six small children to mourn their irreparable loss. May the Lord sustain and comfort our afflicted brother, provide for and keep his motherless children, and eventually elevate them to that inheritance which is incorruptible, undefiled, and fadeth not away.

By inserting the above in your esteemed journal you will much oblige the friends of deceased, at whose particular request it was written. Meanwhile, I remain, Mr. Editor,  
Very truly yours,  
J. C. HURD.

Chester, Sept. 30th, 1858.

MR. BENJAMIN LYNDS

Was born at North River, Onslow, September, 1774, died September 23rd, 1858, aged 84 years. He made a profession of religion when young, and some years afterwards was baptized by the late Venerable Theodore Harding, and united with the Baptist Church of Onslow. Some years before his decease he manifested an increasing meekness for the mansions above. He bore his last illness with christian patience and resignation to the Divine Will; leaving a numerous circle of relatives to mourn the absence of one whom they much respected.

On the day appointed for the funeral a large concourse of people gathered at the house, and a discourse was delivered by the writer, from Job xiv. 10, to a solemn and attentive audience, after which a large procession moved, with thoughtful step, to the grave, where his mortal remains were committed to the dust, there to remain until the resurrection of the just.—Com. by Elder B. Scott.  
Onslow, October 12th, 1858.

Religious Intelligence.

PORTAUFIQUE.—For the encouragement of all the friends of the Redeemer, who read your excellent paper, I am glad to inform you that the Lord is blessing my imperfect labours in this church. Two weeks ago I baptized seven happy believers in the name of the holy Trinity. They were all heads of families, except one young man, who lately experienced a saving change. This number makes Thirteen who have been baptized since the Association was held in this place. I think there are a few others convinced of sin, and earnestly seeking the Saviour. Though I fear that there are many very careless and indifferent about the salvation of their souls. May the Lord grant us a copious effusion of his Holy Spirit. "It is the Spirit that quickeneth: the flesh profiteth nothing."

I remain yours in Christian love,  
JAMES REED.

Extract of letter from Rev. J. C. Hurd, dated CHESTER, Sept. 30, 1858.—"I made a visit to Black Point, St. Margaret's Bay, last week, in company with brother Bell; preached twice, held one Conference meeting, and baptized three believers."

MERCHANTS' PRAYER-MEETINGS AT LIVERPOOL, G. B.—Mid-day prayer-meetings have for some time been held in Hucken's Hay Hall, close to the Exchange, Liverpool, from half-past twelve till half-past one in the forenoon, a time thought most suitable for merchants' clerks and others to attend. The attendance has never been less than eighty; the average being 120. They are conducted under the superintendence of the Young Men's Christian Association.

Ninth Anniversary of the American Bible Union.

We have been favoured with a full account of the proceedings at the above Anniversary held in New York on the 6th and 7th Instant.

The Rev. J. Armitage, the President, was in the chair.

The Treasurer's Report shewed receipts during the year amounting to \$35,376 26, and expenditures to \$35,306 92, leaving a balance of \$69 30.

The Chairman delivered his Annual Address of considerable length, from which we make extracts, as well as from other speeches delivered at the meeting, as largely as our space will admit.

BRETHREN AND FRIENDS OF THE AMERICAN BIBLE UNION: One of the most encouraging signs of the times is seen in the interest which our work is exciting throughout English Christendom. When the Union was organized in 1850, every proposition which it submitted for the accomplishment of its work was met with the most unreasonable and unrelenting opposition. This opposition was so fierce, so firm, and so fiery, that at times it seemed disposed to silence the movement at a blow, much after the fashion of old Judge Jeffreys, who gracefully quieted the clamors of all pestilent heretics by the most logical method of scourging. To be sure, this was neither strange nor new, since Truth never added a cubit to her stature until she attained a constitutional elasticity by bending this way and that before many a storm. Just as the vine draws its greatest strength and plenty from the fiery lava which once belched out of the crater above it, or from the bones of the arm which first planted it, so the truth thrives best by feeding upon the vitalities and even the ashes of the holy husbandry which is consecrated to its culture.

"It is remarkable that in the developments of the last year some of those religious bodies which were supposed to be the most hostile to a revision of the English Bible have been signally characterized by the most earnest but healthy agitation of this subject. It is equally remarkable that the Bible Union has been cheered in its work by expressions of sympathy and contributions of money from every part of the world where the English language is spoken: and from all that we can learn there is not a doubt but that in a few years this general wish for its well-being will be increased seven fold. How far the general desire for a pure English Bible has been produced by the Union I may not attempt to determine. But one thing is certain, namely, that there has been and is a great awakening in this department of religious investigation; aye, such an awakening as can neither be misunderstood in its claims, nor satisfied in its demands, till the Word of God is placed in the hands of the masses as free from error and obscurity as sanctified learning can present it. We are not careful to fix determinately upon the instrumentality by which this has been achieved. It is sufficient to know that the popular mind is to be stirred, that the noblest and best of men are aroused to reproof for their remissness of duty, and are shaking off their slothfulness and stepping forth to meet the spiritual necessities of the common people."

