

which its operation was limited to twelve years.

At the time these changes were effected the Education Society was burdened with a debt of upwards of £3000. Part of it, i. e., £1000, was due to the Hon. Enos Collins, who held a mortgage to that amount on the College buildings:—this was assumed by the Convention. With a view to the speedy liquidation of the remainder, J. W. Barss, Esq., proposed, at the meeting of the Nova Scotia Association at Nictuax, in 1850, that an effort should be made to raise £2000; and he generously offered to contribute one-sixth of the sum, that is, £366. 13s 4d if the whole should be subscribed within three months. The proposal was adopted; the Financial Agent, Rev. J. Chase, was directed to use his best endeavours to carry it into effect; and in the time specified the subscription was completed. The donors were so prompt and faithful that the entire amount was collected.

Some biographical memorials, to be given in my next, will close this period of the history.

Yours truly,

Feb. 2, 1863.

MENNO.

For the Christian Messenger.

Infirm Ministers' Fund.

MR. EDITOR,—

In answer to an enquiry in your paper of 28th ult., respecting the "Infirm Ministers' Fund," in connection with the Central Association. I would say, that I regret the omission of publishing the account in the last Minutes, and will try to avoid a like occurrence. Had the account been published it would have shewn a balance in hand of £37 8s. 7d.

As regards the amount due from the former Treasurer, I have claimed on his estate for any dividend that may be payable, and when the same comes into my hands it will appear in the accounts.

J. W. BARSS,

Treasurer I. M. Fund.

Wolfville, Feb. 6, 1863.

For the Christian Messenger.

MR. EDITOR,—

The editor of one of our city religious papers, saw fit on Saturday last to publish, over the signature "Correspondent," a letter on City affairs, addressed to his "country friends" in a style not very complimentary to them, or creditable to himself. His attempts at wit at the expense of certain gentlemen who have appeared as lecturers on behalf of some of the city institutions are really pitiful, and deserve an amount of condemnation I shall not attempt to administer. "Can one touch pitch and not be defiled?"

What his "friends" may think of his production I know not but from what I know of the country folk, I shall be a little surprised if they do not feel insulted by his puerilities.

I pass over his political jokes and other small talk and only notice what he says of the Lecturers and "Lecturers whom he charges with despicable practices such as he appears to understand so well. I will not further describe his production, a sentence or two will shew the animus of the—I was going to say, gentleman, but will not so abuse that term—but will use his own cognomen, "correspondent." I will it you please copy them for your readers. He says:—

"One Lawyer delivered two lectures. Poor fellow! He had only a hundred or so to hear him at each, and he collapsed like a bag of Gesner's gas, and he will lecture no more forever.—Another person tried his hand at it and took a very popular subject—the late Chief Justice—but he failed to fill the house. Another Lawyer lectured to two or three dozen and then the course was finished! Lectures did become woefully common of late, and very green lads who ought to be at school have ventured flights on great themes to the disgust of sensible people and the edification of none except themselves. One of these green ones tried to say something on History the other night; why he knew precious little about it and it was preposterous of him to philosophise on it. What he stole he didn't steal well; and what he didn't steal wasn't worth a fig or a farthing. Bring out big men who'll give a good lecture and you'll get a big house full; but these green hands, why, it is lost time to go to hear them."

The gentlemen to whom he alludes do not happen to be Presbyterians, but Episcopalians, Methodists or Baptists and he therefore seems disposed to take such liberties with their productions as his caprice dictates. I have read of an ape that once determined to see the world, but on returning from his travels was found to be no less an ape, notwithstanding his adventures. This "correspondent" may have walked through the Great Exhibition during the past summer and having returned, thinks that being now one of the "big men," he ought to be "brought

out." The lecturers we have had were in the judgment of those who invited them to lecture, "big" enough, and I think it does not become this impudent slanderer of the *Witness* to accuse, falsely as I am informed, even one of the "green ones," of literary theft. I do not expect to make "correspondent" ashamed of himself. One who could write such things as he has, can have but little sense of shame in him.

Were he to endeavour to imitate the gentlemen whose lectures he tries to disparage, he might secure for himself the reputation for honesty and truth they possess; and might raise the character of the religious press in the estimation of his "country friends," instead of degrading it as he has by his witless letter.

A BOY FROM THE COUNTRY WHO DOES NOT LECTURE.

Christian Messenger.

HALIFAX, FEBRUARY 11, 1863.

The Ordinances of the Christian Church.

The Christian Church is the most important of all organizations amongst human beings. It is designed for the purpose of collecting together those who have been made partakers of Divine grace and brought into the obedience of faith. Its ordinances, although so simple, are beautifully significant of their design. They teach, by most appropriate symbols, the truths they are intended to set forth, and most strikingly express, by a universal language, the facts of Christ's death and resurrection, the union of his disciples to each other and to their Savior and Lord.

