

For the Christian Messenger.

College Agency.

MR. EDITOR,—

One of the good things in the *Christian Messenger* of yesterday, is an article on "The Endowment Fund of Acadia College," which the writer commences with an inquiry concerning the progress the Agent is making "in collecting funds for the Endowment." As I am the person alluded to, I will give you the information sought. About a year and three months ago, at the request of the Governors of the College, I consented to act as their agent in this Eastern Association, to do what I could in that capacity, consistently with the duties devolving upon me in connection with my church. During the whole of the time above mentioned, I have been able to spend only eight weeks in Agency work, and have collected in cash, and secured by good Notes, mostly on interest, something over two thousand dollars.

From A. N. Whitman, Esq., Cape Canso, \$400.
A Friend in Guysborough, 364.
Wm. Faulkner, Esq., Truro, to complete a Scholarship, 280.
James Gourley, Esq., Great Village, to complete a Scholarship, 360.
L. J. Walker, Truro, 74.

The remainder has been in small sums of from fifty cents to forty dollars, too numerous to name singly. As has been already stated, the time I have been able to devote to it has been very limited, one could scarcely be expected to accomplish much in eight weeks, yet enough has been done to show that I have not laboured in vain.

Wherever I went I was kindly received, and found many warm friends to the Institutions at Wolfville. To raise the sum required to complete the Endowment Fund, will be a work of time, and require much toil and patience, but it can be done. It will be requisite for the Governors of the College to exercise the strictest economy in the management of the financial matters, so as to fully secure the confidence of the churches generally, and with an Agent to go among them manifesting much of the spirit of Christ, and success is pretty certain.

I highly approve of the "resolution passed at the Convention at Berwick," the intention of which is "to secure from each member of our denomination twenty-five cents annually, until the Endowment fund is completed." Let this be carried into effect, and in four years the sum we at present aim at will be realized. But, while speaking approvingly of this scheme, I would say,—the larger donations are required too. The more large ones of from \$100 to \$400, are sent in to our Treasurer, the better; he will gladly receive them, and thankfully acknowledge them. I would urge upon the Governors of the College the importance of securing a suitable Agent as soon as possible. My field of labor has now become so large, that it requires all my time to perform my pastoral duties, and I cannot even attend to this Eastern section properly.

Yours truly,

J. E. BALCOM.

Great Village, Feb. 9, 1866.

P. S.—I am highly pleased with Dr. Cramp's "Catechism of Christian Baptism." I would like to see it in every Baptist family, so that all our members may be properly instructed on that subject, and able to give an answer to every one who asks their reason for holding—"The Immersion of believers to be the only Christian Baptism." I would have no objection to seeing it in every Pedobaptist family also. It will doubtless do good service to the cause of truth.

J. E. B.

For the Christian Messenger.

John Wesley and Immersion.

DEAR BROTHER,—

A correspondent in the *Provincial Wesleyan* of last week would have us believe that when Mr. Wesley referred to the "ancient manner of baptizing by immersion," he had in his mind the immersion said to have been practised in the admission of Jewish Proselytes.

Perhaps it may be well to let Mr. Wesley explain himself. Here are some extracts from his Journal:

Feb. 21, 1736. "Mary Welch, aged eleven days, was baptized, according to the custom of the first church, and the rule of the church of England, by immersion. The child was ill then, but recovered from that hour." This shows that when Mr. Wesley spoke of the "ancient manner of baptizing by immersion" he alluded to "the custom of the first church."

May 5, 1736. "I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah, but Mrs. Parker told me, 'Neither Mr. P. nor I will consent to its being dipped.' I answered, 'If you certify that your child

is weak, it will suffice, the Rubric says, to pour water upon it.' She replied, 'Nay, the child is not weak, but I am resolved it shall not be dipped.' This argument I could not confute; so I went home, and the child was baptized by another person." Here Mr. Wesley shewed his uncompromising fidelity as a minister of the Church of England. He knew that he was compelled to dip the child unless the parents certified that it was weak, and he acted accordingly. Clergymen now-a-days are not so strict.

March 21, 1759. "I baptized seven adults, two of them by immersion; and in the evening, their own ministers having cast them out for going to hear the Methodists, I administered the Lord's Supper to them and many others whom their several teachers had repelled for the same reason." In this case Mr. Wesley evinced his accommodating spirit; he could pour, or sprinkle, or immerse, and he called each mode of action baptism. But he well knew that immersion was the ancient mode—"the custom of the first church."

The so-called proselyte baptism was not in existence when the New Testament was written. It was a Jewish afterthought, and had little in common with Christian baptism.

Yours truly,

J. M. CRAMP.

Feb. 10, 1866.

For the Christian Messenger.

The School Law.

