Obituary Notices.

"ANOTHER LILY GATHERED!"

"Another lily gathered" is the elegant title of a sweet obituary, by the late lamented McCheyne, of a Sunday scholar, who was wise and experienced beyond his years, in the word and grace of God. The allusion is to the Song of Solomon vi. 3: "My beloved is gone down into his garden to the beds of spices, to feed in the gardens, and *to gather lilies*. A similar case has lately occurred, in the very happy death of THIRZA ATWELL, late a scholar in the Methodist Sabbath School in St. John's Newfoundland.

The parents of Thirza are from Devonshire, England. They came to this Island several years ago, and now dwell on a farm in the neighbourhood of St. John's. Mr. Atwell has long been a member of Society. Their daughter Thirza had lived to be about twelve years of age. Her conversion to God was very clear—her following spirit and conduct lovely and becoming—her sickness was short, her death triumphant.

Thirza was led to the Sabbath School at a very early age, but she manifested no particular religious concern until the Spring of last year: then she became greatly troubled. Her mother thinks that the awakening and alarm of Thirza's conscience was owing partly to her having dreamed that she was going down to a very dark place. When she awoke she was in great distress. From that morning she began to seek the Lord, and she never rested until she had found Him. Her tears of godly sorrow would flow often and rapidly, for she felt herself in danger of being "cast into the outer darkness, where there is weeping and gnashing of teeth."

The penitent distress of this interesting girl was not uniformly deep. Some mornings she rose with great cheerfulness, and would then sing the praises of her Saviour, so as to be heard by the family; but not being assured of His forgiveness, the thought of her guilt and the fear of its consequences would cause her tears again to run, whilst she said to her sympathizing parent she did "not feel that her sins were pardoned." Happy is the contrite child who can pour the sorrows of her "broken heart" into the bosom of a Christian mother. At this time Thirza's first and last employment every day was to search the scriptures. Her Bible had become so greatly endeared to her that on retiring to rest she placed it under her pillow, that as soon as she awoke in the morning she might read it for instruction and comfort.

Thus several weeks passed by. Mrs. Atwell then accompanied Thirza to the Rev. J. Winterbotham, who rejoiced over her as one who was evidently near to the possession of that Kingdom of God which is righteousness, peace, and joy in the Holy Ghost. Mr. Winterbotham wisely completed his counsels to his little friend, by recommending her to join a juvenile class, which she did presently, and joyfully. How valuable is the talent of ability to speak engagingly, impressively, effectually to children on the concerns of their salvation. The learned and devout Dodridge sought this gift by frequent, fervent prayer. Mr. Wesley exercised it with advantage; and counselled the Ministers of his connexion to cultivate it as a precious means of certain usefulness.

Thirza Atwell became so strongly attached to her class-meeting that disagreeable weather never prevented her attendance. For this she had good reason. It was in the Class-meeting she first experienced a cloudless, unwavering confidence in Christ as her Saviour. It was there her heavenly Father clearly lifted up upon her the light of his countenance. O how deep, how holy, how satisfying was her joy! Her comfort and confidence were never afterwards shaken. Hence arose her unabated pleasure in her Class-meeting, and she would frequently say "it was delightful to be there."

The following incidents show the Christian state of her feelings. The intense interest of the people of St. John's in the visit of H. R. H. the Prince of Wales was so general that Thirza's Class did not meet on the week the Prince was here. She, dear child, went to the room as usual, but no other person came. Before returning she went to view the triumphal arches and other tokens of patriotic gladness, which were displayed throughout the town. On arriving home she told where she had been, and mentioned much of what she saw, adding "if our Saviour were to come upon earth, people would not make so great preparation to do him honour."

Some of Thirza's sisters were younger than herself. With these she often conversed about their souls. She would encourage them, and teach them to pray. She would engagingly enlarge on what the Lord Jesus Christ had done and suffered for sinners, and therefore, she would say, "we all ought to love and serve Him." She often said to her elder sister, "Emma, give your heart to God. Now is the time to give it up." Her freedom and unction in speaking of divine things were so remarkable that when Thirza would be thus employed with a part of the family up-stairs her father and mother would listen at the stair-foot, with grateful surprise that in one of their own children the Scripture should be thus fulfilled, "out of the mouths of babes and sucklings Thou hast perfected praise."

But the time when the beloved would gather this lily of his garden was now nearly come. Sickness entered the house, laying low its little ones. No one was more diligent, thoughtful, or affectionate in waiting on them than Thirza, until she, herself, was seized. Her sufferings, though mortal, were not long-continued, and they were borne by her, in full and radiant hope of a glorious immortality. She was a pupil in the Wesleyan Academy. The first day of her absence was that of the examination before the Christmas holidays. The writer of this memoir was at the Academy on that day. He heard the name of Thirza Atwell called, and took notice that there was none to answer for her. It was the stormiest day there has been here for the winter; it was supposed she had been kept home thereby. She was a faithful scholar. It is now known, that on the evening before she had fully studied all her lessons, she had ever given her Teacher much satisfaction and pleasure in all her classes. Alas! on the morning of that day she complained of sore throat, "diptheria," and thus was occasioned her reluctant but unavoidable absence from School. After a few hours she was obliged to return to her bed, from which she rose no more.

