The Provincial Wesleyan.

Obituary Notices.

"We miss them." Such is the heart's mournful requiem,—never hushed while life and its affections remain with us.—"We miss them" are words often said of loved ones, who have "gone before," who have been called away to the better land. A voice that made music in her peaceful home is hushed. When friend greets friend at the appointed hour of prayer,—when the social gathering of a few, who fear the Lord and meet together in His name, takes place, one who was numbered among them is there no more. In the Sabbath School, where a little band awaited the teachings of one who loved to be in their midst, also, a place is vacant, and many hearts are sad because she may not come again. These reflections have been suggested by the recent death of Miss DEBORAH BARNABY, who was born in Milton, near Liverpool. Through life she was generally beloved and respected. She had been a member of the Wesleyan church about fifteen years, having been in early life enabled to give her heart to God. She was zealous in every good word and work, consistent in her christian deportment, her conversation was such as becometh godliness; it was especially remarked of her that no words "rash, or idle or unkind" were ever heard to escape her lips. It has been stated by her Class Leader, that she knew her to be "an Israelite in whom was no guile;" and that she had never seen in all her intercourse ought to condemn, but everything to admire. The sun of her life went down at meridian, without a cloud to disturb the serenity of its setting. At the age of thirty-two years she exchanged mortality for life. Through her last sickness she was graciously supported. With much patience she bore a suffering illness, which was terminated by death, at Milton, on the 11th of Nov. On the Sabbath before she died, she exclaimed, "This is the Sabbath, if it be the will of my Heavenly Father I trust to spend my next Sabbath in Heaven, what a thought! to be in Heaven—how delightful! there is no good in me, can it be possible, that there is a crown of glory prepared for me?" Such were some of the utterances of this departing child of Jesus,—death had lost its sting. On the following Monday, her spirit peacefully entered into rest,—she found an entrance where

> "Farewell words are uttered not
> And partings are unknown."

Such is life! The pure and good are with us to-day, but they are gone to-morrow, they mingle with the scenes of earth, they sparkle as gems in our midst, till they are summoned to the purer joys and nobler bliss of heaven, where they "behold the King in his beauty," and in ceaseless praises before the eternal Throne, they adore the love of God which has made them heirs of Immortality and eternal life—

> She is dead, but her memory still liveth:
> She is gone—her example is here,
> And the lustre and fragrance it giveth
> Shall linger for many a year!

Liverpool, December 2, 1861.

Provincial Wesleyan.

WEDNESDAY, DECEM'R 11, 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.

Outrage on the Trent.

Among the shifting scenes of the grand melodramatic spectacle slowly passing across the American theatre, one *tableau*—startling from its novelty, and from the daring hardihood of its actors—has rivetted the gaze of all transatlantic eyes; and is, doubtless, at this moment concentrating the attention of the European world. That *tableau* has its scene laid in the Bahama Channel on board the English Royal Mail Steamer *Trent*, and for its principal characters, Captain Wilkes and Messrs. Slidell and Mason. Much discussed as the fearless act of Captain Wilkes has already been, no man can yet authoritatively decide whether that warlike navigator is a patriotic hero or only a reckless madman. The end is not yet. Meanwhile (although before this article reaches the hands of our readers decisive intelligence may reach us from Britain of the position taken by the British Government relative to this apparent insult to our national flag) we will venture to state our own views respecting it; formed carefully, after well weighing the defence thereof, made, up to the moment of writing, by the American jurists, statesmen and journalists.

We firmly believe the abduction, on whatever pretence, by an American naval officer, of Messrs. Mason and Slidell from the deck of a neutral English Royal Mail Steamer, on her regular lawful route, on the high seas or in neutral waters, passing from one neutral port to another, to be an insult to the British flag, a mischievous interference with the rights of neutrals, and would—if permitted to stand as a precedent, to be followed at the discretion of every hot-headed belligerent Captain—be productive of grievous calamities to the commerce and intercommunication of peaceful neutrals, altogether unwarranted by a just interpretation of international law. We believe that, had the *Trent* been a French instead of a British Mail Steamer when this abduction took place, unless the American Government promptly disavowed the act of its officer, and as promptly made reparation on account thereof, France would speedily avenge the insult by war. *Le Courier des Etats-Unis*, of New York, hath shewn that the *dicta* of the great French jurists are utterly opposed to the claims so suddenly put forth by our American cousins, and the *National Intelligencer*, of Washington, an influential supporter of the American view, acknowledges this statement of its French confrere to be truthful.

