

more than with that of sprinkling. This idea, moreover, undoubtedly lies at the bottom of the New Testament practice; although it would seem not actually confined, under all circumstances, to the mode of immersion in the literal and full sense. The allusion in Roman, 6: 4, and Colossians 2: 12, to the form of going under the water and rising out of it again, as being at least the primary and the fundamental character of the rite, is too plain to be misunderstood by any unsophisticated mind! and it is only a melancholy exemplification of the power which theological prejudice has over the best men, when otherwise able and faithful commentators of the anti-Baptist order are found vainly endeavoring in modern times to torture the passages into another meaning. The practice of the early church, too, as far back as we have any notices on the subject, out of the New Testament, must be allowed to lie prevalently in favor of the same view. Clinical baptism was employed in the case of the sick, who were confined to bed, or otherwise unfit to endure the rite of immersion. It consisted of a partial application of water in the way of substitute for this, by a more plentiful affusion or aspersion. Persons thus baptized, if they recovered afterwards, were not considered eligible to any sacred office, as their profession might seem to have been forced upon them by sickness, and so to be of doubtful sincerity; but no deficiency was held to attach to their baptism itself, and it was never felt necessary or proper, accordingly, to baptize them over again in a more full way. It is not to be disguised, however at the same time, that this allowance and apology for the validity of clinical baptism goes directly to show the general prevalence of baptism by immersion; and also the general feeling that it was regarded as the regular and the proper mode, from which, only in cases of urgent necessity, it was considered lawful to depart. In the Oriental church this practice has been preserved without change down to the present day; and the completeness of baptism is made to depend absolutely on its being performed by immersion, and not by any less universal application of water."

Christian Messenger.

HALIFAX, JULY 9, 1862.

Our Anniversaries.

CENTRAL BAPTIST ASSOCIATION. (CONTINUED.)

On Tuesday Educational matters came up for consideration. The Rev. William Chipman, President of the N. S. Baptist Education Society, took the chair. Rev. A. S. Hunt, Secretary, read the Report of the Society which will be found on another page.

Dr. Pryor recalled attention to the fact that the men who had been so successful in preaching Christ, but who had not the advantages of an extended course of education, had been the most zealous advocates of our institutions of learning at Horton. He related several instances which had come under his own observation, of the solemn earnestness which had weighed on the minds of these fathers in the ministry, and read from speeches delivered at the Annual Meeting of the N. S. Baptist Education Society in 1843.

We have been favored with a copy of the pamphlet from which these extracts were read, and give them in full, as they will doubtless be perused with pleasure by our readers.

Hon Mr. Johnston, (then Attorney General), asked, "Who were the instruments called to effect this work? Not men of literary refinement and delicate habits: Nova-Scotia was then comparatively a wilderness, and to reach the hardy and secluded settler in the forest, messengers, able as well as willing to endure hardship, were required. Such were selected. The aged Ministers, of whom some are this day present, while their companions are gone to their reward, men of vigorous minds and bodies, stored with the best knowledge derived from the word and works of God, but untrained in Colleges—these were the men sent forth, and they found their way to the homes and hearts of a scattered population, who otherwise had little opportunity of receiving the message of salvation; and they were thus made the honored instruments of diffusing through the remoter parts of Nova-Scotia and New Brunswick the principles of religion and morality to an extent but little apprehended in general, and which can never be fully estimated until the great day of account shall reveal the fruits of their labours in all their consequences and connexions."

"After some further remarks, the Attorney General proceeded to observe that there was then no talk of Colleges or Academies among the class of the population of whom he was speaking—they would have been unsuited to their circumstances. But as time advanced the scene changed. The country became more cultivated, and smiling fields took the place of the forest—the population increased—knowledge abroad had extended, and was diffusing its quickening influences more generally through society in other parts of the world; and in Nova-Scotia the children whose parents had been precluded the means of mental culture, grew up with better opportunities for advancing the intellectual improvement of their offspring and of society, than those enjoyed, upon whom had fallen the laborious and self-denying cares belonging to the early settlers of a new country."

