

What could not be done therefore by the tens of thousands of our churches?

Ah professors! you will have much to answer for with regard to the souls of your fellow-men. You are sent by God's providence to be as lights in this world; but you are rather dark lanterns than lights. How often are you in company, and you never avail yourself of an opportunity of saying a word for Christ? How many times are you thrown into such a position that you have an excellent opportunity for rebuking sin, or for teaching holiness, and how seldom do you accomplish it?

"Am I my brother's keeper?" was the language of Cain. Cain hath many children even at this day. Ye are your brother's keeper. If you have grace in your heart, you are called to do good to others. Take care lest your garments be stained and sprinkled with the blood of your fellow-men. Mind, Christians, mind, lest that village in which you have found a quiet retreat from the cares of business, should rise up in judgment against you, and condemn you, because, having means and opportunity, you use the village for rest, but never seek to do any good in it. Take care, masters and mistresses, lest your servants' souls be required of you at the last great day. "I worked for my master; he paid me my wages, but he had no respect to his greater Master, and never spoke to me though he heard me swear, and saw me going on in my sins." Min I, I speak, sirs, to some of you.

Why, sirs, what has God made you for? Did he make stars that should not shine, and suns that should give no light, and moons that should not cheer the darkness? Hath he made rivers that should not be filled with water, and mountains that shall not stay the clouds? Hath he made even the forests which shall not give a habitation to the birds; or hath he made the prairie which shall not feed the wild flocks? And hath he made thee for nothing? Why, man, the nettle in the corner of the churchyard hath its uses, and the spider on the wall serves her Maker; and thou, a man in the image of God, a blood-bought man, a man who is in the path and track to heaven, a man regenerated, twice created,—art thou made for nothing at all but to buy and to sell, to eat and to drink, to wake and to sleep, to laugh and to weep, to live to thyself? Small is that man who holds himself within his ribs; little is that man's soul who lives within himself; ay, so little he shall never be fit to be a compeer with the angels, and never fit to stand before Jehovah's throne.—C. H. Spurgeon.

Christian Messenger.

HALIFAX, JULY 10, 1861.

Infant Baptism.

A full account of the various modes in which the rite of baptism, so called, is administered to infants, would form a curious chapter in the history of what is termed Christianity.

The position, in relation to the church, supposed to be occupied by the little innocents, before their baptism and after their reception of that ceremonial, is as various, in the estimation of the different churches, as the modes of administering that ordinance. Much diversity also exists amongst the advocates of infant baptism, on the question, whether or no the children, by being baptized, become members of the church. Some contend that the babe is by this means "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Others think that he is placed on a sort of middle ground, and by the application of the baptismal water put into a salvable state. Others again think that by virtue of natural relationship the children of believers are born into the kingdom of God, and baptism is administered by way of sealing the promises made to believers and their children. Great diversity also exists amongst Pedobaptists, as to what infants are the proper subjects of baptism,—some contending that only those having believing parents are eligible, consequently, they refuse to administer the sacred rite to children of unbelievers; others, supposing that the ordinance is efficacious in conferring spiritual blessings, do not hesitate to dispense the privileges to children of unbelievers and pagans, as well as to those professing Christians. Some demand a certain number of sponsors to "promise and vow" on their behalf that they shall "renounce the devil &c. &c.," while others ridicule that idea as papistical.—Some will allow of none but priestly hands to officiate in the administration, while others permit any member of the church to perform the

ceremony, and, however imperfectly done under certain circumstances, it is considered valid.

Perhaps none who practise infant baptism are more consistent than the Greek Church. They certainly understand the meaning of the Greek term *baptizo*, and accordingly they dip the child in the water, well knowing that immersion is essential to the performance of the rite. Cherishing the idea of infant membership, they despise the Romish and Protestant practice of sprinkling. They appear also to carry out the principle that baptism is the initiatory rite of the church, and that it is the qualification for more church privileges. They consequently administer what is called the communion to the little neophyte immediately after baptism. This may to us appear a great absurdity, but it is surely more consistent than the partial membership effected by the baptism of some Protestant churches.

These few words of introduction may prepare our readers to appreciate the following letter which we copy from the "Monthly Record" for June 1861, from the pen, we believe, of one connected with the Mission to the Jews, sustained by the Presbyterian Church of Canada in connection with the Church of Scotland.

INFANT BAPTISM IN THE GREEK CHURCH OF BITOLIA AND ANCIENT MACEDONIA.