We believe, further, that if the parties in this controversy were reversed in their position, so that England were the belligerent and the United States the neutral, and England had perpetrated this high-handed act or one exactly similar, the United States would quickly proceed to war, if reparation were not made.

A case illustrating the American sense of the dignity attached to its starry flag, must be fresh in the memory of our intelligent readers. England and America had agreed to consider the African slave-traders as pirates. They entered into treaty engagements to make *war* against these slave-traders. They fitted out armed ships to carry on war against these enemies of mankind on the coast of Africa, in the Caribbean Sea, the Gulf of Mexico, the South Atlantic and elsewhere. These two nations in alliance were openly *at war* with these pirates. It happened that an English war-ship, somewhere off the American coast, on the high seas, sent an officer on board an American merchant ship to ascertain whether the ship was really an American ship engaged in lawful commerce, or a slave-pirate, disguising its character by illegally claiming the protection of the American flag. When this act was reported to the American Government it sent out one of its crack frigates to capture or sink the friendly English war-ship: the frigate happily failed to find the English ship, and thus an atrocious war was avoided. Now the Federal Goverment is not more at war against the Southern Confederacy than were England and America at war against pirates, when England exercised the unquestionable right of visit to determine whether the visited ship was a pirate or not. America made that harmless visit a *casus belli*. That the American Government would have resented, by resort to arms, an act like that of Captain Wilkes, if performed against its dignity, who doubts?

It is remarkable that, though the Americans have diligently sought for justifying precedents in the records of the most irregular and troublous times, they cannot find the shadow of a fact to legalize their pretentions. They have cited a number of cases—some totally irrelevant to the points at issue—others, read by the light of legal decisions to which they gave rise, entirely subversive of American claims. They cite the capture of Lucien Bonaparte in the Neapolitan waters; but the British were authorized to do this by the legal sovereign of these waters—these were not neutral but British waters, *for the moment*. They cite the capture of Laurens, an American rebel Ambassador, on the Banks of Newfoundland; but it is asserted that he was captured in a rebel or an English ship—in either case there is no possible relevancy to the points in dispute; and even if he were taken in a Dutch—a professedly neutral ship—the despatches which he bore with him, disclosing the fact that Holland had been secretly performing hostile acts against England, led to an immediate declaration of war against Holland by England: this case is not at all in point. They cite the case of an Irish political offender taken from an American vessel in Cork Harbour—within British jurisdiction, of course. They rely upon the example of a neutral vessel captured and condemned for carrying dispatches from a French colony to France, when France and England were at war: but this vessel was bearing dispatches from one part of an enemy's dominions to another. Mr. Everett refers to the instance of a neutral vessel captured for carrying dispatches from the French ambassador in America to France, and he falsifies the record by stating she was condemned on this account: she was not condemned, but released with her cargo on the ground that an enemy's ambassador in a neutral country has a right to communicate with his Government for the advantage of the neutral country—a case decisively adverse to the act of Wilkes.

It will be noted that *none of these captured vessels were mail packets, on their regular route between neutral ports*. The more candid American writers are acknowledging that there is no known instance exactly similar to the case of the *Trent*. They rely for justification upon abstract principles of international law and upon the conclusions they draw, in a not very logical fashion, from the somewhat contradictory utterances of the great publicists. This class of apologists misquote—they suppress qualifying clauses, they overlook clearly-drawn distinctions, they are silent upon necessary exceptions. They indicate an intention to justify themselves at any cost of truth or reason.

The grand principle chiefly relied on by the defenders of Wilkes is that it is the right of a belligerent power to visit, and also to search all neutral ships, not war-ships, *though they be regular, subsidized mail ships, chiefly engaged in doing national work, carrying mails for any number of neutral nations, it matters not where they sail from, or where they sail to, though their whole route and termini be thousands of miles from an enemy's coast, to search them*, and if dispatches of any kind from an enemy be found in them, addressed to any neutral country, *to confiscate both vessel and cargo*. If the *Trent* Mail Packet, on her usual route and performing her regular work, going from one neutral port to another, could be lawfully searched for dispatches, written anywhere by an official belligerent, and addressed to an official neutral; and then, if such dispatches were found, could be confiscated with her cargo, the seizure of Mason and Slidell was lawful—not otherwise—for it is asserted they were "embodied dispatches," and, *therefore*, seizable.

