

"Oh no," cried the mother, clasping her child in her arms, lest she might be thought doing so.

"Mother," continued, the child, "didn't the minister last Sunday call the church Jesus's fold; and isn't it better for me to be inside?"

The child's plea deeply touched the mother's heart. She had prayed for her conversion; and yet when she found her one of Christ's little ones, pressing into the same company of believers with herself, she was so surprised that God had answered her prayers, and so backward too in encouraging her to follow.

The minister, and the elders too, whom she consulted, were afraid lest she was too young to know what she was about.

"Then," said Lucy sorrowfully, "if I die and go to Jesus, and he asks me why I did not do this in remembrance of me, shall I tell him you and the minister wouldn't let me, mother?" and a solemn inquiry it was.

Did not Christ make the conditions of discipleship so simple that the humblest and the little ones might understand and perform them? The church is a "household of faith;" and ought we not to bring believing children into its sacred fellowships and holy responsibilities, thus giving them all the helps to a holy training in the Lord?

Lucy joined the church at eleven, and grew up a lovely Christian woman.

[We copy the above beautiful sketch of early piety, from a Pedobaptist religious periodical. We were glad to find in it the admission that believing children should be brought into "the household of faith." We find nothing in it, however, about the initiatory rite of admission into the church, and presume that the child had received baptism, so called, in her infancy, but she does not appear to have been taught the error that made her a member of the church, as some say, or that, as others affirm, in consequence of having a believing parent she was born into the church by natural parentage. The phraseology of the child would be well suited to union with a Baptist Church, and then, to speak of "joining the church," would be consistent as well as scriptural. We are happy to know that many such lambs are received into the fold of Christ. Thus they avoid the snares and errors which many fall into who live outside till years of maturity. Those who begin to follow Christ in their early days generally become more consistent Christians and more devoted followers of Jesus than those converted later in life.

Dear Reader, If you have the happiness of being a parent, we commend to your imitation the earnest and active concern of the mother for the salvation of her child, but if you are a child, we would advise you to adopt a similar course to that of the little girl, and first seek an interest in the Lord Jesus and his salvation, and then resolve on being united to those who love and serve God—confess before the world your love to Christ and his people.—Ed.]

Christian Messenger.

HALIFAX, FEBRUARY 25, 1863.

Enquiries and Replies.

THE following questions were received from a worthy ministering brother a few days since. Having quite a number of "prudent and faithful correspondents," we were rather inclined to publish the questions and ask for a reply from any who one chose to throw light on the several points in them. We thought, however, that by that means we might possibly get no answer at all, or else a great many; and therefore concluded to submit them to the judgment of the Rev. Dr. Cramp, that we might publish his answers at the same time as the questions, leaving others to make any further exposition they might think proper, as our brother does not ask our opinion on the matter.

The first three questions, it will be seen, refer to the positions occupied by Christians towards civil governments. The fourth question relates to the constitution of a visible church.

ENQUIRIES.

"Will some of the prudent and faithful correspondents of the Christian Messenger answer, through its columns, the following questions:—

1st. Does the New Testament teaching give countenance to making Magistrates of Deacons of Baptist Churches?

2nd. Is it according to the spirit and teaching of the Lord Jesus Christ, for said deacons to issue summonses and thus sue-at-law their brethren, and encourage litigation?

3rd. Should churches, upholding such deacons, have a place in our Associations?

4th. Should a Baptist Church refuse to call a Council from neighbouring churches, on proper occasions, when the state of said church demands such Council, and is likely to go down without said Council?

AN ENQUIRER.

DR. CRAMP'S REPLIES.

DEAR BROTHER,—

I beg to offer the following remarks on the questions proposed by "An Enquirer."

1. It appears to me that Christianity was not intended to interfere with our social rights, privileges, or duties, save by so instructing and influencing us that we may occupy our respective positions in the world with credit, and become more useful. We have no reason to believe that Cornelius obtained his discharge from the army, or that the Philippian jailor resigned his office when they became Christians.

Civil government is an ordinance of God and necessary to the well-being of society. Human nature being, according to King James I., "a rogue and a scoundrel," needs the restraints of law and religion. Is not a Christian man, other things being equal, better qualified than an irreligious man for the administration of such restraints? Is it not to be supposed that in his decisions and acts he will exemplify the power of Christian principle?

The Lord Jesus said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The Apostle Paul shows us that we cannot avoid having intercourse with the ungodly, "for then," he says, "ye must needs go out of the world," 1 Cor. v. 10. But if we are not to "go out of the world" we must take our share in the management of its affairs, or leave them altogether in the hands of the ungodly. Baptist deacons, therefore, and other Baptists, suitably qualified, are very proper persons to receive appointments to the magistracy.

2. This question is very like the first; for if Christians become magistrates they must "issue summonses" and perform other duties incident to the magistrate's office.

But let it be borne in mind that these acts of theirs are ministerial, not personal. They do not "encourage litigation." On the contrary, they have it in their power to give such advice and exert such influence as may prevent or stop it. If a man incurs a debt or commits an injury, and refuses to pay the one or make amends for the other, the magistrate who is called upon to act officially in the case is not to be blamed. The offender is the "rogue and scoundrel;" the magistrate is "the minister of God" (Rom. xiii. 4.) to correct disorder and administer justice.

