

but would apply to that holy ordinance of God, appointed by Jesus Christ, the great Physician of value, in James v. 14-15:—"Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him:"—and I sent for Mr. Kiffin, and Mr. Vavasor Powell who prayed over me, and anointed me with oil in the name of the Lord. The Lord did hear prayer, and heal me; for there were many godly ministers and gracious saints that prayed day and night for me, (with submission to the will of God,) that the Lord would spare my life, and make me more serviceable to his church, and to his saints, whose prayers God heard; and as an answer to their prayers I was perfectly healed, but remained weak long after."

As the poverty of the church prevented them from providing adequately for his support, Mr. Knollys continued in his employment as a schoolmaster almost to the close of life. His efforts were so successful that he realised considerable property. Reviewing his history some time after his wife's death (which took place in 1671,) he says:—"To my eldest son I had given sixty pounds per annum during life, which he enjoyed about twenty-one years ere he died. To my next son that lived to be married I gave the full value of two hundred and fifty pounds in money, house, school, and household goods, and left him fifty scholars in the school-house. To my only daughter then living I gave upon her marriage above three hundred pounds in money, annuity, plate, linen, and household stuffs, and left her husband fifty scholars in the said school-house, in partnership with my said son. To my youngest son that lived to be married I gave more than three hundred pounds sterling; besides, it cost me sixty pounds in his apprenticeship, and forty pounds afterwards. Thus my Heavenly Father made up my former losses with his future blessings, even in outward substance, besides a good increase of grace and experience, in the space of the forty years that I and my dear faithful wife lived together. We removed several times, with our whole family; whereof, once from Lincolnshire to London, and from London to New England; once from England into Wales; twice from London into Lincolnshire; once from London to Holland, and from thence into Germany, and thence to Rotterdam, and thence to London again. In which removings I gained great experiences of God's faithfulness, goodness, and truth, in his great and precious promises; and I have gained some experience of my own hearts' deceitfulness, and the power of my own corruptions, and the reigning power of Christ, and his captivating and subduing my sins, making conquests of the devil, world, and sin, and then giving me the victory, and causing me to triumph, and to bless his holy name. * * * I would not want those experiences and teachings that my soul hath enjoyed, for all that I ever suffered."

Among the works published by Mr. Knollys was a Grammar of the Latin, Greek, and Hebrew languages. It was written in Latin.

Mr. Knollys died Sept. 19, 1691. He was in the ninety-third year of his age. The "Hanserd Knolly's Society," founded in the year 1845, for the re-publication of the works of early Baptist authors, was named after him.

Yours truly,
MENNO.
From my Study,
June 26, 1858.

For the Christian Messenger.

Thoughts

Suggested at the EASTERN BAPTIST ASSOCIATION, at Portau-pique, July, 1858.

Oh! happy people!—God's free men and women—Owning no spiritual ruler but the King of Glory—Bound by no laws but those which He Himself hath given, and which each humble child of God must gladly, cheerfully obey.

Oh! 'twas a pleasant, happy sight—to see so many followers of the meek and lowly Jesus met to transact the business of their Master's Kingdom, and to advance His cause.—Each free to speak his own peculiar sentiments—the voice of each bearing with equal weight upon the question under consideration,—yet perfect harmony and Christian love pervading every movement.—Sweet it was to listen at each day's commencement,—to the song of praise and adoration to Almighty God, for all His countless mercies—and to the earnest solemn prayer for guidance and direc-

tion from above that peace and unity might there prevail,—and every act might tend to glorify the God of Heaven.

'Twas pleasant too—to hear the grave debates—enlivened by the calm reasoning and pungent wit of CRAMP—The varied, graceful, imagery of HALL,—The touching eloquence of THOMPSON—moving alternately to tears and smiles—The sweet persuasive gentleness of DIMOCK—The overwhelming flow of language with which the gifted SOLEY—like an impetuous mountain torrent breaks through every obstacle—and strikes each listener with astonishment,—And the calm, serious dignity of FOSHAY—guiding, directing, Moderating all.

And Oh! 'twas sweet to witness and to share, that generous hospitality which opened every heart and house, to entertain the strangers—Brothers and Sisters in the Lord—but hitherto unknown—Free Christian hospitality—not grudgingly bestowed or with a niggard hand—but free and bountiful as Heaven's own gifts—the very manner of bestowment rendering kindness still more kind.

But sweeter still than all perhaps—to feel that one can claim a name and place however humble—among these loving christian people—to feel our aims, our interests, and our hopes are one—and that if faithful unto death we shall together stand before the throne and sing the praises of our glorious Redeemer. Heaven's choicest blessings on our generous friends.

J. B

Lower Stewiacke, July 8th, 1858.

Christian Messenger.

HALIFAX, JULY 14, 1858.

The Eastern Association.

Much to our disappointment, we were prevented from being personally present at the meetings of the Eastern Association, at Portau-pique, but have been favoured with the following account of them from the pen of the Rev. Dr. Cramp.

DEAR BRETHREN,

I have just returned from Portau-pique, and hasten to give you a short account of my journey.