Now, international law is but the regular expression of the common sense of mankind applied to the relations subsisting between nations both at peace and in war. Let us see how this principle, proclaimed by the American people, when pushed to its just consequences, accords with common sense and natural right. If a neutral mail packet everywhere, whencesoever departing, or whithersoever proceeding, may be searched on the high seas by a belligerent force for an enemy's dispatches, then her mails may be searched, for the mail-bags would be the places most likely to contain them. In such a case every letter may be opened, for the smallest epistle might be an important despatch. Now if the mails of one neutral ship may be searched, the mails of all other neutral mail ships may in like manner, be violated—for a widely extended war might render such search equally needful on every sea over which neutral mails may be borne. Thus the postal communication of the whole neutral world would be placed at the mercy of any two belligerent powers—to detain and examine them, and to violate their secresy in every case—to confiscate their precious contents whenever an enemy's dispatch might chance to be smuggled in among them. To aver that a mail-carrying ship may be searched for despatches, and not a mail-containing bag in that ship, is to say a mail packet shall be searched for despatches, and shall not be searched at the same time—for all such despatches would in such a case find their way into the mail bag for security. Now to our poor judgment, it seems transparently evident that a pretended principle of international law which pursued to its just and inevitable consequences, involves such iniquitous and humiliating results to neutral powers is not founded upon common sense, but is rather the most arrant and blatant nonsense. If England were to acknowledge the legality of this act she would stultify herself for all coming time, and, amid the contempt of mankind, would consent to occupy a position which all other great nations would repudiate with indignation and scorn. So at least we think.

For the Provincial Wesleyan.

Middle Musquodoboit Circuit.

MR. EDITOR,—Interesting accounts of Missionary meetings have long engaged the attention of the numerous readers of your widely circulated sheet; and yet a theme so glorious, I apprehend, will not have lost its interest, at least with those who are warm toward the cause of Christian Missions. It is indeed a source of pleasure to receive through the press—the cheering intelligence respecting this part of the "work of faith and labour of love," in which our fellow labourers in the Gospel of Christ are engaged. Our love for them, and our zeal for the work, prompt us to inquire of their progress, more particularly as regards the Missionary cause; a part of the work which claims the sympathy and support of universal Christendom.

The arrangement of Financial District Meetings with reference to the Missionary Meetings on this Circuit, was followed out as nearly as possible. But we deeply regret that by reason of the inclemency of the weather upon the 10th, at which time the meeting for Shubenacadie would have been announced, it was impossible to effect such an arrangement, and consequently, no meeting was held in that vicinity.

The cause, however, shall sustain no loss in that quarter. Those who are in the habit of supporting it, are true-hearted, free to acknowledge the claims, and liberal to assist the work of Christian Missions. I am the more sorry that our people had not the privilege of hearing the missionary cause advocated by our District's venerable, and well chosen Chairman, who kindly consented to favour us with his valuable assistance; and who, like a zealous Wesleyan preacher was at his post in due time.

The Rev. Deputation from the Maitland Circuit joined with us on Tuesday at Shubenacadie. From thence we proceeded by train to Elmsdale, and found there, notwithstanding the inclemency of the weather and unpropitious state of the roads, a goodly number convened together in our neat and new Wesleyan Chapel.

The meeting was opened by our beloved Brother the Chairman of the District. And while the man of God in his usual pathetic manner, lined out the lovely hymn commencing:

> "Jesus shall reign where'er the sun
> Doth his successive journeys run."

A solemn awe seemed to pervade the assembly, and while every eye was directed to the sacred stand, I doubt not that many if not all hearts were contemplating the blessed prediction.

