

tist Denomination in this Province, for the furtherance of the cause of Domestic and Foreign Missions, and for such other purposes as may be required; and that the Ministering Brethren and members of all our Churches, be requested to use their best endeavours to encourage the circulation of the Paper, and ensure the payment of subscriptions; and that any loss or deficiency that may ultimately arise, be chargeable on the Missionary funds of the Association; and in order to prevent any loss that may accrue to the Missionary Board therefrom, that a number of persons be procured to pledge themselves to the Board in the Sum of £5 each for two years, from the first day of January next—to guarantee the Sum of not less than £250, if it required, for the support of the paper; the accounts of the paper to be rendered to the Missionary Board at the end of each year, and in case it is found by them not to sustain itself, that they be authorized to discontinue the publication thereof.

“Resolved also, that the Brethren who at present conduct the Christian Messenger, be requested to act as a Committee for managing the publication thereof, and that they be authorized to appropriate out of the proceeds of the paper, the Sum of £100 per annum, as a remuneration for Editing the same, and that the overplus of such proceeds, if any, be at the disposal of the Missionary Board, for the benefit of Missions.

“Resolved,—That the Missionary Board be requested to instruct their Missionaries, on their respective tours, to use their best efforts to promote the circulation of the Messenger, and to act as Agents to that effect, in the collection of Subscriptions, or in any other way that may be most conducive to the success of the paper.”

1858. (At Chester). “Resolved,—That as the Messenger is specially under the patronage of the Association and the Missionary Board, and there is every reason to believe that it will supported it will be the means of producing a considerable amount of pecuniary benefit to the Missionary Funds: It is Resolved, that all persons who are in arrears for their subscriptions for the past year, be particularly requested to pay up the same, as it is not expected or intended that any risk should be incurred by the conductors of the paper or any responsibility thrown upon them as respects its management.

“Resolved,—that in addition to the names already pledged for guaranteeing the Missionary Board against any ultimate loss upon the publication, as many other names as possible for the sum of £5 each be procured at the present Association.

“Resolved,—That the Messenger from the N. B. Association and Br. F. W. Miles be requested to bring a similar subscription before the coming Association in that Province, and to procure as many subscribers as possible towards the support of the Christian Messenger.

“And although it is evident, by the statement now made of the number of subscribers and the expenses incurred, that if the subscriptions for the last and the present year, should be paid in, they will not only pay off all the expenses of the paper, but will leave a considerable sum at the disposal of the Board of Missions, yet, that unless they are so paid, much difficulty and embarrassment will ensue; it is therefore resolved that all our Ministers and Missionaries be requested to take a direct and personal interest in forwarding the circulation of the Messenger; and also in enforcing upon the local agents, the necessity of their taking a personal and individual concern in the collection of the subscriptions within their several districts, and using constant and persevering endeavours to prevent the accumulation of arrears.”

Dec. 8, 1861.

Yours truly, MENNO.

Christian Messenger.

HALIFAX, DECEMBER 18, 1861.

Methodist Baptism.

THE *Provincial Wesleyan* of last week contains a long article signed “Moncton,” discussing the question,—“Is Baptism with water—THE or A condition of salvation?” After a considerable amount of argument and quoting of Scripture to prove the negative of this question, the writer uses the following familiar, but we do not say appropriate, illustration.

“We ask, Does not philosophy and experience conjointly with Scripture, testify the same thing. Philosophy or the very nature of and reason of things assure us, that as the soul of man is not a material, but a spiritual substance, nothing but what is spiritual can act upon and purify a spiritual substance like man’s soul. If it were material as the body, then water, a material element may, and really does purify it,

hence we wash to be clean, but all the water in the world cannot wash the spirit of man. As you may wash the shell of a nut, while the kernel remains untouched with water, even so you may baptize the body with water, while the soul abides unbaptized. The Spirit baptism alone can baptize the spirit of man.”

The writer endeavours to shew, from some passages of Scripture, that the persons referred to in them were “converted” after baptism; or that they received the Holy Ghost subsequent to the performance of that rite, and therefore that it is not necessary that baptism should be administered on a profession of faith, to render such baptism valid. He seeks also to shew that baptism is a *spiritual* act, and after quoting a number of those texts of Scripture in which spiritual blessings are compared to water, but which have no reference to baptism, he affirms that “the water which produces the new birth, is not the material element, but that water which Christ calls ‘living water’ and Paul ‘the washing of regeneration which the Holy Ghost had shed on us.’” He then proceeds by a peculiar process of logic to the statement, that, “now the way of salvation to a christian is,—He that believeth and is baptized (with the washing of regeneration and the renewing of the Holy Ghost) shall be saved;”—a most marvellous interpolation of the words of our Lord. One of the principal points of this article, and perhaps the great object the writer had in view, is revealed by the following question,—“If then baptism with water is not essential to salvation, why all this contention about it?” He closes with the following luminous (?) exhortation to his readers:

“Let it (baptism) “be used as ‘a sign and seal and as a means of grace and not grace itself, then it will be a blessing and not a curse—to ask—to seek and to knock for the Holy Spirit are commands, as well as baptism; but as the first may be observed as *forms* not as means of grace so may the latter; and if so, baptism is not baptism, no more than *formal* prayer is prayer. Yet men are content with, and contend for the *form*, both in the one and in the other; while as *means* they are overlooked. Scriptural baptism with water is a consecration to Father, Son and Holy Ghost thro’ the ordinance, and a means by which we seek for the needed grace; and unless it is attended to as such—we might as well for any benefit it is, remain unbaptized.

