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Poetry.

For the Wesleyan.

"NONE BUT JESUS."

Written in compliance with the wish of a friend, who requested some stanzas on the above sentiment.

Youth, loitering in life's sunny path, seaming with eagle eye,
Undimmed by tears or withered hopes, the soft and sunny sky;
See, in the distance, rising now, a small and snowy cloud—
But soon the tempest shall affright, with fiercest blasts and loud;
Oh, fly, while yet the morning light its sunny ray doth shed,—
For none but Jesus can protect; his arm shall shield thy head.
Manhood, whose pallid cheeks betray the heart a prey to care;
Whose smiles and jests too oft conceal the anguish of despair;
Whom memory leads to bowers where, once, the rose lent sweet perfume,—
And bids thee mark, in blighted flowers, memorials of the tomb;
Where shall the weary heart find rest, true and eternal rest?
Oh, none but Jesus has the power to make the spirit blest.
Lone dweller by a cheerless hearth, whose all of light hath fled,
Where Hope and Joy, bright inmates once, sit silent with the dead,
Lift up, lift up, the furrowed brow, the form bowed down with grief,
He ever lives who, graciously, hath promised swift relief;
Earth seems to thee a dreary waste; its glittering charms are o'er;
Oh, none but Jesus to the soul, can peace and bliss restore.
Sad exile, standing by the waste, of waters wild and free,
That separates thy longing steps from boyhood's haunts of glee;
Marking, in vain, the distant hills that bound thy native land,
And pining for the loving tones, the warmly-outstretched hand;
Remember, unconfined to place, one Friend remains to thee;
He whose dim love years may not change, can none but Jesus be.
Ye of the sunny open brow,—ye of the silvery hair,
Who smile at life's enchanting dreams, or bow beneath its care;
Ye who, in secret, mourn the hopes, whose radiance quickly fled,
Or stealing to the churchyard, bend in anguish o'er the dead;
Where is "the better land," ye ask, "the mansions of the blest"?
Oh, none but Jesus, is the way; he gives his wanderers rest.
M. E. H.

Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds."—*Dr. Sharp.*

Jewish Infant Proselytes Baptised.

The religious connexion to which the Apostles belonged, and in which they had been educated, considered infants proper subjects of baptism, before it was adopted as the token of the covenant. And Christ, when he commanded them to baptize, did not tell them *not* to baptize infants. But as the Jews understood language, he directed his apostles to baptize infants. By proselytes, the Jews understood infants as well as their parents. They called infants proselytes. And Christ commanded his disciples to proselyte all nations, baptizing them. This certainly means that the *proselytes* should be baptized. I will now prove, that the Jews *baptized* their proselytes, and exhibit further proof that they considered *infants* proselytes, and baptized them. On this subject, I now bring forward the following witnesses.

Dr. Rees. "We find it to have been the custom of the Jews solemnly to baptize, as well as to circumcise, all their proselytes. As their writers treat largely of the reasons for this rite, and give no hint of its being a novel institution, it is probable, that this had

always been the custom antecedent to the time of Moses, whose account of the rite of circumcision, and of the manner of performing it, is by no means circumstantial. The Jewish writers, without one dissenting voice, allow the fact, that the practice of Jewish baptism obtained *before* and *at* as well as *after* our Saviour's time. There is also a strong intimation, even in the Gospel itself, of such a known practice among the Jews in the time of John the Baptist. John i. 25. The testimonies of the Jewish writers are of the greater weight, because the practice, reported by them to have been of so ancient a date, did still remain among them; for if it had not been of that antiquity to which it pretends, viz. before the time of Christ, it is not likely that it would ever have become a custom among the Jews afterwards. Would they begin to proselyte persons to that religion by baptism, in imitation of the disciples of Jesus of Nazareth, whom they held accursed? And yet, if this proselyte baptism were adopted by the Jews since the time of Christ, it must have been a mere innovation in imitation of Christians, which is not very likely."—*Dr. Rees' New Cyclopaedia, in article Baptism.*

Pirie. "The infants of proselytes were also baptized, both male and female." To prove this statement, Pirie brings forward passages from the writings of the Jews—the gemara, the Glosse, and the celebrated Jew, Maimonides. "Says the gemara: They baptize the *little* proselyte; and the Glosse adds, that the rulers of the consistory take care of it. So also Maimonides: They baptize the *infant, or little stranger.*"—*Pirie's Dissertation on Baptism, pages 101, 102, 103.* See the following also from

