

For the Christian Messenger. Bridgetown.

My dear Brother,—

You will rejoice to hear that the Lord is reviving his work among us. We observed the week of prayer by holding Union meetings with our Wesleyan and Presbyterian brethren. The meetings were continued for several weeks, and with marked indications of spiritual interest. Sinners have been converted and have acknowledged as Jesus their Lord and Saviour. The experience of the converts appears to be clear and scriptural,—that of some remarkably so. Yesterday I had the privilege of baptizing seven willing and happy converts in the name of the sacred Trinity. You will be glad to hear that among the number were my own dear boys,—Johnson and James. You and others will rejoice with me for this great blessing bestowed upon me and mine. Thanks be to God for this unspeakable gift. Salvation is of the Lord,—we give Him the glory. I am anxious that these young disciples may go on in the ways of the Lord without stumbling, or halting, or turning aside after the world, or after unfruitful professors of religion. We hope to see many more brought to decide, and yield themselves without reserve to Christ. Some of the older members have been much quickened, and are deeply in earnest in the work of the Lord; but very many seem to feel little or no interest in it. We need in this region to have the Holy Spirit poured out abundantly on us in order to revive those whose piety is almost extinct, and to awaken and impart life to those who are dead in trespasses and sin. The greatest hindrance to the manifestations of God's truth and power to the souls of sinners in this land, is, I very much fear, the unfaithfulness and impiety of professed disciples of Christ;—with which another obstruction is formed in close proximity—the miserably low standard of religious attainment which is almost universally held. How sluggish, worldly, unbelieving, unlovely and selfish must the greater number of us appear in the sight of angels and before God! What deformed specimens of Christianity! What a dishonour to Christ! What we want in order to secure a large measure of success in winning souls, and accomplishing great things for God and the gospel, is simple, thorough, heart-felt, and continual consecration to Christ and the great work to which He has called his disciples. What a blessing to the church and the world would a return on the part of every professor to the holy, transforming and all-pervading religion of the Lord Jesus Christ prove! When shall this be? Why not now? Why not now aim to bring our piety up to the standard of the New Testament in all things? Is not the glory of God, the honor of Christ, the salvation of souls, our own salvation, comfort and usefulness intimately connected with this conformity to Christ?

When will the membership of our churches and the ministry stand in the power of the Holy Spirit, so that the latter shall be recognized by the world as ambassadors for Christ? There must be more of spiritual power and true holiness exhibited among us or formalism scepticism and infidelity will extend their baleful and destructive influence among the people. Let every friend of Zion and the souls of men pray earnestly that the Holy Spirit may be poured from on high, and that the wilderness may become as the garden of the Lord.

Yours in the Gospel, GEORGE ARMSTRONG Bridgetown, March 5th, 1866.

For the Christian Messenger. Sydney, C. B.

Dear Brother,—

Christian hearts here have been made to rejoice by some tokens of the Lord's saving grace.

On the 4th Feb. it was my privilege to baptize a disciple of the Lord Jesus,—one who could rejoice with exceeding joy that he had found Christ, and that he was "counted worthy to suffer shame," if need be, "for His name." And on the 4th inst., I administered the same ordinance to two more happy converts, who gladly professed faith in that Saviour, whom they had found so precious to their souls.

The last Session of the Cape Breton Quarterly Meeting was held with this church during the last week in February. It was commenced with a Missionary meeting, the object of which was to make provision for the support of a native preacher in Burmah. We succeeded well, and hope to accomplish our design this year. Rev. Mr. Morton (Wesleyan) and Mr. Kendall (Christian Brethren) were present, and kindly assisted with addresses.

The regular services of the Quarterly meeting were solemn and impressive. They were also well attended, and a good degree of religious interest was manifested. The ministering Brethren present from neighboring churches were Revs. Hugh Ross, T. H. Porter, J. F. Kempton, and Bro. John Stubbart. The weather being unfavorable, and the roads bad, but few of the friends from other churches were able to meet with us. We felt that the Lord was with us, and we have reason to trust that the blessed influence is still among us. May the Lord display His saving grace among all the churches. We are very happy to hear of the spiritual prosperity that some places are enjoying, and our prayer is, "O Lord revive thy work."

Yours truly, W. B. BOGGS.

Sydney, C. B., March 13th, 1866.

Christian Messenger.

HALIFAX, MARCH 21, 1866.

We were much surprised at receiving the following brief note from the Rev. M. P. Freeman, a day or two since. Brother Dobson was known to the churches in the Eastern part of the Province, and was a devoted, earnest laborer in the vineyard of Christ.

Death of the Rev. Wm. Dobson.

Another laborer has fallen, another servant of the Lord called to his reward.