After noticing some acquisitions made to the Baptist Denomination, about the time referred

to, the honorable gentleman remarked that, "They assumed the task; and here he would ask, was it the result of accident, or did it spring from the providence of God, that after your aged ministers had with such eminent success achieved the work for which they had been so peculiarly suited, new agents with opportunities and means better suited for this new office, were by a train of singular and unpremeditated events, forced into the denomination, and by one common impulse led to engage in the promotion of education as an important means of its advancement and improvement? But it might have been feared that the old ministers would have been jealous of an interference that narrow minds might have construed into an imputation against their past usefulness, or as thwarting their future influence. Was it so? Oh, no. With a noble disinterestedness that entitles them to enduring honor, they rose, superior to all contracted views, and with comprehensive judgment seeing the benefits it promised, adopted the plan, took it into their own hands, bore it on their hearts, and sanctified it by their prayers, and have ever since labored to advance its interests."

"Thus was the Nova Scotia Baptist Education Society commenced at Horton upwards of fifteen years ago. The first scene of its labours was a little dilapidated School house at Wolfville, the decision of those that scanned the effort and its objects. Not so, we believe, did God.—The first Teacher proved a man of fervent piety, who soon became an active, zealous, and successful instrument in a revival of religion, with which the school, the church, and neighbouring community, were early blessed. This may be regarded as the first fruits of this Society; and ever since similar evidences of the divine approval have been granted, nor have two years, it is understood, scarcely if ever passed, without a revival of religion there, so that no church in the denomination has been in the same time more highly favoured. And many a child and youth, sent to acquire secular learning, has been taught, it is humbly believed, the knowledge of God, and that wisdom which is without price."

"The Rev. Joseph Dimock rose and made several remarks, signifying his warm assent to the objects referred to, and to what had been advanced in their support. He stated that he was the first Baptist minister that ever baptized in the Township of Yarmouth, and that his feelings were peculiarly excited on the present occasion, especially when he recollected all that had been done to further the interests of the Kingdom of God since his first knowledge of his people. He had the strongest feelings of affection towards the denomination, because he felt that the cause of the Baptists was the cause of truth. The Institutions at Horton, and the Resolutions now before the meeting, had his highest approbation.

"The Rev. Theodore Harding said that he was present at the Association in 1828, at the institution of the Seminary at Horton, and that on that occasion, every minister, old and young, fully concurred in the measure. Some of those who were then present are now in heaven. The Institution, under the evident and peculiar blessing of God, had gone on and flourished ever since. Like Moses in the bulrushes it must be preserved. The child must live—it was the child of Providence, and who could destroy it! During the period of its existence he had witnessed seven revivals connected with it in Horton. He had Christian fellowship with all its professors, who were men of God and men of prayer. Great good had resulted at Horton from their labours. Large congregations had been gathered. Young persons were deeply humbled on account of their sins, and rose up and prayed and spoke, and souls were turned to God."

"The Rev. Edward Manning said he had been among the earliest preachers of the Gospel in these Provinces. That great hardships had been endured in that day by the servants of Christ, who were often compelled to travel through the woods in snow shoes, with packs on their backs. The times since then were greatly changed.—The country at that period was a wilderness in a twofold sense. He had then often met in his travels, with Universalists, Infidels, and Deists, and had himself deeply experienced the necessity of more intellectual and greater literary advantages. God had enabled him to meet them with courage, and often carried conviction to their minds. Often, however, had his mind been led to inquire, Cannot a Seminary be established? Such had been his feelings when the Institutions at Horton were commenced. All at that time agreed in the undertaking."

"The Rev. Harris Harding made a feeling address to the people among whom he had so long laboured in the Gospel, and among whom he had now grown aged. He particularized many of the circumstances of his early ministry, and the various characters he had met with, and the way in which God had enabled him to meet the opposition and false reasonings of the enemies of the Gospel. He was warmly interested in the success of the Institutions at Horton, and their interests lived in his heart."

"The Rev. David Harris said he had taken great interest in what had now taken place, and went with all his heart in his approval of the Resolutions which had been read. He had seen several revivals at the Institutions at Horton, and truly rejoiced in them."

