

To wrestle vigorously and successfully with any vicious habit, we must not be satisfied with contending on the low ground of worldly prudence, though that is of use, but take stand upon a higher moral elevation. Mechanical aids, such as pledges, may be of service to some, but the great thing is to set up a high standard of thinking and acting, and endeavour to strengthen and purify the principles as well as to reform the habits. For this purpose a young man must study himself, watch his steps, and compare his thoughts and acts with his rule. The more knowledge of himself he gains, the humbler will he be, and perhaps the less confident in his own strength. But the discipline will be found most valuable, which is acquired by resisting small present gratifications to secure a prospective greater and higher one. It is the noblest work in self-education, for

Real glory Springs from the silent conquest of ourselves, And without that the conqueror is naught, But the first slave."

—Self-help.

Christian Messenger.

HALIFAX, MARCH 28, 1860.

More Light wanted.

THE REV. HENRY EAGLES, writing in the *Messenger*, states that a Revival of religion prevails in St. Mary's, in this county. Within a week he baptized 28 persons. He says:—

"Last Sabbath, at St. Mary's, I led the father, the son, and the grand-children down the bank into the water, where they were buried in the likeness of their Lord and Saviour."

We do not know what to make of the Reverend gentlemen's last expression: "buried in the likeness of their Lord and Saviour."—*Presbyterian Witness*, March 24th, 1860.

We are always glad to afford such explanation as we can of whatever appears in the *Messenger*. For the benefit of our contemporary and our readers generally, therefore, we shall endeavour to throw a little light on the above, which to him appears so dark. We are quite aware how difficult it is to remove an error, and consequently are willing to take a little pains to show how we think this darkness has arisen. We are not surprised that the expression he quotes seems to him so mysterious, that he "does not know what to make of it." We, however, see no impropriety in the form of expression, or difficulty in knowing "what to make of it." We shall not charge our neighbour with dullness, or apply other epithets such as he occasionally indulges us with, but prefer trying to help him in his inquiries.

With his view of baptism and his antipathy to immersion, he may, perhaps, find it no less difficult to "know what to make" of the following passage of Scripture, which we presume Mr. Eagles had in mind when he penned the above:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi. 3-5.

If, however, our neighbour looks at this passage, in what we believe to be its true interpretation—that baptism is immersion and only immersion—i. e., a believer being "buried" or "planted in the likeness of their Lord and Saviour's death," the difficulty immediately vanishes.

We do not consider it any discredit to our contemporary not to know "what to make" of such scriptural forms of expression with regard to baptism, seeing that greater men have found the same perplexity. Some, however, of those, from whom he need not be ashamed to learn, have given such explanations and comments on the above passage of scripture that without any very extraordinary mental effort one might be able to make something of the above expression—"buried in the likeness of their Lord and Saviour."

The plain common sense reference to immersion in the above text is so evident that to bring in any other idea in its place would render it no less obscure than the same figure, made use of by Mr. Eagles, appears to our contemporary.

It may not be inappropriate, therefore, for us here to make a quotation or two from pedobaptist writers on the above passage of scripture. We might give the remarks of Baptists upon it, but if we did, we might be charged with bringing forward the writings of those who sought rather to sustain their own practice than to make known the truth. This cannot be said of Dr. Chalmers and Dr.

Barnes. We conceive that what they have said should have great weight, as it is evident that in considering this passage they were compelled to make these admissions. The force of truth exerted an influence upon those learned and honest-minded men, and brought forth these expressions of opinion in their writings, their own practice to the contrary notwithstanding.

Barnes in his *Notes on Romans* vi. 4, says, "Therefore we are buried," &c. It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be proved, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers. "A similar expression occurs in Col. ii. 12, 'Buried with him in baptism,' &c. ¶ Into death. Unto death; i. e. with a solemn purpose to be dead to sin and to the world. Grotius and Doddridge, however, understand this as referring to the death of Christ—in order to represent the death of Christ—or to bring us into a kind of fellowship with his death. ¶ That like as. In a similar manner. Christ rose from death in the sepulchre; and so we are bound by our vows at baptism to rise to a holy life."

¶ Even so. As he rose to new life, so should we. As he rose from death, so we, being made dead to sin and the world by that religion whose profession is expressed by baptism, should rise to a new life, a life of holiness."

Dr. Chalmers in his "Lectures" on the same passage of scripture, remarks:—

Verse 3. 4. The original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not, that the prevalent style of the administration in the apostle's days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence He soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life,—and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment that we and were ushered into our present being, be perpetuated and make progress toward the perfection of full and ripened immortality."

