WESLEYAN. ТНЕ

OPEN LETTERS ON BAPTISM.

LETTER NO X.

Moncton, May 12, 1878. REV. JOHN BROWN, Baptist Minister :

Dear Sir and Brother. XIV. THE COVENANT OF THE CHUBCH.

God entered into a covenant with Abraham which may be called the Covenant of the Church. He designated the family and descendants of Abraham as his people. The covenant was not only to include Abraham and his descendants, according to the flesh, but other nations also who were not of the Hebrew stock. "Thou shalt be a father of many nations (in the margin it reads, multitude of nations.) Neither shall thy name any more be cal led Abram, but thy name shall be Abraham for a father of many nations have I made thee. . . . I will make nations of thee, and kings shall come out of thee.

... And I will establish my covenant between me and thee, and thy seed after thee . . . Yea I will bless her (Sarah). and she shall be a mother of nations, Kings of peoples shall be of her," (Gen. xvii; 4, 5, 6, 7, 16). It is evident from the terms of the covenant that God never meant to limit it, and its benefits, to the one comparatively small nation of the Jewish stock, but meant that his word and his saving power should go forth from Jerusalem, and throughout Judea, and Samaria, and unto the uttermost parts of the earth, until "many nations," even a "multitude of nations," shall rise up to call the Saviour blessed.

It is evident, from the Mosaic institutions, that God regarded the covenant made with Abraham as the covenant of the church, as he had "sworn unto their fathers, to Abraham, Isaac and to Jacob," (Duet. xxix; 13.) The design of the Mosaic institutions was to establish Israel with whom God already had a covenant relation, that from that people there might not only come the "Desire of ell nations," but that from them, and from him, there might go forth the light to lighten the Gentiles, and to reveal the God of Abraham, and the Saviour of the world, to all the nations of the earth. Sometimes when the people of God are spoken of in the Scriptures there is a special reference made to God's covenant dealings with Abraham : " Blessed be the Lord God of Israel who hath visited and redeemed his people . . . to perform the mercy promised to our fathers, and to re-

In various parts of the New Testament Abraham is called the father of believers, and they are called his children. Paul accounts for this, by referring us directly to the covenant with Abraham, of which circumcision was the seal or token. " He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircum cised, that he might be the father of all them that believe, though (in the later dispensation) they be not circumcised," (Rom. iv : 11).

The following points are apparent :

1. God made a covenant with Abraham whereby a church was founded, the people of which were to be God's people, and God was to be their God.

2. The church established by this covenant, was to continue through all generations; and the covenant was to be an everlasting covenant.

3. The peculiar relation between believers and Abraham is founded on the covenant with Abraham, and so long as Abraham continues to be the father of believers, and they are his children-so ong this covenant must remain in force.

4. The principles of both dispensations are one :-love God with all the heart, and our neighbors as ourselves. Deut. vi. 4. 5: -Mark xii. 28, 34 :- Romans xiii. 13 :-Romans xiv. 17. 18.

5. Neither John the forerunner, nor Christ, nor the apostles. uttered a word. or gave a hint, indicating that the old church was to be discontinued in Christ's day, or that a new church was then, or at any other time, to be organized. Christ came not to destroy his church, but to cleanse, to reorganize, to change in some important particulars, and to thoroughly purge the floor.

6. To the membership of this church infants were admitted by the terms of the covenant. There never has been an ordidinance of God, excluding them from the training and care involved in their admission to the church. Hence infants are still entitled to discipleship in the church, by its initiatory rite, which is the symbolic baptism with water.

