

Home of all Zion's followers from the beginning of the world. "Lord thou hast been our dwelling place in all generations."

And death has called away another—and shall we pass it by, though an infant? Ah no! for Jesus takes our children in His arms, and calls them heirs of heaven. A little promising babe, a few months old, was on the Sabbath offered to God with 5 others, and initiated into the Christian Church by the water of Baptism, on the next day sickened, and in a few hours after died. This little rose was nipped by the wind's unkindly blast, rather than parch'd by the sun's directer ray—but we believe that it is now a conscious spirit resting in the bosom of the great and the good Shepherd of the sheep with the lambs of his flock, for of this hath he assured us when he said "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." And allow me to add interrogatively, Did not its baptism signify the same great comforting truth? Doth it not say to us—an infant is born of or baptized with the spirit before its admission into Heaven without faith, so may it be baptized with water without faith. It is received into the General Assembly and Church of the first-born whose names are written in heaven without faith—so may it be received into the General Assembly of the Church by baptism without faith. As circumcision shewed that the infant Isaac was within the bonds of the covenant of grace as well as his believing father, though as an infant he could not believe; so baptism, the new seal of the same covenant, declares the same truths both as regards the baptized infant and the believing parent. Yes, Jesus has died for our children and put them into His redeeming covenant, has enclosed them within the precincts of His mediatorial Kingdom, and Baptism as Circumcision is a sign of the blessing of the Covenant to these little ones without faith, as well as of the righteousness of faith to them that believe as did Abraham; for "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." It is the sign, outward and visible, but the Lord keep us from believing it to be, as many do, the invisible and spiritual grace *ex opere operatum* for prior to, and independent of the rite of either Circumcision or Baptism, little children are of the Kingdom; while the rite is the sign and seal of that blessed relation to their mediatorial King, and does not constitute the relation itself: nor does the new seal Baptism suppose that the baptized must not in adult life personally repent and believe in order to the righteousness of faith. In this sense it agrees with circumcision, which enjoined faith upon Isaac in future life in order to be a partaker of like precious faith in the righteousness thereof, with his father Abraham; and as circumcised Isaac was not re-circumcised upon his believing, neither should the baptized in infancy, be re-baptized upon their believing—as there is one faith, so there is one Baptism. J. V. J.

Barrington, September, 1851.

Letters on Haiti.

NO. I.

DISCOVERY OF THE ISLAND, AND OTHER FACTS CONNECTED WITH ITS EARLY HISTORY.

This Island has no less than four names, which are given to it according to the circumstances under which it is spoken of. 1.—The name given it by Columbus was *Hispaniola*, or *Espanola*, i. e. little Spain; by this alone it was known in Europe for some time, and some speak of it yet by the same designation. 2.—The French settlers gave it the name of Saint Domingo—from which the English have their Saint Domingo; by this name it is at the present time better known both in Europe and in the United States. 3.—Its present possessors, particularly those inhabiting the French part of the Island, that is by far the more numerous part, call it by nothing else than that of Haiti, which is the name it bore among the Indians who were found on it by Columbus and his fellow-adventurers; this word in their language signified the "Hilly or Mountainous Country," which it really is, so that from whichever point of the compass it may be seen, it presents beautiful, lofty mountains, which rise one above the other as far as the eye can reach. 4. It is yet again known by the expression, "The Queen of the Antilles." This may be said to be its poetic name—and to the French colonist, "La Reine des Antilles" must have conveyed something which it is difficult for us to realize.

To all it conveys an idea of natural beauty, grandeur and superiority to the Islands surrounding her. To this she has a just claim, and I believe it is allowed on all hands that Haiti is the most beautiful of all the West India Islands. She seems to sit in great state, a little to the south-east of Cuba, and nearly to the east of Jamaica; and from one of her eminences may be seen, on a clear day, both one and the other. Haiti is nearly as large as England proper, being about 180 miles in its greatest length, and about 180 in its greatest width.

On the 6th of December, 1492, Columbus cast anchor in one of its numerous bays, and gave to it the name of "Saint Nicholas," which it bears to this day. Then, for the first time, the natives of Haiti saw the face of the white man,

before whom, in a few years, their whole race was to disappear. On his arrival in the Island, he saw no less than two millions of souls, if the Spanish historians of that age are to be credited. The inhabitants were of a copper colour, with long, straight black hair; their origin seems never to have been much inquired into. The Spaniards had no time or inclination for that, until it was too late to ascertain much about it. They were divided into five kingdoms, and living in the greatest harmony. Their chiefs were called *Caciques*, and exercised the power of kings. As their pretensions were not very great, their wants but few, and their land fertile, well watered and abundant, they seem not to have made war often upon one another, but to have lived in friendship and peace.

