

pression occurs—"First Jubilee Session of the Nova Scotia Baptist Association." A second Session of the same kind was then anticipated, at the close of the second Jubilee period. But it was not to be. At the meeting in 1850 it was agreed to divide the Association into three, to be respectively designated the Western, Central, and Eastern. The division was effected and the arrangement made for the new order of things, in a very business like manner. The Minutes contain no record of addresses or resolutions, expressive of regret, or gratitude, or hope. Whether the feelings of the brethren were too strong for utterance, or whether they were sternly repressed, for fear of consequences, I cannot tell. All that appears is as follows:—"Appointed R. B. Dickie to prepare for insertion in the Minutes some statements relative to the progress of this Association, and reflections upon its closing session." This was done in the form of a Circular Letter.

At its formation the Association consisted of nine churches, eight in Nova Scotia and one in New Brunswick. Eight ministers and three messengers constituted the first meeting.

At the last meeting there were present forty-six ministers, and ninety-nine messengers and the churches had increased to one hundred and eleven—all in Nova Scotia.—There were at the same time seventy-nine churches in New Brunswick. Nine churches in 1800—one hundred and ninety in 1850! How many will there be in 1900?

I have only further to add, that the *Christian Messenger*, which was at first the property of the denomination, and was piloted into safety by means of numerous personal contributions, and large payments from the Home Mission Fund, was conducted from Jan. 1, 1840 "on the individual responsibility of the Editors, and solely as a private concern of their own." Nevertheless (I quote a resolution passed in 1841) the Association "considered its continuance and increased circulation, as the organ of the denomination, of great importance in furthering their efforts in carrying forward the educational, missionary, and other important objects in which they are engaged, as well as a vehicle of sound religious and general knowledge, to the churches and community generally." On these grounds it was "earnestly recommended to the ministers and members of churches." And so it is still.

Yours truly,
MENNO.

May 10, 1862.

Christian Messenger.

HALIFAX, MAY 21, 1862.

"Prove all things."

We have had occasion lately to refer to the subject of Infant Baptism, and the arguments used by those who contend that baptism should be administered to infants. Finding that some of these arguments were being put forth by those who have, heretofore, on some occasions, administered the rite as we find it was administered in the times of the apostles; but, who, of late, have appeared desirous of discontinuing that practice, and making it appear that the *human* institution of infant baptism, is of divine appointment, we have not hesitated in this matter, to attempt a compliance with the injunction at the head of our present article.

After the appearance of the paragraph we copied from a cotemporary two weeks since with its little bit of personality, assuring his readers that any controversy on the subject would be "a one-sided one," we supposed our friend would treat us with sovereign contempt; but we have been agreeably disappointed. It would seem that having so far succeeded in making the worse appear the better reason, he did not like to have his frail structure tumbled down unceremoniously by having the corner-stone removed, and he therefore came forth again last week with article "No. 3."—It is with no desire to make incursions that we assume the attitude of *defence*. We feel that our position is so strong on this point that it is only necessary for us to call attention to a few prominent facts in the Holy Scriptures, and point out the misapplication of passages commonly assumed as favoring this great error, and our work is done. A long course of reasoning is quite superfluous. "To the law and the testimony," that which will not bear this test we relinquish. The Bible is the great text book.

Courage is a most desirable quality in the advocate of any good cause, but when it is employed in a doubtful one, and at the expense of honor and fairness, it degenerates into a far less noble quality. After pretending to take such independent ground, and determining to have no "controversy," except a "one-sided one," our cotemporary, with this preliminary observation, "There are some well

meaning people we know, who are careful to inform us that they 'believe error is taught' by the practice which we recommend," makes a quotation from one of our articles, and labors hard to avoid the conclusion to which we came: that infant baptism is "the perversion of a gospel ordinance."

