

It is remarkable what strong testimony exists in favor of immersion being recognized by the best and most learned men, till quite recent times, as the scriptural mode of baptism. It would seem to have been but the merest accident that prevented the whole Presbyterian Church from being, theoretically at least, immersionists. Here is a chapter in the history of the subject from a late number of the *National Baptist*:

THE WESTMINSTER ASSEMBLY AND IMMERSION.

BY WILLIAM CATHCART, D. D.

There were strong advocates of immersion in the Westminster Assembly which framed the Confession of Faith, still received in Scotland, Ireland and England, and in all American Presbyterian churches of British origin.

Neal says: "There was not one professed Anabaptist in the (Westminster) Assembly"; and it is a cause for astonishment that a single member of it should advocate the Baptist and apostolic practice of dipping. The celebrated Dr. Lightfoot kept a journal of the proceedings of the Assembly, and on August 7th, 1664, he says:

"Then fell we upon the work of the day which was about baptizing of the child—whether to dip or sprinkle him. And this proposition, 'It is lawful and sufficient to besprinkle the child,' had been canvassed before our adjourning, and was ready now to vote. But I spoke against it as being very unfit to vote, that it is lawful to sprinkle when every one grants it. Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. And here fell we upon a large and long discourse whether dipping were essential or used in the first institution, or in the Jews custom. Mr. Colman went about in a large discourse to prove *tauceleth* (Hebrew *taual*, to plunge, W. C.) to be dipping over head, which I answered at large. After a long dispute it was at last put to the question whether the Directory (for worship) should run: 'The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child; and it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded, that the vote came to an equality within one; for the one side was twenty-four, the other twenty-five; the twenty-four for the reserving of dipping and the twenty-five against it. And then grew a great heat upon it; and when we had done all we concluded upon nothing in it; but the business was recommitted."

The next day, in opposition to the friends of the first form of baptism, of whom Mr. Marshall, on the second day, was the principal leader, it was decided that the Directory should read:

"He is to baptize the child with water which for the manner of doing is not only lawful, but also sufficient and most expedient to be by pouring or sprinkling water on the face of the child without any other ceremony."

This was a singular controversy in the distinguished Assembly that framed the great Presbyterian Confession of Faith, in which there was no Anabaptist member.

Mr. Colman was "so perfect a master of the Hebrew language that he was commonly called Rabbi Colman," and when he died "the whole Assembly did him the honor to attend his funeral in a body, March 30th, 1666." Mr. Marshall was a great favorite with the Long Parliament, before which he often preached, and whose opinion on all affairs relating to religion it frequently solicited. He was employed in most, if not in all the treaties between the king and Parliament. A bitter enemy calls him:

"A famous incendiary and assistant to the Parliamentarians, their trumpet in their fasts, their confessor in their sickness, their counsellor in their assemblies, their chaplain in their treaties, and their champion in their disputations."

A well known commentary, known as "Annotations of the Assembly of Divines" (the Westminster) in the London edition of 1651, on Romans vi. 4, says:

"Buried with him by baptism." In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and, as it were, bury them under the water for a while, and then to draw them out of it and lift them up, to represent the burial of our old man, and our resurrection to newness of life.

The authors of the Assembly's Commentary undoubtedly believed immersion to be the Scripture form of baptism. And while it is denied that the Westminster Assembly is responsible for this Commentary, it is admitted by the most respectable Pedobaptist authority that seven of the Committee of Eleven who prepared the work were members of the Westminster Assembly of Divines. I

* History of the Puritans, iii. 116. Dublin, 1755.

† The Whole Works of Lightfoot, Vol. xiii. 300-1. London, 1824.

‡ Neal's History of the Puritans, iii. 204. Dublin, 1755.

§ Idem iv. p. 130.

¶ Neal's History of the Puritans, iii. 387. Dublin, 1755.

—National Baptist.

THE MAZE POND BAPTIST CHURCH is one of the oldest in London. They have just erected a new church edifice. At its recent opening there were appropriate services. The pastor spoke of the completeness with which all departments of the building had been erected, and anticipated that it would last at least two centuries. He trusted they would do justice to Maze Pond in the future as their fathers had in the past.