The writers of that age give very opposite views of them; some represent them as an innocent, lamb-like, happy people—others again represent them as the contrary of all this. The following seem to be, however, matters of fact. When the Island was discovered, both men and unmarried women lived in a state of perfect nudity—the married women only wore a garment, from the waist downwards. They all practised Polygamy, and some of them to a great extent. They were averse to all kinds of labour, their time was passed in cultivating, to a small extent, the soil, in fishing, eating, dancing and sleeping. Their religion was such as may be supposed—evil spirits were dreaded and worshipped, snakes and crocodiles ranked among their divinities. Their priests, called by them *Batios*, were a kind of sorcerers—temples were rare, and they seem not to have had any stated times for worship of any kind. Such appear to have been the original inhabitants of Haiti, when Divine Providence brought them into contact with a race of men professing themselves followers of Him, who came to seek and to save that which was lost. We shall see how far the disciples were like their Master. This will be the subject of a following letter. W. T. CARDY.

Carleton, N. B., 3rd Sept., 1851.

THE WESLEYAN.

Halifax, Saturday Morning, September 13, 1851.

EDITORIAL CORRESPONDENCE.

MY DEAR BROTHER,—I have safely arrived at this city, after a pleasant journey of four days from the time I left Halifax. I regret to say, that in various parts of Aylesford, Wilmot, and Lawrencetown, the corn and potatoes seem to be entirely destroyed by frost; buckwheat also in those localities is seriously injured from the same cause. Grass, wheat, and oats, throughout the counties I passed through, will be about an average yield, a circumstance which calls for unfeigned gratitude to the Author of all our temporal, as well as spiritual, mercies.

The company I met with in the coach was agreeable. We beguiled the way by friendly and religious conversation. It is often too much the case, that professors of religion, whilst travelling, carefully abstain from introducing religious topics in the way of conversation; but this course is not to be commended. By pursuing it we lose many a blessing, and separate from our fellow-travellers with a painful conviction, that we have been ashamed of our divine Master, neglected our duty, and deprived ourselves of a high privilege. The truly pious delight to embrace all favourable opportunities to speak of the things of God, and to encourage one another in their journey heavenward; and I have no doubt, that references to religion, judiciously introduced, even in a Stage-coach, have not been unattended in many cases with signal benefit to those thus providentially thrown together for a season.

Last Sabbath was the time appointed for the Annual Missionary Sermons in the Annapolis Circuit. I had the privilege of preaching on that day; twice at Annapolis Royal, and once at Granville Ferry. A gracious influence attended the services, especially in the morning at the Church in town; and I am led to hope that the fruit may be seen after many days. I was pleased to have the opportunity of rendering assistance to Brother Pickles, who was disappointed in not receiving that aid which he was led to anticipate from the appointment of a Missionary Deputation.

Whilst at the house of my friend A. Henderson, Esq., I saw an elderly Lady, who had nursed me in my infancy. How strange that after the lapse of many years, she and I should thus meet again! May God tenderly guide her through the remaining period of her earthly pilgrimage, and may we meet at last in our Father's house above to part no more for ever!

Some friends have kindly assured me that they will use increased efforts to enlarge the circulation of *The Wesleyan*, and I have no doubt they will fully redeem their promises.

I am now under the hospitable roof of my old and endeared friends, Mr. and Mrs. G. A. Lockhart of this city; and my earnest prayer is, that God may abundantly reward them for the kindness they ever have shown to me and mine. Tomorrow, (D. V.), I leave St. John for Boston via Portland, from which place, if opportunity offer, I will write you again.

St. John, N. B., Sept. 7, 1851.

BRITISH CONFERENCE.

(Continued.)

[ABRIDGED FROM THE LONDON WATCHMAN.]

TUESDAY, August 12.—The final Report of the Committee of Privileges was read and approved. Messrs. Prest, Vasey, and J. G. Wilson, were appointed Secretaries.

At three o'clock Conference adjourned till Wednesday to give time for the large Committee on Circuit Memorials to meet.

WEDNESDAY, August 13.—Several changes of appointments were made. The Chapel Building Committee reported. The cases in which the conditions had not been fulfilled, were investigated. Letters were directed to be sent to the Superintendents and Trustees urging the speedy reduction of the debts within the prescribed limits.

Resolutions of Committee recommending the separation of the Chapel and Education Funds were adopted.

THURSDAY, August 14.—Committee on the Form of District Minutes appointed at a previous Conference reported. The Committee was re-appointed, with instructions to revise and present them as complete as possible for adoption by the Conference.

Further alterations of Stations were made. Dr. Alder was appointed Superintendent of the Bedford East Circuit. Mr. George Jackson expressed his earnest desire to resign the office of Chairman of the District in favour of Dr. Alder, who was forthwith elected. Dr. Alder expressed his gratitude for this mark of confidence, and his purpose, by the help of the Lord, so to discharge his duties as to promote the great object of spreading scriptural truth and holiness.

