

trifle to be born again. It is a solemn, it is a momentous matter. Let us not take it for granted because we have given up drunkenness that we are therefore converted, because we do not swear, because now we attend a place of worship, there is more wanted than this. Do not think you are saved because you have some feelings, some good thoughts. There is more required than this—you must be born again. And oh, Christian parents, train up your children in the fear of God, but do not be content with your training—they must be born again. And Christian husbands, and Christian wives, be not satisfied with merely praying that your partners' characters may become moral and honest; ask that something may be done for them which they cannot do for themselves. And you, philanthropists, who think that building new cottages, using fresh plans for drainage, teaching the poor economy, will be the means of emparadising the world; I pray you go further than such schemes as these. You must change the heart. It is but little use to alter the outward till you have renewed the inward. It is not the bark of the tree that is wrong so much as the sap. It is not the skin—it is the blood—nay, deeper than the blood—the very essence of the nature must be altered. The man must be as much made anew as if he never had an existence. Nay a greater miracle than this, there must be two miracles combined—the old things must pass away, and new things must be created by the Holy Ghost. I tremble while I speak upon this theme, lest I, your minister, should know in theory but not in experience a mystery so sublime as this. What shall we do but together offer a prayer like this—"O God, if we are not regenerate let us know the worst of our state, and if we are, let us never cease to plead and pray for others, till they too shall be renewed by the Holy Ghost." That which is born of the flesh is flesh; its best endeavors go no higher than flesh, and the flesh cannot inherit the kingdom of God. That which is born of the Spirit alone is spirit, and only the Spirit can enter into spiritual things, and inherit the spiritual portion which God has provided for his people.

Christian Messenger.

HALIFAX, AUGUST 14, 1861.

The Baptist Convention.

The delegates from the Churches, and others, members of the Convention will assemble at Nictaux, on Saturday the 24th Instant, at 2 o'clock, P. M.

This representative body, embracing Nova Scotia, New Brunswick and Prince Edward Island, has been in existence since 1846. Its annual sessions have hitherto been held alternately in the two Provinces of N. S. and N. B. It was found necessary after the separation of the original Association into two—the N. S. and the N. B. Associations,—to form a Convention to take charge of the Educational and Foreign Missionary operations of the denomination,—hence the Baptist Convention.

It is desirable to have a good representation from the churches, present, as matters deeply affecting their welfare will come before the body for consideration. There will doubtless be a large number of friends from New Brunswick, as we perceive that the fare across the Bay is considerably reduced for the purpose of accommodating those brethren. We regret that we have been unable to secure any diminution of fare for those going from these more eastern portions of our province. Still we believe many from this direction will be in attendance.

We were favored last week with a visit from the Rev. Dr. Eddy of Boston, author of "Roger Williams and the Baptists," &c. &c., and the Rev. W. H. Alden on their way home, in the *Europa*, from a tour in the Holy Land and Syria. These gentlemen formed part of a company of ten who, under an escort of ten other armed men and bearing the U. States flag passed through from the Dead Sea to Jerusalem, up the banks of the Jordan, on to Damascus, and returned by way of Greece, Italy, France and England.

The interest which attaches to the lands of Holy Writ has ever given them great attractions to the traveller; and in the estimation of the Christian a preference to all others. These modern peaceful Crusades are made not as formerly, by way of wresting those "holy places" from their present Moslem possessors; but for the purpose of witnessing the oriental manners and customs there, still nearly the same as in ancient times; and, by getting a sight of the hills and paths which have been trod by patriarchs and prophets, by apostles and angelic beings, and even by the Son of God himself, having more vivid conceptions

of the Scripture language which conveys to us the history of the great events connected with salvation. The freshness of the descriptions given by these Christian pilgrims, during the brief intercourse we enjoyed with them, rendered their visit a sunny spot which will not soon be effaced from our memory.

In going down from Jerusalem to Jericho they had to double their number of protectors; for there the road is still infested with robbers, as it was when the Samaritan fell among thieves who stripped him, wounded him and left him half dead. Their visit to the ruins of Pompeii and Herculaneum, and the fiery crater of Vesuvius, were not the least interesting parts of their travels.

The MINUTES of the three Associations have all been mailed, some of them several weeks since, to the Churches through the Province, also, a copy of each to all the Ministers. We hope they have been received safely. If any of the parcels have not yet come to hand we hope enquiry will be made forthwith to discover without delay where they are detained. We trust the members of the Churches generally will give a careful perusal to these reports of the proceedings of their Associational gatherings; so as to deepen their interest in the spread of Gospel truth—the great work to which they are called by their Lord and Master.

The Sabbath School Statistics at the end of each, we think worthy of attention. We hope that another year will add materially to this part of our denominational operations.

The discrepancy, noticed on the 10th page of the Eastern Association Minutes, we find, since their publication, may be partly accounted for by the accidental omission of Pugwash, with 163 members from the table of Statistics handed us for publication. This omission we presume was occasioned first by no letter coming from that Church, (probably in consequence of their being without a pastor; which we are glad is not now the case); and secondly from the Table not being alphabetically arranged. We have thought it well to mention this, so that it may be remedied in future. It may be well for our brethren to write in their copies of the Eastern Minutes, page 11, "Pugwash 163 members" making a total of 3229 instead of 3066.