We are a little surprised that “Moncton” does not perceive that if baptism be “a command,” it must be one that is given to a disciple, and can only be obeyed by using water; and therefore to perform some other act on some other person can be no act of obedience on his part or a means of grace to him. But when the *command* is observed by the humble believer it is his open avowal of his entrance on a new life of obedience to Christ in all his ordinances and commands; or a “consecration,” if he prefers calling it so, of himself to become a follower of Jesus. Baptism thus becomes ‘the answer of a good conscience toward God,’ and a sign and seal of the remission of his sins.

In conclusion of these few remarks, we may observe, that “Moncton’s” strictures seem almost wholly applicable to those who hold the doctrine of *Baptismal* regeneration, nor should we have said a word on the subject but for those passages in the letter, which are evidently directed to dilute and modify the nature and uses of true Christian Baptism. Baptists, who scripturally deserve the name, as far as we know, repudiate the idea that Baptism is either *the* or a condition of salvation, any more than the keeping of any other of Christ’s commands. We opine that although the keeping of the Sabbath is not essential to salvation in any other way than as a test of obedience, yet we cannot but believe that we are bound to contend for its observance, as a command of the decalogue, which, as part of the moral law of God, is binding upon all the followers of Christ. The writer seems to entertain singular notions of the conversion of the apostles, which he dates from their reception of the Holy Ghost, after the resurrection;—that they then received a vast accession of all knowledge, both temporal and spiritual, we surely believe, but it no effectual conversion,—no change of heart, took place until then, we cannot see how they differed from Judas, who in heart, was a “devil,” or from Simon Magus, who was a hypocrite.

The Demoralization of War.

It has long been observed that a state of war is accompanied by an increase of demoralization, that an army can be controlled in its open commission of acts of immorality in times of peace much more than in those of actual warfare. This must be much more the case in such an army as that now on the banks of the Potomac, gathered in many instances from amongst the most reckless and with its imperfect discipline. There are doubtless a considerable number of good christian

men who have gone there to defend their nationality, but there are probably a vast preponderance of those who have no respect for religion. The following extracts from an article in the *N. Y. Chronicle* on “Profanity in the Army” indicates that there is but little to make camp life a desirable training for the young men of the U. States. The writer says:—

Every Christian man who has passed among our camps, sat at mess with the officers, or gathered with the men at their meals, has been shocked to hear the prevalent blasphemy. I dare not think to compute how many wicked oaths daily and hourly are poured forth by our Army of the Potomac from profane lips, to stand against the lawless utterers. The chaplains do what they can to check and cure the vice among the men, but when the colonel swears in giving his orders, and the major in repeating them, when oaths accompany the commands of captain, lieutenant and sergeant, no wonder the privates are hard to be taught to preserve cleanly lips. Very many young fellows whose shoulders have just begun to bear the straps, seem to regard profanity as a necessary accomplishment of the soldier, and fill their talk with the grossest oaths. The “Army Regulations” forbid swearing, but the rule is a dead letter. I doubt if the fine for breaking it is ever imposed. I remember how it was laughingly said at an officer’s mess at which I sat for more than a month, that if the rule against swearing was enforced, and the fines imposed, Uncle Sam would have had scarcely a single dollar to disburse among that company of officers.

There seems to be a miserable notion prevalent in the Army, that swearing and soldiering must go hand in hand. You talk with an officer about the vice, and he will say that soldiers always have sworn—the best of them—that without an oath the peremptory military orders lose half their force.

1862.

A Word to all.

We have additions to our list of Subscribers from time to time, from amongst those who see the *Messenger* in the houses of their friends, or such as remove from the parental roof, who, having been accustomed to its weekly visits, desire still to have it as part of their own domestic circle. But there are families, we believe, in every locality who have not yet become aware of the advantages of a weekly religious newspaper. We wish to visit these, and desire our friends generally to give us an introduction. A few words from them would in many cases be sufficient. If every one of our present readers would but try and induce another one to send on his name we should be well satisfied. As, however, there are probably some who may not engage in this labor of love, we hope that others will try and send on more than one.

We would be glad to enlist many valuable Volunteers in this cause, and would ourselves forego considerations of profit, for the sake of obtaining a large increase to our circulation.

We propose therefore to any person who may secure the names of

SIX NEW SUBSCRIBERS, and send them on before the end of the year, with the payment in advance, to send

ANOTHER COPY, FREE, to whoever he or she may name, viz:

Seven copies, for new subscribers, for the price of Six.