When informed of the doctor's arrival, at his second call, as if this suffering child, had a foresight of her approaching decease, she said, "a visit from her Minister would be more agreeable than a visit from the doctor." The next day was the Sabbath. Thirza had been accustomed to assist to the utmost of her strength on Saturday's that nothing necessary for the comfort of the family might be left undone, then, in order that the Lord's day might be to the entire household, a season of sacred, unbroken rest. So, when evening had come, showing her loving conscientiousness, she enquired if *all the work* for Sunday had been done, the day before; she was evidently comforted by the reply that was made to her.

On the evening of that Sabbath, Dec. 23, her last upon earth, she was becoming visibly worse, and her friends justly feared, that Thirza's sickness would prove fatal. Hence, the Rev. J. Waterhouse was sent for, who elicited, by appropriate questions, the gracious state of the loved sufferer. She spoke, however, with difficulty, so much was her throat diseased. On being asked if she were afraid to die, she meekly and unhesitatingly answered "No." By her request Mr. Atwell came to the side of her bed. "Father," said his languishing child, "will you give your heart to the Lord?" She also called for her brother, to whom she presented the best, her only treasure, her Bible, as her dying gift—and urged him also to give his heart to God. Her feeble voice was now heard, in lowly prayer to the Saviour she loved so well, that he would show her "*the right road*," and be pleased to uphold her in it until it should have brought her to himself in heaven.

Her brother, being much affected, could not refrain from weeping. Thirza did not think so much of herself, as for a moment to suppose that Frederick was crying on her account. Hence, she said, "What is the matter Fred? If you have offended God, there is an invitation and a promise in the eleventh chapter of St. Matthew's gospel, twenty-eighth verse. Reach me the Bible, I will find it for you." Her trembling hand received the book, but, alas! it was to weak to fulfil her desire; she requested her mother to find the place, and read it aloud, which, when Mrs. Atwell had done, her loving, believing, dying daughter said with heavenly sweetness, "there is the invitation for you Fred." It seems worth living for to have brought up a child, so filled with the spirit of Christ, shortly before her departure to be with him for ever.

The signs of her being worse on Monday were apparent to all. Mrs. Atwell wept. Thirza asked the cause of her tears. Her mother replied, "to see my dear child suffering so much." "O," she continued, "my sufferings are nothing to what my Saviour suffered." She requested her mother to read a chapter, and offer prayer, and mentioned Rev. 21st. At the close the third verse, "and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." She with much feeling remarked, "will not that be beautiful?' After her mother had prayed, the dying girl said to her, "now give me a kiss," and then composed herself as if to listen for the word that should call her to her heavenly home, saying, "now I shall soon be gone—angels are waiting for me. I shall have a crown of bright glory."

Her prayers ended only with her life; gradually sinking she nevertheless slept a little during the night. On awakening she enquired what time it was, and observed she "thought it had been morning." Ah! it was near the morning to her. Have patience thou loved little one, morning will soon come to thee. She resumed her grateful confiding prayers to her blessed Saviour to receive her Spirit, until about two hours before sun rise, on Christmas day, when she entered into the joy of her Lord.

The morning had come. "The clouds fringed with amber and gold rolled rapidly away. The blest sun-light of heaven shone around her. The darkness is past, the shadows have departed. The true light shines on her now. MORNING. Hark how the sympathetic heavens reply! Thy sun shall no more go down, neither shall thy moon withdraw herself, for the Lord shall be thy everlasting light, and the days of thy mourning are ended. It is morning. 'The planet now doth like a garment wear the beauty of the morning.' And the light climbeth onward and upward, for there is a sacred noon beyond. That noon is heaven, AND THERE SHALL BE NO NIGHT THERE."

E. BOTTERELL.

St. John's, Nfld.

Died on Saturday, 15th Decr., 1860, Mrs. WILSON, wife of Mr. Lewis Wilson of this city. Our deceased sister was one of those retiring modest dispositions who suggested to the great poet of Methodism the following distich—

"Keep us little and unknown,
Loved and prized by God alone."