Rev. Charles Stanford said he knew their grandfathers—(laughter)—and it seemed to him, he had a sort of impression, though memory is treacherous, that he was present at the opening of the first chapel in 1693—which, however, was a poor sort of a place, not exactly a chapel, only a poor little Metropolitan Tabernacle—just roughly put together, made up of a few planks—a tabernacle of weakness, a most unworthy-looking tabernacle, without even the ornament of a few badger-skins. Then after a bit they built a place of bricks on the old place of wood; then they had to build another chapel, and they felt that the charm of the place had so deepened that it was beautiful for situation, the joy of the whole earth. They thought it was no use trying to improve perfection. He wondered what the founders of Maze Pond would have thought if they could come in the body they used to have. They would be surprised on both sides. They would feel as if their very souls were taken off their legs, and the marrow in their bones burning blue. Mr. Luke Leader would talk to Mr. Cope in choice Old Testament language, and would be inclined to think him a captain in the army of Gog, and look at the chapel they now admired so much as one of the houses of Baal. But why should Baal have all the best houses? (Hear.) No, they had done quite right, as well as quite nobly, in bringing out the alabaster box, and giving to Christ the best of the best. He thought they ought to make the externals in connection with God's service attractive so far as they could without interfering with higher spiritual laws, for God did so in nature; when there was a little spring of water bubbling up through the sands of the desert, then the palm tree would shoot its stem and hang out its tender banners to notify the fact to those a long way off, that they might come to the waters and drink. So all things connected with the Christian church should have an air of invitation. He thought the very backs of the benches should say, Come, and the ventilating apparatus should say, Come; lights, proportions, perspectives, and colours, should all say, Come; everything should say, Come in its own proper language, and so be in harmony with the great Gospel invitation. The people of Maze Pond from the very first had been distinguished for conscience in little things, fidelity to conscience, fidelity to God's truth in little things as well as in great; and so they had always represented the dissidence of Dissent, and the Protestantism of the Protestant religion. About the time when that first Tabernacle was reared, people used to think that the Church of England were Dissenters from the Church of Rome, and the Presbyterians Dissenters from the Church of England, and the Independents Dissenters from the Presbyterians, and the Baptists Dissenters from the Independents. Mr. Keach was a Dissenting Dissenter, and the Maze Pond people were dissenters from Mr. Keach.

One heard of the period sometimes spoken of as "the good old times." But were they? They were terrible times, dull old times, false old times, times when people thought grossly, lived grossly, talked grossly, sinned grossly, times when men seemed to have no faith in men, nor women in women, times when even the Dissenters lost to a great extent the principles for which their fathers died. Their fathers fought their fight: might God help them to fight theirs. They served their age, and God only requires us to serve our age. A man who was distinguished in the last age would be comparatively neutral now, but God helping them, let them try to serve their age while they lived.

Dr. Landels said he was glad to see so fine a place of worship, and to have the opportunity of preaching in it. He did not know there was so much music in the words Maze Pond. The former members were, however, noble people. It would be a great mistake if, in the midst of fine and popular places of worship, they had but little of the salt of principle to keep them. They might depend upon it that principles rather than fine places of worship were the things to move the world.

Some people thought four walls and a roof sufficient for a chapel, and he half agreed with them if they would only carry out their principle to its legitimate issue. But if he went to their houses he did not find benches with straight backs, and every part so arranged to make them as uncomfortable as possible. No, there were, rather, thick carpets in which the foot sinks half-buried, and the ornamentation of the house is done in the most expensive and tasteful style; and he wanted to know whether it be wrong to spend on the Lord's house something in the way of making it inviting, when so much was spent in the decoration of private residences? He did not believe a word of it, but rather believed the objections raised were the merest cant when it was said that the money thus spent in Christ's service was wasted, while nothing was wasted in the gratification of their personal tastes. They had in that place given liberally, cheerfully, and well, and they might expect the Lord's blessing.

The total outlay has reached £13,761,—£8761, had been received, and it was estimated that even as much as £5500 would still be required.

FOREIGN MISSIONS.

A letter from Bro. Sandford, dated April 18 last, has been received. A few passages are given.

"On the 7th inst., my thirty-fifth year was completed. It seems as though my life-work was only begun, for on the following Sabbath I entered upon the public ministration of the word in Telugu. My reading, writing, speaking, and singing in Telugu have made sufficient progress to induce me to strike out upon this broad sea, with the determination to 'live or die, sink or swim, survive or perish.' I will endeavour to swim this sea.

"My experience shows that for me there is no royal road to the acquisition of this tongue. Letter by letter, and word by word, line upon line, practice upon practice, is the method which gives me full assurance of ultimate triumph. Indeed, I never gained anything yet worth having without working for it.

"But I have not had a favourable opportunity for study. Our early settlement at this station, the care of the interest at Vizianagram, and also that at Jeypore, imposed a burden upon me which would have been more fitting for a missionary of five or six years standing. Besides this, most of those in my employ have a fair knowledge of English, and this is not favorable to the acquisition of the native medium of communication. However, persisting in one object will, under the Divine blessing, overcome very great obstacles.