XV. BAPTISM IN THE GREEK CHURCH.

It is often affirmed by Baptist writers hat baptism is administered in the Greek Church only by immersion. Some of the popular cyclopedias have made the same erroneous statement. " Ignorance, pure ignorance," no doubt, on the part of the

6. Rev. Jos. Huber, Presbyterian, says : 'I resided upwards of three years in the capital of the Grand Seignior's domin-ions, in a Greek family of the first respectability. During that time I was present at four baptisms,-two in the family, and two in the immediate neighborhood. It is the custom among the Greeks either to have their children baptized publicly in their churches, or else in their houses ; in which latter case the parents invite their nearest relations and neighbours, and after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship, consisting of a small piece of Turkish money, through which a hole is pierced and a

piece of narrow ribbon inserted. I was thus invited to attend the four abovementioned baptisms; and I still have in my possession two tokens: the other two may be seen in Mrs. McDowall's Museum. in Danville, Kentucky. The company were all seated on the sofas around the

room. A table stood in the middle with basin of water on it. The priest was then sent for, who upon entering the room was received by the father of the infant and led to the baptismal water,

which he consecrated by a short prayer and the sign of a cross : then the mother presented to him her babe, which he laid on his left arm; and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand in the water, and dropped some of it on the child's forehead. giving it a name. I may remark here, that I never heard, during my stay in Constantinople, of adult baptisms, nor of the ordinance being performed by immersion in a single instance. Most generally

the infants are baptized in the churches. Before the altar stands a tripod holding a basin of consecrated water for bantism.

7. Rev. Pliny Fisk, missionary to Palestine some years ago, says :

"I went one morning to the Syrian Church to witness a baptism. When ready for the baptism the font was uncovered, and a small quantity, first of warm water, and then of cold, was poured into it. The child in a state of perfect

nudity, was then taken by the bishop, who held it with one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up the water and poured it on the child, in the name of the Father, Son, and Holy Ghost,' (Memoirs of Fisk, p. 357).

8. Rev. Benjamin Kurtz, in his Tour through Europe in 1825, says : "We ourselves once witnessed the baptism of an infant in the great Cathedral of St. Petersburg, by pouring."

9. Delingius, as quoted in Booth's Pedobaptism Examined, says: "The Greeks at this day practice sprinkling." The pouring and sprinkling here mentioned are substantially the same thing. What Fisk called pouring the water from the independent and influential position. For

OBITUARY.

J. W. KILLER.

Our church here has been called of late to sustain a heavy loss, in the removal, by death, of our highly esteemed and much beloved friend and brother, the late J. W. Killer. As one who for many years has been closely identified with the varied interests of our church, and has proved one of its most faithful supporters, his life and death are deserving of special notice.

Bro. Killer was born in Truro on June 24th, 1808. The earlier years of his life were spent in Pictou. When about thirty years of age, he went to the United States and settled in Providence. It was there he experienced conversion, and united with the Methodist Church. On the evening of the first Sabbath after his arrival, a Congregationalist friend called to accompany him to the Congregationalist Church. On their way, finding that they were rather late, the friend suggested that they should enter the nearest church, which proved to be the Methodist. Our brother was so interested and impressed by the service, that the next Sabbath evening found him and his partner in the same church. Such were the gracious infuences that rested upon him then and there, that, when an opportunity was given for those who would decide for Christ, and wished to be prayed for, to manifest their desire, he at once arose and asked God's people to pray for him. Ere long he found peace with God through faith in our Lord Jesus Christ; and the love of God was shed abroad in his heart by the Holy Ghost given unto him. He at once erected the family altar, and entered upon a course of Christian obedience. Having united with the church, he began to engage in Christian work, and during his sojourn in the United States was nn earnest worker in the Sabbath School and other departments of the church. Over twenty years ago he returned and settled in his native town. At that time, Methodism in this community was in comparative feebleness, struggling for an existance. Our departed brother heartily allied himself to the struggling cause; and by his sympathy, prayers and practical support, he, with some who, years ago, have gone to their reward, and others who are still with us (may God spare them long), helped achieve for our church its present

bered. Seldom have I had a clearer vision of the cross, or felt the blood of Christ more precious than on that occasion. And as amid our tears we softly sang-

JUNE 22

" Near the Cross I'll watch and wait. Hoping, trusting ever Till I reach the golden strand Just beyond the river,"

ve all felt, indeed, that the shadow of the cross was o'er up. For the last few weeks our brother was deprived of the power of speech. Doubtless he had much to say, and many messages of love to leave. And the inability to express what he felt aud desired, was, both to himself and the loved ones around him, a trial painful in the extreme. Among the few words he did articulate were "precious Jesus." All that medical skill and all that loving friends could do was done to smooth his passage to the tomb. And only on the morning of Tuesday, May 28th, he calmly fell asleep in Jesus. He experienced the fuifillment of the prayer expressed in the following beautiful lines he so often quoted-

