

ticles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief. The slanderer's tongue, "set on fire of hell," will find in hell a meet recompense for its infernal doings.

A "SILVER WEDDING" CELEBRATION.—With this year the Rev. Hugh Stowell Brown terminates the twenty-fifth year of his ministry at Myrtle-street Chapel, and the church and congregation intend, the first week in January, to celebrate this event by holding a series of services extending throughout the week. Several ministers, including the Revs. J. P. Chown, of Bradford, Charles Vince, of Birmingham, Arthur Mursell, of London, Henry, Dowson, of Bury, and others, were to take part in the meetings. It is intended that this celebration should take the practical form of raising a sum of £1,500 or £2,000 for various objects in connection with the Christian work of the congregation. It is a somewhat remarkable circumstance that this congregation have only had two pastors during a period of about seventy years, Mr. Brown's predecessor, the Rev. James Lister, having been their minister for forty-four years. They have therefore great reason for a celebration of this kind.

The Christian Messenger.

Halifax, N. S., January 8, 1873.

"INFANT BAPTISM AND A REGENERATED CHURCH-MEMBERSHIP IRRECONCILABLE."

This is the title of an important paper in the past month's Bibliotheca Sacra, by Rev. W. H. Marsh, of Delaware. It is a critical examination of two recently published articles on the subject of infant-church membership claiming for baptized infants, a bona fide church membership.

Mr. Marsh gives the following as compiling the difficulties of reconciling infant baptism with a regenerated church-membership:

The following points seem to us clear respecting any method by which the evangelical Pædobaptist may attempt the reconciliation of these two things.

- (a) He must reject the theory of baptismal regeneration.
(b) He must reject the theory that infants are to be baptised because under the atonement they are born regenerate.
(c) He must reject the theory that regeneration is not a condition of admission into the Church of Christ.
(d) Whatever relation he may regard infants as holding to the visible church because baptized, he must protest against their reception into membership, until they become subjects of saving grace.
(e) He cannot affirm that those children dying without the supposed benefits of baptism are lost.

Mr. Marsh concludes as follows:

"Here then, we have the conclusion of the whole matter at issue between Baptists and evangelical Pædobaptists. It is not the mode of baptism. That is a point of difference, but it is subsidiary and secondary. The difference lies in the practical realization of the New Testament idea of a visible church composed of regenerate persons. This conception evangelical Pædobaptists have, and to a very great extent they act practically upon it; but infant baptism is perpetually coming in conflict with it. The irrepressible child, who had been baptized in infancy is demanding his place, and the great difficulty is to define the place he is to occupy. He is entitled to certain privileges because baptized; but he knows not what they are. Loyalty to the doctrine of regeneration denies him all privileges in the visible church, and granting him any endangers that doctrine. Pædobaptists are confessedly embarrassed, and must go forward or backward. They must find 'solid ground' for their position altogether. Baptists have no such difficulty, and the reason is because their conception of the visible church is essentially different. It is not composed of believers and their children, but of believers only. In the view of Baptists, the dispensation of the grace of God, inaugurated by the coming of Christ Himself, and to continue in force until the last elect soul shall be regenerated and saved, is a new thing in the earth. They see in it no perpetuation of the Jewish theocracy, or of the Judaic ritualistic principles, or of the Abrahamic covenant. To them the present is an elective dispensation, not of

parents and their children, or of entire communities, or of nations, but individuals "even as many as the Lord our God shall call." Dr. Pressense, though not a Baptist, has so accurately defined the Baptist conception of the church, that we here quote from him: "Placed beyond the external conditions of Judaism, the church is primarily a moral and a spiritual fact. Born of a miracle, by a miracle it lives. Founded upon the great miracle of redemption it grows and is perpetuated by the ever-repeated miracle of conversion. It is entered not by the natural way of birth, but by the supernatural way of the new birth. The church, resting on no national or theocratic basis, must gather its adherents simply by individual conviction." This is precisely where Baptists stand, and have ever stood. This is the New Testament ideal, and they have struggled to realize it. It is the practical realization of a regenerated church membership; and infant baptism can never be made to harmonize with it.

It was suggested by one of the speakers in the inaugural prayer meeting at Temperance Hall on Sunday last, that politicians look after the people in every ward and street, and house, that they may through them be enabled to promote the ends they have in view, and they see in them so many votes to aid their party objects. In like manner the Christian should see in each individual in every family a soul to be saved and brought to the Lord Jesus. The parallel was very forcible. None are too insignificant to be passed by. The Saviour came to seek and to save them that are lost. This should be regarded by every Christian as the work to which he is specially called. Whilst taking a wide view of the adaptation of the gospel to the wants of mankind, it can only be rendered effectual by its being brought into personal contact with each one separately, and its blessings received by each individual as if it had been procured specially for him.

