

than that of the Papacy itself. Once more, the decision of the Archepiscopal Court in the Bennett case seems to my mind not to leave a single foothold on which an evangelical minister can stand. Our principles are by that judgment completely compromised, and, therefore, nothing remains but to withdraw from connection with a State Church, the alliance itself being so unscriptural, and the evils arising out of it so fearfully militating against the truth of the Gospel. Having thus given my reasons in all charity for withdrawing my connection with the Church of England, I now proceed to express my grounds for joining the Baptist denomination. And here, first, the use of the Church's formulary for the baptism of infants has pressed very heavily upon my conscience for some time past; the doctrine maintained by many of baptismal regeneration—has given this matter a prominence in one's own mind that it otherwise would never have possessed. The undue importance ecclesiastically attached to the rite has naturally drawn one's mind to the examination of Scripture with an especial view to this subject, and in the light of the law and the testimony it is altogether untenable. We read nowhere in the Word of God about sacramental grace, ordinances being helps to the Lord's children in their way to Zion, but they are not channels of grace to the world without, and it is the very climax of absurdity to regard them as such to an unconscious infant. Besides, if baptism is regeneration, every baptized person must of necessity be saved, since regeneration is the first act of the Spirit of God upon the human soul, which must be followed by other acts of power till it terminate in the salvation of that soul. Grace is indefectible, once in Christ in Christ for ever. "He that hath begun the good work will perform it till the day of Christ." With this view I cannot see that I could conscientiously use the office for baptism as set forth in the Book of Common Prayer. But waiving the service, the act itself as far as regards infants is unscriptural. There is no analogy between circumcision under the Law and baptism under the Gospel. The former was Abrahamic, not Mosaic, and had to do with the national blessings of the Jewish people as the seed of Abraham, whereas baptism is the typical death and burial of the believer unto sin and rising with Christ to newness of life. There is not a single converging point between these two, and it is a very remarkable fact that there is not a solitary instance produced, or direction given respecting the baptism of an infant in the whole of the New Testament. Those who advocate the system and endeavour to base it upon Scripture, only do so by begging the question, and in fact one instance quoted by them goes to establish directly the contrary point, viz., the case of the Philippian jailor, for it is immediately recorded after the mention of the baptism that he believed, rejoicing with all his house. Can infants be said to believe or to rejoice? There fore this proves nothing. Baptism is intended to follow, and not as it is made to do in the case of the infant to precede faith. "He that believeth and is baptized shall be saved." Note the order, believing first, therefore they must be of age to receive instruction, and then, when their minds are enlightened by the Holy Spirit, to comprehend the way of salvation, baptize them. On the ever memorable day of Pentecost, when 30,000 were brought out of the trammels of Satan and gained to the kingdom of Jesus, Peter said, "Repent and be baptized in the name of Jesus Christ," and at was added, "Then they that received His word were baptized." It was the same in the case of Cornelius and his party, the Lord opened their hearts to believe the word spoken by Peter, and upon that faith they were baptized. So in the case of the Ethiopian, Philip preached unto him Jesus, the work spoken proved to be the good seed, sown on good ground, his mind received the truth, he was willing to stand forth a champion for Jesus, and as he journeyed on he came to some water, and anxious to give an outward testimony to his inward faith, he exclaimed, "See, here is water, what doth hinder me to be baptized." Now, note the answer of Philip, "If thou believest with all thine heart thou mayest." There can be no real baptism into Christ apart from a living faith in Christ. Infants are incapable of receiving this faith, and therefore not the proper subjects for baptism, and I would add that the example of our Lord Himself, which is the highest authority we can have on this subject,

militates against it. He not presenting Himself for the ordinance till he was thirty years of age. From these considerations, and after much deliberation, I heartily desire to join your ranks and I trust that the Divine blessing may rest upon the step that I am taking, and I would solicit an interest in your prayers that the Lord may make me very useful in promoting the glory of His name among that body of Christians with whom I henceforth deem myself happy to be associated." This address was listened to with close attention and evident sympathy by a large congregation containing not a few Churchmen. The reasons are such as cannot fail to carry weight, we would fain hope they may carry conviction to many minds and induce a like honourable and Christian course of action. In the midst of impressive silence and stillness the ordinance was then administered, and thus a farther testimony, more eloquent than any words, was borne to the only apostolic baptism by the immersion as a disciple of one who has for many years been a teacher and administrator of another rite substituted for it by traditions of men.

For the Christian Messenger.
A SUGGESTIVE CONTRAST.