If the clerk of the Association will prepare an alphabetical list, ready for next year, it will facilitate the work of whoever may then be the Clerk and perhaps prevent delay in publication.

Our Denominational Press in N. B. and N. S.

The Editor of the *N. B. Baptist and Christian Visitor* says—"an impression has gone abroad that the *Visitor* has been a very paying concern to its proprietors" but adds "the facts of the case shew that from the beginning its income has not been equal to its expenditure." After giving some financial details, our worthy friend states that,

"The receipts of 1854 fell short of the expenses £139 1s. 7d. In 1855, the expenses were in advance of the income only about £70; in 1856 £176 11s. 3d; in 1857, £175; in 1858, £150; in 1859 and 60, certainly not less than £150 each year. Instead of our making, therefore, as some have supposed a thousand pounds out of the *Visitor*, we are minus, up to this date, more than a thousand pounds. This large amount will be somewhat diminished by a collection of old debts; but our experience goes to prove that the loss on newspaper debts is enormous."

"It should be further understood," the Rev. Mr. Bill remarks, "that when we speak of the financial losses by the *Visitor* we make no charge for our own services." These were given in this connection to the denomination freely for more than eight years, without fee or reward save that reward which flows from a consciousness of an endeavor to faithfully meet the responsibilities of one's position in social and religious life."

On the strength of the above experience our brother makes an appeal for co-operation and continuation of patronage, so as to enable him to place the *Visitor* "upon a paying basis." This we should think he has a right to expect!

We have brought the above facts to the attention of our readers, simply for the purpose of shewing them the consequences of tardiness and neglect in the payment of dues—pointing out a dangerous shoal which if not avoided will bring certain destruction. It may have been well for our New Brunswick brethren, that they had a proprietor of their paper who could labor on making no charge for his services; and at the same time be losing about £150 a year; but we doubt if it is not better, on the whole, for each man who receives his paper, to pay a price for it which will cover the cost of labor and material, and have its continuance guaranteed thereby.—When our patrons pay their subscriptions ac-

ording to our published terms they may feel that, commercially, they have fulfilled their obligations; except on the score of serving the cause in which we are engaged and spreading the truths and principles they hold, we have no further claims upon them.

We are thankful for the recognition of our labors, the cheering countenance afforded, and the warm encomiums passed upon the *Messenger* at each of our Associations. By such expressions our hands are strengthened in advocating and defending what we believe to be the truths taught in God's Word.

In justice to ourselves and the brethren, we beg to lay before our readers a portion of the reports agreed to at the late annual sessions of these bodies:

The *Western Association* says:—"The extensive circulation of a Religious Periodical in any community, ably and judiciously conducted, is of incalculable worth. Your Committee, therefore, regarding the *Christian Messenger* as such, feel the extreme desirableness and importance of circulating the paper to the utmost extent, that the valuable matter contained in its weekly issues should be as widely disseminated as possible. To this end your Committee would recommend that Pastors and brethren labour to increase subscribers to the paper in their respective congregations, as it is one of the cheapest and most ready ways of aiding them in enlightening and educating their people in general knowledge and Christian doctrine. Your Committee feel that the thanks of this Association are due to the worthy Editor and his coadjutors for their able defence of the Christian Sabbath, Christian Baptism and Communion, as also for the valuable History of the Early Fathers, and their zealous and successful labours as the founders of the Baptist Churches in this land.

In conclusion, your committee beg to recommend to all local agents and subscribers to the paper to be prompt and regular in paying."

The Committee of the *Central Association* gave the following report:—"That they have great pleasure in stating as their belief, that the *Christian Messenger* continues to enjoy the unabated confidence of the Baptist Denomination in this Province. That the manly, independent, yet mild and courteous course which it preserves, especially with regard to disputed matters, is a source of great gratification."

The following is the report of the *Eastern Association*:—"We have great pleasure in bearing renewed testimony to the value of the *Christian Messenger*, as a weekly paper, and an exponent of Baptist views and interests among us. It is on the whole so well conducted, that we can hardly do more than say, 'Go on, and do as you have done, and as much better as you can.'"

These expressions we take as one criterion of our brethren's good will. We trust our future course will be such as to secure the same good opinion. Another and not less important indication of our labors being appreciated is the making of prompt payments. We have a good number who do this; but for them we could not proceed. Those who are in arrears will please bear this in mind, and without delay, before their indebtedness becomes so large as to make its payment inconvenient, we hope they will send on the amount; thus they will be saving us the trouble of looking after them or sending their accounts, and at the same time they will be benefitting themselves, by enabling us to appropriate our time fully to the preparation of literary matter for their information and instruction.

The *Visitor* of the 7th Inst., in an article again referring to pecuniary matters, says:—

"We cannot understand why Baptists should be satisfied with a less respectable press than other denominations. They are peculiarly able to support a first-class denominational Journal as others, but they do not seem to be as willing to do so."

