

baptism ought to go before the Lord's Supper; but they think that they were baptized in infancy, and are satisfied with it, and so claim to be received as baptized christians. We cannot admit their claim. We cannot recognise as christian baptism, either the infant sprinkling or pouring of Protestants and Roman Catholics, or the infant immersion of the Greek church; nor can we recognise as baptized christians those who have been sprinkled or poured on since their conversion. They have not been baptized according to our judgment; and their profession, though sincere, is not complete. We must abide by the law. We have no power to change the order.

But we love the friends of Christ, by whatever name they may be known. Strict communion is not inimical to christian communion, properly so called, for that communion must ever be regulated and governed by the will of the Saviour. Baptists and Pedobaptists can pray together—and converse on religious topics—and aid each other's christian edification. Their ministers can exchange pulpits, and occupy the same platforms. They can unite in all unsectarian religious societies. But they cannot jointly engage in missionary labour, whether at home or abroad, because, whenever conversions reward their efforts, baptism and church organization have to be considered, and an ancient question intrudes itself—"Can two walk together, except they be agreed?"—The same difficulty would occur, I presume, if a missionary society were composed of Methodists, Presbyterians, and Episcopalians. The success of their efforts would be the signal for their separation. That this is an imperfect state of things is readily granted; but let those who have broken the law of Christ bear the blame, whoever they be. Separate action, under existing circumstances, cannot be avoided. And the field is large enough for us all to work in.

Yours truly,
MENNO.

June 1, 1861.

Christian Messenger.

HALIFAX, JUNE 19, 1861.

Central Nova Scotia Baptist Association.

(CONCLUDED.)

As the Association met on Saturday morning, instead of the afternoon, as usual, a much larger part of the business than common was transacted on the first day.

On motion of Rev. S. T. Rand, about an hour in the afternoon of that day, was occupied in devotional exercises. Rev. W. Chipman, Rev. S. Robinson, Rev. I. E. Bill and others, spoke of the near approach they felt they were making to the eternal world, and the necessity of preparation for the coming of the Master. They expressed their reliance on the work of Christ as their only ground of hope and encouraged all to place more reliance in his name.

Rev. D. M. Welton gave notice that he had hoped to be able to fill his appointment as the alternate of our departed brother McLearn, in preaching the Introductory Sermon, but that from extreme bodily weakness, he would be unable to do so. The matter was referred to the Committee of arrangement, who reported a recommendation that Rev. I. Robinson be requested to preach on Monday morning, which was adopted.

It was resolved that at the next Association Rev. E. O. Read preach the Introductory Sermon, and that Rev. A. H. Munro be his alternate. Also that Rev. David Freeman write the Circular Letter.

Dr. Cramp was appointed to attend the Eastern Association. Also, that brother Selden, and all Ministers from this association who may be able to attend the other Associations in Nova Scotia and New Brunswick, be considered as Delegates to such Associations.

The evening of Saturday was occupied in the reception of the Report on Bible translation and circulation. The Report which may be found on another page, was read by Rev. D. W. C. Dimock.

On motion for its adoption, Rev. W. Hall arose and referred to the sacred Scriptures as the Book of books, and the great textbook of Baptists. It was not only the book of Protestants, but of all mankind. He repudiated the appellation Protestant, as applicable to Bible Christians. Baptists occupied far higher ground than protesting against the errors of Romanism. He believed the Bible to be the only great moral lever which was capable of lifting the people from a state of ignorance, and of renovating the world.

Rev. E. N. Harris commended the use of the Bible, and thought that all who properly

appreciate its truths would try to induce others to possess it, and treasure it up in their hearts.

Rev. Mr. Normondy the French Missionary said, the mention of the Bible always called up his feelings of gratitude to Almighty God. He had been saved by it from gross error. He was indebted to its pages for being brought from idolatry, and also for being kept for twelve years since. He took it as the chart which directed man by the narrow path to the spirit world. He urged more attention to the distribution of the great book, and believed that we should meet again with those into whose hands we might put the volume, and learn from them in another world, how it had been made the means of their salvation.

Rev. Mr. Rand spoke of the condition of those who rejected the Bible. He related a touching incident of an amiable young man, who was an infidel. He was sinking into the grave, but had no hope. He lamented the neglect of his health, and saw that his death must be the result, but failed to see that by the same law he was going on to destruction. He brought forward the common objections to Christianity. Mr. R. shewed that the shortness of time employed in sin is no rule for the infliction of its punishment. The sin of a moment in this life even, may bring a life of misery. The Bible shews the remedy for sin and the source of consolation, to those who believe its truths whether living or dying. The Holy Spirit applies the word, and changes the relation of man to his Maker.

Rev. Mr. Dimock referred to the marvellous changes wrought by the introduction of the Bible, and the remarkable providences often seen in preparation of a people for its reception. It was the first book that entered Italy in any number of copies, after the change of government in that country. God is overruling the movements of nations for the general circulation of his truth.

