

perceive God is calling you to; therefore rejoice, and so much the more as tribulations abound, 2 Cor. vii. 4. Our trials are like to be sharp, but it is to be hoped so much the shorter. However, what are the worst and greatest we can endure here, in comparison of the weight of glory, and crown of righteousness, prepared and reserved for those who continue faithful to the end? An interest in God through Christ, his presence with, power under, spirit in, and promises to us, are sufficient to carry us comfortably through fire and water; herein let us remember one another, and all the Israel of God, who are in several countries now intended by men to be sheep for the slaughter, though the thought of the Lord may be otherwise.—(Broadmead Records, p. 108.)

"During the time of his last illness," says Crosby, "though his physician ordered he should be kept from speaking much, yet so zealously was he affected for the glory of God, and with the love of Christ, that neither his pains, bodily weakness, nor the tender advice of friends, could possibly restrain him; but he would, notwithstanding all, break forth into high and heavenly praises, sometimes by prayer, and sometimes by singing.

"His patience under all his pains was very great. He would under the greatest pain bless God, and say, he would not entertain one bad thought of God for all the world. The sight of the pardon of sin, and reconciliation with God, was so clear, and without interruption, even to the last, that it was as a fire in his bosom till he spoke of it: and very hardly would he be restrained at any time: and when he had spent his strength in speaking, then would he compose himself to get a little more strength, that he might go on to speak further of the grace of God towards him, and to give reasonable advice to all about him; and so continued till God took away his strength and speech from him."—(i. 380.)

Among the publications issued by him were two, which were probably written in jail. One was entitled, "The bird in the cage, chirping;" the other, "The sufferer's catechism."

Yours truly,  
MENNO.

From my Study,  
June 5, 1858.

**Notice.**—We hope to be present at the meetings of the Associations. Respected Reader, if you are in arrears for your paper and will be unable to attend, we shall be glad if you will oblige us by sending the amount due by the hands of one of the Delegates or brethren from your neighbourhood.

The demands on us are imperative, and can only be met by the prompt payment of our readers. On these conditions we are most happy to give you our best services.

OBSERVE.—We shall be glad to furnish the Messenger to NEW SUBSCRIBERS for the remainder of the present year on receiving ONE DOLLAR.

## Christian Messenger.

HALIFAX, JUNE 16, 1858.

### The Associations.

THE Western Association of Baptist Churches commenced its Annual Session at Bridgetown on Saturday last. We are not yet able to report any thing concerning their proceedings, in all probability they are continued until this day, but from what we know of the energetic character of our Western brethren we doubt not they will assemble in large numbers, and engage with determination in the work for which they are combined. They will thus shew that besides being the first in order, they set an example to the Central and Eastern Associations worthy of imitation. May their being "all with one accord in one place" be as of old the precursor of another Pentecostal visitation.

In answer to "An Inquirer for Truth," "whether a sinner is accountable if he does not make an effort for his own salvation," we may briefly say that we can scarcely suppose our correspondent has been a reader of our journal, or he would not have needed to have asked our opinion on the subject. We believe the injunction "Work out your own salvation with fear and trembling," &c., to be the Word of God—the first part of it as well as the last, and that neglect to obey involves the certain danger of condemnation. As regards the query, "If he be accountable what are the first, second, third and fourth steps to be pursued," we think we are not far wrong in

asserting that they are all comprised in the one great command, "Believe on the Lord Jesus Christ and thou shalt be saved." All other works are the sure results of this true and living faith. As regards the question of man's accountability, we think the Scriptures too plain to be otherwise than wilfully misunderstood, and we believe it to be our first and great duty, weak and ignorant as we are in spiritual things, to receive the word as it is written, without doubt or speculation.

