

such devices as you have, then for the sake of God and your fellow-men, let them go. Whatever could have possessed you to do as you have I cannot conceive. And now I have well nigh done, and I charge you as a minister of the gospel of truth, never hereafter to resort to such means as you have, to sustain any doctrine or practice you may hold. For the past, in all good faith I exhort you to sincere repentance, if you see your errors; and surely you cannot help seeing them; and teach henceforth such things as you know to be true. You have a perfect right to believe in, practice, and teach infant, or adult sprinkling, and if you believe it, to sustain and defend it. I speak the full and deep conviction of my heart, when I say, that after a most careful and independent enquiry into the subject, the doctrine of infant sprinkling is not according to the Word of God, and can nowhere be found therein, and that no justifiable reason can be given for the practice from it. The same may be said of sprinkling adults. It is the first step of error and superstition as to the true meaning of the ordinance of baptism, and like error of every kind must, *must* come to nought. Brother Currie, believe, preach, teach, write, the truth, the whole truth, and nothing but the truth, and to quote your own closing words: "I trust, dear brother, that both of us shall be permitted, successfully and joyfully, to finish the work our Master has given us to do; and that when ready to enter into the 'better country,' where all his people see eye to eye, we both, and those to whom we minister, shall hear him say: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

Yours truly,
JOHN BROWN.

P. S.—If in the course of this correspondence I have written anything that is not correct, or that the circumstances of the case did not require, or that your conduct did not justify, then, if you, or any other person will point it out, I will with all haste first thank you or him for so doing, and next, through the press, correct, alter, amend, or apologise, as the case may require, and as a sense of honour, truth, and justice may demand.

2. I see by your letters published in pamphlet form that you insert my letter of enquiry concerning the lexicons at the beginning. That is good; and the readers of the pamphlet will be able to judge for themselves whether you have answered that enquiry. Farewell till we meet again.

For the Christian Messenger.
Our Foreign Mission.

TO THE PASTORS AND MEMBERS OF THE CHURCHES.

Dear Brethren,—
The fiscal year of our Convention will soon close, and the Foreign Mission Board must present their Annual Report.

Our Treasurer's books must be closed, August 10, to enable him to prepare an account of his stewardship. I would, therefore, urge on all who have funds in their possession for our Foreign Mission, and on all churches and individuals who intend to contribute to our Treasury, and who desire to have their benefactions acknowledged in this Year's Report, to forward their donations to our Treasurer before the 10th of August next.

I am happy to report, that though the total amount contributed to the Mission this year, may not quite equal the receipts of the preceding year, yet the number of contributing churches has increased.

This is especially so in New Brunswick, where, up to this date, 99 churches have contributed, instead of 54 in 1877, and 45 in 1876.

In Nova Scotia, we notice a slight increase in the same direction in two of the Associations, but in the Eastern Association, there has been a slight decrease. Of the P. E. Island Association, I cannot speak with certainty, since no report of the contributions forwarded by churches to the Association at East Point, has yet been received.

Last year 14 of their 17 churches, contributed to our Mission, and judging from the missionary and liberal spirit which characterizes the Island Baptists, I somewhat expect that every one of their churches will be enrolled this year on our list of contributors.

There is yet opportunity for all our churches, and the friends of missions to forward their donations to us.

Let none who have passed resolutions, or made promises to their brethren, or vows unto the Lord, now fail to record them in a palpable form in the BOOK OF ACTS. At all of our three

Mission stations, money is now being expended in building or repairing mission premises, and the drafts on our Treasury for the next six months promise to be large.

Yours fraternally,
W. P. EVERETT,
Sec'y. F. M. Board.
St. John, N. B., July 20, 1878.

For the Christian Messenger
To Young Men.

