

all the more powerful for doing good. As an affectionate father and husband he was constantly endeavoring to promote the welfare and happiness of the members of his family—that family which is now stricken with the greatest sorrow they ever knew. He had left a void in this congregation which it would be impossible to fill. But it was to be hoped that from that glorious land to which he had been called he would look down upon his mortal brethren, and guide them in all their efforts. The speaker frequently during his remarks, pointed to the traits of character developed in Mr. Osgood's life as being eminently worthy of the emulation of every one; and repeatedly urged all Christians to be more zealously devoted to acts of charity, consolation and comfort to the poor and needy.

At one point in his address Dr. Day mentioned the fact that at the previous Thursday evening a young man at the prayer meeting spoke of Bro. Osgood as the means of his conversion. The pastor, upon this, invited any other who could say the same to arise; when thirty such witnesses stood upon their feet.

For the Christian Messenger.

TO OUR YOUNG MEN.

It must be apparent to all careful thinkers, that the future welfare of our Denomination and our Province depends largely upon our young men. They are the life blood, which, circulating through the body politic, gives it vitality.

When our young men desert our country, or when they fail to assume the responsibilities which devolve upon them, serious loss is sustained. It is a source of grief to every lover of their country, that our fair Province should be so crippled in its resources, blighted in its fairest prospects, and blasted in its fondest hopes by the undutiful conduct of her sons. Patriotism has almost ceased to be a virtue. The mere matter of a few dollars in one end of the scale, outweighs domestic ties, love of home and country, and too often even religious privileges. Visionary advantages allure our youth—they plunge into the stream of emigration flowing ceaselessly towards the United States, and henceforth devote their best energies to enriching a rival power.

Young men, we want you at home. We want you on our farms, in our workshops, in our College. Yea we want some of you in our pulpits. The pressing need of the day is men, real whole-souled men.

Our Institutions at Horton look over the thirty thousand Baptists of these Lower Provinces and cry out—Send us your young men. If you wish them fitted for positions of usefulness—if you wish them to walk erect with a sense of conscious manhood and intellectual power, if you wish them to fulfil the high end of their creation—send them to Horton.

Our Academy possesses advantages peculiar to itself. None of the county Academies can perform its work; and we hope a large number have decided to avail themselves of its educational opportunities during the coming year.

In this Province we have about 160 churches; and certainly out of these we should have an average attendance of 50 students at our Academy.

Every pastor ought to feel himself responsible for at least one pupil. With this number in our Academy, we need have no fear for our College. Its halls would soon be crowded.

Young men of these Provinces we look to you for a response. Show yourselves worthy of the noble heritage bequeathed us by our forefathers. Dare to be somebody. Cherish a noble ambition to excel. Do not be deterred by apparent difficulties from aspiring after a liberal education. It is within the reach of all who resolutely endeavor to obtain it.

CHAS.

For the Christian Messenger.

ASSOCIATIONAL REFORM

In originating a practical scheme for the furtherance of Education, the Central Association, at its late session did a noble deed. The plan itself is worthy of high commendation, and in accomplishing so much, that session contrasts most favorably with many others that have begun without purpose and ended without result. But from another point of view their action is rather to be blamed than praised, for in order to do anything, the Association travelled into the field of another body, the Convention, and left its own work comparatively untouched.

The work of an Association is twofold:—First, to spread to the widest possible extent, the Redeemer's kingdom, within its own limits; Second, to develop the energies of individual churches. To accomplish these ends, such a body, composed as it is of men familiar with the needs of every section of the country, with those points best suited for planting new interests or helping old ones, and also with any modes of work that may have been successful in developing the latent forces of the churches, is admirably adapted; and in their furtherance every nerve should be strained and all other objects held strictly subordinate. Then the Home Missionary Board would become, as it should be, simply the executive, charged with the duty of carrying out the plans maturely considered at the sessions of the Association. What is the ordinary routine? The first day is very properly employed in devotional exercises and in reading letters; the second in listening to sermons; on Monday, however, the delegates, already sufficed with sermons, are compelled to spend the best part of the day in listening to another, which usually fails to accomplish any practical result whatever; a short time is then devoted to Missions, while the remainder of the time is frittered away in discussions on subjects over which the Association has no jurisdiction whatever. If we go on at this rate, at what remote period will the ground be fully occupied, and the land dotted with the temples of the Apostolic church?