Erastus, a member of the church at Rome, was "chamberlain," that is, "treasurer" of the city of Corinth (Rom. xvi. 23.), and it is likely enough that he had to sue those who would not pay their taxes. It was an unpleasant duty, but he did not shrink from performing it; while it cannot be doubted that his religious feelings led him to exercise forbearance and leniency, so that many a heathen found cause to be thankful that the treasurer of the city was a Christian.

3. There can be no difficulty in answering this question. It is sufficient, however, to say, referring to the previous observations, that it requires no answer.

4. A Baptist church ought to have wisdom and piety enough to conduct its own business, without calling in aid from other quarters. But if, through bad tempers, or laxity of discipline, or any other cause, a church has fallen into confusion and disorder, and ordinary efforts for the restoration of peace and purity prove unsuccessful, mediation from without may properly be sought. Advice to seek such mediation may be given. If the members refuse to receive the advice the church must "go down," which perhaps may be a very desirable event. A better church may arise out of the ruins.

Yours truly, J. M. CRAMP.

Feb. 21st, 1863.

A paragraph of the silly and wicked remarks of the Witness "correspondent," concerning certain gentlemen who kindly consented to lecture on behalf of the Young Men's Christian Association and other institutions, was copied in a communication to our columns the week before last. This having been done, we feel that we should not be doing justice to the gentleman principally aimed at by him, or indeed to the editor himself, were we to refuse to place before our readers what has since appeared in reference to the matter.

We learn that the Committee of the Young Men's Christian Association sent to the editor of the Witness a strong condemnation of the assault made in that paper upon one of its members; but the editor, instead of repairing the mischief done by the publication of such disgraceful comments, has pocketed the resolution, and given in his last issue a few lines

by way of preface to a letter from Mr. Charles Robson, the chairman of the meeting on the occasion of the Lecture, and thus insults the Committee as well as their lecturer. This but illustrates in the conduct of the editor, a remark made by him a few weeks ago, concerning another gentleman,—"He will never retract his statement." The following is Mr. Robson's letter to the Witness, together with the editor's remarks:

LECTURES.

[The following letter refers to a remark which was made by a "CORRESPONDENT" a fortnight ago.—Mr. Robson is undoubtedly competent to judge of the merits of a lecture; and we believe he does the amplest justice to the lecture in question. "CORRESPONDENT" will probably admit he wrote hastily as well as harshly of the performance of a promising young man.]

To the Editor of the Presbyterian Witness.

DEAR SIR,—I read with great surprise, and some indignation, the strictness (? strictures) of your correspondent, published in last week's number, on the Essay on the uses of History, recently delivered at Temperance Hall under the auspices of the Young Men's Christian Association. Having been Chairman of the meeting before which it was delivered, I deemed it right publicly to express my opinion as to its merits, and I afterwards regretted that I had not said more in its praise. The lecturer, in my estimation had evidently read much and reflected deeply on his subject, in his management of which he exhibited very great judgment and power of thought. The positions which he assumed were just, his arguments forcible, his illustrations apt, striking, and often eloquent, and his style good. On the whole, though, as I afterwards told him, there was one very important use of History, as I thought, which he had omitted to notice, I never heard an essay equal in merit, that had been written by so young a man. My opinion may not indeed be entitled to much consideration, but it may possibly be equivalent to that of your correspondent, and it expresses the sentiments of every one of the audience with whom I have conversed on the subject. Indeed I question whether another individual who was present will admit the justice of this assault; and I am surprised that you, Mr. Editor, who were on the platform, should have permitted such a reckless, cruel and unfair application of the critical tomahawk and scalping knife to be perpetrated in your paper, without a word of explanation. During this season several lectures have been delivered by young men; and if your correspondent had merely attempted in general terms, to check the ambition of these aspirants for literary fame, I might have dissented from his views, but should have respected his discretion. When however, he selected one of them, a young man of vigorous and cultivated intellect and great industry, necessarily sensitive as to the reception of his first effort, and pointing him out in such a way that it was impossible to doubt who was meant—proceeded deliberately to insult him, his conduct seems to me to demonstrate a very great deficiency either of feeling or of sense.

Plagiarism is sometimes matter of fact, but sometimes also it is only matter of opinion. What constitutes plagiarism on the part of a young man of two or three and twenty, writing a philosophical essay on a subject which has tasked the ablest minds of the last and present centuries, it is perhaps difficult exactly to define. That such a youth should read and thoroughly digest what others had written, before he attempted himself to write, is surely not a reason for censure; and that he should reproduce to some extent the ideas of others, recast in the laboratory of his own intellect, and stamped with the peculiarities of his own mental idiosyncrasy, is not only natural but inevitable.

I think I may safely assert, Mr. Editor, that not merely among public lecturers, but some among us who are addicted occasionally or regularly to scribble for the press, not an individual can be found, who, if he were restricted to the use of only those ideas which he could elaborate, as the Yankee made the pig trough, "out of his own head;" would not be reduced to a most deplorable state of collapse, as to both his writings and his reputation.

