

enough provided for them for two substantial meals.

To carry on the spiritual and benevolent work of the church, there are three paid ministers, six gratuitous lay evangelists or pastors, two Bible women, six paid teachers, and seven monitors for the day-schools, and upwards of 300 members of the church and congregation earnestly engaged as teachers, helps, visitors, Scripture-readers, bankers, &c., &c. Dr. McPherson, from deep interest in the church's work, gratuitously gives medical advice and medicine to poor of the various districts sent to him by the visitors, and where necessary, visits them at their own homes.

Mr. Sinclair, who acts as treasurer to most of the societies connected with the home mission work of the church, stated that there was not a single collector either paid or voluntary for any of them. When they had collectors they were always in debt. Since the collectors had been discontinued he had always been able to report a balance in hand. During the year upwards of 2,800% had flowed into his hands without a single collector being employed to gather it. The collectors are now released from school or mission work; and the congregation, subjected to no personal solicitations, but left to purely voluntary impulse, subscribed much more freely than before.

For the Christian Messenger.

ABSENT BRETHREN.

Dear Brother,—

Previous to the "Day of prayer for Colleges" I received twenty-seven letters from brethren who formerly studied here, and are now labouring in the churches. They reported 385 baptisms during the past year, and some of their communications contained interesting narratives of conversions.

Two of the brethren are stationed in the neighbouring republic. Brother Henry Angell is in New York. He says:—"My present sphere of labour is in the Eleventh Ward of this city, where, for now a year and a half I have been working for Christ. The population of the Ward is dense, consisting almost wholly of the working classes. It amounts to 70,000. A considerable portion of them are Germans, whose religious predilections (where they have any) are with the Romish or Lutheran faiths, or, if children of Abraham, with the Jewish. Large numbers of the German people spend their Sabbaths in the beer gardens and other resorts of pleasure: emphatically they are "lovers of pleasure more than lovers of God." The English-speaking portion of the people are also largely neglectful of spiritual things. A large number of respectable families, who would be very much insulted if you pronounced them irreligious, never attend any place of worship, and sometimes betray amazing ignorance on religious subjects. By visiting among this class, and attending funerals, I have succeeded in inducing many to attend church, and some of them have been converted. My place of worship is in the centre of the Ward. It is neat and commodious, and will seat comfortably eight hundred persons. The church numbers three hundred. We have a large and efficient Bible School, divided into two departments—in all, nearly six hundred scholars, with a devoted band of Teachers. The upper department meets in the body of the church every Lord's day afternoon, and consists of adults; the lower department, of children, meeting in the basement. We hold a missionary meeting of all, in the body of the church, on the last Sabbath afternoon in the month, when monies are handed in and addresses delivered. Last Sunday the church was nearly full, and the monthly contribution was ninety-five dollars.

"The church and congregation is largely composed of young people, and considering that they are not blessed with much of this world's good, they abound in liberality in giving for the support of the cause. I am thankful to be enabled to say that a more united and active church I never met with. They have been exceedingly kind to me, and seem ever anxious to make me happy in my work.

"During last year I baptized forty persons. Just now we are enjoying a season of refreshing. A number are anxious about their souls, and several are proposed for baptism. Since the beginning of the year there has been a gradual increase of interest, which I far prefer to sudden outbursts. All last winter we had a quiet work of grace progressing. So far we have reason to believe the work was genuine.

The same state of things exists at present. Our congregations this winter are large and solemn, and I am looking hopefully and prayerfully towards a considerable ingathering of souls. However, I prefer to follow 'the fiery cloudy pillar' as to special work, rather than to get up a movement, sudden, spasmodic, brief, to be followed by a long and disastrous relapse. The signs of the 'coming rain' I take to be, increase in attendance at prayer meeting—unusual fervour in prayers—and a deepening solemnity and attentiveness among the hearers of the word. All these are at present very manifest among my people."

Brother Corey presides over the "National Theological Institute" at Richmond, Virginia. The "Institute" has been established for the benefit of coloured young men. Brother Corey says:—"Our School is prospering. About sixty attended last month, nearly one-half of whom we support. All, with one exception, are over eighteen years of age. Some six or eight ordained men are among our scholars, one of whom is pastor of a church of four thousand members; two others are pastors of churches with more than one thousand members each. I preach nearly every Lord's day to one of these large congregations. In addition to common studies, instruction is given on theological and biblical subjects, in Latin, and in Greek.

"I wrote you last year respecting a youth, converted in Augusta, who became a Baptist through reading your 'Catechism.' He did not know his letters when the war closed—was a slave, and a rag-picker. He is now reading Sallust, and translating easy Greek.

