

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

The Mother's Plaint.

MY EARLY LOST.

They have gone to their rest, my infant band,
To the narrow breathless grave,
And I almost murmured at the hand
That took what in trust it gave.

For the flowers of hope in a mother's heart
Are rooted so deep and strong
And their tendrils cling with affections art,
Though the stems be sundered long.

But I must not grieve, I would not recall
From their pure and fadeless bloom,
Those cherished ones, though they were my all,
To this world of death and gloom.

But I'll press in memory's hallowed leaf
The buds of their opening powers,
As Eve would have pressed in her hopeless grief,
A petal from Eden's bowers.

And I'll bless the hand that lent them now,
For the idols of my love
Were wont to enshrine themselves below,
But now they're enshrined above.

IOTA.

Miscellaneous.

An Enquirer's Experience and Reasons for becoming a Baptist.

At the Baptist church, Kingston, on the 13th inst., Brother Rattenberry, from the Congregational Church, was baptized by the Rev. Thomas Henderson. On the reasons for his becoming a candidate, being demanded by the administrator, the following reply was given:—

"I stand before you, my brethren and sisters, to give a few of my reasons for seeking Christian baptism. When the Holy Spirit was pleased to call me from darkness unto light, from the slavery of Satan to the service of God, I was very strongly convinced that baptism by immersion was right; but there being no Baptist church in the neighbourhood, and having many friends Congregationalists and Methodists who kindly gave me their views on the subject, my mind was almost at rest on the question. I endeavoured to maintain the Pædo-Baptist view whenever the question arose. I tried to do away with believer's baptism; but I must confess not without fearful misgivings. When I have met with young converts who have spoken to me on the subject, I have invariably felt myself very much embarrassed from the want of a "Thus saith the Lord," in favour of my views. At times my mind would be at rest, but anxiety would return; and so I have remained in an unsettled state for about thirteen years. Lately, under very peculiar circumstances, I was very powerfully roused to reconsider this question. It seemed as if the Holy Spirit said, "And will you grieve me away this time also." I prayed for direction, and resolved to examine the question to the utmost of my ability. As the result of my enquiries, I have been led to embrace the doctrine "that the baptism of believers by immersion is the only true baptism."

1. Because our blessed Saviour commanded His disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. Because we read in Acts ii. 37-40 that when Peter preached Christ to the people, and "they were pricked in their heart, and said unto Peter, and to the rest of the apostles, 'Men and Brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gifts of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' I remark here that the promise is not to as many of our children as we may have baptized in infancy; no, but to as many as the Lord our God shall call, 'My glory,' said the High and Holy One, 'will I not give to another;'" and will

He give His praise to human inventions? Never. And

3. Because I can find no mention made in Scripture of infants or little children being baptized, or any command to baptize such. And in those passages which speak of the baptism of households, the most natural inference is in favour of exclusive believers' baptism—those baptized are said to have "rejoiced" and "ministered," which infants could not do. And

4. Because we can easily point to many passages of Scripture where the baptism of believers is most distinctly declared; but cannot point to one where the baptism of infants is so much as hinted at. Having fully satisfied myself that the proper subjects for baptism are believers only, I next had to enquire concerning the mode. I had always felt that the sound of Scripture, as well as the places chosen for the observance of the chosen rite, favoured immersion. Still I had not been thoroughly satisfied. I was led to the careful perusal of many books on both sides of the question, and, to my surprise, I found that both Pædo-Baptist and Baptist writers testified in favour of immersion—they all, so far as I can find, agree that the meaning of baptize is to immerse. And when I find that this view is decidedly sustained by ecclesiastical history—that friends and foes acknowledge that immersion was the prevailing mode in the days of the apostles, I can no longer doubt as to my duty, being, I humbly trust, a believer in Jesus. See, here is water, what doth hinder that I should be baptized? I believe that Jesus Christ is the Son of God—that He is now at the right hand of the Majesty on High—as my Intercessor, pleading His finished work. I believe that He will keep that which I have committed unto Him against that day.—*Canadian Baptist.*

The Rev. Dr. Cheever on English Sympathy with the American War.

