

the community in every possible way. He was a patriotic christian.

Thus he lived, till he became "an old disciple." And so he died. Conscious of his approaching end, he frequently adverted to it at the meetings of the church, and especially at the last Conference (March 2), when he said that in all probability it was the last time he should meet with us on earth, and spoke of it with such christian calmness as Peter doubtless felt under similar circumstances—"knowing that shortly I must put off this my tabernacle.") A few days after, he wrote thus in his Journal:—"March 8, very ill, with continued cold, and palpitation of the heart, and great weakness of chest. Thanks be to my Heavenly Father for past mercies. Time appears short. Oh for an increased confidence in my blessed Redeemer!" Again, on the 18th ult:—"still very ill. Oh for patience to suffer all the righteous will of my Heavenly Father!" That evening, his family assembled as usual for worship, and he read the word of God and prayed with them for the last time. Next morning, he joined the family above. He "came to his grave in a full age, as a shock of corn cometh in in his season."

Let us follow him, and all others, "who through faith and patience inherit the promises." Let us tread in their steps, as far as they followed Christ. We have no need now to think of their weaknesses, their imperfections, or their failings; they are all forgotten and buried. Be it ours to imitate their christian virtues. And let the young members of the church be especially anxious to take their proper position, and to fill worthily the posts which elder brethren are vacating.

Thoughtless sinners insult God by declaring their intention to postpone serving him till they have reached old age. But how few attain that state! Of 3752 persons, whose ages at death were registered in this province last year, only "nine out of 100 were beyond the 80th year;" while 618 died young, of consumption, and two-thirds of the whole number died under fifty years of age. What are the lessons? "Be ye also ready"—"Seek ye the Lord while he may be found"—"Now is the accepted time."

Christian Messenger.

HALIFAX, APRIL 17, 1867.

Our worthy brother, the editor of the *Provincial Wesleyan*, has, perhaps unintentionally, misrepresented us in several particulars in his article of last week, animadverting on our previous expressions concerning "Baptism in relation to christian Union." We must therefore take the liberty of correcting him. It is strange that he will make assertions without foundation, in reference to our aims and objects. We had to convict him of doing this a week or two since, and we are sorry that we are under the necessity of doing it again. We hope he does not wish to mislead his readers.

Our recent remarks were not made to shew "the hindrances to union between Baptists and Pedobaptists" as he asserts, but for the purpose of shewing that the various phases of Infant Baptism are hindrances to the union of Pedo-baptists amongst themselves. Our contemporary appears to have read our remarks with the former idea in his mind and cannot divest himself of it. Let him look over our statements again, and we think he will perceive his mistake. Another of the misconceptions under which he is laboring, may account for the injustice he does to Baptists, in relation to their practice in the Lord's supper. Our assertion that "Baptist practice with regard to communion does not really differ from that of others," he pronounces "a marvellous assertion," and innocently replies, "We know of no close communion churches in existence except Baptist churches." Why all the churches of Christendom, with one exception, demand that baptism shall precede communion, and this is all that Baptists require. Where then is the justice of the charge? Would our brother choose a mixed communion of the baptized and the unbaptized?

We are not now dealing with our open communion Baptist brethren, or we might shew them what we regard as their untenable position, but the position which Methodists take is certainly no less close communion than that of Baptists, unless they will assert that baptism is not the initiatory rite of the christian church, which we presume they are not yet prepared to allow.

The inference our brother draws from the views of Baptists is as unfair as it is unjust. Because we hold that "believers' baptism" is the only christian baptism, and is the dividing line between the church and the world," he infers, "Then those only, in his estimation,

belong to the true Church of Christ who have conformed to the Baptist requirement—all else are of the world." We are sorry to find that our brother does not put his logic to better use; and that he will make use of it to confirm the prejudices of the ignorant, rather than to remove them. As well might we say that because Methodists demand that their members shall attend their class meetings, or shall not be admitted to communion, "Then those only, in his estimation, belong to the true Church of Christ who attend Methodist class meetings." Would he like such an application of his own logic? The President of Conference should certainly rise above such puerilities. He knows full well that we entertain no such opinion, and that such a conclusion does not follow from the view of believers' baptism being the only christian baptism. "The true Church of Christ" we are thankful to know is not comprised within the bounds of any church organization. However correct the creed of a body of christians, there may be in its membership those who are in the gall of bitterness and bonds of iniquity, and have no part or lot in the matter; and in like manner there may be churches holding very erroneous sentiments, even scarcely worthy of the name "Christian," but may contain in their membership those who see through the mists of error, and, perceiving the crucified and risen Saviour, rest on Him alone for pardon, peace, and everlasting life. These are doubtless members of "the true Church of Christ," although neither Methodist or Baptist. We are quite aware of what our brother calls "the union movement now happily progressing in the United States" and have known such things to be attempted before. The fruits they bring forth are the best criteria of the real designs of the "movement." These are not all lovely and of good report. We do not care to refer to said movement more particularly now. It is but a new "shibboleth." Our brother's case is quite sufficient at present.

