

accosted one of the messengers, not knowing who he was, and told him he was his friend and wished him well—hoped he would seek the Lord while he might be found—and reminded him that at the last day, it would be an awful thing to be friendless, for then a friend would be most of all needed." This was too much for them; they ran back to the tavern, and were compelled to confess themselves failed. Such was the uniform result. A meeting was never broken up. If the mob went with pike-staves, they "returned ashamed, without using them;" if they threw stones, they missed their mark; and though they talked of cutting off the preacher's ears, it was manifest, as he says, that they "always failed."

The last uproar of the kind was at North West, about three miles from the town of Lunenburg. Elders, deacons, Schoolmasters, a son of one of the Lutheran ministers, and a multitude of all sorts beset the house, and some of them pushed into the room where the meeting was held. Mr. Dimock saw their object, and admonished them to conduct themselves with propriety while the religious exercises were going on, adding, "If you will permit me until I have done speaking, then I will give myself up to you; no opposition shall be offered." This stilled the tumult a little while, but it soon broke out afresh. "I had begun my sermon," says Mr. Dimock, and felt uncommonly impressed with the message, being assured that it was God's message. Having told them that a righteous judge would soon determine between us, I added—I know well that you did not send for me—so I did not come at your request—nor shall I go at your bidding. But the Lord of heaven sent me here, and I shall deliver his message; and I feel assured—that you will not hinder me, for the Lord God omnipotent is on our side. And when I have delivered my message, if the Lord pleases to deliver me into your hands—to draw me in quarters—cut me in inch pieces—or grind me to powder—I am unconcerned about that. So now, work on—make strong your hands—I have no more to say to you." He then preached, and "was as calm as ever he was in his life," though the rioters blasphemed and ridiculed all the time. He prayed for them at the close—that God would not lay the sin to their charge—and dismissed the assembly. Much uproar followed, the mob declaring that "they would not leave the house without Dimock and Hubby," and the females screaming for terror. The disturbance was kept up till eleven o'clock at night, and then all parties returned to the town, in a storm of snow, hail, and rain. No harm was done, except that Mr. Dimock was struck by a snowball.

Colonel Creighton, an influential gentleman in the town, and a magistrate, saw that it was his duty to interfere. He sent for the ringleaders in the riot, told them that they exposed themselves to the penalties of the law; that if any complaint was made by the injured parties, they would be heavily fined; that freedom of worship was all men's right; and that if there should be any recurrence of such conduct, he would punish the offenders for a breach of the king's peace. This put an end to the rioting.

I have given you this narrative for two reasons:—first, that you may be able to estimate rightly the toils and trials of our early history; and secondly, that contrasting the present with the past you may praise God for his goodness. Persecution for conscience sake has pretty nearly run its course. It lingers still in Spain and Italy, and in some of the German States; but surely it will not be long before it becomes a matter of history, and nothing more.

Yours truly,
MENNO.

May 10, 1860.

Christian Messenger.

HALIFAX, MAY 16, 1860.

The Christian Ministry.

SECOND ARTICLE.

We commend to our readers some further extracts from Dr. Wayland, on this very important subject.

Let us, then, look for a moment upon this subject as our churches profess to understand it. We believe that there is such a thing as a call to the ministry; that is, that a man is moved to enter upon this work by the Holy Spirit. This call is manifested in two ways; first, in his own heart, and secondly, in the hearts of his brethren. So far as he himself is concerned, it appears in the form of a solemn conviction of duty resting upon him with such weight that he believes it impossible for him to please Christ in any other way than in preaching the gospel. He dares not enter upon any other pursuit until he has made every effort in his power to be admitted to this work. I beg these remarks to be remembered. They may be considered by many