The return of Dr. Cheever to New York has already been announced. In *The Anti-Slavery Standard* of the 28th ult. there appears a discourse delivered by him at the Church of the Puritans,—the leading idea in which appears to be that emancipation by the war power is both a duty and a necessity. Seeking to convey to his people the voice of Christian England to America, Dr. Cheever observes:—

"We are carrying on the war in such a manner that the South shall be conquered only that she may hold her slaves more securely in the Union than out of it. And it enables me to plunge at once into the middle of my subject, as suggesting the very reason why the sympathies of Great Britain, and I may add, of all Europe, have not been more directly and positively on our side, as well as against the Southern slave-trading Confederacy. It is just because so long as we maintain our own sanction of slavery and complicity therewith, we ourselves effectually repress and prevent that sympathy, by setting the Christian conscience of the world against us. If that conscience is against the slave-trading Confederacy, as indeed it is, because they impiously set slavery as the corner-stone of their intended empire, and the vital law and force of their rebellion, it is also and inevitably against ourselves, if we likewise maintain the sanction of slavery, and go against the Southern rebellion only because we will endure no divided empire, and are determined not simply that slavery shall not be an independency by itself, but that it shall quit its rebellion against ourselves, and submit to be an integral part of our own rebellion against God, shall submit to the formula of 'the Union and slavery.'" It is just because this seems to be the war-cry of the patriotism of our Government and people at this time, "The Union and Slavery," that the sympathy of British Christianity is chilled in regard to us, and turned into rebuke. We have taken of the accursed thing, and hid it among our stuff, the very wedges of gold out of the tents of our enemies we have claimed as ours. Our firmest friends in all Europe desire to see us as a nation honouring God in abolishing slavery. That is the best possible sympathy. Their sympathy is well shown in Christian remonstrance and rebuke. Faithful

are the wounds of a friend, but the kisses of an enemy are deceitful.

"In Scotland, in England, in Ireland, I have found, with some exceptions, the whole Christian heart of the people sympathising for us and with us, and filled with the intensest abhorrence of this slave-breeding, slave-torturing, slave-mongering Confederacy. The only thing that prevents this tide of sympathy from being universal is the complicity of our own selves in the support and the protection of slavery. The act on morality of Manchester is not our friend, and a selfish political or commercial jealousy never can be our friend; but I have heard that selfish morality rebuked as bitterly and sternly in Great Britain as you ever heard it here; and were our complicity with slavery out of the way, the traitors against our country, both here and in Europe, would be deprived of all their power, and of nearly all sympathy. It is through this evil that the enemies of republican institutions and of freedom work, both in this country and in Europe, and if we would hang these envious and conspiring Hamans, it must be by hanging slavery on the gallows that they have prepared for Mordecai. And just so, if we would deprive this rebellion of its power, and crush it suddenly and for ever, we must in going forth to war against it at God's command, clear away all the stolen stuff of slavery out of our own tents, and morally, if not physically, burn the Achans. All our paltering and dissembling about the Constitution, loading it as gigantic gamblers with the dice of slavery, all our stolen contrabands, as we call them, hidden under our stuff, to be still marked as merchandise when the war is over, all our compacts and coquetries with the treason of our enemies against God and humanity in the sanction of their claim of property in man, must be renounced, if we would have God's blessing. And then and thus, we should be sure of the sympathy, not of Great Britain only, but all Europe, all the world.

"But in God's name we demand emancipation, not merely as an obligation and benevolence to the enslaved, but as our own right, because we know it to be our only salvation. We demand it in behalf of our country, and in the name of God we declare those to be the grand traitors against our country who refuse it. The only treason that can now destroy our country is the obstinate refusal of this measure of righteousness and justice, and this measure is the only one that can save the country.

"Now, by what argument can the demand of God, patriotism, humanity, and justice upon us be resisted or delayed? or what excuse can be given for not executing at once the proposed measure? What reason is there, what justification in our country, for continuing the unnecessary slaughter of this war, widening and deepening continually in its atrocities, when it is clear that the proposed blow, struck at the heart of the rebellion by the proclamation of freedom, would so speedily bring it to an end?

