

ers. If a man sends his steward to buy six sheep, his orders are explicit and he disobeys if he buys any thing else than sheep, or any number less, or more than six.

Infant children are not capable of believing in Christ, and therefore they are forbidden, their reception to glory when dying in infancy notwithstanding. We cannot err if we keep to the command as laid down, nor we think God will be offended with us for so doing.

3. Because the baptism (so called) of children which we do not find in the Scriptures, supplants the baptism of believers which we do find there. In Pedobaptist churches generally, when a man repents and believes the gospel he is not baptized, if it is found he was baptized in infancy; thus directly reversing the order as laid down by Christ, and observed by his apostles; and violating the command of Christ both in subject and mode.

4. Because the practice of infant sprinkling stands very largely in the way of the union of the followers of Christ for which he so earnestly prayed, See John ch. xvii.

5. Because while as some suppose great benefit might arise from what is commonly called "Open Communion" among evangelical Christians: infant sprinkling is one of the greatest, if not the greatest obstacle that stands in the way. Hence we conclude that our brethren who appear so anxious for open communion, and write and reason for it, do with equal zeal seek to sustain and uphold that which is the principal hindrance to its accomplishment, which is like a man wanting to get into a house where there is but one door of admission which he may go in at if he choose, but refuses and insists upon getting in some other way, whereby he shuts himself out.

6. Infant sprinkling must be opposed because it is responsible for creating and sustaining no small portion of the distance that appears to exist between Baptists and Pedobaptists; which distance however we think is more imaginary than real, but whichever it be, it is as painful and distasteful to the former as it is, or can be to the latter; and whatever controversy have or may yet rage around the question, so far as mode and subject are concerned, infant sprinkling is mainly, if not entirely responsible for.

7. Because while the visible church should consist only of such as have believed in Jesus Christ, and become new creatures in Christ Jesus by the operation of the Holy Spirit; infant sprinkling introduces into it multitudes, who, as they grow up show all too plainly that they are "in the gall of bitterness, and the bonds of iniquity," and are entire strangers to that which baptism is intended to represent. The broad, clear line of distinction between the church and the world, as laid down by Christ, thereby becoming obliterated.

8. Because such as are sprinkled in infancy are afterwards taught that they were then introduced into the church and kingdom of Christ; many of them believing such "introduction" to be sufficient for their salvation; thus trusting their soul's welfare on an outward form, and even that unknown in the Scriptures, instead of the new birth which the Saviour declared as indispensable. "Ye must be born again."

9. Because such teaching as that just named renders null and void the way of salvation as taught in the Scriptures; virtually denying the doctrine of justification by faith, which faith is a personal act; while the application of water to the person is the act of another, whereby the shadow takes the place of the substance, and the sign, the thing signified.

10. Because there are multitudes of children directly and distinctly taught that in their "baptism," they were "made members of Christ, children of God, and inheritors of the kingdom of Heaven." This doctrine is taught in the churches of England and Rome, and in a modified form in some others; which doctrine must necessarily endanger the spiritual and eternal interests of those who believe in it, being unknown in the Scriptures of truth, and therefore highly dishonoring and displeasing to God, to whom nothing can possibly be pleasing which is contrary to His Word, and perilous to immortal souls.

11. Because it is one of the strongest proofs of that loud-crying evil—State Church Establishments, from which evil the people of these Provinces are happily free. The Rev. I. T. Hinton says, "Not until the Roman Empire had proclaimed Christianity to be its State Religion was Pedo-baptism found extensively to prevail, but ever since, it has been the corner-stone of such Estab-

lishments. Whenever you find a State Church, you find infant baptism." There is scarcely a week passes in England but some case comes to light of a clergyman under the patronage and protection of the State refusing Christian burial to the infant child of a Baptist; the simple and sole reasons being, "It has not been baptized."

12. Because it destroys the highly significant meaning of the ordinance of believers' baptism. Sprinkling whether of infants or adults bears no resemblance whatever to death, to sin, burial, and resurrection, which immersion on the other hand most fitly represents. When the person is about to be immersed he is supposed to be dead to sin, when put into the water, burial is represented, and rising out of the water, his resurrection; and this Paul had evidently in his mind when in Rom. vi. 2-4, he uses the word "dead to sin," "buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. "In this latter clause he appears to refer to the being raised out of the water, as if he said, "As Christ died, was buried and rose again, so we have died to sin, and in baptism have been buried, and also raised up again; Christ died: we have died; Christ was buried: we have been buried; Christ rose: we have risen.

