

cherish towards it all manner of affection and esteem. Nevertheless it seems to us as though the time had arrived for the movement on which we have now entered. We therefore proceed with that movement; looking up for the blessing which we trust will be bestowed by the Great Master himself, and assured that we do not advance without the benedictions and the prayers of the brethren with whom, in our Associational capacity, we henceforth cease to be identified. And in thus advancing, we find ourselves sustained and justified by considerations such as these.

There is first of all, the growth with which we have been favoured within the last few years. Churches heretofore founded have received encouraging increase. New Churches have come into being. We have replaced old meeting-houses with new ones, and erected new ones where none had previously existed. Ancient prejudices against us are somewhat enfeebled, and we begin to obtain the ear of the people. We think we ought to take advantage of this state of things. We thus find ourselves aroused to greater activity than heretofore—an activity more marked, and better organized. We think an Island Association will tend to maintain, and stimulate, and regulate that activity. And hence the movement which has at this time brought us together.

Then, next, there is the direct tendency of this movement. We have some of us been accustomed to assemble with the Association to which we have heretofore belonged, and have thus participated in Associational benefits. But to how many among us does this statement apply? Why there are Island Baptists who scarcely know what an Association means; while the mass of our brethren have never once attended an Association. It is high time on every account, that this state of things were terminated. If Associations are beneficial to some, why not to others?—yes, to all of us? Why then, supposing, as we do, that we are able to sustain such a body, should we not have our Island Association; that we too, by God's blessing, may reap the advantages which such an organization is capable of imparting?

We might here add a word as to the influence of our Associational movement upon the interests of our Home Mission. But it is needless. The concerns of that Mission will be presented to you in a separate form. The relation between our Island Association, and our Island Mission will be thus practically illustrated. And we trust that they will henceforth advance together, hand in hand; the one sustaining and promoting the other, and both rejoicing in the favour of our glorious Head.

To the care of that glorious Head, dear brethren, we now commit you. We trust that this whole movement is of Him. We conceive, as you have seen, that it is not destitute of Scriptural sanction. We think too, that that same glorious Head has conducted us to it by certain providential indications. We humbly hope, that he will own it by the endowments of his Holy Spirit, in graces and gifts suited to our work as an Association. And so to the Father, to the Son, and to the Spirit we solemnly dedicate our newly constituted body. May it please our Triune, Redeeming Jehovah to accept our dedication, to write upon us his own adorable and loving name, and to use us, in the sphere in which he has placed us, for his own all-merciful ends! And then to Him alone shall be the praise and glory, evermore. Amen.

For the Christian Messenger.

"HOLY BAPTISM."

Mr. Editor,—

Permit me an additional remark to the merited notice that you have taken of "Holy Baptism" as taught in the *Church Chronicle* of the 11th inst.

The teachings of Scripture and the doctrines of this article in the C. C. are not in agreement. The difference is very considerable, and very alarming. Let us see:—

1. The Bible teaches that the physical operation in baptism is dipping the candidate under the water. "They went down into the water, both Philip and the Eunuch and he baptized (immersed) him. And when they were come up out of the water." The C. C. says "It is administered by washing with water, &c."

2. The Bible teaches that the effect of baptism is to secure a good conscience on the part of him whose duty it is to be baptized, and that it imparts to him joy. "It is not the putting away of the filth of the flesh but the answer of a good conscience toward God." 1st Peter iii. 2. "The Eunuch went on his way rejoicing"

The C. C. teaches that the subjects are

"born again" in baptism: "By our second birth in baptism we are made partakers of the divine nature of Jesus Christ." "We leave the state of nature in the family of Adam as a man leaves the world when he dies." "We enter into a state of grace in the body of Christ as a man enters in the world when he is born."

The word of God plainly teaches us that there is no moral change effected by the simple act of baptism. Baptism is not a means or a power to regenerate the soul. It has no such inner spiritual effect. A good conscience requires it. A person who has believed in the Lord Jesus Christ with all his heart is put under the necessity of obeying the Saviour in baptism, as a good conscience cannot be maintained without such submission.

The error consists in substituting Baptism for the Holy Spirit in the work of regeneration, and in placing to the credit of Baptism, effects which can result only from the work of the Holy Spirit on the heart. This is a very grave error. The blow is aimed at the very root of the good tree of salvation through Jesus Christ.

The C. C. begins to teach that the rite is symbolic. "Washing," it is said, is the "outward sign;" and instead of proceeding to tell us what is symbolized, we are treated to more of the blessed effects of Baptism. Not satisfied to say that "death unto sin and a new birth unto righteousness" are figuratively represented by Baptism, it must be said that these are "given unto us in Baptism."

The C. C. teaches one thing, the Bible teaches another. The former makes Baptism the agent of regeneration or the new birth, the latter teaches positively that the Holy Spirit performs this good work. "So is every one that is born of the Spirit."—John iii. 8.