We have no desire to charge our brother with being ignorant of what Baptists hold and practice, but unless he be so, we shall be compelled to think he intentionally seeks to misrepresent them, and so bears false witness against them. He knows, or ought to know, that Baptists make no restriction of the rite to those above a certain age. Wherever young persons—children, it may be—manifest the fruits of faith,—a desire to obey the commands of Jesus—they, are encouraged by the "well meaning people" to whom he alludes, to walk in his steps and follow Him in the ordinances of his appointment,—be baptized "in the name of the Father, and of the Son, and of the Holy Ghost;" and then participate in the observance of the Lord's supper, in commemoration of Him who shed his blood for their salvation. And yet we find our brother asking, "Where is the argument which arises from the record of household baptism, for the administration of that ordinance *only to adult believers*?" and he—we must think mockingly,—adds "We go further and enquire, Where, in this record, even by way of inference, is the argument *against infant baptism*?"

Our non-controversial editor may fancy this mode of dealing with the subject will help the cause of Infant Baptism, but we venture to affirm that its effect on the minds of a very considerable number, even of his own people, will be of quite a contrary character. They know well enough, if he does not, that Baptists would only restrict baptism to *believers*—whether they be adults or children. As in many former instances he will find, we believe, that the agitation of this question—which in the present case he began—will convince unbiased Bible readers, even amongst those who only see his own "one-sided" view of the matter, that it is but "an ordinance of *man*."

Our friend assumes the falsehood that Baptists would administer the "ordinance only to *adult* believers," as a fact; and notwithstanding his unwillingness to enter into controversy, proceeds to found an argument for infant baptism on the circumstance of the apostle exhorting "Children, in the churches at Ephesus and Colosse to 'obey their parents in the Lord' &c. Surely he might see, if he would, that such a structure is but a rickety wigwag, without foundation. If the "children" were old enough to receive and profit by apostolic exhortation, they were such as might believe in Christ, and receive Christian baptism, although neither infants nor adults. We have examples in both the old and new Testaments of those who feared the Lord from their youth. Almost every Baptist Church too, has members who are not adults. Many there are who rejoice in obeying their parents as a far more imperative duty, arising from the fact of their obligation to Christ, than because it is part of the moral law. And, further, he himself states, that "the Apostle lays injunctions upon them which arise not exclusively from their natural relationship, but also from the covenant of redeeming grace into which both themselves and their parents had been brought." To be sure he does; shewing that the *children were believers* as well as their parents. Does not our brother perceive that this is a good argument in favor of *Christian* baptism, but death to *Infant* Baptism?

Let not our readers suppose that this subject is so well understood, that it is unnecessary that we should occupy our columns with its discussion. This is really the question lying at the bottom of most of the disturbances of Europe. It is the root of all the commotions in the religious world—the very pillar of popery. Tractarianism and the "Essays and Reviews" heresy have their foundation in the error of Infant Baptism. What was it that produced such an outburst of indignation against the Roman Catholic Church not long since, but the baptism, so called, of the Jew boy Mortara, when an infant? and the claim which was consequently raised that that church had a right to take him from his parents, who were unbelievers, and instruct him in the Christian faith! Yes good brother, we must still affirm that infant baptism is "the perversion of a gospel ordinance."

OUR New Brunswick cotemporary, the *N. B. Baptist and Christian Visitor* tells the following sorrowful tale to its readers. We would it were different; but perhaps it is better to speak out than to hide our troubles:

"TO THE FRIENDS OF THE BAPTIST AND VISITOR.—Some months ago we notified the friends of this paper that unless an effort was made to place it on a paying basis, by a large increase of its subscription list, it would become

necessary to reduce its size at the first of May. If we were to study simply our own pecuniary interest we should go further, and instead of reducing its size, cease to publish it altogether. At best it is a beggarly business to publish a religious newspaper with any view to money-making; but when the proprietor not only gives his time for nothing but actually sinks money beside, in an unassisted attempt to support the organ of a large and flourishing (and certainly not a poor) denomination, it is asking him to do too much, and it cannot be expected that he will continue it long. We took charge of the *Visitor* in order to save its life—from early associations with it, we felt it to be a religious obligation to do so—we made great efforts and sacrifices to improve its appearance and its management, hoping that the denomination would meet the effort in a kindly spirit and put the paper upon a firm basis. That we succeeded in improving it, and making it a credit to the denomination, no one can dispute, but instead of meeting a hearty response from the denomination, we met the determined opposition of persons whose partizan political feelings are more to them than their religion, and the lukewarmness and cold shoulder of friends. To this we must make some honorable exceptions, for the *Visitor* has now, as it always had, some devoted friends, who have labored for its interests and extension at all times and under all circumstances. While the editors and proprietor of the *Visitor* have been working, not with a view to money making, but purely for the interests of the Denomination, they have been treated by a large majority of their subscribers in a purely mercenary spirit."

