

Correspondence.

For the Christian Messenger.

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CENTRAL ASSOCIATION SABBATH SCHOOL CONVENTION.

The Central Association Sabbath School Convention will meet at Port William, Cornwallis, on the second Thursday of September at 10 o'clock, A. M.

The Rev. E. M. Saunders was appointed to present the essay. Rev. E. F. Fosby was appointed to preach a short sermon at the commencement of the evening session, and the Rev. E. O. Read as his alternate. This notice may be regarded by those brethren as official.

Blank forms will be sent immediately to those who were reported as superintendents of the Sabbath Schools last year. If any have gone out of office since then, they will hand the forms to the present superintendants. Forms will also be sent to the churches whose Sabbath Schools did not report last year, directed to the superintendants of the Schools belonging to said churches. Those superintendants who do not receive forms may copy them from the minutes of the Central Association for 1869, page 24th. It is desirable to have letters, and full statistics and a good delegation from all the Sabbath Schools at the Convention this year.

The managing committee of the Convention, are D. R. Eaton, Daniel Cogswell, G. V. Rand, William Davison of Hantsport, and W. J. Gates. See *Christian Messenger*, Sep. 22, 1869.

Friends of Sabbath Schools, what our hands find to do, let us do with our might.

(Signed) D. FREEMAN, Sec'y.
Canning, Aug. 8, 1870.

For the Christian Messenger.

THE REV. D. M. WELTON ON CHRISTIAN BAPTISM.

Incidentally there fell into my hands a copy of the Sermon on Baptism lately published by the Rev. D. M. Welton of Windsor.

Familiar with the author's reputation, I expected to find that old and well-worn subject handled with vigor, nor was I disappointed.

Taking shape as a reply to the Rev. Dr. Riehey's productions on the opposite side, it maintains its interest throughout, while all the salient points of the controversy are presented in a style at once luminous and forcible. The grounds on which the Truth rests are unfolded in a manner evincing the author's learning and research; and at the same time the positions of his opponent are demolished with the confident ease that is born of the conviction of right alone.

Beginning with an examination of the meaning of the word *Baptizo* as shewn in the Lexicons of the Greek language, he continues through the evidence of Biblical critics, and ancient versions, to its usage in Greek Literature. The act expressed in New Testament diction is then considered, together with the practice of the early church and the testimony of church historians.

The results of his investigations are summed up in these words: "I have thus shewn from the genius and structure of the Greek language, from the uniform testimony of Greek Lexicons, from the translation of *baptizo* in the ancient versions of the Scriptures, from the uniform practice of the early church, from the almost universal practice of the western churches down to the 17th century, from the unshaken testimony of Greek classic literature, in the whole range of which for two thousand years the word *baptizo* uniformly means immerse and nothing else, from the testimony of critics, commentators, and church historians of every shade of sentiment, from the circumstances attending the administration of baptism in the Apostolic age:—from all these sources, I have shown that the sole uniform meaning of *baptizo* is to dip or immerse, and so accordingly we must understand it in the great commission of our Lord.

The sermon ends with a noble argument for a regenerated church-membership,—a spiritual church, and is a conclusive setting forth of the qualifications for that ordinance, which is the door of entrance to the branch militant of that kingdom whose Founder declared it to be composed of those only who had been "born again."

Altogether it is an instructive resume of all the prominent points of the subject; a timely exposition of that feature of the "truth as it is in Jesus;" and an efficacious antidote to such curious compounds of ignorance and sophistry as Currie's Catechism, and Munro's pamphlet now

being so industriously circulated through the country.

In reading works on the baptismal controversy one cannot fail to be struck with the circumstance that the arguments made use of by Pœdobaptists are such as they would spurn with derision from the consideration of any other subject whatever.

Because, for instance, Abraham circumcised his household, every christian believer should baptize his! Though what claim any christian has to the covenant of circumcision no one has yet pointed out.

Christians must *sprinkle* their babies, because the Jews, it is affirmed, could not have immersed their *couches*, though our friends fail to tell us the size even of that *bed* which the palsied man was directed to take up and carry home.

Worst of all is that argument which gives to an old and well known word a new and opposite meaning because, it is alleged, it is "physically impossible" that the action implied can have taken place,—as for instance the immersion of the 3000, or of the jailor's household. Carry that principle of interpretation into all parts of the Scripture narrative and who can describe the disastrous results?

It would be amusing, were it not so unspeakably sad to see the intellectual contortions of their most learned and pious men when they venture to discuss the subject. How inconsistent their reasonings, how childish their assumptions! Witness the spell that seems to be laid on the mind of Albert Barnes whenever he touches the question; and Moses Stuart in the extract quoted in page 54, not only frankly acknowledge sprinkling to be a Papal innovation, but gives its Romish origin as a reason why it should be accepted by Protestants!