Rev. R. Morton thought the Bible was not sufficiently used. He had often found in his visits to families, that it was put away very carefully, and not easily hunted up.

Rev. T. A. Higgins thought some plan for ascertaining the deficiency of bibles, and also one for the supply of them would be very desirable.

On the Missionary Report being read, the Rev. A. H. Munro gave some items from the Annual Report of the Home Missionary Society—that labour equal to that of two men being employed the whole year had been performed, and that between 50 and 60 had been baptized by these missionaries. He had heard of the fathers and their self-denying labours, but feared their spirit was dying out from amongst us.

Rev. D. O. Parker spoke of the power of the preached gospel, and described some of the changes it had wrought in this and other countries during the past fifty years. The massive walls of the ancient Roman Empire were broken down by it, and so had the walls of modern Rome, and it would be eventually overthrown by this power. It had lifted itself upon a column high towards heaven, but this had already been undermined and would soon be a scattered heap of ruins. The blessings we enjoy through the influence of the gospel demand a distribution of them to those near, and those afar off. The church at home is benefitted by every effort to extend the gospel—a reflex influence is brought to bear, and blessings arise to both giver and receiver. Calvary is the great motive. By looking at the cross we see an example of benevolence above all others.

On Monday morning at 10 o'clock the Rev. I. Robinson preached the Introductory Sermon from Luke xiii. 23, "Are there few that be saved?" He introduced the subject by remarking, that this enquiry was like many that are now made, such as "What is heaven—a state or a place? How do good angels get access to our minds? &c. He then remarked that it would appear from various considerations, that there are but few saved. The history of the world indicates this. The condition of men before the flood, and in the ancient nations of Greece, Rome, &c., the present state of the world, the vast portions of it still unchristianized, and the small proportion of the people in what are called christian lands, who are the true followers of Christ.

Secondly, the preacher noticed that by a thorough investigation of the matter, it would appear that many will be saved. All who are believers in Jesus, and are regenerated, and all who die in infancy are saved. The glorious period of success for which the church is taught to look and confidently expect, will bring in a vast multitude. When the Jews shall be brought in with the fulness of the Gentiles, it will be seen that there are not few who will be saved.

The eloquent and able discourse was concluded by words of exhortation to Christian faithfulness, and encouragement in the prospect of partaking of the glories of the Redeemer's kingdom.

Reports of Committees on various subjects were severally brought forward and discussed during the morning and afternoon, and the evening of Monday devoted to a public Missionary Meeting, embracing the Home and the Foreign fields, and to the French Mission as a branch of the former.

The Rev. Mr. Cady shewed the openings in the various countries of Europe for the gospel as understood by Baptists. In Sweden the growth of Baptist churches had been so rapid, that where 5 years since there were but 4, now there are 126.

Rev. Mr. Normondy spoke of what the French converts from Romanism had to endure—their feelings in reference to the church, and their joy on being released from the bondage under which they live.

Rev. C. Randall spoke of the qualifications necessary for a useful, successful missionary—that faith in the efficacy of the gospel and its ultimate triumph was absolutely required. He described some cases in which the French Mission labors had been made a blessing to many persons.

Rev. Mr. Rand described some circumstances in which he had found great courage necessary.

Rev. W. H. Humphrey spoke of the responsibility of Christians, to Christ, and his cause, and of the demands of Christ on his people. They are but stewards of the grace given, and of the property entrusted to them by the Most High.

Rev. Dr. Tupper spoke of many opportunities of doing good which daily presented themselves to Christians that were allowed to pass unimproved. He shewed how one man may be the means of doing a vast amount of good by watching for opportunities, and appealing to the congregation to devote themselves to the service of Christ.

Votes of thanks to the people of Wolfville for their kind hospitality, and to the Choir for their valuable and pleasing services were passed.

The Union hymn was sung, prayer offered and the Association adjourned to meet at Billtown next year.

This Session stands perhaps unrivalled for the harmony of feeling, despatch in attending to business, and the kind fraternal feeling, by which all its meetings were characterized.

Sabbath School Meeting.

The last of the anniversary meetings held at Wolfville during the past week was that of the Sabbath School Convention, on Tuesday morning, the 11th inst., at 8 o'clock.

The President, S. Selden, was in the chair. Letters from twenty-four Sabbath Schools were read, from which statistics of great value and other interesting particulars were obtained.

After speeches of much practical importance from Revs. Cady, Robinson, Tupper, Munro, Freeman and others, Resolutions were passed, recommending persons for Vice Presidents and Secretaries of the Central portion of the Convention, to the Annual Meeting to be held this year with the Western Baptist Association at Beaver River. Also, that the Statistical information obtained at the three meetings of the Convention, be published and stitched in with the Minutes of each Association.