The manner in which he speaks of Baptist practice may show the nature of the "union" he would approve. Those whose convictions of scripture requirements will not run along in the groove he cuts for them, must, we suppose, bear his denunciation.

It is the practice for some shepherds to raise the cry "Wolf, Wolf," for the purpose of keeping their flocks from looking beyond their own narrow enclosure. We hope our brother does not intend this by his charges against Baptists. The green pastures of God's Word are full of truth and light, and Baptists rejoice in their liberty to walk in them, and obtain from them sustenance for their spiritual life, as well as support for their practices.

Our brother does not appear satisfied with believers' baptism, being the visible barrier which Christ placed between the church and the world. Would he be prepared to affirm that the New Testament sanctions the baptism of unbelievers? Baptists do not think that such latitudinarianism is demanded by Christian Charity, or that it would promote Christian Union.

Our contemporary the *Canadian Baptist*, makes the following timely suggestions:—

BAPTIST CONFEDERATION.—Now that we are about to be more closely connected politically with the Maritime Provinces, it would be very desirable that the Baptists of Nova Scotia, New Brunswick, Prince Edward Island, and Canada, should know more about each other, and have the bond of union by which they are connected made stronger. Our means of effecting this desirable end would be the establishment of a Convention triennial or otherwise, where delegates from the different sections might report and take counsel together. We should like to have the views of prominent brethren, both in the West and East, regarding the desirableness and feasibility of holding an Intercolonial Convention. Another means would be the publication of an annual Hand Book, in which, with brief reports of the several Missionary, Educational and Benevolent Societies, we could have complete statistics of all the Baptist churches, lists of all the accredited Baptist ministers, &c. There would be no serious obstacle in the way of such a publication; and we have no doubt that a circulation of 5,000 or 6,000 might be obtained for it. An editor for each Province would be required, to prepare and furnish the copy, revise the proof sheets, and superintend the distribution of the Hand Book.—Will the editors of the *Christian Messenger* and *Christian Visitor* give us their views of such a work in their respective journals?

Still another means of promoting acquaintance and sympathy between the Baptists in the several Provinces would be the increased circulation of the *Messenger* and *Visitor* in Canada, and vice versa, the circulation of the *Baptist* in the Eastern Provinces. There are many in this Province who would take one or other of the Eastern papers, if the opportunity were given them—at least we think so; and to test the matter, we will forward the names and subscriptions (\$2 per annum) of any who desire us to do so, to either the *Christian Messenger*, of Halifax, N. S., or the *Christian Visitor*, of St. John, N. B.

We shall be happy to do all in our power

to effect the above objects. Not that we imagine that there can be co-operation to any great extent between the several provinces, at present; but the mutual interchange of fraternal greetings, and the cultivation of mutual relationship would be an important preliminary to the formation of closer ties. Any combination such as that described must of course be quite limited in the number of persons attending it, until the Intercolonial Railway is completed. The time it would now require, and the expense it would involve for parties at the extremities to reach any one point, would be a serious barrier to such convention at present. Whatever is practicable in the way of union, our brethren may rest assured we shall be anxious to forward on all occasions.

When we get the great artery—the railway—formed, there will be much greater facilities for such "Confederation." In the meantime our brother's suggestion respecting the interchange of our denominational organs may be enjoyed, and this will lay the foundation for future organization and union. Send on your names Brethren.

The gift of Mr. Peabody of a million of dollars for the promotion of education in the Southern States, seems a remarkable providence, and a noble example which will probably influence many others. Its application is to be irrespective of color. Not only is the gift one million of dollars paid down, but another million contingent. The trustees of the Fund have chosen Dr. Sears, the president of Brown University, as the general agent, to carry into effect and apply this large sum of money to the purposes for which it is intended.

Dr. S. has resigned his presidency, and will shortly enter upon his work.

The *Boston Watchman and Reflector* makes the following remarks on this magnificent appropriation by Mr. Peabody:—

"The great work of the day, the work that signals the new era of American nationality, is the education of the freedmen; such an education of them as will qualify them for the fulfilment of the trusts pertaining to American citizenship. In the view of the leading statesmen of the world, the sudden emancipation of four millions of black slaves was a most horrible catastrophe; the fatal precipitation of a mass of barbarians upon the young republic. As an inevitable effect the public opinion of Europe anticipated nothing less than the utter submerging of civilization in the United States beneath the desolating inundation. There were those who could demonstrate the issue mathematically.—Nevertheless in the issue that has already come, faith has triumphed over science. The hard problem is already solved. The desire of the freedmen for knowledge, their capacity to acquire and use it, have been proved by the logic of events; and in this result is the guarantee of their progress to a destination that shall verify anew the saying of Jesus, 'Verily I say unto you, there are last that shall be first.'"

Every day gives fresh evidence that this grand issue is fully appreciated by the leading minds of the nation; and by no single act is this shown more clearly than it is by the magnificent gift from George Peabody, Esq. The key-note of the Northern Christian policy that the times require is, the education of a Christian ministry, called to the work by the blacks themselves. In this service the Baptists have an immense responsibility, for they have now in the South more preachers than all other denominations put together. To aid in the fulfilment of this trust is the special aim of the association known as the National Theological Institute.