The Minutes and Resolutions of the Missionary Committee were presented.

Mr. Scott, on behalf of himself, and Mr. Farmer, acknowledged the vote of thanks to the Treasurers.

Dr. BUNTING, as the senior Secretary, now retiring from office, felt humbled before God on the occasion,—nevertheless he was gratified by their vote. He believed that it was now in the order of Providence for him to retire, from the position which, by the kindness of the Missionary Society and his Brethren, he had so long occupied. Not merely during the last eighteen years,—whilst he had had an official connection with the Mission work,—had he felt his affections bound up in it; but for many years before that time. His first Missionary engagement was undertaken at the instance of the late venerable Dr. Coke. The Doctor wanted somebody to copy letters for him, from Missionaries, for the Magazine, and sent them to him, for that purpose, for a long time. Perhaps in that way, amongst others, he acquired a strong interest in the Mission work, and in Missionaries. Then, when the Missionary Society was formed, and he was subsequently called to take an active part in its support, he must say, that it was a department of the work of God to which he had rendered his best services. He was sensible of their inadequacy; but he had done his best. At all events, he could say he had acted faithfully and uprightly. He was glad to leave the post which he had thus occupied, with the entire and cordial approbation, as of many friends without, so of his brethren within the Conference.

Dr. ALDER said, he was deeply grateful for their vote; and, in separating himself from his official connection with the Missionary Society, he lost no part of his attachment to that great and noble Institution. He was a Missionary before there was a Wesleyan Missionary Society; and he had been connected with the first Auxiliary (as he believed) which had been formed in a foreign land. He assured the Conference, that

in any position in which it might please God to place him, they would find him ready at all times to render any service in his power.

The EX-PRESIDENT next read the Minutes of the General Committee, and also of the Missionary Committee, relating to *Dr. Bunting's Retirement*,—offering to him the continued occupancy of the house in Myddleton-square, and recommending that a permanent record of the resolutions should be entered on the Minutes of the Journal of the Conference.

Mr. T. JACKSON seconded the proposal.

Mr. JOSEPH HEATON made some remarks expressive of his veneration for Dr. Bunting's character, which he had opportunities of observing, when residing under his roof.

The motion was unanimously and most cordially adopted.

Dr. BUNTING said—When these Resolutions were brought before the Committee of Review, he had lost the complete command of his views and feelings, but he did wish to express to them, and to the Conference, his affectionate thanks for their concurrence in that vote. He must say that he never had any knowledge of the resolution respecting himself, until it had been passed by the Committee. He supposed it had been concealed from him, lest his sense of independence should have led him to object to the proposal. He had sought no distinction from his brethren. He was willing and content to retire from the regular work,—he said "the regular work," for he reckoned the Mission-house duty to be a part of "the regular work," without any such resolution;—nay, he believed it would have been more agreeable to his own feelings to take scot and lot with his brethren. He had always wished to do so. When the plan of three years' stations first began, he had hesitated for some time to accept an invitation for a third year, just because he felt wishful that there should be no difference between the brethren. The same feeling actuated him still. Why, then, had he accepted the offer of occupying his present house? He would reply, first, because of the extreme kindness with which they had pressed him to do so, and his unwillingness to set himself in opposition to them; secondly, because the Committee had determinedly refused to receive his notice of retirement twelve months ago, and even in February last. When they did accept of it, there was not time for him to do all that he thought he ought to do, before retiring absolutely from everything with which he had been connected in public life. The occupancy of the house would, therefore, be a convenience to him for the present. Hence he thought it best to accept their offer, until a more convenient arrangement could be made. Yet such was his feeling—perhaps he might say his pride,—that he should be unwilling finally to accept it, if there were any demur, even that of a small minority, in the Conference. In that case, he would give it up at once. But, having been a public man since 1806, he had had correspondence with various parties, and he ought carefully to examine all the papers in his possession, to take care, at least, that they might do no harm. He should, however, be willing to make way, at any time, for any one else, when the Committee desired him to do so. . . . He should not feel easy if he did not say, that he thought he had not been—not at the hand of God, but of men, of the friends of the Mission cause—underserving of that kindly recognition of his services. (Cheers.) But he would not injure himself and perhaps get wrong, by adding more. He could only say—"Ten thousand thanks to you, and ten thousand thousand blessings upon you."

The EX-PRESIDENT next read the resolutions relative to the *Retirement of Dr. Alder*, which concluded with a similar request, that the Conference would place on record, in its Minutes or Journal, the sense which the Committee entertained of his valuable services.

This proposition having been unanimously and very heartily adopted,

Dr. ALDER begged the Conference to accept his best thanks for the vote. He wished to be allowed just to say, that there were two matters connected with his official career, on which he should always reflect with satisfaction. The first was, that, by the blessing of God, he had succeeded, as an humble instrument in forming a union with the Canadian Conference,—a work which he