Infant baptism is covertly taught, and is doubtless the tap root of the dogma of baptismal regeneration in the Episcopal Church. We hear of those "who are not baptized till they come to the years of discretion," but the bible makes no allusion to any exception those who have sufficient "discretion" to believe. Here it is plain that baptismal regeneration nourishes infant baptism, and infant baptism in turn nourishes baptismal regeneration. The one is a counterpart of the other. They mutually support each other, as two vines which entwine together for aid.

Then come the promises made in baptism. One is to believe the articles of the Christian faith, and these are summed up in the "Creeds." Then the creeds must be believed, for he that believeth and is baptized shall be saved. Alas for these doctrines taught in the *C. Chronicle*.—The Holy Spirit is ignored in the work of regeneration except that His name is mentioned in performing the act of baptism. A rite is made to do what is assigned in the Scriptures to the Holy Spirit. But this is not the end of perverting religious truth. The summary of the "Creeds" is put in the place of Christ, and whoever may believe in the doctrines of the "Creeds," and is baptized shall be saved.

Let us sum up the central and destructive teachings of this short article on baptism.

1. The act of baptism is substituted for the Holy Spirit in the work of regeneration.
2. The effects of the work of the Spirit on the soul are ascribed to baptism.
3. Washing is substituted for immersion.
4. The "creeds" are put in the place of the Lord Jesus Christ, and people are taught that an intellectual reception of the dogmas contained in these articles, is faith in the Lord Jesus Christ—saving faith.

Unto what will this grow? Are these the doctrines by which the world is to be won to the Saviour? Will the proclamation of these doctrines humble men before God and lead them to the fountain of life? Well may we say "Let us seek out the old paths."

Yours truly,

M.

Christian Messenger.

HALIFAX, MARCH 10, 1869.

IS A CHRISTIAN CHURCH A
"REPUBLIC?"

We think not, in the sense of human governments having the supreme power in making enactments and receiving whomsoever its members may choose into their fellowship. It may have some resemblance in its external features to the popular form a republic presents, but it is rather a monarchy, or more correctly a theocracy.

Its constitution is prescribed, its laws are given, and its principles are defined, in "our great directory and statute book."

It may be supposed that some other arrangements than those given, would be better calculated to effect the great objects of the church, but, if such arrangements are not in accordance with the laws already given, we forfeit to that extent our claim to the title Christian Church. We have no right to indulge in the framing of new laws, or in putting aside what have been prescribed by the wisdom of the Master,—the Head of Church, for the guidance of his people in all ages. Human wisdom has often sought to improve on the Divine enactments; but, in doing so, has invariably produced what was antagonistic rather than what was beneficial.

In the endeavour to modify the demands upon those seeking admission to the portals of the church, there have been fatal mistakes made,—unconscious infants and unbelievers have been admitted to participation in the ordinances; and a comingling of the church and the world has been the result; until, in such cases, the line of demarcation has been entirely obliterated, and the voice of the church in its testimony against evil-doing has been hushed to silence, and its name has even been used as a cloak for iniquity.

In the endeavor to copy the example of human governments there have been church courts established to do the proper work of the church, and the holy principles and the essential vitality of the gospel has been supplanted by expediency, worldly policy, and ceremonial observances.

There is not so much danger perhaps of Baptist churches, as of some others, coming under the prevailing forms of human governments; their danger lies in another direction. Under the supposition that each church is a "distinct and independent spiritual republic," its members are liable to forget that they have but to learn the mind and will of Christ in all matters, and to administer the laws given by Him.

In the reception of members into the Christian Church it might sometimes, perhaps, seem expedient to relax demands, for the sake of some individual or individuals, or to raise objections to some others, who, although possessing the essential qualifications of repentance and faith, may have been in some other respects undesirable associates. There are members in almost every church, who, although fully entitled to all the privileges of church fellowship are not such as would be chosen with whom to dwell, or even as intimate friends. But no personal preferences or respect of persons can come into the Church of Christ without doing irreparable damage. Here all are brethren in Christ.

In the reception of members there is a difference between a church and an ordinary Republic, or other human society, no election by the vote of a majority will suffice for the reception of a new member.—It must be a unanimous voice and a hearty welcome, like that with which the Lord himself receives the humble believer.

In matters of discipline too, there is a marked difference between a church and a common republic. It is not for the members of a church to be governed by their own inclinations respecting their treatment of offences. The course of action is prescribed, and it is at the peril of the life in the body that delinquency is permitted or ignored. Love must rule in this as in all its other proceedings. The tares and the wheat may be allowed to grow up together in the world, till "the end of the world;" but if left to do so in the church, the former will choke the latter, preventing them from bringing forth fruit, and ultimately proving the destruction of both.

These then are some of the reasons why we conclude that the christian church is not a republic nor an ordinary human society:

1. It has no law-making power, nor is it permitted to modify its existing laws.
2. It cannot receive its members by a mere majority vote. If satisfied that genuine faith exists in the applicant for membership, and there is a readiness to obey the commands of Christ, no minor consideration must prevent their reception.
3. Specific directions are given for the treatment of offences and withdrawal from fellowship is the utmost extent of the discipline provided by our Lord for his followers.