"The Baptists in this province are about 19000 strong. We number 170 churches; but, sad to say, nearly 100 of our churches have no pastors. We need at least 50 ministers to-day to supply vacant churches and destitute fields. Several large and important churches are pastorless, and a great many small ones. I wish you could induce twenty or thirty good, earnest, faithful Baptist ministers to leave England, where the supply is fully equal to the demand, and come to our shores. The Home Missionary Board, of which I am Corresponding Secretary, would be glad to employ a large number of earnest men. We should either appoint them to mission stations or labor to secure their settlement with vacant churches. If you can aid us to obtain a supply of faithful men, we shall be under lasting obligation." Extract from a letter of the Corresponding Secretary of N. S. Baptist Home Mission Union, in London Baptist, 19th ult.

"This certainly looks like business, and may encourage some of the churches who are anxious to obtain the ministry of the word." Comment of Editor of Christian Messenger on the above.

"(3.) That the churches should, as soon as possible, become self-supporting, by the employment of the gifts of their members, and by their practical regard to the Lord's command, that 'they who preach, the gospel should live of the gospel.'" Extract from the Instructions of the Foreign Missionary Board to their missionaries to Siam.

"When every church had its licentiate in large numbers, when every man who possessed the qualifications demanded by the New Testament, was called to the exercise of his gifts, when religious meetings took the place of amusements which now draw away so many of the unwary, we multiplied beyond all example. So it is now in Germany. The little church of seven members, organized and carried on upon these principles, has spread from Hamburg to the borders of Russia, and now numbers its churches and stations by hundreds, and their converts by thousands; and this work has been accomplished by the use of such gifts and graces as God gave them, improved as they were able to improve them. The Karen and Burman missions furnish a similar example. For a series of years these missions seemed almost stationary. As soon as we began to call to the ministry and ordain all those who seemed endowed with suitable gifts and christian graces, the missions arose and burst forth as though revived from the dead and are at the present moment, so far as I know, the most flourishing of all the missions to the heathen. Brethren, are not these things deserving of serious reflection?" Dr. Wayland's Principles and Practices of the Baptists p. 56.

It comes then to this. While the Secretary of our Foreign Mission Board is preparing parting instructions for the missionaries about to leave us, in which, with distinct emphasis, he enunciates the principle that mission work among the heathen cannot be considered successful, if it does not result in the formation of churches that shall become self-supporting and self-perpetuating before the lapse of a long period of time; the Secretary of our Home Mission Board is writing a letter to be published in England, setting forth facts to show that the Baptists in this province, 19,000 strong, have at length come into such condition that they cannot perpetuate themselves, and appealing to the benevolent on the other side of the ocean to place us under a lasting obligation by coming to our relief, or by sending fifty ministers, or if so many cannot be found, twenty or thirty, to care for the desolate churches among us. Here is certainly a painful and humiliating contrast. We do not blame the Home Mission Board for this state of things. We appreciate the arduousness of the work that they have un-

dertaken, and admire the heroism with which they are grappling with it. We would not wish to prevent any minister leaving the country, if he can do better elsewhere; and we think it best that occasionally men should come in from abroad to labor with us. But surely if it is good doctrine that the nineteen thousand christian Karens should develop their own ministry from their own churches, it must produce weakness in us to depend on any foreign supply. If we are in an abnormal condition, it may be necessary for the time to resort to extraordinary modes of relief. But we have evidently departed from the right way at some point. Who will show us where that way is, and lead us back into it?

For the Christian Messenger.
OUR FOREIGN MISSION.

To the Editor of the Christian Messenger.
Be kind enough to insert in your columns the following amounts received by me for our Foreign Mission:

Isaac Healey, per Rev. George Armstrong, N. S.	\$ 6.00
Jos. Bancroft, Bridgetown, N. S.	2.00
Enoch Chute, Aylesford, N. S., per Dr. Tupper. This is to support a native preacher in Siam, provided one can be obtained.	50.00
I. M. Currie, N. B., per Rev. Wm. B. Boggs.	1.00
Isaac Bunnell, N. B., do. do.	4.00
Quarterly meeting at Collina Cur-nor, N. B., do. do.	6.34
Collection at Farewell Missionary meeting and Brussell Street Church, St. John, per Rev. Mr. Everett—A. McDonald, \$4.00; J. J. Bostwick, \$10.00; Capt. Jacob Frits, \$10.00; Mrs. Lee, \$5.00; Eliza Fulton, \$2.00; Henry Hatfield, \$1.00; A. B. Morse, \$1.00; Mary Jane Sterritt, \$1.00; Alice Roberts, \$0.50; Rev. J. Bancroft, \$2.00; Samuel Hatfield, \$2.00; Miss H. C. Bayard, \$2.00; Capt. George Marsters, (per Rev. Mr. Curry), \$50.00; Moses Low, (per Rev. D. A. Steele), \$4.00; Cash \$106.03.	200.53
North Church, Halifax, N. S., per S. Selden, \$34.23; less missionaries expenses, \$14.00.	20.23
Granville St. Church, Halifax, N. S., per S. Selden, \$39.70; less missionaries expenses, \$14.00.	25.70
W. F. Armstrong, per Rev. Wm. B. Boggs.	5.19
Church at Indian Harbor, N. S., per Mr. Isaac R. Skinner.	9.00
Received per James DeBray, Charlottetown, as follows:	
From Daal. McKinley, \$3.24	3.24
	6.49
"North River Church, 35.04	
"Collection at Missionary meeting.	120.00
"Church at Cavendish, P. E. Island.	11.64
"Church at Charlottetown, P. E. I.	10.91
"Wm Crawford.	1.00
Legacy from the late Jno. Olding, Esq., Truro, N. S., per Rev. J. E. Goucher.	40.00
Received per Mr. A. J. Stevens, Wolfville, as follows:	
From Margaree, C. B., Baptist Church.	22.28
"David Smith, Mabou, C. B.	21.25
"Wm. Fizzel, do.	5.00
"Joseph Hunt, do.	1.00
"Alex. Pushee, do.	1.00
"Mrs. Richard Potter.	3.00
Received per S. Selden, as follows:	
From a young Lady in Granville Street Church, Halifax.	12.50
"James G. Rose, Margaree, N. S.	1.00
"Miss Rachael Downing, New Annan, N. S.	11.00
"Bible Class, North Church, Halifax.	4.00
	28.50
	\$637.10
Yours truly, Z. G. GABEL, Treasurer F. M. B.	
St John, N. B., Oct. 4, 1873.	
I appended the following:	
Rev. Wm F. Armstrong reports having received the following amounts from friends at North Sydney N. S., and vicinity towards outfit.	\$303.74
DONATIONS TO GENERAL FUNDS.	
From Church at Lower Granville, N. S.	4.74
"Joseph Halfyard, N. S.	1.00
"Kentville, N. S.	4.51
"Mrs. Capt. Higgins	0.50
"Mrs. Allison	0.50
	\$314.99
Rev. Rufus Sanford reports having received toward outfit from Friends at Biltown, Berwick, N. S.	\$326.00
Rev. G. Churchill reports having received from Hebron Church, Yarmouth, N. S., towards outfit.	\$310.60
Yarmouth Church.	150.00
	\$460.60

DONATIONS TO FOREIGN MISSION.

From Milton, Queens Co., N. S.	\$11.02
"Liverpool, N. S.	3.73
"J. B. Calkin, Liverpool, N. S.	10.00
"Church at Harvey, N. B.	7.00
"Beaver River, N. S.	3.20
"Church at Digby, N. S.	3.06
"Church at Hill Grove, N. S.	5.15
"Great Village, N. S.	6.00
	\$509.76
Z. G. G.	

St. John, N. B., Oct. 10, 1873.
Dear Sir,—

Allow me to acknowledge in your columns the following sums received by me for our Foreign Mission:—
From Mrs. W. V. Barbour, St. John, N. B. \$ 5.00
"Mrs. Jackson, do. do. 1.00
"David Stewart, 2nd Falls, St. George, N. B., for Bible distribution in Siam. 5.00
"Church at Windsor, N. S., per Rev. D. M. Welton. 34.50
"Woman's Missionary Aid Societies of N. S., and P. E. I., per Mrs. M. R. Selden. 361.54
\$407.04
Yours truly,
Z. G. GABEL.

The Christian Messenger.
Halifax, N. S., Oct. 15th, 1873.

BIBLE UNION ANNIVERSARY.

We have received the following report of this Anniversary from our brother, Rev. J. W. Wilmarth:—
The 24th Anniversary of the American Bible Union was held in New York at Dr. Anderson's Church, the 1st Baptist, Oct. 1. Dr. Armitage was re-elected President. It was a very strong and good meeting. Many very able speakers addressed the Union. One of the best was Dr. Cramp of Nova Scotia. No clearer or pleasanter exposition of the true principles of Bible Translation was ever made. We wish Dr. Cramp would write out the substance of it for the Messenger. Dr. Angus, one of the the Canterbury Revisers attributed that whole work and the prevailing sentiment in Christendom in favor of Revision, entirely to the work of the Bible Union. Dr. Conant in noble simplicity, avowed his great governing principles: To give us in English just what God says and as He says it.—
Other speakers were the President, Drs. Wilkins and Stovel of England, Mrs. Jefferey, Fulton and Rev. Mr. Dawson of New York and vicinity, Dr. Catheart of Philadelphia, and Dr. S. F. Smith of Boston.

A correspondent of the National Baptist in giving a report of the above meeting refers to the speech of Dr. Cramp as follows:—
I was greatly interested in Dr. J. M. Cramp of Nova Scotia, author of "History of the Baptists." A man of small stature, erect as a trained soldier, with long white hair, and a very engaging and vivacious manner, he briefly and simply enforced these thoughts. The principle of absolute fidelity of translation without any regard to any other consideration, is (1) Clear to common sense. (2) Demanded by simple honesty. (3) Protestant. (4) Christian. He had, he said, ever been an adherent of the Union, and now, for the first time on its platform, renewed it.

