

The Christian Messenger.

Halifax, N. S., April 4, 1883.

SUFFER THE LITTLE CHILDREN TO COME.

We regard the subject of New Testament Baptism as always in order. It is an important part of the real commission given by our Lord before his ascension to Heaven, "from the mount called Olivet." The world—especially the various denominations of professing Christians—the Christian world, so called, having honored us with the name, Baptists, they should not complain therefore, if we frequently notice their public teachings on this subject, and if we further endeavour to discover what amount of truth there may be in them. We have no desire for controversy, for its own sake, but for the sake of the truth, the honor of Christ, and the best interests of his people, we are bound to controvert utterances of our brethren, even those whom we most highly esteem, on this subject, when in error.

Our worthy neighbour of the Presbyterian Witness in his issue of the 24th inst., makes some statements of his position on this matter, on which we have lately had some friendly discussion. He says:

"The Sacraments, Baptism and the Lord's Supper, are signs and seals of the Covenant of grace, signifying and representing Christ and his benefits; and implying that the individuals participating in the sacraments have already received Christ and his benefits, by faith."

Good Baptist teaching. Again he remarks:

"Let it never for a moment be imagined that Presbyterians have any objection to adult baptism. But, says our Confession, not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized—all we maintain in addition to what is taught by our Baptist Brethren is the lawfulness and propriety of baptizing the infants of believing parents. We regret that our Baptist brethren cannot see eye to eye with us in this matter; but we are thankful that on the main point, the substance of the sacrament, they are right. What has served to give rise to the error of the Baptists is the pernicious heresy of baptismal regeneration."

"Says our Confession,"—If our brother could but give Bible authority for this statement of "our Confession," it would at once enable us to "see eye to eye, in this matter."

Such an admission as the above it must be evident to a logical mind is sufficient to shew the inestimable value of Bible Baptism. If "the error of Baptists," has arisen to destroy "the pernicious heresy of baptismal regeneration," is it not clear that it is not "of men," but "of God." We might use our Lord's argument in Matt. xii. 24-28; "How can Satan cast out Satan." In the same article the editor says:

Most gratefully we avail ourselves of the privilege of publicly dedicating our children to the Lord and of recognizing their relationship to the church and the church's head. If our Baptist brethren cannot see the fitness, the scripturalness, the helpfulness of the baptism of infants, we cannot help it—we wish we could! Our hope and desire is that while they deny themselves a precious privilege which we enjoy they will none the less train their children to the Lord's service.

On first reading this paragraph we could not help congratulating our brother on his exclamation, "We wish we could!" as it seemed to be the expression of a "wish" to see what he could not see, the "scripturalness, &c., of Infant Baptism." But looking again we saw that it was only a benevolent wish on behalf of Baptists. We could but ask what the "publicly dedicating of our children to the Lord," has to do with Christian baptism, which is clearly a profession of faith in Christ. It is not the outward and visible sign of the inward spiritual grace, as our Episcopalian friends believe, on the strength of the promises made by the sponsors. Or, as he says, in our first quotation above, "implying that the individuals participating in the sacraments have already received Christ and his benefits by faith."

Baptists do not "deny themselves the precious privilege" of constantly dedicating their children to the Lord and of training them up for the Lord's service! But they further teach them that it is required of them to receive our

Lord's words and then to obey him in his ordinances. We much regret that so many Presbyterians deny their children the latter privilege by regarding what our brother designates their public dedication equivalent to baptism.

BAPTISM OF CHILDREN.

The following article from a correspondent of one of our exchanges will be instructive to our contemporaries who have disputed the position we take on the matter of Infant Baptism:

A pastor in the interior sent a question to the Michigan Christian Herald: "At how early an age, and under what conditions, should children be received for baptism?" The editor threw the question out to his readers, and requested postal card answers, offering to publish all that should be sent. Last week he filled nearly three columns in fine type with the replies received. The unanimity with which the writers, nearly all pastors, including almost all of our very best men, insisted that the question of age is of the least importance so long as the Scriptural prerequisite of a clearly evinced personal faith in Christ exists, was as refreshing as it was impressive. This oneness of mind on a question not distinctly treated in our articles of faith, and concerning which there had been no sort of conference, is a pleasing token of the substantial doctrinal unity which prevails throughout the Baptist churches on this continent, and indeed the world over. Taking the answers together, it is plain that our pastors believe in early conversions, and think that children of ten, eight, six or even less years, according to intelligence, temperament and training, may be genuinely born again, that such conversions should be made an object of prayer and instruction, that they may be satisfactorily certified, and when certified the young believers should be at once received into the church by baptism. The charge that Baptists are not in sympathy with childhood seems to be adequately answered.