> When ends life's transient dream; When death's cold sullen stream S all o'er me roll; Blest Saviour, then in love, Fear and distress remove O bear me safe above,-A ransomed soul

The impression produced throughout the town by the announcement of his death, and the scene witnessed on the day we committed his remains to the tomb. gave unmistakable evidence of the universal esteem in which he was held by this community.

The children of our Sabbath School, and the members of tee Temperance societies. formed part of his funeral procession, which was one of the largest, if not the largest, ever seen in Truro; and at the cemetery gate lined the street on eitherside, and stood with heads uncovered, as the hearse and the remaining part of the cortege passed through.

The event of our brother's departure was improved by a memorial service held in the Methodist Church on Sabbath evening 9th inst., when a sermon was preached to a large congregation from Rev. 14. 13.

We feel assured that the bereaved widow and members of the family have the sympathy of our church and of the whole community in this hour of trial and sorrow. May they also realize the sympathy of Him who is the friend that loveth at all times-the brother who is born for adversity. J. A. R.

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authors of the cyclopedias, is the cause member his holy covenant; the oath their mistake. It is well known that, alwhich he sware to our father Abraham,' though in some localities immersion may (Luke i: 68-73,) prevail, yet baptism by sprinkling is, in

The people whom God calls his people many places, the prevailing practice of in both dispensations, and in all ages, the Greek Church. constitute "the church" in the sense in Baptists are accustomed to say that there 'which the term is used in the Scriptures. is no baptism but by immersion, or dip-The word " church" frequently occurs in ping, or plunging. Hence, in their judgthe Old Testament, and was familar to ment, the baptisms by sprinkling, in the the literature of the Jews before Christ. Greek Church, are not baptisms at all. In the apochryphal writings the word is Baptists, therefore, ignoring the "sprinkfrequently used. In Acts vii: 38, we lings," as they call them, of the Greek read : "This is he that was in the church Church, affirm that the Greek Church only in the wilderness." The psalmist says baptizes by immersion. In their judgment "In the midst of the church will I sing it would be impossible to baptize in any praise unto thee," (Psalm xxii: 22.) The other way. The baptist way of putting word church is applied to the people of their statement, however, is not as accu-God in the same sense, when used in rate or candid as is desirable, and is not both the Old Testament and the New only disingenuous but misleading. Testament.

The testimony of reliable witnesses, In both dispensations the Church has showing that in the Greek Church bapprofessed essentially the same religion, tism is performed by sprinkling, or pourwith substantially the same doctrines, ing, is of greater value, in the settleand the same requirements. The proment of this question, than any testimony phesies of Scripture show that the church can possibly be that seeks to prove the of this dispensation is the same as that of negative. Dr. Cramp says, in his pamphlet the former dispensation. Paul in speak. on Christian Baptism, p. 45: "The New ing of the olive tree (Romans xi: 17, 24), Testament was written in Greek. In indicates the oneness of the church. Of speaking of baptism the apostles used the this one church, Paul says, "the Gentiles" Greek word baptizo. Christians nowadays are now made "fellow heirs and of the differ in opinion as to the meaning of that same body, and partakers of his promise word. What can be fairer than to subin Christ by the Gospel . . . According mit the question to the Greeks themto the eternal purpose which he purposed selves? They must surely understand in Christ Jesus our Lord," Eph, iii: 6,11 their own language." Let us take Dr. In this one church there is one body; and Cramps advice, and see what the Greeks one spirit, one Lord...one Lord Jesus say, and do. Christ; one faith-the faith of Christ;