She was one of God's pilgrims who passed through life's journey studying to be quiet and to glorify God in her own humble way, and to allure by a cheerful, patient example in well doing, her children and friends to the better land. Her memorial was written amid the secluded, the destitute, and the imperishable of domestic grief and joy. Mrs. Wilson left five children one of whom, the youngest, quickly followed its mother to the grave, perhaps as a pledge that all the rest should meet her in glory. Mrs. Wilson was brought to the knowledge of the truth in Christ under the ministry of the Rev. Charles DeWolf, A. M. A sister also who died in the Lord a few years ago was converted to God at the same time. It is a beautiful sight to see the sisters of one family setting out together for the kingdom of heaven. And highly encouraging to Ministers to know that those, who are indebted under God to their instrumentality for their conversion, prove faithful unto death:

"In yon thrice happy seat
Waiting for us they are."

Mrs. Wilson's parents were Baptists, consequently at the time of her conversion she had not been baptized. It was therefore an interesting inquiry as to what mode of baptism should be administered to her. To be baptized by immersion according to the faith of her beloved parents, who had trained her up in the fear of the Lord, or to be sprinkled according to the generally received faith of those by whom she had been brought to God, was a question of affectionate solicitude as well as intelligent study. If the Wesleyans had been instrumental in bringing her to the experimental enjoyment of Christ—if they had been ministers of the holiest and greatest ordinances and blessings—why should she not confide in their mode of administering the lesser ordinances of salvation? She therefore received baptism by sprinkling, or pouring, at the hands of the late Rev. W. Croscombe. It was her "*reasonable service*." To the time of her death she continued a faithful and truly consistent member of the Wesleyan church. Her last illness was protracted and severe. Consumption early marked her for a premature grave. In pain, in weariness, in extreme suffering, under all the forms of dissolution of the body, her mind was kept in perfect peace. Patience, resignation to the Divine will, and a calm and flowing joy uninterrupted by conflicting doubts, were beautifully developed in all time of her tribulation and death. The blessedness of an early and sound scriptural conversion was fully exhibited in her peaceful spirit and triumphant death.

J. B.

Halifax, Feb. 2, 1861.

PREPARE.—Stand upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.

It was a sweet saying of one, "As what I have if offered to thee, pleaseth thee not, O Lord, without myself; so the good things we have from thee, though they may refresh us, yet they cannot satisfy us without thyself."

Provincial Wesleyan.

WEDNESDAY, FEB'Y. 6, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Collegiate Education.

NO. 4.

To thoughtful and intelligent Methodists throughout the Lower Colonies.

FELLOW COUNTRYMEN:

It necessarily follows from our argument in our last article that it is not safe for the Church to hand over Collegiate Education to the entire control of the State, and it is not wise for the State to usurp that control—there is for both a better way. To concentrate upon one great, costly, extravagant Institution all the patronage of the State, is to create, so far as it lies with the State, an odious monopoly, inaccessible to the heathful and stimulating influences of a free and honourable competition, which is productive of such beneficial and splendid results in every other human pursuit. It ought to be the policy of the State to encourage to the utmost the spontaneous outflow of private benevolence on behalf of the Higher Education. If the principle of assessment be good for the school, much more is it good for the College, at least, to the extent that those bodies, whether denominational or non-denominational, that desire Collegiate Education, should evince their patriotism and their love of learning by liberally contributing toward the founding and maintaining of Institutions adapted to fulfil their wishes. Let the State determine what sum it can yearly afford to give for the promotion of Collegiate Education, and then let it apportion that sum among Institutions, most of which, perhaps, in any given case, may have been founded by private or denominational benevolence, and which can prove their ability to do the work required. If Theological Institutes be distinct from such Collegiate Institutions or wholly maintained by the Denominations for whose benefit they exist, the State is relieved from all responsibility regarding the maintenance or teaching of various and opposing Theological dogmas; and confines its efforts within its legitimate sphere,—aiding Colleges in doing work for the State by imparting literary and scientific culture. This aid should be furnished by some just principle, perhaps, in reference to the amount invested in Collegiate Institutions by their friends, or in reference to the quantity and quality of the work done—or with an eye to both considerations. On this principle the largest number of students possible to be obtained would be procured; and the largest number of professors would be engaged to teach; and a system of general comprehension under one degree-conferring, study-prescribing, and student-examining body could be devised, affording through the influence of a rigorous competition the highest guarantee for sound scholarship. A Denomination may if it think proper, forego its claim upon State aid although doing most efficient work for the State; but it possesses a most righteous claim upon the State, which, if presented, can be refused only by an act of tyranny and injustice.