The chair was occupied by our well-tried friend and brother, F. H. Lockhart, who in a short but touching speech referred to the work of God in our own land—avowed his lively interest in the spread of the Redeemer's kingdom, and affectionately impressed upon our minds the necessity of increased efforts in this great work. After the reading of the report, the writer offered a few remarks—Bro. Crane addressed the meeting in that earnest and pathetic style, peculiar to himself. His warm, and comprehensive speech was followed by a pleasing, profitable and pointed address from Bro. Hennigar, to which the interested audience listened with almost breathless attention. It was emphatically a *good* meeting. The financial results were considerably over a hundred per cent in advance of last year.

On Wednesday evening our meeting was held at Middle Musquodoboit. The very unfavourable state of the weather and roads prevented the great majority of the people from assembling; but the results of our efforts in a pecuniary point of view, will place beyond a doubt that those who did come were of the right stamp.

Our good Bro. William Layton took the chair, and in a speech brief but to the purpose, stated the object of the meeting, and expressed an earnest desire that our efforts might "not be in vain in the Lord." We had no formal resolutions, but all resolved to do what they could. Actuated by such a resolve our dear Bro. Crane arose, and made an affecting appeal to Christians in behalf of the Missionary enterprise, and such a one as ought not soon to be forgotton by those whose heard it. The Rev. Mr. Hennigar next addressed the meeting in a most solemn and impressive manner, and pointed out by invincible arguments the duty of the Christian Church. The Rev. gentleman is no longer a stranger in this part of the District. His name has become familiar by oft repeating among those who had the pleasure of hearing him. Our people gave practical demonstration that they fully concurred in our opinion relative to the Missionary cause. What was said as regards financial matters of Elmsdale is equally true of Middle Musquodoboit. The amount raised in support of the cause is much more than double the sum contributed at the corresponding period of last year. We cannot but express our gratitude to the Rev. Deputation for their zealous efforts on this Circuit. I am well assured that apart from the object which brought us together, much spiritual good has been done.—May Heaven still smile on our efforts here. LEONARD GAETZ.

Middle Musquodoboit, Nov 26, 1861.

For the Provincial Wesleyan.

Yarmouth Circuit.

MY DEAR BROTHER,—The inhabitants of this town have lately been favoured with two important lectures from the Rev. Mr. Narraway of St. John.

On Thursday the 14th inst., on the "Italian war," and on Friday the 15th, on the "American Civil war,—both lectures were masterly productions, and were very highly appreciated by those who heard them. On Friday evening, the attention of the people was kept up with unabated interest, for two hours and a half, and, though the views taken by the lecturer differed from those entertained by some of his hearers, yet, all admitted that the subject, with all its difficulties was treated in a very lucid and able manner.—A request, numerously signed, was presented to him to repeat it; but, other engagements prevented him from complying with the requisition.

The Annual Missionary meetings of the Wesleyan Auxiliary Branch of this Circuit, was held last week, and for a long time the services have not been more numerously attended, nor the interest taken by the people, more deeply or more manifestly expressed. On Sunday the 17th inst., two impressive sermons were preached on the occasion by the Rev. Mr. Narraway. In the morning at Milton, from the words—"If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." In the evening at the Providence church from—"Go ye into all the world and preach the gospel to every creature."

In the absence of the deputation, the Rev. Mr. Likely preached a good missionary sermon in Providence church in the morning and at Milton in the evening from Rev. vi. 2.

On Monday evening the public meeting was held in the Milton Church. The devotional service was conducted by the Rev. Mr. Brady.—Thomas Killam, Esq., M.P.P. kindly consented to take the chair, and introduced the business of the meeting by a very appropriate speech.

The report was read by the superintendent. The first resolution was moved by the Rev. Mr. Angel, Baptist, and seconded by the Rev. Mr. Richey of the Congregational church. The second resolution was moved by the Rev. Mr. Narraway, and seconded by the Rev. Mr. Likely.

The third was moved by the Rev. Mr. Christie of the Presbyterian church, and seconded by Mr. Thomas M. Lewis. The speeches were all good, and to the point, and the people were evidently delighted with what they heard.

On Tuesday evening the meeting was held in Providence church. Nathan Moses, Esq. occupied the chair, and opened the business of the meeting by setting forth the duty of the church, and the imperative claims of the heathen world. The congregation was large, and effective addresses were delivered by the Rev. Messrs. Likely, Richey, and Narraway.

