

The Eastern Baptist Association of New Brunswick.

This body assembled with the Hopewell Church on Saturday, July 7th, at 2 o'clock P. M. About three hours were occupied in a conference meeting in which the brethren, lay and clerical, expressed their sense of the divine goodness during the past year.

At half past four, the Association was organized by the appointment of Rev. Geo. Miles as moderator, Brethren J. McKensie as appointed clerk, and J. S. Trite as assistant clerk: James Brewster Treasurer and James Nells assistant treasurer.

The following were appointed chairmen of the several committees, Brethren Marshall, on arrangements, Isa. Wallace, to examine letters, I. E. Bill on Home Missions, Sears, on special business. C. Spurden A. M., on obtaining statistical information in the Association, also of the Committee on Periodicals, Elder Todd on Sabbath schools, D. Freeman on Education, Brethren Crandall on New Churches, Fitch on Temperance, and Hughes on Sabbath Association. The Association was distinguished for its preaching and devotional character.

On Monday morning the Association sermon was preached by Rev. David McKen on Matthew ix 37, 38. "The harvest truly is plenteous but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The preacher showed—

Monday evening the anniversary of the Home Missionary Society was held. Some powerful addresses were delivered, and a very general response was made to the call for funds. An impulse was evidently given to this good cause.

On Tuesday morning at six o'clock, a sermon was preached by Brother Tabor, and at nine by Elder Smith. The interim was occupied by Committees and the Home Missionary Board. The most important business done was the engaging of Brother Isaiah Wallace, to act as the "Financial Secretary and General Missionary" of the New Brunswick Baptist Home Mission. It was to be hoped and expected that with an agent of such tried skill and devotion to missionary work, the gospel may be greatly promoted in this fine province.

The Circular Letter was then read by Brother Coleman, on "the frequent removal of ministers"—the causes were shown and the results deplored. The cause of Education came next under discussion. Acadia College was commended to the people, and an effort proposed to remove the debt of £500 from the Fredericton Academy. Baptists were urged to patronise their own institutions of learning, and the claims of ministerial education were forcibly presented. The Christian Visitor was then alluded to in the report on religious periodicals, much sympathy was expressed for the editor, and hopes indulged that soon the foreign correspondence and other departments of the paper shall be improved.

In the afternoon various reports were presented, among which was the report on Sabbath Schools, which elicited a very interesting speech from Brother Todd, on the duty of pastors with respect to the young. As the farmer cultivates his lands, if he wishes to prosper for any length of time;

so the faithful pastor will lay the foundation of his own prosperity in laboring for the youth of his charge. He will cause their affections to twine around him, and thus his pastorate will be perpetuated.

The next annual meeting of the Association was appointed to be held at Salisbury. Brother Lawson is to preach the Introductory Sermon, and Brother Hughes is to write the Circular Letter. After a vote of thanks to the friends of Hopewell, for their Christian hospitality, and prayer by the Rev. I. E. Bill, the Association adjourned.

On some accounts this Association was one of great interest. It was held in one of the most beautiful and interesting localities in this or any other province. It was remarkable for the very great attention shown to the preaching of the gospel. Crowds assembled to hear the word, and there is abundant reason to hope that the truth found a lodgment in many a heart, and though the results should not now appear, yet eternity may, yea, it must, reveal the good effects produced by the faithful sermons and exhortations of the servants of Christ.

PILGRIM.

Hopewell, N. B., July 12, '59.

Christian Messenger.

HALIFAX, JULY 20, 1859.

More ministers wanted. The English course at Acadia College.

"The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth more labourers into his harvest."