Christ liveth unto God, let us also be alive unto God." His argument evidently being:—"We are one with Christ: closely united with him in death, burial, and resurrection, let us be one with him also in living unto God. "How shall we that are dead to sin," (and buried as to sin, and raised up from the grave, of which baptism is a figure) "live any longer therein?" as if we were not dead, buried and risen?

Sprinkling entirely destroys the complete and beautiful figures here used by Paul; in no way whatever representing either death, burial, or resurrection; three things which it is ever important for the baptized Christian to keep in mind. These are some of the reasons why we oppose what is called infant baptism, and may be a sufficient reply to the question at the head of this article. If they commend themselves to the reader, I trust he will not consider that time and hard study given to the subject in order to shew the unscripturalness of infant sprinkling, and the many evils connected therewith, and the scripturalness of believers' baptism, that is immersion: is time and labour altogether wasted. At the same time the writer is well aware that it is possible to say too much on baptism, as well as too little, an evil however which there is not much danger of falling into.

Strife and contention, like a thunderstorm are not in themselves desirable yet they may sometimes be necessary to clear the air, and secure greater peace when all is over. The world moves. Truth is advancing. Carthago est delenda. J. B.

For the Christian Messenger. Kings County Baptist Ministerial Conference.

The Baptist Ministers of Kings Co., held their Second meeting on Monday, Feb. 3rd, in the Vestry of the Baptist Church, Kentville, at 2 o'clock, P. M. The Committee previously appointed presented draft Constitution and By-Laws, which after deliberation was unanimously adopted. The following were appointed the officers for the current year, viz.:

- Rev. S. W. DeBlois, A. M., President. " Isaiah Wallace, A. M., Vice do. " S. March, Secretary. " S. B. Kempton, A. M., Treasurer.

There were present in addition to those, Revs. Dr. Sawyer, Dr. Welton, Joseph Murray, Geo. E. Tufts; several other brethren, not ministers, in attendance were invited to seats in the Conference.

Rev. Dr. Welton presented a useful and instructive paper on Topical, Textual, and Expository Sermons, together with a plan of a Textual Sermon, for which he received the thanks of the Conference. The Revs. Dr. Crawley and Dr. Cramp, intimated their inability to be present, but the latter forwarded a paper on "The second coming of our Lord," which was read by Rev. S. W. DeBlois and S. March. A vote of thanks was unanimously presented to Dr. Cramp for this paper with a request that he kindly allow it to be published for general circulation.

A public missionary meeting was arranged for, and held in the evening which was of a deeply interesting

nature, in which the subject of Domestic Missions was presented. The speakers were Revs. S. W. DeBlois, chairman; Isaiah Wallace, Dr. Welton, Joseph Murray, S. B. Kempton, and George E. Tufts. A collection was taken on behalf of Home Missions. Singing and prayer were intermingled with the addresses.

The next monthly meeting of this Conference will be held (D. V.) at the Vestry of the Baptist Meeting-house, Port Williams, on the first Monday in March, at 10 o'clock, A. M.

The Rev. Dr. Crawley will present Exegesis of John iii. 5.

Rev. Isaiah Wallace a paper on "Revivals."

Rev. Dr. Sawyer, a plan of a Topical sermon.

Rev. S. B. Kempton, a paper on the Scripture Doctrine of Hell.

Rev. S. March, to preach a sermon in the evening.

Rev. Joseph Murray to be his alternate.

All Ordained Baptist Ministers and Licentiates in the County, are earnestly requested to attend.

S. MARCH, Secretary. Canning, February 5th, 1879.

For the Christian Messenger. Home Missions.

There being no applications and only one or two reports from missionaries, but little business was transacted at the meeting of the Home Mission Board yesterday.

MORE MONEY WANTED.

We thank these brethren and churches who have sent us their donations during the past months, and we are anxiously waiting to hear from more.

Some twenty-five brethren of Nova Scotia, Cape Breton and P. E. Island, are at present receiving aid from our board. The third quarter ends with this month, and their united salaries then due will amount to about (\$900.00) nine hundred dollars. Now Brethren and sisters in Nova Scotia and P. E. Island, do not read this statement and throw it aside as something that does not concern you. If you do this and your missionaries are disappointed, and are put to shame on account of being unable to keep their engagements, made on the strength of their quarterly salaries, part of the blame will rest on you. Will you not do what you can to aid in this good work?