"I find your notes, which I took when at Acadia, of great service to me."

We should like to have our brethren labouring among us; but it is very gratifying to know that they occupy posts of usefulness abroad.

Yours truly,

J. M. CRAMP.

Acadia College, March 12th, 1869.

For the Christian Messenger.

REPLIES TO DISCIPULUS ON THE SUBJECT OF RECONCILIATION.

No. 2.

Mr. Editor,—

I am pledged to produce scriptural indications that God was propitiated towards the whole world by the death of his Son.—The doctrine is taught by the texts which Dr. Hovey quotes and which are seen in an extract from one of his letters, given in my last. To prove what the Scriptures teach on this subject, it must be admitted, is the most important thing, but to see, in the providence of God the exhibition of his reconciliation to the world, is, to say the least, a matter of great satisfaction and deep interest.

Reconciliation is the word used in the Scriptures to convey this truth to our minds; but, defined, as it is, by the use made of it in expressing man's turning to God, the truth is in danger of being set in a false light. To say that God is reconciled to man, must mean that he has been propitiated, and can exercise his love and mercy. Terms of reconciliation can be offered, and if they are accepted, man is reclaimed and reconciled to God. The indications of God's reconciliation to man appear in a practical way.

1. God offers pardon to the whole world through the Lord Jesus Christ. It is not a cold proposal that indicates indifference on the part of its author, but it bears in itself the most anxious solicitude. The frequency with which it is repeated, the many forms in which it is made, and the urgency with which it is extended tend to show, that everything that would interfere with the exercise of God's love has been withdrawn, and that the intensest solicitude now possesses the mind of God, to have man brought to a knowledge of the truth, and into a state of reconciliation with the Father of Spirits. "Ho! every one that thirsteth come to the waters." "Come let us reason together, saith the Lord, though your sins be as scarlet I will make them as wool, though they be red like crimson, I will make them white as snow." In these passages of Scripture, there can be seen that propitiated state of the divine mind, which was caused by the death of Christ.

2. In noting the indications of the permanent state of reconciliation in the divine mind, we cannot pass over the bestowment of temporal blessings. At Lystra, Paul and Barnabas reminded the pagans who

were about to sacrifice to them, that the true God was He who had sent them "rains from heaven and fruitful seasons, filling their hearts with joy and gladness." This illustrates the uniform treatment of both heathen and Christian nations. In searching for the cause, in consideration of which God can overlook, even for the time being, the many and gross sins of the members of the human family, and bestow his favors with such a liberal hand, no satisfactory explanation can be found, unless it is in the work of Christ. If, in the light of Scripture, we keep before our minds the propitiating effects of the sacrifice of the only begotten Son of God on the heart of the Father, we can see, although it may be obscurely, how God can feed and care for, not only the irrational beasts and innocent sparrows, but also how He can provide for the earthly wants of those who are in rebellion against Him, and who do not acknowledge the hand that supplies their wants.

3. The presence and work of the Holy Spirit on the hearts of the unbelieving world are the most evident and extraordinary indications of the fact, that the sacrifice of the Lord Jesus Christ removed from the mind of God everything that would prevent the exercise of his mercy and the offers of pardon. God, in the Holy Spirit, comes to man seeking to renew him and turn him back into allegiance with his Maker. "Behold I stand at the door and knock."

These manifestations of God's favor are not toward the righteous only, but they are also extended toward the unbelieving and sinful. In them we cannot fail to see, that it is in consideration of the death of Christ, that God is thus able, in harmony with his own attributes, to treat man with so much favor and forbearance.

But, I am pledged to say something of the reconciliation of man to God. In mind and in heart, man in his fallen state, is in opposition to God; and his antagonism is of the most settled and determined character. "He is not subject to the law of God, neither indeed can be." A thorough change must take place in his whole nature before he can be in harmony with his Maker. God cannot change. The change must be with man, or else reconciliation can never be effected. "How can two walk together except they are agreed?" In the reconciliation of God to man, there was no change in the mind of Deity. The death of Christ was such a satisfaction to divine justice, that mercy could be extended, and God could treat with those in rebellion against his government. But when man comes to be reconciled to God, a change must be made in man. The source of thought and sympathy must be changed; old principles must be abandoned, and new ones embraced; new and pure motives must take the place of old, earthly ones; and so thorough must the change become, that it can be said, "old things have passed away, and behold all things have become new."