The Rev. WILLIAM DOBSON died on Thursday evening, the 8th inst., at the residence of his brother-in-law, Wm. Clark, Esq., Tryon, P. E. Island. Our brother had been considerably indisposed through the winter, but generally able to attend to his duties; and no serious danger was apprehended by his friends until about a week previous to his decease. He retained his consciousness to the last, and a firm reliance on the promises of God. The funeral services were held yesterday, (Sabbath) and amid a large concourse of mourning friends, the body was lowered to its resting place to await the resurrection morn. We expect some of our ministering brethren to day, to hold services with the church in connection with this trying dispensation, that has removed from them their beloved pastor.

As the time for closing the mail has nearly arrived we shall be compelled to defer any further notice of the event to another time. We shall endeavour to furnish your readers with a brief sketch of the labors, and of the closing days of our departed brother.

Yours in the Gospel, M. P. FREEMAN.

We have no desire for a lengthened controversy on the subject of the two letters in another page, by Messrs. Wallace and Goucher. Whilst we would not shrink from an examination of any subject connected with christian truth and church order, yet we hardly think a lengthy discussion of the differences existing between the "Disciples" or "Campbellites," as they have been styled, and Baptists, would be acceptable to our readers generally.

Although Brother Goucher objects to the position we took in a former number, and appended to his communication, yet we think that on mature consideration it would be somewhat difficult for him, or any one else to sustain the converse of it, and to say that if a person who had been a member of a body such as he describes, having adopted the views of Baptists, and being also unquestionably a true believer in Christ, and wishing to unite with a church and walk in harmony with its members, to say that if such person, believing that the baptism previously received by him was expressive of his faith in Christ, we can hardly imagine that, under such circumstances, Brother Goucher would reply to his application: "No, you must be baptized again before we can receive you." Were this the case we might be fairly termed Ana-Baptists,—the application of which term to us we now regard as a libel.

There may be cases in which there has been some irregularity in administering the ordinance of baptism, which would cause a person to feel dissatisfied with it, as an expression of faith in Christ, and of obedience to His command. In such case, we suppose there would be no difficulty in a church or minister determining what was the path of duty and of propriety. We have known cases in which Pædo-baptist ministers, of more than one denomination, on being requested by pious, conscientious persons in their congregations to administer to them the rite of baptism, as they believed it should be administered, according to the Scriptures and the occasional practice of their churches,—by immersion, have reluctantly consented so to administer it, but, in doing so, have apparently sought to render the ordinance repulsive and absurd in the eyes of the spectators. They have then represented that as baptism by

immersion, whereas it was but a caricature of the Divine and expressive observance instituted by our Lord. In such cases we should say the act, so far as the recipient was concerned, was undoubtedly Christian baptism, notwithstanding the disreputable proceeding of the administrator. Further, we regard those persons who were willing to bear such testimony of their faith, worthy of double honor, but the administrators as trifling with sacred things.

As to the question of baptism being administered "for the remission of sin," we do not deem it at all essential that those words should be used as a formula in baptism, to render the act as really so, according to the correct interpretation of that phrase, as if they were. Our Lord's directions on this subject are sufficiently explicit for all christian purposes.

VITAL STATISTICS.

REGISTRATION OF BIRTHS AND DEATHS.

In our remarks on this subject last week we merely referred to a few of the facts exhibited in the Report of the Secretary of the Board of Statistics, without noticing the principles on which Registration rests in all well-regulated countries. It has since occurred to us that the indifference heretofore shown to this subject in this province, has probably arisen from an improper appreciation of the duty resting on every member in the community to demand such Registration; and it might be well for us to embrace this opportunity of saying a few words to our readers for the purpose of ventilating the subject.

Some uninformed persons may perhaps enquire: Why they should be required to register the births of their children? and may think it is a matter with which they alone have to do, and that it is somewhat inquisitorial in the Deputy Registrar to wish for a record of such births, if he is not requested to make them by the parents. This may be the case, especially with some who fancy it has anything to do with a political party, or is done simply for the sake of any emolument that may arise from it.

Our readers are aware that writers in our columns have long sought to secure an efficient registration of Births, Marriages and Deaths, and our advocacy of the measure may therefore be held as resulting from a sincere regard for the public good, and the best interests of future generations. With these preliminaries, then, we may proceed to shew the propriety and necessity of general registration.

As soon as a child is born into the world it becomes a part and parcel of the body politic, and as such is under the protection of the civil power. Any violence inflicted on such child, amounting to cruelty, or neglect to provide for its wants, or an attempt to take its life, even by a parent, renders the person offering such violence, or guilty of such neglect or injury, amenable to the laws of the land, and liable to punishment. This fact is quite sufficient to show that so soon as a distinct name is given to a child, such child should be enrolled as an integral part of the population. On this principle we consider the government of every enlightened country under obligation to make such provision as shall secure, as early as possible, a registration of every birth which occurs in the land, and to have a permanent record thereof, which may be produced at any subsequent period for any purpose whatsoever. No exception on account of wealth or poverty, or religious distinction should be allowed in such record. We would not have anything in such registration to which objection could properly be offered, and we think no class or denomination should be allowed to treat it with indifference. We do not apprehend that any religious denomination would be willing to have their people deprived of the privileges of registration, but on the other hand we doubt not the leading and most intelligent men will use their efforts to render it as perfect as possible. Our friends in the ministry and those holding official and influential positions should use their endeavours to accomplish this object.

