

of the gospel, and the glory of the Saviour's government, and he sometimes interposed an observation so shrewd and keen that it was like a gleam of the old brightness. The revival with which the Horton church was visited in the spring of the year greatly cheered him. He was evidently much engaged in reviewing his life and ministry, the doctrines he had taught, and the effects of his preaching. "Tell the young preachers," he said one day—"Tell the young preachers what I say. Tell them that I have been preaching sixty years here, and that if I had all my time to live over again, I would preach the same truth, only I would try to do it better. I want nothing novel, nothing but the old, solid, firm foundation," adding, in reply to a question, that thence he derived all his own comfort. About a week before his death he sent a similar message to the Western Association. He desired his name to be inserted in the list of delegates to this meeting; "I shall not be there," he said; "but I wish it to be known, whether I shall be then alive or dead, that I die in the faith."

He died on Friday, June 8. There was a large concourse at his funeral on the following Lord's day. The Sermon was preached by Dr. Cramp, from 2 Tim. 4, 7. "I have finished my course."

A monument has been placed over his grave. Subjoined is a copy of the inscription:—

REV. THEODORE S. HARDING

Born at Barrington, March 14, 1773. Ordained Pastor of the Baptist Church in this place, July 31, 1796.

In doctrine, clear; in life, blameless; in charity, fervent; in zeal, untiring; in success, honored above many. He was a faithful preacher of the gospel, and a steady advocate of missions, domestic and foreign, education, temperance, and every other good work.

On June 8th, 1856, he entered into rest, in the 83rd year of his age.

By the death of father Theodore S. Harding the last link that bound this generation to the revered founders of our body was severed, a new generation is rising up among us, by whom the old fathers were not known, while every year lessens the number of those who had the privilege of their acquaintance. It is to be regretted that the favourable opportunities which some enjoyed were not better improved. Interesting facts and instructive sayings that are now lost might have been preserved for the use of the historian. It is true that great judgment is required in the working up of such materials. Extreme minuteness in these matters may be offensive to good taste and tend to defeat the object which the writer has in view. A good man may do many things which it would be inexpedient to put on record, and the utterances of his lips must be reported with discretion. If he keeps a diary, the utmost care should be taken in the selection of passages therefrom, lest things should be dragged into publicity which it were wiser and safer to leave on the written page and in family keeping. Many memoirs have grievously suffered from want of skill in their compilers. On the other hand, the literary world is thankful that there was a Boswell to attend upon Johnson; and many a christian minister is instructed and edified, by the conversational remarks of Newton and Cecil.

The fathers of our churches will not be forgotten. Those who knew them remember them with admiration and thankfulness, and desire to "follow their faith." Those who have only heard of them will confess that the affectionate reverence with which they were regarded was amply justified.

Yours truly,
MENNO.

Aug 15th, 1863.

Christian Messenger.

HALIFAX, AUGUST 26, 1863.

English Baptists.

Much misconception exists respecting the views and practice of the English Baptists, in regard to the Communion question. They are sometimes represented as holding the matter so loosely, that they would admit persons to Church fellowship, almost without a question as to their baptism, and as if there would be no barrier in the way of union or amalgamation with Pedobaptists; and that they therefore almost wholly fail to bear their testimony against the errors of infant membership, baptismal regeneration, and other kindred notions. In many churches, we believe, that open communion is more a theory than a practical question.

Spurgeon has been represented as being almost ready to renounce his present position, for some other system of church order, because of a few unexplained words, commending certain features in the church organization of other denominations. The following extract of a sermon preached by him in June last, will be taken, we presume, as a pretty correct view of christian baptism as held by Baptists on this side of the Atlantic:—

"What a blessing it would be to some of you, if you would come out and confess your Lord and Master. 'Well,' saith one, 'I do not like baptism.' There are a great many naughty children in the world who do not like to do what their father tells them; but those children often get whipped, and this will probably be your lot. Our good brother who spoke here last Sunday evening, surrounded me by leaving out part of the text which he most frequently quoted. If he quoted a text, he should quote it all. 'He that believeth shall be saved,' said he. I know no such text in Scripture. There are texts very like it, and the doctrine is true; but the text is, 'He that believeth and is baptized shall be saved.' So, the text stands. Those of us who are Baptists are supposed to lay too much stress on baptism. I think the danger is, in not laying stress enough upon it. I know this, if my Master tells me to preach the gospel to every creature, and puts it thus, 'He that believeth and is baptized shall be saved,' I dare not take the responsibility of leaving out part of my Master's message. I know that he who believeth is saved; but mark you, I would not run the risk of willfully refusing to attend to the second part of my Master's command. If there be anything in Scripture that is as plain as noonday, it is the baptism of believers. The deity of Christ is a point which might quite as readily be disputed as the baptism of believers in Jesus. Let any simple-minded man take the Bible without prejudice, and I conceive that it would be impossible for him to read it without discovering that the believer in Jesus is to be buried with Christ in baptism.