MR. EDITOR,

Sir,—Your columns are sometimes occupied with Educational matters, relative to the School Law. Much has been said and written on the subject which does not reflect much credit on the parties from whom it has emanated,—censuring the Legislature and Government for stirring up strife and discord in many of the School Districts of our Province. That strife and discussion has arisen on account of the Act, none will have the hardihood to deny. But I am willing to free the Government and Legislature from any sinister motive or party feeling in framing the School Act, as both sides in the House seemed anxious to have a general School Act adapted to the wants of our country.

Long ago has the subject been debated. The late Government was far-sighted enough not to touch it, fearing that carrying out an Act of this kind would cause them the loss of the Government, should they attempt it. The present Government has the credit of introducing the Bill, and are entitled to the thanks of our countrymen. It is not much to be wondered at, that in filing up the details of the Bill, that they may have erred, and it may yet require several Sessions to amend what in its present state is objectionable. It should be the duty of every person to mark its defects and so report from time to time, that our Legislature may be put in possession of facts that otherwise may have escaped their notice. This is my apology for the remarks which I am about to make, not having seen them elsewhere in print. In my vicinity a number of tenants to a gentleman lately deceased, say forty, more or less,—the number does not affect what I wish to illustrate,—tenants at will, subject to be removed at the end of the year. These persons are rated for whatever houses or lands are required under the Act. Many find hard work to pay up the rent due, without this extra demand, for which the landlord will not make any allowance in the rent. The poor man is thus compelled to pay, because found in possession of the estate of his landlord. I find that in this village two-thirds of the house-holders are tenants at will, and have to pay for the property they are found in possession of. Many do not pay their rent as they should, verifying that passage of scripture, "The destruction of the poor is their poverty." Should the Legislature alter this, so as to make the Landlord accountable, and the amount to be deducted from their rents, like the railway damages are paid, it would be unfair and unjust towards the landlord, who would then add to his rents, taking it again out of the poor occupants. If all properties were subject to a tax without any exemption of any kind, wherever found, real or personal, with an income tax, it would not be so objectionable, in my estimation. Too much money is absorbed in carrying out the law, in the appointments, some of which are considered political. I think the whole should be paid from the Treasury to the Trustees of Schools, on their report signed by two Magistrates, from the Section, if living within it, or otherwise the adjoining Section. I would raise the Tariff on the articles considered luxuries, consumed mostly by the richer classes. I know this is open to some objections, but I think less than any other. There would be nothing for collecting the money, and a saving of five per cent on money paid to inspectors.

Let the Trustees have the whole management of the School, and let them do the best they can; this is a progressive age, and the Schools will improve. Overzeal in School matters or religion is always distasteful to the mass. The miserly rich is the only class which will be benefitted by the tariff plan proposed. I hope they are the fewest in number. As the Legislature will soon be in Session, I would like you to publish these few remarks. If any good should result from doing so, I shall feel pleased; if otherwise, I have discharged a duty I owe to my country.

EDWARD McLATCHY.

Windsor, 8th Feb., 1866.

Christian Messenger.

HALIFAX, FEBRUARY 14, 1866.

"Uniting with the Church."

In our last we sought to direct the minds of our readers to our Lord's great design, to bring a pure Church out from amongst the sinful men and women of this world. We were purposing to invite attention more in detail to the process by which this wonderful work is brought about, and the change effected in them, when we happened to find in a late number of the *Christian Era*, the following excellent article in reference to those who are being brought into church relationship. Believing that it would be of service to many under serious impressions, as to their duty in this particular, we have transferred it to our columns:

It is very commonly the case that the persons who are the best fitted to become members of the church, are the most reluctant to do so; while those who give the least evidence of such fitness have no hesitation. It is no proof that a person ought to join the church because he thinks he ought, nor that he ought not, because he thinks he ought not. A person through ignorance may run before he is sent, or he may not run when he is sent. Self-righteousness may lead a person to believe he ought to profess religion, while a sense of unworthiness may cause him to believe that he ought not. It would have been about as difficult to persuade the Pharisees that he was not fitted to take the name of Christ as it would to persuade the publican that he was. It is very commonly thought that if a person is a real christian, his love for Christ and his sense of duty will lead him to desire publicly to profess the name of Christ, and will cause him promptly and unhesitatingly to perform the duty, he even requesting the opportunity to do so as a privilege, rather than needing to be urged to it as an obligation. This is frequently considered as one of the inevitable fruits and necessary evidences of having been born again. Church members often say they do not wish any one to be urged to join the church. If an individual has not religion enough to lead him to do so voluntarily, and even to desire it as a duty and privilege, he is not fit to belong to the church.