In regard to the second feature of Associational work, allow me to re-iterate an opinion embraced in one word, ORGANIZE, ORGANIZE.

Let every church member be appointed to some one or more departments of christian labor, and all the energies called out.

Conduct your financial operations on the plan laid down by Paul. Let every one be required to state the sum he is able to give weekly, both for local expenditure, and for missions; then let these sums, in envelopes prepared for the purpose, be deposited in the weekly collection. By this means your benevolent funds would be at once doubled if not quadrupled, and the touching, not to say heart-rending appeals to christian benevolence, now so frequently heard, would forever disappear. And in this connection, let me refer to an incident brought out at the late session of the Central Association. A small and poor church, which had adopted the plan of weekly contributions, sent a sum averaging more than two dollars per member, while a large and wealthy church which is content to jog on in the old fashion sent less than twenty-five cents per member. Doubtless were Paul's plan in operation there, they would soon send not merely twenty-five cents per annum but twenty-five cents per week.

Let your strangers' committee, the arms of the church, not only give to the stranger and wayfarer a cordial welcome, but also go out into the highways and hedges, and gather in the ignorant, the depraved, the unsaved.

Let your Social Committee develop the social power of the church. Thus will not only its unity be cultivated, and made attractive to those without, but the personal interest of every one in its welfare will become a controlling force, and you will wield a potent energy, now almost wholly neglected.

Let your devotional committees, directed by live christians, extend and improve the prayer meetings, call out the gifts of all, and substitute short, earnest and pointed appeals, for the prosy and pointless re-iterations now too often heard.

Let your Sunday School committee cultivate that fruitful garden of the church, and by the way, let me add, there is within the limits of the Central Association a model Sunday School; whose admirable arrangements might be very profitably studied by those who wish to develop its mighty forces to their widest extent.

Last, but not least, throw open your doors. Proclaim a Free Gospel in a Free House, dedicated to, consecrated by, and used for God alone.

PETER.

For the Christian Messenger.

MISAPPLICATION OF SCRIPTURE.

Mr. Editor,—

Attempts are often made to sustain an unscriptural sentiment or practice by the application of texts to a subject

to which they have no reference, together with groundless conjectures. Of this we have some remarkable illustrations in a communication published in the Wesleyan of June 15th, by one who styles himself "A Bible Baptist."

The prominent text, on which he seems principally to rely for proof that baptism should be administered by "sprinkling" is Isa. lii. 15. "So shall he sprinkle many nations." He refers to Dr. Barnes apparently for confirmation of this view. But what does this learned Commentator, whose own denomination practise sprinkling, say? After noticing various senses that have been attributed to the word rendered 'sprinkle' in the English Versions, he candidly and judiciously adds, "It may be remarked, that whichever of the above senses is assigned, it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying, or cleansing the nations, and not the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered."

As the Ethiopian was certainly reading the Septuagint, in which the text reads, "So shall many nations (thamasontai) wonder at him," if he read it, he could not imagine that it referred to a religious ordinance. Our opponent, therefore—I cannot conscientiously call him 'A Bible Baptist'—seems to have recourse to the extravagant conjectures, that Philip minutely explained this text to him, informed him that the Hebrew word signified to sprinkle, and that this was the action to be performed in baptism. If this were the case, is it not unaccountable that he did not say, 'What doth hinder me to be sprinkled?' Instead of this he did say, as plainly and as certainly as it can be expressed by any Greek word, "What doth hinder me to be immersed?" If any one question this, I ask him to point out another Greek word, instead of eis, that will more unequivocally denote going into the water, another instead of ek that will more certainly express coming out of the water, or one that will more undeniably signify immersion than does baptizo. (Acts viii. 38, 39.) If not one of these three things can be done, is it not grossly inconsistent to attempt an evasion of the obvious fact that the Ethiopian was immersed, by suggesting that in certain cases words have changed their meaning, or that some shades of difference may be found in their import. By such means almost any duty or truth may be evaded. Evidently the only consistent course to be adopted with regard to any Divine command, is to obey it in accordance with the usual import of the word, or words, by which it is enjoined. Let this be done in the case of baptism, and the question is settled.