Notwithstanding the depression of trade, we are glad to be able to state that the collections and subscriptions will be over ten pounds those of last year.

One noble-hearted brother at the first meeting subscribed five pounds, and while pondering on the important subject, came forward at the close of the meeting; and looking over the list, said "I feel as if I had not done as much as I ought!" "Brother, said the superintendent, act for yourself, and according to your own judgment;" when he took the list and added three pounds to his subscription.

If five hundred others within the bounds of our Conference, would follow this noble example, and give to the honoured cause in the same proportion: instead of a diminution in the funds as was the case last year, we should have an increase of over fifteen hundred pounds to be employed in spreading the kingdom of God and His Christ among our dying fellow men.

Brethren "come up to the help of the Lord, to the help of the Lord against the mighty."

Yours affectionately,
INGHAM SUTCLIFFE.

Yarmouth, N. S., Nov. 28, 1861.

For the Provincial Wesleyan.

Is Baptism with water—THE or A condition of Salvation.

1. As regards those who died and went to heaven before the coming of Christ, it must be admitted by all, that *they* must have been saved without baptism, as that ordinance was not practused, not being instituted in their day.

2. Even as regards John the Baptist, if we believe that Baptism is THE OR A condition of Salvation, we must exclude that great and good man from heaven, because there is no proof that John, though he baptized others, was ever baptized himself. He is called "John the Baptist," not because he was baptized, but because he baptized others with water, and therefore the scripture meaning of "Baptist" is, the unbaptized John, baptizing others; and if applied to christians at all, can only, scripturally be applied to *Ministers*, as they only have authority to baptize with water; and they only can be truly called baptists. "The disciples were first called *Christians* at Antioch" not after John, but after Christ.

3. If baptism upon a profession of faith, be THE OR A condition of salvation; then we must exclude from heaven, the great multitude of martyrs whose blood was shed by Rome's *Pagan* Emperors before Constantine the Great ascended the throne, and the Emperor and the Empire became christian;—and we must exclude also the martyrs slain by *Papal* Rome;—and those great and good men, Luther, Melancthon, Zwingles, Calvin, Knox,—Watts, Whitfield, the Wesleys and all the thousands converted through their instrumentality, and have died in the Lord; and added to all these—the multitudes of believers in the existing churches (not baptists) who are on their way to the church triumphant.—Will or can any man dare assert that all these from the 2nd century down to the 19th century must be lost because not baptized upon the profession of their faith, but baptized in their infancy.

4. Circumcision has given place to baptism, but even that bloody rite was not a condition of salvation, this is proved by Paul—who asks—"when was faith imputed for righteousness to Abraham, in circumcision or uncircumcision?" not (he answers) in circumcision, but in uncircumcision. And he received the sign of circumcision, a *seal* (not a condition) of the righteousness of the faith which he had yet being uncircumcised; that he might be the *Father of all* them that believe though they be not circumcised; that righteousness might be imputed to them also. Now it was not written for his sake alone, that it was imputed to him; but for us (that is christians) also, to whom it shall be imputed, *if we believe* on Him that raised up Jesus our Lord from the dead. Then we infer—that if circumcision was not a condition of salvation, but a "sign and seal," so must baptism, not be a condition, but a sign and seal of the same salvation, by which Abraham our father was saved, and all his were saved; and saved too, not upon their faith *before* circumcision as their father, but *after* circumcision, of which Isaac at eight days old was the first. And so likewise have christians been saved from the Apostles day until now, some, as in the beginning upon their faith *before* baptism—and some viz. their children, upon their faith *after* baptism. So that the same Covenant God, who is the God of Abraham, circumcised *after* faith—the God of Isaac and the God of Jacob who were both circumcised *before* faith, is likewise the God of those christians, baptized *after*, and those baptized *before* faith. Thus a beautiful and connected harmony is seen to admiration running through both dispensations of the same Gospel covenant, to the praise of the grace and manifold wisdom of our God and Saviour Jesus Christ.

5. Catholics and Protestant? Catholics, may, and apparently do, believe that baptism is a condition of salvation, but by those who oppose infant baptism it is now admitted, that infants dying are saved, though unbaptized—then baptism to *infants*, can't be the condition of their salvation. In this then, all evangelical churches I believe agree.