He, Dr. Pryor, believed that the almost prophetic utterance of Father Harding on that occasion had been realized. The child not only lived, but had grown, and been the means of conferring large blessings on those who had sustained it. God had blessed it. Many mothers had invoked blessings upon it,

and he believed had good reason for doing so, and would still continue to bless the memory of those who had been the means of its establishment.

J. W. Barss gave an eloquent speech on the financial part of the institution. He did not believe in building a mill without providing for water to turn it, and sending material to it, on which to operate. God might supply ministers with food by means of ravens, but he had not done so, but he had given fields, and the means of building shops and stores, and ships, and these were for the very purpose of christianizing and educating those around us. The opinions of the great men, who had first preached the gospel in Nova Scotia, weighed much with him. They were not men to bow to popular feeling, or be discouraged by a few failures. He referred to the facts in the history of the College, when crises had come upon it. He had found some who thought Common Schools demanded more attention than colleges, but he shewed that the most effectual method of improving these, was to sustain higher schools. This would raise the views of each stratum of society, from the highest down to the lowest, and supply well educated teachers. He had been greatly encouraged by the efforts of the smaller churches to do what had been requested of them, and in some cases more than the proportion allotted.

Ezra Churchill, Esq. said he would not throw cold water on College education. No, instead of being cut out of the harness, he would endavour to draw a little. He alluded to the evidences in various places of the want of education and improvement. Many of the houses, even in Cornwallis, were far from being what they might have been, without any increase of cost in their construction.

Rev. W. Burton knew much of the want of education. Cultivated mind was the most perfect representation we have of God.—Knowledge was a ladder which led up through the works and word of God, to God himself. It could not make ministers, but it was an essential part of their preparation.—He had labored for Acadia College, even with its enemies, and would still do so. He believed the declension in church members arose from the want of education, and hoped to see a higher appreciation of college advantages.

Rev. N. Vidito said he had one important qualification for speaking on this subject—he felt. He would like to make his best speech on behalf of education, as he believed it was the cultivation of man's highest powers. He was surprised at the reasoning of many who undervalued education. It was not so in temporal affairs. No one chose an ignorant mechanic, thinking that he would do his work more effectually than an educated man. Ignorance was not desired by any, and he hoped it would ever be condemned where education might be obtained.

Professor DeMill spoke of the necessity of ministers being the best educated men in a community, and shewed that with the aid of education they might more effectually commend to others the truth as it is in Jesus.

Rev. T. A. Higgins would not controvert what had been said concerning the value of College education, but he believed there was far too little attention given to Common School education, and hoped the question of Assessment would have been taken up and discussed.

Rev. T. DeLong was opposed to assessment. He thought it unjust to some classes in the community, and some religious bodies would take advantage of such a law.

Rev. Dr. Pryor said he had for 12 years been living where Common schools were supported by taxation, and he was assured that it was the only effectual mode of giving education to all. He had yet to meet the first man there who objected to the tax for this purpose. The improvement in property, arising from educating the young, was more than compensation for all its cost.

An enquiry having been raised, as to the membership of the Baptist Education Society last year, a Committee was then appointed to ascertain who were legally members of the Society, and the best means of enlarging the number. A report from the chairman of said Committee informed this meeting that the original contributors of £10, and others who subscribed £1 a year, were the only persons entitled to vote as members. As the latter class had ceased, it was found that only the survivors amongst the former—the names of whom, as far as could be ascertained, were read by Dr. Cramp—were entitled to conduct the affairs of the Society. From year to year the Delegates attending the Association had been invited to participate in the business of the Society, but it was now thought proper that some more definite arrangements would be made, and resolutions were passed for calling together a meeting of the members of the Society, to consider the propriety of amalgamating the Society with the Governors of the College—those of them resident in Nova

Scotia. These resolutions will, doubtless, shortly be placed before our readers.

ANNUAL MEETING OF N. S. BAPTIST HOME MISSIONARY SOCIETY.

At the close of the Educational Society's meeting, the Home Missionary Society held its Annual Meeting. J. W. Barss, Esq. Vice President in the chair.

