

tinety heard in the remotest corner, and whose loudest thunder is still pleasant even to those within a few yards of him crowns his emotional triumphs.—It is full as the swell of an organ, and yet clear as the martial trumpet. The popularity of its possessor will end only with his life!—*Rev. Richard Wrench.*

Christian Messenger.

HALIFAX, JULY 13, 1864.

BAPTIST ASSOCIATION AT TRURO.

In our last we gave a few items of intelligence from the Eastern Association as far as Monday morning. The subject of Missions occupied the attention of the Delegates during the afternoon. The Home operations were combined with the French and Foreign Missions. The latter being subject to the decisions of the Convention could only be noticed generally. And yet an additional amount of interest was given to this department by the fact that a brother was present who is contemplating offering his services to the Board, should they be willing to accept him for that work.

The Annual Report of the Home Missionary Society was read.

Rev. A. Chipman spoke of the present aspect of the field in which he had been laboring for some time past, and the need for even more labor to be provided, so as to supply the stations where so much promise appeared of good being done.

Rev. J. Davis expressed the deep interest he felt in the mission in Pietou county. He believed that the Baptists were required to sustain these operations, yet the great question there was not so much baptism in its mode as in its subjects. Grave errors, he believed, were held as to the nature of regeneration and the new-birth, and in some cases even baptism in infancy was made the substitute for these spiritual changes, and nothing further than that was demanded for admission to the Lord's Table. He noticed that the subject had been thrust on public attention in P. E. Island, by a publication charged with the greatest perversions of Scripture on the subject. He believed it to be the duty of Baptists to carry the truth, on this, as well as the great doctrines of salvation, into all the world.

Rev. W. Hall noticed the wants of several parts of Pietou County in which he had formerly labored. Being asked for information concerning the French Mission, he gave some account of the labors of the Missionary among the French population in the western part of the province, and the difficulties attending the operations of the Board there. After shewing that those engaged in missionary operations have frequently had to endure great disappointments and alterations of their plans—Judeon, Williams, &c., our own missionary Burpee in Burmah, and Chute in the West,—he thought there was still ground for encouragement to proceed in the work to which God has called us.

Rev. Jos. F. Kempton spoke of the need of missionary labor amongst the numerous miners lately come to work the new mines of Cape Breton. When he saw their want of religion he felt their sad condition. He entreated that some more provision might be made for preaching the gospel to them, and continuing efforts to do them good.

He was also requested to address the meeting on Foreign Missions, and in making this request the meeting was informed of the intention of Mr. F. to present himself to the Foreign Mission Board. He then gave some account of his long-continued anxiety and deep concern for the condition of those far removed from gospel privileges and of his growing desire to be engaged in taking the message of salvation to them.

Short addresses were also given by Revs. A. D. Thomson, D. McKeen, Jas. Reed and brethren W. Cummings, J. W. Barss and others. The effects of this meeting will doubtless be a more earnest endeavour to devise liberal things for the purpose of securing an independent mission to the heathen, under whom the Native preachers already at work in that field might labor.

On Monday evening the Sabbath School Convention held its sessions, at which several practical, eloquent, and useful addresses were given, as follows:

1. Should we expect that the instruction given in Sabbath Schools will be the means of converting those who receive it? If so, Why? by the Rev. T. A. Higgins.

2. Are Sabbath Schools beneficial to a community? If they are, what are the benefits conferred? by the Rev. D. McKeen.

3. How may Teachers most effectually reach the hearts of the young, and bring them under the influence of religious truth? by Rev. S. W. DeBlois.

After which Rev. Dr. Pryor spoke of the great value of Sabbath School instruction.

Mr. T. H. Rand, the Superintendent of Education then in a few pithy forcible remarks shewed how the instruction might be rendered more effective and beneficial.

On Tuesday morning, after some matters of routine had been attended to, the Report on Education was called for. The following are its closing paragraphs:

"By all the professors and teachers and also by a large majority of the students God is daily acknowledged both in public and in private.—Education and Religion must go hand in hand. United they stand, if it cannot, with equal truthfulness be said 'divided they fall' it can be justly said divided they can neither of them secure their highest and most glorious results."

Some things have occurred of late which have caused the educational pulse to beat quicker than usual. Some think a fatal blow has been given to Denominational education. It remains to be seen whether the Baptist Churches of these Provinces will falter and fall or arise in the strength of truth, holy principle and noble zeal and show the world that their Institutions shall be in the future peers to any in the land.

The celebration at Horton a few days ago spoke in loud and eloquent tones saying "Excelsior" is on our banners, "Forward" the watchword. To stand still in this day of hurry, bustle and progress is to recede with fearful strides.—One or two years of inaction now may lose for us ground which 50 years may not recover. In many minor matters we may agree to differ and love each other none the less because we see not eye to eye but here there should be union and large hearted benevolence—that our foes may not laugh at our weakness caused by divided strength, and enjoy the plunder. Let us go forward having God for our strength and Acadia shall continue in the future to send forth her sons to the world's work, and her children will not blush to acknowledge their Alma Mater."

