The Provincial Westegan.

Anna Clayton; ---The Enquirer after Truth. CRAPTER IL

historical evidences. There is an abundance Church of England ; * * * Shail we now of truth on the subject, faithful and complete. without either a stake or a prison in view, [Continued.] To morrow, then, if there is no objection, repudiate the principles and practices of "Let us now for a few moments look at

the force of the historical testimony we we will trace back the lineage of our Bap- our martyred ancestors by recognizing the tist friends, and decide for ourselves whether man-called (for it is evident that God never have been considering. Our baptist brethren affirm that intent baptism was not an they are legitimate or spurious in their called man to preach Methodism), and man apostolic institution. We ask, then, how claims to apostolic heirsbip." A look of excited interest passed around inviting them into our pulpits and thus saythey account for these inecriptions of the primitive Christians? How do they account the room. "I wish to-morrow were here," ing to the world, These are Christ's minior, and interpret the hints and references said Squire Tanner. "And I must con-sters hear ye them ; when they are only to infant baptism in the writings of those fess, if this hook fails me, I am no longer a Mr. Wesley's preachers? You cannot exwho were even contemporary with the Apos- Baptist."

"I trust, then," said Anna, while tears of (Baptist) brethren to act thus !" (Great tles? Tertullian wrote in the first century after them, and be speaks of it as a generally sxisting practice: where, then, and how, was the change made? Where is the depths of her soul, "I trust, Squire Tanner, depths of her soul, "I trust, Squire Tanner, professed to believe?" exclaimed the old evidence of its introduction? Point us to a that to-morrow, at this hour, the power of man with a start like one awaking from an trace-even to the faintest trace of it. What God's invincible Truth will have swept uppleasant dream, and as tears coursed now declaration is there in any history or record away human drawn lines and distinctions, and then down his time-furrowed cheeks. of the times that infant beptien began to be and that you will be ready then to lift up " May God help me to love my brethren ! practised in the churches? What sugges- your eyes to God, our Heavenly Father, Are there no brethren out of the Baptist tion or allusion is there, either in history or and to ask in penitence and sincerity, church ? Is there not a Mathodist or Pres-Who is my brother?' Just so surely as byterian Christian ? Is there no Pedubaptradition, making it appear in any degree probable that such a change ever took you do, Squire Tenner, you will hear the tist Christian ? If there is, we are assured place? For you to affirm, that such a etill small voice of God's Spirit whispering by the Great Head of the Church that he is change was brought about without being within you, 'I have given you my witness, a member of Christ's family—he is my able to point to a scrap of evidence favoring even the Spirit of truth; He shall testify brother. He is of that one fold, and over it, and still persist in affirming it in the of me. Look around you. Mark those us both is one shepherd-Christ Jesus face of every degree of probability against who bring forth the fruits of the Spirit. Dare I thus hur anathemas at one of that you, is, to say the lesst, an arrogant assump- Those are , the Spirit sealed unto the day God-loved and blood-bought throng ? Inastion instead of an argument. Pray tell us, of redemption -- that seal is mine. Behold much as ye have done it unto the least of where were our Baptist brothren when such your brother! One is your Master, even these, ye have done it unto me.' Was not a horrible heresy was being agitated and God your Savior, and all ye are brethren ; that the declaration of the Great Judge of introduced ? Why did they not, to a man, and remember I have told you, By this may all the earth ? And shall not I hear that raise their voices and plead trumpet-tongued for its destruction ? Were they all asleep when the church was teeming with such a when terming terming with such a when terming ye know that ye have passed from death un- seatence proclaimed one day as I stand belove the brethren.'" Elder Clayton's eyes were fixed on Anna's whole question—is there a christian among

ancestry to the time of the Apostles," gard the baptism and ordination of Metho

replied Halley, very calmly and slowly ; "if dist ministers ? They have, one and all,

so, meet me here to morrow, and I will received their ordination and authority from