Our opponent is mistaken in imagining that we Baptists have any aversion to sprinkling, as divinely enjoined under the Mosaic dispensation. It was there connected with blood, the ashes of a slaughtered heifer, &c. We regard the "sprinkling of the blood of Jesus Christ," of which those under the law were typical, as of infinite moment; and attach vast importance to "having our hearts sprinkled from an evil conscience." (1 Pet. i. 2. Heb. ix. 13, 14. x. 22.) Had the Lord Jesus seen fit to enjoin sprinkling, instead of immersion, which he certainly could easily have done by using the word vantizo, which means to sprinkle, we would most readily practise it.—But He evidently saw fit to make this gospel ordinance significant of the union of His people with Him in His death, burial, and resurrection. (See Rom. vi. 3, 4, 5, and Col. ii. 12.) However convenient, and well adapted to all circumstances, and to avoid cross-bearing, our opponent may regard sprinkling, we dare not impeach the Saviour's wisdom by substituting another action instead of that enjoined by Him. No person competent to judge in such a matter can deny, that the word chosen by Christ to designate the action to be performed signifies to immerse; and Rev. Thomas Trotter, while opposing us, admits this, and also says expressly, ('ON BAPTIZO,' page 4th) "I do not pretend that baptizo means 'to sprinkle.'" Is not this decisive?

How then, can it be pretended that baptizmos, the noun, means sprinkling, which is no kind of washing, in Heb. ix. 10? This text obviously relates to the numerous bathings in water, required of the Israelites on diverse occasions, when persons were ceremonially unclean. (See Lev. xv. 5-11, and Numb. xix. 7, 8.) Dr. Macknight, a learned Pedobaptist, correctly

renders the words (diaphorais baptizmosis) "Diverse immersions."

In commenting on 1 John v. 8—"These three agree in one," our opponent says, "One doctrine or fact—Purification, one mode of testifying to that fact—Sprinkling." How, then, can he, or other Wesleyans, practise pouring, which is obviously another mode or action, (Lev. xiv. 15, 16.) and occasionally immersion, unscriptural and indelicate as he deems it?

He says of sprinkling, "It has a great work yet to perform" If sprinkling water by the hands of men is to purify many nations, and to make the unholy Jews "clean," (Ezek. xxxvi. 24, 25.) it surely has "a great work yet to perform."

Our opponent interpreting Scripture in accordance with his own practice, to the inquiry, "Can a man forbid water?" (Acts x. 47.) adds, "being brought for the purpose." But I defy him to produce from Scripture, or any authentic record, before the middle of the third century—a century formed for innovations—any account of water being brought for professed baptism. That was in a case of supposed necessity.

Where "much water," is mentioned in immediate connection with baptism, as affording facility for it, (Jno. iii. 23.) he can easily conjecture that it was needed for other purposes; but when "a pitcher of water" is said to have been carried into the house where "Jesus instituted supper," it seems he can think of no other purpose—though we are informed what Jesus did with water after supper—(Jno. xiii. 4, 5.) for which it would be required but for Him to baptize His disciples. If this conjecture be correct, is it not unaccountable that when Jesus himself was about to be baptized, He did not have a pitcher of water brought to Him, instead of being baptized in Jordan.

Surely a cause which requires its supporters to have recourse to such glaring misapplications, and such gross perversions of Scripture, with such extravagant and unreasonable conjectures, must be destitute of any solid foundation, or scriptural basis.

Yours very truly,

CHARLES TUPPER.

Tremont, Aylesford, Vt.

July 5, 1871.

The Christian Messenger.

Halifax, N. S., July 12th, 1871.

NOVA SCOTIA EASTERN ASSOCIATION.

Our report of Monday and Tuesday's doings of this Association was received too late for full insertion. We give as extended an abstract as our space will allow.

On Monday morning the Annual Sermon was preached by Rev. D. McKeen from Ps. ii. 6. He shewed that Christ's kingdom must have a lawgiver, laws, and executive; and discussed the powers and responsibilities of such executive. It was an excellent discourse, and we shall shortly publish it, in compliance with the request of the Association.

A report was presented relative to a mission property at Pictou. The property has been secured and \$900. raised in aid of the same. The sum of \$600, is still needed. Remarks were made by various brethren respecting the importance of having a reliable missionary appointed to the field.