Mrs. Hemans writes:—

"Thou hast all seasons for thine own, O Death!" In the varied enterprises of the age, in which young men are engaged, the above statement is true, especially of this class. One is crushed between the cars, or is buried in an excavation, or in a coal pit, is mangled by machinery, or falls from the ship's yard to the deck, into the hold, or in the sea. Young men more than others are exposed to the peril of sudden death. The conclusion is obvious. They should early choose the one thing needful. This train of thought was suggested by the death of a young friend, Manning, third son of Abraham and Margaret Eills of Scotts Bay, aged 21 years and six months, a petty officer in the barque Stonewell Jackson, Captain Arbicam, bound from Havre to Boston, during a terrible storm on the 15th of February last, bravely went aloft to furl the sails, and was thrown to the deck. After six hours of intense suffering he expired. He was buried in the sea at sunset, a beautiful emblem of his sinking to rise again. Lines on "The sailor's grave" previously copied in his blank book seemed prophetic of his end. The heart-stricken parents received from the captain a sympathizing letter highly creditable to that officer. Having long been intimate with the family the writer was requested to improve the occasion, by a suitable discourse, which was done on Sabbath morning, June 16th, in the presence of a large assembly, when the young were urged early to seek the Lord. May the bereaved family find comfort in the thought that their son and brother is not lost but only gone before.

D. FREEMAN.
Canning July 16, 1868.

For the Christian Messenger.
Not Represented.

Dear Editor,—

I exceedingly regret that New Brunswick was not represented at the laying of the Corner Stone of Acadia College. The day chosen by the Committee of arrangements unfortunately was the very day of the meeting of the E. N. B. Baptist Association at St. Martins. This of course prevented me from going, and others, I presume, were kept away by the same cause. It would have afforded a grand opportunity for consultation, and for cementing more closely the bonds of union between the Baptists of the two Provinces in the purposes and work of our Educational enterprises. The notice of the Association gathering appeared in our two denominational journals several weeks in advance of the time of meeting; and if our brethren at Wolfville had taken a week earlier or a week later for laying the Corner Stone, there would have been no interfering on the part of either. But the event is passed and we must submit with the best grace possible, to our disappointment.

It is highly pleasing to know that our venerable brethren, Dr. Cramp, and Dr. Crawley, were able to be present, and to perform so well their part in the services of the occasion. Their words were full of wise counsels and of good cheer. May we all profit thereby!

In 1828 I gave the love of my youthful heart to our educational work, then just commencing at Wolfville. Long years of anxious thought and persistent toil in various departments of ministerial work and denominational service have passed, but this early love has never been withdrawn for a single moment, and is to-day stronger than it was at the beginning. The growth and usefulness of these Institutions during these last fifty years are far in advance of the most sanguine anticipations of their original founders, and they are still marching on in the strength of the Lord to more noble achievements for Christ and for his Church.

Our late Association expressed a decided opinion regarding the Theological department, which we hope will not be unheeded by the "powers that be." Let the venerable Crawley and the more youthful Welton give to the Theo-

logical culture of our rising ministry their undivided time and talents, and with the blessing of God, success is certain. The pressing necessity for a trained ministry for our churches cannot be over estimated, and its importance is daily increasing. Give to our young men the Arts, give them Scientific culture, but above all, drill them in the Books of books, and send them to our churches workmen that needeth not to be ashamed, prepared rightly to divide the word of truth. Pigmies are easily manufactured; indeed they can manufacture themselves and do it; but, for the sake of Zion, for sake of truth, for the sake of souls, give us men; men of brain power: men "full of faith and of the Holy Ghost."

As ever,
I. E. BILL.
St. Martins, July 18, 1878.

For the Christian Messenger.
St. John, N. B. Correspondence.

Dear Bro. Selden,—

To-day with the exception of a superabundance of caloric in the air, has been one of the most pleasant days of the month, and afforded a most auspicious season for the laying of the corner stone of the New Leinster St. Baptist Church of this city.

A large and very respectable audience assembled at the foundation of the new church at 3 o'clock P. M., to-day to witness the ceremonies referred to.

Rev. G. Armstrong, a member of the church presided on this occasion and delivered a brief but pertinent address. The Scriptures were read by his business partner Rev. J. E. Hopper, and fervent prayers were offered by Rev. Jas. Spencer, and Rev. E. Hickson. The dedicatory prayer was offered by Rev. G. M. W. Carey, and an interesting historical sketch of the church up to the present date was read by Mr. John March, and subsequently deposited by him, with other papers, pamphlets and Dominion coins in a metal box, and placed in its proper receptacle in the corner stone. A silver trowel was then presented to the Hon. A. McL. Seely who laid the corner stone in due form. Addresses were also delivered by Dea. A. W. Masters and Revs. W. P. Everett, and D. McClellan.