Little do our friends know how much mischief they do by teaching infant sprinkling. I believe it to be the root and pillar of Popery, the stronghold and bastion of Puseyism. It is an invention of man, against which Christians ought to protest every day, because infant sprinkling is a practical denial of the need of personal godliness. It is not so intended by those who use it; but it is so read and interpreted by the world. It puts into the church those who are not in the church. It gives religious rites to the unconverted. It teaches men that because their mothers and fathers were good people, therefore they are Christians; whereas they are not, they are heathens, and as much heathens as if they were born amidst the Hottentot's kraals. They are in the gall of bitterness, and in the bonds of iniquity, notwithstanding all their parents' excellence. To give Christian ordinances to unconverted persons is to pervert the testimony of God's church. The baptism of the believer in the name of Christ is and must be a significant emblem of death to the world. It is the crossing of the Rubicon, the throwing away of the scabbard, and the drawing of the sword against the world forever. It is an ordinance whose sign can never be erased. An ordinance which disgraces and shames a man in the world's eye more than anything else, the opprobrium of Christianity, the scoff and scorn of his religion, is believers' baptism; and blessed is that man who so can look at it, and then, for Jesus' sake, take up his cross, and follow him.

"Well," says one, "I do not see it." My dear brother, if you cannot see it, I cannot help that. Your conscience is not the rule of your duty, but God's Word is; and if God's Word commands it, whatever your conscience may say about it, you are sinning if you refuse to obey."

The Mormons.

Other grave difficulties exist in the United States besides the terrible civil war now raging there. It is not easy to see how some of these are to be met, even should the Southern rebellion, be crushed out, which does not yet seem nearly accomplished. It will demand more than the firmness of Mr. Lincoln and his cabinet, to prevent them working mischief all around their borders. One of these is that of the Mormon question. Both slavery (white) and polygamy are upheld by the authorities of the Utah Territory. The following from a late number of the New York Methodist, fore-shadows troublesome times in that far west country:

"The Mormons have already complete control of a large territory, which exceeds in area all Great Britain and Ireland. They are fast filling this territory with a mass of ignorant and depraved emigrants from all the countries of the world. They will soon have a population sufficient to form a State, and they have already adopted a State Constitution and elected State officers, a legislature, two United States Senators, and one Representative to Congress. One of the Senators elect was in Washington during the last session of Congress, and urged upon that body the admission of the new State of Deseret into the Union. No action was taken upon the matter during that session of Congress, and it will therefore come up again before the next Congress. As this is a question in which every American, and especially every American Christian, is deeply interested, it ought to receive a thorough ventilation from the entire American press, and above all, from the religious press.

For, if Congress should ever admit, and the President, by his signature, ever sanction, the admission into the Union of a Mormon State, the United States would give, as far as lies in them, a formal recognition to a condition of society which completely reverses and defies not only the opinions, but the laws of the entire Christian world respecting morality. Polygamy being once, openly or virtually, put under the protection of the United States in one State, how long would it be effectually shut out from the others? And polygamy is far from being the only principle of the Mormons against whose legalization

the country ought to protest. The Mormon Church clearly teaches that in certain cases it is a sacred duty to commit the crimes of theft and murder. It teaches hatred against the Gentiles, among whom it comprises Christians, and it has clearly intimated that it will urge a war of extermination against the professors of other religions whenever it may have the power.

So much has been written about the Mormons, that we presume a large portion of our readers to be familiar not only with these charges against Mormonism, but also with the proofs of their truth.

Nothing could be clearer than the language in which President J. W. Grant, in a discourse delivered March 12th, 1854, incited the Mormons to the murder of what he calls "covenant-breakers"—those who leave the Mormon Church. He says: "Then what ought this meek people who keep the commandments of God to do unto them? 'Why,' says one, 'they ought to pray to the Lord to kill them.' I want to know if you wish the Lord to come down and do all your dirty work? When a man prays for a thing, he ought to be willing to perform it himself. Then there was another commandment. The Lord God commanded them not to pity the person whom they killed, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity." Similar are the speeches of President Brigham Young, and other lights of the Church. Such lessons, of course, have fruit, and the pamphlet of Judge Cradlebaugh contains the documentary history of a number of assassinations committed by Mormons against Gentiles, and in particular against covenant-breakers. Of course the Mormons tried to shield the criminals as much as possible from punishment, and the United States officers not being backed by a sufficient military force, found it impossible to do anything toward executing the laws of the land. This inability to execute laws would become much greater, if the Mormons, instead of a Territory, had control of one or several States. It ought, therefore, to be regarded by the American people and its representatives, as their sacred duty to prevent, at all events, the admission into the Union, of a State in which the Mormons form a majority of the population."

There are frequent collisions, but, as the supreme authority is so weak, they are doubtless decided in favor of the Mormons, or hushed up by the leaders. Large accessions continue to be made to the number of these deluded persons from among the ignorant and vicious of Europe.

"The Deseret News (Mormon paper) reports a habeas corpus case recently decided by Judge Drake, of Great Salt Lake county. A mother brought her daughter before him, asking that she might have custody of the girl, who was then under the control of a man named Park, who claimed her as his lawful wedded wife. The case coming up for hearing, it was shown that Park had a ready one wife, by whom he had several children, and that his two wives lived with him in the same house. The Judge decided that the second marriage was not lawful, but a crime against the laws of the United States, and therefore null and void, and that the mother was entitled to the custody of the girl. The News characterizes the Judge's doings as a "detestable proceeding," and an "official outrage."