I am, dear sir, yours very truly, CHARLES ROBSON.

WE beg to acknowledge the receipt of the following publications:

The Report of the Committee of the Halifax City Mission for 1862.

The Report of the Chief Gold Commissioner for 1862.

Journal of Proceedings of the Quarterly Meeting of the Grand Division, Sons of Temperance, held at Wolfville.

Report of the Chief Commissioner of Railways for 1862.

ATTEMPT TO POISON SPURGEON.—The English correspondent of the Christian Freeman writes, "I have it upon reliable authority that Mr. Spurgeon was not long since honored by a present in the shape of a huge plum cake, left at his house by some one. Mr. Spurgeon's wife who received it in his absence, entertained mysterious but providential suspicions as to its composition, and accordingly took the precaution to have a portion of it analyzed, a process which revealed the presence, in the small portion sent, of sufficient poison for the destruction of six men. The perpetrators of this atrocity were not discovered, but a suspicion as to the origin is entertained."

WE find no confirmation of the above in our London papers, and are disposed to doubt the correctness of the report.

News Summary.

Our last English Mail by the Canada brings London dates to the 7th inst. Parliament had met, and was opened by Commission, Her Majesty declining as yet to appear in public. The speech is encouraging, shewing, notwithstanding all drawbacks, a very considerable increase in the revenues, and a decrease in the sufferings of the Operatives in the manufacturing districts. The relations with all foreign powers are stated as satisfactory.

The throne of Greece is still in the market. The person spoken of as the one most likely to occupy it, is the Duke of Saxe Coburg Gotha, a brother, we believe, of Prince Albert. If he possesses his brother's wisdom and moderation, Greece will be more fortunate than she has any right to expect. It will probably be at best an uneasy and precarious position. The Duke is a Protestant.

The French Emperor has written to his Minister at Washington to suggest to Mr. Lincoln, a Conference with the South. It will probably be civilly received and declined. Had such a proposal come from England it would doubtless be represented as an insult, and rejected with contumely. Our American cousins would feel themselves much safer in insulting England than France. Large meetings have been held in London and elsewhere, to testify their approval of Mr. Lincoln's Emancipation Manifesto. A large part of the English community seem to give the Northern Government more credit for the reality of their intentions for the abolition of slavery than we are inclined to do on this side of the water, where we have a better opportunity of understanding the various springs in motion. Had the smallest move been made, in the commencement of the war, towards abating the curse of slavery, instead of one universal cry for preserving the Union whole and unaltered, at any price, we could have given more credit to a measure adopted at the eleventh hour, and which we fear partakes more of the character of passion and retaliation than of prudence or humanity. We admire John Bull for his honest straightforward hatred of Slavery and oppression, but somehow or other his cousins have always cozened him.

Our New Brunswick Subscribers need not hesitate about sending us New Brunswick Bank Notes. We like them just as well as those of Nova Scotia Banks.

Notices, &c.

Donation.

Dear Editor,—Allow me a small space in your valuable paper, to express my very sincere thanks to my numerous friends in Guysboro and Manchester, for a handsome donation of Cash and valuable articles for my family, which were presented on the 2nd Feb., at the parsonage.

And also for a large wood pile which they have since caused to appear before our door. May they find it more blessed to give than to receive, and may they also receive an abundance of temporal and spiritual blessings.

A. F. PORTER.

Guysboro, Feb. 19th, 1863.

Acknowledgment.

Mr. Editor,—Allow me through the Christian Messenger to acknowledge the receipt of £20 4s 4d. the result of the donation visit noticed in your paper, which took place the last day of the past year, £16 9s. 9d. of which was in cash. A round party and a pleasant one, a good tea, and interesting speeches, with the foregoing amount, all combined, in preparing us to spend a happy New Year, for which we desire to thank God and kind friends.

Your humble servant, JEREMIAH BANCROFT.

Woodville, Feb. 19th, 1873.

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.

Acadia Stitueum.

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.

The writer of the communication from a member of the Church of England against the incorporation of the Episcopal Synod, should have sent us his name, in confidence. We do not see exactly how "the granting of an Act of Incorporation would deprive 40,000 souls of their freedom," and "of the protective power of the Crown."

Letters Received.

Mrs. Bowden, 10s. L. Ledbetter, 12th, 20s. Rev. Dr. Tupper, 16th, £3 10s. Rev. H. Eagles, 11th, £2. E. O'Brien, 13th, 10s. Rev. W. Hall, 10th, £2. M. P. Freeman, 11th, 1 sub. A. Whitman, 13th, 1 sub. Murdoch Ross, 25s. S. Whitman, Esqr., 16th, 12s. 6d. John Bradshaw, 9th. J. B. Habley, 10th. Jos. D. Masters, 19th. W. A. Morse, 16th. J. W. Manning, 14th, 1 sub. J. M. Parker, Esqr., 18th, £2 5s. Rev. D. O. Parker, 14th. Rev. A. F. Porter, 19th, 1 sub. W. Chipman, per Avard Longley, Esqr., 12th, 22s. 6d.