

past, but their prayer then will not be answered. The rich man prayed for a single drop of water—a very small request—but he did not obtain the boon he asked. May you be anxious to pray now, that your prayer may be heard and answered.

The Ties of Friendship.

Are you a brother? In what manner do you treat this relation? Have the voices that were once pleasant to you lost their tone? Have the cold and pitiless storms of the world frozen the current of your kindred feelings within you; or have they lost their power, and wasted in selfish cares, and hollow, heartless formalities? O! cherish, at home or abroad, the dear ties of kindred, and amid all the turmoil, and all the change of earthly pilgrimage, never, never, forget the obligations which they entail upon you. Summon back the bright visions of boyhood. Call up the stream, the hill-side, and the woodland—call him up whose face so often reflected the joyousness of your own, and whose hand at night warmly clasped in yours—call up her whose voice, like every sister's voice, was around your sunny path like music—call up those who with you

—played Beneath the same green tree, And every evening knelt and prayed Around one parent knee."

And though they may be far or near, though the ocean may separate, or the grassy grave hide them from you—never in all the rush and shifting lights and shadows of existence, never forget that you are a brother.

Treatment of Children.

Some people do not govern and manage their children well because they have not the ability; some because they do not know how; and others because they are not willing to use the necessary thoughtfulness, and submit to the necessary self-denial, for such self-control as is necessary. For some of these difficulties there is no outward and applicable remedy; others may be aided by a few simple reflections.

Do not lay useless commands upon children and allow them to be violated. If a command is fit to be made it ought to be obeyed, and if it is not fit to be obeyed it ought not to be made. Many parents deem it incumbent on them, in order to vindicate their authority over their children, to give a great many useless or absurd commands, without reflecting on their absurdity till they are carried out; when they must stand before their children committed to a false position, to which they must adhere for the sake of authority or consistency, or recede from it for the sake of common sense with the loss of their respect, or must suffer a silent disobedience for the same reason with the loss of their authority.

Do not threaten punishment unsuited to the case, or which, from the nature of the case, cannot be inflicted. Children soon learn what the real import of such threatening is; and thus acquire contempt for the authority of their parents, and learn the habit of falsehood at the same time.

Do not attach a threat of penalty to every command. Children ought to obey their parents and teachers because they command them. A habit of obedience merely to avoid punishment is one of the worst that can possibly be acquired. A child should learn to do what is right, because it is right.—This will be a correct rule for him now and always.

Do not contract a habit of talking in a scolding or obnoxious manner to children. It discourages them from trying to please you, at the same time, that they will themselves contract a similar habit, to be exhibited whenever their occasion shall come.—Prairie Farmer.

Infant Education.

A mother once asked a clergyman when she should begin the education of her child, which she told him was then four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek, your opportunity begins."

Literary.

Mental Science. NO. VIII.

But what was the theory of morals adopted by these rejecters of mind, referred to in the last number? Herbert declared "That the indulgence of lust and anger is no more to be blamed than thirst or drowsiness." Hobbes, "That every man has a right to all things, and may lawfully get them if he can." Bolingbroke, "That the chief end of man is to gratify the appetites and inclinations of the flesh." Hume, unblushingly asserts, "that adultery must be practised;" and Voltaire advocated the unlimited gratification of the sensual appetites. Thus, these materialists and infidels, both in their religion and morals, evinced the absurdity and wickedness of rejecting mental philosophy, and the Christianity of the Bible. But did they demonstrate the trick of their system in death? Voltaire, when dying, endured horrors never to be expressed, and even confessed to a Priest, and signed his recantation of his former principles. Hume, instead of meeting death with the calmness of a philosopher, played the buffoon in that awful hour, proving, by his comic actions, his anxiety to drown serious thought. Diderot and Gibbon discovered the same anxiety, by deeply interesting themselves in the most trifling amusements. The last hours of Paine were such as might have been expected from his previous immorality, infidelity, and unprincipled habits. During his paroxysms of distress and pain he would sometimes invoke the name of that Jesus whom in his writings he had so fearfully blasphemed. At length he expired as if forsaken of both God and man. The conduct of these champions of infidelity, when leaving the world, proves that there was one spark of horror in their souls which all their philosophic efforts were unable to extinguish! In health they were the antagonists of revelation, and some of them, the utter rejecters of mental science; but, in death, their conduct belied their professions and reiterated assertions; for they certainly gave indubitable evidence that they were in the possession of souls, which they feared, if not believed, would survive the dissolution of the body; and that the Gospel, with its divine author, they considered of greater importance, when on the borders of the grave, than through life, they had been willing to admit. Were not this the case, would Voltaire have cried out, in plaintive accents, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned of God and man? Or would Paine have called upon the name of the Saviour, and then have exclaimed in dreadful agony of mind: "I think I can say what they make Jesus Christ to say,—My God, my God, why hast thou forsaken me?"

