

Christian Messenger.

HALIFAX, JULY 18, 1860.

Our Religious Anniversaries. THE EASTERN ASSOCIATION.

The vast extent of country over which the Churches of this Association are scattered, taking in Cape Breton and P. E. Island, gives its anniversaries a peculiar character which does not belong to either the Western or Central Associations. Although some of the brethren were apprehensive, from a variety of causes, that comparatively only a few representatives of the churches would be present, yet we think all were most agreeably disappointed in meeting so large a number of brethren. We fear no contradiction in venturing to assert that in neither the Western or Central were there meetings of a more solemn or deeply interesting nature than those at Maccan on Monday and Tuesday of last week.

Having experienced the warm-hearted and generous hospitality of our Windsor brethren, we crossed the Basin in the Steamer Emperor, enjoying the luxuries of a drawing-room. Admiring the beauties of the surrounding scenery, we arrived at the romantic Partridge Island at Parrsboro, where we found Jehu waiting at the wharf. In a twinkling we were off to the Village, and soon were trending our way over the hills, and proceeding along the ledges with the beautiful winding river now partially hid by the trees on its banks, and again appearing and expanding into a lake of some considerable dimensions. But few places present so pleasing a variety of scenery as this road. Vast tracts of fertile land here invite the hand of industry. When the population is increased a hundred-fold, the resources of this part of the province will begin to be known. It is as yet but very imperfectly appreciated.

Being unable to reach more than the outer boundaries of the Maccan Church on Saturday evening, we remained at Little Forks over Lord's day. The Maccan Church extends over a great extent of country, probably more than twenty miles, having several places of worship in different localities. One of these being at Little Forks, on the road from Parrsboro, about 12 miles from Amherst, another at Lower Maccan, and another at River Hebert (commonly called, from the French, River Abear). The latter was the locality of the Association in the neighborhood of the Springhill Coal mines in the County of Cumberland.

At Little Forks, Rev. I. J. Skinner preached in the morning, Rev. W. Dobson in the afternoon, and Brother D. F. Higgins, in the evening. At the close of the evening service, Rev. David Freeman, Rev. A. Shields and A. Chipman addressed the congregation and rendered the occasion one of much interest.

On Monday morning by the kindness of brethren Dobson, Mills and others, our company was conveyed on to the place of assembling at River Hebert. We soon found others on the road. These continued to increase until near thirty carriages formed one continuous cavalcade. In the absence of the Rev. J. Davis, who was the appointed preacher, his alternate, Rev. D. W. C. Dimock, preached the Introductory Sermon from Ezekiel xxxvii. 8. He shewed the resemblance which exists between the valley of dry bones and the condition of man. The duties of the Church with regard to mankind, were dwelt on with much ability. The source of the church's power was shewn to be the Spirit of God applying the word preached. There is no excuse for indifference or idleness. God intends to save, and has appointed the means to be used by his people, and at their own peril they neglect to employ them.

After the sermon the remainder of the letters were read and two new Churches were received into the Association; one at Crow Harbour of 30 members, and one at Coddle Harbour of 17 members. The Rev. Jas Reid then read the Circular Letter, previously approved by the Committee. It contains some important and appropriate advice and exhortations to the Churches. In the afternoon the *Christian Messenger* was reported on and we learned made the subject of several highly complimentary addresses. Having been taken by a friend some distance to dinner we were only present to hear the conclusion.

