

For the Christian Messenger.

A BAPTISM IN JAMAICA.

The following letter from Rev. J. M. Philippo of Spanish Town was received a few days since by Rev. Dr. Cramp, and has been kindly placed in our hands for the benefit of our readers:

Spanish Town, 9th May, 1865.

TO THE REV. J. M. CRAMP, D. D.

My Dear Friend,—You will be pleased to learn that on Friday morning the 14th ult., called Good Friday, I had the happiness to add to the church in Spanish Town by baptism, twelve persons, chiefly youths of both sexes who had been educated in our day and Sunday schools. Some of them had for years been connected with the congregation as inquirers, and all had been such during several months. I might have said, that every one had been distinguished by a consistent life and conversation during twelve months at least. They of course were carefully examined as to their qualifications for the ordinance and I can truly say that the evidence they afforded of real conversion to God, was of a very gratifying character.

Equally satisfactory was the testimony borne by impartial witnesses as to the circumspection of their daily walk and the general excellence of their character.

To us in Jamaica, who have been accustomed to additions of a hundred at a time, this number appears small; but it is only right to say that several others among our young people have for a long time past been anxious to give themselves up in a similar way to Christ, but were deterred from doing so at present from want of decent clothing, in consequence of existing poverty.

The administration of the ordinance was to take place in a very secluded and romantic spot in the river between one and two miles from the town, soon after the first dawn of day. In order to this, and to allow of the presence of the numbers interested in the service from the country, it was necessary for them to be in town on the previous evening, and as lodgings for such a number as was expected, could not be obtained, it was arranged that services should be held in the chapel during the entire night. These services commenced at 10 o'clock at which time great numbers began to pour into the mission premises from all parts of the town and country. At different intervals between singing and prayer, I delivered three addresses occupying me until some time after midnight. They were listened to by the dense crowd in and around the chapel with great seriousness and apparent interest, and I trust they will prove like bread cast upon the waters.

At four o'clock the masses began to move preparatory to their departure to the scene of Baptism! At about five, all were on their way, forming an immense procession but all with such order and with such quietness that the inhabitants of the streets along which they passed, seemed unaware of the movement. Beyond the immediate precincts of the town, however this silence was broken, but only by the singing of two or three favorite hymns. In these the whole concourse as they moved along seemed to join, the sounds falling soothingly and gratefully upon the ear wafted from the distance by the soft cool morning breeze.

I followed the dense mass and therefore testify personally to their becoming demeanor. Arrived at the spot, fixed upon for the performance of the ceremony, all arranged themselves without the least confusion on the high banks of the river which stretched in long perspective on either side—These clothed with the beautiful acacia and other trees overreaching the stream, cast their broad dark shadows over all, and added to the religious awe that seemed previously inspired.

After a hymn and prayer I addressed the assembled multitude as they rose high above me ascending a slightly elevated platform by the waters edge for the purpose. The favorite hymn beginning "Jesus and shall it ever be" was next sung and I then administered the sacred rite in the name of the sacred Trinity. It was truly a solemn and interesting scene—many were in tears, and not a word or gesture that I could learn was said or seen that indicated any thing but a conviction that we were engaged in a solemn religious service. I have since heard not only that many were in tears, but that two or three were deeply affected by the scene; and as some evidence of their sincerity they at once enrolled themselves on the lists of one of our classes as inquirers after the truth. May this be the commencement of renewed prosperity amongst us, and God shall have the praise.

On the first Sabbath of the present month these brethren and sisters in Christ were privileged for the first time to commemorate

the dying love of Christ at his table. The services were deeply interesting throughout the day and, I trust, proved to all who attended them, "times of refreshing from the presence of the Lord."

J. M. PHILIPPO.

For the Christian Messenger.

Female Seminary.

DEAR BROTHER,

I have great pleasure in informing you that active measures are now in operation for the erection of a new Seminary building, the want of which has been long felt. A Special Committee has been appointed for this purpose, and Agents will soon be sent out in every direction.

The sum of twelve thousand dollars will be required, as the intention is to provide accommodation for one hundred pupils, and to furnish the building with the best modern improvements.

There will be no difficulty in raising this sum if the Ladies will undertake the business. It naturally devolves on them, and present a fine opportunity for the exercise of their benevolence and zeal.

The Western and Central Associations have passed resolutions, recommending the object to the Churches, and especially to the female members.

Fuller particulars will be given in a subsequent communication. I send this as a note of preparation, and trust that our friends throughout the Province will hold themselves in readiness to receive the Agents and to respond liberally to the appeal.

Yours truly, J. M. CRAMP.

June 24, 1865.

[In our notice of the proposed new Female Seminary last week, an error occurred in the estimated cost. It should have not been \$1200, but \$12000.—Ed. C. M.]

For the Christian Messenger.

Ordination at Wolfville.