The Confederate States.

The Clergy of the Confederate States have published "an Address to Christians throughout the world," giving an exposition of their position and their views, respecting secession and slavery. The address is inserted as an advertisement in some of the evangelical London Magazines. It commences with

"CHRISTIAN BRETHREN,—In the name of our Holy Christianity, we address you in this form, respecting matters of great interest to us, which we believe deeply concern the cause of our Blessed Master, and to which we invoke your serious attention.

We speak not in the spirit of controversy, not by political inspiration, but as the servants of the Most High God we speak the "truth in love," concerning things which make for peace.

In the midst of war—surrounded by scenes that pain the souls of all good men—deploring the evils which are inseparable from national contentions—we feel most deeply impressed by the conviction, that for our own sake, for the sake of our posterity, for the sake of humanity, for the sake of the truth, and, above all for the sake of our Redeemer's Kingdom, it behoves us to testify of certain things in our beloved land, which seem to be neither understood nor appreciated by our enemies, nor yet clearly appreciated by Christians of other nations."

After stating that the professed object of the war is for Union, and declaring that it is hopeless, the address gives a brief explanation of the views of slavery held by christians in the South, as follows:—

The moral and religious interests of the South ought to be appreciated by Christians of all nations.

These interests have realized certainly no benefit from the war. We are aware that, in respect to the moral aspects of the question of slavery, we differ from those who conceive of emancipation as a measure of benevolence, and on that account we suffer much reproach which we are conscious of not deserving. With all the facts of the system of slavery in its practical operations before us "as eye-witnesses and ministers of the Word, having had perfect understanding of all things" on this subject of which

we speak, we may surely claim respect for our opinions and statements. Most of us have grown up from childhood among the slaves; all of us have preached to and taught them the word of life; have administered to them the ordinances of the Christian Church; sincerely love them as souls for whom Christ died; we go among them freely, and know them in health and sickness, in labour and rest, from infancy to old age. We are familiar with their physical and moral condition, and alive to all their interests; and we testify in the sight of God, that the relation of master and slave among us, however we may deplore abuses in this, as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God; seeing that thereby Divine Providence has brought them where missionaries of the Cross may freely proclaim to them the word of salvation, and the work is not interrupted by agitating fanaticism. The South has done more than any people on earth for the Christianization of the African race. The condition of slaves here is not wretched, as Northern fictions would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of the Abolitionists. Can emancipation obtain for them a better portion? The practicable plan for benefiting the African race must be the Providential plan—the Scriptural plan. We adopt that plan in the South; and while the State should seek by wholesome legislation to regard the interests of master and slave, we, as ministers, would preach the word to both as we are commanded of God. This war has not benefited the slaves. Those who have been encouraged or compelled to leave their masters have gone, and we aver can go, to no state of society that offers them any better things than they have at home, either in respect to their temporal or eternal welfare. We regard Abolitionism as an interference with the plans of Divine Providence. It has not the signs of the Lord's blessing. It is fanaticism which puts forth no good fruit; instead of blessing, it has brought forth cursing; instead of love, hatred; instead of life, death—bitterness, and sorrow, and pain; and infidelity and moral degeneracy follow its labours. We remember how the apostle has taught the minister of Jesus upon this subject: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord-Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmising, perverse disputings of men of corrupt mind, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

This is what we teach, and, obedient to the last verse of the text, from men that "teach otherwise"—hoping for peace—we "withdraw ourselves."

The conclusion indicates a resolute determination to ask no quarter, but to fight it out to the end of the chapter.

The address is signed by about 100 ministers belonging to Baptists, Methodists, Episcopalians, Presbyterians and others. The Presbyterian body have the greatest number of signatures.

We give the above, not at all for the purpose of endorsing the sentiments, but to shew our readers, how men who are esteemed good christians, are able to reconcile the system to their consciences. Whilst human nature is so sinful, we must believe that slavery is evil and corrupting, and a blot on society any where. The present war will doubtless put an end to it, sooner or later, and neither North nor South will deserve any credit for its being abolished.

News Summary.

Our materials for a News Summary this week are more than usually meagre. Our last English Mail brings nothing new. European affairs have in no respect changed their aspect for some time past. The Polish insurrection is still raging unsubdued, while Russia is said to be making warlike preparations on the largest scale, with a view not only to the suppression of the Polish revolt, but to a possible, if not probable war with France, which seems the only Power inclined to go to extremities on behalf of the Poles. England and Austria seem resolved not to inter-meddle, while the King of Prussia has a strong leaning in favor of Russia. The Emperor of the French in fact, is the only Power in Western Europe, whose interest it is to go to war—France is so largely and so obstinately divided into parties, that nothing but a strong despotism, and successful foreign wars, can deter her vast population from internal trouble, in questioning the title and the means by which Louis Napoleon obtained or holds his present position.

Our news from the Southward, during the week, is unimportant. It chiefly relates to some changes of position in the hostile armies on the Potomac. Charleston still holds out.