6. "By being dead unto sin we understand that we are spoken of as in the condition of having already undergone the penalty of death, and so being acquitted of this great penal consequence of sin. We get into this condition, not by actually suffering the death; but, as it is expressed in the third verse, by being baptized unto the death of Christ, and so as in the fourth verse by being buried with Him in this baptism, and in the fifth verse planted together with Him in the likeness of His death—All indicative of our being forensically dealt with on account of Christ's death, just as if we ourselves had undergone the suffering which for us He hath endured."

We have devoted more space than we intended to this matter, but we trust it may not be altogether profitless to our readers. When we consider that such men as Dr. Judson, the Hon. and Rev. Baptist Noel, Spurgeon, and a host of men of less prominence, have found it difficult to reconcile the word of God with pedobaptist practices, and have not known "what to make of" the incidental allusions to the subject in the Volume of inspiration, until they embraced Baptist principles, we are not at all surprised, that our contemporary should "not know what to make of" similar phraseology.

These great and good men sacrificed their prejudices and all they before held dear, that they might embrace—the truth, or as the *Witness*, on the same sheet as the above, flippantly and impertinently calls it—"the crotchet of dipping." Seeing that such changes from darkness to light have taken place in such worthy men, we may indulge the hope that even our contemporary may receive illumination, by examining such passages as the above in "Our Great Church Directory." We find him already in the same issue of his paper as the above is taken from and in the next line to the very elegant and charitable remark just quoted, saying, "We do not wish to speak disrespectfully of any christian's belief. We believe that baptism may be administered by dipping or plunging or immersing; we would not, therefore, sneer at the ordinance as administered by Baptists." He must in the course of writing three lines, have made some progress, to believe as much as that! When we add to this the great anxiety he appears to exhibit to commune with Baptists, that he almost outvies Dr. Richey in his anxiety to "reciprocate," we may surely cherish the hope that he is improving!

May his charity abound yet more and more!

THE REV. DR. CRAWLEY.—The following is from the "Cincinnati Daily Gazette." Our readers will perceive with pleasure and satisfaction, that Dr. Crawley, so well known and respected in this Province by the Baptist denomination, is also highly esteemed by those with whom he has been associated in the West.

"A PLEASANT SURPRISE.—The young ladies of the Mt. Auburn Institute surprised the Rev. E. A. Crawley, D. D., late President, yesterday afternoon, by presenting him with a silver pitcher, goblet and salver, valued at nearly two hundred dollars. In the evening a number of ladies and gentlemen, the greater part of them residing on Mt. Auburn, paid a surprise visit to Rev. Dr. Crawley and lady, on which occasion Maj. Leland made a brief and appropriate address, expressing great regret for himself and those present at the contemplated departure of Dr. Crawley. Dr. C. responded in feeling terms, saying that he should ever cherish in grateful remembrance the friendship of the citizens of Mt. Auburn. The affair was *recherche* and a fitting testimonial of the esteem in which the gentleman in question is held. He leaves in a few days for Franklin Springs, South Carolina."

We doubt not the literary institution, over which we understand Dr. C. is called to preside, will, under his direction, attain a high state of efficiency. His experience, commanding talents, and piety, qualify him for giving eminence to any institution of learning with which he is connected.

A Fog-gun at the Strait of Canso.

It affords us pleasure to bring to the notice of the public, and especially to the members of the Legislature, now in session, a suggestion which, if carried into effect, would be of great benefit to our maritime population, especially those accustomed to navigate the Strait of Canso. Hundreds of mariners of the Lower Provinces, besides British and American seamen generally, would find incalculable advantage from such an arrangement as that named below.

The suggestion is made by one who has had several years practical experience of the necessity for some such measure.

It is well known that during the summer months there is commonly a bank of fog at the entrance of the Strait of Canso, whereas a mile or two within all is clear bright sunshine. Vessels become enveloped in this fog, and are detained in the greatest uncertainty and danger perhaps for days, whereas half-an-hour sailing, guided by the sound of a cannon, would bring them into clear weather, where they would be enabled to pursue their voyage in safety.

We will, however, allow our correspondent to speak for himself. He says:—

"The suggestion is this, Mr. Editor. That a cannon of sufficient capacity to be heard a distance of 12 miles at least, be placed on the island on which the Light House stands on Cape Canso, County of Guysborough, to be discharged at intervals of one, two, or three hours, during foggy weather.

It will be readily allowed by those at all acquainted, that making the southern entrance of the Strait of Canso is one of the greatest difficulties apprehended by the seamen bound through. Owing to fog, vessels have often been detained off and on, from one to ten days at a time, not daring, in thick weather, to approach the iron bound shores; whereas, if there were a gun at this point, in running down the shore it would serve as a guide whereby the master might shape a sure course to run into Chedabucto Bay, 10 miles by 15 in extent, which is usually clear of fog. The fog usually stands as a perpendicular bank off Cape Canso, running East and West. When vessels bound in, arrive off the Cape, they will perhaps run in half a dozen times in the course of the day, in the attempt to make the entrance, but it being impossible to know the land or determine their position, whether east or west of the entrance, there being no chance for an observation, they make breakers, and are compelled to go to sea, being in danger of coming into collision with others similarly situated. I would urge the immediate establishment of this gun, as I am confident a dissenting voice will not be raised, especially among the coasters of this province. The money thus spent will conduce greatly to the advancement of the public weal, by rendering one of the principal thoroughfares in North America accessible in all states of the weather."