It was necessary to go by way of Halifax, the high wind having prevented the packet from leaving Windsor for Parisborough. Brother Thompson accompanied me. We travelled by railway as far as Truro Road station. After that, brother T. accommodated me with a seat in his wagon. We reached Portau-pique in safety on Saturday.

In the absence of the Moderator of last year brother Reid called the meeting to order. Brother Foshay was chosen Moderator, and the brethren who filled the offices of Clerk, Assistant Clerk, and Treasurer, last year, were respectively re-appointed.

The reading of the Letters was unusually interesting, in consequence of the large accessions reported by some of the Churches. There were 117 baptisms last year: this year there have been about 350. I cannot state the exact number, several of the Churches having failed to send letters. The Lord has graciously blessed the labours of his servants, and gladdened the hearts of his people.

Three new Churches were received into the Association; those at Truro, Lakelands, and Diligent River.

Lord's day proved stormy. The wind blew, and there was heavy rain. Nevertheless, the congregations were good. It fell to the writer's lot to preach at Portau-pique in the morning: brother Thompson occupied the pulpit in the afternoon. Brother Foshay preached at Upper Economy, and brother Scott and Albert Porter at Great Village.

The Introductory sermon was preached on Monday morning, by brother Hall, the alternate for brother McKeen, who has removed to Sackville, N. B. The text was Proverbs 4, 18-19, and the discourse was appropriate and forcible.

Home Missions occupied the attention of the meeting in the afternoon. The cause was powerfully pleaded by brethren Dimock, Hall, Eagles, Scott, and others, and a salutary impression was produced. All present appeared to feel that the spiritual wants of the Province must be provided for; and the determination of the Home Mission Society to establish permanent stations, rather than employ its funds on short missions, received hearty approval.

Education was the theme on Tuesday morning. The state of our Institutions was explained, and the desirableness of strong and united effort on behalf of Acadia College was set forth. A good feeling prevailed. Brother Thomson received several

donations towards the Endowment Fund. He remains in that neighbourhood a few days to prosecute his Agency, and will meet, I think, with encouraging success.

Other subjects were attended to, as the various Committees brought in their reports. Among them was the *Christian Messenger*, which is evidently in good favour among our friends in the Eastern Association.

The business was brought to a close about five o'clock on Tuesday afternoon, when the "Union hymn" was sung with hearty good-will.

The meeting was throughout harmonious and happy. There was no discord—no jarring—very little difference of opinion—and what there was produced no alienation or bitterness. God's blessing on the labours of the past year was devoutly acknowledged; expectation of still more extensive success was indulged; and the propriety of Krummacher's saying was confessed—"There is a future for the Baptists."

Brother King took me to Onslow on Tuesday evening, and to Truro next morning. I spent an hour at the Normal and Model Schools. Perhaps I may say something about them in a future communication.

I have forgotten to mention the kindness and hospitality of our brethren at Portau-pique and neighbourhood. Some difficulty was anticipated in consequence of the distance of Baptist residences from the Meeting-house—varying from a mile and a half to six miles. But the time of intermission was lengthened, to meet the emergency, and we found everywhere open houses, warm hearts, and tables loaded with good things. I shall be glad to go to Portau-pique again.

Yours truly,
J. M. CRAMP.

July 8, 1858.

THE Meetings of our Three Nova Scotia Associations have now closed, having been attended with no circumstance in either case to mar the harmony or offer discouragement to the plans or efforts of the brethren, composing the respective bodies. We believe we are correct in asserting that the general tone of feeling throughout our Churches is sound and healthy, and that highly satisfactory results have accompanied the ministerial and other evangelical labours of our people during the year. In some of our Churches the additions have not equalled those of the previous year, but we believe that the general aggregate will not be less. It demands our deep gratitude to God, and renewed earnestness in his cause, to know that for many years past, a spirit of Revival has yearly manifested itself in one or another of our Churches throughout the land, and we may confidently hope that many active and zealous individuals will in all probability be raised up from among them, both ministers and laymen, who shall bring honor and usefulness to the cause we love. We would especially remind the members of our Churches, that whatever measure of spiritual prosperity the Lord may give to his people, it should prompt to steady and unabated devotion in the attainment of the objects in view. With the annual increase and development of the Denomination and its resources, there should, and we doubt not, will be also a large increase of earnest attention to the interests of our Home and Foreign Missionary efforts, the Educational, Sabbath School, and other kindred institutions.—Without such fruits we should only have a name to live, while, in fact, dead to all the proper and practical purposes of a religious body. We sincerely trust and pray that the meetings of the coming year may witness a large and happy amount of such results.