There are however deeper and more comprehensive and discriminating views to be taken of the nature of the christian life than are implied in these sentiments. It is the legitimate effect of true religion to lead the christian to desire to acknowledge Christ and honor him before all men, as the author of his salvation. But this is not the only feeling the christian has. The exercise of this feeling is often counteracted by the christian's insight into the depravity of his own heart obtained in conversion, and his consequent sense of his unworthiness to profess the name of Christ. It is very common for this feeling to be so strong in the truly converted person, as to cause him to hesitate very much in regard to doing what he regards as duty, and would otherwise esteem a high privilege. This feeling of unworthiness often prevents entirely, many of the sincerest christians (for it is in them that this feeling is strongest) from publicly professing the religion of Christ. And it has been according to our experience that it causes almost every truly converted person to go forward in this duty with hesitation, trembling and fear. This feeling in the young christian is commonly stronger than even his desire publicly to acknowledge Christ, so as to require that he should be encouraged, and even urged to go forward in this duty with hesitation, trembling and fear. This feeling in the young christian is commonly stronger than even his desire publicly to acknowledge Christ, so as to require that he should be encouraged, and even urged to go forward in this duty with hesitation, trembling and fear. This feeling in the young christian is commonly stronger than even his desire publicly to acknowledge Christ, so as to require that he should be encouraged, and even urged to go forward in this duty with hesitation, trembling and fear.

This deep sense of spiritual things which leads the young christian to feel that it is a great thing to unite with the church, and causes him to regard himself as totally unfitted for it, and that he ought not to take the step, is in itself an excellent feeling and a very sure sign of inward grace, only it ought not to prevent a person from performing duty. If a person has no sense of unworthiness to profess the religion of Christ he ought not to profess it: if he has such a sense,

however strong, he ought not on that account to decline it. Forwardness to unite with the church is an unfavorable sign. It is a quite uniform fact which ought to be better understood, that persons indulging false hopes have no such hesitation or misgiving about professing religion. Being unenlightened as to the sinfulness of their hearts and the nature of spiritual things generally, they see no reason why they are not qualified to profess the name of Christ, and since they believe they are christians they think they ought to do so. The consequence is that this class of persons are foremost to offer themselves for membership in the church, and are usually accepted, while those who are truly enlightened, renewed and humbled, distrusting themselves and feeling unworthy, remain where they are, except as they are personally sought out, encouraged and even urged to the performance of duty. It is according to our observation and experience, that there are but few truly converted persons, and those are of a peculiar description, who will come forward of their own accord and offer themselves for church membership.

The most favorable period in the history of a renewed person for performing this duty is when he is under the impulses of his first love for Christ. He is then restrained less by his sense of sin and feeling of unworthiness, than at a subsequent period when his first impulses have begun to subside. At all events a truly converted person needs to be under some special awakening in order to come out from the world and publicly take upon him the name of Christ, readily and with no misgivings. If it be not done under the impulse of his first love, it is according to our experience that it will be very difficult to persuade him to it until he experiences some subsequent reviving of his graces. This is in the case, it must be remembered, of the truly converted person. In the case of one not truly converted, but indulging hope, no such difficulty will be experienced, simply because he is not restrained by any vital sense of his unworthiness. He will go forward at almost any time.

No hope is now entertained of any renewal of the Reciprocity Treaty, or of any measure of reciprocal duties between the British Provinces and the United States. The telegram on Saturday last indicates that our neighbors are beginning to realize some of the disadvantages under which their fishermen will be placed by this action of their rulers. It was as follows:

"A Washington despatch says the Canadian officials, before they left, threw out some hints that if the Reciprocity Treaty was allowed to expire without some action upon the question of the Fisheries it might lead to serious difficulties. Of course, they could not permit our people to continue to fish in their waters under the treaty stipulations if the Reciprocity Treaty expires. We are limited to a very small margin, and if our fishermen go beyond that limit they will be forced back."

THE WORLD'S EXHIBITION to be held at Paris, is attracting much attention. A joint resolution is introduced into the Congress at Washington, providing for an appropriation of one thousand dollars,—fifty thousand of which is for the employment of ten professional scientific commissioners. The same deficiencies of United States productions, as was noticed at the last exhibition in London, will not be allowed to exist at Paris.

We are informed that steps will be immediately taken to prepare for a representation of Nova Scotia productions at the said Exhibition.

NEWS SUMMARY.

Napoleon the third has great reason to fear that in placing an Austrian prince, upon a Mexican throne, he has made a sad mistake—It is possible it may turn out otherwise, but under present circumstances there is good ground to believe that the tenure of supreme authority by Maximilian in Mexico, will be a brief one. The hold he has gained on the good will of the people appears to be very precarious, and it is more probable that as soon as the French troops are withdrawn, the new Emperor will soon have to follow. The policy of the French Emperor in regard to Mexico has always been unpopular in France, and Louis Napoleon cannot afford, amid the jarring elements which still exist in his own dominions, to set at naught popular feeling. We do not believe the United States government have the least desire to provoke a war with France. It would be strange indeed if, in their present position, they had, but their refusal to recognize Maximilian as the Sovereign of Mexico, must prove a strong moral support to the Democratic party, and act as a powerful stimulus to encourage them to persevere in their resistance. For ourselves, we have little doubt that the best thing that could happen to Mexico would be the general establishment of a constitutional monarchy. Like all old Spanish revolted colonies, anarchy seems the favorite passion of the Mexican people, we fear the true cause of all this is the utter demoralization of the people at large, both in a social and religious point of view.