Home Missions occupied the remainder of the afternoon. We have only space for a few of the many very valuable remarks and suggestions presented on this subject by a number of brethren. The facts contained in the Report of the Missionary Board were considered cause for much gratitude and encouragement. Although the amount of funds received had been short of the expenditure, yet it was deemed that for the labor expended a very large amount of good had been effected. The funds raised had been more than double those raised by the two Associations previous to the organization of the Home Mis-

sionary Society. Several brethren expressed the opinion that an Agent was an essential part of the Society's operations. He was really a missionary all the time, and might do essential service by laboring as an evangelist, and in visiting weak churches whilst pursuing his agency. It was thought by some that if the settled pastors of Churches would occasionally go on missionary visits of a week or two to destitute localities, and let their places be supplied by some younger brethren, this, it was believed would have a beneficial effect on the people in places which might be considered missionary ground, and also on their own people. Brethren Catten, Balcom, Dimock, Cummings, Black, Shields, Miles, and McKeen, took part in the discussion. The two latter brethren from New Brunswick, gave addresses of much power, and together with that of Bro. Shields produced a deep impression on the meeting. Mr. S. described the anxiety of the people of Cape Breton to hear the Gospel, some of them travelling through the woods at night with torches, and sleeping there so as to be ready on the Sabbath morning to hear the Word of Life.

On Tuesday after the routine business had been disposed of, the Report of the Committee on Education was taken up. Rev. David Freeman represented Acadia College in its past struggles, its progress, and its present condition. He thought the recent anniversary gave good evidence of the high state of efficiency it had attained. Its financial condition too was beginning to assume a more satisfactory appearance than ever before. He had often looked at Cumberland as the geographical centre of the Province and would be glad to have seen the College located in that county; but as it was not the denominational centre that could not be. He still hoped to see Baptist principles so prevalent in that neighbourhood that it might yet become ecclesiastically what it was geographically. He considered himself engaged in a great work and rejoiced that he had been called to preach 12 times a week while he had been engaged in this agency. He compared the cost of Acadia College with that of King's, Fredericton, and several others, and shewed that in none had there been so much done with the same amount of means as at Acadia.

Rev. Dr. Cramp referred to the successful pastors of several large flourishing churches whom he had formerly known as godless young men, previous to their conversion at Acadia College. The work had been evidently of God. The results of the revival when fifty young men were brought to Christ, was evidence that the blessing of God had rested on the efforts of the denomination.

Several others spoke very earnestly in behalf of the Academy and College.

A resolution approving of the "Associated Alumni" was unanimously adopted. Several gentlemen afterwards gave their names to be added to the roll of this Society.

Prayer-meetings were held each day at 9 o'clock. The residences of the people being so much scattered, that hour was more suitable than the usual one of six in the morning.

The Rev. Wm. Hall was the Moderator, and preached on Lord's-day morning. The Session was one of unbroken harmony, and we doubt not all parties went to their homes glad at heart, refreshed, and strengthened for renewed devotedness to the cause of their Lord and Master.

The Association was adjourned to meet next year with the Church at Guysboro and Manchester.

MR. BENJAMIN CHRISTMAS.—We find a letter in the *Presbyterian Witness* from Mr. Christmas giving an account of a tour he has lately made in the United States. Mr. C. begins with the following:

"On the 6th ult. I wrote a letter to the Editor of the *Christian Messenger*, to be published in his paper, but I have found out that he has not done so. I did not write to shew him that the Indian could write, but I wrote to give notice to my Nova-Scotian friends through the medium of the *Christian Messenger*, of what our American neighbors have done for the children of the forest, who are within their jurisdiction. But we Nova-Scotians should be thankful, that we have not to depend on one paper for our intercourse."

We have been disposed to allow very considerable latitude to our friend Benjamin, knowing that the feelings and previous habits of the Indian differ materially from that of other people. We are still desirous of giving him every indulgence in our power, and even of shielding him from the harm which might arise from this unwise attack upon ourselves. Knowing however that he was travelling in the United States without the sanction of the Mic-mac Mission Committee, we considered it better to await his return and the explanation of certain matters before publishing his epistle. Having so recently emerged from the ranks of his red brethren he does not appear, by his letter sent to us for insertion, to understand sufficiently the consequences of the censorious-

ness in which he indulges. If the Editor of the *Witness* had wished to befriend Mr. Christmas, he would have made the above paragraph the subject of his elimination, as we doubt not he did other parts of his letter. Mr. Christmas should at least have enquired the reason for his letter's non-appearance before referring to it in our contemporary.