as obsolete and behind the age. It may be so, and yet the age may be wrong. There is a word of prophecy surer than this age or than any age. I know it is common to hear men, even among Baptists, talk of the choice of a profession, and of balancing in their minds whether they should be lawyers, ministers, teachers, or physicians. They will say, perhaps, they dislike the turmoil of politics, the hard and irregular labor of a physician, the monotony of teaching; they are fond of study, of writing, and of quiet mental improvement; and besides, they can enter the ministry, be married and settled so much earlier and so much more easily than would be possible in any other profession, than they on the whole, prefer it. Now I would always dissuade such a man from entering the ministry at all. If he could, with just as clear a conscience, be a lawyer as a minister, let him be a lawyer by all means. The church of Christ can do without him. He proposes to enter the ministry of reconciliation from selfish motives, and the Saviour has no occasion for his services. He makes a convenience of the ministry of the word; he uses it to promote his own objects; he is a hireling whose own sheep are not. If he begins in this way, in this way he will, unless the grace of God prevent, so continue. He will soon tire of the work and leave it for something else, or he will continue in it to shed around him on every side the example of well-educated, cold, worldly-minded selfishness.

And here, at the risk of being considered a Puritan of the deepest dye, I must hazard another remark. This notion of considering the ministry in the same light as any other profession, to be preferred merely on the ground of personal advantage, is working very grave evils in the church of Christ. I rejoice, however, to declare that I believe these views to be much less prevalent among Baptists than among other denominations. A young man preparing for the ministry with these views, feels himself much in the condition of any other professional student. He takes frequently a pride in sinking every thing that smacks of the cloth. He is anxious to appear a man of the world. He will talk over fashionable insipidity and personal gossip, with the most amusing volubility. He converses about his sermons as a young lawyer would about his pleas or political harangues. He is more at the evening party than at the bedside of the dying, and is oftener seen at the concert than the prayer-meeting. If any one should suggest that such a life was not quite consistent with the character of a young evangelist, he would probably ask, with most amusing innocence—What is the harm of all this? He means to discharge his professional duties, and this being done, why should he not indulge his tastes and love of society just as well as any other professional man? The Apostle James seemed to think his questions unanswerable, when he asked, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig-tree, my brethren, bear olive berries, either a vine figs? So can no fountain both yield salt water and fresh." Many of our young evangelists, however, have found out the way in which this can be done. The same lips can discuss the insipidities of fashion during the week, and the solemn truths of repentance toward God and the eternal judgment, on the Sabbath. Brethren, these things ought not so to be.

Suppose such a man enters the ministry and assumes the care of souls. He is continually comparing himself with men of other professions. They strive to advance themselves, why should he not do the same? His object is not to convert souls, but to distinguish himself as a writer or speaker, and thus to secure some more eligible professional situation, a church in a rich, a splendid edifice, a congregation of the rich, the fashionable, and the well-conditioned. Or, he may desire the fame of a lecturer, or may seek for any other form of distinction and notoriety to which success in the pulpit may conduct him. If the ministry of the gospel is like other professions, why should he not? But if the Holy Ghost has called him to follow in the footsteps of Christ, and has committed immortal souls to his charge, and if he will be called to account for the people which he has given of the ministry; in a word, if religion be a reality and no sham, if the crown of glory be bestowed only on those who fight the good fight, if only those who turn sinners to righteousness shall shine as the stars forever—why, then, it is a very different matter.

PROGRESS OF METHODISM.—The Provincial Wesleyan of the 16th Instant contains a letter from the Rev. Mr. Smithson, giving an account of additions to the Methodist Society in Canning, Cornwallis. The writer says:—

"Last Sabbath was a glorious day among us here. I baptized twenty-one persons. Some wishing to go down into the water and come up out of the water, we assembled at 10 o'clock A. M., and proceeded from thence, attended by a large number of people, to the water's edge, singing the Jubilee Hymn; and after praying and singing at the brook, seven standing in the water, and two kneeling in it, were baptized by pouring water on the head. We then returned to the chapel, and twelve more were baptized—eleven by sprinkling, and one by pouring."