Maimonides. "In all ages whensoever any gentile was willing to enter into the covenant, and to be gathered under the wings of the Shechinah, and to undertake the yoke of the law, he was bound to have circumcision, and baptism, and a peace offering; and if it were a woman, baptism and sacrifice. Baptism was in the desert before the giving of the law. If an Israelite take a gentile child, or find a gentile infant, and baptize him in the name of a proselyte, behold, he is a proselyte."—*Ibid.*

Talmud of Babylon. (A book highly valued by the Jews.) "Any male child of a proselyte, under the age of thirteen years and a day, and any female, under the age of twelve years and a day, was baptized as an infant, at the request, and by the assent of the father, or the authority of the council."—*As quoted by Fisher and others.*

Culmet. "The Jews require three things in a complete proselyte, baptism, circumcision and sacrifice; but for women only baptism and sacrifice. Baptism was never repeated, neither in the person of the parent proselyte, nor in that of his children."—*Culmet's Dictionary of the Bible, in article Proselyte.*

American Encyclopaedia. "It was the practice in the Jewish church, long before Christ's time, to baptize proselytes, as a part of the ceremony of their admission."—*American Encyclopaedia, in article Baptism.*

John. "Proselytes were united with the great body of the Jewish people, not only by circumcision, but by baptism also. The Jews assert, that the baptism of proselytes, which has now been spoken of is mentioned in Exodus xix. 10, 14, and xxiv. 8.—*John's Biblical Archaeology, Sect. 325.*

Henry. "They readily apprehended baptism to be fitly used as a sacred rite or ceremony, for the Jewish church had always used it with circumcision in the admission of proselytes, to signify the cleansing of them from the pollutions of their former state. That sign was made use of in the Christian church, that it might be the more passable. They expected it would be used in the days of the Messiah, because it was promised that then there should be a fountain opened. (Zechariah xiii. 1.) and clean water sprinkled. (Ezekiel xxxvi. 25.)"—*Henry's Comment. on John i. 25.*

Dr. Scott. "It became customary in the Jewish church to baptize those who were proselyted to their religion from the gentiles, both male and female, as well as to circumcise the males: this denoted, that they deemed them unclean in themselves, and not meet to join the congregation of the Lord, till they were washed from the filthiness of their gentile state. The prophets also often alluded to this emblem of the soul's being cleansed from sin."—*Comment on Matthew iii. 6.*

Dr. Adam Clarke. "The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them. The children and even infants of proselytes, were baptized among the Jews. They were in consequence reputed clean, and partakers of the covenant."—*Comment. on Matthew xxviii. 19.*

John Brown. "If males, they were circumcised, and then baptized, and then presented their oblation to the Lord. No boys under thirteen years of age, or girls under twelve, were admitted without the consent of their parents, or, if these refused, without the consent of the judges of the place."—*Dictionary of the Bible, in article Proselyte.*

Dr. William Brown. "If the head of a family was baptized, the infants were baptized at the same time. It was a matter of course in the baptism of houses. The females were received by baptism and sacrifice."—*Antiquities of the Jews, Vol. i. pages 629, 630.*

Dr. Witsius. "When a gentile became a proselyte of righteousness, three ceremonies were used, circumcision, baptism and sacrifice. But we are specially to observe, that even *little children* were baptized, generally at the same time with their parents. For thus it is said in Talmud Babylon: They baptize the *little young proselyte.* They make the first practice of this baptism to be very ancient. Some ascribe it to the patriarch Jacob, when he received into his family and domestic church the Shechemite young women, and other gentiles, who resided with him. Others derive the first testimony, or practice, of this baptism, from what is said to Moses, Exodus xix. 10: "Go unto the people, and sanctify them," &c.—*Economy of the Covenants, Vol. iii. pages 384, 385, 386.*

Dr. Prileaux. "The Jews are remarked in our Saviour's time to have been very sedulous to convert to their religion; and when any were thus proselyted, they were initiated by baptism, sacrifice, and circumcision."—*Connections of the Old and New Testaments, Vol. iii. page 411.*

Robinson. "According to the Rabbins, those proselytes, by means of circumcision, baptism, and an offering, obtained the rights and privileges of Jewish citizenship."—*Robinson's Greek and English Lexicon.*