Our brother says: "Since our connection with the *Visitor* it has made a loss of about \$600 a year; placing the services of two editors, and facilities for publishing it cheaply, at nothing. Considering the scarcity of money in the country and the lukewarmness, if not opposition, of some of the ministers and lay-members of the Denomination, the prospect for the ensuing year is not very encouraging."

Truly that is doing but a poor business, and we are not surprised to find our friend telling us that "Since the 1st February he has cut off over 1300 subscribers."

We do not envy those who have been receiving our brother's labour and property without making any payment in return, their feelings, when they find how matters stand between him and themselves.

Notwithstanding our brother's losses, he does not appear to have lost confidence in the body for whom he has done so much. He adds:

If the support of a religious paper depends upon its ability to pander, the sooner it ceases the better it will be for the denomination whose interests it betrays, rather than serves; and if this is the ground on which Baptists seek to support their organ, we shall not regret its death and burial, beyond hope of recovery.—But we do not believe this. We believe the Baptists of this Province want an honest, independent, and outspoken journal to advocate their interests—all their interests,—religious, social, and political, and that when the matter is fairly brought before them, they will so decide.

The relation in which the Baptist churches in the two provinces stand to each other, makes us feel that our readers are entitled to know this much on a matter that must so deeply and disastrously affect our brethren on the other side the Bay.

GREAT MISTAKE.—The following statement appears in the *Macedonian* for May:—

The English Baptist Missionary Society has received from the government of Spain \$7,700,000 as a compensation for the losses sustained by the Society.

This is a mistake: it should be, \$7700, or £1540 Sterling. The Society had a mission station on the Island of Fernando Po. When that Island was restored to Spain, the missionaries were expelled, and the property seized. Through the mediation of the British government the abovementioned sum has been obtained.

A NOVA SCOTIAN "AT HOME."—The Editor of the *Presbyterian Witness*, in giving an account of what he saw at the opening of the great Exhibition, volunteers the following interesting items;—"The bulk of the persons forming the procession I did not recognize. Tennyson was not there,—I would have known him." "But Earl Russel,—I had no suspicion that he was so exceedingly diminutive. He is a mere boy in size. You would undertake to hold him up in your hand, or dandle him on your knee." Our Nova Scotian editor has surely become considerably enlarged since he left this side the Atlantic. Earl Russel is not so small a man as some of our own legislators.

What has become of the "Digby Acadian." Our exchange copy has for some time failed to reach us. We have been reminded of this by a pupil of the Deaf and Dumb Asylum, from that locality, calling several times of late to see it, but having to go away disappointed.

We need no apology for taking up our space with the reports of the Annual Meetings of the London Baptist Missionary Society and the Baptist Union.

News Summary.

The European news received by the last Steamer, is wholly without political interest. The all-absorbing topic in England was the opening of the great International Exhibition, in London, on the first instant, to a report of which we appropriate a good portion of our space to-day. We can, at this distance, form but a feeble idea of the grandeur of the occasion, and yet the account on another page, from several English papers, will give our readers as good a view of the grand festival as millions of the inhabitants of the British Islands will obtain. It appears that there were about 38,000 persons, at the Exhibition on the first day; and on the 2nd although seven hundred workmen were still employed in unpacking, &c., and the doors of only one side were open, there were 20,000 persons in the building. All visitors had to retire from the place at 6 o'clock in the evening.