1. Clemens Alexandrinus was a Greek one baptism-the baptism of Christ; one Christian; and he applied the word bap-God and Father of all, (Epb. iv: 4, 6.) tizo to denote purifyings, by wetting the Neither the existence nor connection, nor body, by washing the hands, and by identity of this one church of the living sprinkling around, and over, one on a God, depended upon its ordinances, or couch. ritualistic services. Those ordinances, or 2. Cyril was a Greek Christian; and

services might change, and the church remain. They have changed and yet the church and its covenant remain. Although God made different promises

3. Origen was a Greek Christian; and to Abraham they obviously belong to one yet he calls the pouring of the water on and the same permanent covenant. His the wood and altar in Elijah's time a bapcovenant transactions with the Patriarch are spoken of, throughout the Scriptures, tizing of them.

in the singular form. "The Lord thy 4. Nicephorus was a Greek Christian ; God will not forget the covenant of the and he expressly mentions the case of a Tathers," (Deut. iv: 31) "To remember man who was baptized by sprinkling, his holy covenant, the oath which he when lying upon his bed.

tism.

sware to Abraham," (Luke i: 72.) "Ye 5. The native Greek lexicographers, in are the children of the prophets, and of explaining the meaning of Greek for the the covenant which God made with our Greeks, as the authors of English dicfathers," (Acts iii, 25,) "This I say, that tionaries explain English for the English, the covenant, that was confirmed before do not give to dip or immerse as the of God in Christ, the law, which was four meaning of baptizo. Hesychius defines it hundred and thirty years after, cannot by one word which is antleo, to draw or disannul, that it should make the promise pour water. Suidas defines baptizo by of none effect," Gal. iii : 17 the word pluno, to wet, to cleanse.

yet he calls the sprinkling of the ashes

of an heifer under the Jewish law, a bap-

right hand, might ling the water. 10. The New York Sun of January 19th,

1871, gives an account of the commemoration of Christ's baptism by the Greek Church, in New York, as follows :-

"Yesterday among the orthodox of the Greek faith was a great festival, next indeed in importance to Easter Sunday, and celebrated by the entire population of Russia with imposing ceremonies, in which the Czar, and the Court, figure conspicuously. It is the twelfth day after Christmas, and known throughout all Christendom as Epiphany, or the manifestation of Christ to the Gentiles. In commemoration of Christ's baptism the entire population, men, women, and children, all who are able to walk, without respect to rank, join in a grand procession to the bank of the River, if there be one near their homes. In St. Petersburg the Czar, attended by all the leading officials, marches at the head of the people to the Neva. A table covered with cloth of gold is placed on the bank. The solid ice is broken, and as the water comes bubbling up a massive golden charger is filled with The Metropolitan then blesses the it. water with the sign of a cross. He then wets the "kropylo," a long brush made of birch twige, with the blessed water, and holding it in his right hand, while his left extends the crucifix, is approached by the devout. They kiss the crucifix, whilst the priest touches their

foreheads with the kropylo. Meanwhile the psalmists and the choir loudly chant the troparia, a form of lyric hymn peculiar to the Greek Church. (In this way are the adherents of the Greek church, annually reminded of the baptism of Christ; and of the peculiar mode by which that baptism was administered at the Jordan.) " In New York there are so few belong-

ing to the Eastern Church that a procession to the Hudson would hardly be imposing. The rites are therefore performed as in those localities) where there is no convenient river. At the Russian chapel yesterday the appropriate service was delivered, and after the benediction the psalmist and the sexton placed the table in the body of the church among the congregation, who crowded around Father Bjerring while he officiated in the manner that has been described. The vessel on this occasion was not quite so splendid being of silver. The kropylo was a handsome affair, twisted with gold and scarlet threads. It was sent out specially from St. Petersburg for the occasion." The following points may be noticed :

1-The Greek Church baptizes infants by sprinkling.

2-The Greek Church in commemorating the anniversary of the baptism of Christ, sprinkles the foreheads of the people, as Christ in his baptism was sprinkled by John.

Dr. Cramp says : "What can be fairer than to submit the question to the Greeks themselves ?" The Greeks have spoken, and still do speak, and their testimony is worthy of all acceptation.

