

this world. Such have what may be called on *evil eye*—looking on the better circumstances of others, or at the exalted position of their fellow men with no peculiar favor towards those who may be so fortunate as to enjoy them. They have an ill-natured concern at the happiness of another, and would fain blast and destroy it. They have not a desire to rise to his greatness by just and lawful steps, but would bring him down to their own meanness and obscurity. They have a narrow selfish temper that makes them uneasy, not because they want, but because another possesses some desirable blessing. Such are grieved, not at their own unworthiness, but that they cannot bring others to the same level, to the same low and degenerate condition with themselves. Oh Envy, thou base-born passion, thou art from the lowest pit, and he who has thee in his soul, gives strong evidence of being a servant of the Evil One.

JOHN.

For the Christian Messenger.

The Baptist Anniversaries at New York.

NEW YORK, May 20th, 1868.

Dear Messenger,—

Having been appointed a delegate to the Baptist Anniversary meetings which are being held in this city, and receiving a ticket of assignment I packed up a few things, including my indispensable pencil for note taking, and for the first time saw the famous city of New York on May 16th after a very rough passage.

On Thursday morning I made my way through winding streets to the Mariner's Baptist church, and found the said building occupying a conspicuous position on the corner of Oliver and Henry streets. It is a spacious stone building in which the genial Dr. Hodge ministers on Sabbath days. I found on arrival a prayer meeting in progress, and I thought a feeling of interest was manifested. The singing and praying was short and to the point. Remarks were made by Rev. Dr. Warren with reference to the knowledge the Secretaries of the Missionary Union have of the vastness and importance of missionary work. The warm-hearted and impulsive J. D. Fulton, of Boston, made some pertinent remarks respecting: We do not make enough of ourselves as Baptists, and the desirability of all Baptists taking the Missionary Magazine; and having them bound, and the importance of publishing an annual of missionary statistics containing portraits of our Missionaries, &c.

About ten o'clock the meeting was called to order, and the Rev. Dr. Caswell of Providence, R. I., President of the Missionary Union, took the chair. The 288th Hymn in the Psalmist was sung, and Romans x. 10-21 inclusive read, and prayer was offered, after which the President remarked in substance as follows:—"It affords me great pleasure to welcome you to the 54th Anniversary of the Missionary Union. We have come to review our work and survey the field, but who can adequately estimate it. It touches the life of the Christian. We seem to hear a voice saying, What hast thou done for me in my vineyard; what sheaves hast thou gathered? &c. What have been the results of our work? How many from among those in the thralldom of heathenism have been liberated and made to preach the gospel of mercy to others. Ours is a great work—the destinies of millions seem tremblingly to depend upon our actions of to-day. Who shall at last count the added gems to the Redeemer's crown. The Report of the Treasurer was read; from which I gleaned the following: Receipts for the year \$191,637-58. Expenditure \$211,774-38. The deficit in the treasury up to April 1st was \$30,136-80 which they have reduced one half by special donations &c. The Annual Report was read by Dr. Warren.—Asiatic Missions, 18 stations and 400 out stations. Missionaries of the same including wives and female assistants 93. Baptized in the churches of this Mission 965. Total membership of 14,209. These figures do not include the Sghau Karen churches of the Rangoon district nor the Bghai Association of the Josin-goon district.

European Missions—1,328 stations and out stations—Preachers and assistants are over 300—Baptized 2,524—Total number of membership 23,867. After the report the Rev. W. Hill (coloured) missionary from Liberia, urged the necessity of resuming their mission work in Africa in a very able speech. Rev. J. M. Haswell of Maulmain, Burman Mission, referred to the mission of Burmah and to its necessities. Rev. F. A. Douglass spoke in reference to the Telogoo Mission.