6. As regards adults, if baptism be THE condition of salvation, then there can be no other conditions, and all that is necessary to salvation is, to be baptized with water; and if baptism be A condition, then baptism must be *conjoined* with the other conditions, and with them be essential to salvation. Now the scriptures no where declare that baptism is *the* nor *a* condition of salvation. We search in vain for the words, *—Without baptism with water, no flesh living can be saved.* The bible tells us "that without faith (not baptism) it is impossible to please God, for he that cometh to God *must believe*." Again "If ye believe not that I am He, (not if ye be not baptized) ye shall die in your sins." Again "This is the work of God that ye *believe* on Him whom He hath sent." Again "Believe on the Lord Jesus Christ (not be baptized) and thou shalt be saved and thy house"—and "By grace (not baptism) are ye saved through faith," and "being justified (not by baptism) by faith." And Paul evidently hoped to be saved into heaven by faith—"not having my own righteousness—but that which is through the *faith* of Christ"—even as the Patriarchs of old of whom he said, "These all died in *faith*." If Paul thought or preached baptism a condition of salvation, He would never have said to the church, "I thank God I baptized none of you, save (naming a few persons) for Christ sent me not to baptize, but to preach the gospel." He was sent (see Acts xxvi. were his commission is stated) "To turn men from Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by *faith* (not by baptism) that is in me, that is Christ." The *christian* Pharisees preached (unforbidden)—"Except ye be circumcised and keep the law, ye cannot be saved. But no where did Christ nor his apostles ever preach or write that, *Except ye be baptized ye cannot be saved.*