"I designed to speak at some length this morning, upon the work recently published by the accomplished Dean of Westminster. But as I learn that my friend Dr. Eaton, the President of Madison University, intends to make some remarks upon it this evening, I shall say the less.

I am sure that no true lover of the Bible can rise from the perusal of "Trench on Bible Revision," without a greater admiration of the beauties of the English version, coupled with an earnest desire that its defects may be removed, as carefully and as quickly as possible. No

well-informed Bible Unionist can read this excellent work without thanking God, and taking courage. Dr Trench approaches the oracles of God with a devout reverence for their divine inspirer, and for their perfect inspiration. The following utterances of his heart will touch a chord in every pious heart. In answer to the flippant remark of many, that many of the errors in the English revision are trivial and small, Dr. Trench says: "It can only be replied that nothing is really small or trivial, which has to do with the Word of God, which helps or hinders the exactest setting forth of that word. That word lends an importance and a dignity to everything connected with it. The more deeply we are persuaded of the inspiration of Holy Scriptures, the more intollerant we shall be of any let or hindrance to the arriving at a perfect understanding of that which the mouth of God has spoken. In setting forth his word in another language from that in which it was first uttered, we may justly desire such an approximation to perfection as the instrument of language—to which marvelous organ of mind as it is, there yet cleaves so much of human imperfection, will allow; and this not merely in greatest things, but in smallest." Sentiments of a similar character abound through the book. Truly Westminster is worthy of such a voice, and such a voice is worthy of Westminster. The toms of poets, philosophers and divines there might worthily echo with grateful responses, and kindle with new life, while these pulsations of truth are sent beating through them.

The annual report was read and showed that great progress has been made by the Union during the past year.

A recess was then taken till 2 o'clock P. M. for the purpose of partaking of refreshments which were furnished for the whole audience in the basement of the church.

The evening exercises were attended by a very large and enthusiastic gathering of members.

The Rev. Geo. W. Eaton, D. D., President of Madison University, spoke for an hour on behalf of revision. He said that he was glad that he had entered into the organization, when it cost something to be a Bible Union man. Brethren that I loved seemed to be disposed to shake me off from association with them in other noble christian works. But, Sir, this I could not endure. I can't bear to be separated from my brethren—I won't be separated from them. If they turn me out of doors and shut them against me, I will knock for entrance again. I can give up everything for co-operation with my brethren—everything except what I believe is God's truth.

But now, said the speaker, things have changed and all are in favor of revision. I have just been conversing with a friend who says he never did oppose revision. Our principle is right. But he did dislike our men. Well, said the Doctor, it is correct principle that imperfect men grow better if their soul's principles are right. It is a good thing for bad men to have good principles, and unfortunate for good men to hold bad ones. The Doctor paid a splendid tribute to the men of the Union. There were not riper scholars, holier men, truer men, than those employed by the Union on the Final Committee. He spoke of the accessions to the revision ranks from the scholarship of the world. There was no country where the English language was spoken where there was not a desire for this work. See what light breaks forth from the little book of Dr. Trench, that bright luminary in the English Church. I wish every Baptist to read that book. I can forgive the Dean of Westminster his unjust slander of the Baptists when he says they don't want a translation, but an interpretation; for he says so much that is true and noble, that I am sure that that sneer did not come from his heart. He was simply mistaken. Why, Sir, it is a translation that we demand, and not interpretation. And Sir, I am sure that there are noble men in every part of English christendom, in every professedly Christian Church, to whom this principle is dear.

On Thursday, at 10, A. M., a large number attended, and the interest in the proceedings seemed rather to increase than subside.

The Report of the Committee on German Scriptures was accompanied by an appeal to its friends for assistance.

The Report on the Spanish Scriptures set forth that the Committee regarded with holy joy the revision of the Scriptures in the native tongue of Loyola—the language in which the Inquisition was first sketched before the world, and designated the version of the union in Spain as one of clearness, vigor, and dignified simplicity, attracting to itself the unqualified admiration of the professors of the Spanish language—both of native and foreign birth.

The last meeting connected with the anniversary was held on Thursday evening.

The Committee on English Scriptures presented a report.

Rev. Mr. Miller followed in an address of some length.

