

to be accomplished, damaged instead of promoted.

When it is known that these proceedings transpired in a community largely composed of Baptists, and that not one of the speakers belonged to that communion, I think the conclusion must be, that presumption has scarcely a limit, and that no greater insult could be offered to a people. I do not think it proper here, to go into a general review of such reckless statements. I need not say that I unite with thousands in this country in valuing, most highly, the *Christian Messenger*, not more on account of services rendered than for the trials through which it has struggled,—in the enumeration of which, no small proportion may be traced to some not very remotely associated with those whose conduct is more especially the subject of censure. All who read your journal must at once admit that its course has ever been to combat error in every form. Protestantism has been more completely vindicated and the assumptions of Popery more effectually met and destroyed than by any of the political fabrications and tirades of those who presume to pass judgment on the Protestantism of the *Messenger*.

I am happy to learn that the *Messenger* has been making gradual and substantial progress from its commencement, both in the number of its subscribers and in its hold on the affections of the people, up to the present day, so that now instead of its being, as was said by the parties above referred to, "but the skeleton of its former self," it has attained to the fair proportions of well-developed vigorous manhood, and, sustained by the thousands whom it rejoices in defending, is able successfully to contend with the foes of truth, and is hated and feared by those only who desire to mislead and destroy, in order that they themselves may fatten on the fatal consequences.

Upon a calm and dispassionate view of the *Messenger*, I think it justly due to say of it that it has answered well the purposes had in view in its origin—viz. the diffusion of religious knowledge, and the promotion of denominational interests. By industry fidelity and good management, it has obtained a position second to no religious periodical in British North America. The hold it has upon the affections of the denomination is not likely to be much disturbed, either by the *avidness* of some, or the *flippancy* of others who take it into their heads occasionally to seek the illumination of our highly favored Province. Having extended these remarks further than at first intended, I content myself for the present by wishing the men referred to better and more successful employment for the future; and in contradistinction to pernicious example, beg to subscribe myself

THE ADVOCATE OF TRUTH AND HONEST PURPOSES.
April 9th, 1860

For the Christian Messenger.

Baptism.

MR. EDITOR,

Dear Sir,—I perceive by the newspapers that different views are taken of the subject of baptism. Now for another idea.

In the commencement of the Christian era many there were who believed not in the resurrection of the body. The success of the Gospel depended, in a measure, on the establishment of the doctrine of the resurrection from the dead. Read the 15th chap. of 1st Cor. Hence Jesus taught, "I am the resurrection and the Life," John xi. 25, and required his followers to show their belief in His and their resurrection by being buried with him in baptism or baptized into his death. Consequently I do not believe that baptism came instead of circumcision, but that circumcision was a type of regeneration. Deut. xxx. 6. Jer. iv. 4. Col. ii. 11. Rom. ii. 29. Gal. v. 6.

Neither do I believe that water baptism was a type of the baptism of the Holy Ghost in Acts 10th chap. 44 to 49th verse, you will observe the Holy Ghost was received before they were baptised. Consequently it could not be a type of the outpouring of the Holy Ghost. As the type goes before and not after the reality. But what does baptism signify? In my opinion it signifies that the persons asking baptism have within them a belief or faith in the death and resurrection of Christ. And that by this rite they shew that they believe that they have a part in the death and resurrection of the Saviour, and are heirs of God and joint heirs with Christ. The body is buried in the water emblematical of its burial after death, it is raised out of the water to walk in newness of life, emblematical of its resurrection from the dead to enter upon a life of glorious immortality. Rom. vi. 4. Col. ii. 12. Cor. xv. 20.

I am not a member of any church and am not the exponent of any sect or party that I know of, neither am I a subscriber to your paper or any other religious paper. Consequently I have not the least claim upon you to publish this letter. But as I write for information, possibly you may indulge me.

Yours, very truly,
SCRIBBLER.

Truro, April 8th, 1860.

For the Christian Messenger.