All the exercises seemed quite appropriate and were characterized by a beautiful Christian simplicity.

The Leinster St. Church has had a noble record thus far, and we trust that a still brighter future awaits them.

They were constituted as the Marsh Bridge Church, 20 years ago, and during that time have received to their membership by baptism, 201 persons.

They still have over 200 members on their church roll, and as Deacon Masters expressed himself, they are far more competent to build the proposed new edifice, than they were to attempt the erection of the building which was consumed in the late fire.

The new structure occupies a most eligible site, adjacent to the lot formerly occupied by their chapel.

It is to be very commodious and built of stone, brick faced. The form of the building will be that of a headless cross. The dimensions are 68 feet wide and the extreme length, including the chapel, fronting on Carmarthen St., will be 114 feet. The chapel will be three stories high, the two upper ones to be occupied by public schools.

It is understood that the building Committee have made contracts very favorable to the interest of the church. The whole expense of the building including furniture will probably be about \$35000.

The general style of architecture will approximate to the Byzantine. It is intended that all the appointments in furniture and general internal arrangements shall be of first class order and adapted to the needs and convenience of a Baptist Church.

God grant that all the most sanguine expectations of our brethren may be realized and that much sunshine of prosperity, and few shadows may rest upon their future.

E. T.
St. John, N. B., July 20, 1878.

Those of our subscribers who have not paid for the Messenger this year will greatly oblige us by an early remittance of the amount due. It may to some appear but a small sum they owe, and that, therefore, they need not be greatly concerned about it just now. But when you remember, brethren, that our very life depends on receiving these small sums, and that promptly, even as your growing crops depend on the drops of rain and dew, you will not, we think, allow us to suffer for want of what should have been sent sooner.

The Christian Messenger.

Halifax, N. S., July 24, 1878.

BAPTISMAL DIFFICULTIES.

We should be sorry to have to meet the hundreds of difficult questions, and answer them that arise from the practice of Infant Baptism. From our hearts we pity those who are called on to establish their consistency in maintaining that unscriptural practice, and at the same time to defend their adherence to the Bible as the great Christian Text-book. One point has, we believe, never yet been defined by any Pædobaptist Church, that is, the age at which baptism is to be administered to persons, as infants, and when the young person is sufficiently far advanced to be regarded as an adult.

Whilst piety is in no way regarded as a pre requisite for the infant, whether it be only a few hours or days after birth or a few years of age, yet we have never heard of at least of any Protestant body who would be willing to administer the rite to an openly wicked profane youth, or adult person. If, however, there be efficacy in it for the infant without reference to character, why not the same in the adult, or those approaching to maturity. Where is the line to be drawn when character is first held to be an essential element in the recipient of the ordinance?

It is very evident that Infant Baptism was originally adopted as resulting in salvation, that is that Infant Baptism and Baptismal Regeneration were at first regarded as identical. Even now among the most evangelical of Pædobaptists, this is the foundation on which the practice rests. The other reasons given for the practice, such as the Abrahamic covenant, &c., &c., are all of modern date, and are held or discarded at convenience by the different writers or bodies who practise the rite on their unconscious babies. One after another of such reasons has been given up over and over again until but few can give any clear reason for administering baptism to their infants. Scarcely two men of ordinary intelligence hold the doctrine on the same basis or agree as to why a child should be baptized. Perhaps the most consistent advocates of infant baptism are those who hold that it effects regeneration.

It is very evident that the great motive lies in the notion of baptismal regeneration. The anxiety of parents to have their little ones baptized (so-called) especially if there is any probability of their dying, shews that they connect it in some way with their salvation. They feel more or less of dissatisfaction if the child die before it has received the rite. Very many would even rise in the night and go a long way for the minister to come and baptize the child rather than have it die unbaptized. This is a plain indication that they hold more or less to the Romish doctrine of baptismal regeneration.

Let us be thankful then that we have not the task of defining the age at which character must be demanded in the candidate for baptism. The only declaration we need from such is, "I believe that Jesus Christ is the Son of God" or its equivalent. With this, and a course of conduct in harmony therewith, we need no other qualification, but welcome young and old to obey the Saviour, and bid such go on their way rejoicing.

