

To the Honorable Joseph Howe, M. P. P. for the South Riding of the County of Hants, and the Members of the House of Assembly, now in Session.—

GENTLEMEN,

I take this opportunity of bringing before your notice early in the Session, the necessity of passing an Act to prevent the Turf Club, or any other Clubs, or persons, using the Highway as a Race Course, to the great annoyance of the inhabitants of Windsor and elsewhere. I trust your united wisdom will readily prepare and pass a short Act to give the Magistrates in their several localities full power to deal summarily with the transgressors.

No Petition is required to urge you to do this, your own individual experience will conceed the propriety of having such a Law.

Yours most respectfully,

EDWARD McLATCHY.

Windsor 13th Feby. 1863.

P. S. Papers favourable to the above will oblige by giving it an insertion.

Christian Messenger.

HALIFAX, FEBRUARY 18, 1863.

The Ordinances of the Christian Church.

SECOND ARTICLE.

We last week placed before our readers a few thoughts on the fundamental principles of the Christian church, and what are generally admitted to be its distinguishing observances, or ordinances.—Baptism and the Lord's Supper.

We do not suppose any apology is necessary for enunciating, in a religious periodical, what we hold as Scripture truth on these subjects. When it is remembered what our Saviour urged as a reason for his own baptism: "Thus it becometh us to fulfil all righteousness," it may be understood that this ordinance was intended to occupy an important place in the Christian economy. There is a proneness in the minds of some good people to regard the position which Baptists occupy as one merely of their own choosing, and that their practice rests on an interpretation of the Bible from which they might depart or adhere as they thought proper. Their liberty however we believe does not extend thus far. They believe that the King in Zion and Head of the Church has expressed his will by both example and precept on this subject. Baptist Churches too are frequently looked upon as differing from others simply in respect to the ordinance of baptism, as if that were the great mark of distinction. These mistakes being often made we feel that an occasional allusion to the subject is demanded of us; and we believe that even our Pedobaptist readers will not respect us the less because we speak out our sentiments.

We intimated before that we believed the great design of baptism to be destroyed by the practice of administering the ordinance to infants. It thus ceases to be a means of distinguishing the professed followers of Christ from the world. Those bodies of Christians who put infant sprinkling in the place of Scripture baptism find it necessary to adopt some other measures to supply the deficiency there is in that observance to accomplish this important purpose. We would not lead any to suppose that those bodies undervalue the christian character and conduct of their members. Indeed, we think that in many cases, Baptists might well emulate their piety, but this is secured by other than what we deem to be the legitimate and appointed means provided by the Scriptures. Not that we suppose that any righteousness is obtained by baptism, or indeed by any acts of christian obedience: "By grace are we saved, through faith, and that not of ourselves, it is the gift of God." We have to deal with principles, not persons, and though we may find good men in connexion with various human systems, Catholic or Protestant, we believe their good would be far more effectual, in carrying out their faith in Christ, if found in the practice of the Divine mode of procedure. The instructions derived from the Fountain of wisdom are far preferable to the most perfect of human legislation. There may be various checks applied for the purpose of endeavouring to make up for the baptismal defects, but they will be insufficient fully to remedy the evils. Even members of Baptist churches are often not free from the prejudices of their early training in this respect, and do not fully appreciate the obligations under which they are placed, and the high and holy privileges to which they are introduced, by their baptism.

We feel that we are on safe ground when we contend that the christian church should

consist of believers, who, on a profession of their faith, have been baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Efforts are made, we are aware, to prevent the admission of improper persons into Pedobaptist communities, previous to their members being allowed to participate in the more strictly church ordinance of the Supper. In one, the pre-requisite is confession to a priest and absolution; in another it is confirmation; in another, attendance at the class-meeting; and in another, application to the minister or presbytery. All these may be considered as aids to infant baptism, and go to make up that which it fails to effect—a separation between the body with which they unite and the outer world,—a fence around the Table. But without for a moment wishing to call in question the propriety of any of these practices in connection with infant baptism, we hold that believers' baptism is that which should supply their place as preparatory to the Lord's Supper.

