

the non-christian world around. There is no remedy for it but to return to the only scriptural practice, and demand faith and the evidence of it—works meet for repentance—in every individual case previous to baptism. The practice of baptizing infants ought in the sacred name of religion to be given up. Even if the parents were regular attendants upon Christian worship, or even if they were pious persons, the evil, though rendered less glaring, would not be the less real. The character ascribed in the Scriptures to the baptized is no more applicable to the baptized infant child of the Heathen; and in both cases you give a name to live whilst they are spiritually dead and never may come to life: you assert, in fact what is false.

It may be replied, that even those churches which are formed on the principle of baptized believers, are not altogether free from unworthy persons. The answer to this is most obvious—that when we have done what we can to keep out those destitute of faith, and to eject them when discovered, we are free from blame; and the presence of a few doubtful characters who, through our want of omniscience, have crept in amongst baptized believers, is in no way parallel to the systematic admission of persons (infant) known to be destitute of faith. And, as a matter of fact, there are none of our native members, or Christians, who are Buddhists, rarely have any ever become so, and there are few of them who do not honour the Gospel.

It is in vain for Pædobaptist missionaries to sigh and complain, as they do in Ceylon, of the insincerity of the native Christians; it is in vain for them to throw the blame back upon their predecessors who laid the foundation for the present state of things. Upon whom, we would ask them, does the blame rest of perpetuating the desire on the part of the people to have their children made Christian, and upon whom rests the blame of complying with that desire? Your Dutch predecessors are not to be censured for the mischief you are doing now in baptizing the unconverted. We know you feel the difficulty, and would gladly get out of it, but you will find no way of escape, except by demanding faith previous to baptism.

You do, indeed, preach the necessity of repentance and faith, and strive to restrict the administration of the Lord's Supper to those who are worthy to receive it; but even this does not counteract, as your own complaints testify, the mischief which your baptism of unbelievers is doing; and besides, it might be demanded by what authority or with what show of reason you withhold the Lord's Supper from those you deem suitable for baptism and the Christian name.

There may be at present, as in the Kandian Province of Ceylon and in India, social circumstances which check the rapid extension of mere nominal Christianity; but, with the sweeping away of falsehood, with the general progress of truth, and with the advance of European influence, the day will come when it will be a respectable and profitable thing to be a Christian, and then unbelievers rushing in, or carried in, to be made Christian, may swamp the Church in the world.

May God in mercy avert it by purifying His Church in doctrine and practice, by sweeping away that Popish practice of baptizing infants, and its natural concomitant and only consistent foundation, that Popish doctrine of baptismal regeneration, not propagated by Papists alone but also by the Church of England Prayer book now translated into the language of the native converts! Then shall the Church go forth, fair as the moon, clear as the sun, and terrible as an army with banners.—*Baptist Magazine.*

Christian Messenger.

HALIFAX, AUGUST 23, 1865.

THE BAPTIST CONVENTION.

commenced its annual session on Saturday last at Berwick, Cornwallis. Approaching the locality in every direction were numbers of vehicles on the morning of that day and the previous evening, filled with the delegates,—some from New Brunswick, some from Prince Edward Island, and some from every section of Nova Scotia, also several from the United States and Canada. Excellent arrangements had been made for the accommodation of the brethren. The people of Berwick require no further instruction to "Use hospitality." Houses and hearts were open to receive all who came, for the purpose of attending to the business of the Convention.

Independently of the great questions committed, by the churches, to the Convention, to manage on their behalf, the oppor-

tunity it affords for meeting with brethren and friends from a distance, is an object well worthy of such a gathering, but when to this is added the questions of Collegiate Education and Foreign Missions, it must be seen that this is an assembly having vital connection with the operations of the churches of Christ in these provinces. Without in the least compromising the independence of the churches, by anything like Synodical authority, or Episcopal control, measures may be taken for combining their energies, and securing the efficiency of these operations, in their behalf.

At the time appointed, in the absence of the Rev. J. Davis, the President, the senior Vice-President, the Hon. Judge Johnston, requested Rev. D. W. C. Dimock to commence by devotional exercises. After singing a hymn and reading the Scriptures, the Rev. S. Robinson, of St. John, N. B., engaged in prayer, imploring the Divine blessing on the assembly, and direction in the business matters to be brought before the Convention.

The list of the names of Delegates being completed, the officers for the ensuing year were chosen as follows:—

Rev. S. Robinson, President; Rev. S. Cady, of Portland, St. John, and Rev. I. J. Skinner, of Chester, Secretaries; J. M. Parker, Esq., Treasurer, and the Board of Managers as last year.

Committees were appointed to prepare the business; arrange for preaching on Lord's Day, in the neighbouring churches; on the State of the Denomination; and on Departed Brethren.

It was also resolved that the next year's session be held with the Brussels Street Church in St. John, N. B. Also that Rev. A. S. Hunt, preach the Convention Sermon, Rev. Dr. Pryor to be his alternate.