We are disappointed that so few of the churches have sent forward their half year's donations. We hope to hear from many this month.

W. COBURN, Cor. Sec. Hebron, Feb. 10th, 1879.

ACADIA COLLEGE MUSEUM.

Through the kindness of G. U. Hay Esq., of this city, the Museum of Acadia becomes the possessor of his valuable collection of Acadia Flora. It embraces some 600 specimens of flowering plants, mosses, lichens, and algae. Each specimen is properly mounted on card board, and all of a family are enclosed in stiff covers. Each plant is labelled with its botanic name, the place where found, and the date. The collection has cost Mr. Hay much valuable time, and for the purpose of study of Acadia Botany, is invaluable. It is perhaps the most complete collection ever made in the Provinces. When Acadia College was burnt, its large and varied Museum collection was totally destroyed. It is pleasing to see that her friends are rallying to her aid, and intend replacing in better form what "was lost." Our notice of this gift would be incomplete, if we were not to mention the generous gift of John March, Esq., in supplying for Mr. Hay's collection an elegant Cabinet.—Visitor.

Sabbath School Convention.

The semi-annual meeting of the Colchester and Cumberland Counties Baptist Sabbath School Convention will be held at North River, Colchester Co., on Wednesday, the 6th of next month (March), commencing at 10 1/2 o'clock, A. M. Rev. C. H. Martell will prepare a paper on, "How to prepare the Lesson." Other papers will be read on different subjects. We hope for a full representation from all the Baptist Sabbath Schools in these counties either by letter or delegates, or, what would be better, by both. Circulars, to be filled up, will be sent to all the schools embraced in the Convention. Any school failing to receive circular will forward statistics to the Secretary.

A. J. WALKER, Secretary. Truro, Feb. 7, 1879.

The Christian Messenger.

Halifax, N. S., February 12, 1879.

ANTICIPATORY.

Before another issue of our paper appears, our new Dominion Parliament will have assembled—in the presence of the new Governor General and H. R. H. Princess Louise,—and will have entered upon its important work of legislation. With so many new men, it will take some little time before it is known what is the exact position they are respectively to occupy, and how the parties into which the Houses are divided, stand on the great questions of the day.

Revenue, Railways, and Rum, will be more or less among the live issues of the session. How to secure an enlargement of the first, provide for an extension of the second, and procure a more effectual prohibition of the traffic in the third, will be the great object of measures to be discussed.

Under Revenue will come up the almost endless list of matters connected with Protection and Free Trade. What is to be the rate of duties for revenue and for the protection of manufactures in the Dominion, will bring out the conflicting interests of our productions, and our commerce. Coal and sugar, are two leading subjects in which Nova Scotia is concerned.

We may be thankful that such matters as occupy so large a portion of time in the Imperial Parliament and prevent the legislators from doing much that might otherwise be effected, such as the endless Burials Bills, to remedy the abuses in connection with the State Church, have no place in our legislatures, on this side the Atlantic.

The measures brought forth, will, however, have to be carefully watched, remembering that the price of liberty is eternal vigilance. We are not aware of any religious question likely to arise. The friends of genuine religious liberty however will have to be on the alert.

THE TEMPLE BAPTIST CHURCH, ST. JOHN, N. B.

has had the good fortune—or, we should say in more ecclesiastical language, an interposition in the good providence of God—to receive a donation of a church edifice and parsonage for their use for three years.

Some years ago John Owens, Esq., of Portland, left a large sum of money to be expended in erecting a church edifice and minister's residence, to be held by some Evangelical body, under the direction of the executors, or of Trustees, together with an ample endowment to keep the properties in repair and to assist in sustaining the minister, having this stipulation, as we understand, that the sittings should be free to all comers. This edifice is in the district known as "the Valley," now becoming a thickly populated part of the city. Zion's Church is a commodious building and has been held by two or three different religious bodies since it was built. The Methodists had it for several years—the last occupants were the Reformed Episcopal Church, who held it for four years. It has now been offered for three years to Rev. W. P. Everett, the pastor of the Temple Church—a secession from Brussels Street—who for the last two years and a half have worshipped in the Y. M. C. Association Hall. They had purposed originally locating in this vicinity. The offer was accepted and the edifice was first occupied by Mr. Everett and the Temple Baptist Church on Sunday the 2nd inst. Mr. E. preached in the morning from Deut. xxxiii. 1. Theme, "The obligations and work of the Christian Church." A large congregation assembled morning and evening, and, although the weather was unfavorable, a Sabbath School assembled numbering upwards of 70.