All the services as well as other religious performances take place at an early hour in the morning, viz., 2 o'clock Turkish, which is about 7 a la Franka. This morning at that time, I had the pleasure or rather the misfortune of witnessing the baptism of four little children of three days old, of which one of them is the grandchild of our landlady whose house we are now occupying. So, at 7 o'clock this morning I was already on my way to the church for the first time. The street as well as courtyard of the church was crowded with people because the service of the day was just over. I entered the church, which was as cold as an ice-house, and took seat near the door, in order not to attract any attention, and as the service was just finished, and many of the people were yet helping themselves to the communion, which was in great heaps prepared for them. Every one of them before and after partaking of it made the sign of the cross, and before leaving the church kissed the crucifix, holy Mary, and other saints, and went their way. Shortly after the church was nearly empty of people excepting of a few who remained to witness the baptism. For about a half hour there was a perfect chaos, and I thought myself in the midst of a market-place, for persons were going and coming in all directions, and were talking and laughing as loud as they pleased. And several of the "papas" passed by them as indifferently as could be. I became a little impatient, and asked when the baptism would take place, for it was an hour behind the time already. I was informed that the friends were there already, and were only waiting for the "papa" (minister in the Greek language). Immediately one of them appeared, arrayed for the occasion, and with a book in his hands. At that moment I removed myself to the centre of the church in order that I might see all and lose nothing. From there I saw the women standing with the babies in their arms in the outer porch of the church, where it was freezing cold, but fortunately the little ones were well wrapped up. There stood also the "papa," where he read out of the Gospels to them for about half an hour. During that time great preparations were made for the baptism. A very old man, called also papa, appeared, who looked as if he could neither see nor hear, and performed the greatest part of the ceremony. The preparations were these. A little stand was brought in, upon which a tub with cold water was placed. Near by that stand, was another one with a great many little wax candles which stuck to it, and which were lit on the occasion. And by that stand there was attached a little tin dish with a cover that had many holes in it, and which was filled with incense. It was also lit as soon as the time for baptism approached. At that hour the chaplain got through with his reading, and the godmothers with their little charges walked into the church, and placed themselves where the incense was burning. The old man presided, and at a sign from him the four little infants were placed on the floor, which was of marble, and were immediately uncovered, notwithstanding their being entirely naked. But soon the old papa appeared with a small dish in his hands which contained holy water, and with which he sanctified the little creatures previous to the baptism by making the cross upon them. As soon as this was over, some hot water was brought and put into the tub of cold, and then the old Papa took up one child after another and bathed them in the tub as if they really needed it. Not a word or remark was said while the immersion was going on, and yet there was no appearance of solemnity whatever. After having washed them thoroughly well, he gave them back to their respective godmothers, who received them in parts of the clothes in which they were brought; and, after having allowed a little time for drying, he came with a small can of oil, and anointed them with it, both boys and girls. After this, he fetched an old pair of scissors, which looked very much like old snuffers, and with it cut the hair of each infant. What he did with the hair, I cannot tell, but as soon as he got through with all this, an old woman appeared with soap and water, and waited upon the holy man by pouring the water over his hands. The baptism was now closing, as the chaplain took up the book and read out of it without any air of solemnity whatever, for he knows that the people do not understand it, and, while he was reading, talking and laugh-

ing were going on from all sides. After the reading, both the old and young papas began to sing a psalm, and while they sang, the godmothers with their little charges were obliged to go round the circle where all the ceremonies were performed, and every time they came in at the front of the crucifix they bowed. This they repeated three times, and when there was no more to do, the old man said something to the women and disappeared. The women soon advanced to the altar, where I followed them, and where I saw what I could not and what I would not believe before.

There the women with the children in their arms remained standing in a most solemn manner, and were waiting as if for the most important part of all. Accordingly a door was opened as by magic, and the old priest appeared covered with as many crosses and crucifixes as he could bear, and in addition to these things a cup and tea-spoon also in his hand. There he performed his holy vocation in administering to these infants of three days' old the holy sacrament. May the Lord soon have mercy upon this people, upon Turks and Christians, that they may soon behold the truth as it is in Jesus, and may they see that all their works are as filthy rags, and that there is no safety except in the blood of Christ our only and true Saviour.

EUGENIA EPSTEIN.

How refreshing it is to turn from such a mass of contradictions and absurdities to the simplicity of Bible baptism—"He that believeth and is baptized shall be saved."

"All's well that ends well."

This proverb is often applied to teach very injurious error, and to encourage or palliate very wrong doing. We need not inform our readers that it does not contain Bible doctrine. The voice of the Divine Word is, Do right whatever may be the result. We are not responsible for the consequences of right actions. The language of the Christian is—

"Though dark be my way, since He is my guide,
'Tis mine to obey, 'tis His to provide."

The world draws conclusions with regard to what is right and wrong, and judges of the success of a certain course of action from too limited a view. The Sabbath breaker imagines that because judgment does not immediately follow his infraction of the Divine law, therefore he is exempt from its penalties. The man who seems to prosper in any course of deception or wrong doing thinks that he is safe so long as his iniquity is not exposed. That course of conduct which is most convenient, is too often chosen by Christians rather than what is duty. Instead of enquiring what is the Lord's will and gladly doing it, they think that some other course will "end" better, and so stifle the voice of the Spirit and dishonor Christ. We repudiate the sentiment except the "end" alluded to be placed beyond this world. No end/short of eternity can determine whether or no "all is well."