Notices of motion, and of the subsequent services, were given, after which the Rev. W. A. Caldwell engaged in prayer and the meeting adjourned.

In the evening, the Governors of Acadia College met in the school-house, the delegates being also present by invitation. The past year's operations were reviewed, and discussion ensued on the management of the college for the ensuing year. They sat till a late hour and adjourned on Monday evening.

The numerous churches in the neighbourhood afforded full scope for the ministers to preach on the Lord's Day. Services were held in eleven or twelve different places, two or three of which were belonging to the Methodists.

At Berwick Baptist Meeting-house the Rev. W. A. Caldwell from Dundas, Canada West, Agent for the American Bible Union, preached, in place of Rev. S. Robinson, of St. John, N. B., who had been appointed, but was too unwell. His discourse was a plain, practical one, on the nature of true repentance and the awakening of the sinner to the omnipresence of God, taking for his text the exclamation of Hagar, "Thou God seest me." He shewed that the recognition of God's presence was the great characteristic of the new-born soul, and continued to be all through the christian life.

In the afternoon, in consequence of the continued illness of the Rev. S. Robinson, Rev. D. Cramp preached in the same place.

In the evening the Rev. M. Fulton, pastor of the church worshipping in the Tremont Temple, Boston, preached from Isa. xiv. 24. He explained, that having the intention of visiting this land of his father's nativity, he was invited by Dr. J. W. Parker the Agent of the Freedmen's Aid Commission to present the subject of evangelizing the South, especially by the freed negroes, to the Baptist people of these provinces, and to seek their sympathy in the work of giving aid and instruction to the four millions lately emancipated through war in the United States. He entered into the history of the war, and shewed that the extension of freedom was the inevitable result of the rebellion. The nation had been punished, and scathed, and humbled, and when the christian people of the land had lost hope in every other source and returned to God and called upon him, he heard them, and broke the fetters which both North and South refused to do before. Mr. Fulton's powerful eloquence, and the bold and graphic figures used in illustration of his subject, such as can secure a congregation of three thousand every Sabbath, of course produced strong feeling in the crowded audience. At the close of the discourse, Rev. Dr. Pryor arose, and after warmly commending the cause of the Freedmen's Aid Commission, proposed that the collection to be taken be devoted to the object presented by the preacher. Rev.

Dr. Cramp recommended this benevolent effort to ameliorate the condition of those just released from bondage. The Hon. Judge Johnston arose and expressed his approval of much that had been said, but deeply regretted to hear some things the preacher had advanced. He did not think the Sabbath evening the appropriate time, or should feel it his duty to reply to some of the statements made. This Convention he regarded as formed for purposes of a different character, and thought the allusions referred to were entirely out of place.

In the Berwick Methodist church the Rev. Dr. Pryor preached in the morning and the Rev. L. E. Bill in the afternoon. Rev. W. McKenzie of Providence, R. I. preached in afternoon in the Pleasant Valley Baptist Church. Besides these, the following brethren preached in other places, Rev. S. Cady of Portland, St. John; Amos Weaver of Milton; J. E. Goucher of Port Medway; S. Marsh of Bridgewater; W. G. Parker, S. T. Rand, P. F. Murray, A. W. Barsa, A. H. Munro, W. H. Porter, &c.

The weather was most favorable. A slight shower or two on Sunday laid the dust and rendered it most delightful for travelling.

The beautiful village of Berwick is now in all its splendor. The trees have on their richest foliage, and the fruit-trees are showing what may shortly be gathered from them. Many of the apple-trees between Wolfville and Berwick indicate pretty fair crops, but there will be a very much diminished quantity from that of several past years. There will also be a small crop of plums. The grain is looking well and promises good returns.

"KEEP MOVING."

Mr. Gladstone adopted this remark, so common in the lips of the London policemen, as his political motto, after his recent election for South Lancashire. He did not wish for rash and radical changes to be made, any more than the police wished the people to rush on under the wheels of carriages, or over the less active, but just to "keep moving." This is a different doctrine from that of Lord John Russell when he proposed a reform, and intimated that it would be a finality. For this he got his nickname, "Finality John."

This motto of Mr. Gladstone was accepted with much satisfaction by his hearers. "It is all very well," said Mr. G., "to say, 'Things are very prosperous; why can't you be content?' but in all human institutions there is a principle of taint and corruption, a principle of lapse and decay, continually at work; and not only the popular doctrine of politics, but the truest and soundest philosophy of human nature, teaches, in my opinion, that it is the duty of public men to make it their care and study to apply to these dangerous principles a corrective, in the shape of a vigilant attempt to amend and an anxious desire to advance." This we regard as sound philosophy whether it be applied to English politics or christian activity. "Keep moving," is the only secret of progress. "Onward and upward" should be our aim in our efforts for the good of the church and of the world. What was sufficient for the past generation is not sufficient for the present, and will be less satisfactory for the future. The church demands fresh consecration and more practical piety and new plans of usefulness. The ordinary routine may be very important, and must not be given up for any less valuable modes of procedure; but to avoid the stagnation so common to human affairs, we must be constantly endeavouring to "keep moving."