Evening.—After the preliminary exercises had been conducted by Gordon, of Mass., and Dr. Boardman of Pa., the Rev. T. Armitage, D. D., of New York, preached a lengthy and eloquent sermon on Luke xxiv. 49, *The Spirit's work was exalted*. The introduction

of the reverend gentleman was unusually good. His powers of description are great. His logic was on fire. His words and ideas come thick and fast—he sweeps along at times like the wind through a mountain gorge. His delivery is rapid yet clear, I judge Thos. Armitage to be a comet, bright and rapid in its movements.

Friday.—Reference was made in the morning prayer meeting by Dr. Caswell, on the neglect of many pastors in presenting the subject of missions to their people and the large number of churches that never give a cent to send the gospel abroad. The brethren from the South were unanimously invited to take part in the deliberations. Remarks were made on the subject of not one missionary having fallen during the year, but several missionaries were on their way home to recruit their health. Bro. Haswell (whose right arm was afflicted with palsy) addressed us on the subject of the need of rest on the part of Missionaries and the change of climate. No missionary will return home unless forced by stern necessity.

Reports were presented on the different missions, and animated discussions took place. Thanksgiving was rendered in the form of song, "The Morning light is breaking," for the success of the mission to the Garos—74 have been baptized. The large audience joined with their soul in singing that stirring song of praise.

Evening.—Dr. Warren spoke on the claims of the different fields of labour—it was indeed a pleasure to hear the old man eloquent. Bro. Hibberd a returned missionary, and Bro. Douglass of the Telogoo Mission, delivered excellent addresses. Bro. Partridge, (a missionary under appointment,) gave an account of the exercises of his mind with reference to mission work.

A young brother from Sweden moved all our hearts by his simple story of his conversion, Baptism and persecution, and missionary work in Sweden. Many a tear was shed, and we felt to say, God bless the lad and make him a blessing. I tell you Bro. Selden. I never regretted so much as I did when I listened to the brethren, that I did not carry out my early intention to be a missionary. I felt ashamed of myself. May the good Lord help me to be more faithful. In my next I will send a synopsis of the American and Foreign Bible and Bible Union meetings.

Yours truly,
A DELEGATE.

Christian Messenger.

HALIFAX, JUNE 3, 1868.

OUR SUBSCRIBERS AND FRIENDS who are in arrears for their paper, will much oblige, by making payment of amounts due, with as little delay as possible. The necessities of our office were never so large as at present, and we need all to meet pressing demands.

The ties which bind together the Baptist brotherhood are those of fraternal relationship rather than of any ecclesiastical superiority or control. Whatever movement therefore is made by them in any part of the world, or expression of opinion given is a matter of deep interest to all. Although slight differences exist in their views and practices, as in their circumstances in relation to the State and the world around them, yet we believe there is a greater degree of uniformity in the views and practices of churches practising immersion, than in almost any other of the religious denominations. We have among us no centralization of power or opinion. But we have gatherings of honored and beloved brethren in every country whose expressions we receive and cherish with respect and affection. One, not the least of these is that of the English Baptist Union. The annual address of the Chairman is regarded as a sort of yearly presentment, and indication of the position in which the denomination stands in the world. In our last issue we made some reference to the late session of the Union, and alluded to the Address of the Chairman, the Rev. Dr. Gotch. We propose to call the attention of our readers to it a little more in detail. In vindication of the position we hold he said:

"Are we justified in placing ourselves in this peculiar position on the ground of our holding certain views respecting the ordinance of baptism? In other words, is it right that we, Baptists, should separate ourselves from other Christians, with whom we are in accordance on almost all important matters touching the Christian faith and polity, and form ourselves into distinct societies, Baptist churches, which in the aggregate we call the Baptist denomination? You will observe that I am not speaking of the internal polity of such churches. The question whether Baptists should admit to their fellowship, either as communicants or as members of churches, unbaptized persons, is quite a different one from that I am supposing. Whatever

be our views on this point, were equally charged with causing an unnecessary division of the Church universal.