BUT a few years since and the prevailing hope among religious men of all parts of the civilized world, seemed to be, that so much had been suffered from the evils of war, and so much enlightenment had been diffused among all thinking men on the subject, that in this respect at least mankind were improving, and that to a large extent "wars and rumours of wars" were, if not absolutely coming to a close, yet likely to be far less frequent than hitherto. The great death struggle of the Crimea, in which several of the most potent nations of Europe were involved, dispelled this pleasing illusion, and the conviction was again forced upon us, that there is not as yet sufficient of the true Christian heaven existing on earth, to leaven the great mass of a fallen and contentious race, and to give promise of the near approach of so great a blessing. The present state of Europe is anything but satisfactory in this view. Each of the despotic governments which engross so

large a portion of its surface, rely solely on military force to maintain their position or to defend themselves against their own subjects or their nearest neighbours. The insatiate thirst for glory, which since the reign of Louis XIV. has been the heart pulse of France and her fierce soldiery, can only be appeased, even for the briefest period, by rivers of human blood. Considering the complicated relations of England with foreign Powers, it seems almost impossible that she should escape from participation in whatever hostile outbreak may shortly disturb the peace of Europe. We doubt not, however, that her policy is strictly pacific, and that nothing but the most urgent necessity could force her into a foreign war.

The state of Mexico appears to be deplorable. Revolution and counter Revolution follow each other in quick succession, while no party is wise or strong enough to govern a people, whom years of disorganization and tumult have rendered more and more unfit to govern themselves. Their northern neighbours will probably ere long absorb the whole or the greater part of this rich country. In our own opinion, such an event might turn out an incalculable blessing for Mexico.

Free Church Persecution versus Ana-Baptist Persecution in Bridgewater.

We find in the *Ecclesiastical and Missionary Record of the Free Church of Nova Scotia* a letter from Rev. Howard D. Steele, which commences by saying that,

"The friends of our Zion will naturally desire to learn of the progress of Presbyterianism in different quarters, I enclose the following hurried notes in reference to Bridgewater and Dublin Shores."

After referring to the praiseworthy efforts of his people in erecting a Manse he remarks:—

"In addition to our financial struggles, we have had other difficulties to encounter since our existence as a separate congregation. Besides the ordinary trials which every minister has to undergo with a newly formed charge, we have experienced much opposition from the Ana-Baptists, whose proselytizing tendencies are proverbial."

On reading thus far, supposing Mr. S. to be a man of probity, we were not a little surprised to learn from him that there were "Ana-Baptists" at Bridgewater, but on reading further we found he had made the antiquated mistake of calling Baptists by that name. Mr. S. really seems to have been "born out of time." But he proceeds:—

"As a Congregation we have suffered no less so far as I am aware, by any secessions to the Baptist body—but the want of success has not been owing to any supineness on their part. I could not convey to you the amount of petty annoyance practised, and the contemptible shifts resorted to, by most of the leading Baptists here, in order to disunite us by throwing in the fire-brand of disaffection between pastor and people. But it is matter of thankfulness that God has overruled for good all those pitiful attempts to build up a hateful sectarianism, and thus given a well merited rebuke to a most bitter spirit of persecution."

This is truly a sad picture. Whether it be a true one of the "leading Baptists" of Bridgewater, or whether it is only true of those Presbyterians who are unwilling to submit to the practise of Infant Sprinkling until they learn its utility, and find the account of its institution in the Bible, we are unable to determine. Mr. Steele may perhaps enlighten us on this point in his next letter.

It is pleasing, however, after such a lachrymose effusion, to find Mr. S. assuming a more cheerful tone as he proceeds. The efforts of these obnoxious Baptists do not seem an unmitigated evil, for he says:—

"I am happy to report that our principles are being better understood and appreciated, and that more of a spirit of enquiry is abroad amongst our people. There is more pains taken to enquire into the differences between Presbyterians and other religious bodies, than hitherto. The diffusion of Miller's work on "Presbyterianism and Infant Baptism" has done good service, and ought to be more widely circulated throughout the entire bounds of our Church. We are gradually gaining strength by the accession, here and there, of new members or adherents, whole "households," as in the days of the Apostles, have been admitted into the visible church by the ordinance of Baptism—and I must soon be able to report more of such cases. Since my ordination, which took place upwards of 15 months ago, there have been forty persons baptized, young and old. Our Communion Roll last fall numbered fifty-eight members, many of whom then came forward to the Lord's table for the first time. This season we expect several additions to the Roll of Communicants. Five members of the congregation have lately been elected to the office of Elder, but I regret to say that the persons chosen have not consented to act. I am not without the hope, however, that they will yet be prevailed upon to receive ordination."

As our attention was called to this letter,

we could paragraph holds church by are not in amongst t are we tol such as th ment "he find "The (the jailo all that w In vers meat beio God with If the water we days of t sisting of of the L joice," w Baptist v then be the Bapt We ca dour or cation as must let been wr We h remarks lonial R and exp was at l would learn by and infl on the S with the the Hot nual an has just Colonies the wor the nam McNab, others, success double give to advanta ces, is think commu Provin which over all States. HIST The rep lid on Aikins, trious light a ments, public the de will be for two collect The which tions se "The who c contain family disapp used t relic o out su to hav of the where the de not be of the fax, is ing of from admir vious taine years of the Gaut Nova lords to ex and vario Ir be h mak Com into E lectu duri whic into velo asid who only For cold —b he