The Editor of the *Presbyterian-Witness*, however, seems unwilling to allow so much latitudinarianism as the Rev. Mr. Smithson. After noticing the circumstance as related above, in his issue of the 19th inst. he remarks:—

We do not wish to find fault with this mode of administering this sacrament, and we can sincerely rejoice in the success attending Mr. Smithson's labours. But it should not be overlooked that the preference expressed by some of

the converts for "going down" and "coming up" indicates much need for instruction as to the meaning and use of the ordinance of baptism. Such conduct is simply superstitious.

We also rejoice in the success which has attended Mr. Smithson's labours, and congratulate those who "wished to go down into the water and come up out of the water," on the near approach they were allowed to make to what we deem believers' baptism. Had they been in connexion with the body represented by the *Witness* it appears that they would not have enjoyed so much freedom. We rejoice too, in the statement of the Rev. Mr. Smithson, seeing that those who received this rite were persons who had personally professed to "have been brought into the liberty of the gospel." Nothing is said of infants. Probably none of those baptized had children, or they would surely have been of the number.

We are not at all surprised at the difference of opinion in the converts. If they had still further examined the matter probably some of them would have wished to go further "down into the water," and Mr. S. would have baptized (immersed) them. This, on examination of the New Testament, would have shewn more fully than either sprinkling or pouring, "the meaning and use of the ordinance of baptism."

Questions for Pedobaptists.

A Presbyterian minister of respectable standing in Colchester County, we are informed, was preaching a week or two since on the duties of parents to their children. In the course of his sermon his inordinate zeal for infant baptism took him out of his way to indulge in an attack on Baptists, not much to the edification of many in his congregation. He endeavoured to make it appear that in case of death, the infants of Baptists and of the heathen, were in an inferior moral condition to those of Pedobaptists. He also revived the old slander against Baptists that they believed in infant reprobation. Although he disclaimed any sympathy with the doctrine of baptismal regeneration yet his statements were such that it seemed almost impossible to avoid the conclusion, that the unconscious infant by virtue of the ceremonial called baptism having been performed upon it, stands in some different relation to God than if dying without that rite. Notwithstanding his disclaimer yet his views appeared, to some at least, of his hearers, very much like that Popish dogma.

It has occurred to us that two or three questions may very appropriately be asked after the fashion of the *Colonial Presbyterian*, answers to which would throw light upon the subject.

In case of death, what is the condition of the	What say Pedobaptists?	What say Baptists?	What say the Scriptures?
1. Children of the heathen?		All saved.	All saved.
2. Unbaptized children of Pedobaptists?		All saved.	Room, v. 12-21.
3. Unbaptized children of Baptists?		All saved.	
4. Baptized children of Pedobaptists?		All saved.	

The following beautiful lines by Rev. R. Robinson written as an epitaph on the death of four infants, is a striking illustration of the subject, and harmonizes fully with what we deem the whole tenor and spirit of Christianity, independent of all rites and ceremonies whether Pagan, Papal or Protestant.

Bold Infidelity! turn pale and die;
Beneath this stone four infant's ashes lie;
Say, are they lost, or saved?
If death's by sin, they sinned, because they're here;
If heaven's by works, in heaven they can't appear.
Reason, ah! how depraved!
Revere the Sacred page, the knot's untied;
They died, for Adam sinned—they live, for Jesus died.

PREPAYMENT.—Our N. B. contemporary, *The Christian Visitor*, in making a "Special Appeal" to his subscribers, says:—

"After much deliberation we have determined to cut down our issue to advance subscribers, and from the 1st of July next no paper will be issued from our office that has not been paid for."

and after stating the large amounts due, the Editor adds:—

But to continue a constant drain upon our private resources, and to be embarrassed and annoyed with debt to sustain the organ of the Denomination, the members of which in number and wealth are amply able to relieve us from such a position, is neither advisable nor possible.

We fully endorse that conclusion. Prepayment is doubtless the effectual remedy for the embarrassment and loss which publishers are continually suffering. The expense of collecting accounts when left to the end of one, two, or three years, renders the publication of religious newspapers, on any other terms than prepayment, a speculation of great risk. Secular papers commonly have political objects in view, and in some cases prizes of £500 or £600 a year in prospect, to com-

pensate them for these drawbacks, besides too, the larger portion of their space is devoted to advertising, which places them in a very different position.