At a regular meeting of the first Baptist Church, Horton, held on Saturday, June 3rd, it was

Resolved, That the call for the ordination of Brother D. A. Steele (lic.) be considered at this place (Wolfville) on Tuesday the 20th inst., at 2 P. M.; and that the Baptist Churches of this County and the Baptist Church at Pine Grove Wilmot, and the Second Baptist Church at Halifax be invited to send us counsel by their delegates.

In accordance with the above, the following Council met in the vestry of the Baptist Meeting House, Wolfville, on the day named.

1st Horton Church: Revs. S. W. deBlois, Dr. Cramp, T. A. Higgins, J. Chase, and Deas. S. Fiteb and M. Cleveland.

2nd Horton Church: Rev. E. O. Read and Dea. C. Martin.

3rd Horton Church: Rev. S. B. Kempton and Dea. H. Bishop.

1st Cornwallis Church: Rev. A. S. Hunt.

5th Cornwallis Church: Rev. D. Freeman and Brethren E. C. West and W. Witt.

Hantsport Church: Rev. W. Burton and Dea. Wm. Davidson.

Pine Grove Church: Rev. W. H. Porter.

The following brethren being present, were invited to a seat in the Council: Revs. R. S. Morton, J. F. Kempton, D. G. Cox, A. Weaver, A. F. Porter, Geo. Armstrong, P. A. Shields, Geo. Weathers, R. R. Philp and brethren S. Selden, S. Shaw, J. Steele, M. Allen, J. Higgins and T. A. Blackador (lic).

The council was called to order by the appointment of Dr. Cramp, Chairman, and S. B. Kempton, Clerk.

Prayer by Rev. R. S. Morton.

The following statement was then placed before the Council,—That Bro. D. A. Steele had accepted a call from the church at Cape Canso, to become its Pastor, that they wished him to enter at once upon all the duties of the Pastoral office; and that the difficulty of securing a Council for ordination in their locality had induced an agreement that his ordination be called for in Wolfville.

The Council then called on the candidate for a relation of his conversion, christian experience, and call to the ministry. These being given, and the Council satisfied from questioning the candidate on the main points of doctrine and church polity it was

Resolved, That this Council being satisfied with the statement of Bro. D. A. Steele in regard to experience and doctrine, do proceed to his ordination;—and that the following be the order of services:

That Dr. Cramp preach the Ordination Sermon.

That Rev. Geo. Armstrong ask the candidate the usual Questions.

That Rev. Wm. Burton offer Ordaining Prayer.

That Rev. S. W. deBlois present the Hand of Fellowship.

That Rev. A. S. Hunt give the Charge to the candidate.

Council adjourned, to meet in public for the ordination service at 7 1/2 P. M.

At the hour appointed, a large assembly gathered in the Meeting house to join in the service. After the opening exercise of singing, the Scriptures were read and prayer offered by Rev. D. Freeman. Dr. Cramp then delivered an appropriate and practical sermon from Titus 1: 9, setting forth the duties and the encouragements connected with the Pastoral office.

The exercises followed as above indicated, the perfect quiet and marked attention of the audience testified the deep interest felt in all the proceedings. The very simplicity of our ordaining service renders it attractive, solemn, and impressive, and must suggest to all minds its scripturalness. We hope it may never be ought else than solemn and simple.

Our young brother goes to his church followed by the best wishes, and, we hope, the prayers of all who know him. We trust that success will follow his efforts in the Redeemer's kingdom.

The exercises closed with prayer by Rev. Dr. Pryor.

S. B. KEMPTON, Clerk.

Christian Messenger.

HALIFAX, JUNE 28, 1865.

CENTRAL BAPTIST ASSOCIATION.

In our last we gave a brief report of the commencement of proceedings at Canard.

At an early hour on Monday morning, a number of the friends were astir and might be seen wending their way to the six o'clock Prayer meeting. These preliminary gatherings for prayer are often seasons of great refreshing from the presence of the Lord.

They are sometimes termed the thermometers by which to gauge the character of the Association. They are more. Rather may they be considered as the means of infusing more of the spiritual element into the whole services and business of the convocation.

The entire absence of business from them renders them peculiarly available for mingling of prayer and christian affection, and it is often felt by those who attend them, that "It is good to be there."

At 8 o'clock the various Committees assembled for consultation on the several matters with which they were charged. Each member of these committees is expected to bring forward whatever information he may possess, respecting his own locality, bearing on the subject, so that it may be reported to the Association in a somewhat tangible shape.

The place of meeting has points of interest at such times. Little knots of three or four, up to a dozen, occupy different parts of the house in close earnest consultation on missions, temperance, and the other benevolent operations of the churches.

Before 10 o'clock the carriages arrive freighted with their precious burdens from the surrounding neighbourhood. The meeting-house is soon filled to its utmost capacity, and yet they continue to come, till the aisles refuse accommodation to another, and so the rest are compelled to stand around the door.