The Editor of the *Church Chronicle* in discussing Separate Schools, gets out a little of the caution he finds necessary in dealing with the question. He pronounces in favor of Separate Schools; but adds:—"If the Government, however, bring in a Separate School Bill, recognising the people merely as Catholics and Protestants, and divid-

ing the School grants among them in two blocks accordingly, we must by every means, resist this attempt to endow—not the Catholic—but the Roman Catholic religion. In Newfoundland, where this miserable system is adopted, Romanists have the privilege of selecting their own teachers, and their own books, whilst the children of the Church of England may be taught by any Sectararian, or even by a Mormon, or a Deist, and must gather their information from books so written as to be unobjectionable, even by their want of truth, like Collyer's History of the British Empire, now provided for the public Schools in Nova Scotia."

The Separate School System would, we think, in any case, be an endowment of the Roman Catholic Religion. No other religious body demand that their teachers shall be ecclesiastics, or even members of their own communion. Even under present arrangements in Halifax, no Protestant Teachers are appointed to the Roman Catholic Schools, but the Schools which are not under the control of the Roman Catholic Church are not free from Roman Catholic Teachers. Is this right, or fair?

THE TEMPERANCE CONVENTION.

On Tuesday evening the 2nd inst., a large number of Delegates from Temperance organizations in various parts of the Province, assembled in the Division Room, Temperance Hall. David Marshall, Esq., of New Glasgow, was appointed chairman *pro tem*. After explaining the object for which the Convention had been called, Mr. P. Monaghan moved the following:—

Whereas, This meeting, composed of Delegates from the various Temperance organizations in Nova Scotia, is convened for consultation upon the important questions connected with the Temperance work:

Be it Resolved, That a permanent Provincial Temperance Association be now organized, and the following named be a Committee to prepare and submit to this Convention a list of officers for the ensuing year, viz.:

F. A. Lawrence, Wm. McDougall, Robert Forman, Wm. Murray, Wm. C. Bill, Lieut. Manning, Dr. A. P. Reid.

Which passed unanimously.

The Committee then retired to prepare a list of officers.

During the absence of the Committee, several of the Delegates were called upon, and made brief speeches, viz.: Rev. A. McArthur, A. Longley, Rev. G. F. Miles, C. E. DeWolfe, Rev. Mr. Ross, Thomas E. Knight.

Mr. F. A. Lawrence, Chairman of the Committee on the nomination of officers, reported a list, which was adopted as follows:—

PRESIDENT—Avar Longley.
SECRETARIES—P. Monaghan, F. A. Lawrence.
TREASURER—Chas. Robson.

VICE-PRESIDENTS.

Halifax Co.—Wm. M. Brown, C. E. Ratchford, Alderman Thos. Walsh, Lieut. Manning.
Lunenburg—W. A. C. Randall, M. D.
Queens—Saml. Freeman, jr., M. P. P.
Shelburne—Rev. Mr. Richan.

Yarmouth—Rev. George Christie, James Lawson.

Digby—Rev. Chas. Randall.
Annapolis—Rev. Dr. Robertson.

Kings—James Elder, W. C. Bill.

Hants—Rev. D. M. Welton.

Colchester—Hon. Samuel Creelman, Robert Forman.

Cumberland—Wm. B. Huestis, A. S. Blenkhorn.

Pictou—Rodk. McGregor, Saml. Archibald.

Guysborough—W. A. McDonnell, John A. Kirk, M. P. P.

Antigonish—Thos. M. King.

Cape Breton Island—Josiah Hooper, M. P. P., C. H. Harrington.

Mr. Longley was then conducted to the chair, and made some brief remarks on assuming the duties of his office.

The Secretaries and Mrs. J. W. Crane were appointed a Committee on Credentials and Enrollment.

The following named were appointed a Committee on Business:

Messrs. David Marshall, John Grierson, Rev. F. Almon, Robert Chambers, Hon. S. Creelman, H. B. Mitchell, Rev. A. McArthur, Wm. C. Silver, Rev. G. F. Miles, W. A. Porter, B. B. Woodworth, Dr. Chandler Crane.

The following named were appointed a Committee to draft a Constitution:

Messrs. Wm. C. Bill, Wm. Murray, Wm. A. Tupper, Robert J. Wilson, Mrs. Crane, and the Secretaries.

The Convention adjourned at 10 o'clock. On Thursday the Convention adopted the following

CONSTITUTION:

1. This association shall be known as the "Nova Scotia Temperance Alliance."
2. The objects of this Alliance shall be the promotion of the cause of Temperance, by all legal and prudential means.
3. The Alliance shall be composed of delegates duly accredited from all Temperance organizations in the Province, and such other persons, being total abstainers, as may be invited to seats therein.