Nothing is clearer than that baptism was intended to be the outward mark of distinction between the church of Christ and the world, between believers and unbelievers, and as the first act of the disciple, to indicate to all his death unto sin, and his resurrection to newness of life,—his determination to renounce the works of darkness and to put on the armor of light.

The practice of infant baptism has to a great extent destroyed this feature of the ordinance, and obliterated the external dividing line between the church and the world. It has caused an amalgamation of church-members with unbelievers, so that it ceases to signify an act of obedience to the Lord Jesus, or to make known those who are his professed disciples. Efforts are continually made, by those who practise this instead of scriptural baptism, to supply, in their church organizations, the deficiency that is caused by their changing the nature of the ordinance. Instead of its being a personal profession of faith in Christ, it becomes, with them, a church rite, administered to a child without any desire for it on his part, or appreciation of its obligations. The ordinance being, by this means, entirely changed, its uses cease to be learned from it, and other church arrangements are required to be made by those who adopt that practice, to supply the deficiency resulting therefrom.

The Lord's Supper is a church ordinance, appointed to shew forth the Lord's death, to be repeated by the church and continue as a remembrance till He shall come again. While Baptism is the door of the church, this is the feast within, to which his followers are invited, and where they may symbolically partake of his flesh and blood, and have him set forth,—the former broken and the latter shed for them, as a continual testimony to each other of their love for his person and precepts. Baptism, however, is put aside by pedo-baptists, as the door, and a profession of religion is supposed to be made by them by coming to Communion, or some other preparatory process. This is reversing the natural order of the two-institutions.

Attempts have been made by some pedo-baptist writers to shew that infants who have had this rite performed upon them, are thus made church-members without any subsequent profession on their part, while others have contended that being the children of believers, they are born into the church, in defiance of such Scriptures as John i. 13. Every variety of apology is made, and subterfuge attempted, to get rid of the inconveniences arising from making unbelievers—infants—the subjects of baptism, instead of believers. From the dogma of baptismal regeneration to that of making baptism simply a ceremony, by which the child receives a name, scarcely two churches agree. Indeed there is but little agreement amongst pedobaptists as to what is the real design and use of infant baptism.

Those who hold that baptism is the mark of discipleship, are often taunted with a want

of charity, for adhering to that great principle which they believe to be taught by God's word, and demanding conversion and separation from the world as the terms of church-membership.

Although Baptists may be the most devoted conscientious Christians, yet for this are they favored with the reproaches of some professed christians and charged with bigotry and uncharitableness.

We must, however, defer further consideration of this great and important subject till next week.

Day of Prayer for Colleges.

We need scarcely call the attention of our readers to this subject. The following brief letter is so much in harmony with our Lord's injunction, "Pray ye the Lord of the harvest that he would send forth labourers into his harvest,"—that the brethren will hardly fail to give special and earnest attention to the request of Dr. Cramp.

The striking answers repeatedly given to such united prayer, indicates that it is in entire accordance with the Divine will. There should be then no delay. Let plans be laid at once for calling the meetings, and for making them as full of interest as such meetings ought to be, and the blessings will descend, not only on those for whom they are sought, but on those also who seek them.

DEAR BROTHER,—

I beg to inform the brethren throughout the province that Thursday the 26th inst, will be the day of prayer for Colleges and other Educational Institutions, and to ask the pastors to engage the sympathies of the churches in regard to this important matter. The day will be devoutly observed, I hope, in every part of Nova Scotia.

We greatly need the baptism of the Spirit here. In other respects our prospects were never more favorable. But oh that God would come, in the might and majesty of his grace, to call the dead to life, and to "strengthen the things which remain, that are ready to die!"—Brethren, pray for us.

Yours truly,
J. M. CRAMP.

Acadia College,
Feb. 7, 1863.

P. S.—It may be interesting to some of your readers to learn the present state of our Institutions. We have in the College two resident Graduates and twenty-nine Students in attendance. Two others are detained at home by sickness. There are 101 pupils in the Academy, and 74 in the Female Seminary—day scholars and the Primary Department included. Total under instruction, 206.

W. S. Jacobs' Legacies.

We have much pleasure in making known to our readers that the late Capt. Jacobs made the following munificent bequests to our several denominational Benevolent Objects and Institutions.

The Baptist Church at Liverpool, - - -	£300
Nova Scotia Baptist Home Mission Board (Halifax) - - - - -	250
do. (Western Association) - - - - -	250
Baptist Foreign Missionary Board, - - -	500
Infirm Ministers Fund, (between the Western Central and Eastern Associations,) - - - - -	500
Acadia College Endowment Fund (including £100 now due on note) - - -	1000

It will be perceived that these amounts differ somewhat from those copied by our city papers from the *St. John Christian Visitor*. This being the correct list it may be well for the necessary alterations to be made by our contemporaries.