It will be seen by the foregoing remarks that we do not allow that it is merely the mode of baptism that forms the great point of difference between Baptist churches and others, although that impression is often sought to be placed before the world by the writings of Pedobaptists. Who are the proper subjects to whom baptism should be administered? is the question of paramount importance. In the examination of this, the design of baptism is brought prominently into view, and its peculiar adaptation to accomplish that design is so evident that it must be recognized by both the learned and illiterate.

Let it not be supposed that by these statements we desire to depreciate other bodies of Christians. Far from it. We only wish to bring out more fully what we believe to be the truth respecting a gospel ordinance, and shew good men what they lose by refusing to receive instruction from the Word on this important subject. Notwithstanding the efforts of some parties to disparage the observance of this solemn ordinance, there is evidence that the truth is it is intended to teach, are making their way amongst true Christians. In proportion as a body—whether an individual church or a community of churches—becomes less dependent on the ceremonial of religion, and more alive to spiritual piety and godliness, so will they undervalue infant baptism, and, although not professing to ignore it, yet they will practically cease to enforce its observance. On the other hand, where formality prevails and superstition abounds, there will there be a more scrupulous observance of this supposed parental duty. Thinking that the rite confers on the little innocent some moral good, many parents, while perfectly indifferent to the claims of religion themselves, will seek to have their children made christians, as they suppose, by the administration of this rite. In many of the evangelical churches it has become almost obsolete, while in Protestant districts affected with the Puseyite heresy, it is attended to with the greatest strictness. In illustration of this fact we may quote from a letter to one of our Presbyterian periodicals of the present month. The writer was on his way from Halifax to Glasgow, in one of the Cunard steamers. On his arrival in Liverpool, he says:—

"Passing from the unequalled docks and ship-factories, through the city of superb and solid buildings, all but the blind must be struck with the continuous line of temptation, open to the mariner and to all, and the comparatively little provision made or embraced to worship God in houses dedicated to Him. After frequent inquiry as to where public worship was to be observed that afternoon, at length we were directed to an old parish Church, seated for nearly two thousand, with a congregation of about 50 persons assembled. After the ordinary services, performed by the curate, with the most scrupulous formality, suited more to freeze the warm, than to warm the cold, a stream of females entered, with about 70 or 80 infants, and nearly as many lads or young men. The former took their seats on a bench in the centre aisle, the latter in pews near by, and some young females on the opposite side. I learned that the infants were about to be baptized, "but," continued my informer, "there are not nearly as many as when I got mine baptised." The Clerk having recorded their future names, the curate takes his place by a font at the end of the bench. After a brief address, which few heard and fewer desired to hear, one female after another brought forward an infant. The Baptiser (?) goes on as follows, naming the child and dipping his hand in the water, he then wipes its forehead twice with his fingers saying, "We receive thee into the holy congregation of the Lord," and then crossing its forehead with one finger, he says, "I cross thee with the sign of the cross." So he proceeded until the question was raised as to whether the child presented had not been baptised. The Baptiser hesitated and inquired, "do not the parents know?" He then goes on saying, "If thou wast not already baptised, we receive thee, &c." It was difficult to decide whether those who presented the children, or those in the pews, were most merry—only these in the pews gave vent to outbursts of laugh-

ter. Methinks if these be the God-fathers, they have not yet learned to take care of themselves. Thinking that I had spent too much time witnessing such a profane scene, I found myself, for the first time in my life, locked in a Church, and was told none could leave until the ceremony was ended. At length he concluded assuring them that they were regenerated and sanctified by this rite. What an easy way of access into a holy heaven do these blind leaders of the blind encourage the grossly ignorant to expect, with this sham "baptismal regeneration!" And such is the display and manner of teaching on each successive Sabbath, and not unfrequently on week-days."

This may perhaps be repudiated as a fair specimen of infant baptism, but we think it cannot be denied that it is but an illustration of the tendency of the practice. All Christians should make the same enquiry as the Apostles did,—Lord what wilt thou have me to do?—and be determined to follow the directions given in answer to a prayerful examination of the Great Directory.