WEEK OF PRAYER.—United Prayer-Meetings are being held in this city every morning and evening during the present week.

The first meeting was held in Temperance Hall on Sunday afternoon under the direction of the Young Men's Christian Association. In the absence of the President, John S. McLean, Esq. took the chair. Addresses were delivered by Mr. D. M. Stearns, and Rev. C. B. Pitblado. The Hall was filled. The morning meetings are held in Argyle Hall. The evening meetings in two or three churches,—one north and the other south—to suit the residents at the extremities of the city.

Rev. Mr. Simpson presided at Grafton Street Church on Monday evening and alluded very sympathetically to the sickness of the Rev. Mr. Saunders, who had been appointed to conduct that meeting, but was prevented from doing so by severe sickness. Earnest prayer was offered by several of the brethren for his restoration, thus carrying out the true spirit of union at the commencement of the week. We trust those prayers may be speedily answered, and that the same fraternal spirit may prevail during the remaining days of united prayer.

Again are we constrained to tender our grateful acknowledgments for kind expressions of high appreciation from numerous valued friends in different parts of the country. We may be pardoned for inserting two or three as specimens of what are sent with remittances for the ensuing year.

It is with satisfaction and pleasure I receive the welcome Messenger, and as long as I can obtain the needful, I wish to be a subscriber.

Doubtless you meet with many discouragements. I hope subscribers will be prompt, and not wait to be reminded, which no doubt will make the burden lighter.

Wishing you every possible success and the Messenger a far and wide circulation, I remain, &c.

Another says:—"I prize the weekly visits of your paper very highly. I am a thorough Baptist in sentiment and interest, which of course makes the Messenger the more highly prized."

Another:—"Owing to the snow storms and bad travelling the care not being able to get along as usual it does not come very regularly some times it is a week old before I see it, but then it is always welcomed with delight."

Another:—"I should be lost without the paper. I look for it on Wednesday, as much as I do for my regular meals. I have always to do a deep interest in the Messenger. I shall do all I can in the way of recommending it."

Yesterday morning we received two communications having reference to the Annual Exhibition of the Sophomore Class in Acadia College—one from "a Graduate" the other without signature. The writers will both please accept our thanks. We had charged it to the badness of the roads and the consequent irregularity of the mails that no account of this public occasion had reached us sooner.

The following contains the substance of both:—

Mr. Editor,—I have been watching anxiously to see in your columns some mention of the recent "Rhetorical Exhibition" held at Wolfville, on Thursday evening December 19th. Though it is rather late for attempting an analysis of the proceedings, still barring all difficulties, it may remove many doubts, and not prove uninteresting to the friends of "Acadia," to learn that Orations were delivered, and impressions made on that occasion, which it would be folly in me to attempt to describe. Notwithstanding the obstacles arising from both weather and roads, the body of the Baptist Church was crowded at an early hour by young and old, many of whom had travelled considerable distances that they might realize what they had before but dimly anticipated.

Much might be said concerning the Essays and their authors, including of course a description of those sweet soft sounds from the lady friends of the village by way of interlude, which charmed not a few whom a continuation of wit might weary, and wisdom fatigue; but to such as enjoyed those exercises I for one can testify they were highly satisfactory, and any further remarks would be superfluous; yet for such as may still be famishing, I will ask you Mr. Editor to insert the accompanying programme, which although but a bare outline, will I doubt not utter forth its own merits.

GRADUATE.

- Oceanus.—C. H. Martell, Homeville, C. B.
The English Language.—G. E. Good, Jacksonville, N. B.
The Knight.—V. H. Knight, Souris, P. E. Island.
Now.—R. B. Crawley, Wolfville.
What the World owes to the Inventor, H. Bass, Wolfville.
Demands of the Age.—A. J. Stevens, Gasperaux.
Our Country in the Future.—B. Rand, Canning.
Incidental Culture.—W. H. Robinson, Kingston.
After Addresses the proceedings were brought to a close by the National Anthem.

The proper effect of the gospel of Christ is union and peace. Our Lord prayed for his disciples that they all may be one. The present aspect of Christendom would hardly warrant the conclusion that this prayer has yet been fully answered. The boast of oneness in the Roman Catholic Church is an empty one. The divergence of different parties is probably greater than that among Protestants, who make no pretensions to such unity. The tendencies of the truth are towards union or integration, and not to separation and disintegration. Where Christ is held as the Head of his church there is the first essential of union. Submission to His laws, and to the guidance of his Spirit must have the effect of combining the subjects of his kingdom. The mere circumstance of being called by one name, or even worshipping in one edifice, does not prove the existence of unity and love.—There may be brethren in the church as well as in the family who altogether fail in securing the love of their brethren, or rendering the love to them which the relationship should produce. It is well for individual christians to enquire into their conduct and spirit, and ascertain if they have that which would repel or attract. If no effort is made to choose the things that make for peace and by which one may edify another, then it would be better for such persons to conclude that they have no part nor lot in the matter until a better spirit prevails.