We are not willing to endorse this statement on behalf of the Baptists of Nova Scotia. Many of our subscribers are too careless about paying for what they get, but we do not think they would be satisfied with a less respectable press than other denominations."

Edmund Maturin Esq.

Some considerable stir was made about three years ago, on account of the Rev. Mr. Maturin, then curate of St. Paul's in this city, abandoning his ministerial office and his connection with the Church of England, and uniting with the Roman Catholic Church. We understand that for some time after this he was engaged in teaching in connection with that body.

The public were informed, by one of the Halifax papers recently, that "he (Mr. M.) has given up all connection with the Romish Church and professes sincere penitence for the conduct he has pursued." We took no notice of this statement at the time, supposing of course, that if it were true, Mr. Maturin would by some means make his conversion known. We have heard of no formal reception of Mr. Maturin into the Episcopal or any other Protestant Church. The fact of his being seen of late in Protestant places of worship we deem no ground for the above assertion, but if it be true that he (Mr. M.) has

withdrawn from the Roman Catholic body, and he wishes to stand before the public as an honest man, we think he will not allow his "Claims of the Catholic Church" to remain uncontradicted. Whilst the statements in that pamphlet stand without any retraction from his pen, we presume that no Protestant body could consistently receive him into their fellowship. We have no desire to dictate in matters which do not concern us, but we do think that after the furore occasioned by Mr. Maturin's reception into the Roman Catholic Church, and his readiness to give publicity to his doing so, and to publish his reasons for taking that step, the public are entitled to some recantation of his errors before they can recognize him as a Protestant. If his return to Protestantism be as sincere and genuine as his conversion to Romanism was, we presume he will not hesitate to make it known as widely as that was proclaimed. Until he does this or gives some public evidence of his convictions, we shall be compelled to believe our neighbour premature, in making his announcement of "A stray sheep returning."

We have received a communication from "Tyro" concerning that flight of fancy of the Rev. Mr. Somerville, wherein he argues that the apostle Paul could not have been immersed, because the Word says "he arose and was baptized." This fallacy has been well exposed by the Rev. Mr. Rand, in a late number of the *Messenger*. We hardly think "Tyro" (although his well-pointed arrow was prepared before the appearance of Mr. R's letter) would care to be engaged in killing a dead bird; we therefore withhold it until we hear from him again.

Brother Rand is still dissatisfied about the authorship of "Modesty." He thinks our statement that "it was written by no person in Kings or Hants counties" does not meet the case. He fancies the person he charges with writing it, did so when away from home, and imagines that "no communication could present stronger internal evidence of authorship." He is here measuring our corn in his own bushel. We had no idea or intention of misleading him or any body else by the above, we therefore reaffirm the statement, and may add that the author was never a resident in either of those counties. There friend, Rand, will that do?

Presbyterianism at home.

At the General Assembly of the Church of Scotland held in June last, the case of the Rev. J. G. Campbell presentee to the church and parish of Tyree was brought forward. It appears that objection had been made by some of the parishioners to the settlement of Mr. Campbell. Advocates appeared before the Assembly on both sides.

"The Rev. Dr. Macleod was first heard—He said that, if he had had any reason to think that the opposition offered to the settlement of the presentee had proceeded from integrity of purpose on the part of the objectors, and had not been made solely from causeless prejudice, he would not then have occupied the position he did at the bar of the Assembly. Efforts indeed had been made no doubt, at a previous stage of the case, to prejudice the minds of the judges in the inferior Court in regard to it, and probably such efforts might still be made; but he trusted the case would be considered and disposed of entirely on the evidence on the record before the House. What were the qualifications and gifts requisite for a presentee, of which he was said to be deficient? There was no objection brought forward alleging that Mr. Campbell's language was not perfectly intelligible, or that he did not speak the pure Argyleshire Gaelic. He was not charged with preaching in any dialect or idiom, but was acknowledged to make use of the very language which was spoken up to this day by the hardy Highlanders of Tyree. It was not set forth that the presentee did not speak audibly. It was quite true that some of the witnesses say that he spoke "low" and "slow," and that his preaching was characterized by them as "slack." He was also aware that some of the objectors lost words occasionally, and some of them sentences even; but, indeed, with regard to that, he (Dr. Macleod) would like to know of what preacher the same thing could not be said. He thought, to any one who examines and considers the evidence carefully, that all that was to be understood by the words "low" and "slow," was that the presentee preached without the use of any great amount of declamation, or with much vehemence of manner and voice; in short, to use a common expression, that he did not make his audience "hear on the deafest side of their heads." Dr. Macleod here referred specially to the evidence of various witnesses—some even of the objectors themselves—and read portions, including that of Alexander McLean, William McKenzie, Charles McKinnon, and Malcolm McIntyre, and called attention to the fact that these persons state that they heard the presentee well enough. He believed, if it should be the decision of the Assembly that the presentee should be settled in Tyree, that the parishioners, who were a generous and impulsive people,

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