THE TEACHING OF HISTORY.

Perhaps the following may be more acceptable to some readers when they know that it is from no less a personage than the learned Chevalier Bunsen, formerly ambassador from the German Empire to England:

"Baptism of new-born infants, with the vicarious promises of parents or their sponsors, was utterly unknown to the early Church; not only down to the end of the second, but indeed to the middle of the third century."—*Hyp. III.*, p. 181.

The Witness of last week has a long editorial article on the same subject, entitled "BRING THE LITTLE CHILDREN" and commences by saying "Christ's word is your warrant: therefore bring your little ones to Him."

Now, any one who can read will perceive that Christ's words were "Suffer the little children to come unto me;" not "Bring them to the font." A marvellous difference surely! Is it not? How strange that men should make such mistakes, and regard their infants being brought to the church and to the font, or to the minister and the basin of water, in your own house, as equivalent to their coming, of their own accord, to HIM!—the loving Saviour.

The Church Guardian is giving its readers a discussion of the Wine for Communion question—the intoxicating wine side of it—copied from the Toronto Mail. Where are the Church Temperance men?

The editor also tries to make out infant baptism from Acts ii. 37-39, but of course utterly fails. His attempt to put infants with those who "believe not," and to frighten his readers into giving them baptism lest the language, "he that believeth not shall be damned," be applied to the little babies, is puerile and ridiculous in the extreme.

LOCAL LEGISLATURE.

The House of Assembly on Tuesday last, passed a Bill to authorize the City Council to give \$9000 to the Halifax Cotton Factory Company towards the construction of the railway, but rejected an amendment requiring the Company to fence the road. The Legislative Council on Thursday threw out the bill.

On Wednesday the House passed the Bill respecting Forest fires. The County Incorporation amendment Act was introduced, changing the law with regard to Road Monies. It passed on Thursday without division.

The House was occupied on Friday with the Division of the Road Monies.

OUR PENITENTIARIES.

The Report of the Department of Justice concerning Penitentiaries in Canada, has been received, and contains some items of general interest.

The total number of convicts remaining in confinement on the 30th of last June was 1,128, disposed of as follows:

Table with 2 columns: Location and Number of convicts. Locations include Kingston, Ontario; St. Vincent de Paul, Quebec; Dorchester, N. B.; Stony Mountain, Manitoba; New Westminster, B. C.

This is 90 less than the number reported last year, certainly a very large decrease and truly a matter for congratulation, when we consider the fact that the general population has meanwhile been steadily increasing by emigration and otherwise; this decrease of crime which was noted in the previous year's report as well as this, speaks well for the morale of the people. It is noteworthy that of the whole number in the penitentiaries in June last, only 34 were women. Certainly a very small per centage and of them only five were at Dorchester, N. B.

The number of convicts pardoned during the year was 54. This is a considerably less number than those reported the previous years, as having received the clemency of the executive. The reasons for the exercise of the prerogative of pardon is not given. There is a system in operation in all the Penitentiaries by which a remission of time is allowed to all well behaved and industrious convicts; we think the amount of time remitted in this way might be increased so as to make it a substitute for pardons. If exceptional cases should arise—the reasons for this exceptional clemency should be fully published in every case—the pardon system is liable to serious abuse and must have a bad moral influence.

There were 325 culprits admitted into these institutions during the year, only 95 of whom are reported as being married persons. The reforming and elevating influence of conjugal felicity is thus illustrated. We find that 66 were under the age of 20 years and 7 were over 60 years of age. Of 115 admitted at Kingston only 25 were reported as total abstainers, and of 123 at St. Vincent de Paul, Montreal, only 62 were able to read and write.