Christians generally do not sing enough. The singing in the public congregations is not so general as it should be. The absorbing influence of sacred music combined with the expression of God's praises in sacred poetry is a most wholesome exercise. If there were more individual singing among christians it would be easier for them to sing when they come together for public worship. How few christians can, by themselves, sing a

dozen tunes through correctly. If a law were enacted prohibiting them from singing, or confining the permission to do so to a few of the more proficient ones in the congregations, it would be regarded as bitter persecution and hostile to the spirit of Christianity; but a majority of christian people really put the prohibition on themselves, and act as if the song of praise were for their gratification and not for them, one and all, to take part in.

The true idea of singing in Public Worship is that all give expression to the same words at the same time, so that all so uniting may hear and be heard by every other one.

It is not so much that the worshippers may be pleased with what they hear. This is but a subordinate effect. The sympathy of numbers is secured more by hearty and appropriate singing than by any thing. This has more to do with subduing the hearts of an assembly than is commonly supposed. Art is valuable, but in directing the music of a church adaptation is perhaps of far more value and more productive of beneficial results.

REV. C. H. SPURGEON has returned from the continent of Europe and is preaching to crowded congregations in the Metropolitan Tabernacle. His voice is not impaired, but on the first Sunday after his return he had to get the assistance of a chair to stand by. After the morning service Sergeant Bates (who has been seeking notoriety by carrying the American flag, for a wager, through England) was introduced to him:—Mr. Spurgeon presented the serjeant with a copy of each of his two works, "Morning by Morning," and "Evening by Evening." Mr. Bates warmly pressed Mr. Spurgeon to visit the United States, and assured him that no European clergyman could expect a heartier welcome there from all classes than Mr. Spurgeon. Mr. Spurgeon regretted that he could not promise to visit the States, as his work in London was more than he could accomplish, and pleasantly remarked, with regard to the invitation to visit the New World, that while Alexander sighed for two worlds to conquer, he, Mr. Spurgeon, had quite enough on hand in trying to conquer one.

In his preface to Lange's new commentary on the Psalms, Dr. Schaff, the New York editor, thus refers to Mr. Spurgeon's recently published work:—"The most important homiletical and practical work of the age on the Psalter is the 'Treasury of David,' by Charles H. Spurgeon, three vols. of which have been issued. Full of the force and genius of this celebrated preacher, and rich in selections from the entire range of literature, especially from the Puritan divines."

We learn from a late London paper that the Schools opened by the Rev. Mr. Van Meter, for Italian children in Rome have been closed by the authorities. Mr. Van Meter has written a letter to the Minister of Public Instruction, asking the reasons for this step. The legal supervisor of the province declares the act most unjustifiable. In the Chamber of Deputies it is denounced as a shameless outrage, caused by the cardinals and Jesuits. The writer says he hopes soon again to gather the children in and push forward his work.

Rev. E. M. Saunders, pastor of Granville Street Church, has for the past two weeks been suffering severely from an attack of pleurisy. He was something better yesterday, but it is feared that he will be unable for some time to attend to his ministerial duties. Rev. H. Morrow and Dr. Clay have supplied the pulpit the two past Lord's Days.

We are pleased to hear that the Rev. H. BOOL, who recently came out from England, with a desire to labor in this province has accepted the unanimous invitation to the pastorate of the Church at Lower Aylesford and South Wilnot, and commenced his labors on the 15th ult. We trust that our brethren of that church, so long receiving the ministrations of our aged brother Dr. Tupper, may be abundantly blessed in this new union with his successor, and that both ministers and people may see the name of Christ glorified in the salvation of many souls.

We are thankful to be able to inform our readers that letters from Burumb, by the last English mail, brought us word of the improved health of Rev. A. R. R. Crawley, and of Miss DeWolfe.

There will be a public In-collation of the Officers of May in the evening on Wednesday evening. Good addresses and music may be expected. The public are cordially invited to attend.

Notices, &c.

COLCHESTER COUNTY BAPTIST SABBATH SCHOOL CONVENTION.

The quarterly meeting of this Convention will be held in the vestry on Friday 17th Jan., commencing at half past two, P. M. Evening session will commence at 7 o'clock.