THE brief, but highly interesting abstracts of the Reports of the May Meetings, furnished by our excellent London Correspondent, has saved us much labour, and coming as they do from the centre of all those great Religious movements, must necessarily afford our readers more satisfaction than any account that we could furnish. It is most gratifying to find that notwithstanding the various drawbacks occasioned by the commercial pressure that has so universally prevailed, neither the zeal nor the funds of the great Associations engaged in the evangelization of the world, are in any wise abated, but that on the contrary, in several cases the difficulties to be encountered have only operated as a stimulus to more earnest exertion, and more especially that the reports of the past year announce a steady progress in the success attending most of those great benevolent organizations. Every renewed year is bearing witness to the fulfilment of the Saviour's last command, "Go ye into all the world and preach the Gospel to every creature."

### Bible Revision.

THE following remarkable utterance on this subject is from the Editor of the Presbyterian Witness of the 5th Inst:—

BIBLE REVISION.—A great deal has been said to convince the public that the Bible Revisionists in the United States were deserving of the confidence of all denominations. It was paraded that men of all evangelical denominations supported the concern and were engaged in the work of translation. Now however the mask of catholicity has been dropped. The Society comes fairly out as a dipping, plunging, immersing, Society. The word immerse has been substituted for baptize. This is better than that the public should be duped any longer. We are glad for the sake of true religion that the Revisionists have thrown away the deceptive guise by which they endeavoured to obtain pecuniary and moral support from other than Baptist people.

We have examined with some care some portions of Scripture as translated under the auspices of the Society; and while we freely admit that many of the changes are at least harmless, we must say that we cannot believe that the new translation will ever supersede the old even among Baptists. Who would take Conant's Job in preference to the good old Job of King James' Translators?

The mere fact of this translation putting immerse instead of baptize shows the animus and the ignorance or prejudice of the translators. Some versions have to cross instead of to baptize, some to bathe and some to pour. These are instances of unscrupulous and blind zealots tampering with the Word of God for denominational ends. The immersion dodge is almost as bad. Immersion is as much a foreign word as baptism. The one is Greek, the other Latin.—We have just as good a right to have Greek words in our Bibles as to have Latin words. If these translators had common intelligence and consistency they would have preferred dipping to immersion—for dipping is pure English. But this would at once show the folly of attempting to cook Scripture to the taste of our Anabaptist friends. To dip with the Holy Ghost, or to dip in the Holy Ghost, would be too gross even for dippers.

One valuable object will be served by this Baptist effort—it will promote a desire to read the Scriptures in the original. The study of Greek is a study which we would earnestly commend to the intelligent youth of both sexes. It is not half so formidable, as one would at first suppose. We have known a young clerk who almost unaided made sufficient progress in Greek in one year to be able to read the New Testament with considerable ease. Hundreds and thousands might do the same. They would then be beyond the risk of being seduced by the silly prating which is so common about baptizo and baptizo.

What a pity the Bible Union had not sought and obtained the aid of this profound scholar! before commencing their work of revision: If his "young clerk" (probably himself) had lived in their times, he might possibly have been able to instruct JOHN CALVIN, DR. CAMPBELL, SCOTT the Commentator, JOHN WESLEY, DR. CHALMERS, and all Greek Scholars of any character, ancient and modern, on the meaning of baptizo and baptizo, and thus have prevented them telling their followers and the world that immerse is the proper meaning of these words. With his elegant and scholar-like idea of calling the translation of these words, "the immersion dodge," we advise him to offer his services to the advocates for a revision of the Church of England Liturgy, and he might be able to persuade them to expunge the word "dip" from their Baptismal formulary.

### [COMMUNICATED.]

If "immersion dodge" and "cooking of Scripture," be congenial to the tastes of the readers of the Presbyterian Witness, of course the Editor does right, to gratify his friends.—(See P. W. June 5th). But if he and they be sincere in their anxious wishes for Christian union, they have an odd way of proving their sincerity.

"Baptize" may be derived from Greek, and "immerse" from Latin. There is, however, one important distinction to be taken into account. When "baptize" is used, nobody can tell what is meant, whether dip, pour, or sprinkle. This is not the case with "immerse." It has a specific meaning in the English language. Again, "dip in the Holy Spirit" is quite as intelligible as "sprinkle in the Holy Spirit."