If that position be sound we might well congratulate the church on the fact that men have arisen who have been able to amend the Saviour's pattern, and correct his mistakes.

Their lesser lights, however, are not disturbed by such trifling considerations as truth or consistency. Do quotations from the classics fail to sustain a bold assertion, the needed ones are quietly invented, or false interpretations given to the genuine, so that by any subterfuge a credulous public may be led to believe an error. The Rev. D. D. Currie for instance tells us that the Greek writers talk of "baptizing the grass with dew," "the head with perfume," "water on plants," and "the sea with the blood of a mouse."

In short the arguments that lead 150 millions of our race to accept with unquestioning obedience the dogma of the personal infallibility of the Pope, are not more transparently absurd than are those which induce Pœdobaptists to hold that other dogma of infant sprinkling with so sensitive and tenacious a grip. Indeed Baptists are too apt to think that they need but to be mentioned to find their own refutation, but such is the mental constitution of man that by too many the interests of truth are held subservient to those of party, and therefore the need of thorough and reliable expositions such as that under review.

The latter part of the pamphlet is devoted to a review of a lecture, on the same subject, by the Rev. Mr. Annand, wherein that gentleman gravely assured his hearers that John could not have immersed his candidates in the Jordan, because he himself, when a boy, had often ridden a horse into the water to drink without immersing him!

The most delicious *morceau* in the pamphlet is the concluding letter to Mr. Annand, which betrays so paternal a solicitude on his behalf that he can hardly evade a fresh investigation of the subject, when possibly he may be led to a knowledge of the truth.

PETER.

For the Christian Messenger.

A GOOD CHURCH-EXAMPLE.

Dear Editor,—

Perhaps it will somewhat stimulate other churches if you publish the following:

A few months ago, through the instrumentality of a christian letter, I believe God put into my mind the thought of spending a few weeks this summer in the way of Home Missionary labor. Accordingly about the first of June, having obtained permission from my people, I left home for the east, taking the opportunity of attending and enjoying on my way one of Acadia's Anniversaries.

My first Sabbath, Providence seemed to direct me to spend at Sackville and Bedford. Finding the time apparently inopportune for having a church-conference and administering the Lord's Supper, I endeavored to preach Christ twice at Sackville and once at Bedford, and somewhat

enjoyed the day. At those places I found a very general disappointment occasioned by bro. Stubbett's sudden decision to spend his summer vacation in another field of labor. The interest he had been instrumental in awakening both at Sackville and Bedford was certainly a very encouraging one. And it seems now very desirable for some acceptable brother to be employed, partly by the H. M. Board, and stationed on and about that ground.

Through death and changes of residence, the membership of the Baptist church at Sackville is becoming "small by degrees;" though not "beautifully less." But there are young men and women in the congregation who, converted to God, would bid very fair to become active and useful members. The temporary or permanent population of Bedford Basin is also fast increasing. Then there are gold fields in that vicinity, such as Uniacke and Waverly, which would doubtless hear and which need a little more Gospel on the Sabbath and weekly from house to house. Will not an earnest brother be stationed on that ground shortly through the agency of our H. M. Board?

I spent the three following Sabbaths in the upper part of Musquodoboit Valley, where I obtained a good hearing and received many cordial welcomes from familiar faces. Somewhat unexpectedly I found a brother, of twenty years, who had recently given himself up to the Lord for time and eternity, and was ready to unite with his visible church. As he was prevented, by a singular providence, from reaching our Conference, we formed a church on the following morning at a riverbank, where, in the presence also of a large assembly, in a few clear and satisfactory words he "told to sinners round, what a Saviour he had found," was unanimously received by vote of the church and, not unlike the New Testament eunuch, was forthwith baptized. After sermon it was my privilege to extend the right hand of fellowship to him also to another brother and sister received by letter; then to set apart two worthy brethren as deacons, who had been elected to that office at a very interesting little conference on the day previous. After which we sat down at the Lord's Table, where, I trust, was enjoyed some spiritual communion with the body and blood of our crucified and risen Lord. During those three weeks I visited religiously about fifty families; every where, when occasion required it, the male membership of the families in that region would leave their worldly business and come in for some conversation and prayer. And I found the language of some hearts to be: "I would see Jesus."

I may add that my salary for that month was freely advanced by the church in Yarmouth, in addition to which I received from friends among whom I spent the month, about fifteen dollars towards travelling expenses. Will not some others of our large churches, in obedience to their convictions of duty and in response to frequent pressing requests from our H. M. Boards "do likewise," and thus encourage and strengthen our feebler and destitute churches?