It is desirable that every Baptist Sabbath School, and as many Union Schools as desire to, should send delegates and letters.

A. J. WALKER, Sec'y. Truro, Dec. 30, 1872.

OUR FOREIGN MISSIONS.

To the Editor of the Christian Messenger.

DEAR BROTHER,—Please insert in your good Messenger, (and I trust that it may visit not less than five hundred new subscribers the coming year), that our loved people may have the pleasure of reading such notices as follows, and thus be incited to do likewise.

FOR KAREN PREACHING

From the Rawdon Church, N. S., per the Rev. J. M. Cramp, D. D., the sum of Five Dollars one cent. \$15 01

From a lady friend to Foreign Missions, per the Rev. J. M. Cramp, D. D., the sum of forty dollars. 40 00

Total, \$55 01

Z. G. GABEL, Treasurer F. M. B.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

Halifax.—Granville St. Church, Mrs E. D. King \$ 3 64

Collected by Blanche Sutcliff, for the education of a Karen orphan child 8 05

Margaret, C. B.,—Mr. James G. Ross 2 50

Bedeque, P. E. I.,—Mrs. J. B. McDonald 15 00

Mabou, C. B.,—Mrs Joseph Hunt, 1 00

M. R. SELDEN, Sec'y.

January 7th, 1873.

There will be a meeting (D. V.) of the Western Home Missionary Board at Baptist Meeting House, Paradise, on Tuesday, the 14th January, 1873, at 2 o'clock, P. M.

M. P. FREEMAN, Sec'y.

Nictaux.

ACKNOWLEDGEMENT.

Dear Brother,—

Will you please allow me to acknowledge through the medium of your ever welcome Messenger, a reasonable and unexpected donation made us at the Parsonage in Port Medway, on the evening of the 24th ult., "Christmas Eve." After the usual greetings Michael Tancy, Esq. on the behalf of the happy and cheerful company with a very handsome speech, presented the offerings in cash and in valuable articles to replenish our Pantry and Wardrobe. For all of these I feel thankful to the donors and grateful to God the giver of every good and perfect gift. AUGUSTUS SHIELDS.

LETTERS RECEIVED.

- S. Holmes, \$2.25. A. J. Walker, \$2.
W. S. Blanchard, \$1. Rev. S. Marsh, \$2.
J. S. McDonald, 1 sub, \$2. Rev. J. J. Skinner, \$5. S. M. Kinlay, J. B. Weatherby, 1 sub, \$2. Z. G. Gabel, Esq. J. Elderkin, \$10. J. Merry, C. I. Graves, \$2. G. J. Richardson, Esq., \$8. M. Kinsman, Dr. Randall, L. Hall, \$2. Rev. P. F. Murray, 1 sub, \$4. J. W. Johnston, \$2. W. S. Dickie, \$2. Rev. D. A. Steele, J. Greenough, \$1. J. Armstrong, \$10. J. G. Ross, \$2.50. J. S. Ingraham, \$2. Rev. Dr. Tupper, \$1.75. A. Marshall, Esq. \$4. C. H. Harrington, Esq. G. McLeod, 1 sub. J. McKay, T. Lerner, J. Hunt, \$2.50, Jas. C. Just, Esq., \$28. R. P. Trosky, \$2. J. Dunn, 2.67. Dr. J. B. McDonald, \$17. Z. G. Gabel, Esq.

News of the Week.

PROVINCIAL APPOINTMENTS.

PROV. SECRETARY'S OFFICE, Halifax, 26th Dec., 1872.—Guysborough Co.—To constitute a Board of Health at Guysborough and Township of Witnot—E. J. Cunningham, (Custos.) H. R. Cunningham, Henry M. Jost, George Buckley, M. D., Edward Carritt, M. D., Rufus A. Tremain and Thomas Condon, Esquires.

Dec. 30th.—Digby Co.—To constitute a Board of Health at Digby—Charles Budd, (Custos), P. W. Smith, M. D., R. S. Fitz Randolph, R. Stephen, M. D., John Quirk, Wm. Taylor, Geo. B. Oakes, M. D., and Ansell Holdsworth, Esq.

Yarmouth Co.—To be members of the Board of Health at Yarmouth—Thomas Killam, Jonathan Horton, Nathan Moses, and J. Wentworth Binney, Esqs.

YARMOUTH.—Capt. Thos. Ousley Patten was drowned on Thursday, by falling through the ice, while going to his jacket schooner "Digby," lying near Bunker's Island. A despatch to the Chronicle, states that the small port is in Putnam, Argyle, Deerfield, and Yarmouth town. Several cases are reported. About six deaths in all have occurred so far.