Yours very truly, D. D. CUBBIE.

many years he has filled the offices of trustee, class-leader, and Sabbath School Superintendent with great acceptance and usefulness, and in those departments of our church he will be sadly missed.

Bro. Killer was a man of more than ordinary ability. He was naturally talented; and notwithstanding the pressing engagements of business life he had found time to cultivate his intellect by varied reading, so that often his conversation rose above the ordinary topics of the day. His attachment to Methodism was deep-

y rooted. He had studied our doctrines, and understood our system of church government. While ever loyal to the church of his choice, he loved God's people of every name: and was always ready to say -"Grace be with all them that love our Lord Jesus Christ in sincerity," My personal acquaintance with our departed soon learned to esteem and love him. found in him the Christian gentleman, the warm-hearted friend and judicious counsellor.

Although during the past year the indications of his failing health became very apparent, yet we earnestly hoped the dreaded day might be far distant. But alas! disease soon gained the mastery. During one of my first visits, after he was laid aside, when speaking of his faith and hope, in prospect of the fatal termination of his disease. he said, "What a coward I would be, if I now feared to trust that Saviour, whom I have so long professed

to love and serve, and have endeavoured to recommend to others." At times, owing to the nature of his disease, his intellect was inactive, still his faith was childlike. and unwavering. He delighted in prayer, and as from time to time we drew near to the mercy seat, he showed by his fervent responses that his heart was engaged in communion with his God. The 23rd and 27th Psalms, and the hymns, "Jesus, lover of my soul," and " Peace doubting heart my God's I am," were especially precious to him. To me his company was always pleasant, and I esteemed it a privilege to be with him during his last days. His sick chamber often appeared to me as the gate of heaven."

Never shall I forget the scene witnessed and the emotions felt, when, for the last time, I administered to him the memorials of the Saviour's love. The group that knelt around his dying bed, his uplifted gaze, the sweet consciousness that he was resting on that Saviour, the emblems of whose broken body and shed blood he was partaking, the tears and sobs mingled Truro, June 10th, 1878.

M'NEIL

Died at Borden Farm. Wilmot, N. S. on the 24th April, 1878, MARY OLIVIA, daughter of Felix McNeil, Esg., and on Sabbath morning, May 26th, WILLIAM ALBERT, son of William and Sarah Mc-Neil, aged nearly 18 years; both lovely in life, quiet and inobtrusive in manners. and useful in the home circle and community.

Mary was a consistent member of the Methodist Church. She became a member at the age of 16 years, when Rev. C. Lockhart was on the Aylesford circuit, and few persons have, through individual. patient, untiring effort, accomplished more in the embellishment of their own lives, in usefulness to others. Through friend was comparatively brief. But I trial and suffering she laboured on in her quiet way, till piece by piece her work dropped from her fingers, and "she was not, for God took her."

What shall I say of Willie? So young, so manly, so truthful, so correct in manner and deportment, so loving and so kind. Called in the bud and flush of early manhood away from all life's cares and duties. What more appropriate than the words of a Psalm learned in childhood. and so stamp'd upon his memory that agony, delirium or fever could not efface "Though I walk through the valley it. and shadow of death I will fear no evil," &c.

Willie left us just as summer dawn'd upon us, and the glory of the new creation burst forth in freshness and profusion. Mary passed away with the Mayflowers and Spring's first note of gladness in s and certain hope of a glorious resurrection unto eternal life. C. A. L.

MRS. REBECCA TAYLOR.

Died at Port La Tour, on April 1st, Rebecca, relict of Mr. T. M. Taylor.

Her neighbours and friends will remember many a social hour enlivened by pleasant conversation, cheerful repartee and anecdote, which her mirthful disposition and rare abilities of mind and memory rendered it easy for her to dispense.

As a mother, she was earnestly devoted to the welfare of her children; sparing no pains for their physical comfort, or that they might make the best use of their limited intellectual advantages.

Though characterized at all times by deep respect for serious things, and exemplifying in her life the leading prinwith expressions of praise, all combined ciples of Christianity, yet it was not until to make the scene one long to be remem- during her last illness that she obtained a