The only events of moment connected with the war since our last, has been the advance of Gen. McLellan's army, to within a short distance of Richmond, the capital of Virginia, and the seat of the Confederate Government. The army under Gen. Johnston had fallen back, and was entrenched within a short distance from that place. The *Merri-mac* had been blown up by the Confederates to prevent her falling into the hands of the enemy. It is pretty evident that the Southern armies consider themselves unequal to their opponents in the open field. No doubt they are much inferior in numbers, and still more so in the needful implements and munitions of war. Gen. Beauregard and Halleck are still stationary near Corinth in Tennessee, where the former is also, it is said, strongly entrenched. It seems highly probable that by this time a second conflict will have occurred between these opposing armies, which are both very numerous.

The French and Spanish armies are advancing on the City of Mexico, which in all probability they will shortly occupy. England having withdrawn from the contest, will not probably interfere with it again. What will be the eventual fate of this country is at present left wholly to conjecture. It would not be a matter of much surprise, if a monarchy were eventually established there.

Notices, &c.

Acadia College

Examinations for Degrees will be held on Thursday, Friday, and Monday, May 29 and 30, and June 2, commencing each day at nine o'clock, A. M. The Quarterly Examination of the Classes will take place on Tuesday, Wednesday, and Thursday, June 3, 4, and 5. Commencing each day at nine o'clock.

The Anniversary will be held in the Baptist Meeting House, Wolfville, on Friday, June 6, when Orations will be delivered by Undergraduates, Degrees conferred, and other business transacted. The Exercise will commence at 11 o'clock, A. M. J. M. CRAMP, President.

May 14th, 1862.

Associated Alumni of Acadia College.

The Annual Meeting of the above Society will be held at Wolfville, on Thursday, the 6th June next. The hour will be announced hereafter. The Annual Oration will be delivered before the above Society by Rev. Charles DeWolf, A. M., on Friday evening, at 7 1/2 o'clock.

ROB. L. WEATHERBE, Sec'y.

Associated Alumni of Acadia College.

As some misunderstanding has appeared to exist as to the time when subscriptions are due to the above Society, I have thought proper to state

- 1st. That the Society's year commences and ends in June.
- 2nd. That the first regular meeting of the Society was held in June, 1860, and consequently ended in June 1861.
- 3rd. That according to the rules of the Society the Subscriptions are due at the first of each year.

It is therefore obvious that those who have belonged to the Society for the two years which are now drawing to a close and who have paid but one subscription, and those who became members for the present year and have not yet paid a Subscription have owed their subscriptions to the Society since June last.

I also beg to acknowledge the receipt by myself and the Treasurer Dr. Parker, Subscriptions for the year ending in the ensuing June from the following persons:

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|--------------------------|---------------------------|
| Mr. Isaac Blair, | Mr. John Moser, |
| C. R. Bill, Esq. | Mr. J. S. Morse, |
| Rev. J. M. Cramp, D. D., | Rev. T. H. Porter Senr., |
| Mr. Alfred Chipman A.M. | Mr. T. R. Patillo Scut., |
| Mr. F. A. Cosgrove, | Mr. W. H. Rogers, |
| Mr. J. Chaloner, | Rev. S. T. Rand, |
| Rev. C. deWolf, A. M., | Rev. I. J. Skinner, |
| Mr. B. O. DeWolf, | Dr. Chas. Tupper, M.P.P., |
| Mr. Rupert D. Eaton, | Mr. Foster Parker, |
| W. S. Jacobs Esq., | Mr. Samuel Strong, |
| Hon. W. B. Kinnear, | Rev. D. Freeman, |
| Rev. T. Delong, | Rev. T. H. Porter, Junr., |
| Mr. A. Palmer, | Mr. W. H. Porter, |
| Jos. B. Peck, Esq., | Rev. E. B. DeMill, |
| Rev. A. S. Hunt, | Rev. A. S. Cogswell, |
| Dr. Randall, | Mr. E. Hickson, |
| Mr. Morton, | A. Longley Esq., M. P. P. |
| Mr. Andw. D. Bars, A.B. | Hon. J. W. Johnston. |

ROB. L. WEATHERBE, Sec'y.
Halifax, May 20th, 1862.