The grounds of this reconciliation of man to his God may be found in the work of Christ. The death of the only begotten Son of God, not only propitiates the mind of Deity, but it affords good and just grounds, upon which God can grant the remission of sins to any who will believe on the Lord Jesus Christ. God can go even beyond the simple pardon of the sins of those who believe on Christ to the saving of their souls. He can justify them, and treat them as innocent. The solution of this truth is found in the imputation of the righteousness of Christ to those who believe. Justice is satisfied. "Mercy and truth are met together, righteousness and peace have kissed each other."

The conditions of man's reconciliation may also be learned from the word of God. Repentance toward God, and faith in the Lord Jesus Christ, are the main features of the conditions with which man must comply, in receiving salvation through the Saviour. Repentance is urged and faith is required. Without them there can be no reconciliation to God. The repentance must be genuine, else it will not be regarded. It is clearly defined and plainly characterized. "Godly sorrow," repentance that worketh life in the dead soul—"repentance that needeth not to be repented of," are the characterizing and defining scriptural phrases by which the repentance, made a condition of reconciliation to God, may be distinguished from the "sorrow of the world that worketh death."

Faith is also defined, and its results specified. "It is the substance of things hoped for, and the evidence of things not seen" and "it works by love and purifies the heart."

The inducements to be reconciled to God are neither few nor light. The salvation originated with God. He has been, by his own acts, propitiated towards the

guilty and undeserving; and this state of favor, into which he has brought his own mind towards the race, looks to, and seeks the salvation of the lost. He loved the world first, and the world ought to love Him. "We love Him because He first loved us."

But in addition to this, exemption from eternal punishment, which is promised to those who will become reconciled to God, must operate on the finite mind as a powerful inducement for man to turn away from his rebellion and seek the favor of God. To this also may be added the promise of eternal life, and all that it includes of joy and glory.

Nothing can be more constraining to a sincere mind, influenced by the Holy Spirit, than the love of Christ manifest in his condescension, humiliation and death. It must be a heart of stone that will not dissolve in contemplating the love of God in Christ Jesus our Lord. "He is the propitiation for our sins and not for ours only, but for the sins of the whole world." God is reconciled to man. "We pray you in Christ's stead be ye reconciled to God." Man may be reconciled to God.

Truly yours,
M.

Christian Messenger.

HALIFAX, MARCH 17, 1869.

"BAPTISM: ITS MODE AND SUBJECTS."

What a pity it is that Pedobaptists cannot defend the position they take respecting Baptism without misrepresenting Baptists. The editor of the *Witness*, in commenting the book of the Rev. Isaac Murray to his readers, seeks to prejudice their minds by assertions respecting Bible Revision which have been a hundred times shewn to be untrue. He says:

"In relation to the mode also we do not think that the 'Baptist' theory is relatively making progress. The late attempt to impose upon the world a version of the Bible in the interest of 'immersion' has had no appreciable success. A large number of Baptists will accept the new version, but others will justly treat it as a partisan publication. The latest investigations of Biblical scholars fail to strengthen the Baptist position; indeed they leave it as it is likely ever to remain in a shaky and perilous predicament."

He is compelled, however, in the next paragraph to admit that "the Baptist controversy has certainly been of use in the Christian world, in inducing a careful study of Scripture and a full discussion of the nature of the Sacrament of Baptism."

How very generous of our friend. This looks something like good fruit. But he affirms that "Infant Baptism was cruelly perverted by the Church of Rome and other churches. It degenerated into sheer superstition, and was made a means of lulling the conscience into dangerous repose. No wonder that there should be a violent and extreme reaction!" And then he adds, "And if the Baptists have erred in their way, their error is far less pernicious than the other extreme. It is well to remember while engaged in discussions with our Baptist brethren that though, in our opinion, they err with regard to Baptism, they still hold firmly and clearly the vast body of evangelical truth. They are therefore to be treated as erring brethren, not as enemies."

Marvellous catholicity! "It would be a great point gained" he remarks "if we could divest our discussions of asperity." Yes, we have seen such things said before, and no sooner said, as in this case, than aspersions flow forth spontaneously from the same pen; as if they were its natural production.

There are plenty of Baptists who have sought to find where the error is in "their way," but having the Bible in their hands (King James' Version, with all its imperfections) have been compelled, against their inclinations and educational prejudices, by its teachings to become Baptists.

If baptize means sprinkle why not let the Bible say so? If that is the right mode our translation of the scriptures should say so. A man may be baptized or immersed, or dipped; but how could a man or a child be sprinkled or poured? The ceremonial observance which our contemporary terms "the Sacrament of Baptism," (a somewhat Ritualistic expression however,) is performed by sprinkling water upon the infant. Water may be sprinkled, but a child cannot be. It is nonsense to say he can except by using a preposition. It is sprinkling water, not the infant. What an absurdity the perversion