dreadfal error ? Was there not one faithful enough to ery out against it, and to utter eloquent and impassioned face, and her them? Will God sanction and accept, by words stirred with strange power in his the bestowal of his Spirit; what is 'impious and record even one syllable sgainst its introduction? There is not a syliable on soul, half-forgotten memories of the past. in his sight ? Will be accept 'sacrilage ?; the pages of bistory, sacred or profane, After all had passed out and left him alone, God forgive me ! If there is a Christian against its first appearance. Tertullian he still remained motionless in his seat; his in a Pedobapust church, and if their faith advocates delay, but admits it was in general eyes resting apparently on the door which is what we are taught it is, God approves, use in his day. It is a popular tradition closed after the last retiring form; and, accepts, and blesses, ay, and saves the 'sac-among our Baptist friends, and one they communing with his own spirit, he reasoned relegious' and the imptous,' Will God countenance that which he denomingtes in ation dates back to the time when of his Master-"A new commandment I his word 'an abomination' to him? The John the Baptiet began to 'immerse' pro- give unto you, that ye love one another as I thought is almost blasphemy! God forgive fessed believers in Jordan. If this be true, have loved you." As I have loved you! the thought, but if he will not approve of what became of them afterward? John What a measure of love was that! Who what is to him on abomination, and these and his disciples baptized thousands, and can meet the requirements of this new com- charges be true-then there is not a Christian in a Pedobaptist church ! not one !-these thousands probably baptized hundreds mandment? And then, like a gark shadow, Anna: Anna, my child, come to me, Anof thousands. Where were all these myriads there hovered over his mind an unwelcom when infant beptism was introduced ? It memory of how some Christians are taught us.

seems to me that these people whom the to love one another. The point to which his Baptiste claim as denominational ancestors, memory clung with so much tenacity was sgouy. The conscious truth had broke in were very unlike them in sectarian zeal! not many months in the past. It was a upon his mind with something of that force, If they had only possessed a small fraction certain time when Father Longwind drew with which it will burst upon every soul of the vigilance and party spirit which him, with an air of mystery, into his study, standing in the light of eternity.

characterize their brethren in these times, and there taking a book from his value, such an innovation could not have gained said : "Brother Clayton, here is one of th ground without exciting and arousing the most wonderful productions of the age! It's whole church, and causing such opposition, a gem, l'assure you! But you see I do'nt that volumes of controversy would have been think it expedient to circulate it too freely, the result of the conflict, and the inheritance just now, as we have found that public of their posterity. If there were Baptists opinion is not yet ripe for it ! You had then, why did they not lift up their hands, better read it, and I assure you that you will in pious horror, toward heaven, as they do find your faith very much strengthen d." now, and exclaim, This is 'sacrilege'? Brother Clayton read it. Father Longwind Why did they not set themselves at work to array argument against it in such a manner not strengthened, but shaken, even to its indelible Marking Ink; without preparation, as to clear their skirts of the guilt incurred? foundation. Ever since then he had been What means this ominous silence? Alas! trying to get those frightful shadows out of stretcher, a most convenient article, is 3d each alss! our Baptist brethren had either ceased to be, or had not as yet begun to be ! this moment they hung around him hke Bastilee : 4d a day and in hores 1a 3d : also

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languidly turns over his ledger and complains at LAS, ROSE ON ST. ANTRONY'S FIRE, and indeed the the same time of a full head and a bilious sto- whole class of complaints arising from IMPURITY mach-the sturdy laborer (on whom a tull dose will act as a charm) the tarmer in his field or on This compound will be found a great promoter

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by an alterative medicine. Cleanse out the vitiated lood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores cleanse it when you find it is obstructed and slug gish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go

wrong, and the great machinery of life is disordered r overthrown. Sarsaparilla has, and deserves much, the reputa tion of accomplishing these ends. But the world as been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many prep-arations, pretending to be concentrated extracts of It it, contain but little of the virtue of Sarsaparilla, or any thing else. During late years the public have been misled

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The kind old man was writing in mental

pect the reflecting and consistent of my

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ancient and particular accounts of heresies sat there, his thoughts assumed the form of and of controversies on a great variety of an argument; and he discussed the question subjects, yet history is as silent as the grave pro and con as best he could.

about the heresy of Pedobaptists-yes, as "Are there not brethren out of the Bap-silent as the grave !" " " Are there not brethren out of the Bap-tist church ? Yet I am assured by that "Did not Tertullian lift up his voice of work that all Pedobaptists are but 'harlots

warning against it ?" asked Elder Mason. and abominations,' and hence we are taught Not against its introduction; not that it is our duty 'to refuse to receive and against it as an innovation; not against it to recognize their claims as Christian

as non-apostolic; not against it as not being churches, to receive their ordinances, or of Divine authority ! No: unfortunately, recognize their preachers as official gospel the only one in the Christian church for ministers, by insiting them into our pulpits. five hundred years or more, who ever op- (See "Great Iron Wheel, or Methodism posed infant baptiem in any way, believed shown to be Republicanism Backwards and taught that infaats ought to be bap-tized, if in danger of death ;-and what Graves, Editor of Tennessee Baptist, p tized, if in danger of death; --and he 30). infants are not? I would ask; --and he 'What show of divine favor can we urge