"Watchman," once more.

DEAR SIR,

The Rev. S. T. Rand, in his reply to my last, has furnished a view of the policy of the Micmac Missionary Society which will probably be new to many of your readers, as it is new to me. I was not prepared for the manifestation of such liberality. If I rightly understand Mr. Rand, the Society will impose no restraints on any missionaries. They may teach Episcopacy, Presbyterianism, Methodism, Calvinism, Arminianism, or Quakerism, according to their respective conscientious convictions, and there will be no interference with them. Instruction in denominational peculiarities is not forbidden. This is truly liberal!

As Mr. Rand has so freely invited inquiry, I beg to ask him whether, in the translations of Scripture into Micmac which he has prepared for the British and Foreign Bible Society, he has translated the words referring to baptism, or only transferred them? The Bible Society's rule is that in new versions those words shall be transferred, in accordance with the Authorised English Version, in which, as we all know, the Greek *baptizo* is Anglicised, not translated. Has Mr. Rand complied with that rule? or has the Bible Society changed its policy, and become as liberal as the Micmac Missionary Society?

Yours to serve,
WATCHMAN.

April 12th, 1860.

For the Christian Messenger.

Obituary Notices.

MARY ANN, eldest daughter of Asaph B. and Lucinda Stronach, was born on Stronach Mountain April 12th, 1843. She professed religion in the spring of the year 1854. She was naturally of a cheerful disposition; and she gained friends wherever she went. The people of God were the people of her choice; and she was fond of attending religious meetings, Sabbath School, &c.

Mrs. S. began to shew symptoms of disease about five months before the time of her departure. During the whole of her illness, though it was apparent to all that she was a great sufferer, yet she was never heard to murmur or complain. She usually said very little about her sickness or death, evidently for fear that she would cause her mother anxiety. Her affection for her parents, relations, and numerous friends, was strong; and she seemed reluctant to cause them grief. About a month, however, before her decease she conversed freely with her mother, and told her that she had no desire to get well; but only wanted to feel that her peace was made with God, and her calling sure. A visit from Rev. A. Stronach, not long before her death, was highly appreciated by her. She wished to have Rev. C. Tupper come to the house and preach, if her enfeebled state had not prevented it.

When it became apparent that she was about to leave the world, she talked to all her friends. Shewing them that she was willing to die—she had a blessed Jesus, to whom she was now going. On the Sabbath evening previous to her decease she remarked to her mother, if this were the night of her departure, she would be willing to go; she had not felt so happy since she had been sick. She requested her mother to hurry the tea, as she wished to drink some with them. Her father brought her out of her room; but death approached so fast that she could take no refreshment. When taken back to her bed, she looked up and said, "Is this death? Welcome Death!—the happiest night I ever saw. If I am so happy here, what will I be when I get to heaven? What have I done that I should be so happy, when I have been so great a sinner?" She kissed her parents, and charged them not to weep for her, for she would soon be with Jesus. She called her brothers and little sisters to her bed side, kissed them, and bade them an affectionate farewell, and exhorted them to prepare to meet her in heaven. She likewise requested her mother to tell all who inquired after her to prepare to meet her in glory. She wished to have both the Ministers attend her funeral; and chose to be buried by the side of a particular young female friend, not far from her home; and also to have the Sons and Daughters of Temperance, to whom she was strongly attached, follow her to the grave. She remained in this quiet frame of mind till she fell asleep in Jesus.—*Communicated.*

EUNICE ELIZA CROSBY,

Was the eldest daughter of John and Elizabeth Allan of Carleton, Yarmouth.

In early life she was the subject of religious impressions, and entertained a hope of eternal salvation through Christ Jesus.

In the spring of 1852, the writer had the privilege of baptizing her and two of her young companions, two of whom have already joined the redeemed above. Our sister was united to the third Baptist Church of Yarmouth, and continued a worthy member until her death.

