

The Rabbi seems to have been taken by surprise at so unusual a request and, proselytism being contrary to the principles of Judaism it was only after long entreaty that the request was granted. Being instructed in the principles of the Jewish Religion, the lady, supported by her husband, appeared before the open ark and pronounced the confession. The confession ended, she solemnly promised to uphold the Jewish religion until death and pronounced the Hebrew *Schahete*, and the English version: "Hear, O Israel! The Lord our God is One." The ark being closed, the Rabbi addressed the candidate and closed by giving her his priestly benediction.—*N. Y. Chronicle.*

For the Christian Messenger.

Presidency of Acadia College.

DEAR SIR,

At a meeting of the Board of Governors of Acadia College held in the College Wednesday, Jan. 18th, 1860. The accompanying resolution brought forward by the Rev. A. S. Hunt, A. M. was unanimously passed, and ordered to be published in the *Christian Messenger* and *Christian Visitor*.

I am, yours truly,

STEPHEN W. DEBLOIS.

Secretary of the Governors of A. College.
Wolfville, Jan. 19th, 1860.

Whereas, The Presidency of Acadia College, vacant by the resignation of the Rev. E. A. Crawley, D. D., yet remains unoccupied. The College thereby, being for a length of time without a President, therefore, in the judgment of this Board, the appointment of a President, would contribute to the general interest of the Institution, and is also essential to the legitimate exercise of the duties and privileges of this Corporation.

And whereas, The former President of the College, Dr. Cramp, who in 1853, voluntarily resigned the Presidential chair, to meet other arrangements then deemed essential to the progress of the Institution, has continued in the faithful discharge of his professional duties, and also to exert a wide and healthful influence, for the good of the Baptist Denomination, whereby, as this Board believes, Dr. Cramp has justly secured to himself the undivided confidence and esteem of the entire Baptist Denomination.

And whereas, From the learning, talent, Christian character and untiring zeal in the advancement of truth, ever manifest in the career of Dr. Cramp, also assured of his identity with all our Denominational efforts, and position among men of high literary attainments. This Board feels assured that Dr. Cramp's appointment to the Presidency will subservise the interest of the College, and of education and religion generally, and also meet a claim widely recognised in the churches. It is therefore Resolved that this Board, in view of preceding considerations do hereby appoint the Rev. J. M. CRAMP, D. D. to the PRESIDENCY OF ACADEIA COLLEGE.

For the Christian Messenger.

"The men for the age."

In your issue of the 18th inst., speaking of Mr. Welton's lecture in the Temperance Hall, you recommended those in other places wishing an intellectual and spiritual feast, to endeavour to have it repeated in their own localities. This method I consider, for many of these productions, preferable to publication, although I agree with you that that lecture was well worthy of a more permanent form.

One of the traits of these times is the great multiplicity of illegitimate publications from pens not accustomed to write for the public, by persons who are much occupied in other directions, who would be successful there, while they might altogether fail in composing for the press. Productions for the platform are seldom suited for the printed page. The one finds a channel, through the ear, to the mind; the other may be dwelt upon, at leisure, and must be more concise and in a different style altogether.

There is so much for us to read in these times, written purposely for the age, and well written, that few take the trouble to peruse what was prepared for the ear, and disappointment to the author and publisher almost always follows the publication of platform speeches, except when peculiar local circumstances and striking originality call for such.

These remarks might be illustrated by Mr. Crisp's lecture on "The men for the age," a copy of which has fallen into my hands. I suppose this was prepared solely with a view to oral delivery from the platform. It has been spoken of very favourably by some of the audience; but in yielding to the request, to have it printed, I doubt whether the Rev. lecturer did himself justice.

In preparing—as our lectures are generally prepared, without much leisure, in the midst of professional duties,—an address for an audience of a few hundreds, on the subject which Mr. Crisp has chosen, one can easily conceive how it would be vastly different from an essay on so important a subject, where the whole reading public would be attempted to be in-

structed and an addition made to the literature of the country. The undertakings are widely different, and so ought to be the means, if the distinction is to be maintained, as it most certainly ought.

In a popular address, to occupy the short space of an hour, a lecturer would not be likely to attempt a strict and logical definition, of what the peculiar man for this peculiar age should be. If Mr. Crisp had done so, he would not be likely to be understood, and so he took, perhaps, the wiser course, and enjoined on the young men of Halifax general moral precepts. Had he purposed, at the outset, to expound, by the aid of the press, such a startling theme,—to tell what manner of men were needed around him, in this progressive age, he would no doubt have taken a different course.

Mr. C. will excuse me for using his "lecture" to explain my meaning.

His analysis is something like this. He says first that "Rapidity" is the character of this age. Such an age, then, in his own words, requires Men—

- 1st "of high aims," whose motto is "Excelsior."
- 2nd "men of a purpose—men who live for an object."
- 3rd—"men of a persevering spirit."
- 4th "men that are willing to labor."
- 5th men "of self-relying confidence."
- 6th men "of decision of character."
- 7th men "of christian principles."