Rev. Dr. Pryor thought the time had come for an addition to be made to the accommodation in the Institutions at Horton. He hoped soon to see a plan laid before the body by which this important object might be secured.

He deemed it one of the most important features in educational institutions that religion should be distinctly recognized. Not to teach religion is to teach irreligion. Religion and education must be combined. The early predictions of our enemies had not been realized, and the good that had resulted from Acadia College, he believed, had largely arisen from the religious revivals they had seen there. At Harvard there had been great distress on the part of parents and professors to witness the entire absence of any religious feeling on the part of the mass of the students, and it had been felt that this had arisen from the exclusion of religion from its teachings. Unitarianism being the prevailing sentiment. A large portion of the young men had deteriorated in morals also which pursuing their College course and had become sceptics, free-thinkers and infidels. Providentially soon after this state of things had been observed a lady left an endowment for a Chair to be called the "Professorship of the heart." This was very properly appropriated for the purpose of affording encouragement to religion and a gentleman greatly desirous of doing good to the students, publicly and privately, was appointed to this office and did much good among them. The peculiar wants of a student's life can only be met by religion, and he, Dr. P. hoped this feature would ever be borne in mind by the pastors and members of our churches.

Rev. A. D. Thomson referred to some of the enemies of Acadia College and thought it unnecessary that we should be influenced by them but he believed it would be better to proceed with the work and commit it to God in all its difficulties. He would still bless the efforts put forth in dependence on his care and direction. The refusal of those in power to do justly by us in former times had only induced the fathers to give themselves to the work and they had built up the institution. In the same way now we should consider the necessity which existed for supplies of educated men to fill the places of ministers and professional men in our country, and then unite in providing the means of producing them.

J. W. Barss thought the spirit of the times demanded of us that we should educate our children, but this would be of comparatively little use unless attention were given to educate and christianize our neighbours and fellow-countrymen generally. This was the great object of Acadia College and Horton Academy. He called attention to the origin of the College—that it was raised up, not for selfish party or personal purposes, but its first promoters were the best men in our body, bound together for the purpose of effecting this, but not for themselves. Some had spoken of self-education as best suited to develop the faculties of men in a young country, but he was prepared to shew that there were no such persons as self-educated men. Those who had obtained for themselves any amount of education had all been dependent on the

better educated for their lexicons, dictionaries, and works suitable for aiding them in their studies. Acadia College is now no experiment. It had led the way in providing education free from tests and restrictions. It had been the first in the Province to initiate the notion of providing an Endowment Fund. Others had taken up the idea and gone beyond us. And although there had been some mistakes made, he believed the College stood firmer to-day in the esteem of its friends than ever before. Its character was known beyond the boundaries of this province and would be rising in esteem and usefulness as its natural friends—the Baptists—rally around and seek its improvement.

Rev. M. P. Freeman spoke of the want of information concerning Acadia College in parts of P. E. Island, and thought efforts should be made to arouse a greater spirit of enquiry respecting its character and advantage.

Rev. S. Richardson shewed how it is that we are dependent on education for the development of our faculties. He also expatiated on the vast resources of Nova Scotia in the elements of prosperity and in the mental endowments of its people.

We regretted that we were obliged to leave the meeting before the close of the session.

We learn from the Minutes, which have since come to hand, that, subsequently, the following Resolution was unanimously adopted:

Whereas, the Baptist Convention, at its last Session, the Governors of Acadia College were instructed to adopt such measures with reference to the "Act for the regulation and support of Dalhousie College," as might seem to be required—therefore Resolved, that this Association highly approved of the action of the Governors of Acadia College in petitioning the Legislature for the amendment of the Dalhousie College Act, and recommended them to adopt such further measures as may be deemed necessary for securing a just and equitable arrangement respecting higher education.

This session of the Eastern Association was, in many respects, the best we ever attended. The morning Prayer-meetings were well attended. The speeches were generally full of earnest thought, a spirit of devotion was carried through all the meetings, kindness and consideration prevailed, and deliberate attention, as far as was consistent with the limited time at disposal, was given to each of the matters coming up for consideration.

The circumstance of the delegates being so generally accommodated in the village, probably, contributed in a large measure to effect this. Too much cannot be said for the attention paid by the Friends—Baptists and other denominations—who so generously extended their hospitality to the delegates. We much regretted that we could not accept more than half the invitations given us.

The warm welcome which met us all at Truro will not be easily forgotten.

The next session is to be held with the church at Amherst.

PERSECUTION OF BAPTISTS.