In the afternoon the report on Education was presented. Speeches were made by Revs. A. S. Hunt, T. A. Higgins, H. Ross, G. Richardson, D. W. C. Dimock, D. McKeen, and brethren I. Stubbart, W. Faulkner, and B. Douglas. A resolution similar to that passed at the Central Association with reference to the immediate erection of new buildings at Wolfville was agreed to; and much interest was manifested both in the existing institutions at Horton and in the proposed Female Seminary. We hope the Associations will vie with each other in their prompt and liberal donations to this important object.

On the presentation of the Report on Sunday Schools, fervent addresses were given by several brethren. The report on the Christian Messenger recommended it to the confidence and support of the denomination, and offered some suggestions with a view to its increased usefulness in promoting truth and righteousness among the people.

TUESDAY.—The Report on Missions together with portions of the Annual Report of the Home Mission

Board was presented. Addresses on Home Missions by Revs. W. McPhee, E. C. Corey, T. H. Porter, D. McKeen, T. Higgins, H. Ross, and Brethren Donald McLean, J. Stubbart, W. Faulkner, and B. Douglas. Great destitution was shewn still to exist in many parts of the province: the Rev. D. McKeen, stated that he had preached recently in a place where there had not been a sermon for 14 years. The necessity for a Missionary on Boularderie island was earnestly advocated by Brethren D. McLean, I. Stubbart and others. Brother McLean pledged \$100 yearly toward the support of such Missionary, and a collection was taken for the object.

Moved by the Rev. A. Chipman, that an effort be made to unite the two Home Missionary Boards of Nova Scotia into one, also moved that the Rev. D. W. C. Dimock be a delegate to the Western Association to confer with the Board upon this matter, also that an arrangement be made to secure a general Missionary Agent for the whole province—whose work shall be to make himself acquainted with the wants of the whole field and stir up our churches to more zeal in this enterprise. These Resolutions were all adopted. Committee on Circular Letter reported, recommending that the letter be received, read and adopted. This letter will appear in our columns in accordance with the request of the Association.

Revs. A. W. Bars, and D. W. C. Dimock were appointed to visit certain churches and ascertain their reasons for not reporting to the Association during the last 3 years—and to convey the necessary information to the next Annual gathering. The portion of the Missionary report referring to Foreign Missions was then taken up and discussed. Very earnest and able addresses were delivered by Revs. W. B. Boggs, W. Armstrong, I. McKeen, A. Chipman, and brethren J. Nisley and B. Douglas, also portions of a letter read from Rev. A. R. R. Crawley. Brother W. Armstrong, who has already offered himself to the Foreign Missionary Board, earnestly appealed on behalf of an independent mission to the Karens of Siam.

A resolution was moved by the Rev. D. W. C. Dimock, and passed, that the churches composing the Eastern Association, be urged to a more lively interest in the French Mission.

The next Association meets with the with the Truro Church. The Rev. Alfred Chipman was appointed to preach the Association sermon, and Rev. G. C. Spencey as his alternate. The hearty thanks of the Association were tendered to the North Sydney Church and Congregation for their great kindness to the delegates. The clerk of the Association was instructed to tender the thanks of the Association to the managers of the various steam boats and railroads for the accommodation afforded.

MARRIAGE AND SABBATH OBSERVANCE.

We have two remnants of the blessedness enjoyed by man in his condition of primeval innocence—the marriage relationship, and the institution of the Sabbath. These are left to us as indications of what might have been the happy lot of the human family were it not that we had become disobedient to the Divine command. The earliest and all subsequent history shows how much the happiness of mankind is promoted by the proper observance of Divine law respecting these institutions. In one case the family is provided for and perpetuated, and in the other there is the recognition of God as the father of all; and his worship is made a part of the engagements of the community. By taking away either of these institutions society becomes disintegrated and eventually polluted and corrupt.

By holding them even in light estimation, man becomes mentally and morally debased, and farther off from the condition with which they were at first associated.

We have no hesitation in affirming that these institutions are the basis of all other good, whether viewed in relation to man individually, man in social life, or man in his more enlarged connections in the family of nations. The highest enjoyment of liberty is limited to the observance of lawful restraints. The indulgence of unbridled freedom from restraint, in manhood as in youth, is utterly destructive of all permanent and substantial happiness.

But little observation is needed to find illustrations of the connection between these two institutions. Some