Of this general comprehension of many Institutions under one degree-conferring body the London University is a striking example. The London University is not a teaching body—it is simply a number of gentlemen incorporated by law, and authorized to confer degrees in arts, we believe, also, in medicine. This power involves the right of prescribing the course of study needful to be traversed for the acquirement of a degree, and, of course, the right and duty of examination to test proficiency. To this body, called the London University, nearly forty Colleges, located in various parts of England, are affiliated, sending up their students for examinations and degrees. These forty Colleges are partly Denominational Institutions, belonging to all the principal forms of Christianity in England—two of them are Wesleyan Colleges. In the "Queen's University of Ireland" we have another example of the same kind in principle. "The Queen's University was founded by Royal Charter 15th August, 1850, having its seat and holding its meetings in the Castle of Dublin. Connected with this body are the Queen's Colleges of Cork, Galway and Belfast. These Colleges do not confer degrees—the University does that, having previously prescribed the curriculum and appointed examiners. In the University of Toronto a third instance is found of a corporate degree-conferring body—a non-teaching body intended to embrace under its general supervision all the Higher Education of Western Canada. As yet, however, owing principally to the grasping, extravagant disposition manifested by certain parties and to the utter absence of all sufficient guarantees for honest, honourable competition before the University Senate, no College has been found willing to hold its own Charter powers in abeyance in favour of University degrees. This difficulty, it is hoped, wise and just legislation will soon remove.

Fellow Countrymen, the time has arrived when for love of your country, your children and your church you ought to take your *full share* in the noble work of widely diffusing Collegiate Education. The time has come when by every noble motive that can animate christian men you are called upon to provide for the youth of your communion the best Christian Collegiate Education possible to be obtained by any means within your reach. We entertain not the shadow of a doubt that you can best secure this by fully, energetically, and with all your influence, sustaining, and multiplying the educational facilities of your own Institution at Sackville. This is not an opinion peculiar to us. The Wesleyans of England besides expending large sums of money in obtaining most efficient common schools and one of the very best Training Colleges in Britain, together with two Theological Institutions for the educations of their ministers, possess also two Colleges which are affiliated to the London University. The Irish Methodists late, alas, too late, impelled by stringent necessity are founding an Institution for Higher Education. The Methodists of Australia have their College. The Wesleyans of Canada possess the Victoria College, which has conferred immense benefit upon the country at large, and has won for itself the eternal gratitude of Canadian Methodism. Our fellow religionists in Canada are now manfully contending in behalf of the just rights of Denominational Colleges against an arrogant, all-grasping, overweening educational oligarchy that claims a monopoly of all State aid, while performing the merest fraction of the Collegiate work, and even that not done in a very masterly manner; wasting upon palatial buildings, on gingerbread ornament, on medieval crotchets, on luxurious furniture, and fat salaried professors, the funds which, sacred to Collegiate Education, should have been equitably and economically applied to their destined purpose. We waft to our brethren along the rivers, and around the lake-shores of Western Canada a hearty and fervent God-speed you! The Methodists of the United States have invested in High Schools and Colleges *many millions of dollars within the last thirty years*—they have fully adopted the system of Denominational Colleges; and, though late in the field, are, with their wonted energy and success, rapidly overtaking those who had the start of them. The Methodist Millions throughout the globe are nearly all of one mind upon this head—that Collegiate Education should be Christian Education, and that this can most surely be obtained through the agency of Denominational Colleges.

The Methodists are not singular in this judgment—it is fully and undoubtingly shared by a large majority of English-speaking, evangelical bodies. Not to refer to Britain where the question is somewhat complicated by being mixed up with the state church principle, the Episcopalians have largely given in their adhesion to this view. In the United States, though not a very large, yet a most respectable body, they sustain several most efficient institutions for the promotion of the Higher Education. In Canada where they are numerous, notwithstanding that the University College of Toronto is presided over by one of their clergymen, Dr. McCaul, a ripe scholar, by a noble effort of private benevolence, they have founded Trinity College, where the scholarship is of a high order, and which is largely patronized. The Episcopalians have also a College in Eastern Canada. In the Lower Colonies they possess King's College, Windsor, around which their affections are strongly and deservedly entwined, and which its grateful sons are steadily enriching. It is in their power to render this institution equal to all Collegiate demands in the Lower Colonies.

The Unitarian Congregationalists of Massachusetts control Harvard; and the Orthodox Congregationalists of New England control Yale and several other colleges. The Baptists of the United States claim and control Brown University and many other colleges of less note. The Baptists of Nova Scotia, New Brunswick and Prince Edward Island have adopted Acadia College, and are now striving to raise an endowment of sixty thousand dollars for it, and, if we are rightly informed, an "Edward Manning" Professorship in addition thereto. How praiseworthy this attempt! On what other plan could so many hearts and purses be opened in favour of Collegiate Education among the same people? How richly as a denomination will they be rewarded? Already have they gathered precious first fruits. The Presbyterians of the United States are among the most wealthy and intelligent citizens of that great country; and they stand in the very front rank in founding and sustaining Denominational Colleges; thus rendering to their country a service of incalculable value. In Nova Scotia the union of the Free and Secession Churches has given to the United Presbyterian Churches of the Lower Colonies a College with an investment of *forty thousand dollars*, which that body without much difficulty can make *thrice forty thousand*. It seems clear to us that in a few years this College will command the general patronage of the Presbyterian bodies of the Lower Colonies. It would thus seem that the vast majority of the Protestant people of this Continent are of one opinion regarding the desirability of placing Collegiate Education under the general supervision and watch-care of Christian denominations. But upon this principle Roman Catholics agree with Protestants; and hence they too found Colleges for the instruction of their youth.