Some of the communities on the continent of Europe, who boast of their Protestantism, are yet exhibiting much of the bitter persecuting spirit of the dark ages. The following is from the Paris correspondent of the *Daily Telegraph*, of May 23, 1864:—

"News has arrived from Geneva which would lead one to mistrust very seriously the dubious blessing of liberty under republican rule. It appears that one Lauber, of Morlach, being an Anabaptist, objected to have the youngest of his five children baptized, whereupon the police agents came and carried off the five children, while the population celebrated the violation of the domestic hearth and home, by a sort of 'Charivari' outside the house of the deprived father! 'Well,' I remember an Italian saying to me, 'I have lived under Austrian and Papal Government, but the greatest tyranny I ever saw was under the Republic of Rome.' Perhaps, after all, doing as you please, *sub regno Pio*, is more pleasant than being forced to be free according to the laws to that end made and provided for dictator, doge, or president."

We may learn more fully to realize our privileges when we think of such outrages as the above. Servetus, who was burned by the sanction of Calvin, refused to baptize infants, and this may have been one of his great crimes. Zuingli too, sanctioned the drowning of the so-called Anabaptists. These great reformers were but partially reformed, and we fear that the same spirit is not yet extinct. Where the power exists in connection with this disposition, we find it exhibiting itself, when opportunities arise, as in the cases referred to in the above extract.

It appears, however, that on hearing of the above circumstance, a deputation of the Evangelical Alliance of England, waited on Earl Russell respecting it, and another was sent to the Swiss government with letters of introduction from Earl Russell. They received an assurance that "Lauber's children

would shortly be restored to him." The deputation were also present at a public meeting in Geneva where the outrage was denounced and measures were set on foot for its correction.

TEMPERANCE LEGISLATION.

The Permissive Bill for prohibiting the sale of intoxicating drinks has been defeated in the British Parliament by a vote of 292 against 35. This will be taken as a great triumph to the enemies of Temperance. The bill was, what we should have thought, a very moderate one, providing that no licenses should be allowed where two-thirds of the rate-payers of a district declared that they were opposed to having such license granted.

Mr. Bright seems to have been one of the principal opponents of the measure in the House of Commons. He professed great sympathy with the Temperance cause, but believed the effect of passing this bill would be to cause "a pernicious reaction." He did not think two-thirds of the people should have the power to prevent the other one-third from indulging in such drinks.

He did not take up the subject on its real merits, or he might have shewn that the disease and pauperism consequent on the use of these drinks had to be borne by those who abstain as well as by those who drink, and that the liberty of the subject is far more interfered with by the license to sell than it would be by a wise prohibition. The influence of King Alcohol is not to be given up easily. Legislators calculate largely on the support they receive from rum and its votaries.

The vested rights in the rum business which would be interfered with by this bill were a powerful argument in the hands of its opponents.

It was gratifying to learn during its discussion in the British Parliament, that progress had been made by Temperance reformers, and that less of drunkenness prevails among what are called the upper classes than formerly. Much patience is required in effecting any moral reform.

SHAKESPEARE *versus* SPURGEON.—A short time since the Rev. C. H. Spurgeon was to preach at Stratford-upon-Avon. The services were first announced to be held in the Tercentenary building, the permission of the proprietors having been obtained. But the owner of the land on which it was built, hearing of it, became highly indignant that such a use should be made of such a building.—He addressed a letter to the contractor stating that the building "could not be used for such a purpose." In consequence of this Mr. Spurgeon had to preach on a bowling-green, when about 2,000 persons were present.

The course pursued by the land holder has damaged him in public estimation, and has aroused much sympathy on behalf of the Baptists of the town.

THE ILLUSTRIOUS DEAD.—There has lately been some talk of converting the Bunhill fields Burial Ground, London, to other purposes. This famous depository of the dead has long been held sacred as the resting place of John Bunyan and numerous christian and other celebrities. A memorial recently presented to the Corporation of the City of London says respecting it:—

"During the 190 years that the ground continued to be used as a burial place—that is until the year 1852, when it was closed by Order of Council—more than 120,000 corpses were interred in it."

"In this burying-ground are interred men whose memory and writings are among the most precious of our national heirlooms; some of the most fearless assertors of civil and religious liberty at critical periods of our history; notable men of all professions and of all religious communities, divines, artists, reformers, a crowd of worthies and confessors whose learning, piety, and public services not only adorned the age in which they lived, but have proved a permanent blessing to the land, and whose names the world will not willingly let die. The Nonconformist bodies especially look upon this as the holy field of their illustrious dead, because here lie buried those whose remains were refused interment in the graveyards of the churches in which they had long faithfully ministered, and whose memory is reverently cherished in the hearts and homes of their religious descendants."

"Any disturbance of a spot so hallowed could not be resented as an injury to the nation, an insult to posterity, and a personal offence to many thousands of our fellow-countrymen."

PRESBYTERIAN COLLEGE.—THE COLLEGE BUILDING AT TRURO—DALHOUSIE COLLEGE, &c.—The *Witness*, in its report of proceedings of the Synod at Pietou, says, in reference to Education:—

The Report of the Board of Superintendence showed that 19 students were in attendance last winter on the Theological Hall: 2 of these were for the third year; 7 for the second, and 10 for the first. All the Professors had ex-