THE LETTERS FROM THE CHURCHES to the Associations, are the basis of these ecclesiastical combinations; and the reading of them, of course constitutes one of the most interesting and important features of those annual gatherings.—They are necessarily brief and give but a glance at the state of the churches, from which they are sent, and yet they show their condition more clearly than many are accustomed to suppose.—By this means the different branches of the denomination are united and the churches enabled to sympathize with each other as truly as in bodies which are formally bound together by external laws and ecclesiastical regulations. The unity without uniformity existing in the Baptist denomination, is here fully apparent. Without any formal rules prescribed for these documents, an intelligent expression is given as to the state of religion and the progress made during the year in each of the churches; so that even a stranger by listening to the reading of these epistles, may learn pretty correctly the condition and prospects of the communities they represent. We have often wished that the information given in the letters from the churches, might be more widely diffused, and occasionally we have had brief extracts made from some of them for our columns.

On another page we have a portion of one of the letters sent to the Western Association.—We doubt not it will be read with interest.

KING'S COLLEGE WINDSOR.—The Anniversary of this institution was held on Wednesday and Thursday, 26th and 27th ult. Judge Stewart, the Bishop of Fredericton, and P. C. Hill, Esq., were elected Governors. Professor Hensley preached on Thursday. In the course of his sermon he denounced the infidel principles taught by the Church of England writers of the "Essays and Reviews."

The President's Oration is highly spoken of.—Professor How read an able paper on the Modern Applications of Chemical Science. Lieutenant

ant Duncan also read an Essay on Civil Law, preparatory to his receiving the degree of D. C. L. The Rev. Mr. Ansell and Messrs. Wilkins and Hodgson received the degree of B. A. and Mr. Moren that of M. A.

At the close of these exercises, Dr. J. C. Cogswell presented the President Dr. McCauley, with an Address, and informed him that a number of his former pupils desirous of testifying their respect had obtained his Portrait, painted by Mr. Gush, to be placed in the Library. Dr. McCauley replied to the Address and spoke with much feeling of his high appreciation of this mark of respect from those who had formerly been under his instruction.

THE METHODIST CONFERENCE recently holding its session at St. John, N. B. embraces Nova Scotia, New Brunswick, P. L. Island, and Newfoundland. It has in connexion 120 ministers, 82 of whom were in attendance. Nine young ministers were to be ordained and 17 were on the list of probationers for the Ministry. The number of members within the bounds of the Conference is 15,510, and of probationers for membership 1,491.

News Summary.

THE American Congress met at Washington in pursuance of their summons, on the 4th inst. This great Anniversary of the Union was, no doubt, fixed on, to add greater weight and solemnity to the grave and vital questions which that body are now called on to solve. Their task is indeed a monstrous one, broad enough to tax the highest abilities of the statesman and the severest virtue of the Patriot.

In reviewing the history of the United States for a few years past, one cannot but be led to the conviction that the scenes which have been suffered to transpire between conflicting factions on the floors of Congress, have largely contributed to the unhappy conflict which is plunging the nation into ruinous debt and prostrating the dearest and most sacred ties of humanity. Gross and unmeasured vituperation and acts of open violence in the highest Councils of the land among the most able and prominent men of the country have gone far to abolish all respect for constituted authorities, and so demoralized political feeling as to prepare it for the worst consequences.

The President's Message, which is much shorter than usual, bears no marks of declining vigour in prosecuting the war, and as there is no relaxation of a like spirit on the part of the South, there is every reason to believe that unless some pacific measure be brought before Congress, which can be consistently entertained by both parties, some decisive military action must very shortly take place. The forces on both sides, now on the ground in the adjoining States of Maryland and Virginia, cannot number less than 120,000 men, while additions are being daily added to either party. The battle of Boonville Missouri, in which 300 were reported to have been killed, turns out to have been a trifling skirmish in which only about eight lives were lost. No reliance can be placed on the vague reports which are being daily propagated, not improbably to serve the purposes of some sordid private speculation.

General Intelligence.

DOMESTIC.

Prince Alfred intends visiting Charlottetown in the course of the present month, but no public demonstration will take place.

GOLD.—The report of a discovery of this precious metal near Mount Thom, Pictou Co. turns out to be a hoax.

There is some talk of a company being formed in this city, with sufficient capital to work the mines at Tangier. We also learn that a gentleman belonging to this province, but who has been engaged successfully in the diggings in Australia, is expected to arrive here in the next steamer from England, for the purpose of proceeding to the Tangier gold-fields. We learn that a superior quartz crushing machine has been ordered by a merchant of this city for use at Tangier.—*Express.*

In the beginning of this week, Gold was discovered in Dartmouth on the shore of the harbour; and, ever since, a large party have been diligently engaged excavating the rock at that spot. We are assured that it has been found in blasting out the rock for a cellar, in Upper Water Street, in this city; again at Richmond, a little South of the Railway Depot, and also that some eager gold hunters have "reached quartz" in the vicinity of "Featherbed Lane," in Ward 5. If this state of things continues, no one of our less excitable citizens need feel surprised if, on waking up any morning, he discovers his basement filled with gold hunters, diligently plying the pick and crowbar, and finds it necessary to place a sentry over the well. It would be a great thing for Halifax to be turned upside down in this way.—*Recorder.*