Our readers will be gratified to find that our friend Rev. Dr. Tupper having concluded his series of "Letters to a Young Preacher" will not discontinue his regular literary contributions to the Ch. Messenger.

He could hardly have chosen a subject for his ready pen more likely to interest our readers than his "Autobiographical" reminiscences. They will doubtless embrace matters in connection with persons, localities, and the history of the province, of which many have had no opportunity of hearing, and with which but few are so well acquainted as the writer.

Perhaps no reading combines so much of pleasure and instruction as that of biography when faithfully and well written. It is history teaching by example, and whilst not assuming the didactic it may lead to an imitation of what is good and the avoidance of what mistakes may have been made by the individual of whom it is written. The latter remark we make, not with reference to Dr. Tupper's, but of biography generally.

Many of our friends will probably wish to read these papers faster than they can be published in the pages of a weekly newspaper, and as they cannot read them at once will perhaps be inclined to pass them over until they can take a number together and read them continuously. We would advise such to avoid that conclusion as one paper might get mislaid and it would be inconvenient to obtain it just when wanted, and the missing number might be just that which would be most wanted, and break the thread of the narrative so as to make it incomplete.

The sketch on another page—"The friend of my childhood" from the pen of Dr. Gesner comes to us very appropriately just now. It will be read with additional interest when it is known that the "friend"—Mr. Charles Tupper—was the father of our venerable correspondent Rev. Dr. Tupper.

"INQUIRER" wishes to know what sort and description of dish it was the obliging woman refers to, mentioned in Judges 5. 25th. We presume it was a very handsome one, fit to set before a lord or a prince. The "butter" in it was probably coagulated sour milk and whey, which in those sultry regions was a most refreshing beverage. See Bush's Notes on Judges. Such questions may generally be answered by reference to such a work or to a Bible Dictionary.

News Summary.

Louis Napoleon, the French Emperor, is not remarkable for undertaking an enterprize, the real motives for which are not for a time carefully concealed from the world at large. Thus we find that his ready participation in the expedition against Mexico, with England and Spain, to enforce pecuniary demands which the unstable Government of that Republic had long fraudulently withheld from the three Powers, has afforded occasion for effecting an ulterior object scarcely even surmised at the time. From a letter just published, addressed by the Emperor to the General commanding the French forces lately sent to Mexico, it appears that it is his avowed intention to establish a permanent control over the country, and no doubt to impose on it a form of Government, moulded upon some plan of his own, and which shall hereafter become an effective engine of French power, and shall nullify the fond and long cherished maxim of the once United States, that all European power and politics must be finally excluded from the American continent. The time chosen for effecting such purpose is doubtless most opportune, and in the hands of such a man as Louis Napoleon, in possession of vast resources, and guided by a far-seeing and subtle policy, there is every reason to believe that he will carry his purposes into effect. Mexico, long since the prey of venal and contending factions, and doubtless filled

with French emissaries, is ripe for the intervention of such a Power as France. A similarity of religion between the two countries will also afford a powerful element of success to the designs of the invaders, while the civil distractions of the North and South, and the bloody contest, apparently so far from a termination, render all opposition in that quarter most improbable.

All our accounts for the past week go to shew a large concentration of hostile forces gathering around Vicksburg, on the Mississippi, where another death struggle, upon a large scale, may shortly be looked for. The armies of the Potomac, on both sides, seem almost to have disappeared. Large bodies of troops have been sent on to enlarge the forces in the West.

The European news by the last mail is not important. The Duke of Saxe Gotha is now the prominent nominee for the throne of Greece.

By a telegram from New York on Saturday last, we learn that the Asia had arrived with news from Europe to the 31st ult., stating that fresh difficulties had arisen between the British and United States Governments in consequence of the alleged seizure of British vessels too near the Bahamas. Great demonstrations had taken place at Exeter Hall, London, in favor of the Emancipation Proclamation and the cause of the Northern States of America.