Dr. Doddridge. "When proselytes came over to the Jewish religion, the children were baptized with the parents."—*Lectures, Proposition 154, Sect. 1.*

Dr. Lightfoot. "You see baptism inseparably joined to the circumcision of proselytes.—They baptized, also, young children with their parents."—*In Lightfoot's Horae Hebraicae on Matthew iii. and xxviii.*

Wilson, Bagwell, and Symson. "A proselyte was made by the observation of three ceremonies, if a male; namely, circumcision, washing, and oblation; but if a female, then by two; washing and oblation."—*Dictionary of the Bible, compiled by Wilson, Bagwell, and Symson, in article Proselyte.*

Stackhouse. "The custom of the Jews, in all ages, has been to receive their heathen proselytes by baptism, as well as by sacrifice and circumcision."—*History of the Bible, vol. v. page 286.*

Dr. Wall. "Whenever gentiles were proselyted to the Jewish religion, they were initiated by circumcision, the offering of sacrifice, and baptism. They were all baptized, males and females, adults, and infants. This was their constant practice, from the time of Moses to that of our Saviour, and from that period to the present day."—*History of Infant Baptism, Introduction, vol. i.—[Rev. S. Arndt's Discourse.]*

God with Us.

At no previous period in its history has the world had so many or so great interests garnered up in its bosom, or sustained relations so numerous or important. Its population was never before so great, its mental development so high, its projects so comprehensive, its mastery over outward circumstances so complete, its power so efficient, its hands so strong or busy. It is the reservoir into which the products of all past ages accumulate, and the fountain whose waters are to reach onward to the grave of time. If the interest which God feels in any object is proportioned to the importance of that object in the economy of the universe, then this world (speaking after the manner of men) must fill a larger place in his eye and stir his heart more profoundly to-day than at any previous stage of its history.

Add to these considerations the fact that a very large proportion of that miraculous dealing of God which is so apt to be regarded as proof of a deeper interest in the world's affairs and necessities, was introduced for the purpose of increasing the privileges and adding to the glory of our own times. Not for himself alone, nor chiefly, was Noah shut in from the Deluge, nor Lot rescued from Sodom, nor Abraham called to inherit Canaan, nor Moses commissioned at Horeb, nor the Red Sea parted before Israel, nor manna showered about the camps for his sustenance, nor waters brought from the adamant, nor the tables written, nor the complex ritual established, nor the harp swept by inspiration, nor the coal of prophecy laid on the lips of mortals. For us, upon whom the ends of the world are come especially, are those miraculous powers that work of old, and those miraculous tongues that break the spiritual silence of bygone ages. Those special manifestations, were made amid the mere scaffolding of that spiritual temple, in whose Holy of Holies the human race is now dwelling. Surely, such facts are adapted to teach us anything rather than that God takes less interest in the world than of old, or that he is disposed to guard the true interest of man with less vigilance than in former days.

Sabbath Anecdotes.

"Those views," said a man, "are all superstition; the idea that it is not profitable or safe to work on the Sabbath as on other days is false. I will prove that it is false." So he attempted it. He ploughed his field and sowed his grain on the Sabbath. It came up and grew finely. Often, during the season, he pointed to it, in proof that Sabbath day labour is safe and profitable. He reaped it, and stacked it up in the field. His boys took the gun and went out into the woods. It was a dry time, and they set the leaves on fire. The wind took the fire; it swept over the field, and nought but the blackness of ashes marked the place where the grain stood. "Let not him that putteth on the harness boast himself as he that putteth it off." He could not prove, though he tried long and hard, that it is safe or profitable to work on the Sabbath.

But another man thought he had succeeded better. He even boasted that he had found, by experiment, that it was more profitable to work on the Sabbath than to rest and attend public worship. The Sabbath on which he had finished the gathering in of his crops he told his neighbours, who had attended public worship, how much wiser he had been than others. He had worked on the Sabbath all the year, and had thus gained more than fifty days, which his neighbours had lost by their superstition. But that very day the lightning struck his barn, and his Sabbath-day gains and his week-day gains were burnt together. His neighbours were not convinced that it was profitable or safe to work on the Sabbath. It was not in his power to convince them. They were more disposed than ever to confine their secular business to the six days which were made and given to men, and to which alone they have a right for that purpose.