

voice to be everything. I am sick at heart when I hear of men taking a whole week to get up a sermon, much of the getting up consisting in repeating their previous productions before a glass! Alas! for this age, if graceless hearts are to be forgiven for the sake of graceful manners. Give us all the vulgarities of the wildest back-woods' itinerant rather than the perfumed prettinesses of effeminate gentility. I would no more advise you to be fastidious with your voices than I would recommend you to imitate Rowland Hill's Mr. Taplash with his diamond ring, his richly-scented pocket handkerchief, and his eye-glass. Exquisites are out of place in the pulpit, they should be set up in a tailor's window, with a ticket, "This style complete, including MSS., £ 10 10s."

The Christian Messenger.

HALIFAX, N. S., AUGUST 25, 1875.

THE BAPTIST CONVENTION.

Having vivid recollections of a former pleasant visit to Hillsburg as a delegate to the Western Association, we had during all the past year been looking forward to a renewal of the reminiscences of the past by attending the Convention there the present year. We had made all necessary preparation for going, notwithstanding that we were suffering from a slight touch of muscular rheumatism for a few days previously, and fully expected to be there.

On Friday morning, however, instead of joining our brethren and fellow-delegates from the city we found ourselves unable to move without suffering great pain, and had to submit to a deprivation for which nothing else could fully compensate. We could but think of the poet's words,

"Strange that the harp of a thousand strings should keep in tune so long"

and tried to be thankful that of the "thousand" only one was somewhat out of "tune," so that instead of travelling to the Convention we were confined to the house the larger portion of the time the Convention was in session. Although prevented from personally participating in the business of the Convention we are enabled to present to our readers a synopsis of the proceedings.

THE MEETINGS PREPARATORY

to the Convention were of course greatly interfered with by the terrible occurrence in the neighbourhood, of which notice will be found in another column.

Wednesday and Thursday had been appropriated to the Ministers' Institute and the discussion of matters separately relating to ministerial and pastoral work.

Friday was set apart for the meetings of the College Governors and the Foreign Missionary Board, at which the business of the past year, and financial matters generally, are reviewed, and plans for the future considered, and prepared to be laid before the Convention.

THE CONVENTION

proper commenced its session on Saturday morning at 10 o'clock. Devotional exercises and the enrollment of delegates and other routine business as usual filled up the morning meeting. The President of the past year Hon. Judge McCully occupied the chair till the election of the new president had been accomplished. The Committee of Nomination have this as their first work. The result of which was the election of T. H. Rand, D. C. L. of Fredericton for PRESIDENT; and for VICE-PRESIDENTS; William Faulkner, of Truro for N. S.; Rev. Dr. Spurden of Fredericton for N. B., and Rev. Joseph Murray of Summerside, for P. E. I. The attendance on the first day was quite large, there being upwards of 150 delegates present.

A telegram was read to the Convention on Saturday by Hon. Judge McCully, received from the missionaries stating that all had arrived in safety at Coconada—with the exception of Miss Armstrong whose health being impaired had remained in Burmah,—and that they received a hearty welcome from the Canadian missionaries there. In the afternoon session the matter of combining Home Mission work with the Convention arose, and after warm discussion, was referred to a committee to consider and report upon.

During the year two of the Governorships of Acadia College had become vacant, one by the death of the Rev. J. Davis, and the other by the resignation of Rev. T. H. Porter. The election to fill their places resulted in the

choice of John R. Calhoun, Esq., of Summerside, P. E. Island, in place of the former, and the Rev. W. P. Everett, of St. John, in place of the latter.

The meetings on Monday were of an educational character, and developed feelings of the deepest interest in Acadia College and Horton Collegiate Academy. The annual reports of these institutions were of a most encouraging character. The public meeting of Monday evening closed this department of the work of the Convention, leaving yesterday for the discussion of Foreign Mission matters.

Our correspondent informs us of the many kind enquiries from friends present at the Convention, and, because of our usual good health, he adds:

"We have come unconsciously to think of you as one of the happy exceptions to the general rule that all are liable to sickness and infirmity. But the strongest are yielding to attacks of one kind and another. Brother Wallace, I hear, is seriously, if not dangerously ill. May God be merciful to us and preserve our strong men for health and much work." Amen.

We are thankful that the attack has now yielded to medical treatment; but we are puzzled to know why it was permitted to come upon us just at the time to prevent our meeting with the Convention.