Now in the Temperance Hall, Halifax, or Exeter Hall, London, to demand such qualities as these for men for the age is demanding nothing too much, and to speak eloquently on such qualities, would no doubt be more popular than to define the men for the age with a discriminating logic—that he might stand out a different man from that of any other age, as he actually is, or ought to be. But to call in the aid of the press to define this man, and to add another to the many things that have been written on the subject, it is necessary to draw a better defined picture—to say of him something less general at any rate than what might be said of the men for any age.

Which of the qualities here marked out was ever in the history of the world, not in the category of elements to constitute the true man, and which of them has not been a distinct theme for the eloquence of all ages?

Of course I have nothing to say against propounding such themes as these now-a-days,—men ought always to possess such qualities; but what young man, feeling the new influences which surround him, and the need of preparing to meet them, would not be disappointed, if, prompted by the announcement of an essay on this subject, were to seek to inform and enlighten himself herein? I think I have illustrated what I mean, and moreover, that every one, Mr. Crisp included, will agree with me,—that great caution is necessary in deciding what shall be printed—that the advice of the heathen Horace would not be amiss often in these days of "rapidity,"—that an author should keep his production nine years under the file before giving it to the people—that such a quality in the men for this age is more appropriate than for the Augustine age, and one which Mr. Crisp might have used, were he writing for the press exclusively, as less general than any of his divisions.

I do not hesitate to say that a moral and religious tone pervades this lecture, and that were the young men, into whose hands it may fall, to lay its precepts to heart, they would be the gainers. That those unacquainted with classical lore, may not be led astray, I will take the liberty of correcting an error into which the lecturer has somehow fallen. He says, "We want men that are neither too proud, nor too indolent to work." Action, action, was the motto of Demosthenes, and by following its principle, he rendered his own name as immortal as the classic land of his birth.

Now when Demosthenes spoke of "action," or more properly "delivery," he was discouraging of oratory and did not refer to "labor" at all, but to the gesture and mode of utterance proper for the public speaker. X.

For the Christian Messenger.

TO THE MINISTERS WHO HAVE STUDIED AT THE HORTON INSTITUTIONS.

Dear Brethren,

At the meeting to pray for Colleges, held here last year, letters from ministering brethren, who had left this College since 1851, were read, giving accounts of their ministerial history during the year 1858. They were listened to with great pleasure, and added exceedingly to the interest of the occasion.

It is proposed, this year, to ask all ministers who have studied at either of these Institutions, at any time, to furnish some account of their labours during the year 1859, (including, among other particulars, the number of baptisms), to be made use of at our an-

nual meeting of prayer for Colleges, on the last Thursday in February.

You will oblige, therefore, by writing to the undersigned, in accordance with this request, as early in February as convenient, and communicating such information respecting the state of the cause in your spheres of labour as may tend to excite the prayerful sympathy of the brethren.

Yours truly,
J. M. CRAMP.

Acadia College, Jan. 21, 1860.

P. S. Please write by mail. An esteemed brother wrote to me under date of Oct. 10, 1859,—superscribed the address, "In haste,"—and committed it to the care of a friend. It did not reach me till Jan. 17, 1860!

[Christian Visitor please copy.]

Christian Messenger.

HALIFAX, JANUARY 25, 1860.

Infant Baptism vs. Revivalism.

THE Rev. P. Tocque, of Tusket, has been making new discoveries in the matter of Revivals. He recently delivered a lecture on the subject, and now sends some extracts from it to the *Church Record* for publication. He appears to have found out that Revivals are a sort of substitute for infant baptism, and have been adopted in consequence of the neglect into which that rite has fallen.

For the information of our readers we make a brief quotation or two. He says:—

"The Revivalism of the present day owes its existence in a great measure to the repudiation of Infant Baptism. As a natural consequence of the neglect of Infant Baptism, there followed the neglect of Christian nurture. The unbaptised child was no longer regarded as a Christian, nor trained as such, nor expected to grow up as such; and agreeably to these views and expectations, and corresponding course of conduct, children did not grow up Christians. Now wherever these novel views obtained, and in proportion as they obtained, the youth of the community as a body, were found in a condition little removed, in principle, from that of Paganism,—aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world."

"How to reach this body of aliens,—and make them members of the household of God, now became the difficulty. Allowed to have no lot nor part with the people of God, till they had arrived at the age when the pleasures of sin are most seductive, it was then no easy matter to break up their alliance with the world, and abruptly transfer their affections and interests to the communion of saints. It was found that there was usually little of inclination on the part of those who had grown up strangers to the blessings of Baptism to take upon them the vows of a religious life. They could seldom be reached by the ordinary ministrations of the Word. It was supposed therefore that something extraordinary must be done. Accordingly recourse was had to special revival efforts, protracted meetings, camp meetings, conference meetings, &c. &c.

"Such was the origin in a great degree of modern Revivalism. It owes its existence to the repudiation or neglect of Infant Baptism. It is the violent remedy, devised to repair the mischiefs of that fundamental error; the substitute for that systematic instruction and training which makes a necessary part of the Christian doctrine of Infant Baptism."

