

be made up to you. Or, you have ships at sea, laden with merchandise, which, if unhappily wrecked, you have made provision, that some wealthy insurance company, and not you sustains the loss. These "policies," as they are termed, have cost you a handsome sum in the shape of premiums. All this is wise and proper, and indicates a commendable degree of worldly prudence. But, how stands it with your immortal soul? This is of incalculably higher value than houses and barns, wares and merchandise, or any mere temporal possession. Once lost, the soul can never be replaced.—Have you *this* insured? Jesus Christ, your Saviour, grants you a *policy*, which will protect you against the possibility of loss, and that too, "without money and without price." There is no "premium" to be paid. All that is required is to accept the salvation, the cost of which He Himself has paid, not with silver and gold, but with His own precious blood. Fail not, therefore, if you have not already done so, without delay, to effect an insurance against the possible loss of your soul, for "what would it profit a man, if he should gain the whole world, and lose his soul, or what shall a man give in exchange give for his soul?"—*Lutheran Observer.*

#### Religion and do nothing.

A Christian woman in a revival season had conversed with a young girl upon the importance of a change of heart, and of attending at once to the subject. The girl appeared to be deeply convicted of her need, but was not ready to take the first step.

One evening, as they passed out of a meeting, where many had been anxiously inquiring the way of salvation, she turned to her friend and said:—"I wish I could get religion and not do anything!"

Religion, and not do anything—not labor for God—not strive against sin—not accept denials and sacrifices for Christ's sake—not render weak and imperfect love for love infinite and eternal! There is no such religion.

The young girl was at that time convinced of the truth, and she wanted the results of piety—the safety and happiness of a child of God. But there was something she preferred to a life of piety—she was unwilling to come out boldly and acknowledge Christ as her Saviour.

And so the Spirit, slighted and refused, left her. I do not know that He ever came back to her heart again. In a few years she became a critic of things sacred and holy, then an avowed infidel; and then, while yet in youth, she passed into another world to meet the God she did not want in this.

When the soul, intelligently convicted of sin, chooses willfully and deliberately, something else than God, there is no certainty that the Spirit will ever again seek to win it to truth and holiness, and heaven. Perhaps that one earnest call, and her refusal to obey, was to the young girl the point where turned her eternal destiny. I have never heard that she afterwards gave any evidence of a true desire for God or heaven.—*Tract Journal.*

For the Christian Messenger.

#### United States Correspondence.

MAINE, SEPT. 28TH, 1868.

Dear Messenger,—

Change—change is the word written upon this busy world of ours—the bells ring out the changes, the weather, the productions of earth are all changing. A little while since we were very busy in this State *electioneering*.—Orators from the west and north roaming over our broad land, and holding meetings and leading on the people to uproarious excitement. Republicans and Democrats, denouncing and exposing one another, each party declaring the other belonging to the *incapables* for governing. Flags were raised—Committees were formed—caucuses held, and the machinery of Politics was set in motion and it went on with a will. Never before was there such working, both parties did their best. I attended meetings of both parties to hear both sides, and I must confess that I could not approve very much of the personal remarks that were made and the abuse given. In a sermon I preached in one of our city churches about the time, I attempted to show that unless they recognized the principles of the angelic song sung at Bethlehem they would meet with a severe punishment if they did carry the day. Well, after all, the Republicans swept our state with above twenty thousand majority. The Democrats have felt their defeat, and seem to be crest-fallen. Would that the same enthusiasm characterized our christian churches, what mighty results would follow. We have been holding our Associations, commencing on the last week in August, when the Cumberland Association met at Topsham, where happy seasons were the order of the day. The preaching was exceedingly good, being strong

doctrinal sermons; by Rev. L. D. Hill on the origin, nature, and work of the devil; Rev. J. Elder, of New Jersey, on justification by faith, containing some novel points for consideration. Rev. — Cooke, of Mass., presenting a sketch of the primitive Christians, the Rev. Dr. Shailer gave us a clear and logical discourse on *The Word and Spirit in conversion*. We had some excellent speeches on Missions, Sabbath Schools, Colportage. Our Prayer meetings, and social gatherings were unusually spiritual and soul elevating. We wept, and sang, and prayed together. Rev. H. K. P. Small preached the last sermon which was of unusual excellence, on Christ manifesting God to man. Some of us felt like shouting praises to such a Saviour. Our aged ministers stated that they had not attended such an Association for seventeen years. How delightful it is to go up to such feasts and find the Master present. At the request of several ministerial brethren, I attended the Saco River Association, held in Simginton. Here we had precious seasons, the writer was requested to preach the Association Sermon, which he did, presenting for his theme *Working for Jesus*—the whole congregation seemed moved under the word. Rev. A. K. P. Small, of Portland, preached on God's unspeakable gift, a sermon full of pathos and power. Dr. Shailer preached on *The Good Shepherd* and his Sheep. The Prayer meetings and Conferences were very refreshing, the speeches were brief and pointed on Missions, Colportage, &c.