R. N. Beckwith, Secretary, read the Report of the Board. It was moved and seconded, that the Report be adopted and printed under the direction of the Board. Addresses were given by several of the brethren on the subject of Missions.

Rev. M. Normonday spoke of the difficulties the missionaries often had to encounter, and the claim they had to the sympathy and prayers of their brethren. He gave some account of the French Mission, and the blessing that had attended the labors on behalf of the French people of this province. He referred to the plan proposed by the French Mission Board, to establish an English School, with facilities for boarding a number of young persons for whom that it be desirable.

Rev. J. E. Bateon said he feared that there had been some decline of interest in this work. He thought that a contrast of the stirring speeches and depth of feeling, formerly witnessed on this subject, would reflect unfavorably on the present time. He thought the destitution, pretty well as great as at any former period. He knew that much good had followed such work. He could refer to several thriving churches that owed their origin to missionary labor.

Rev. A. H. Munro moved a vote of thanks to the Secretary for his efficient and gratuitous services in that office during the past year. In doing so, he noticed several of the difficulties with which the Board and its officers had to contend. But the fact that good had resulted, and that in many cases those to whom missionaries had been sent had again requested their visits, was some encouragement.

Rev. Jacob Allen (colored) made a deeply interesting speech concerning the appreciation of missionary visits to the settlements of colored persons, and hoped the Board would be able to send some one for a short time to Preston, and other parts where there were churches belonging to the Association.

Rev. A. S. Hunt here informed the brethren that Brother Allen had long labored in the Gospel, and had for many years been engaged in doing what he could in making Christ known to his brethren, but he, Mr. H., had discovered that Bro. Allen, had lately lost his horse, and his labors were interrupted on that account. He thought it would be very desirable, if something could quietly be done towards furnishing another for him.

It was unanimously moved, seconded and carried unopposedly, that a collection be taken up forthwith towards this object, when upwards of \$24 were handed over to Brother Allen for this object.

Rev. Dr. Pryor spoke of his former experience and happiness in laboring as a missionary, especially among the African population.

Brethren Selden, Beckwith and Vidito also spoke on the subject. The latter gentleman advised, that those who were able to give to the missionary cause but failed to do so, should not think of praying for the spread of the gospel.

The officers and Board of Managers for the ensuing year were elected as follows:—

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| J. W. Nutting, Esq., President. | W. Ackhurst, |
| J. W. Barss, Esq., (Vice Presidents. | J. F. Bunnick, |
| John King, Esq., | M. Hew Beckwith, |
| D. McN. Parker, Esq., M. D., Treasurer | H. R. Cunningham, |
| R. N. Beckwith, Esq., Secretary. | Hon. J. W. Johnston, |
| Geo. Hobins, Esq., Auditor. | Hon. J. McCully, |
| Rev. J. E. Bateon, | Daniel Musher, |
| J. M. Cramp, D. D., J. F. Bunnick, | Hon. N. Paint, |
| D. W. C. Dimock, | Alex. Robinson, |
| S. W. DeBlais, | S. Selden, |
| D. Freeman, | Thos. Wesley, |
| A. S. Hunt, | Francis Webber, |
| G. F. Miles, | |
| J. Pryor, D. D., | |
| Jas. Parker, | |
| T. H. Porter, | |
| I. J. Skinner, | |
| D. M. Welton, | |

After the Association had resumed, the remainder of the business was transacted, and then adjourned to meet next year with the Upper Aylesford Church.

ANNUAL MEETING OF THE BAPTIST SABBATH SCHOOL CONVENTION.

The Association adjourned, with the understanding that the delegates would remain to the Annual Meeting of the S. S. Convention and transact its business.

The President, S. Selden took the chair, and after prayer by Rev. Wm. Hall, called on the Secretary, Rev. D. Freeman, to read the report and statistics of the Sabbath Schools, in the Central Association.

The officers were then chosen. After which it was resolved, that as the time had so far expired, the addresses from Rev. A. H. Munro and others be postponed, and that Mr. Munro