We must, however, admit that the whole system of religion and morals, as revealed in the Bible, has an especial reference to man, considered as a spiritual being. He is not there dealt with as a mere mass of animated matter, designed to exist for a few months or years, and then to become extinct for ever. The religion presented for his consideration and attention, and the morals and duties enjoined upon him, and to which he is required to submit, at once convince him of the spirituality and immortality of his nature, as well as his accountability to the Great Author of his existence, and his capacity for either enjoyment or suffering. In that system, which is divine, he is treated as a compound being destined for a two-fold state of existence. Both its religion, morals, duties, threatenings and rewards, directly refer to man's mental nature, and are designed to teach him, that he is in the possession of a soul which will survive the death of the body. The worship which is due to his Maker, and which is absolutely obligatory upon him; the duties which he owes to himself, to others, and to God, as well as the whole of revelation,—though having reference to his present state, and the various circumstances of life,—have an immediate relation to eternity and to the interests of his never dying spirit. With what overwhelming importance, to every believer in mental science, who has proper philosophic and scriptural views of this momentous subject, must appear the language of Jesus: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Mental Science is likewise of the utmost importance in the whole of social and political life. The instruction, the government, the discipline, the rewards and punishments, the approval and disapproval, in the domestic circle, especially refer to man's mental nature. He is not instructed as if he were only a mass of animated flesh and blood, destitute of an immortal soul, but as a being possessed of an immortal spirit. The parental or domestic authority is exercised, and rewards and punishments are imparted, on the ground of man's rationality and accountability. He is not dealt with as a mere organized matter, or as a mere machine, having no power but his own volitions and action; but as a spiritual, conscious, free being, endowed with the liberty of choice, with power to act; and, consequently, accountable for his actions. Upon what other principle can the education, restraints, chastisements, and acquittals, during his minority, be

accounted for, or attended to? Let then those who deny the existence of the human soul, inform us why it is that parents instruct their children differently to their domestic animals, reward and punish them for their conduct, and so frequently manifest their pleasure or displeasure at their deportment! Should they act towards their children as they do towards the brutes which surround them? No! This would be preposterous. Mental Science, therefore, has an especial relation to the social circle, and forms the great leading feature of it; and the social circle, or the effects resulting from it, have a particular bearing on both the present and the future. And it is only that instruction which is in accordance with the injunction of Solomon: "Train up a child in the way he should go"—in the path, or course of life, in which he should walk; and, ordinarily, "when he is old, he will not depart from it,"—that can be really suitable to his mental nature, spiritual capacities, and ever during existence!

GEORGE JOHNSON. Point de Bute, August 20, 1851.

Correspondence.

For the Wesleyan. Pastoral Letters, No. 2. To the Members of the Wesleyan Bible Class, Barrington. (Concluded.)

4. *Unice salis* is a dangerous error to the influence of which you may be exposed. Universalism is certainly SEMI-INFIDEL; for it disbelieves and denies all the Bible says about the future punishment of the wicked. But you know that it is a doctrine most clearly taught in the Scriptures, that the happiness of the righteous and the punishment of the wicked are the same as to duration; for you read Matthew xxv. 46; "And these shall go into everlasting punishment, and the righteous into life eternal." I have explained to you in our Bible Class that the word in the original is in both members of the sentence the same word.

But the error by which you are most likely to be influenced is on the subject of Christian Baptism. This is not a dangerous error; nevertheless the view that is taken of it by many around you is certainly erroneous. For you hear it almost constantly asserted; that the word "Baptize" has only one meaning, and that is, to immerse or dip: that our blessed Lord was immersed; and some in the exuberance of their knowledge and zeal; will tell how he "went down the banks of the Jordan," and was "buried in the liquid grave." You are also most confidently told that the Eunuch was immersed; and that "immersion is the way, add the only way."

My dear young friends let me beseech you never take rant for argument; or the bare assertion of any man for scripture doctrines.

The subject of Baptism we have frequently held up in our Bible Classes. And you will remember that we have shewn:

1. That it is not correct that the word Baptize is confined to one meaning; that it has many meanings, and one of its meanings is certainly to sprinkle. Sprinkle is the meaning of baptize in 1 Cor x. 1, 2. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." You must certainly see that the Israelites could not be dipped or immersed in the "cloud" because it was over their heads; nor could they be dipped in the sea; for its "waters were a wall unto them, on their right hand, and on their left," Exodus xiv. 22. It is evident the baptism the Israelites had in the sea, was by sprinkling; for the Psalmist when referring to that event says, "The clouds poured out water." Psalm lxxvii. 17.