PREPAYMENT OF POSTAGE.

FROM THE 1ST OF OCTOBER next, in accordance with the law, we shall commence prepaying the postage on the *Christian Messenger* to all our subscribers. This will of course be an advantage to each one and will save them not only the expense of paying the small tax they have had to do heretofore, but also the trouble of bearing in mind when the time has come for renewing the payment for postage.

Whilst, however, each of our patrons will be relieved we shall, in the aggregate, have a considerable addition to our burdens in connection with its publication. We know that quite a large number of our friends would willingly meet the cost on their paper as heretofore, without a word of complaint, and would repay us the amount we shall have to pay in to the Post-office, yet we do not intend to make any extra charge for postage, but shall, from the above date, send the *Messenger* to all our subscribers POSTAGE FREE.

Many of our Subscribers need not a word said to them as to the importance of making their payments for the *Messenger* promptly, as they do so invariably, in advance. There are however some who have not been so well up to time in sending us the amounts, either at advance rates, or at the charge when the subscription is not paid at the commencement of the year. These latter we would remind that we shall now have to pay cash for postage as well as for labor, paper, type, rent, &c., &c., and we, therefore, need all they are indebted to us immediately, and shall be much obliged if they will as early as possible send on what is due.

It would be an unspeakable comfort if we could be assured that all who have not paid for the present and previous years would do so before the 1st of October next; or at any rate soon after, so that we might begin the year 1876 without a charge upon any one for the past. We should then regard ourselves among the happiest of mortals—sleeping soundly by night, and working by day without the anxiety of thinking every week how we are to meet the imperative claims constantly coming upon us. We shall look for quite large additions to our list of subscribers from the circumstance of the paper going postage free. Our friends who are relieved of the postage tax will greatly oblige us if they, in return, will kindly endeavour to get some additional subscribers—the whole payment being \$2 00 a year, or \$1.00 for six months, in advance.

The conflict between the New Brunswick Government and the Roman Catholics respecting the matter of Separate Schools is full of instruction. The gauntlet was thrown down in that province and the people took it up fairly and squarely, and have by their representatives continued to fight on the fair line of Public Schools vs. Catholic Separate Schools. Another phase has just presented itself in a series of proposals put before the Council of Public Instruction by the Roman Catholic members of the House of Assembly. The Government have given clear and explicit replies to the propositions, such as we think must commend themselves to all friends of public schools and free unsectarian education. The following is the Min-

ute of Council on the subject and deserves careful attention by the people of this province as well as those of New Brunswick:

Copy of a Minute of Council made by His Honor the Lieut. Governor on the sixth day of August, A. D. 1875, approving of the replies made by the Committee of the Executive Council to certain propositions submitted by Messrs. Burns, O'Leary, Blanchard, Theriault and Johnson, Members of the Assembly, as the basis of a present settlement of the School Question:

PROPOSITION No. 1.

"That the pupils residing in all populous places where there may be a sufficient number of children to form two or more Schools should be permitted to attend Schools outside of the districts in which they reside."

REPLY.

The power to admit to the schools of a district children residing in another district is vested in the Trustees.

In the case of districts in which there are two or more schools, the Trustees may, subject to proper provision for grading, allow children from any part of the district to attend any Schools within the bounds of the district.

No. 2.

"That regulations be made to provide for the granting of licenses to persons holding certificates from the Superior of any Religious order, or where such persons hold no such certificate, that provision be made for the examination of such persons at their place of residence or school rooms."

REPLY:

Any person who has undergone training at a recognized Training or Normal School in another country, or who holds a diploma from a chartered College or University, is eligible for examination for license under Regulation 30 of the Regulations of the Board of Education.

The certificate of the Superior of any of the Roman Catholic Teaching Orders is recognized as rendering the holder eligible for such examination; and it would not be necessary for such person to attend the New Brunswick Training School.

Where such certificates are not held attendance upon a Training School is required.

No. 3.

"That in the Schools taught by the Christian Brothers and Sisters of Charity, or which may be attended by Roman Catholic children, the teachers shall not be compelled to use any books which may contain anything objectionable to them in a religious point of view, (referring now more particularly to the History and Readers prescribed by the Board of Education.)"

