

With all due deference, we submit the inquiry, whether it is not just as scriptural and proper to sprinkle a whole tribe of American Indians, "without a word of instruction," as to sprinkle babes and sucklings "without a word of instruction." And may not the ceremony be just as beneficial in the one case as the other!

TERMS OF THIS PAPER.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, APRIL 23, 1862.

TENDENCY OF ONE'S VIEWS OF BAPTISM.

A few months ago we were greatly surprised at reading in the Puritan Recorder of Boston, a very unfair note on Dr. Carson, and what was represented as a remark of his.

The Watchman and Reflector, at once corrected the professed quotation and exposed the unfairness of the criticism. We have seen nothing more of it since till last week as we took up the Presbyterian Witness we discovered that it had reached Halifax, and had found its way into columns which we are happy to say have scarcely ever offended in this way.

The following is the article.

"Dr. Carson of England, who has distinguished himself by his controversial works in favor of immersion, has lately uttered a sentiment which is full of meaning as to the tendency of his views of baptism, excluding children from all interest in Christian ordinances. His words are:

"The gospel has nothing to do with infants, nor have gospel ordinances any respect to them. The gospel has to do with those who hear it. It is good news; but to infants it is no news at all. They know nothing of it.—The salvation of the gospel is as much confined to believers, as the baptism of the gospel is. None can ever be saved who do not believe it. Consequently by the gospel no infant can be saved."

If the gospel has nothing to do with infants then it does not speak the mind of Christ, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." One-half of the human race die in infancy; and is it true that the gospel has nothing to do with one-half of the race? What have parents to say of a gospel that has not provided for their children?—*Puritan Recorder.*"

Now we presume the Editor of the Witness knew that Dr. Carson was not an Englishman.

We should expect further that his general acquaintance as an Editor with men of distinction in the religious world would have convinced him that Dr. Carson had not lately uttered that nor any other sentiment, for he has been dead a number of years, and was in his grave before the Presbyterian Witness began to be.

Then further, we should have supposed that a person of his opportunities for knowing the sentiments of Baptists might have inferred at once that there must have been some mistake, accidental or purposed in the quotation, and that even if the quotation was a correct one, the inference was by no means a necessary one that Dr. Carson believed in the damnation of infants. If such cavilling were applied to Scripture, and such a disposition to distort the purpose and sentiments of its teachers, how would the Saviour's words be construed, and what sentiments would be charged upon him for saying, "Go and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned?" Because this expression is open to the distortion of cavillers shall we even allow that it was unguarded? By no means. The Editor of the Witness knows as well as others that the text has no reference to infants whatever. That they have nothing to do with the gospel nor the gospel with them. It is not preached to them nor read to them, they neither read it nor hear it, nor believe it nor reject it, and that their

salvation is independent of it as though there was no gospel in the world. Those capable of hearing and understanding and believing the messages of God if saved are gathered by the foolishness of preaching, and are saved by a belief of the truth. We are not aware that Presbyterians more than Baptists believe that infants are saved in this way, and if not saved by believing or by hearing the gospel, indeed if they never knew there was a gospel nor heard it any more than though there was no gospel can it be said with any show or color of truth or fairness that they were saved by the gospel? We presume after all the stouff blows which have been dealt against high-churchism and Puseyism by the Recorder and the Presbyterian Witness, especially upon the point of Baptismal regeneration, that neither of them will say that infants are saved by a Christian ordinance as they administer it.—And yet in all fairness is not this more than half said, when intimating, though obscurely, that Dr. Carson does not believe in the salvation of infants, it is said that this is the tendency of his views of baptism, *excluding children from all interest in Christian ordinances?* After all then the stress is not upon the gospel but ordinances, and to believe that infants will be saved they must be allowed an interest in the ordinances; and if cut off from the ordinances, then lost. We do not mean to impute this opinion to either editor, for we have no thought that either of them cherish it; but we do know from the best possible evidence that many under the denominational banners of both editors, do believe this, and that among a very great proportion of them, if from any cause the ordinance has failed to be administered to their infants, and such infants are taken sick, there is the greatest solicitude to have the ordinance administered to them before they die from an expectation *totally and entirely superstitious*, that the application of the ordinance in some way has to do with their salvation and prepares them for heaven.