### The Protestant Alliance.

THE following excellent letter sent by Mr. Mair of Barney's River, in reply to a note from the Secretary requesting his attendance at a meeting in New Glasgow, called for the purpose of forming a Protestant Alliance for the County of Pictou, was read at the meeting.

BARNEY'S RIVER, 25th. May, 1858.

Rev. George Patterson, Secretary of Conference:

DEAR SIR.—I have just received from you a letter intimating a meeting in Knox's Church, New Glasgow, for the formation of a Protestant Alliance, and soliciting my attendance. I am truly sorry that on the day mentioned the Presbytery of our Church meets in Pictou and prevents my being present at your meeting. It is a pity your conference did not choose another day, that members of our Church might at least have had a chance to attend. There is besides a repulsive look in the fact that a conference should have been held between the two Presbyteries mentioned in the circular, while a third Presbytery and other influential clergymen were left in the dark, as if they had no regard for the interests of religion, nor care for the souls of their Roman Catholic fellow-subjects. If there were more love for their souls, and less hatred of their bodies, amongst Protestants, the cause of Christ and the glory of God would be more advanced among us,—in the turning of them from darkness to light—from ignorance to knowledge. It is my daily prayer at a throne of Grace that those enthralled in superstitious errors may soon be set free and enjoy the glorious liberty of the Gospel of Christ. I would therefore neither be true to my God, to my Church, nor to myself, did I not feel interested in any move towards the accomplishment of this most glorious end. I trust it is such an end that the conference, in calling this public meeting, have in view. Permit me, then, in a few words to refer to the subject now, as I cannot be present with you on that day. When I took upon myself the important duties and high responsibilities of a minister of Christ, I virtually joined a Protestant Alliance, protesting against every error and superstition—against every creed except that contained in the Bible. My brethren of all Presbyterian Churches have done the same. In the resolutions of this Alliance, which we have all joined, there stands the words,—"*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*" There cannot be a doubt that it is a want of attention to this injunction that has caused the zeal of Protestantism to flag before the bulwarks of Popish superstition. I am led to these remarks after a close observation of the doings of Protestantism and Popery in my native land, for the last ten years,—by the resolution of the British Protestant Alliance, as well as those of the Halifax Alliance, which have just come to hand. From the years of childhood until now, on hearing an enthusiastic declamation of the errors of Popery, with a graphic description of its evil deeds, my mind has put to me the following questions: Does it not encourage spiritual pride in Protestants (their prevailing sin) to be always telling them how much better they are than Papists; How long will it be until a Papist is converted by inducing Protestants to hate him? Is it part of the Gospel mission to produce hatred in the heart of any against any that bear the image of God? While this problem would be ever searching in my brain for solution, how long would it take to turn Paganism to christianity by merely telling christians of the Gogs and Magogs, and heathen deities of those unfortunate tribes? Every one of these questions has a direct bearing on the Alliance above referred to. The British Alliance has indeed taken one step in the right direction, in sending Missionaries with the Truth among their benighted brethren. The Halifax Alliance says, in its circular, that it *may contemplate* such a mission; but we humbly imagine it were a bold missionary that would dare to go among them under the auspices of an Association that by its proceedings has produced a hatred sufficient for an open rupture. Can this be a christian spirit? Indeed while I stood in doubt, ever and again—purposing to send my name and subscription to the Association, the tone and unchristian rillery assumed by the organs that advocate the cause, soon taught me that whatever spirit prompted, there was none of the spirit of the christian—none of the spirit that is effective in doing the work of God—none of the spirit of love that brought our Saviour to the World—that nerve the Apostles to their glorious works, amid consuming persecutions—that glows within the missionary's heart as he starts for foreign climes with the message of a Saviour's love—that makes the minister of Christ faithful to the word assigned him by his master. Look again at the circular and say, is