The same writer says:—
Two English brethren were present—strict Baptists at that—men of mark and delegates to the Evangelical Alliance. One, the Rev. Charles Stovel, of London, is 74 years old, yet a vigorous thinker; and as a speaker he quite captivates the audience. He has a countenance which wonderfully expresses the varying sentiments of his words; and his power of condensation and forcible putting of things is astonishing in a man his years. He is a veteran in the cause of Pure Versions—one that braved obloquy in defending it against the assaults of the Bible societies, long ago. He came to us with a ripe experience of God's goodness; and his words of cheer and counsel moved every heart.
Rev. Joseph Wilkins, of Brighton, spoke well. He is a man in the prime of life. He told us that strict Baptists are more respected by others for their consistency; and that loose views and practice had done immense mischief to English Baptists.

The following is an abstract of the Annual Report, which will exhibit the work of the year and the present state of the enterprise.
"Christianity is the offspring of faith in the divine inspiration, and consequent sanctity, of the sacred Scriptures. This fact accounts for the high regard which the godly cherish for the faithful translation and circulation of the Word throughout the world.
It was this enlightened conscientiousness on the part of the founders of the American Bible Union, that originated and sustained their enterprise.
The same sensitiveness to the claims of duty prompted the enactment of the

rule by which every contract binds its translators and revisers:
"The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures when they were first written, must be given in corresponding words and phrases, as far as they can be found [in each language], with the least possible obscurity or indefiniteness."
No relaxation of this rule has ever been authorized or permitted.

Propositions of various kinds have been made to the Bible Union to modify the application of this rule in particular instances. Also requests have been made to allow other bodies to publish some of our translations with alterations to suit particular views.
The uniform reply is, that the rule expresses the principle of the Bible Union, and the Union cannot sanction any violation of it.

A Spanish scholar of some eminence has requested the use of the Bible Union translation of the Gospel by Matthew in connection with his commentary in that language. This request has been granted.
Another scholar applied for the use of the Union's English translation of the Psalms in connection with a commentary of great note. This was granted, and the Psalms are thus published.

Every year brings with it testimonials of equal weight to the value of the Bible Union translations.
"The circulation of its books has greatly increased."
The international Series of Sunday School Lessons created a great call for Genesis.
Sunday School Notes to correspond with the Lessons on Matthew were prepared for the Union by Rev. Franklin Johnson, D. D., and have met with a high appreciation on the part of Sunday School teachers and pastors.
Similar Notes from the same well-qualified pen are under preparation for the Lessons in Exodus and other books of the Old Testament, designated for the first half of the year 1874, and the text is in press from the pens of Drs Hackett, Mead, and Bliss.

The Books of Joshua and Judges are printed and ready for circulation. Joshua was revised by Dr. Bliss, and Judges by Dr. Hackett, and both were prepared for and passed through the press by Dr. Bliss.
Isaiah is in progress from the pen of Dr. Conant. A considerable portion in type was laid before the Union for examination.
"Forty-nine thousand, nine hundred and sixty-seven bound copies of sacred Scriptures have been donated to churches, Sunday schools, benevolent organizations, missionaries, and other individuals within the year."

"Six hundred copies of Spanish Scriptures have been donated to Rev. Thomas M. Westrup, missionary at Monterey, for circulation in Mexico; and one hundred copies to the American and Foreign Bible Society for circulation in New York city."
"A number of copies of sacred Scriptures in Spanish, Italian, German, and Welsh languages, have been distributed.
Numerous extracts of interesting letters from missionaries, and the officers of benevolent institutions appear in the report."

"Three hundred and fifty dollars have been remitted to the Missionary Union for printing the Telooogo New Testament."
"Rev. D. L. Brayon, D. D., writes from Rangoon, requesting aid to prepare the Bible in Pwo, and print it for the Pwo Karens."

"Aid has been rendered to the revision movement of the Convocation of Canterbury by the donation of revised Scriptures to a number of the revisers employed by that body. Much good is anticipated from the enterprise.
Although very many of the improvements made in the English version by the Bible Union are freely adopted by the Canterbury revisers, the Union must still continue to lead the vanguard in the war against error, until the principle of absolute faithfulness in the translation of Scripture is universally adopted and carried out, and the world be filled with the knowledge and love of God.
The gross receipts of the Society slightly exceed those of preceding years, amounting to the vicinity of sixty thousand dollars. The expenditures exceed the receipts by more than four thousand dollars.
Decided progress has been made in general prosperity and usefulness; in the growth of revision views and the popularity of the cause; in the number of churches and individuals contribut-