We have no wish to give to the public all our reasons for the course we have taken.—The above will, we think, be deemed sufficient at present. We shall be glad to have an opportunity of giving Mr. Christmas, personally, any further information he may desire with reference to the matter.

Death of Sir Brenton Haliburton Chief Justice of Nova Scotia.

On Monday last, at about four o'clock P.M. this esteemed and deeply venerated gentleman departed this life, in the 86th year of his age. He had been dangerously ill several days from an attack of paralysis, and was not expected to recover. Perhaps no one of the sons of Nova Scotia ever enjoyed so large a share of respect from all classes of the community.

A brief but well-written memoir is given in the *Colonist* of yesterday. We extract from it a few facts such as our space will permit.

SIR BRENTON HALIBURTON was the second son of the Hon. John Haliburton, who held for many years the office of head of the Naval Medical department in Halifax, and who also was a member of Council. This gentleman married a Miss Brenton of Rhode Island, then a British Colony, where he resided until the breaking out of the Revolution compelled him to leave, as he warmly espoused the cause of the mother country. His son BRENTON was at that time a child of 7 years of age; and he used to relate, that when on one occasion the principles of loyalty which he imbibed from his father led him to give expression to his feelings aloud in the street, the indignation of the popular party was so strong that child as he was he was actually led off to prison; the jailer's wife, however, influenced by a kindly feeling towards the family, treated his offence as it deserved, gave him a piece of bread and butter, and set him home in safety.

After his father's removal to Halifax, he was sent to school in England; he then returned to Halifax and commenced the study of the Law; when the Provincial regiments were raised during the French Revolutionary war, he joined the Nova Scotia Fencible, from which, at the recommendation of the late Duke of Kent, he was transferred to the 7th Royal Fusiliers then stationed at Halifax.

He discharged his military duties with so much zeal and ability as to secure the approbation and good will of His Royal Highness then commanding the forces in Nova Scotia. Brilliant, however, as were his military prospects, he abandoned them and resumed the profession of the law.

That in taking this step he acted with sound judgment, we who have seen him close a judicial life of almost unparalleled length with signal honor to himself and advantage to the country, cannot for a moment doubt. During this long period he was ever a painstaking and conscientious Judge, and at the same time was remarkable for his hospitality and cheerful disposition. In 1799 he married Margaret, the eldest daughter of the Right Rev. Charles Inglis, D. D., the first Bishop of Nova Scotia. Eight years after his marriage, in 1807, he was appointed a Judge of the Supreme Court. In 1816 he was appointed to a seat in the Council, then consisting of twelve members and discharging both Executive and Legislative duties. In 1833 he was appointed Chief Justice of the Province, and became *ex officio* President of the Council, which latter situation he held until the year 1838, when the Council was remodelled, and the Executive separated from the Legislative, and the Chief Justice and Judges ceased to be members of either.

This series of appointments to successive offices of importance is doubly significant; it marks the estimation in which the man was held by his contemporaries, while by the applause which his discharge of the duties devolving on him secured, we have the best proof that their judgment of him was correct.

The singular combination of judicial with political duties thus thrown upon him, was an ordeal through which few men could have passed unscathed. Can we demand any better evidence of the unbending integrity and true liberality of Sir Brenton Haliburton through all these trying circumstances, than the fact that he has gone down to the grave at the venerable age of 85, without an enemy?

For a long period, owing to a combination of circumstances, he exercised almost the whole power and patronage of the provincial government, and although himself a warm member of the Church of England, he exhibited great liberality towards the members of other denominations.

He has now gone through the last scene of a life. But little more than one short year has rolled by, since in his answer to the address of congratulation by the Bar on his elevation to a Knighthood, he closed it with the following touching words:—"And now, gentlemen, accept of an old man's affectionate prayer for your welfare; may you at the close of life feel the great comfort of having made your peace with God through the merits of your Saviour. God bless you all."