Now, that "denominations" are not utterly evil and wholly to be condemned as alien to the spirit of Christianity, is, I think, a proposition capable of abundant proof. Whether we look at the constitution of the mind itself, or at the revelation which God has given us, or at the history of Christianity—each line of argument proves that diversities both in theory and practice are a matter of necessity, and some of these diversities are of such a kind as that it is impossible for those who hold the diverse opinions to unite together for all the purposes contemplated in the organization of a Christian society. There must then be denominations; and that they are not merely matters of offence in regard to which it is impossible but that they should come, though woe is to that man by whom they come, is, I think, a matter as clearly capable of proof."

"There are two ways, and only two, in which those who sigh for uniformity, confounding it with unanimity, can attempt to destroy "denominations": repression and comprehension. In this age and this country both are impossible. Free thought will not endure to be coerced into silence;—will it be allured into a nominal but unreal union?

If there needs any further proof that the existence of denominations in general is a matter of necessity, it is furnished by the fact that every attempt to do away with denominations, made by those who look upon them as an un-mixed evil, issues in the founding of a new sect, which probably itself is the occasion of still further divisions.

But this leads us to remark further that while on the one hand denominations must exist, and are to be used for the advantage of the universal Church, on the other hand it is contrary to Christian duty for any number of Christians needlessly to separate from their fellow Christians and thus cause divisions.

The true use of sects is to advance Christian truth and increase Christian love, and paradoxical as it may sound, I believe that the existing sects in the Christian Church, or at least most of them, in some measure do, and in a much larger measure might, discharge both these functions. We have to consider how far these functions are or may be discharged by us as Baptists. For though it is granted that the existence of sects is a necessity, that very proposition involves in it the limitation of which I have just spoken—viz, that the unnecessary multiplication of sects is an evil. Have we, then, solid ground on which we may take our stand in justifying our separation from other bodies of Christians? I think we have. Our views of the ordinance of baptism, and, arising out of these, our views of Christianity itself in its relation to the Church and to the world, it seems to me, not only allow, but require, us to maintain a separate existence at least, in the present condition of the Universal Church.

For consider what our position is in these respects. We maintain that baptism is immersion or dipping; or, in other words, that dipping is of the essence of the ordinance.

Then we consequently maintain that, as the duty of being baptized rests simply on positive command, there is no obligation whatever for performing any other outward act than that which is commanded, and no warrant for the substitution of any other act which is presumed will be an equivalent for it; and that such substitution is, in fact, the substitution of a human for a divine ordinance. In strictness of speech no such act is baptism; none on whom it is performed are baptized.

We maintain, again, that the ordinance of baptism is to be administered to those, and those only, who profess their faith in Christ as their Saviour, and is, in fact, the outward sign and seal of this profession.

We further maintain that baptism is, strictly speaking, not a church ordinance, but a personal duty; so that, on the one hand, no church has the right to prohibit baptism to any professed believer, and, on the other hand, no such believer has the right to claim membership with any church simply on the ground of his being baptized.

And lastly, and as the consequence of those principles, we maintain that the Christian life and profession is a matter altogether personal and individual.

Now I think it will be at once apparent that these principles do justify and require our existence as a distinct denomination. Our fellow-Christians who sometimes complain that we separate ourselves from others on account of a very small and comparatively unimportant difference, judge us, I venture to think, somewhat hardly. It is not the mere form of baptism that separates us, nor the mere question of refusing the baptism of infants, but much more the principles of which these peculiarities are the outward expression. If these principles are true, we must maintain our position, not from any love of singularity or desire for isolation, but that we may carry out what we believe to be the truth. It is impossible that we should merge into any denomination that maintain that infants are in any sense members of the Christian Church."