there one single grain of love displayed for the souls of our misguided fellow-mortals of the Romish Church, except in that remote contemplation above referred to. If the Pictou Alliance, at their meeting, take a higher and holier stand, and adopt means to undo the hatred which the ruthless behaviour of the Halifax Alliance has originated, so that I may, after joining it, be stirred up to love the souls of these people more, and feel my heart drawn towards them, that I may plead with them for my Saviour, and kneel with them before our Heavenly Father's throne, and lead them to a higher knowledge of him—then shall I be ready heart and hand to join myself thereto. The laws of worldly wisdom allow me to strike my enemy, when he strikes me. The law of God forbids my returning the blow.—Which of these courses I shall follow, will be seen when an enemy does appear, till then I need not say. Meanwhile let us be earnest in our calling, and even warn our hearers, that an unregenerate Protestant lies under a far heavier condemnation than a sincere Roman Catholic. May God bless you in every work undertaken with a single eye to his glory.

I am, yours truly,  
JAMES MAIR.

OUR news columns for the present week are very meagre. Little or nothing indeed of a political nature has transpired since our last.

There is nothing further of importance known of the Slavery search, about which our neighbours are making such an angry demonstration. We observe that several of the American papers of the more moderate and sober character, are beginning to take a common sense view of the matter. The truth is plainly as follows, both England and the United States, as well as other nations, have enacted the most stringent laws, and are engaged by mutual treaties to suppress the Slave Trade, while England is the only nation which is endeavouring in good earnest to check the nefarious traffic. It is also a notorious fact, and one scarcely attempted to be disguised, that nine-tenths of the numerous vessels engaged in the trade of deporting blacks from the shores of Africa to the Spanish and Portuguese Countries in America, are owned and fitted out in New York and New Orleans by American subjects. Now the outcry made by the American populace and administration, which is the acknowledged tool of Southern Slavery, demands nothing more nor less, than that hoisting the Stars and Stripes at the mast head shall protect every vessel, whether she be Slaver, or Pirate, or anything else, from all right of search or question as to her real character. The United States Government and people would-deserve to be despised if they were not right-ly jealous of every injury or insult to their flag, but we think that under the present aspects of Slavery in the Union, the occasion they have taken to vindicate their nationality, is little creditable to those who have raised the outcry. There are vast numbers of reckless spirits in America who would delight in a war with England, or any other occurrence that might give them a chance of serving their own selfish ends. We are only sorry that the present Government are too fit representatives of this party. The following extract from the New York Examiner, one of the best and most ably conducted of our own denominational periodicals in the Union, is much to the purpose:

"After all these proceedings, it is not strange that there are many people who imagine that a war with Great Britain is a highly probable event, and are already beginning to speculate upon its advantages and its issues. The aspirants for naval or military renown fan the flame which has been so suddenly kindled. The horde of Government contractors, who are always waiting for some new public exigency, add their breath to the breeze that may bring them patronage and spoils. And most of all, the ranting orators of the people find in these speculations, fruitful themes for their reckless appeals to the passions of the multitude, and especially to their hatred of England.

But in the midst of all this machinery of excitement, and the clatter produced by its action, there are several things which ought to be kept in mind by all thoughtful and reasonable people in the United States. The first of these is, that there is already ample evidence that these alleged outrages have been greatly overstated in the excitement which their first rumors occasioned. In some instances these misstatements have been corrected by the captains themselves—and in other instances, there are equally good reasons for taking them with much allowance.

In the second place, there is no reason whatever to apprehend that they were authorized by the British Government. Lord Napier, in his reply to Secretary Cass, asserts his entire ignorance of any orders which will justify them. The probability is, that the captains of the cruisers in question have misapprehended their instructions, and have followed their own instincts in the matter; rather than the orders of their Government. The American flag has lately been constantly used by foreign as well as American vessels engaged in the slave-trade, and this trade, by whomsoever carried on, England is honestly determined to suppress."