Any person therefore, who is able to get six names may, if he chooses, make

A PRESENT OF THE *Messenger* FOR A YEAR to some other person, and each of those six would also be participators in such donation.

We shall be glad to hear from our friends as early as possible, so as to prepare for the enlarged issue of the first week in 1862.

PRIZES.—We will also send to the person who forwards to us, before the close of the year, the greatest number of new Subscribers (if more than twelve) either

SEARS’ LARGE PICTORIAL FAMILY BIBLE with about 1000 engravings, Price \$6; or

The ILLUSTRATED DOMESTIC BIBLE with numerous engravings and Notes by Rev. Ingram Cobbin. Price \$6.50.

And to the person who obtains the next largest number (if more than 10) a copy of THE CITY OF THE GREAT KING, or Jerusalem as it was, as it is, and as it is to be, by J. T. Barclay M. D. Price \$3.50.

NOTE.—We will announce who are the successful persons in our issue of the 8th of January.

New Subscribers for 1862.

We shall be happy to receive a few hundreds of names to add to our list for the coming year, and will send

THE CHRISTIAN MESSENGER to such as forward their Subscription in advance for 1862,

FREE OF CHARGE, the remainder of this year (1861).

BIBLE UNION.—The last Quarterly contains the Report of the last Anniversary meeting of the Union. The twelfth Annual Report gives us information of the progress which has been made in the Revision and the prospects of the Union. The present state of affairs has diminished the issues and funds of the society. It was therefore resolved to discontinue *The Monthly Reporter*.

Some suggestions were given in the Report respecting the publication of the Revised Scriptures, in a cheaper form than has yet been done. The following is an extract on the subject:

A Revision of the Gospels, or of the whole New Testament, without notes, the report says, would we believe meet the requirements of the present period.

Among the advantages of such a publication, it continues, under these circumstances, the following are worthy of consideration:

1. The book could be issued cheaply, probably for ten or twelve cents per copy.
2. A hundred copies of it could be sold, where five copies of a book, costing a dollar or more would not, in these hard times, find purchasers.
3. Such a book, without the encumbrance of learned notes, would be read even amid the din of arms and the news of battles.
4. The interest attached to the text itself is always predominant.
5. We would by this means be engaged in a far more extended sphere of active usefulness in circulating numerous copies of the pure word of God in our own language, and thereby doing incalculable good, while waiting for the more complete work.
6. One peculiar advantage, of which we are now deprived, would then be enjoyed. The revisers would feel at liberty to defend their work when attacked. This they are unable to do, while it is incomplete and preliminary.

The following are the books already published:

Job, Matthew, Mark, Luke, John, Acts, Ephesians, Thessalonians, Hebrews, First and Second Timothy and Titus, Philemon, Second Peter to Revelations.

The last number of *Punch* has a striking illustration of England and the U. States.

Jonathan, an undersized irascible man, dressed in stars and stripes with a sword in one hand and a revolver in the other, says “I will fight—I will have a NATIONAL DEBT like other people.”

A smiling round-faced comfortable looking gentleman (John Bull) holds him by the ear, and says “If you knew as much about fighting as I do, you’d keep quiet.”

News Summary.

OUR English Mails by the *Europa* did not reach us until midday on Sunday. The Steamer was detained two days at Queenstown waiting for dispatches from Government. The Steamer *Trent* had arrived in England, with the account of the seizure of the Southern Delegates, by the U. S. Sloop of War *San Jacinto*, which had caused great excitement throughout the country. Nothing appears in the London papers, however, to indicate what course the ministry would adopt, as the time had been too short for anything to transpire, but a Queen’s Messenger, with despatches from Government, for Lord Lyons, our Ambassador at Washington, arrived in the *Europa* and proceeded immediately in H. M. Sloop of War *Rinaldo* from this port to New York. There are rumours current said to be brought by passengers in the *Europa*, that the British Ministry view the seizure of Messrs. Slidell and Mason as an infraction of International law on the part of the United States, and have demanded prompt satisfaction from the U. S. Government, and that in case of its being refused, the British Minister will be at once withdrawn from Washington. It is also reported that in anticipation of future difficulty a large body of troops will at once be sent by the overland route to Canada. We cannot, however, vouch for the truth of any of these rumours, but no doubt exists that the friendly relations between the two countries are in imminent peril of a sudden rupture.

The other items of important news will be found in Our English Correspondent’s letter on another page.

European affairs generally were unchanged. Much disturbance still existed in Poland, as well as in some other parts of Russia, and frequent arrests and, it is said, executions had taken place. As enlightenment and civilization advance many of the best informed among the Russians are becoming increasingly discontented with the stern despotism under which they live.

Nothing of importance seems to have occurred during the week to alter the position of the contending American armies. From accounts in the Northern papers it would appear that the Federal Expedition in South Carolina is gaining a firmer footing, but there seems to have been no attempt to advance into the interior.

Despatches received since the above was in type, will be found on another page.