The number of deaths recorded during the year was 21, considerably in excess of the record for the past ten years. The unusual mortality of the last year is attributed to the number of insane, and other prisoners who were in poor health at the time of their commitment. Indians especially, if their health be impaired, pine away rapidly in confinement. In British Columbia four Indians and only one white man died during the year.

CONVICT LABOR.

That idleness is the parent of crime is abundantly proved by the increase of criminals during a time of financial depression, when employment is scarce and wages low. But when employment and good wages are offered the prison population diminishes, showing that even the vicious are about as ready to work as to steal. Experience has shewn, not only that employment is essential to the physical and moral well-being of the convict during confinement, but also, that in order to ensure reform, he must be taught some useful trade to supply the means of honest support after his discharge; otherwise he will relapse into his vicious habits and soon find his way back to prison.

The question as to what kind of work should be performed by convicts has been much discussed. Many persons are concerned lest prison labor should come into dangerous competition with free, honest labor, and they advocate that convicts should be employed only upon such public works, as, while of general utility would not invite private enterprise, as for instance the project to close up the straits of Belleisle to shorten our winters and give us perpetual happiness! The cool bracing atmosphere and solitude of Labrador would then become our Canadian Siberia, and would not likely present many attractions to rascaldom.

The prevailing idea however, seems to be that the convicts should be compelled to engage in many of the useful trades which will be of service to him after his discharge and at the same time be sufficiently remunerative to make

our Penitentiaries self supporting. This is the plan adopted at Albany, N. Y. where we believe the institution is not only self supporting, but a good balance is annually handed over to the state treasurer. Some progress towards this end has been already made; the vicious and refractory classes now fully realize that the Penitentiary is not simply an "hotel" where he may sojourn at the public expense, but he finds there instructors in the various trades, such as shoemaking, carpentering, tailoring, &c., and workshops where he must labor with his hands and so contribute towards his support. At Kingston where this idea is most matured, we find that the convicts not only make good wages in manufacturing clothing for the Indian Department and the Mounted Police, but upwards of 100 of them are let out to a contractor who makes door locks &c., on the prison premises for which the contractor pays 40 cents per day; and Mr. Creighton the Warden, is anxious that the prison under his control shall no longer be a charge upon the public. He says "If the department will give me full control of this Penitentiary, to manage it as I think best as a commercial enterprise, I have full faith in my ability to make it pay its way, leaving some margin of profit." This arrangement, which doubtless will be carried out, will effect a saving of over \$100,000 annually.

PRISON DISCIPLINE.

The old idea that the Penitentiary is a place where punishment only should be meted out, where the culprit should be afflicted in that due proportion to the enormity of his offence as outraged society should determine "an eye for an eye, a tooth for a tooth," the less mercy and more suffering inflicted the better, has become quite obsolete in civilized and Christian communities.

The chief aim of penal servitude is now acknowledged to be the reformation of the criminal. The maxims of the civilization of our age and country are the maxims of humanity, the Penitentiary is an infirmary for the treatment of moral diseases. No doubt the convict must be made to feel the disgrace of his crime and sentence. This is a fit part of his punishment ordained by the Creator himself. Beyond this there should be no degradation of his manhood, no outrage offered to his self-respect, he must be made to understand and feel that he has a character to redeem and a future of honest industry to create.

Keeping this reformation as the supreme end in view, hope is a great regenerating force in prisons. Industrial labor, religion, education and training are vital agencies employed to the same end. The will and enthusiasm of the prisoner must be enlisted in the work of his moral regeneration and restoration to society.

Accompanying these benevolent designs the convict must also be made to feel that "the way of the transgressor is hard." So strict rules of silence and discipline are prescribed, and punishments are inflicted upon the disobedient and refractory of various grades comprising "bare cell," short rations, the dungeon, and as a last resort the lash is brought into requisition.

DORCHESTER PENITENTIARY.

This institution designed for rascaldom in the Maritime Provinces is situated upon a commanding site just beyond the limits of this province in Westmoreland Co., N. B. Mr. Blair Botsford is Warden.

The religious denominations to which those who were immured there last year claimed to belong, is thus given:

Table with 2 columns: Denomination and Number of convicts. Includes Roman Catholic, Church of England, Presbyterian, Baptists, Methodists.