We are also informed that another member of the Liverpool church lately deceased—Charles Davies Esq. made a bequest of property by which the church will be put into possession of an excellent parsonage.

WHAT IS GIVEN TO THE CAUSE OF WAR AND WHAT TO SEND FORTH THE GOSPEL.—The Cincinnati *Ladies' Repository* says "More than sixty millions of dollars have been given in private bounties since the war began, of which sum, it is thought, one-third, or twenty millions, may safely be said to have been contributed by members of evangelical congregations. It is a suggestive fact that one-third of this amount, twenty millions of dollars, is more than the whole amount given to the missionary cause during the last thirty years.

A picture in the *American Agriculturist* entitled "The Lawsuit," represents a cow, one man pulling at her head, another at her tail, and a well dressed lawyer quietly milking the animal.

We have just shewn the above to a professional gentleman, who informs us that some of them are very dry cows. Those who have had experience in these matters, may be able to determine for themselves.

"DOES THE RAVEN CROAK?"—A friend, who rejoices in being 'A country boy of Nova Scotia,' writes, in a business letter received a day or two since:—

"I observed an excerpt in your last, to the effect that an eminent somebody at Oxford has been clearing up the proverbial croak of the raven. Any country boy of Nova Scotia could tell that Revd. that the *Corvus Corax* has at least two distinct cries; one clear, ringing and bewitchingly sweet; the other hoarse, as when

On a sudden, open fly,
Th' infernal doors; and on their hinges grate
Harsh thunder."

If it is this last sound which so charms our Oxonian, I would say, with Patrick, when viewing a Jackass, "Begorra! he have a foin aer for music!"

We have received the Report of the Deaf and Dumb Asylum, the Post Office Directory, and several communications, but have been obliged to defer them till our next.

One of our correspondents, in sending the names of two new subscribers, writes, "efforts have been made here by other denominations to circulate their paper among the Baptists. I do not think they would be pleased if others tried the same experiment. I hope I may succeed in getting more subscribers."

The Intercolonial Railway.

A fatality seems to attend all the movements intended to bring about this great work, by which the provinces of British America were to be bound together. We know not if the negotiations have been entered upon in good faith or not, or whether subsequent considerations have produced a change in the course the delegates have thought proper to pursue, but there seems now a general doubtfulness as to whether there will be any further action taken upon it, at present, and whether the recent negotiations have not been altogether in vain. The subject wears a very different aspect now in Canada from that given to it on the return of the delegation.

The *St. John Courier* says:

"The unwillingness of the Canadian Delegates to accept the terms proposed by Mr. Gladstone respecting the question of a "sinking fund," has created some surprise among people generally in these Lower Provinces. There seems to be no reasonableness in objections of this kind. Canada surely cannot expect, any more than the Lower Colonies, to obtain a sum of money through the instrumentality of the British government, for the construction of this Intercolonial Railway, or for any other public work, without stipulating a period, either near or remote, for its repayment.

The time for the repayment may not, perhaps, extend over a sufficiently long term of years, but we believe it is a longer period than has usually been allowed for like loans. We confess that we do not at all like this hitch of the Canadian delegates. It appears to us to savor very much of a desire to prevent the accomplishment of this grand undertaking. If the Delegates from Nova Scotia and New Brunswick, between whom there appears to have been a perfect harmony of opinion, not only on this, but upon all other points, could see their way clearly, we can not understand what reasons there were for hesitancy or doubt on the part of the Canadian delegates. *Canada will derive much the largest share of benefit from the road; and the population being considered, her proportion of the liability is the least, and her ability to pay is the greatest.* Why then should she hesitate to agree to a proposition for the repayment of the money which her less prosperous neighbours are willing to accept?"

The *St. John News* says:—"The supposition is that if Nova Scotia and New Brunswick, respectively, pass the Railway Bills, and the responsibility falls upon Canada, of rejecting, or acceding to, the offer of the British Government, for the carrying out of this great public work, the latter Province cannot honorably get clear of what will then appear like an obligation resting altogether upon her."

The *St. John Freeman* says that the Canadian Government have laid the Railroad question on the shelf for the present, and refuse to take it down again.

The *Sum* of last week, which has of late had a sort of semi-official character on this question, closes an article as follows:—

"One good result we anticipate as likely to come out of this "hitch." We mean the necessity that will thus be forced, as it were, upon the Lower Colonies to take into graver consideration than has heretofore been brought to it, the question of UNION. Combined, Nova Scotia, New Brunswick and P. E. Island would constitute a colonial power of considerable weight and influence; and we trust that their Legislative Assemblies, respectively, will forthwith take the matter up in right earnest. Some difficulties, doubtless, will present themselves; but our strong impression is that these would be found by no means insurmountable."

We conclude, therefore, that for the present our hopes of having an Intercolonial Railroad, must be still deferred indefinitely.