"The country are all prepared to sustain the President in such action—they are looking and longing for it. If they are faithful, they will join in petitions and memorials. Our churches must do this—ought, indeed, to take the lead in it—and the masses will follow. There should flow be an uprising of our churches and the ministry in a demand for justice to the enslaved, just such as there was for the protection of our flag and our Union, when the first cannon boomed against Sumter. A mere Union patriotism may be excused in the multitude, but the Christian patriotism should be a grander higher, nobler thing. It should be the patriotism of liberty and the Union, a patriotism of benevolence and justice to the millions so long defrauded of their rights, the patriotism of obedience and glory to God, in breaking every yoke."

Regent's Park College, London.

The Session of this College of 1861-62 was opened on the 19th ult. There was a large attendance of the friends and supporters of the institution at the *soirée*, after which Dr. Wood was called upon to preside. The proceedings were opened with singing and prayer.

The Rev. Dr. Angus read the report, from

which it appeared that during the past year forty-two students have been connected with the College, twenty-nine as ministerial students. Four of the former have recently left the institution, and have accepted pastoral charges. Two students have also left for foreign labour in India and Australia. Among the extra donations was a gift of 1,000*l.*, to found a Carey scholarship. 500*l.* has also been promised towards a similar sum in memory of Andrew Fuller; the remaining 500*l.* for the accomplishment of this object it is hoped will be forthcoming during the ensuing year.

The Chairman commented upon the statement of the committee in the report that, while anxious for the intellectual training of the pupils, they were much more desirous to secure earnestness and holiness, and that lofty spiritual purpose which should consecrate every talent to the service of God. This was as it should be; the man who spent the most time in prayer would be the most likely to secure the Divine blessing on his services, and no amount of ability would compensate for the want of earnestness in the salvation of souls.

The Rev. N. Hayeroff in moving "That the report be adopted," referred to the reports of the examiners and said there was one class of examination which he thought should, in the present day, be made especially prominent. During a recent visit to Italy he had attended the examination of candidates from the Vaudois College at the foot of Monte Viso. He found there the chief topics were those connected with the controversies against Romanism and Infidelity—such as the inspiration of the Scriptures, the atonement of the Lord Jesus, justification by faith, the doctrine of the new life, the offices of the Christian Church, and the candidates' own religious convictions. The same evils of superstition in the form of Tractarianism: on the one hand, and its natural reaction in the infidelity of the "Essays and Reviews" on the other, were at work in this country; and the only safe medium between these two errors was in holding fast by the oracles of God. There was never a greater mistake than to suppose that education was inconsistent with earnestness. Every earnest minister who left the College would regret two things—first, that he had not had a longer time there; and secondly, that he had not made better use of the College for the purposes of study. On the other hand, he had never found an earnest minister who had not enjoyed opportunities of collegiate training who did not deeply regret it. He did not, however, believe that earnestness was altogether to begin with the minister. The ministry was the offspring of the Church, and if the Church were zealous the young men she sent forth would be earnest and zealous also. To both ministers and Church members he recommended the example of a colporteur he had heard of in Spain, who, travelling towards the close of the day was overtaken by the parish priest. "You have travelled far," said the priest, "to-day." "Yes," replied the colporteur, "I have, but it is about my Master's business." "Your feet are very weary and bleeding?" "Yes they are, but it is about my Master's business." "Your Master must have a very faithful servant," replied the priest. Wishing to turn the conversation from himself, the colporteur unshouldered his pack of Bibles and Testaments. The priest bought a Bible and paid for it, and invited the colporteur to stay at his house all night. "No," said he, "I can't do that; I must be about my Master's business." "Oh! but you must sleep somewhere," replied the hospital curé, and he constrained the man; but on rising early the next morning and enquiring after his guest, his servant replied, "Oh, sir, he has been gone these three hours, and the last words he uttered were, 'I must be about my Master's business.'" (Applause.)

The Rev. J. P. Chown in moving thanks to the gentlemen who kindly acted as examiners, &c., remarked that while reference was made to the deep need for holiness and consecration, he had been reminded of the beast with four faces mentioned in the Bible—one face like that of a cherub, one that of a man, one that of a lion, and one of an eagle. It seemed to him that this suggested some things which were necessary to them as ministers of the Gospel. They needed the spirit of a