You, the Methodists of the Lower Colonies, already occupy the high vantage ground from which it will be comparatively easy to proceed further, and rise higher in providing needful facilities for the importation of a full Collegiate Education. You own Sackville Academy. When you remember the way in which you became its possessors, how moving, how melting the memory? What a saintly, fragrant name to us is C. F. Allison? What a princely monument to his worth is Sackville Academy? How binding upon you is the fact of its ownership to carry on the work so munificently begun! To you for your country it was the patriotic offering of a gentle, grateful unobtrusive piety. How he nourished and cherished and watched over it! How he toiled and prayed for its prosperity! Even upon his death bed, when the solemn entities of eternity were deepening their majestic shadows around him, mingled with the dear name and thoughts of wife and child, the interests of Sackville Academy lay close to his slowly throbbing heart out of which the life was dying; and it shared his expiring love.

Then how worthy of such an origin and such a benefactor hath not its general progress been; from it modest commencement in 1843 with 7 students and one or two teachers, up to this moment, with its more than 200 students, male and female, and its five teachers in the Male Branch, of whom three are regular College graduates, together with the Principal and Preceptress of the Ladies' Branch, each graduates of a College, and their assistant staff in the Literary and fine arts departments, besides their Music Professors. These Institutions have a history and a status of which any Methodist may be justly proud—cold the heart that would malign them,—sacrilegious the hand that would rudely touch them!

Does Mr. Wesley teach the Doctrine of Baptismal Regeneration?

NO II.

One peculiar feature of Wesleyan Methodism is its unaltered attachment to first principles. Without claiming infallibility for its founder or representatives, we may at least assume that the whole system grew up under the special influence of Divine Providence. Its doctrines are essentially scriptural, and its economy is in perfect accordance with New Testament principles. And while it is earnestly aggressive, it is also strongly conservative.

Wesleyan Methodism prescribes no doctrinal test for the admission of members to its communion. Yet it has a doctrinal standard.—Though "a desire to flee from the wrath to come, and to be saved from sin" is a sufficient condition of union with this section of the Church, it is not a sufficient qualification for any of its offices. Those who teach in connection with us "walk by the same rule, and mind the same thing." The instructions imparted in the Wesleyan Sunday School are doctrinally the same with those communicated in the Class-room, and proclaimed from the pulpit. Hence, go into whatever Wesleyan Church we will, or hear whom we may, it is certain that the same system of faith will be propounded in our ears. Whatever be the talent, or the disadvantage of the preacher, he is sure to expound or to enfore "a full, a free, and a present salvation."

The maintenance of this unanimity in heart and soul has been well provided for by the founder of Methodism. He made the salvation of men his one great concern; and he set it before his assistants and helpers as theirs also. His words are: "Observe—it is not your business to preach so many times, and to take care merely of this or that society; but to save as many souls as you can—to bring as many sinners as you possibly can to repentance—and, with all your power to build them up in that holiness without which they cannot see the Lord."

But as a means to this end Mr. Wesley had a very high regard for the doctrines of our holy religion. He was not only an able theologian, but also a profound expositor and a valiant apologist of the "faith once delivered to the saints." Having embodied his views of divine truth in four volumes of sermons, and in notes upon the New Testament, which he published, he appointed these to be the standard theology of the Connexion. Upon trust that "no doctrines contrary" to those contained in the above-named sermons and notes shall be "taught" in our churches and preaching places, are these buildings secured to the Society according to Mr. Wesley's deed of declaration. And further to ensure the doctrinal purity of the body, he required that each year every Minister and Preacher should be subjected to an examination respecting his moral and religious character, his belief of our doctrines, and his fidelity in expounding them and enforcing our discipline.

In a former article we proved that Mr. Wesley did not hold practically, at any period of his life subsequent to his conversion, the doctrine of baptismal regeneration; we are now about to show that, whatever the phraseology he occasionally employed, he has left no such doctrine to be held by the denomination which bears his name.

The first and most necessary enquiry is, What did Mr. Wesley teach respecting regeneration, in the works which we have just specified? He shall answer this question himself.

"*Ye must be born again.*" "To be born again, is to be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passed on the soul as passes on the body when it is born into the world."—Note on Job iii. 7.