A WORD ABOUT POETRY.

There are but few poets in the world. Rhymesters there are in abundance, who, on any circumstance occurring which excites their feelings, more than usual,—especially the death of a friend—are constrained to express their emotions in stanzas, having words at the end of the lines sounding somewhat alike, and forming a pleasant jingle. Some who venture on these modes of recording their thoughts, and have got off sufficient to please themselves, fancy that they have written poetry. If their work ended there it would be all very well, but, forsooth, they must have it put in print, and forthwith send their production on to the editor of their newspaper. If he in the exercise of his judgment, believes it better suited to the drawer than the eye of the public, and declines it for his columns, he is set down by such persons or their friends, who often know less than themselves, as failing to appreciate their talents, or unwilling to gratify them, just for once. The writers who are least capable, are often the most persistent to have their verses made public.

We are always desirous of gratifying our friends, but as there are some of them we do not wish to subject to the criticisms of the hundreds of our readers of more correct and cultivated taste, we often have to be excused from printing their effusions.

For those who cannot spell correctly, or write grammatically, to attempt poetry, is intolerable. We do however occasionally have pieces sent us in this line, of real merit, and are thankful for them.

We hope our friends will pardon us, when, in their judgement, we err, either in publishing what they think worthless, or in withholding what they imagine to be of too great value to be lost to the world.

Good prose especially when it is not prosy, is always better than poor poetry.

The Atlantic Cable.

THE news respecting the Atlantic Cable enterprise has been discouraging. All attempts at grappling the submerged cable proving incapable, the *Great Eastern* has returned to England for better gear. We must hope for the best; the present mishap will of course postpone the desired result, but of the ultimate success of the scheme at some time, we cannot entertain a doubt. The following is the latest telegram received:

HEART'S CONTENT, August 15.—The *Terrible* and *Galatea* arrived at St. John's at 9 o'clock on Tuesday evening. The *Great Eastern* returned to Sheerness on the 11th. Captain Napier reports summarily as follows:

Cable parted on Wednesday, 2nd inst., at noon, in 1950 fathoms. They grappled it three different times, and raised it 1200, 900, and 600 fathoms, respectively. Each time the grappling broke; but on no occasion broke the cable in grappling. On the 11th, having lost nearly all the grappling rope, the *Great Eastern* started for England to prepare more and better gear.

Mr. Varley writes encouragingly. He says they found no difficulty in grappling the cable whatever, then in greatest depth, and that probably as soon as proper tackle is prepared, will grapple cable 100 miles east of break, where water is only 1500 fathoms.

The boys rode the gale well, being fastened by pieces of condemned cable.

The distance from Valentia to where cable parted, is 1063 miles; 1312 miles of cable had been paid out. Distance from Heart's Content, 600 miles. Break was caused by cable catching and chafing on mouth of hawse pipe.

NEWS SUMMARY.

OUR last mails from England bring accounts of the final close of the General Elections. A good deal of rioting occurred at some of the polling places. Considering that in almost every instance the seats were warmly contested, this is not singular, although much to be deprecated. The Government (Liberals) are said to have gained about twenty five seats in the new House of Commons. Their clear majority over the Conservatives, it is supposed, will be somewhere between sixty and eighty.

It seems now pretty certain, that the Premier, Lord Palmerston, will retire from public life before the meeting of the next Parliament. Earl Granville and Mr. Gladstone, the able Chancellor of the Exchequer, are spoken of as likely one or the other to succeed as Prime Minister. It seems, however, most probable that Lord Granville, now President of Council, and an old and able diplomatist, will be the man, and that Mr. Gladstone will take Lord Palmerston's place as leader of the House of Commons. His reputation as an orator and financier undoubtedly stands higher than that of any man in the kingdom.

The Queen is now on a visit to her uncle the King of the Belgians and the members of the family in Germany.

There is no other European news of any importance, except that the Queen of Spain has recognized the kingdom of Italy, notwithstanding the influence of the Pope and a very numerous body of the higher Catholic clergy and other influential parties in Spain. Although hampered and impeded by the superstition and bigotry that has for so many ages rode rampant in that ancient kingdom, and which still holds the vast majority of its people in gross ignorance, there is nevertheless a slow but steady progress going on in the direction of Constitutional liberty.

There is nothing of public moment in occurrences on this side the Atlantic. The Cabinet at Washington are fully employed in re-adjusting the broken fortunes of the Republic, one of their greatest difficulties being the mode of disposing of the future of the huge Slave population that is turned alight upon their hands.