These two Associations have enjoyed no very marked accessions to the churches.—Seventy-three were baptized in the Cumberland Association, and a net increase of 25.—The Saco River Association reported but small accessions to the churches by baptism. On the following week I proceeded on my way to the York Association, which was held in a thriving village of 600 inhabitants, named North Berwick. This is the oldest Association in this State, this being its ninety-second anniversary. There was full attendance in the new and elegant Baptist church of the village. The introductory sermon was preached by Rev. G. B. Hilsley, of Spring Vale, on "He that is not with me is against me."—Bro. W. Barrows of Freeport, preached on *Regeneration*, and Rev. E. Worth delivered an Historical Sermon, it being the Centennial anniversary of the Baptist Church. The North Berwick church was the First Baptist Church in the State having been organized in 1768, at about 3 miles from the village called Great Hill. Last year the building was taken down and a new building erected in the village, the whole number of the membership being 400, and 12 deacons, four persons received licence to preach. Their first house was burnt in 1842, and they built another in 1843. Their present building is an ornament to the village. Our Association had good sessions, but there was not that promptness in business matters that is desirable. No large accessions were reported.

The Kennebec Association held their sessions in Skowhegan, which reported Baptisms 37, additions 21. Total membership of the 16 churches composing this Association, 1043. Excellent sermons were preached by Bros. Harnden, A. DePalmer, T. W. Emerson, S. G. Sargent, and B. F. Shaw. A very able letter was read by Bro. N. J. Wheeler, on "The Responsibility of the Churches to sustain the Gospel." A collection was taken for the Maine Baptist Missionary Convention amounting to \$106.50. Their social meetings were interesting and well attended.

Penobscot Association held their sessions with the 2nd Church in Bangor. Association Sermon preached by Rev. T. B. Robinson on 2 Cor. v. 1. Sermons were also preached by Rev. W. O. Holman, on Faith, Rev. Dr. Mason, of Boston, on 1 John iv. 19, and Rev. J. F. Eveleth, on Acts xx. 28. Seventy-four baptisms were reported for the past year. A MINISTER.

P. S.—Other Associations have been held but the account of them would occupy too much of your valuable space.

## Christian Messenger.

HALIFAX, OCTOBER 7, 1868.

We have seen nothing yet of the Bill for SEPARATE SCHOOLS, introduced to the House of Assembly a few weeks ago, and which was prevented from becoming law, so far as that branch of the legislature is concerned, by a motion to defer it till next session, and in the meantime to have the Bill printed for the information of the people. This motion was carried only by a majority of three. We have not examined the names of the twelve gentlemen who voted for, and the fifteen who voted against this measure, but shall have opportunities of doing so before the question comes again before the Legislature.

The object of the measure, as we understand it, is to give a minority in any district, whether Protestant or Roman Catholic, the right with the consent of the Commissioners and the Council of Public Instruction of having a school for their children.

If the measure would be likely to lessen the cost of education without impairing the character of the Schools we should think it worthy of some consideration. We cannot, however, see how the proposed change could be made without its having quite a contrary effect—both of *increasing* the cost, and *deteriorating* the character of the existing schools—both the minority and majority ones. It is not proposed that these Separate Schools shall be established for the purpose of affording greater facilities for the children by bringing the schools nearer to each other in a district. This would afford some apology for the change. But there is nothing of the kind, there is no reference to the amount of population, and the Commissioners would be liable to the continual annoyance of applications for Separate Schools in every section of the Province.

If this principle be once introduced into our School System we see no chance for having our Common Schools restored to us again, nor do we see where the separations shall stop. If for instance in any place where a minority of the people are Roman Catholics, they ask for and obtain a Separate School in which their denominationalism may be taught why should not the Methodists have an equal right to a separate School for teaching their doctrines. Thus each denomination taking away a portion they would find that the School intended for the whole people had become comparatively useless—except by way of keeping up the rivalry in sections.

On the other hand in any place in which the Roman Catholics were the majority of the population the Protestants might be induced to ask for a Separate school, if the internal arrangements of the existing school were objectionable; but the Separate School established for the minority would necessarily be an inferior one, it being smaller, the teachers fewer, and they persons who would command lower salaries.

Far better would it be that the cause of dissatisfaction to a minority be ascertained, and if it arise from any thing inconsistent with the teaching which should be common to all, and in accordance with the law, let it have such modifications as may be required.—The Nova Scotia system as far as religion is concerned, has been in operation for many years past and has ordinarily been unobjectionable. We think when this subject is well considered the people will prefer to have their children taught what the law requires in preference to any sectarian or denominational sentiments. The law makes it the duty of every teacher

"to inculcate by precept and example a respect for religion and the principles of Christian morality:—justice, and a sacred regard to truth, love of country, loyalty, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, and temperance, and all other virtues which are the ornaments of human society."

Perhaps however, we had better wait a little until the government advertize the proposed bill; the people may then read it for themselves, and take such measures to instruct their representatives as the case may require.