7. An objector may say is it not written *Believe and be baptized*. We answer. Those words are not in the Bible, though they are often quoted for Scripture. These words are, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." We ask then, what do these words which have *accidentally* caused so much trouble, and which we fear not a few have wrested to their own destruction, mean? Scripture is its own best interpreter; let us honestly compare one part with another, for the Scriptures cannot contradict themselves. The words above referred to, have "is baptized" after "believeth" and before "shall be saved." In Peter's address to the enquiring multitudes at the Pentecost "be baptized" is after "repent" and *before* "remission of sins, and ye shall receive the gift of the Holy Ghost." "Repent and be baptized n the name of the Lord Jesus *for* the remission of sins, and ye shall receive the gift of the Holy Ghost." Let us now turn over to Peter and to Paul, and read in the first "Baptism now saveth us (not water) not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection (or faith in the resurrection of) Jesus Christ," and then in the second, "Not by works of righteousness which we have done, but according to His mercy He *saved us*, by the washing of regeneration (not of water) and renewing of the Holy Ghost which *He shed on us* abundantly through Jesus Christ our Saviour," (not through water.) As the apostles preachings and writings must agree: it must be admitted, that though baptism with water was both preached and practised, it was not to be understood to be a *saving* ordinance, else the sermons must contradict the Epistles which affirm that we are "saved by the washing of regeneration and renewing of the Holy Ghost, and the answer of a good conscience," or in other words, we are saved by the baptism of the Spirit, washing, renewing, and 'purifying the conscience from dead works to serve the living God,' or "Having the heart sprinkled from an evil conscience and the body washed with *pure water*," of which *spiritual* Baptism "Baptism with water," is not the condition, but the outward sign and seal. And we ask, Does not philosophy and experience conjointly with Scripture, testify the same thing. Philosophy or the very nature of and reason of things assure us, that as the soul of man is not a material, but a spirtual substance, nothing but what is spirtual can act upon and purify a spiritual substance like man's soul. If it were material as the body, then water, a material element may, and really does pnrify it, hence we wash to be clean, but all the water in the world cannot wash the spirit of man. As you may wash the shell of a nut, while the kernal remains untouched with water, even so you may baptize the body with water while the soul abides unbaptized. The Spirit's baptism alone can baptize the spirit of man. And experience also assures us, that it is the Spirit itself, and not the water, that hath made us every whit whole. And when we tell our experience, we ascribe the work of regeneration and the renewing of the soul, to the agency not of water by man, but to the Spirit's own baptism. We inquire again, Does the *act* or practice contradict their sermons and Epistles. The 12 Apostles themselves were baptized for 3 or 4 years ere they received the Holy Spirit (which was promised) on the day of Pentecost. They had faith in the Divinity of Christ but evidently they had no faith in the *death* of Christ, why would Peter and the rest wonder, when told by Christ, that their Lord and Master must die by crucifixion at Jerusalem? Faith to be saving, must be faith in the *death* of Christ, which the twelve had not, and if this was so with the Apostles, they must have been baptized a long time before they were saved by faith or before their conversion. With regard to their practice upon others in baptism, we read that Cornelius received baptism *after* the Holy Ghost came upon him; while those who Philip baptized received the Holy Ghost afterwards in answer to the prayers and by the hands of Peter and John. Simon appears to have been baptized not upon saving, but upon historical faith, while he was in the gall of bitterness, and bonds of iniquity. The twelve disciples of John were baptized by him, although they had "not so much as heard whether there be any Holy Ghost," and when they heard from Paul that there was, they were baptized in the name of the Lord Jesus, after which the Holy Ghost came on them when Paul laid his hands upon them, Acts xix. Then the practice of the Apostles proves, that some adults were baptized *before* conversion, as the twelve themselves were—as John's disciples were, and others; and after they received the Holy Ghost as Cornelius and others; and as many in the apostles churches were still like Simon, notwithstanding their baptism, they must have been baptized without the faith that saves. And it must be allowed that there are many in the churches now, who have been baptized upon the profession of faith, but who have not saving faith. Then if the order of the words are to be adhered to invariably, in order to salvation, in order to salvation, in the text "He that believeth and is baptized shall be saved"—that is baptism after justifying faith; we must re-baptize those already baptized upon the mere profession of faith, if they should afterwards believe with the heart unto righteousness; and if not re-baptised, according to the *strict* adherency to the above text, they cant be saved. But we don't do so, nor think it necessary that they should be re-baptized, although we exhort them to seek saving faith. And even the twelve apostles themselves should have been re-baptized upon their obtaining saving faith; and then again we must also exclude from salvation all who have died for the last eighteen centuries whose baptism preceded their justifying faith—according to the other text in Acts spoken by Peter, none can receive the Holy Ghost until after baptism—nor the forgiveness of sins—because it says—"repent and be baptized for the remission of sins and ye shall receive the Haly Ghost." But we have proved that some have received both, after and before baptism. In order hewever, to understand aright the scriptures, we must not stand stubbornly upon an *isolated* text, but upon the scriptures as a whole, so "that the scriptures be not broken." Again, take the two above texts, and apply them to children, and you will exclude them also from salvation. Then little children who cant believe, cant be saved, nor receive the promise—"though the promise is unto them" also, because those two texts affirm, that he that believeth and is baptized shall be saved—and repent and be baptized, and ye shall receive the Holy Ghost.—A *misapplication* of those texts, would exctude all our children from heaven—which we dont believe; and also thousands of others even among baptists themselves, who were without saving faith when baptized.