"It is not an easy matter to become master of Telugu. The spoken language is very different from the written. The former must be acquired largely through intercourse with the people. Then again, the lower classes speak very differently from those who are educated. The language possesses a rich store of synonyms, somewhat confusing to the learner. Perhaps this arises largely from the fact that several other languages have contributed to the development of this.

"It is my desire to be able to preach the gospel freely and successfully to all classes. I am impressed with the thought that my business in this land is preaching. It seems to be the expectation, in these parts, that missionaries will spend most of their time in school work, and that is the only way in which to work successfully among the Hindoos. The London Mission, following this course during the last seventy years, has not met with brilliant success. I do not think there has been much stimulating work done at any time. They do almost nothing of that kind now. Since our coming, a few feeble attempts have been made to preach to the heathen who are within a few miles of their mission stations, but they are not used to this method. It is far more arduous, and no doubt appears more discouraging at the outset."

Notices.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Bear River.—Mrs. John Harlow. \$10 00

Digby.—Miss E. Bent. 7 83

M. R. SELDEN, Sec'y.

Halifax, June 19, 1877.

ERRATUM.—In baptism in a Nutshell in last Messenger, (June 13), second column, thirty two lines from the bottom, omit the word "no," so as to read "as that there was spray at all."

Association at Aylesford, N. S.

LOCATIONS.

Rev. E. M. Saunders, and H. N. Paint, at T. R. Harris.

S. Selden, and R. N. Beckwith, at Wm. S. West.

George Fraser, and B. H. Eaton, at Z. Whitman.

George Pineo, and W. M. Eaton, at Robert Davidson.

Wm. Thomas, and C. F. Eaton, at David Davidson.

Rev. S. B. Kempton, and Thomas Ellis, at Mrs. A. Davidson's.

Rev. M. Brown, and Jacob Miller, at Samuel Selfridge.

S. Miller and wife, at George West.

Revds. H. N. Parry, and E. M. Kelly, at Eugene Fitch.

Rev. S. W. DeBlois, and Albert Caldwell, at J. L. Reads.

Revds. A. J. Stephens, and R. R. Pheip, at Beriah Graves.

Rev. George Weathers, and Leonard Masters, at Leonard Fitch.

Rev. Dr. Tupper and wife, and Ephraim Brymer and wife, at N. P. Spurr.

Rev. John Williams, at Simon Bars.

Joseph Worthylake, and Henry Mader, at Samuel Bowlby.

Stephen Langille, and Jacob Miller, at Lambert Neily.

Rev. Wm. Spence, and Edgar D. Shand, at Charles Taylor.

Rev. J. W. Manning, and J. C. Dumaresq, at Samuel Selfridge.

RECEIVED FOR FOREIGN MISSIONS.

June 9. Per Miss A. J. Hooper, Bedeque, Sec'y. W. M.

A. Societies, P. E. I., East Point. \$22 00

" Do. Bedeque. 5 00

" " Mrs. Henry Abell. 1 00

" 16. Per James DesBrisay, Esq., Treasurer W. M.

A. Society, Charlotte-town, P. E. I. 25 00

" Baptist Church, Charlottetown. 12 46

THOS. P. DAVIES, Treas. F. M. Board.

UPPER ECONOMY.

The Committee of Arrangements are desirous to receive notifications from delegates and friends on or before Thursday, July 5th, in order that suitable arrangements may be made for their entertainment during the meetings of the Home Mission Union and the Association.

A. E. INGRAM, Chairman of Com. of Arrangements.

TO THE CENTRAL ASSOCIATION.

Dear Editor,—I wrote to P. Innes, Esq., Superintendent of the Windsor and Annapolis Railway in reference to a reduction of fare to delegates and others wishing to attend the Central Association this year. He declined making any further reduction saying that arrangements now exist for return tickets at reduced rates extending over one week which is about equivalent to the 14 fare of former years.

Persons wishing to attend the Association next week at Aylesford may govern themselves accordingly.

Yours truly,

ISA. WALLACE.

BAPTIST ANNIVERSARIES, 1877.

N. S. Central Association at Upper Aylesford, commences on Saturday, June 23rd, at 10 o'clock, A. M.

N. S. Eastern Association at Portau-pique, commences on Saturday, July 14th, at 10 o'clock, A. M.

Prince Edward Island Association at Cavendish, commences on Saturday, July 21st, at 10 o'clock, A. M.

Nova Scotia Home Missionary Union at Portau-pique, on Friday, July 13th, at 10 o'clock, A. M.