And if such criticism as this upon Dr. Carson effects anything beyond the creation of a prejudice against Baptists and a misrepresentation of their sentiments, is it not to perpetuate this same superstitious veneration for the regenerating and saving efficacy of an outward ordinance upon infants?

Now in regard to this extract from Carson which instead of his lately uttering he never uttered, it is a garbled quotation from one of his written essays; and just enough of it omitted to conceal what he intended to say, and to make him appear to say and to mean what he never meant nor believed. Besides the omitting of two or more lines in the course of the extract, the text of Dr. Carson does not conform so nearly to the words of Christ in the commission as they are here represented in the last sentence but one. "None can be saved, who do not believe it;" but it reads thus: "None can be saved by it who do not believe it." These emphatic words (by it) which show just what restriction he set to the sense and exactly what he meant are for some reason, (we won't presume to say dishonest, and yet who could require us to say honest?) omitted.

Having written thus much to exonerate ourselves and others who agree with Dr. Carson in regard to the Gospel and its ordinances from the unfair testimony of the "Witness," and to deliver the Baptists from the reproachful pillory and the wheel of distortion to which they were fixed by the "Puritan Recorder" as in days long gone by, we would now call the attention of both to the letter upon our first page describing the religious state of Sweden, and also to an article which appeared in a late number of the Evangelical Christendom, wherein are represented the sufferings and persecutions which godly and faithful Baptist ministers and church members are now suffering in Prussia, Austria, and throughout the German States and France, and let them say honestly does this corrupt state of the Christian Church in which all classes and characters are confounded, and this embittered hostility against devotedly pious and holy men and women indicate at all the tendency of "the interest in Christian ordinances" which by Anti-baptists is allowed to infants? How comes it that throughout so large a part of Europe such Cains and Herods and Judases and Neros are now monopolising ecclesiastical authority and shouting with such self complacence, "The Temple of the Lord, The Temple of the Lord are these?" Has pedobaptist ideas of infant baptism anything to do with it? If our respected brethren do not answer in this matter truly, History will.

COLLEGE EXAMINATION AND ANNIVERSARY AT ACADIA COLLEGE.—The anniversary exercises at Acadia College will take place this year June 2d, 3d, and 4th, that the officers may be able to attend the meeting of the W. N. S. Association, to be held at Liverpool June 12th. We believe it is in contemplation to bring the Endowment plan before the several Associations in both Provinces, and that at least two of the governors from each Province will attend at each Association for this purpose. The churches must now decide, and it is utterly impracticable that there should be any delay, whether the college shall be sustained. It will not be now a mere call for help to protract a precarious existence. All connected with its administration are so convinced that it cannot depend for support upon annual subscriptions, which are so uncertain, and at best so costly to collect, that its continuance must depend upon the acceptance and success of the Endowment scheme. The friends of the college, especially the Pastors of the churches, will be aware from this that they have much to do, to set the question fully and fairly before the churches. The discontinuance of Acadia College would be the infliction of such a damage to the denomination, and especially in Nova Scotia, as could by no means be repaired. A deep and unfeigned repentance, which would unquestionably follow, would come too late, if its doors should once be closed and its officers be dismissed. The question has now been long an agitation and the conclusion of the whole matter must now be speedily known. Everything pleads for the Endowment. The credit of the denomination, as those who have put their hand to the plough with no expectation of looking back; sufficiency of funds for a thorough course of instruction, giving character and attractiveness to the college; and economy, which it is so necessary that we with our limited resources should practice, all plead for the Endowment. Without an Endowment, even if the college could be continued, the collecting of funds annually for no more than the present officers would not cost less than the interest of one quarter of the whole sum now needed for a permanent Endowment, that should relieve us of all agencies and collections in its behalf forever. Every attention possible should be given to this subject by Pastors and leading members in the churches, previous to the Association, so that a good number of names of individuals and churches might be reported at each meeting.

OUR OWN FOREIGN MISSIONS.—We are informed by brother Burpe, who arrived in this City this week, from Nova Scotia, that the Board of Foreign Missions of our Convention which met recently in Wolfville, have adopted the recommendation, suggested by the Associations of this Province the last year, to devote our monies for the present to aid the American Baptist Missionary Union in the prosecution of their Foreign Missions.