A. CHIPMAN.

For the Christian Messenger.

OUR FRENCH MISSION.

Dear Brother,—

Bro Normonday has returned after performing quite a successful agency in behalf of our French Mission. Ill health prevented him from further prosecuting it at present. You will please publish the following sums received for our beloved mission since our last report:—

Yours very truly,

JOS. H. SAUNDERS, Sec'y.

Bridgetown, — Delta Messenger, 44 cents. Cynthia Dodge 50c; Timothy Brooks \$1; Mrs. A. M. Gidney 1; A. M. Gidney 1, Miss Jessie A. Gidney 50c; Collection 9.88c; A Friend 25c; Mrs. M. Marshall 2; Wm. Morse 50c; James Fellows 50c; Mrs. J. Fellows 1; Wm. Chipman 1; Azuba Fitch 62c. \$20.19

Wadeville, — Collection 3.81c; Wm. Eaton 50c; A Friend 90c; Mrs. W. Eaton 50c; E. Bent 12c. \$5.84

Port Williams, — Collection 2.05c; John Anthony 75c. \$2.80

Chute's Cove, — Collection 38c; James Hill 2; H. M. Morse 2. \$4.38

Wilmot, — Asa T. Morse 2.50c; Frank Morse 25c; Byron Morse 25c; R. D. Balcomb 1; A Friend 20c; Wm. H. Balcomb 1; Miss R. Balcomb 25c; H. H. Morse 1; M. Morse 25c; Arthur Morse 12c; Mrs. Bent 25c; Mrs. W. Longly 25c; W. Longly 1; Jas. Witworth 50c; A Friend 62c; D. Messenger 1; P. Starritt 50c; A Friend 62c; E. Longly 62c; Mrs. E. Crisp 1. \$13.22

Valley West, — S. F. Randolph 50c; Collection 5.39c; Wm. C. Shaftner 25c; Mrs. J. F. Randolph 50c; B. B. Daniels 1; S. Daniels 50. \$8.14

Nictaux, — Israel Chute 62c; Collection 3.70; Abner Parker 1; S. L. Chipman 50c; A Friend

22c; Mrs. W. Chipman 1; Robt. Charlton 5. \$12.04

Upper Aylesford, — Collection 5.75c; John Graves 1; Morris Town Col. 3.52c; Church Vaults Col. 1.72c; Saml. Selredge 2; L. E. Morse 1; N. P. Spurr 1; Mrs. N. P. Spurr 1; Richard Hersey 50c; T. R. Harris 1; Church Collections 4.75; D. W. Morton 1; Mrs. D. W. Morton 1; Friend to Missions 5; Misses A. & H. Morton 25; Wm. West 1; Rev. Jas. L. Read 1. \$32.49

Clarence, — Edward Elliot 50c; D. Nichols 1; J. L. Morse 3; Alfred Morse 1; Joseph Roach 37c; Jos. Cornwall 1; H. E. Fitch 1; Miss A. E. Marshall 25; A Friend 1; W. Johnson 25c; E. Morse 25c; J. Ray 12c; H. Jackson 25c; H. Dodge 25c; Jos. Elliot 50c; J. L. Morse 3 00. \$13.75

Pine Grove, — Collection 6.28c; Mrs. C. Randall 50c; George Dodge 50c; O. Dodge 50c; Mrs. G. Dodge 50c; Jessie Woodbury 50c; Dr. J. Woodbury 50c; W. Welton 50c; Mrs. John McEwan 50c. \$10.28

Canaan Mountain, — Wm. Brown 1; Andrew Parker 1; John McGregor 50c; Saml. Wheellock 1; Benj. Wheelock 50c; F. Wheelock 50c; Collection 3.80c; Andrew Brown 50c; Mrs. E. Felch 25c. \$9.05

Port George, — Collection 2.03c; N. F. Marshall 50c; Thos. Marshall 1; Handy Mountain Col. 50c. \$4.03

Salem, — Pine Grove Church, — Ambrose Dodge junr., 50c; A. Dodge senr. 50c; Mrs. A. Dodge 50 Robt. A. Dodge 50c. \$2.00

Lower Aylesford and Upper Wilmot, — Rev. C. Tupper 1; D. Messenger 1; John Wheelock and wife 75c; Enoch Gates 1; A. T. Baker 1; A Friend 25; Prince Wm. Street Col. 3. Rev. O. Parker 10; Margaretville Col. 2.73c; Melvern Square Col. 5.27c; Wm. H. Goucher 75c; Clara Goucher .06c; Mrs. C. Goucher 1; Jas. Wiswell 2; Greenwood Square Collection \$3.17 \$32.98