We should ourselves be saved many anxious hours, by night and day, if all our subscribers were as conscientious and considerate as those who send on their subscriptions in advance. We hope this number is increasing, and that our friends themselves will save us from the unpleasant necessity of referring to financial matters in our columns.

Those who are in arrears for the *Christian Messenger*, are respectfully requested to lose no time in forwarding the amount of their indebtedness. If any find it difficult to do so, because they have nothing suitable to enclose in a letter, less than a *One Pound Note*, they may send on that sum with their name, and we shall be happy to acknowledge the same and place it to their credit, as far forward as it will pay. A word to the wise is sufficient.

PRESENTATION.—We perceive by the *Ch. Visitor* that the Baptist Church and Congregation at Fredericton, N. B. have presented the Rev. C. SPURDEN with a *Silver Tea Service* as a testimonial of their appreciation of the valuable services he has rendered to the church. His co-operation and sympathy with the pastors of the church and those who have labored in the gospel, are spoken of in terms highly complimentary.

THE ENGLISH ANNIVERSARIES.—The Annual Meeting of the London BAPTIST MISSIONARY SOCIETY was held on Thursday, April 26th. We have a full report of the proceedings, and shall take an early opportunity to give our readers as much as our space will allow.

The Reports of the Anniversaries of the English BAPTIST HOME MISSIONARY SOCIETY and the BAPTIST IRISH SOCIETY, too, contain matter which must gratify every Christian heart. We are unable to give more than this notice in our present issue.

Brother C. H. Corey will accept our thanks for a copy of Minutes of Sabbath School Teachers' Convention, held in Boston.

The Hon. Hugh Bell.

"In the midst of life we are in death."

Seldom do we have a more direct verification of this than in the visitation of Wednesday last. The Hon. Hugh Bell was in his usual health, attending at the Supreme Court, for the purpose of giving some evidence on a question of property. Whilst in conversation with another gentleman, he was seen to sink without a moment's warning or a word of apprehension, and in two or three minutes had left his clay tenement a lifeless corpse.

This sudden departure of one so well known and highly respected, produced a solemn impression on the city generally.

Mr. Bell was upwards of 80 years of age, and had maintained a respectable public position for many years. He was elected to represent Halifax in the Assembly in 1835. In 1841 he was elevated to the Legislative Council, and from 1848 to 1854 was a member of the Executive Council. Mr. Bell's efforts on behalf of the Insane and his munificent donation towards an Asylum for that afflicted class, together with his other numerous benevolent labours, will long embalm him in the memory of his fellow-citizens.

Review of Books.

THE EPISTLE TO PHILEMON. American Bible Union, New York.

The following, received with copies of this addition to the productions of the Bible Union, will give our readers a better idea concerning it, than any remarks of our own. The Secretary says:—

"It is the first revision from Dr. Hackett's pen which we have printed; and we publish it according to our plan, for the examination of scholars. As it will soon be followed by others from the same source, we desire our friends to examine it carefully, so that they may be able to speak of it from their own knowledge. It is believed to be the most thorough and critical philological work on Philemon that has yet been submitted to the public.

Dr. Hackett's method of presenting his Notes and Reasons for the Revision, which he now submits for general criticism, before going to the Final Committee, has this peculiarity: he first examines the Greek Text, and states the views which he derives from it; and thereon he founds his Revision, accompanying it with brief Notes. This greatly increases the interest in the work."

Two editions are published. The *Quarto Edition*, in paper cover, uniform with the Monthly Reporter, and the *Pocket Edition*, a small neat volume of 90 pages, convenient as a Pocket Edition; each 25 cents per copy.

THE COSMOPOLITAN ART JOURNAL. Cosmopolitan Art Association, New York.

We omitted, by pressure of other matter, to notice this when it came to hand. The plate, "GOOD FOR NOTHING," is very cleverly done and well executed. The Journal is well filled with various matters relating to Art and Artists.