In 1854 she was united in marriage with Mr. Norman Crosby. It was soon evident that consumption was doing its dreadful work, and she continued to decline. Her sufferings were borne with christian fortitude, relying implicitly on the Saviour.

On the 19th of December 1859, in the 26th year of her age she fell asleep in Jesus, leaving a husband and two children to mourn their loss. "Blessed are the dead who die in the Lord."—*Communicated.*

JAMES CLELAND,

Was born in Kilmore, Ireland, in 1805. In 1832 came to Yarmouth, and in 1847 he settled at Lake George.

About two years ago he was teaching in Carleton, and on returning in order to make his road shorter he attempted to go through the woods; but having only a blazed path, lost his way, and was in the woods all night.

The weather being cold this brought on disease under which he gradually sank until on the 13th of March his spirit was released as we hope for the world of peace, in the 55th year of his age. He left a wife and five-children to mourn their loss.

Mr. C. was much respected, by all who knew him, as a kind peaceable man.—*Id.*

HANDLEY BECKWITH.

Died on the 29th of February, at the residence of his son Edward Beckwith, Esq., Cornwallis, aged ninety years. An aged widow and five children mourn their loss.

Mr. Beckwith was extensively known and esteemed as a respected member of this community. At an early age he obtained a saving knowledge of Christ, and through a long life found the grace of God an unfailing support. His family mourn his departure, assured that he has entered into his eternal rest.

Ordination of Mr. James A. Davidson.

Many of our readers will be interested to read the following from the St. Catherine's C. W. *Semi-weekly Post*. After hearing his description of the position to which intemperance had brought him, they will rejoice that the grace of God has triumphed over all these, and in the same town as he formerly lived, brought him to so honorable a position:

On the evening of 26th instant in the Queen Street Baptist Chapel of this town, and at the request of the Church worshipping therein, a delegation of lay members and Pastors from the Beamsville, Welland and Drummondville Baptist Churches met in Council to examine Brother James A. Davidson, and if they thought proper, to set him apart to the work of the Gospel Ministry in connection with the Regular Baptist Denomination. The Chapel was crowded with a most attentive and respectable congregation.

Rev. William Hewson of Beamsville was chosen Moderator, and Brother David Morgan, Clerk of the Council.

After singing, reading the Scriptures and prayer, Brother Davidson was called forward by the Council to preach a short discourse, which he did with good effect from Luke 8th chapter and 39th verse—"Return to thy own house, and show how great things God hath done unto thee." His description of the great change wrought by Jesus upon the Gadarene, and of the great change wrought by the Divine spirit upon every converted sinner was truly affecting.

Brother Davidson then passed through a close and critical examination by the Council upon his *Christian experience; call to the Ministry; and views of Scripture Doctrines, and organization and polity of the Christian Church.*

The Council retired for a short time and on their return, the Moderator stated that they had voted unanimously to ordain Brother Davidson to the work of the Gospel Ministry, and that this be the order of the exercises:

Ordination prayer by Rev. Wm. Hewson. Right hand of fellowship, by Rev. Jas. Dowling, Charge to the Candidate, by Rev. G. M. W. Carey, Hymn and Benediction by Rev. Chas. Walker.

The interesting exercises closed at 11 o'clock P. M.

DAVID MORGAN, Clerk.
St. Catharines, March 27, 1860.

The St. Catherine's *Herald and Advertiser*, in an article on the same event, remarks:

"No previous notice had been given Mr. D., of what he would be required to do, and we think it rather sharp and severe practice to call a man to preach to such an audience as was there assembled, without giving him time to prepare. Mr. Davidson, however, is always ready to give a reason of the hope that is within him, and he improved the occasion by preaching from the 8th chapter of Luke, 39th verse—showing what man was by nature and practice, and what he must become by grace. The marked attention of the audience showed that the speaker had hold of their minds and sympathies.—After the Sermon, Mr. Davidson was put through a very close and severe examination on doctrines, and other matters; and if a Philadelphia lawyer ever met his match we think he would find more than a match in Rev. Mr. Hewson, whose examination of Mr. Davidson was the most pointed we ever heard any

where. He seemed bound to sift Mr. Davidson, and weigh him and measure him, and in our opinion Rev. Mr. Hewson went home satisfied that our friend Davidson is posted on all points necessary for one in his position. We were expecting to see the *old Adam* wake in Davidson more than once when his Rev. interrogator was unusually inquisitorial.