Hence it is obvious that he could not regard it as an essential of baptism—as necessarily connected with it and dependent upon it. And this is further evident from his note upon Mark xvi. 16: "*But he that believeth not*,"—"Whether baptised or unbaptised, shall perish everlastingly." So also in his note upon Col. ii. 12: "Which He wrought in you, when you were, as it where '*buried with him in baptism*.' The ancient manner of baptizing by immersion, is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid upon the age of the baptized, or the manner of performing it, in one or the other place; but only on our being risen with Christ through the powerful operation of God in the soul, which we cannot but know assuredly if it really is so; and if we do not experience this, our baptism has not answered the end of its institution. '*by which ye are also risen with him*'—from the death of sin to the life of holiness. It does not appear that in all this St. Paul speaks of justification at all, but of sanctification altogether."

Let us turn now to his teaching as found in the sermons.

In the forty-fifth sermon, on the words "ye must be born again," (Vol. 1. p. 399, Am. Edit.) in answering the enquiry, What is the foundation of this doctrine of the new birth, Mr. Wesley says, "And in Adam all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin, entirely void of the life of God, void of the image of God; of all that righteousness and holiness wherein Adam was created. Instead of this, every man now born into the world now bears the image of the devil, in pride and self will—the image of the beast, in sensual appetites and desires. This, then, is the foundation of the new birth,—the entire corruption of our nature. Hence it is that, being born in sin, we must be 'born again.' Hence every one that is born of a woman must be born of the Spirit of God."—p. 401.

He proceeds to show what the new birth is, and thus concludes: "From hence it manifestly appears what is the nature of the new birth. It is that great change which God works in the soul, when he brings it into life: when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus—when it is renewed after the image of God in righteousness and true holiness—when the love of the world is changed into the love of God—pride into humility—passion into meekness—hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that great change whereby the earthly, sensual, devilish mind is turned into 'the mind which was in Christ Jesus.' This is the nature of the new birth: 'So is every one that is born of the Spirit.'"

From these extracts it will clearly appear to any unprejudiced person that the Wesleyan doctrine concerning regeneration is, that it is not a relative but a real change; a change of heart wrought in man by the Spirit of God, whereby those who were dead to God are made alive unto Him, those who were utterly depraved are renewed in the spirit of their mind in righteousness and true holiness. This Mr. Wesley inculcated, and this his successors hold and teach.

The charge has however been brought against us that he taught that this great spiritual change was conditioned upon baptism as an instrument, and that therefore unless we connect the one with the other in the relation of cause and effect, we hold and propagate views at variance with our own doctrinal standard.

Such passages as these are quoted in support of this view, "Except he experienced that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it." Note on John iii. 5. "Sanctification, expressed by *the laver of regeneration* (that is baptism, the thing signified, as well as the outward sign) *and the renewal of the Holy Ghost*; which purifies the soul as water cleanses the body and renews it in the whole image of God." Note on Titus iii. 7. And stronger than all, are these words in the sermon on the new birth, p. 405. "I do not now speak with regard to infants: it is certain our church supposes, that all who are baptized in their infancy, are at the same time born again," and it is allowed that the whole office for the baptism of infants, proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years."

With respect to the first of these quotations, what is taught? First, that the new birth, "that great inward change by the Spirit," and baptism are two essentially different things, for they are placed distinctively one over against the other. Secondly, that baptism is the outward sign and means of regeneration. That it is the 'sign' of it, is undeniable, for the same term is employed to signify the application of water and the gift of the Holy Spirit, and as the one cleanses the body, so it is emblematical of the other which is 'shed forth,' 'poured forth,' 'sprinkled' to cleanse the soul. And that baptism is a means of regeneration, as it expresses the faith of the adult, who turning away from sin to holiness thus enrols himself among the people of God, is a position which we think the Scripture itself very clearly maintains. It will not be disputed that Mr. Wesley is there speaking of adults. Nicodemus was of perfect age. And St. Peter on the day of Pentecost in answer to the cry of the awakened adult Jews, 'What shall we do,' said, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Thus he placed baptism before, and as the means of obtaining the saving grace of the Holy Spirit. Yet Mr. Wesley does not here intimate that the grace is confined to the administration of the symbol, or invariably connected with it. He says just the opposite. 'Wherever baptism can be had,' is his own qualification to the idea that it is the 'means' of the new birth. In his sermon on John iii. 7., he observes, "As the new birth is not the same thing with baptism, so it does not always accompany baptism: they do not constantly go together. A man may possibly be born of water, and yet not be born of the Spirit. There may sometimes be the outward sign, where there is not the inward grace. It is sure all of riper years, who are not baptized, are not at the same time born again. "The tree is known by its fruits;" and hereby it appears too plain to be denied that divers of those who were children of the devil before they were baptized, continue the same after baptism, "for the works of their father they do;" they continue servants of sin, without any pretence either to inward or outward holiness. (See Works 1. 405.)