Total..... 47. The number discharged by expiration of sentence during the year was 32; pardoned 8, died 1, removed to Kingston 1, leaving 102 there in June last, being an increase of six over the previous year's returns. In addition to the workshops where all are required to labor under the care of competent instructors, there is a schoolmaster who teaches the elementary branches of education. There is also a library containing about 1000 volumes with which to while away the lonely evenings, and chaplains, both Protestant and Catholic are there with a good physician to care for both spiritual and temporal diseases.

THE COLLEGE QUESTION.

An appeal is being made to the Legislature for an act of justice to be done to the Collegiate institutions that are doing so large an amount of educational work at present without recognition or remuneration from any public funds.

The late government in permitting the grants to be withdrawn from the Collegiate Institutions named, left Dalhousie College in possession of the large sum of provincial money held for many years by its governors, and failed to provide for what was agreed to be given, in perpetuity, to the other institutions by way of compensation for the £5,000 given to Dalhousie in 1864. The present appeal is for the amount so unjustly withheld by the late government.

The following speech made by Mr. Longley on the subject, and the further discussion in the House will enable our readers to understand the matter better than anything we might say in reference thereto:

Mr. Longley said he desired to present to the House the memorial of his Lordship the Bishop of Nova Scotia in behalf of Kings College, of his Grace the Archbishop in behalf of St. Mary's College, and of the Rev. Dr. Sawyer and others on behalf of Acadia College asking this House to take into consideration the claim which they had upon the Government of the Province for the sum of \$400 a year.

He thought it was due to the eminent persons who had placed this Memorial in his hands that he should explain the nature of the claim. In 1864, it would be remembered, certain legislation took place in this House of Assembly in regard to Dalhousie College. Among other features of that legislation (which it was well known was distasteful to the friends of the other colleges) was the giving over to Dalhousie as a free gift a previous loan of £5,000, in our currency, \$20,000. The authorities of the other colleges felt that this was giving an undue advantage to one particular institution of learning. Representatives from the colleges came before the Legislature in 1865 strongly complaining of the arrangements made. The whole subject came before the Committee of Education, a committee composed of men capable of grappling with the question. The report of that committee consisted of one paragraph only, and that as follows:

"Your Committee have given the most careful consideration to the memorial from the Baptist and Wesleyan denominations, touching the position of Dalhousie College, and having also heard the Rev. Dr. Cramp and Rev. Mr. McMurray in support of the memorialists, and the Rev. Mr. Grant on behalf of the Governors of Dalhousie College, as also the Lord Bishop of Nova Scotia, would respectfully recommend that, with a view to the permanent settlement of the claim for five thousand pounds, loaned by the Province many years ago to Dalhousie College, and for the purpose of affording increased means to the other colleges for the instruction of teachers, so imperatively demanded, in order to provide adequately for the Common School education of the province, the annual grant to Kings College, St. Mary's College, Acadia College, St. Francis Xavier's College, and Mount Allison College, be increased four hundred dollars.

All of which is respectfully submitted, (Sgd) CHARLES TUPPER, ADAMS G. ARCHIBALD, STEWART CAMPBELL, JOHN TOBIN, J. BOUINOT, S. L. SHANNON.

That report was submitted to the Legislature a few days afterwards and passed by a vote of 36 to 7, and adopted as the policy of the country, forming a solemn contract between the Province of Nova Scotia and those said colleges. In 1876 there was further legislation on the subject, and an Act passed giving them \$2,400 a year each for five years. In 1881 those grants lapsed, by reason of the terms of the Act of 1876, and since then these colleges had received nothing whatever. The contention of the memorialists, in which he fully concurred, was that the arrangement for the payment of \$400 a year was entirely apart from the grants to sectarian colleges as such, and was substantially a matter of contract, because this amount was given to King's, St. Mary's, Acadia and Mount Allison Colleges on the condition of Dalhousie receiving £5000.

