

church to pour water on the body, or to sprinkle the body with it, I acquiesce with equal satisfaction in that mode, as fitly representing the various baptisms of the Jewish church, which were chiefly by *sprinkling*, and that which is the antitype of them all, 'the sprinkling of the blood of Jesus Christ.' I remember that it was foretold of Christ, that he should 'sprinkle many nations;' and that God promised the cleansing virtue of his Holy Spirit under the emblem of water poured on the body. It is not clear to me that, in any instance mentioned in the New Testament, baptism was performed by immersion, or by plunging the body under water. It seems to me more probable, that the adult candidate stood in the water, when a convenient place was at hand, and that the baptiser poured water on him. I am told, that the word 'baptize' signifies to wash, in whatever way the operation is performed; and the expressions *into* and *out of* the water, might be applied to persons who had walked to a small depth, as well as to one who had been plunged in it. The baptism of the Israelites in the Red Sea, mentioned by the Apostle, must have been performed by its spray, and it is almost impossible that the 3000 baptized in one day, could have been plunged, in succession, by the few persons who could be employed on the occasion.

[We here conclude this useful little summary of the Churchman's reasons for bringing his children to Baptism, or rather of some of those reasons, for many more might be added. They are contained in a tract published by the New York Protestant Episcopal Tract Society, which we should be glad to see in general circulation in this Province. There seems to be something of the kind required for the due information of our people, on a subject of so much importance, and so loudly called in question at the present time. The several works which have come forth in the course of controversy, are too long and too elaborate for the general taste and capacity of our members, and are unfortunately tinged with an acrimonious spirit, from which the little tract we have now transferred to our columns, appears happily free. We recommend it to the perusal of our readers.]

From the Episcopal Recorder.

A Qualified Ministry.—In prosecuting study, men must not only now, as did Paul that great apostle, who laboured more abundantly than they all, sit at the feet of human instructors, but, as he did afterwards, they must also sit at the foot of the cross; and there study, in the light of the knowledge of the glory of God, which beams from the face of Jesus Christ. And studying in that light, they will see light. They will make rapid advances in sound learning and true science. They will learn more, which tends to fit men for the ministry, in a year, than they can learn elsewhere in a century. And there they will make genuine, thorough scholars. In this light, they will see light, on points where others, however great their talents, will stumble as in the night, and grope at noon day. Under the bright beamings of the Light of the world, not only will their understandings, but their hearts will be so full of light, that their very faces will so shine as to proclaim to all around them that they have been with Jesus. Their words will then drop as the rain, and distil as the dew, and will be like apples of gold in a net work of silver; while they will determine to know nothing, among any people, save Jesus Christ and him crucified. And as they reason of righteousness, temperance, and judgment to come, and eye kindles eyes, intellect fires intellect, and heart moves heart—eye, intellect, heart, all—all will look up unto Him from whom alone cometh help.

Now do we want men who shall, in this way, preach not only on the Sabbath, or in the pulpit; but seven days in the week; in the family, and in the social circle; in the palace, and in the cottage; in the parlour, and in the kitchen; in the work-shop, and in the street; in the stage-coach, and in the steamboat; and in all their public and private intercourse with men, not by a forward, abrupt, unequipped, and officious thrusting in of a set form of impertinent religious intermeddling; but by a look, a deportment, a conversation, and conduct, that shall say to all, 'one thing is needful;' and be adapted to give to all, the highest and best views

of Jesus Christ, and his salvation. If they are to buy a coat, or a pair of shoes; to make a contract for the digging of a well, or the building of a house, we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who, in all their intercourse with men, even about earthly things, seek not theirs, but *them*; and whose hearts would leap for joy, to see them all shod with the preparation of the Gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made by hands, eternal in the heavens. Of course, we want men, and to accomplish the object of this Society, we must have them, who will preach not themselves, but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they *eat or drink*, or whatever they do, shall do all to the glory of God. Then will their preaching be like unto that of God manifest in the flesh,

"When in his life the law appears,
Drawn out in living characters."