In his note upon Titus iii. 7., it is still clear that he distinguishes between 'the thing signified' and the outward sign' and that he ascribes the purification of the soul and its renewal in the whole image of God, not as proceeding from, not as necessarily dependent upon the baptism of water, but upon the sanctifying grace of the Holy Ghost. It is upon this that the stress is laid. And if we regard him as teaching that the grace is at all dependent upon the outward rite, it must be understood with the limitations and qualifications which he has above adduced.

With reference to the third quotation, we would ask, 'What does Mr. Wesley there teach? Not that in the case of infant children the baptized—even by an episcopally ordained minister—are, by that fact regenerated. But simply this, that the Church of England 'supposes' this doctrine, and that the 'whole office for the baptism of infants proceeds upon this supposition. This he teaches, and this we believe. But then that he tells us what a particular church believes or rather 'supposes,' is certainly a very different thing from asserting the point in question as an indubitable truth. It will be said, however, that his following words are expressive of his belief in this doctrine. 'Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years.' Supposing therefore that this is true, we are not to conclude that what in the course of his sermons and notes Mr. Wesley avows to be *his* belief, we are therefore to conclude must be *ours*. Does he in the above cited extract *teach* baptismal regeneration? No. He tells us who 'supposes' it to be true, and shows us that a certain objection brought against it, is not valid. But there might be many other objections of great weight brought against it. And it is no evidence of a writer's ignorance of them, or insensibility to them, that he passes by without taking notice of them. Indeed in this very sermon where he so clearly distinguishes between the baptism with water, and that with the Holy Ghost, and quotes from the catechism of the Westminster divines, and from that of the Church of England, it is evident that his object is to prove that for our salvation nothing is sufficient but the life of God in the soul, and that is dependent upon our reception of the Holy Spirit, through faith in the atonement of Christ.

As Wesleyan Methodists we feel thankful that no such doctrines are taught in our standard works, as conflict with our holy religion, and that even in our forms of prayer for special occasions there is nothing that binds us either to mental reservation or to adopt a Romish theory.

In the Church of England many good men use her Liturgy who cannot take her baptismal office in its obvious signification; while many others hold most literally to that form, and make baptism and salvation co-eval. Mr. Wesley compiled from that Liturgy a 'Sunday service for the Methodists in the United States of America,' in 1704, and in its preface he tells us that some sentences in the office of baptism, and for the burial of the dead are omitted. These forms so corrected are still in use among the Methodists of both Hemispheres, and do not contain or imply any statement which would indicate that this sacrament has saving efficacy connected with it. We are safe and happy in using it, and the more so as it exactly corresponds with the doctrine of the Sermons and the Notes above alluded to, as well as with the whole truth contained in the Holy Scriptures. We have no time for wrangling, seeing that the world around us is perishing. Let Puseyites or Pelagians oppose us, we shall proceed in our work of faith and labour of love. And only as we do this are we entitled to the name of WESLEYAN METHODISTS.

Fredericton.

To the Editor of the Provincial Wesleyan:

REV. AND DEAR BRO.—The public services connected with the closing of the old year, and the beginning of the new one, were held in this Circuit as usual. On the night of Monday the 31st ult. our large room in the basement of the church was filled by an orderly and attentive audience. A solemn sense of the Divine presence was realized in our midst, and under the influence of prayer, and praise, and exhortation—the things unseen and eternal were felt far to outweigh in importance those which are seen and temporal. At the appointed hour we all knelt down, and in silent prayer passed from the year 1860, to that of 1861. It was a delightful moment, when, shortly after, hundreds of voices burst forth in the language of Christian fellowship, and of mutual incitement to holy devotion:

"Come let us anew, Our journey pursue
Roll round with the year
And never stand still till the Master appear."

On New Year's day at 2 p.m., a large portion of our membership assembled in the Church for the purpose of Renewing the Covenant, and partaking together of the Lord's Supper. The service together was most solemn and encouraging. Many felt, and have since testified that it was good thus to draw near to God. There is at present a large measure of the spirit of prayer vouchsafed to our people, and there seems to be a growing expectation of the genuine revival of God's work among us.

On the evening of Thursday the 3rd. inst. our Sabbath School Festival was held—and a most interesting meeting it was. The basement of the church was beautifully adorned with diagrams, illustrative of various subjects upon which the respected Superintendent of the School, Judge Wilmot, had delivered several series of lectures to the children. Upwards of a hundred of these covered the four sides of the room, and to many must have refreshed the recollection of pleasing lessons formerly conveyed in the same place. To strangers, the sight was equally novel and instructive. Many of the divergent lines of the world's history were here distinctly traced, and might be seen to combine in impressing the truths of the gospel upon the mind and heart. Here were views of the Egyptian temples, obelisks, and hieroglyphics; of Assyrian sculptures; of the sites of the seven Churches of Asia; of the Catacombs of Rome, with the monuments and inscriptions found therein; of the progress of the Bible's history, during centuries of opposition to its teaching; of India and its idolatry; of China and its customs; of Africa and its Missions; besides others of a more miscellaneous character.