We have had our thoughts called to this subject by several circumstances of recent occurrence. The notice in another column of the Rev. D. McKen's sermon at the Eastern N. B. Association has revived these thoughts. It is, we think, conceived in the right spirit. We may fulfil the letter of this injunction of our Lord's with but little effort or difficulty; but to carry it out and shew that we are in earnest, we must make it a much more serious matter than that of merely using the language of prayer, and supposing that we have thus obeyed our Redeemer's command. A prayerful spirit on the subject, we think, will lose no opportunity of aiding such "labourers" in securing a proper amount of training and preparation, and providing facilities for their becoming "workmen that need not to be ashamed." It may still be said the labourers are few. The cry for men is heard on every hand. The demand will be but imperfectly met till some more general effort is made, as well as prayers offered, by the Church of Christ, for the purpose of obtaining "more labourers" We might mention large populous districts in this province where they hear the gospel but a few times in the year, and others where it is never regularly heard. In some of these they have good churches erected, but being without ministerial labour, darkness reigns around.

The efforts made to sustain and increase the efficiency of Acadia College are a proper accompaniment to prayer offered for more labourers, and an evidence of their sincerity. Earnest prayer so offered and accompanied by these endeavours have been heard and answered in very many instances. How many of our most important and useful churches can bear witness to this.

We are glad to learn that the Governors of Acadia College have taken the subject into serious consideration, and have made arrangements for students taking a two year's course of English studies. This will doubtless be a great convenience to many who are deterred by circumstances from taking the complete course. Many men of good mental capacity will, we doubt not, be glad to avail themselves of this means of preparation for usefulness in the church and the world. It is not designed, we believe, to lower the standard for regular graduates; but to meet a want which has been long felt. Some provision has been required to enable those of limited means who cannot spare the time for the full Classical and Theological course, to improve their minds and render themselves competent to occupy positions to which they may be called, with credit to themselves and benefit to others. Men who are called to the work of the Christian Ministry may here enjoy the advantages of a College education in a two year's course without its being compulsory on them that they must also be classical scholars.

Since writing the above we have received the letter from Dr. Cramp on another page.

It is unnecessary for us to do more than call the attention of our readers to that communication.

Presbyterian Ascendency.

We have had enquiries made of us several times lately as to the religious complexion of the new House of Assembly, so far as can be ascertained. For the purpose of answering these enquiries we have sought information, from what we deem reliable sources, and find that a remarkable difference exists between a fair proportion of members from different communions as compared with the numbers of the population belonging to the same religious bodies.

The population of the Province, by the census taken in 1851, was, in round numbers 256,000. This gives about 5000 as the average number represented by each Member of the Assembly.

Now, taking the population of each religious denomination, as given in the same census, we have the following, which we have put into tabular form, so as to show the proportion between the number which might be expected to be returned and those said to be actually elected to seats in the House of Assembly:—

Table with 3 columns: Denomination, Fair proportion of Representatives, Number actually elected. Rows include Presbyterians, Roman Catholics, Baptists, Episcopalians, Methodists, Congregationalist, Universalist, Lutheran, Miscellaneous.

Since the census was taken, in 1851, the Baptist body has increased by one-fourth, which would probably give them a larger number of members to be in fair proportion to the whole number.

We might give a more correct account if the census had been more recently taken. It will, however, answer every purpose of comparison, as the proportions are not probably very materially changed. That our readers may see for themselves that we make no statements but those which may be fully borne out by facts, we give the numbers of the different religious bodies according to the census of 1851:—

Table with 2 columns: Denomination, Number. Rows include Presbyterians, Roman Catholics, Baptists, Episcopalians, Methodists, Lutherans, Congregationalists, Universalists, Quakers, Swedenborgians, Miscellaneous.

It may be thought somewhat extraordinary, and, to some, unaccountable, that the number of representatives should be so out of proportion to the number belonging to the several religious bodies. Many will wonder how it is that Presbyterians should have 25 in place of 15, whereas other bodies have less than the fair proportion; but, when the means that portions of that body have used to goad on their people, for the purpose of bringing about this result, and securing their ascendancy, are taken into account, we are not at all surprised. We shall make no reference to either political party on whose behalf those unprecedented efforts were made. That, with us, is quite a secondary consideration. The bold position they have assumed, especially in misrepresenting and maligning Baptists, and constantly repeating the shallow statements of anonymous writers against their sentiments, notwithstanding the admissions of their own most able and clever men, show the spirit by which they are animated. The use made by them of power in former times may well teach us that if this were but allowed again, those who saw fit to differ from their orthodoxy, might expect again to feel the weight of their iron heel.