The manner in which our Redeemer was baptized, is not described or stated in the New Testament. Still we are not left without information on this subject. And to understand it you must remember our blessed Lord was not baptized for the purpose for which we are baptized; or for which christian baptism is administered; that is for admission into the Church, for he was received into the church by the then existing rite of circumcision, see Luke ii. 21. The baptism of our Lord was his consecration to the Priesthood, and it was to be done in his case as the Divine law required Jewish Priests to be baptized; for said the Saviour unto John;—"Suffer it to be so now; for thus it becometh us now to fulfil all righteousness." Mat. iii. 15; which sentence must mean, "Do it as the law requires"; and this consecration by baptism as required by the law of Moses, was by sprinkling for it is written: Num. viii. 6, 7. "Take the Levites from among the Children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them, sprinkle water of purification upon them." Here is therefore the strongest reason to believe that our Lord was baptized by sprinkling.

The assertion that the Eunuch was baptized by immersion is nothing but unfounded conjecture. There is nothing in the narrative that would lead an unprejudiced person to conceive that he was immersed, for certainly "going into the water"

is not what is meant by immersion. It was "a desert," and there is no reason to suppose that there was water enough for immersion. Moreover he was reading a passage in the Prophet Isaiah, where the word sprinkle occurs. For the commencement of the paragraph is Isaiah lii. 13; "Behold my servant shall deal prudently, he shall be exalted and extolled and be very high"; and in v. 15, we read, "So shall he sprinkle many nations." The word sprinkle was before the Eunuch as he was sitting in his chariot, reading "Esaia's the Prophet"; and it was doubtless this that induced him to say to Phillip, "See water, what doth hinder me to be baptized?"

The inference then is, that the Eunuch was not dipped or immersed but sprinkled; and the ditty you sometimes hear,—"The silver stream ran full in sight;" should be treated as a poetic fable.

And now my dear young friends, I commend you to "God and to the word of his grace"; attend the ministry of the word, and all the ordinances of religion regularly; strive constantly to increase your stock of knowledge; let your external deportment be consistent with the laws of our holy Christianity; live to God by prayer, and strive to be useful in whatever situation Divine Providence may place you; and that I may meet you all in Heaven at last is, and shall be the prayer of your late Pastor and still your affectionate friend.

WILLIAM WILSON. Yarmouth, June 16, 1851.

Barrington Circuit.

Death, the offspring of sin, the foe of man and the universal conqueror of the world and yet the sanctified friend and harbinger of everlasting felicity to the dead who die in the Lord, has visited us on this Circuit in several instances, during the past few weeks. Mrs. Wilson, the beloved wife of Mr. Geo. Wilson, fell suddenly dead while engaged in the affairs of domestic life.—Fourteen years ago I knew her as Miss Bell of Shelburne; and was intending to call upon her about the very time when I heard of her unexpected death. She was beautiful in her person, intelligent in her mind, amiable and courteous in her manners, hospitable to strangers, pitiful and kind to the poor and afflicted, benevolent to, and an active promoter of good institutions, a kind friend, a good neighbour, a social companion and a dutiful affectionate and faithful wife and parent. These intellectual and moral graces which endeared her to her family and friends, will long live in their remembrance, but the fading glory disappears, the short-lived beauties die away. O! 'tis grace alone that can under such afflicted circumstances enable us to say

Let sickness blast, and death devour, If heaven must recompense our pains; Perish the grass, and fade the flower, If firm the Word of God remains.

By her sudden death we are reminded (and the living need such remembrances) that in the midst of life we are in death, and by it we are powerfully addressed. Be ye also ready for in such an hour as ye think not, the Son of Man cometh.

Mrs. Smith, a woman of 25 years of age died of consumption a few days ago, but died in the blessed hope of a glorious life beyond death and the grave. About fourteen years ago, when for a few weeks I supplied the place of the Rev. Mr. Knowlan on this circuit, I visited the residence of the deceased, and invited her to a class meeting. She immediately availed herself of the privilege and was found that self-same day among them that feared the Lord and spoke often one to another. She soon felt that "the Lord hearkened and heard," for in a little while she too could say with them, "Come all ye that fear God and I will tell you what He hath done for my soul." We may learn from the above circumstances which occasioned her conversion to God, the duty of enquiring into the spiritual state of our people and furthering the gracious desires of the well disposed by inviting or leading them to a class meeting—a meeting which the Lord the Spirit has made the means of the conversion and final salvation of thousands. And, allow me to add, a means that will ever be prized and faithfully attended (excepting lawful hindrances) by all pious Methodists. A back-sliding heart and a worldly-minded spirit leads to disbelief, vain excuse and neglect. The deceased continued faithful to God, and to the people of her conversion and choice until the end. Her path was that of the shining light which shineth more and more to the perfect day. She manifested during her illness a vigorous faith—an ardent and quenchless love, and a blooming hope; and thus shewing to all around that 'tis religion that can give sweetest pleasures while we live. 'Tis religion that can supply solid comfort when we die. The Lord seemed so near to her that she requested that none would watch with her. "I am not alone—I have plenty of company with me. Jesus bids me come. Angels beckon me away, and stand ready to carry me away to the Paradise of God," were the substance of her last expressions to her husband and friends. Her death, or rather her sleep in Jesus was improved by an address from the xc. Psalm and 1st verse; words expressive of the faith and of the abiding