The Sermon was preached by Rev. E. M. Saunders, from 2 Corinthians xi. 29, on "Christian Sympathy." The preacher shewed that although there might be no defection from the principles held by us, and the great doctrines of the Gospel might be faithfully preached, and the truth might be held in its purity, yet if there existed a want of warm sympathetic feeling and a deficiency of concern one for another, the essential feature of christian fellowship would be absent. The intimate relationship of the tree with its branches, and the members with the body, are used as illustrations of Church union. The existence of sectarianism in the church was stated to be the effect of sin. Where real christian sympathy prevails denominationalism would not prevent a hearty realization of brotherhood among christians.

The week of prayer which has now become a settled institution, was a great throb of the universal christian heart, and has each year been renewed with fresh manifestations of blessing. The results of those meetings, during the past year, have been most blessed in several churches of this Association. The apostolic example of the strong helping the weak is an exhibition of christian sympathy which should be more manifest, and would bind together the parts of our body more firmly, so that our independency would thus cease to be an element of weakness.

The Circular Letter, prepared by Rev. I. J. Skinner, was on Brotherly Kindness—a subject very nearly akin to the Sermon—and

may well go forth as the epistle of the Association, read immediately after the sermon, and sent to the Churches as the voice of the united assembly.

The Missionary meeting was held in the afternoon. Speeches of much appropriateness and weight were made. The 1st resolution was moved by Rev. W. Burton, and seconded by Rev. Jos. H. Kempton, and spoken to by Rev. Isa. Wallace and Rev. Wm. Hall.

The 2nd. was submitted by S. Selden and seconded by Rev. Jos. H. Saunders.

After singing a hymn, Dr. Cramp moved the third resolution, and, in doing so, referred to the condition of India in 1814, when, he, in company with others, went with a petition to the House of Commons asking that missionaries be allowed to carry the gospel to British India, which had previously been prohibited by the East India Company. Now, however, that Company is extinct, and wherever Queen Victoria rules there the gospel is free and its ministers are respected.—He gave the meeting various reminiscences of Carey, Marshman, Ward, and Knibb. He well remembered the ordination of the first missionary to Jamaica—then a land of slaves—where now the churches comprise thousands of converted free men, who sustain their own ministers.

The motion was seconded by the Rev. D. M. Welton who depicted the character of the apostle Paul as a model missionary and a pattern for ministers generally. With a proper state of christian feeling and system he believed that the christians in the Cornwallis valley, might easily sustain five missionaries to the heathen. He urged upon the meeting a fuller degree of consecration to the cause of missions.

Rev. D. Freeman also spoke to good effect in reference to Foreign Missions.

On Monday evening the Sabbath School Convention held its Annual Session.

The Returns made from the Schools were very imperfect, and it was found impossible to present anything like a fair view of the schools in connection with the churches of the Central Association. This arose probably in a great measure from there being no blank forms sent to the various schools. We had hoped that the superintendents would nevertheless have sent in reports to the Secretary. The officers of the Convention were re-elected with but one change, T. B. Layton taking the place of T. H. Rand, Esq.

The officers therefore stand as follows:—

President, S. Selden.

Secretary, Rev. A. H. Munro.

Treasurer, Rev. Dr. Pryor.

Western Board, Rev. H. Angell, J. H. Saunders, and S. Brown.

Central Board, J. W. Bars, Rev. D. Freeman, Rupert Eaton.

Eastern Board, Rev. J. E. Balcom, T. B. Layton, and David Page.

After the transaction of business excellent addresses were given, as follows:—

1st "What are the objects to be sought by Sabbath Schools?" by Rev. Stephen March.

2nd. What are the faculties of the soul which should be principally cultivated in Sabbath Schools? by Rev. Amos Weaver.

3rd. The uses of poetry and music as means of instruction in S. Schools; by Rev. D. M. Welton.

The exercises were closed by singing and prayer.

On Tuesday the Association resumed its session at 10 o'clock a. m.

A resolution was submitted, and after some discussion was unanimously adopted "That a committee be appointed to confer with Rev. Dr. Cramp in reference to the publication of the Historical Letters which have appeared in the Christian Messenger from his pen, and to report at the Convention at Berwick, a plan for the accomplishment of that object. The following brethren were named said committee. Revs. James Parker S. B. Kempton and E. M. Saunders."

The Report on Education was read by Rev. D. M. Welton Chairman of the Committee and was as follows:—

The Committee on Education beg to Report,—That under the Divine blessing our Institutions of learning have enjoyed a good degree of prosperity during the past year. Thirteen young men in the College, beside a considerable number of the pupils in the two Academies, have put on the Lord Jesus Christ by a public profession of religion. The converting grace that has descended almost annually upon Acadia College since it was founded, seems to us to indicate that it has the approbation of God. And that none should therefore hesitate to offer their prayers and contributions for its support.

At the close of the last term, ten young men, having completed the required course of study, received the degree of Bachelor in Arts. Five of the number have, as we trust, been called of God to the work of the Christian ministry, and have resolved to devote themselves thereto.

Your Committee regard the liberal suste-