The communion question, on which there is yet some diversity of opinion, Dr. Gotch remarked:

Neither our Pædo-Baptist brethren nor those amongst ourselves who admit unbaptized persons to Church communion or fellowship are justified in charging upon Strict Baptists bigotry, because they refuse to hold Church communion with those whom we all consider to be unbaptized. The question is not one of feeling but of principle, and the practice of the Strict Baptists is,

in fact, now the general practice, and until lately was the almost universal practice of all Christian communions. If I may be allowed for a moment to express my own personal convictions I would say that whilst I feel no difficulty, but rather much pleasure, in receiving to the most intimate Christian fellowship all whom I believe to be Christians, whether baptized or unbaptized I nevertheless highly honour the conscientious scruples of my brethren who hold that baptism is the pre-requisite to any proper Christian communion, and to some of whom I have known it is really a trial and an affliction to deny Christian fellowship to those whom they regard with affection as fellow Christians."

Happily, on this side the Atlantic, we have not to deal with the Church and State question, except to jealously guard our liberties, lest we permit to be wrested from our children, what in many countries has cost the tears and blood of the church's best and holiest men and women. Not so our brethren in Great Britain. They have to think and act in seeking to rid themselves of what is so obnoxious to Christian principle; and to do so without violating Christian charity. This matter especially in its relation to the Irish Church formed an important item in the inaugural before us. Educational matters too, and difficulties connected therewith arising from the claims set up by Established churches are a source of trouble to our brethren in Great Britain, from which we are happily free. From this subject he proceeds to that of education for the work of the ministry, and remarks:

Is it not fitting that we should all feel a deeper interest in this branch of education—a branch which so specially belongs to us? Should not our churches make the Christian ministry a matter of more thought and prayer, both to encourage the fit and to discourage the unfit? Should not our pastors be more anxious in regard to the men who, after a few years, will enter into labours? Should not all of us, alike, members, pastors, tutors, students, gird ourselves anew to his great enterprise. Far be it from me to utter one word in disparagement of the labours even of our least educated brethren. But we surely do need for the service of The Lord, not only the less educated, who in many a village pursue successfully their unostentatious labours ill-paid and lightly esteemed, but as well those whose position in social life has given them advantages which our Lord and Master requires should be used for his service.

When the consequences of an evil course are by some means made more than ordinarily apparent, and they speak out more plainly than usual, they demand attention to the evil which at other times is not accorded to it.—Horse-racing is commonly regarded as a highly fashionable amusement and in England particularly patronized by the high and low—by the prince and the beggar. But when such things as that brought to our knowledge by telegraph on Friday last—that one of the nobility of England, in consequence of losing very large sums of money, it is said £100,000 by betting on a favorite horse, had in a fit of desperation committed suicide, then are men filled with horror at the act and sometimes at the evil which produced it.

We are glad to see that the Halifax *Morning Chronicle* pronounces so positively against this pastime. In a brief comment on this subject it says:—

In merry England there are societies organized for the suppression of cruelty to animals, for the diffusion of Christian knowledge, for the liberation of slaves, but no voice—no effective one at least—is raised to put down the abomination of this horse-racing. It may be said that racing is good in itself, that it helps to improve the breed of horses and that gambling, such as that which drove the Marquis of Hasting to death, was merely an excrescence upon it. Granted all, let this racing be put down. The evil which clings to it far outweighs all the good that can ever come out of it.

This is a very proper view to take of this subject, and we hope that it will be maintained whenever horse-racing is sought to be revived in our city or province.

Notices, &c.

Western Baptist Association.

Persons coming to the Western Association will find vessels at Saulnierville and Metegan to convey delegates to and from the Association, June 19th. Persons coming by way of Digby Neck, will find a boat at Petite passage by which carriages can be conveyed to the Island. It is feared that a vessel sent to Sandy Cove might be delayed. All persons coming to the Island by vessel can be carried for the small fee of twenty-five cents.

J. A. MOORE, Pastor.

Horton Collegiate Academy.

The examination of the classes in Horton Academy will take place on Monday and Tuesday, the 8th and 9th of June. Friends of education are invited to attend. Wolfville, May 29, 1868.

Preparations are being made for a Fancy Fair, in aid of the Library Fund of Grand Pre Seminary, Wolfville, to be held in September. Contributions are solicited and will be thankfully received.

S. C. VALENTINE, Sec'y. Com.