We do not yet receive the official account of the Meeting, but we hope this will now give a new impulse to our Ministers and Churches, and that a double interest will be imparted to the Missionary Intelligence which we often communicate in regard to the labors of their Missionaries in France, Germany, Burmah and China. Let us rally to their support, and be able consistently henceforth to speak of them as our Missions, and our Missionaries. With four-fifths as many communicants included in our Convention as are embraced in the Baptist Churches of Maine, we should surely contribute half as much as they do for Missions, and if we do so the year ensuing, we must raise for this object more than £1200 in the three Provinces.

AMERICAN BAPTIST MISSIONS.—We last week reported the encouraging fact that more than \$4,000 were contributed the last financial year closing March 31st, above what was contributed the preceding year for Foreign Missions by American Baptists; and we learn from the New York Recorder of last week, the receipts of the American Baptist Home Mission Society exceed those of the preceding year about \$8,000, which is considerably above the amount contributed for this object during any preceding year. The whole amount was upwards of \$40,000.

LIKENESS OF REV. EDWARD MANNING.—We have received from Rev. John Chase, forty copies of this Engraving, and they will be found on sale at the Depository. Price 2s. 6d. per copy. The likeness is well executed, and considered remarkably correct.

The sheet is 17½ by 13½ inches, and framed will show to great advantage. The many in this City and Province who have long venerated his sterling fidelity, now that he is no more among us will be glad of a memento of this kind.

In connection with the Marriage Law in this paper, will be seen the Notes of a legal friend in elucidation of it, to whom we are much indebted, and whose remarks are in the highest degree reliable.

The Eastern Mail, due yesterday morning, did not reach the City till late last evening. Several communications intended for this paper are thereby necessarily deferred.

We acknowledge the receipt of 10s. collected at Springfield, by Bro. Hurd, for the French mission.

Robert Snell, Esq., has kindly consented to act as our agent at the Grand Lake, and is authorised to receive subscriptions on account of the Christian Visitor, of the names of subscribers.

Subscribers in the City changing their residence are requested to give us information in some way, at the office, of the change, that their papers may not be miscarried.

LETTERS RECEIVED.—Mr. Gilbert White, with remittance; Mr. James C. Hurd, do.; Mr. I. Wallace, do.; Rev. T. Todd, do.; Rev. John Chase, Col. T. O. Miles, H. B. Stanwood, Rev. George F. Miles, Rev. Dr. Cramp, Prof. I. L. Chipman, Mr. H. L. Stickney, Mr. J. W. Smith, Mr. John Guion, Rev. J. Francis, Rev. J. Farquharson, Mr. J. H. Estey.

Correspondent.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—It evidently affords much pleasure to your readers to learn by the Visitor that the "Potato rot has gone into Popery in Ireland," that the gigantic monster is beginning to tremble before the power of divine truth, and that Italy so long bound under its tyrannical influence is stretching out her hand for liberty. We regard all this as a sure indication that popish delusion is fast passing away, and as a manifest proof, that however long the human mind may have been shackled and bowed down under the dominion of error and superstition, the diffusion of light by the power of the Press, and the untiring exertions of christian benevolence will be sure ultimately to effect its entire disenthralment.

We rejoice to know that some of our brethren are taking so deep an interest in the French Mission; but at the same time most deeply regret that so many cannot be convinced of the necessity of supporting such objects; and many more who acknowledge its claims, unfortunately have nothing to spare, and yet they profess to be christians, to be built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. We ask, "how can these things be?" It is universally acknowledged by the friends of the Redeemer, that benevolence is one of the most prominent features in the christian character, and the fact is well substantiated by the word of God. Benevolence was the true characteristic of the Macedonian christians, by whose example the Corinthians were stirred up to a liberal contribution for the poorer saints at Jerusalem to whom they contributed; but they did not make their poverty an excuse, but to the reverse "their deep poverty abounded unto the riches of their liberality, for to their power I bear record, says the Apostle, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift."—2d Cor. 8th c., v. 2d; and they were further urged in the same chapter by the example of Christ, "that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," and in the following chapter, they (the Corinthians) were warned against covetousness, for "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully, every man according as he proposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver, &c." And when such examples as these, together with others of a similar character are recorded in the word of God for us to imitate, how can it be possible for religion to exist where there is no bene-