The speaker said he came before the meeting simply as a lover of the pure word of God. The work of the American Bible Union was not a sectarian one—but one in which all Evangelical Denominations should join. The Bible Union, it was true, met with formidable opposition; but its members should recollect that the first translators of the Bible were surrounded by the fire, the faggot, and the flame, yet they paused not in the work, but left us, as far as they were able, a glorious heritage of truth. The Bible Union should never falter in its work. If there does exist a single imperfection in the present version of the Scriptures—if there is a single error in the translation on which the sceptic can "hang a doubt or fix a scoffing jest," let it

be removed, so that the Word of God shall accomplish that whereunto it was sent, and thereby the weapons of infidelity so freely used against the Bible be blunted and destroyed. But, we are told, the course of the Bible Union is not expedient. That is not the question. The question is—is it right? Show me, said a member of the French National Assembly, what is right, and I will show you what is expedient.—As we view the Society, and what it has accomplished in a few years, we are led to exclaim—Whence did it come? Was it a tree transplanted from Paradise, with all its branches in full fruitage? Was it sown in sunshine? Was it in vernal breezes and gentle rains that it fixed its roots, and grew and strengthened? Oh, no. It was rocked in tempests—the goat, the stag and the ass gnawed it—the wild boar whetted his tusks on its bark—and it was the prey of the surrounding elements. And after its growth of years in the season of its maturing strength,—when its prosperity seemed to become permanently established—the whirlwind more than once forced its stately top to the ground; but it bent like a bow, and sprung back like an arrow; and to-day, as never before, the Bible Union is giving evidence of vitality in her union with the mission of Christ. "Go ye into all the world and preach the Gospel." Go on then, and the God of truth will pour down on your translators and revisors that spirit of divine illumination, that the Scriptures, as dictated by the Holy Spirit, may be given in all their freshness and beauty to all the nations of the earth; until from every heart and on every tongue shall arise the exultant song—"Thy Word is Truth," and all nations shall cry—"Amen," and "Amen."

From all parts of the edifice the response of "Amen" greeted the conclusion of the speaker's address.

Rev. Dr. Conant was a lover of a pure Bible. That wondrous Book, with all its variety of charms, formed the combined literature of heaven, and who among his hearers could think for a moment that the holy and pure Being who wrote it would be pleased to see the errors of man stereotyped on its sacred page? He concluded by referring to his work as a translator of the Bible Union, and thanked God that during his labors he had not knowingly deviated from His written Word in revising it for the Society.

Colonial & Foreign News.

New Brunswick.

FIRE IN NEW BRUNSWICK.—St. John, N. B. Oct. 16.—Last night six dwelling houses were burnt at Indian Town—all insured. Supposed set on fire.

MERR CARL, the modern Hercules, is performing at Fredrickton. The Reporter says he breaks large stones and binds bars of iron with his hands; and swings a couple of men attached to the hair of his head, as if they were dolls.

A workman was killed on the 8th inst. at St. John, N. B., while trying to remove a slab from the railway track.

DISASTER.—The brig Caroline of Arichat, Capt. Wolfe, from Pictou for Boston, with a cargo of coals went ashore at Port Hood Island on the 3rd. inst., and became a total wreck. All hands perished but the captain.—News.

A man named Birkenshaw, is in custody on a charge of robbing the Railway Office in this city, of £125.—Mr. Cromwell's barn at Springfield was destroyed by fire last Wednesday night. All the hay and two horses were burned.—Thomas Bean, Junr., of Red Head, left home with his horse and waggon last Sunday morning, and early on Monday morning his dead body was found lying in the barn yard, with the waggon turned over and partly upon it.—A son of Robert Mawhinney, of Mace's Bay, aged 20 years, was drowned last Friday, in an attempt to cross Lepreaux harbour. The boat was struck with a sea and upset, and two other persons who were with him, were saved with great difficulty.—A new line of Telegraph is being constructed through the United States, New Brunswick, and Nova Scotia, to Halifax. The first section to Portland is completed.—St. John, N. B., Church Witness.

Canada.

STEAMBOAT EXPLOSION.—The steamer Hercules, running on the St. Lawrence from Montreal, a new and very large boat, blew up on the 9th inst., passing the Du Platte Rapids, 18 miles below Ogdensburg. Eleven lives were lost. Several freight and other boats were missing, and fears are entertained for their safety.

NEGRO EXCITEMENT IN CANADA.—Chatham, C. W., Oct. 5.—The greatest excitement exists here in consequence of legal proceedings being commenced against a body of negroes for surrounding a train of cars on the Great Western Railway, and forcibly taking therefrom a negro servant belonging to Mr. Merlin, a planter from St. Louis. Ten or twelve of the rioters are bound over to be tried at the next Assizes.

THE CANADIAN EXHIBITION.—Upwards of 20,000 visitors were in attendance from all parts of the Province on the 21st ult. The show is in many respects the best ever held in Canada. The Crystal Palace is situated on the west of Toronto, about a mile and a half from the centre of the city, adjacent to the Grand Trunk and Northern Railways. The walls are constructed in a great measure of obscure glass, which also enters into the composition of the roof, and the circular windows in the transepts being of the same material. The dimensions are 250 feet in length, by 144 in breadth. The building has been erected within a space of ap-