After Prayer by the Rev. E. M. Saunders, the benediction was pronounced by Rev. Dr. Tupper.

Thus ended a series of meetings which will be long remembered as one of the bright spots in the history of the past, by all who were privileged to participate in them, and whose beneficial influence will, we trust, be seen for many days to come.

Associated Alumni of Acadia College.

In our last we gave a brief sketch of the Anniversary of this Society, but were unable to complete the notice. After the celebration at the Village House on the afternoon of Friday the 7th inst., the members and their friends assembled in the spacious Meeting House, to hear the Annual Oration for which the constitution provides.

The Rev. Dr. Pryor was introduced by the President J. W. Johnston junr. Esqr., by a few brief and appropriate remarks. He spoke of the Association as a child of the College which had attained the age of one year, and although immature had attained fair proportions. He described the origin and objects of the Society. The former, in the warm sympathy and affection existing in the hearts of the Alumni and desiring an opportunity of giving it expression; and the latter being for the purpose of cultivating pleasant reminiscences and of rendering aid in sustaining their benign mother. He regretted that at the dinner no provision had been

made for admitting ladies, and hoped next year the matter might be in charge of parties less terrified with the presence and refining influence of the fair sex.

DR. PRYOR'S ORATION.

After an absence of eleven years, Dr. Pryor said, he felt on coming to the scene of his former labors, it was but as yesterday. He felt no older now than then. In mingling with those with whom he was formerly so intimately associated, he could hardly persuade himself it was so long ago, but it was; and now that he had come from another country where all was excitement and disturbance, he felt pleasure in again treading on British soil, and renewing the warm friendships of the past.

Dr. Pryor chose for his subject "The union of intellectual and religious education." Efforts had been made to separate these two, and to avoid the charge of infringing on the Anti-State-Church principle, objection had been, in some quarters, made to receiving grants in aid of education from the State. The English Dissenters, with all the abominations and corruptions of a church establishment before them, might well be sensitive on this point, but on this side the Atlantic he thought no such fear need be entertained. Nehemiah had no scruples against receiving aid in restoring Jerusalem, even from a heathen sovereign. The work sought to be accomplished by the friends of collegiate education, was not the establishment of a material city or country, but a nation of men. It was not so much that the country be peopled, but that the people should be intelligent, well-taught men. Massachusetts is a poor, rocky soil, and not to be compared to the fertile district around Wolfville, but her educational arrangements had placed her in the first position as regards influence, for amongst the States, she had her sons in all parts of the country as teachers of their youth. He considered that education was a multiplying power; in many cases rendering the persons so instructed thirty fold more valuable for all practical life purposes. He had met many during the day, and now saw many before him who had formerly been his pupils, and was proud of them. Dr. P. here recounted his former experience at Horton. Efforts had been made to oppose and crush him, but he had learned to despise opposition. Let him know that he was right in the object sought, and he would rebound from attempts to press him to the earth. He rather enjoyed the excitement, being sure of their ultimate failure. He looked on the Alumni of Acadia, and there saw a vast amount of power on which to rest, for the attainment of a great and good object. After recounting the prominent features in the character of those venerable men—the fathers—who had once surrounded him in efforts to raise the Academy and College, he paid a tribute of warm affection and respect to J. W. Nutting, Esq., and to the memory of John Ferguson, Esq.—a man greatly misunderstood by many, he believed, but one whose love for the best interests of the denomination, he believed was unsurpassed by any. In all the difficulties of the Academy, they stood its firm fast friends. The Hon. J. W. Johnston, too, had never waned in his high appreciation and devotedness to the Horton Institution. He here gave some graphic pictures of the past, noting the strong feelings and earnest activity of those who were so resolved to secure educational institutions for the denomination. Whilst intellectual education was necessary, it was not that of the head alone, but the heart should be also educated. Man is an immortal being, and his teaching must be in harmony with his nature. Although morality is not religion, nor is spiritual life the product of reason, yet education is a powerful weapon, and whilst it is given into the hand, religion should also be possessed so as to control it, and render it subservient to higher objects.

Education includes training and instruction. No true education is opposed to religion. Many suppose that to give instruction in religion is filling the mind with prejudice, and that the intellect should be left free to choose religious opinions for itself. On the other hand it had been the practice formerly to demand subscription to a certain creed, to enable a person to get admission to collegiate instruction. He, Dr. P., rejoiced that Acadia College was the first in this province to break down this barrier, to open its doors to all, and invite them to partake of the treasures of classical literature. Such a union of education and religion as was then common at King's and other Church of England Colleges, would doubtless make very good Episcopalians, but spiritual religion was stifled by such measures. In the common School, denominational instruction should not be given; and the Sunday School might be better suited for teaching the doctrines of Divine truth as believed by the different bodies.

The Roman Catholic idea is, that secular