We shall probably refer to the subject of this notice in a subsequent number.

A writer in the *Presbyterian Witness* of the 7th inst., signing himself, "A Presbyterian Minister in Colchester," says, he has reason to believe he is the minister pointed at by an article entitled "Questions for Pedobaptists" in our columns of May 23rd!

He wishes to correct the statement of our informant, respecting his remarks on Infant Baptism, in his discourse, and says:—

"I said that although Baptists hold the doctrine that all who died in infancy are saved, their holding it was utterly inconsistent with their distinctive principles. I maintained that the same line of argument by which infants were excluded from baptism, would, if it could be sustained, as certainly exclude those who died in infancy from heaven."

Such an assertion as that may possibly satisfy "A Presbyterian Minister in Colchester," but he must pardon us for holding a very different opinion. The salvation of unconscious, innocent infants, whether they have been baptized or not, is, we conceive a conclusion in perfect harmony with all the doctrines by which Baptists are a distinct body, and with all the other truths of God's Word, and is strengthened by the fact that no instance of infant baptism is recorded in the Bible. We have many reasons for this conclusion; two will be sufficient for the present.

1. Because baptism is an act of obedience on the part of the person baptized. God has nowhere demanded this of infants. Having committed no transgressions themselves they need no forgiveness nor rites emblematical of such changed state.

2. Because we do not believe that salvation is effected by baptism; but that it should be the first act of Christian obedience on the part of the believer, and the believer alone.

It is asserted by some who attach little importance to religion and religious rites, that even if baptism is not required of infants it can do no harm to sprinkle them. This we think cannot be admitted by any true follower of Christ. Infant baptism we hold cannot be practised without countenancing to some extent the Popish doctrine of baptismal regeneration; and making it appear, especially to the less instructed part of the community, that the salvation of unbaptized infants is extremely doubtful. It also has the effect of exalting Tradition at the expense of the Holy Scriptures, and is therefore one of the pillars of Popery.

With all respect we invite "a Presbyterian Minister in Colchester" to reconsider the sentiment he has above expressed, and when he divests himself of all but what the Bible teaches on the subject, he will, we believe, come to a very different conclusion, and one which will do Baptists more justice than he did in his discourse or communication.

THE LATE MR. HENRY CRAWLEY.—*The Visitor* contains an extract of a letter from Rev. Dr. Crawley, in which he says:

"My whole mind was at the time occupied with the dreadful blow that has fallen on me and all our family, in the sad death of poor Henry Crawley, in the midst of honor and usefulness cut down by the assassin's knife. We seem hardly to know how to rally from this crushing calamity. It enhances our sorrow, and multiplies the mourners that he that very night had been affianced to a very sweet girl, and all seemed to offer the happiest promise for the future. Henry never renewed his connection with the church, but I have, nevertheless, reason to hope he was a penitent and humble believer. His conduct ever since he came to Ohio has been irreproachable, and he was universally respected and beloved."

Rev. J. Bancroft we hope will pardon the omission at the close of his communication in our last. It inadvertently occurred during our absence at the Eastern Association.

The Rev. Isaiah Wallace, we learn, is about to leave Miramichi, N. B. for Digby, N. S.

News Summary.

London dates by our last Mail afford some more particulars of the development of Italian affairs.

The King of Naples, at once a tyrant and a coward, appears frightened by the success of Garibaldi into the most abject concessions, and has abandoned his despotic antics, and proclaimed a free constitutional Government, offering an alliance with Piedmont to establish the freedom of Italy. His subjects, however, do not seem much satisfied with his late repentance, and great confusion and riot have taken place in the City of Naples. Of course no faith whatever will be put in his promises, unless the other Powers of Europe become guarantees for his good behaviour, which is not improbable, at least in regard to France, as in case of his giving offence Napoleon the Third could readily fill up his vacant throne with his own nominee.