REPLY:

The greatest care has been taken to keep the school books free from matter objectionable to any on religious grounds, and it will be the aim of the Educational authorities to render the text books suitable for all. In reference to the prescribed History of England, the Council are prepared to recommend to the favorable consideration of the Board of Education, the adoption and insertion of notes, compiled from Lingard, upon such portions of the text as may be deemed objectionable in a religious point of view, when presented to the Board on behalf of the Roman Catholic minority.

No. 4.

"That provisions shall be made that the Trustees shall allow religious instruction to be given in the school rooms under their control after regular secular school hours, said hours to be shortened to the extent allowed for religious instruction."

REPLY:

It is obvious that if the Trustees be required to allow the Teachers to give denominational instruction after School, to the pupils assembled for public purposes under the authority of the School Act, the direct tendency of such a provision would be to render the selection and appointment of Teachers a matter to be determined rather by their denominational views than their fitness to discharge the specified duties required of them during School hours.

Where, by negotiations with the governing bodies of Schools existent at the passage of the School Act, arrangements are made by Trustees under 36 Victoria, cap. 12, Section 58, no restriction is placed upon the use of the buildings after the close of the School.

Certified,
F. A. H. STRATON,
Clerk Ex. Council.

There is evidently a desire to go as far in the way of conciliation of the Roman Catholics as possible, without compromising the spirit of the Law which would treat all religious denominations alike. No other religious body pretends to have a desire to step in and control the matter of public education, or interfere with the duly appointed Trustees.

A letter just received from London, by a friend, gives us pleasing accounts of the meetings recently held there. A brief extract will interest our readers:—

LONDON, July 26, 1875.

My Dear Mr. P—,
I fear I have not written you for some time. I have been so engaged with our Mission here in connection with Messrs. Moody and Sankey. We have had them in all the four quarters of London. I have undertaken the stewardship of the south for a month, and I have been in attendance every day, (Sunday included) which was very tiring, I have had a great deal to

do with the nobility, at my door, especially the Duchess of Sutherland, who has been a regular attendant. I cannot tell you a tithe of all I have witnessed there. The light from any one door of 9,000 to 10,000 faces, and then all bowed down in prayer in silence, and then the rising of those who desired to be prayed for, with the tremulous voice and earnest pleadings of Mr. Moody, or some other minister, I shall never forget, nor will any one else who witnessed it. The number of known conversions has been very great. I have had many cases come under my own notice, one a very rich man connected with the turf, keeping his six racing horses, giving all up and working hard for Christ, he gave £1,000 towards the movement, and brought a great number to hear Mr. Moody. Another, a play-actor; another, a dog-fighter; another, a prize-fighter, sons, daughters, ministers, families, high and low, rich and poor. I send you by the mail the *Christian*, which gives the account of the first meeting of ministers, &c. I was there and took my last post. I never knew such a disinterested man as Mr. M. he hates to be spoken about, never would receive anything, never would sit for his portrait although offered £1,000 to do so. He always told all who engaged in the service to extol Christ and debase man. Sankey's Hymns are sung everywhere.

"THE VOICE OF HISTORY ON BAPTISM."

Rev. W. Sommerville, in the *Presbyterian Witness* of last week, expresses much dissatisfaction with the teachings of Professor Paine, of the Bangor Theological Seminary, on the History of Baptism. It will be remembered by our readers that in the *Christian Messenger*, July 28th, an article appeared giving the examination of Dr. Paine class on Church History.

Mr. Sommerville ventures to affirm that "Prof. Paine, teaching such doctrine in a Congregational Seminary, is not an honest man, and his historical report cannot be accepted without examination." This is a short cut to the end of controversy, almost as effectual as the treatment served upon Roger Williams and others who in earlier days were sent adrift because they ventured to say what they believed on this subject. There must have been a great many Congregationalists, Presbyterians, and other Pedobaptists who, in Mr. Sommerville's estimation, were not honest men, seeing that they have said the same things.

One of the visitors at the examination of the class in Church History, at Bangor, where these facts were brought forth, wrote, asking Prof. Paine "whether if that were the truthful teaching of Church History, a good deal of the argument against the Baptists must not be given up?"