#### Dr. Cramp's Baptist History.

This work of between five and six hundred pages, has appeared in a very neat form. It will be in the recollection of the readers of the *Messenger*, that it was first submitted to the public eye in a series of articles in the above paper, over the signature, "MENNO," addressed to a young christian. In the preface Dr. Cramp says he has "endeavoured to furnish, in one small volume, an abstract of Baptist records, that all our brethren may know the struggles and sufferings through which their forefathers passed, while witnessing a good confession."

Rev. J. Angus, D. D., of Regent's Park College, England, in an introductory notice of Dr. Cramp's Baptist History, gives it as his opinion, that Dr. Cramp has fully succeeded in his undertaking. After referring to the reputation which Dr. C. enjoys in both hemispheres, as an ecclesiastical historian, he adds, "Though there are 'Histories of English Baptists,' and 'Foreign Baptists,' and of 'American Baptists,' there is no volume in which the history of all is given in a condensed and interesting form. The history of Baptism in the Early Church, and in the Middle Ages is still probably to be written, but the reader will find a fuller and more satisfactory account in these pages than anywhere besides."

Dr. Cramp has travelled in his researches for accounts of Baptists from the times of Saul of Tarsus to the beginning of the present century. This space he has divided into Seven Periods: "The Primi-

tive Period," "The Transition Period," "The Reformation Period," "The Revival Period," "The Obscure Period," "The Troublesome Period," "The Quiet Period."

In outlining these periods, the characteristics of each as sketched, justifies these distinctions which Dr. C. has so cleverly and happily made. Their simplicity does not exceed their utility—an utility which may be enjoyed, not only in reading the book itself, but in general reading connected with any one of these divisions. Every amateur ecclesiastical historian would do well to master these Periods, by fixing in his mind their names and the dates by which they are included, and then they could be used as a series of shelves upon which to lay up his accumulations of historic knowledge.

"The Primitive Period" lies between the year A. D. 31, and the year A. D. 254.

Dr. Cramp first defines the faith and practice of the New Testament Churches; and then calls upon the Apostolic Fathers, Barnabas, Hermas, Clement of Rome, Ignatius and Polycarp, and also Irenæus, Tertullian, Cyprian and Origen, all of whom lived within this Period, and patiently gives them a hearing, while they state their views and practices. The Apostolic Fathers are Baptists to the core. But dangerous notions were adopted by some of their successors. The error of Baptismal regeneration led to the immersion of infants, but not till the third century; at which time Dr. Cramp finds sixty bishops gathered in Africa, gravely considering the propriety of kissing and dipping babies. They came to the sage conclusion that they should be both dipped and kissed. The error which led to the introduction of infant baptism induced the church in the third century to apply water to sick persons on their beds, and call it baptism.

"The Transition Period" is bounded by A. D. 254 and A. D. 604.

During this Period Dr. Cramp points the reader to the conflict which took place between the truths, peculiar to Baptists, and the opposite views as held by Pædo-baptists. Infant baptism, supported by the dogma of baptismal regeneration, came forth out of Africa, and fought with zeal and perseverance, worthy of a better cause, the truth of believers' baptism. Europe first yielded and then the East gave way. Hence the transition from the immersion of believers and the independence of the churches to ecclesiastical assumption, Episcopacy, State-churchism, Infant baptism, Baptismal regeneration, Ritualism and Christian persecution.—The Novatians and the Donatists appear as reformers. The former genuine Baptists, and the latter partly so as they recognized believers' baptism and became the determined opponents of State-churchism.

"The Obscure Period" extends from A. D. 604 to 1073.

The meagre records of this Period furnish a very imperfect history of the Reformers; and definite knowledge of their peculiar views cannot be obtained. Baptismal regeneration, transubstantiation and saint-worship were opposed.

"The Revival Period" extends from A. D. 1073 to A. D. 1517.

It is said that Napoleon the First learned military tactics of the Duke of Wellington, and thereby perfected himself in the art of war. From the preaching of the Reformers, Rome learned a lesson. The Dominican and Franciscan orders were founded and preaching power was employed. The agencies for reviving learning are pointed out.—Preaching the Crusades, the translation of the bible in England by Wyckliffe, stimulated thought and awakened enquiry. Many ran to and fro and knowledge was increased. To the ordinary means of persecution was added the terror of the Inquisition. Wyckliffe Huss, Berengar, Peter Bruys, Henry of Lausanne, Arnold of Brescia, the Lollards, the Albigenses and the Waldenses pass before us bearing witness for the truth. In their doctrines and practices the tenets by which the Baptists are distinguished are very clearly discovered. The most horrible scenes of persecution are pictured, but still the faithful were not driven from the field.

From A. D. 1517 to A. D. 1567 are the limits of what Dr. Cramp calls the "Reformation Period."

With the history that falls within this period ordinary readers have a greater familiarity than with what precedes it. Dr. Cramp's object is to bring into prominence and set in their true light, Baptist views as held and practiced during these stirring and reformatory times. Here the doctrines, peculiar to Baptists, are more clearly defined both by those who held them and by those who opposed them. The attention is turped away from the scenes of conflict between the Reformers and the Roman Catholics to the Baptists who came from their obscurity in which they had been concealed; and it is seen, that while they were in harmony with the reformers in many ro-