Mrs. L. Dimock (Newport) 50c; Miss Layton (Hantsport) 1. \$1.50

Central Association, (Halifax), — Collection 50.00; and on J. McCully 1.25c; Rev. Jas. Stephens 20c; Dr. E. Clay 1; G. N. Davidson 50c; Money from the Churches per Treas. 44.76; J. W. Barss per Treas. Association 40.00. \$186.46

Eastern Association, (Amherst), — H. Oldwright 5.00; A Friend 4.00; Amherst Point Col. 2.67c; A Friend 1.25c; M. Black 5; T. B. Layton 75c; J. Kerr 1; A Friend 25c; Money from the Churches per Treas. 27.66; Col. at the Association 23.53; — Less dis. on \$5; U. S. Car. 1.25. \$69.86

Wolfville, — Mrs. Fitch 2.00; Collection 6.32c; Rev. S. W. DeBlois 1; Mrs. DeBlois 50c; Dr. Cramp 5; Wm. Fitch 1.25; D. J. Harris 1; H. B. Whittier 1.50; Deacon M. L. Cleveland 1.50; G. V. Rand 1; Jas. Morse 1; Mrs. Morse 50c; Mrs. A. Burton 50c; S. B. Bishop 1; A Friend 1; G. S. McDonald 1; L. A. Crane 1. \$27.07

Eerwick, — Wm. Skinner 50c; W. H. Skinner 1; Mrs. W. H. Skinner 50c; W. E. Read 12c; W. F. Read 12c; Cambridge Col. 3.15c; Mrs. S. J. Webster 1; Mr. C. P. Read 50c; J. C. Morse 1; Mrs. Abel Parker 50c; T. H. Parker 50c; Col. 9.31c; E. Parker 50c; A. Cox 25c; Mary Power 25c; John Power 27c; Charles Skinner 50c; W. Sandford 25c; Charles Sandford 50c; J. B. Chute 50c; Mary Caulkin 25c; Mrs. J. Kendridge 25c; Miss H. Skinner 50c; W. Cogswell 12c; L. Sweet 25c; C. D. Reading, Esq., 1.25; B. Williams 25c; A. Shaw 50c; Rev. J. Skinner (Chester) 1; Wm. North 1. \$29.36

Milton, — Queens Co. — Col. \$8.60; S. Freeman M. P. P., 20; Mrs. Knowles 25c; Edwd. Kempton 1; E. C. Morton 25c; S. F. Freeman 50c; A Friend 50c; J. B. Gillead 50c; J. F. B. Wyman 1. \$32.60

Liverpool, — T. W. Spencer 5; D. Paltridge 42c; C. Bill 1; Edward Sarritt 1; Joseph Barneby 25c; Mrs. J. Waterman 25c; Mrs. B. Allen 25c; Mr. McNutt 1; Albert Hemeon 50c; S. T. R. Bill 1; T. R. Patillo 4; Mrs. Patillo 2; N. Koney 1; Edwin Parker 50c; Mrs. L. Morton 25c; B. O. DeWolf 2; C. B. Snow 2.50c; E. McDonald 62c; G. S. Parker 1; Thos. Nickerson 1. \$25.55

Rev. M. Normonday, \$15.00
Received per Rev. C. Randall, John T. Sabean 10; Jacob Wyman 3; Col. at New Tuskett 7.54c; Mrs. T. Brooks 1. \$21.54

For the Christian Messenger.

IN MEMORIAM.

MISS LUCY JANE PARK.

was a daughter of the late Rev. James Park, who died of consumption in June, 1853. Her mother died of the same disease a few weeks after. They left four orphan children, of whom Lucy Jane was the youngest, being then five years old. Through the gracious care of the "Father of the fatherless" good homes were provided for them all. The subject of this notice lived with an eminently pious uncle. At an early age she obtained hope in Christ, and became a member of the Baptist Church in Milton, Queen's Co. In its fellowship she continued to the close of life. She was highly esteemed by all who knew her, as an amiable person; and a sincere christian.

Sister Park had been in a feeble state of health for a considerable space of time; but while on a visit to one of her consins, the wife of Capt. Simeon Harris, resident near Margaretville, Wilmot, last winter, she became peculiarly ill of consumption. Here every kind a visit from one of her sisters, Mrs. Veysay, during attention was paid to her. Her last days, was consoling to her mind. When apprised that her dissolution was near, she expressed joy and thankfulness, remarking, that she "would soon be around the white throne." On Lord's day,