It may be said that no ascendancy can exist where all denominations are placed on the same level. The disposition frequently shown by certain members of these bodies and facts which we have in our possession lead us to a very different conclusion. Some portions of the Presbyterian body, we are aware, are as much opposed to their clergyman becoming political partisans as those in other communities. These deserve all the more credit and respect. Of this portion of the body we believe their is but a very slim representation. If our Baptist ministers had taken as bold and unscrupulous a part in the late political contest as those who have rendered themselves so notorious, we might perhaps have

seen a somewhat different result, as far as our own body is concerned. We are proud, however, to know that such was not the case. Not one, we believe, has been even charged with so degrading himself. If political elevation and power are to be purchased only by sacrificing our ministers, and making them tools for political purposes, we hesitate not to affirm that it would be the immediate destruction of their usefulness and of the piety of the churches over which they preside. Let Baptists consider and reflect upon these things and govern themselves accordingly.

A good Sign.

THE Provincial Wesleyan of last week has a leading article of two paragraphs headed "Special Attention." In one of these the editor calls on the agents and friends of the paper to use exertions to bring up his list of Subscribers to three thousand. As that paper is the only organ of the Methodist body in Nova Scotia, New Brunswick, Newfoundland, &c., &c., we think this request not at all unreasonable.

The other paragraph announces as an inducement to this exertion that the editor is about to commence in that paper the republication of a work which he says "it has been specially desired our readers should be made acquainted with through this medium,—ANNA CLAYTON, or the Inquirer after Truth."

The editor says further of this work, it "furnishes a well-merited exposure and complete refutation of the false reasoning of works which have of late years emanated from the American press in opposition to pedo-baptist doctrines, and some of which are unhappily as much characterized by an unsanctified spirit as by unsoundness of argument."

We congratulate the readers of the P. Wesleyan on having this subject brought to their attention, and hope they will be led by this circumstance to examine the Word of God on the subject. When they find a precept or example in that sacred volume which teaches pedo-baptism, we shall be glad if they will let us have it.

We are not aware what the works are which our friend refers to as "in opposition to pedo-baptist doctrines;" surely he cannot mean "Theodosia Ernest, the heroine of faith"; or "Grace Truman, or love and principle." If so, we hope the readers of "Anna Clayton" will also read these works, without prejudice, before concluding their investigations of the subject, and we have no fears for the result. It is not at all surprising that a desire should be felt in the Wesleyan body for a greater degree of uniformity of practice respecting so important a matter as Christian Baptism. There is great diversity in some parts of the province,—pouring and immersion are both allowed in cases where it is necessary to satisfy tender consciences. It was only a few weeks since in the county of Cumberland a person, desiring fellowship, had scruples about sprinkling, but was willing to accept pouring. The administrator took him some distance down into the water and then with his two hands united lifted up as much water as they would hold, and let it fall on the candidate's head. In another case in the same county, a person, not a Methodist, believed in immersion only, being baptism. The candidate was taken into the water and was there directed to kneel down. He was then pushed by the shoulder on one side until he was nearly covered with the water, when he was raised up. Afterwards he was told by the administrator that immersion was not baptism.

We believe there is "one baptism"—not many baptisms—taught in the Word of God, and we are glad to find that enquiry on the subject is being encouraged, as we have full confidence in the common sense readers of the Bible,—that where unbiassed by early prejudice, and uninfluenced by interested parties, they will find no difficulty in learning the true doctrine of baptism, in its mode, subjects, and design.

We are almost inclined to republish some chapters of the works above referred to, but as our readers would be impatient for the latter portions as soon as they had read the first, we shall at present content ourselves by recommending the readers of "Anna Clayton," as well as our own, to procure them, and give them careful examination.

We congratulate our brethren in Canada on the improved appearance of their organ, the Christian Messenger. Its office of publication is removed from Brantford to Toronto, and is, we understand, under the editorial management of the Rev. Dr. Fyfe, Pastor of the Baptist church in that city. We have no doubt it will be well sustained