After quoting from Dr. Dwight and Dr. Ryerson, shewing that baptized children should be brought into church fellowship and communion, Mr. T. gives a description of what he designates a revival meeting—but as far as Baptists are concerned, it is a gross caricature and libel. At the close of this he remarks:

"Resting thus upon the power of four great elements, continuous effort, earnest preaching, personal importunity, and fervent prayer, the Revival system has been very efficient in swelling the number of professed Christians. This, then, is the good of the system."

We therefore infer that Mr. T., notwithstanding the extravagancies he associates with revival meetings, still believes some good does result from them, and that they are, nevertheless, "a remedy," although a "violent" one, "devised" to repair the mischief of that fundamental error—the neglect of Infant Baptism.

One would suppose from Mr. T.'s statements, that those who have received Infant Baptism do not require 'the good of this system,' and have nothing to do with Revivals, and that those who have not been blessed with that rite, are peculiarly "aliens from the commonwealth of Israel," and therefore need this "violent remedy." Instead, however, of that being the case, we believe that a majority of those who participate in Revivals, especially in the Methodist body, are those who have received Infant Baptism, and consequently do not require the application of this "remedy."

A comparison of unbaptized children with

those who have been favored with that rite, we think would shew that the observance of that ceremonial, whether performed by a Roman Catholic Priest, an Episcopal clergyman, a Presbyterian or Methodist minister, does not make them the less "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." The necessity for revivals of true religion lies far deeper than Infant Baptism. They are none the less necessary in communities where that observance is strictly observed and enforced, than in others where it is entirely neglected. We recommend Mr. Tocque to pursue his enquiries a little further.

Memoir of the Rev. James Macgregor, D. D., Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia. By his Grandson, the Rev. George Patterson, Pastor of the Presbyterian Congregation at Greenhill, Pictou, Nova Scotia. 12 mo. pp. 533.

We have read this volume with great pleasure. It is a record of labours and trials necessarily endured by a minister in the early settlement of a country, the perusal of which cannot but excite thankfulness for the greatly improved position which we in these days occupy.

Mr. Macgregor came to Nova Scotia in 1786, and settled in Pictou. The town of that name was not then built. Carriage roads were unknown. Blazed trees were the traveller's guides through the forest, and in winter he made his way on snow-shoes. Accommodation and fare were of the rudest description. Mr. Macgregor's biographer says that "often the hard plank was his only bed, and potatoes his only fare."

Mr. Macgregor laboured alone for nine years, at the end of which time he was cheered by the arrival of Messrs. Brown and Ross. Other ministers followed in succeeding years. The "Presbyterian Church of Nova Scotia" is the visible fruit of their labours.

The degree of D. D. was conferred on Mr. Macgregor by the Senatus Academicus of the University of Glasgow in the year 1822. It was well bestowed.

Dr. Macgregor was a zealous Presbyterian. At one time, in his younger days, he was very near becoming a Baptist. He searched the New Testament, and "could not see a command for, or an example of, infant baptism so plain as to satisfy him," which is not at all to be wondered at. Further inquiry, as he tells us himself, led to satisfaction. He "found a clew" in Heb. vi. 2, and ix. 10. "Paul sent him to Moses," and he gathered from Moses what the New Testament had failed to give him. Infant sprinkling, then, is an Old Testament institution, to be continued throughout all ages! Admirable discovery!

There is a reference to Thomas Handly Chipman which, we think, the author might have properly left in the "Memorabilia" from which he transcribed it. It is as follows:—

"In July 1790, in Onslow meeting-house I had a speedy and remarkable answer of an ejaculatory prayer. Immediately after sermon, at my right hand stood up a man and intimated to the congregation that Mr. Chipman would preach there after half an hour's interval. Immediately I prayed in my heart, 'Lord, confound him, that he may not prevent the springing of the good seed sown,' for I knew that Mr. Chipman, being a New Light preacher, would teach the people the grossest errors. About five minutes after he began to preach, Mr. Chipman fainted and continued senseless about ten minutes, and though he recovered, yet he did not preach any that day. Therefore another New Light minister, who was there, stood up to preach in his place, but after he had proceeded about five minutes, confounded, he gave it up, and the congregation dismissed." P. 178.

It is clear enough that Mr. Chipman fainted, and that his colleague, so unexpectedly called on, was unable to preach; at least, it was so reported to Mr. Macgregor, for he does not say that he was present. But that the whole was an answer to Mr. Macgregor's "ejaculatory prayer" is very far from being proved. We suspect that if such an occurrence had been recorded by Mr. Chipman it would have been set down as an instance of New Light fanaticism. Mr. Macgregor was deeply prejudiced against the New Lights. His statement, that Thomas Handly Chipman would have preached "the grossest errors" was entirely unfounded. Mr. C. would have preached the necessity of regeneration, exposed the danger of confidence in creeds and forms, and exhorted the people to repent, and to believe in the Lord Jesus Christ. Mr. Macgregor himself might have been instructed and edified by the sermon.

But the fact was, a "New Light stir" was going on at the time: in other words, a power-