OMISSION.—In the account of laying the corner-stone of Acadia College last week, we regret to find that in the announcement by the Secretary, J. W. Bigelow, Esq., of just receiving \$100, the name of the donor was omitted. It should have read Mr. B. "announced that he had just received from Hon. Dr. Tupper a cheque for \$100 towards the new buildings."

We are informed that Rev. W. B. Boggs has decided to withdraw from the Foreign Missionary Board his application to be sent back again to India.

The request sent by the Board to each of the Associations for an expression of opinion on the advisability of Bro. Boggs' re-appointment and pledges for increase of contributions was responded to only to a very limited extent. The N. S. Western Association agreed to leave the matter entirely with the Board, and pledged hearty support, whatever should be their decision. The Central referred the matter to the churches, requesting them to communicate with the Board three weeks before the meeting of Convention. The Eastern resolved that it would be inexpedient to send Bro. Boggs to India, but advised that he be

employed in the Foreign Missionary work in these provinces. In New Brunswick, we believe, similar action to that at the N. S. Western Association was taken. In each of the N. S. Associations the subject was regarded as one of first importance. The kindest feelings towards Mr. and Mrs. Boggs were evident on every hand. The principal consideration that prevented a full affirmative vote was, we believe, in every person who spoke on it, the probability of his health giving way again and having to return again or die there. It will be for the Convention to deal with the matter, unless Bro. B. has decided as above indicated.

Rev. I. E. Bill's letter in another column will, we doubt not, be regarded by the friends of Acadia College as a very satisfactory explanation of the absence of New Brunswick brethren on the occasion of laying the corner stone of Acadia College. The Committee took every precaution to have it well announced beforehand. Seeing "Not represented" as the title of Bro B's letter, our thoughts were called to what parts were represented, and we find that persons were there from quite a number of different parts of the provinces; Yarmouth, in the person of Mrs. Lovett and others; Annapolis, in that of Avard Longley, Esq; Cumberland and Hants by the builders and superintendent of the masonry; Halifax had the architect of the Seminary, Mr. Andrew Dewar, and perhaps others also; Guysboro may be regarded as represented in the person of the Secretary of the Building Committee; and then New Brunswick also was represented in the person of the architect of the College, Mr. J. C. Dumaresq. So that, taking these together, a large number of others we may say there were representatives from many parts of the provinces.

Friends will be glad to learn that the frame of the College is nearly completed. Its fair proportions may soon be seen and admired for a long distance around in every direction.

The N. S. Eastern Association closed its session on Tuesday of last week about one o'clock.

On Monday evening a large public Educational Meeting was held, at which good speeches were made by several of the brethren.

Rev. D. W. C. Dimock made a strong financial appeal. He shewed that education is now a necessity for the Christian Ministry, and it is due to the brethren chosen to carry on Acadia College that they should be sustained in the good work they are doing.

Rev. F. O. Weeks gave some very practical illustrations of men having something to fall back upon. He believed in education being made practical. Theories are too unsubstantial.

Rev. C. H. Martell thought piety was improved by a thorough course of mental training. True education embraced all truth, it made the great greater and the good better.

John March, Esq., of St. John thought it hardly necessary to speak to an audience of Nova Scotia Baptists of the value of education. The school-system here and in New Brunswick shewed that the people of the provinces set a high value on education. He had known many who had graduated at Acadia, and in every case had found them men of enlarged minds who could reach up into the heavens and grope down into the depths of the earth and exhibit the wonders of creation. These men, too, had learned at the foot of the Cross of Christ, and so had become good men. He heartily commended Acadia in all its arrangements.

Rev. J. E. Hopper felt that Acadia College and Horton Academy were now necessities. He had no objection to the University of Fredericton or the University of Halifax so long as they continue in their own proper sphere. They do not supply what we need in Acadia. He believed in Denominational Colleges and in denominational Academies. He hoped that there would be a Baptist Academy in St. John before long. He instituted comparisons between the Universities in the United States and Acadia, and thought from all he had seen and heard that the student of Acadia stood the higher. In the United States they have a fashion of making out a faculty of a dozen or so professors out of five or six men. Acadia does real honest work. There in the States they give large salaries to men who do far less work than the professors in Acadia. Of all denominations, he believed Baptists could best stand educational tests, and investigation. We have no dogmas that we fear to submit to Bible truth.