New Brunswick Western Association at Blissfield, commences on Tuesday, June 26th, at 2 o'clock, P. M.

New Brunswick Eastern Association at Moncton, commences on Tuesday, July 10th, at 2 o'clock, P. M.

New Brunswick Home Missionary Society Annual Meeting will be held with the New Brunswick Eastern Association at Moncton.

THE BAPTIST CONVENTION of Nova Scotia, New Brunswick and P. E. Island to commence at Wolfville, on Saturday, the 25th of August, at 10 o'clock, A. M.

N. S. CENTRAL ASSOCIATION.

Dear Sir,—We wish to be notified as early as may be convenient, with respect to delegates attending the Central Association, so as to have opportunity to locate them.

N. B.—Persons driving their own teams will please give notice to that effect to

D. W. MORTON, Church Clerk.

Aylesford, May 15, 1877.

Nova Scotia Book Bindery, C. & T. PHILLIPS,

Corner Granville & Sackville Streets. BOOK BINDERS, PAPERS RULERS, BLANK BOOKS, Manufacturers, Perforators, Steam Machine PAPER BAG Manufacturers. Cheapest in the Market. Jan. 31.

DRY GOODS.

SMITH BROS.,

WHOLESALE

DRY GOODS

AND

Millinery,

25 DUKE STREET, HALIFAX.

STOCK NOW COMPLETE

Including some very cheap lines of

AMERICAN STAPLES,

Purchased in New York by one of the firm since the recent heavy decline in prices.

RETAIL WAREHOUSE,

150 Granville Street.

Our Stock this season, as usual, has been PERSONALLY selected, and is unusually varied.

Intending purchasers desiring FIRST-CLASS AND RELIABLE GOODS at MODERATE PRICES will effect a saving by purchasing at this Establishment. May 23.

FOSTER & FOSTER,

(Successors to JAMES & FOSTER)

Barristers, Attorneys, &c.

THE undersigned have formed a Co-partnership under the above style for the transaction of Legal business in its various branches.

Office—Corner Prince St. and Bedford Row, Halifax, N. S.

WILLIAM R. FOSTER.

JAMES G. FOSTER, (of late firm of James & Foster.) Feb. 7. 6 m.

REAL ESTATE FOR SALE.

THE SUBSCRIBERS offer for sale, the balance of the real estate lately occupied by the late William H. Webster, deceased, consisting of

1st. The House, and home lot of six acres, a desirable situation in the village of Berwick.

2nd. Eleven acres of superior intervalle, on the Cornwallis river.

3rd. Some five or six building lots lying near Berwick Station, together with ten acres of pasture land.

One or more of those lots will be sold to suit the purchaser, terms made easy. For particulars enquire of

T. H. PARKER, J. C. WEST, Trustees.

Berwick, March 8, 1877. 3 m.

March 14. 3 m.

\$12 a day at home. Agents wanted.

Outfit and terms free. TRUE & CO., Augusta, Maine.

March 8. 1yr

1877----PRINC STOCK---1877

SCHOOL BOOKS,

STATIONERY,

ROOM PAPER,

SLATES, &c., &c.

A. & W. Mackinlay

Have received per recent arrivals:

130 CASES School Books, Blank

Books and Stationery.

49 bales Room Paper, assorted.

43 cases Slates.

22 cases and casks Writing Inks.

which they offer on low terms.

WHOLESALE AND RETAIL.

April 18.

AGENTS

and everybody who wants to make money should send for the Agent's Receipt Book, just published. It contains full directions for making and selling 100 articles that are in universal demand. Sent to any one by mail, securely packed, for 50 cents. Address

F. W. KIMBALL,

Auburn, Maine, U. S. A.

April 25. 3mths.

\$5 to \$20

per day at home. Samples worth \$1 free. STINSON & Co., Portland, Maine.

March 8. 1yr.

PARKS' COTTON YARNS.

AWARDED THE ONLY MEDAL given for COTTON YARNS of Canadian Manufacture, at the

CENTENNIAL EXHIBITION.

Nos. 5's to 10's.

WHITE, BLUE, RED, ORANGE, and GREEN,

Warranted full length and weight.

Stronger and better than any other Yarn in the market.

Cotton Carpet Warp.

No. 12's 4 ply in all Colors.

Warranted fast.

WM. PARKS & SON,

New Brunswick Cotton Mills,

S. John, N. B.

June 13. 3 m.

C. L. WEEKS,

LONDON HOUSE BUILDING,

WATER STREET, WINDSOR.

SAVE 15 CENTS in every DOLLAR by purchasing your

BOOTS and SHOES, HATS and CAPS from C. L. WEEKS.

April 14.