Those other institutions which had as strong a claim on the support and sympathy of the province as Dalhousie, received that amount, not as an entire equivalent for the sum given to Dalhousie, but as a settlement of a most troublesome question. Since 1881, the \$400 had not been paid by the Government. He held that under that contract the sum should have been paid because Dalhousie still continued to derive the advantage of that loan of £5000. He was going to ask that these memorials be referred to the Committee on Education. He hoped the session was not so far advanced but that the subject could be grappled with in a definite form before it closed. If, however, owing to the memorials coming here late, the subject could not be dealt with, he would only say on behalf of the memorialists, that it would come up in clear and distinct terms next session, and that the question would then have to be determined, whether they were entitled to the sum of \$400 a year under the arrangement of 1865 or not. He made these observations not because he was in favor of grants to sectarian colleges, for he had announced that he was opposed to that policy, which was dropped in 1881, and that he considered it should never be revived, but he did not regard

this matter in the light of a grant at all, but merely in the light of a contract, whereby in consideration of Dalhousie College receiving £5000, other colleges were to receive \$400 a year each. Nor did he make these remarks because he was hostile to Dalhousie, which by reason of munificent gifts and endowments promised to take a very high place among the institutions of learning in Canada, but which had no claims for support or sustenance from this Legislature. If that college was to receive the sum of £5000 as a free grant from the Legislature the other colleges had just as strong a claim on this Government.

In addition to the memorials he now presented to the House, he had communications from His Lordship the Bishop of Arichat, (who was able to speak on behalf of St. Francis Xavier College) which justified him in stating that that college would join the memorialists, and demand the \$400 a year. With respect to Mount Allison College he had no information, but so strongly was he impressed with the justice of the claim, so clearly was he of the opinion that it was an incontestable claim, that he believed the authorities of that college would join these memorialists. He moved that the memorials be referred to the Committee on Education.

Mr. McCoy said he was not able to speak for the authorities of Mount Allison college but he knew that the Wesleyan body felt that they had not been fairly treated.

Hon. Mr. Pipes thought that the hon. member for Annapolis had better refer the memorials to the Government. He must say that the view of the matter just presented, putting it on the ground of contract, had never been submitted to him before.

Mr. Longley said he would accept the suggestion of the hon. premier with pleasure, provided the Government would hereafter undertake to refer the documents to the committee on Education. He might state that the memorials presented in 1865 were originally submitted to the Government and by the Government to the committee on education. He took it for granted that the Government wished to deal fairly and justly in this matter and was entirely content that these documents should be referred in the first instance, to the Government, but he thought that when they were examined the Government would see that they should be submitted to a committee of this House, and no committee could so properly investigate the matter as the committee on Education.

We can hardly imagine that the government will withhold this claim from said colleges—not however as an ordinary grant, but as due by the agreement entered into by the Government of the day.

The Acadia Athenaeum referring to the tri-weekly trips of the steamer from St. John, N. B., to Annapolis, N. S., speaks of her as the boat that crosses one week, and tries to cross the next.

The A. A. has a good article on "Art Education."

Sussex, N. B.—Good Friday was chosen for the leave-taking of Rev. Herbert Foshay, when an address expressive of much affection was presented to him and Mrs. Foshay, by the churches at Sussex and Penobscot, to whom he has ministered for the past three years.

The address was read by Mr. G. J. Coulter White. It was also accompanied with many valuable tokens of affection. Gilbert White, Esq., presided over the meeting with his usual urbanity. There were some appropriate speeches and good singing, which were supplemented by coffee and sandwiches, and other good things.

We are pleased to welcome Brother Foshay to Nova Scotia as the pastor of the Windsor Baptist Church.

Letters have been received from India—from Rev. G. Churchill, Rev. W. B. Boggs and Rev. J. R. Hutchinson, and will appear next week.

Literary.

D. Binswanger & Co. Publishers, Baltimore, Md. will shortly issue a small volume, entitled "The Sciences among the Jews before and during the Middle Ages." It is a translation of an essay by Dr. M. J. Schleiden, the eminent German botanist, of whom an excellent sketch has appeared in the December number of the "Popular Science Monthly," and has passed through four editions. Coming as it does from a Christian, and displaying true German exactness of research, it is a valuable contribution to the literature upon the subject. The price of the book is \$1.00, flexible cloth binding.

LOVELL'S LIBRARY is a tri-weekly publication of good current literature in exceedingly cheap form. We have before us the last, No. 83. THE RIGHT AND WRONG USES OF THE BIBLE, by Rev. R. Heber Newton. Pp. 264. Price 10 cents. Nothing can be of more importance to know than the danger of using the Book of Books wrongly, and how to avoid it. This is a standard book on the subject.