This Institute numbers in its membership, some of the leading minds of the Baptist body.

A Boston paper speaks of Dr. Sears in the above capacity as the right man for the situation, and adds:

"By the purity of his character, fidelity to principles, scholarship, practical habits, large experience in the cause of education, and courteous and conciliatory manners, Dr. Sears is eminently fitted to take charge of the administration of the noble gift."

The fact of Dr. Sears having been the successor of Horace Mann, as Secretary of the Board of Education in Massachusetts, is another guarantee of his suitability for this great and good work.

HALIFAX CITY MISSION.—A highly interesting meeting on behalf of this mission was held in the Brunswick street Church on Thursday evening. His Worship the Mayor presided. Addresses were made by Messrs. F. Almon, J. E. Goucher and Dr. King. Mr. Grierson who has resigned his office as a missionary for the purpose of taking charge of the Industrial School, told the tale of his experience in the work. His faith in his work, as the great means of rescuing the vicious and outcast and restoring them to society, and to Christ, is worthy of imitation by christians generally.

One gentleman gave a donation of \$200 towards building a Mission School House, so much needed.

Mr. James Patterson of Pictou is appointed to succeed Mr. Grierson. We trust he may prove to be a man of similar characteristics; and he will be a great blessing to many families in the lower strata of our city.

The Iron Foundries of Halifax have of late years made astonishing progress. In none however, has this been so great as in that of the Nova Scotia Iron Works, belonging to W. Montgomery & Co. Their advertisement in another column will shew somewhat of the extent of their works. With such facilities there will soon be no need of importing anything in the line of iron castings. We have the iron ore, which only requires to be brought to the surface, and with such establishments as this to manufacture it, there will soon be no need of sending cash out of the country for what may be procured at smaller cost within our own borders.

There has been some excitement in the rooms of the House of Assembly during the past week while the Committee on City Bills has been sitting. Mr. O'Brien has appeared before the committee, personally and by counsel, and presented his defence of the use of salt on the rails and of the snow plough. He argued that the accommodation afforded by the cars demanded all that the charter gave. Several gentlemen appeared before the Committee on behalf of the truckmen, the cabmen, and the public, and shewed that the public interests demanded some curtailment of the powers granted by the charter.

Dr. Campbell of London is dead. He had been a leading man in the metropolis for a number of years past, a man of great energy and determination. His works "Jethro" and the "Martyr of Erromanga" have been extensively circulated. He was famous in controversy and did probably more than any other man to break down the Bible printing monopoly in Great Britain. As editor of the *British Standard* and other periodicals, he wielded a vast amount of influence over the congregationalist body in England.

NEWS SUMMARY.

The *Asia* arrived on Thursday morning last. The news received by her adds but little to that already learned by cable telegraph. We have some further details of what was before known in brief.

Some uneasiness exists respecting political affairs on the continent of Europe. The commanding position in which Prussia is placed by her recent conquests, appears to have excited the jealousy of the French Emperor and his people, and it is said that Napoleon is seeking an alliance with Italy "offensive and defensive" "in order to be prepared for eventualities that may arise." But it is reported that the proposals have been declined, which has increased the irritation and excitement in official circles between those two countries.

It was supposed that Prussia would cede the province of Luxembourg to France, but she now announces her intention of retaining it. This is deemed a threat and defiance of the French power. Prussia is charged with a breach of good faith towards France, and it is not improbable that a disturbance of peaceful relations will be shortly announced. Should this take place it is likely that it will be a more serious affair than even that between Prussia and Austria last year.

The movement for reorganizing the French army is intended to make large additions to its military power, and as it will be seen by latest telegrams has called forth enquiry and remonstrance from Prussia. We shall be looking with some concern for a reply and future developments of these neighbouring powers.

Notices, &c.

Digby County Ministerial Conference.—The Baptist Ministerial Conference of Digby County will meet (D. V.) at Sandy Cove, on Wednesday, the 1st of May, at 10 o'clock, A. M. Preaching on the preceding evening. A full attendance is desired.

J. C. Monahan, Secretary of Conference.

Acadia Athenaeum.—The next lecture before the Athenaeum will be delivered in the vestry of the Baptist Meeting-house, Wolfville, by the Rev. O. B. Pitblado, on Friday evening, April 26th, at 7 o'clock. J. W. WALLACE, Cor. Sec'y. Acadia College, April 16th, 1867.

Letters Received.

P. E. Foster. Rev. A. Chipman. S. B. Farker. D. W. Faulkner. Rev. S. B. Kempton. G. W. Freeman. Rev. W. H. Porter. Rev. J. C. Morse. Rev. Dr. Tupper. J. W. Campbell. A. Stronach. W. Eaton. Rev. M. P. Freeman. Rev. W. Healy. W. F. Armstrong. A. G. Musgrave. Rev. Isa. Wallace. Rev. T. H. Porter, Junr. 1 sub.