The Registration of Deaths we regard as also a duty which should be made imperative on all alike. On the same principle that every member of the community—man, woman, and child—is amenable to the laws of the land, there should be a record of the death of an individual made before any person is allowed to perform the funeral rites over the body. No sexton, keeper of cemetery, or other person should be permitted to bury a corpse until he is certified that the death is properly recorded. There might be some difficulties at first, in fully accomplishing this object, but these would soon be overcome. The law should be so framed as to aim at, and eventually secure entire conformity in this particular. We see no reason why an

enactment of this nature should not be made forthwith; and, we believe it would commend itself to the enlightened judgment of the people, and be generally observed. We regard this provision as one of the first duties of the Legislature; as much so as the protection of our territory from invasion, or as making provision for the administration of justice. Of course economy and efficiency should be demanded in procuring such statistical information; and, if the plan already in existence is not efficient, it is but fallacious, and comparatively worthless, and should be amended without delay.

Both of these arrangements—registration of Births and Deaths—are matters which demand the attention of our legislators, and we hope they will not regard them as a subject which they may attend to or not, as may suit their convenience, but that they will make such provision as will result in perfecting our statutes in this respect, and let our statistics exhibit the truth respecting our country and its people.

NEWS SUMMARY.

OUR London dates by the last English Mail are to the 3rd inst.

The Fenian Conspiracy is the topic which absorbs all others for the present. An Act to suspend the Habeas Corpus Act in Ireland for a year had passed the Houses of Commons and Lords and received the Royal assent in a few hours, and almost unopposed. This measure, only resorted to in cases of urgent necessity, was judged indispensable, on account of the numerous emigrant Irish from the United States dispersed all through Ireland, and who had mostly been in the Northern American Army. They appear to have had money at command, and have been the means of influencing a wide-spread disaffection among the lower and more ignorant of the populace. On the day the Act passed 250 persons were arrested in Dublin and numbers of others in different parts of Ireland, and arms and ammunition were discovered in several localities. Some of the principal ring-leaders are said to have been taken. Great numbers took the alarm and were leaving to return to America. Although a good deal of alarm prevailed, no fears were entertained of any serious outbreak, as the Government appear to have been thoroughly aware of the extent of the conspiracy, and had ample means of providing against any emergency. Several regiments had been ordered over to Ireland. A few soldiers in some of the regiments quartered there had been found implicated and were arrested, but there was no reason to believe that many of the troops had been seduced from their integrity.

The Queen was said to be unwell, although not seriously. The general financial state of the kingdom is very satisfactory.

Telegrams from New York and Canada indicating the probability of Fenian raids have, within a few days past, caused a good deal of agitation, both here and in New Brunswick. A portion of the Militia have been ordered to hold themselves in readiness, and the forts in our harbor have been re-inforced by some of the Halifax Artillery and Dartmouth Militia. We trust the alarm will turn out to have been without serious cause, but prompt and energetic measures to meet any emergency cannot be out of place, considering what may possibly be attempted by a set of reckless adventurers.

Among the passengers by the Asia last week was the Rev. E. N. HARRIS, of Liverpool, who supplied the pulpit of the North Baptist Church last Sabbath.

Notices, &c.

Acknowledgments.

E. N. ARCHIBALD desires to acknowledge the kindness of his friends at the North River, P. E. I., in presenting him with a Buffalo robe, costing upwards of £5.

M. P. FREEMAN tenders his acknowledgments to his friends in Cavendish, P. E. I., who in addition to other large-hearted acts of liberality, have recently placed in his hands the sum of £5 lbs. to be expended in the purchase of books. This will place him in the way of procuring Alford's Greek Testament, a work much desired.

Tokens of favor thus unostentatiously given greatly endear a pastor to his people, while they bring upon the donor the blessing of Him who notes the smallest acts of kindness that are done to his disciples.

"Young Reaper" Notice.

We much regret having to inform our young friends that the February Nos. of the YOUNG REAPER and CHILD'S PAPER have not arrived. They were on board the barque Halifax, wrecked about a month ago off Cape Sable. As the water came into the vessel shortly after she struck, and she soon went to pieces, these with the rest of her cargo were destroyed. We have deferred a notice hoping that we might yet learn something more satisfactory. We have sent to Boston to get them supplied again if possible, but are doubtful if there are any left for this purpose. We have mailed the March Nos.