married believers, as to that of infants, and that God does not bestow upon other Horse & Cattle that, too, from the same reason. You see, evangelical denominations ?" still urged the better nature of the man. "Are re- Improving Food, then, that the only object or you can point to during all this period, was himself sadly vivals amongst us more frequent and ex-

to during all this period, was himself sally infected with the heresy. But the testimony is not all negative for its being an apostolic custom and ordinance. Far from it. We do not lack for witnesses of undoubted ability and veracity to prove that it was practised in the apostolic age, and also that it was handed down from them by their express order and command. Says Augus-tine: "They minded the Scriptures, and the authority of the whole church: infant

the authority of the whole church : infant "Cannot be?" mused the good man baptiem was not ordzined by councils, but "But was there ever a more devoted, was ever in use. The custom of our sincere, and spiritually-minded Christian mother the church in baptizing infants than Father Benjamine, ready in every must not be disregarded, nor be accounted good word and work ? Yet he is a Methoneedless, nor believed to be other than an dist. I would to day be glad to exchange order of the Apostles' my chances for heaven with him, for I know

"O igen, who suffered for his faith, the that God loves this faithful old servant." son of a martyr, and the grandson and "He is the follower of a mere buman, great-grandson of professing Christians, and man-devised system," said the shadow living in the next century after the Apostles, sternly. "A rival fold whose very being declares : 'The church received an order and advancement is hostile to, and subfrom the Apostles to give baptism even to versive of the church and kingdom infants.' And for eleven bundred years after the ascension of our Lord and Savior, for an aged man about to die, that he for share after the ascension of our Lord and Savior, history does not record a single Christian has spent his long life and exhausted all sect on the face of the earth, which believed his mighty powers of mind and body, in opis or practised baptism at all, which rejected infant baptism, or even questioned it in any those seeking to enter it into a rival organ

respect whatever." ization which, becoming universal, would "For eleven hundred years !" exclaimed blot out the doctrines, constitution, and ve-Anna, with surprise. "What was the ry being of Christ's church from the world"

"They were a small fraction of the (Great Iron Wheel, p. 13). name of that sect ?" Waldenses," replied Halley, "led off in the self, his better nature revolting at the

Waldenses," reprise trainey, ise of in the twelfth century by one Peter de Bruys; and they rejected infant baptism on the plea bored in 'a rival fold,' but in his Master's bored in 'a rival fold,' but in his Master's that infants could not be saved under any vineyard. His prayers and exhortations have arrested many in the course of sin, and ii. chap. 7), and therefore ought not to be brought them out from the kingdom of Sa baptized.

tan into the church of Christ, and into the "Peter de Bruys?" queried Anoa. kingdom of our Lord; for they are to-day "Were they not called Petrobrusians ?" consistant, believing, and active Chris-

" They were," replied Halley. tians." "Then Graves traces through them the

"A Methodist, a workman in the vine Baptist church ?" continued Anna. "But yard of the Lord !" exclaimed the shadow. certainly that is not exactly Baptist faith, Their creed is a mass of doctrinal corrupfor they profess to believe that infants are

tion and putrefaction. Call you such sensaved." timents Protestantism ? Call your such " No !" replied Halley, " they were not Baptiets, for they taught that none could be teachings evangelical ? Call you such doctrines Christianity ? They are the inversion saved but those who were able to believe. course of self-denial and labor; and as in-fanis were incapable of thus believing, and working out their own salvation, according to their cread they must be according for it is the very identical priestly power which has crushed and trodden under foot the liberty wherewith Christ doth make us free in every age of the world.', (p. 162). to their creed they must be lost. And it was not till the sixteenth century that infant baptism was opposed on any such grounds Methodism," continued the shadow, grow as are now urged by our Baptist friends. The very first sect of professing Christians on record in the history of the whole Chrising bolder at the stupor of surprise with which his assertions were received ; " Mehodism is a human scheme of man's device tian world, which rejected infant baptism and invention-a man-made institution-as and believed in infant salvation, were the much so as that of Odd-Fellowship or Mas-Anabaptists, starting up in Germany about onary-au imperfect and defective organithe year 1522."

zation. How can a Christian man dare to That is a sweeping assertion, sir !" said fellowship it as a Scriptural body; much Elder Mason, starting to his feet. "I'm less prefer it to the church as organized by sure it is easy, to trace a line of Christian our blessed Savior ? It is a rival of Christ's secis-under different names, it is true, but fold, and those who enter it leave Christ to all rejecting infant baptism-up through the lapse of ages, even to the time of the Apostes." follow men-become the followers of Wesley, and the servants of the General Con-ference. * * * In what light must we re-"You say it is easy to trace back your

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