OUR English Mails, with London dates to the 10th inst., reached us on Friday by the Steamer *Canada*.

Italy is still the great centre of political interest. Intimately mixed up with this question is that of the cession of Savoy and Nice, the western sections of Piedmont by the King of Sardinia to the French Emperor. A compact of this nature appears to have been entered into between Louis Napoleon and Victor Emmanuel previous to the War in Italy, as the price of the former assisting the latter to wrest Northern Italy from Austria, and add it to the King of Sardinia's dominions. Only part of this compact was fulfilled, Venetia being unconquered, and still remaining in possession of Austria. On this

account it is said that Sardinia demurs to part with her western provinces, especially as the Savoyards are said to be much averse to the change.

Strong symptoms are not wanting of another outbreak between Austria and Sardinia, for the purpose, in the case of the former, of reinstating the Austrian Dukes in their Italian dominions, and also assisting the Pope in recovering his temporalities. Great efforts are making among the Catholics in all parts of Europe to supply the Sovereign Pontiff with money and men to coerce his refractory subjects.

Hungary is still in a disturbed state, and there are strong probabilities that a general and open resistance may take place to Austrian rule. Kossuth is reported in some of the English papers to have unexpectedly left his home. His presence in Hungary at this moment would doubtless be the signal for a general insurrection.

The young king of Naples appears to be treading in the footsteps of his father. Many arrests have taken place at Naples, and discontent and mutiny seem to be rife among both civilians and the military.

We learn from Mr. St. Clair, that amongst those recently baptized by the Rev. Mr. Eagles, at Indian Harbour, was Mr. GOODERE, the Colporteur of the Halifax Ladies Bible Association.

A Meeting in Connection with the Acadia—Working Abstinence Society, will be held to-morrow evening, in the Old Wesleyan Chapel.

The New Brunswick House of Assembly, have reversed their decision not to invite the Prince of Wales, to visit that province, by a vote of 23 to 16.

The Revival still continues at several of the Churches in St. John, N. B.

A BOGUS "OUTRAGE."

We were surprised to find the following paragraph in the *Witness* of Saturday last.

AN OUTRAGE.—On last Saturday evening (St. Patrick's) as one of the Protestant members of the House was returning to his lodgings he was suddenly attacked by two or three Irish Romanists, who knocked him down, jumped upon him, kicked him in the face, and abused him seriously. The ruffians attacked him just as he was turning a corner, and without a moment's warning. He is now fully recovered and able to attend to his duties. Insolent as the Halifax rabble sometimes is they never offered so daring an insult to the Province before.

We are concerned for the reputation of our fair city, and no less so than our contemporary, for the protection of "the Protestant members of the House." We had seen nothing concerning this "outrage" in the morning papers, although a week had elapsed, but as it might have been an omission on their part, and ought not to be passed by, if true, we called on His Worship the Mayor for the purpose of making enquiry if any such complaint had been lodged at the Police Court. His Worship informed us that no complaint had been made, but that a report of some assault had come to his ears, on Monday last. As soon as he heard the story, he immediately ordered diligent enquiry to be instituted. The Police had used every effort, in the part of the city indicated, but had failed to discover that any outrage had been committed or disturbance made in the streets, or neighbourhood. His Worship also informed us that he had felt it his duty himself to wait on the gentleman, said to have been injured, to learn the facts. In reply to His Worship's enquiries, the gentleman stated that he was knocked down as he was going home, late on Saturday night, but that he could not tell who his assailants were, nor could he give any description of them; and further, that he believed it was not intended for him but for some other party. He had no complaint to make, and did not thank his friends for saying anything about the matter. We are desirous of removing false alarms and of correcting impressions which might be given to parties at a distance, by the above statement; leading them to suppose that the streets of Halifax are unsafe for its citizens or for gentlemen from the country. We therefore deemed it our duty to make enquiry and give the result to our readers.

As Baptists were stigmatized in the same paper as "papistical," only a week or two since, we could not tell what connexion this veracious editor might wish his readers to form between the two stories. How does he know that these "ruffians" from the "Halifax rabble" were not Free Church Students?

If he supposes that the cause of Protestantism is served, or Romanism damaged by such unfounded charges as the above, he must look at the subject very superficially, in both its political and religious aspects.