We may offer our congratulations to the church and pastor on this fine opportunity of usefulness presenting itself to this younger member of the Baptist family in our sister city. Mr. Everett being one of her own sons, and well furnished for service in the cause of Christ, it would seem highly appropriate that he should occupy this position. May they have grace to use their blessings so as to secure a permanent advance of Christ's kingdom, and may the church receive constant accessions to it of such as shall be saved.

Our readers have in our present issue a number and variety of articles that we doubt not will be highly satisfactory. The communication from Rev. W. B. Boggs at Jerusalem will be read with deep interest.

FOREIGN MISSIONS.

Rev. Dr. Cramp sends us the following items taken from the December number of *Evangelical Christendom*:

Mr. T. C. Jones, who five years ago gave £200,000 to the Church Missionary Society, for the support of native evangelists in certain missions, has recently given the Society an additional donation of £35,000 to be used for the same purposes in India.

Bishop Wiley of the American Episcopal Church, has lately been on a missionary tour through China and Japan. Twenty-five years ago he went home from China disheartened, after a period of unfruitful labour. But on this visit he found a marvellous change. He says that where he then left five preachers there are now 511, and that he could set out from Peking and travel across the entire empire a distance of 2000 miles, and stop every night at a mission station with a christian family. He spoke of Japan as a whole nation breaking away from the past, and reaching after modern ideas.

The missionaries lately sent out to Africa, by the London Society, have reached Lake Tanyanyiki in safety.

Five native assistants of the Wesleyan Mission in Australia, stationed in New Britain, were murdered last April, and their bodies eaten by the heathen natives. An expedition was organized for the punishment of the murderers; fifty of the natives were killed, and peace negotiated and proclaimed.

The following does not relate to missions among the heathen, but will doubtless be read with pleasure and thankfulness:—

Pastor Vernier was a Roman Catholic priest, and a missionary in India. "In his endeavours to convert Protestants to the Roman Catholic faith, he himself became enlightened and embraced Protestantism. He afterwards returned to Italy. On arrival in Messina his countrymen charged him with becoming a heretic, but he told them that he would be glad to establish his position, and prove that he was not a heretic, if they would come and hear his defence. They came in large numbers, and after some discussion admitted that he was right." A church was formed, consisting at first of fifty members: now there are five hundred. Mr. Vernier said at a meeting lately held in London, that the people are ready to hear the gospel, and doors are open in every direction.

MISS HAMMOND writes to MRS. MARCH, of St. John, some account of her voyage to India, where she arrived on the 10th of December. Of course every thing she saw was full of interest to her. The passage had the usual incidents of a sight of Gibraltar, a short stop at Malta, and a passage through the Suez Canal, and the Red Sea. The caravans of Arabs with their camels were there just as of old. Then they came to beautiful Ceylon, "where every prospect pleases, and only man is vile." Miss H. writes:—Dec. 11. "I am in my room at the mission house, with a heart full of thankfulness to my Heavenly Father. From how many dangers seen and unseen has he protected me? Now I pray he will make me useful. You have no idea how comforting has been the thought that through all my journeyings, loving hearts at home have been asking for me His guiding care. Nor must they now desist. They cannot know what a sustenance such an assurance is.

As soon as the steamer anchored three letters were brought to me from Mrs. Churchill and Mr. Sanford, whose warm words of greeting brought the tears to my eyes. Mr. Sanford had been suffering from a slight attack of fever and could not come out to me. But I found friends among strangers. Without consulting me the captain telegraphed from Ceylan to Mr. Sanford that I was on board, hence the letters, and Mrs. Churchill met me on shore with a carriage. I have a sleeping room and bath room at present, but am expecting to get my own as soon as possible.

The most important thing at present is to secure a teacher. I want one that cannot speak English. We have one in view but the final arrangements have not yet been made. It will be very difficult to make a beginning with such a teacher. In a P. S. Miss H. says she has found such a teacher.

"The Disciple," is the name of a new publication, just started at Newport, Haats. It proposes to appear monthly, and, if we understand correctly, represent the Disciples, so called. T. H. Blenus, Editor.