But, it is proper and right that all who are sent forth as Ministers of the Gospel should be fully qualified. The Delegation pronounced themselves well satisfied with the candidate, and he was accordingly ordained in the solemn and impressive mode of the regular Baptist Church. We are assured he is followed by the good wishes and prayers of all good citizens of our town. He is a full proof of the power of Divine Grace to reform the most wretched and abandoned of men."

Religious Intelligence.

YARMOUTH.—The Rev. Jas. H. Saunders writes, April 2nd—"To me the *Christian Messenger* is increasingly interesting. The letters of MENNO and TYNDAL alone are worth more than the cost of subscription. The late article on Revivals and Communion are just in time for us in this county. May the Great Head of the Church preserve us in the love and practise of the truth.

The Lord has been pleased to refresh us in Ohio during the last few weeks. We have held some very interesting meetings. The church is being revived. I had the privilege yesterday of baptizing two young men. Brother Stabbert afforded us timely aid. His faithful labors have been a great blessing to us.

I baptized two in February, into the West Church. A few more are waiting.

God has been pleased to remove from us a very promising young brother, Capt. Calvin Foot (son of Deacon Z. Foot) who died of yellow fever at Grenada on the 31st of January last. He has left a sorrowing widow and four small children. To our brother Foote and his aged companion, this is a great affliction, yet in it all they have been enabled to stay themselves on God and wait with increased joy till their last change comes."

AMHERST.—Extract of letter from Rev. James E. Balcom, dated April 12th, 1860.—Dear Bro.:—"I am always glad to read in the *Christian Messenger* the notices of additions to our churches in different sections of the Provinces.

The paper becomes much more interesting, when we can read in it, from time to time, the account of sinners being converted and received into the churches.

Last Sabbath I had the pleasure of baptizing six believers. There exists a very good state of religious feeling in the church, our prayer meetings have for the last few weeks been larger than usual.

The Pugwash Church is enjoying quite a refreshing season. Brother William Dobson has been labouring with them for a few days, and the Lord has blessed his labours. Several have been added by baptism, and backsliders have been reclaimed.

I am well satisfied with the *Christian Messenger*, and hope you have increasing success.

Yours in Christian love,
JAMES E. BALCOM.

ST. MARY'S EAST.—The Rev. Henry Eagles writes, April 9th, 1860:—"The good Lord is still manifesting his love and power amongst us, in the salvation of sinners. Since I last wrote I have baptized four into the 1st St. Mary's Church; two into the 2nd St. Mary's, and two into the Isaac's Harbour Church. The Lord willing, I shall also baptize again next Lord's Day.

"I hope good will arise from the discussion of the few words I used in reference to baptism. When Pedobaptists get on that subject, they commonly make converts to baptist sentiments. So let them write away."

REVIVAL IN MILLS VILLAGE AND PORT MEDWAY.—In December last we commenced holding some extra services with the brethren in Mills Village. It soon became evident that God was with us. A deep solemnity and an unusual seriousness pervaded the minds of all. The tears of penitence began to flow and the cry was heard from many, "What shall I do to be saved?" But just as our meetings became most deeply interesting, the weather became fearfully cold and stormy and we were prevented from meeting together for nearly two weeks; by that time the men were compelled to attend to their calling, which during the winter season is logging in the woods. Still the good work did not stop. We held meetings twice during the week, and once on the Lord's day and in nearly every meeting we had tokens of God's presence. Thirteen have been united with the Church by baptism.