At the appointed hour the children of the School sat down to a most sumptuous tea—in doing justice to which they evidently enjoyed themselves, and contributed to the satisfaction of the kind friends who had provided for their entertainment. They were afterwards followed by a large company of parents, teachers, and visitors who likewise partook of the good things furnished for the occasion.

Two or three hours were subsequently spent in friendly intercourse among the children and friends present, while a large company of the former sang several hymns and select pieces of sacred music accompanied by a powerful Harmonicon.

One little boy was brought up before the assemblage, and commended by the Superintendent of the School for the propriety of his deportment there—his love for the Scriptures—his obedience at home—and attention to his mother who, a widow and a paralytic, has been comforted by his good behaviour and greatly assisted by his juvenile earnings. At the conclusion of his address Judge Wilmot presented him with a handsomely bound book, and gave him words of encouragement which he cannot soon forget.

Before the meeting was dismissed, a hearty vote of thanks was passed to the ladies for their kindness, and the closing hymn was followed by the benediction.

The Sabbath School is at present in a flourishing condition, and many earnest prayers are offered up for success to the teachers in the great work in which they are engaged. That the blessing of the Lord will be imparted, as often before, we cannot doubt, yet for this we pray, 'Lord increase our faith.'

C. STEWART.

Fredericton, N. B., Jan. 19, 1861.

Hantsport.

MR. EDITOR,—We have had some occurrences in Hantsport, of late, which you, as a public journalist, will feel an interest in chronicling. The first was the dedication of the fine hall, lately erected in this place for educational and moral purposes. As a portion of the building was intended for a Division Room of the Sons of Temperance, the dedicatory ceremonies of the Order were called into requisition. The Educational feature of the enterprise was afterwards recognized in an address by C. D. Randall, Esq., explanatory of the character of the Seminary about to be opened under his direction in the edifice. Other addresses followed by Ezra Churchill, Esq., M. P. P., the Rev. Mr. Langille and Jas. Elder, Esq., that vied with each other in enthusiasm and a determined purpose to watch over the temperance interests of the community, and to aid the Seminary, on the eve of being opened, with all their influence and exertion.

As an accompaniment of the dedicatory exercises, a Soiree was povided by the ladies of the village. They are, as is well known, famous for their skill in such matters, and on this occasion, fully maintained their reputation. But as, owing to the unpleasantness of the weather, there were not many present from a distance, the Soiree was repeated on the following evening, and no less creditably. An able lecture followed, on this second occasion, by the Rev. Mr. Hall, who, from the text "Temperance and Education," discoursed most satisfactorily to the assembled inhabitants of Hantsport, who had manifested so deep an interest in those two great departments of moral effort.

The second event of interest, which you will be pleased to learn, was the formal opening of the Seminary, which took place on the 15th inst. The opening exercises consisted of an address by Mr. Randall, explanatory of the principles on which the School would be conducted; and affectionately calling upon the pupils, sixty in number, to co-operate with him in giving to Hantsport a school worthy of the enterprise of the inhabitants, and of the growing importance of the village. He was followed by Mr. Elder, Mr. Langille, Mr Churchill and Garland Cox, Esq., of Cornwallis, whose sensible and warm-hearted remarks were rendered the more weighty by the proof he had afforded of his interests in the undertaking, in having brought two of his own sons, young men of much promise, to join the classes of the Seminary.

I learn that there has been a fresh addition to the number of pupils since the opening of the School, and that others are expected immediately, with the prospect of a very considerable accession in the Spring. The enterprise deserves all the success promised by the auspicious commencement, as very imperfectly described above; and will, no doubt, prove of incalculable advantage to Hantsport, and to the province at large.

A PARENT.

Hantsport, Jan. 19th, 1861.

Bermuda.

DEAR MR. EDITOR,—As your highly esteemed paper has lately been the bearer of very gratifying Sabbath-school intelligence, and as all lovers of Christianity must be desirous to learn of the progress of these interesting nurseries of the Church of Christ, we doubt not but you will favor us with a short space in which to chronicle a few particulars in respect to our Sabbath-schools in this part of our Circuit. Though we may not be able to report proceedings on a par with those which come from the Metropolis of your Provinces, we can tell of prosperity which is encouraging to us in this our day of small things in this Colony.

Some years ago we had a flourishing Sabbath-school at St. George's; but through the want of a suitable Superintendent, it to some degree lost its efficiency; and notwithstanding the indefatigable labors of the zealous teachers, it remained in an enfeebled state until four months since, when Sergeant Oxbor