Then we shall have men, Sir, who will contend, not only earnestly, but *successfully*, for the faith once delivered to the saints: not the faith which majestically wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throws out fire-brands, arrows and death, upon all who will not come into, or wish to go out of its enclosures; not that which merely goes round and round, in the cold and long beaten track of prescriptive formality; nor that which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, spare thy people, O Lord, and give not thine heritage to reproach; that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long-suffering, gentleness, meekness, goodness, faith and temperance; and comes off conqueror and more than conqueror through Him that loved us and gave himself for us; and then with a full heart and untiring tongue, cries to Him, yes, to Him, be the glory, all the glory, for ever, and for ever.

YOUTH'S COMPANION.

THE LOST BOY.

The mother of Henry Sanborn was a poor widow woman. Since the death of her husband, she had barely gained a subsistence, by taking in work of her distant neighbours. Mrs. Sanborn lived in a country town, and her little boy would often amuse himself in running about the fields, and straying in the distant woods. Sometimes he would be absent so long, that his mother would begin to feel troubled, lest some accident had befallen her son; but he would return overjoyed in telling her how he had chased the squirrel or the rabbit into his hole. His mother was a pious woman, and she spared no pains in teaching her son the precepts of the gospel. 'Remember, my dear son,' she would say, 'that you are accountable to the God who made you. When you think a bad thought, or perform a bad action, your Maker is displeased; but when you pray humbly unto him, and seek his forgiveness and love, he is always ready to forgive you. Nothing is more pleasing in his sight, than for young children to devote themselves to his service. Become a Christian, my child, and God will bless you, and you will be happy now and happy for ever.'

Every day the good woman would endeavour to impress upon the mind of her child, his accountability to heaven, and constantly pray that if he lived to become a man he might be a devoted Christian.

'Mother, I will try to be good,' little Henry would often say, 'and I will try to be obedient to you in all things.'

One day Mrs. Sanborn thought her son had been gone longer than usual, and she began to be troubled on his account. Hour after hour passed away; still his voice was not heard. Mrs. S. went to her nearest neighbours to inquire about the child, but they had not seen him since morning. But where was little Henry? Had he fallen from a tree in the woods and broken his limbs, or had he lost his way in wandering too far from home? The mother's heart was sad—she knew not what to do. Another hour passed away, but still the little boy was not seen. Mrs. Sanborn put on her cloak, and began to search the woods herself, that she might find her child. It was a moonlight night. She wandered about till midnight in sorrow and tears, but Henry was not to be seen. 'I will make one search more, and then return,' said she, lifting an earnest prayer to God for direction.—She had not gone far when she saw a figure in the distance; she approached it—and oh! who can tell the joy of the mother's heart, as she beheld her dear son sitting on a broken tree asleep. She awoke him in her embrace.

'Where—where have you been, my son?' said she. 'O, mother, how I have cried; I could not find my way home; I walked most all night, and then I was so tired, that I sat down and fell asleep.'

Mrs. Sanborn hurried home—thanking God for enabling her to find her son, and retired to rest to spend the few remaining hours of the night in sleep.

Henry never wandered away from home again; obeyed his mother in all things, and will undoubtedly, if his life be spared, grow up a useful man.

[S. S. Instructor.]

BIBLICAL ILLUSTRATION.

Matthew xxv. 10.—'And the door was shut.'

The account of the marriage ceremony from which the above is taken is so faithful a description of oriental manners, as to afford the most unquestionable proof that none but one familiar with such scenes could have written or described it. In almost every particular the ceremony is unchanged even at the present day. The following account is derived from 'Ward's Views of the History of the Hindoos.'

'At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight it was announced as if in the words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights and were unprepared, but it was then too late to seek them and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon the mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: *and the door was shut.*

How dreadful will be his disappointment who hopes to be present at 'the marriage supper of the Lamb,' and when he arrives finds the door shut and none to open. Reader, let not the door be shut on you. Look to it that your lamps be well filled; none else shall enter in.

God looks not at the oratory of your prayers, how elegant they be, or at the geometry of your prayers how long they be, nor at the arithmetic of your prayers how many they be, nor at the logic of your prayers how methodical they be; but the sincerity of them he looks at.—Brooks.

GRACES.

Christian graces are like perfumes, the more they are prest, the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.