The insurrection in Poland was becoming quite formidable and was gaining strength.

We were mistaken in stating, last week, that Thos. Killam, Esq., had arrived in the Europa. We were so informed by a party who ought to have known. We hear that he is expected in the steamer this week.

Notices, &c.

Monthly Meeting of Home Missionary Board.

WEDNESDAY, 11TH FEB., 1863.

Present—The President in the chair, B. C. S. Seiden, Alex. Robinson, H. N. Paine, D. McN. Parker and Secretary. Letters received—From Revs. Wm. Dobson, Jas. Stevens, I. J. Skinner, (2) Received by the Treasurer since last report—From a friend, per Rev. Ronald McDonald's Mission, \$7.00 From William Frizzle, Mabou, 2.00 Amount of Funds in the Treasury, \$437.81 Liabilities of the Board, say, 360.00 R. N. BECKWITH, Sec. H. M. Board.

Annapolis Co. Ministerial Conference.

The next meeting of the Annapolis County Conference of Baptist Ministers, is appointed to be held at Clements, on Tuesday the 3rd of March, at 9 o'clock, A. M. Preaching on the previous evening. A full attendance is solicited. May it prove a season of gracious influences from the Most High. W. H. PORTER, Secretary pro tem. Wilmot, Feb. 12th, 1863.

We were sorry to learn that the parcel of the Messenger for Lakeville, did not arrive as usual last week. It must have arisen from some irregularity in the Post Office transmission. It was sent from our office as usual. We hope it came to hand soon after.

Acadia Athenaeum.

Mr. Brenton H. Eaton, A. M., will deliver a lecture before the above society, at Wolfville, on the evening of Friday, Feb. 27th. Subject—"The gift of Gab." S. MACVANE, Cor. Sec.

Western Board of Infirm Minister's Fund.

The Board of the Infirm Minister's Fund of the Western Nova Scotia Baptist Association, will meet (D. V. on Tuesday) the 24th inst., at the house of Mr. William John, of St. Mary's Bay, at 2 o'clock, P. M. A full attendance is requested. CHARLES RANDALL.

Meetings at Upper Stewiacke.

A series of meetings will be held at Upper Stewiacke, commencing on the 21st inst. Our brethren in the ministry, and others who may make it convenient, are urgently requested and warmly invited to attend. O. C.

ERRATUM.—On page 53, in our present number, 1st column, 8th line, for "different," read different.

Letters Received.

Rev. A. D. Thompson, Jas. Desbriay, Esq., 7th, £3. W. Langley, 1st. D. McCurdy, 10th. —Should have been sent earlier. B. L. Teller, 2nd, 5s. M. Kinsman, 9th, 30s. Rev. S. March, 10th. Rev. Isa Wallace, 7th. D. Nicols, Esq., 2nd, 10s. Thos. Crowe, 5th. C. Post, Esq., 4th, £2. W. H. Rogers, 9th. Rev. A. V. Dmoeck, 5th. Rev. Jas. Spencer, 9th, 21s. 6d., 1 sub. Thos. W. DeWolfe, 25s. W. J. Gates, 11th, with enclosure.—Letter sent next day. G. V. Rand, 11th, £4, 1 sub. J. H. Smith, 11th. Jos. F. Keapton, 5th. Rev. Jas. E. Balcomb, 11th.—Yes, the 5s. came before. Spinney Whitman, Esq., 7th. Thos. Christopher, 7th, 13s. 11d. Asaph Marshall, 10th, £2 8s., 1 sub. J. W. Cobb, 11th, 20s. Chas. Bill, 10th. H. T. Gould, 4th. W. Churchill, Esq., 10th, £5.—J. T. commenced May 1, 1862. Rev. Jas. Reid, 12th, 1 sub. Rev. W. H. Porter, Rev. B. Scott, 10th. Edwd. McLatchy, 13th. L. Johnson, Esq., 13th, 10s. Rev. S. T. Rand, 12th. R. K. Layton, 7th, £4 5s.