Professor Paine in his reply says:—

It may be honestly asked by some, Was immersion the primitive form of baptism; and if so, what then? As to the question of fact, the testimony is ample and decisive. No matter if church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which Ancient, Medieval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree—for example, the question of infant baptism; but on this one of the early practice of immersion the most distinguished antiquarians, such as Bingham, Augusti (Coleman), Smith (Dictionary of the Bible), and historians, such as Mosheim, Gieseler, Hase, Neander, Milman, Schaff, Alzog (Catholic), hold a common language.

The following extract from Coleman's *Antiquities* very accurately expresses what all agree to: "In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is that it was, in case of necessity, permitted as an exception to the general rule. This fact is so well established that it were needless to adduce authorities in proof of it." As one further illustration we quote from Schaff's "Apostolic Church": "As to the outward mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form." But while immersion was the universal custom, an abridgment of the right was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death, and the peculiar form of sprinkling thus came to be known as "clinical" baptism, or the baptism of the sick. It is somewhat significant that no controversy of any account ever arose in the Church on this question of the form of baptism, down to the Reformation. And hence it is difficult to determine with complete accuracy just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until, as Christianity travelled

northward into the colder climate, the exception silently grew to be the rule.

As late as the thirteenth century immersion still held its ground, as is shown in a passage in the *Summa Theologica* of St. Thomas Aquinas, where the arguments in favour of the two modes of baptism are compared, and the conclusion is drawn that immersion is the safer because the more common form (quia hoc habet communiorum usus). Three centuries later, in the time of the Reformers, sprinkling has become common, and even quite universal; though Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Schaff puts the date quite early enough, we think, when he says that "not until the end of the thirteenth century did sprinkling become the rule and immersion the exception." It is to be remarked, also, that this change occurred only in the Western or Latin Church. In the Greek Church immersion has remained the rule to the present day.

Mr. Sommerville makes strange work by his attempt to formulate two propositions which he regards as facts, on the denial of which he affirms "the whole Baptist system rests." They are 1st—Baptism is an ordinance of the former dispensation, and 2nd—We can never learn the design or form of an ordinance from the name given to it. The first of these is, of course, designed to support the long exploded idea that Christian Baptism is a substitute for Jewish circumcision. With regard to the second proposition, perhaps the New Testament itself is the best expositor of what is the design or form of Baptism. We have much respect for Mr. Sommerville, and are sorry to see him place himself in a dangerous position. In the warmth of his zeal to disprove that immersion is baptism, he says, "It is a fearful risk, yet I will venture to affirm that the sea coast is not dipped or plunged, or immersed in the ocean as often as the tide flows in upon it, although Aristotle, as reported by Conant, says it is baptized." Mr. S. must believe himself to be a very clever manipulator of language, to think he could make other people believe what he thus affirms. If the sea coast is overwhelmed by the rising tide, it is surely immersed, submerged, or baptized.

Baptists are so often supplied with ammunition by those who differ from them that they are not required to do more than present it to public view in the defence of their practices. Other Pedobaptists should surely accept such testimony in preference to that from Baptist authors.

Another author of no mean position in the Church of England, has recently appeared: Canon Lightfoot of St. Pauls and Professor of Divinity at Cambridge, in his commentary on the epistle to the Colossians, writes as distinctly as if he were a Baptist in practice. He recognizes baptism as belonging only to believers, and immersion as the only christian baptism:—

In the summary of his argument in ii. 8—15, he writes:—

This circumcision (wrought by the Spirit, &c.) ye have, because ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with Him from those same waters to a new and regenerate life through your faith in the powerful working of God, who raised Him from the dead.

On ii. 12 he remarks:—

Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith, but also the seal of God's adoption and the earnest of God's Spirit. Thus baptism is an image of his participation both in the death and resurrection of Christ.

On ver. 3:—

"The apostle's argument is this:—When you sank under the baptismal water you disappeared for ever to the world. You rose again, it is true, but you rose only to God. The world henceforth knows nothing of your new life and (as a consequence) your new life must know nothing of the world."

Perhaps that will do for the present. There is one American Congregationalist-Theological Professor, Dr. Paine; and one Church of England Canon, Dr. Lightfoot, either one of which will be quite equal to Mr. Sommerville's affirmations and appeals to the Old Testament in support of a New Testament ordinance.

The Editor of the *Provincial Wesleyan*, in his last issue, makes a quotation from our pages of last week, and then, in his comments, puts words into our mouth which we never used, merely for the sake of having something that he may designate "false." Is that right?

We never said it was "eminently