8. Objector may quote to prove baptism saving—these words—"Except a man be *born* of water and the spirit, he cannot enter into the kingdom of God."—We reply that this verse must agree with the 3rd., 6th and 7th verses, where it reads "born again" (in the margin from above) "born of the spirit" and "born again." The birth then is one, and not two—one of water, and one of the spirit. Thus the question is—How is this new birth produced? We answer "from above" as the margin has it. If from above, it cant be of water in baptism, for that is from below; but it must be of the spirit—and that water of his viz. spiritual baptism, which is only from above—This water in the same gospel spoken by the same Jesus, to the woman of Samaria, is called "living water," which he promises to give to her, and which should "be in her a well of water"—and to receive it, he calls aloud to all that thirst, to come unto Him and drink"—This spake he *of the spirit* (adds John who knew)—which those who believe on him should receive,"—Paul calls this water, "the washing of regeneration." From these references, it it is evident that the water, which produces the new birth, is not the material element, but that water which Christ calls "living water" and Paul "the washing of regeneration which the Holy Ghost had shed on us." And can we in reason imagine that the spirit needs water, to perform this great essential change, the new birth? He no more requires water, than He did circumcision in the flesh to change mens hearts; and of both circumcision and baptism—we may safely affirm with Paul,"—He is not a Jew (nor a christian) which is one outwardly; neither is that circumcision (nor baptism) which is outward in the flesh: But he is a Jew (and he is a christian) which is one inwardly; and circumcision (and also baptism) is that in the heart, in the spirit, and not in the flesh; whose praise is not of men, but of God." And also "that circumcision nor uncircumcision availeth anything but faith which worketh by love, or a new creature"—and the same may be said of baptism as he said of circumcision; and as the first was not essential to produce a new creature or a new birth, neither is the latter,—and we may add with him—"as many as walk by this rule, peace be on them and on the Israel of God." The way of salvation to the Jews was, he that believeth and is circumcised (with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ—see Colosians xi.) shall be saved; and now the way of salvation to a christian is,—He that believeth and is baptized (with the washing of regeneration and the renewing of the Holy Ghost) shall be saved,—and thus the way of salvation is the same to all, whether Jew or Gentile—"for *all* are one in Christ Jesus." There ever has been, and always will be but *one* way, to be saved; and in heaven when the whole church shall surround the throne,—their *one* song of praise will be "unto Him who hath loved us and washed us from our sins (mark how) in his own *Blood*, and hath made us Kings and Priests unto God, &c." If then baptism with water is not essential to salvation, why all this contention about it? Is it to make converts to Christ, or converts to ourselves—to build up the church of God or party names? Let a pure conscience before God answer—Let it be used as "a sign and seal and as a *means* of grace and not grace itself, then it will be a blessing and not a curse—to ask—to seek and to knock for the Holy spirit *are commands*, as well as baptism; but as the first may be observed as *forms* not as means of grace, so may the latter; and if so, baptism is not baptism, no more than *format* prayer is prayer. Yet men are content with, and contend for the *form*, both in the one and in the other; while as *means* they are overlooked. Scriptural baptism with water is a *consecration* to Father, Son and Holy Ghost thro' the ordinance, and a *means* by which we seek for the needed grace; and unless it is attended to as such—we might as well for any benefit it is, remain unbaptized.

November 30. MONCTON.

General Intelligence.

Colonial.

Domestic.

ARRIVAL OF GOLD.—If doubts existed on the minds of any of our readers heretofore, about the productiveness of the gold-fields of Wine Harbor and Sherbrooke, we presume they will be removed, when we inform them that three gentlemen arrived in this city from these mines yesterday, the first, Mr. Cummingor, had about £70 worth of gold,—the second, Mr. Hewitt, had *five pounds* weight,—and the third, Mr. Hattie, had about nine and a half pounds weight of the precious metal. We presume the whole lot will be on exhibition,—the first lot was shewn us immediately after its arrival, and from the intelligence received, we believe the discoveries in those districts will prove the richest yet discovered in the Province.—*Sun.*

A proclamation in a "Gazette Extraordinary," issued last evening, appoints Thursday the 19th of December, as a day of thanksgiving. From the same source we copy the following appointments:

PROVINCIAL SECRETARY'S OFFICE, Halifax, December 6th, 1861.—His Excellency the Lieutenant Governor, by the advice of the Executive Council, has been pleased to make the following appointments:

To be the Central Board of Examiners under Chapter 76 of the Revised Statutes:—John Taylor, William Pryor, Joseph Fairbanks.

In the County of Halifax:—To be the Local Board of Examiners for the Port of Halifax, under Chapter 76 of the Revised Statutes:—Peter Coffin, David Davison, George A. McKenzie.

To be a Notary and Tabelion Public:—Israel Longworth, Attorney at Law.

To be a Justice of the Peace:—John A. Bell.

A SAD ACCIDENT.—A person named Hugh Fraser was killed at the Junction on Saturday evening, we learn, while attempting to get upon the train after it had started. He purchased a ticket at Richmond for Truro, and missed his passage, having narrowly escaped injury through attempting to get upon the cars after they had started. He then applied to the ticket master to exchange his Truro ticket for a Windsor ticket, and was referred to Mr. Taylor. He soon after returned and asked for a ticket for Truro. Mr. Busby, the agent, remarked that he had already a Truro ticket. He then took the second class cars for Windsor. Mr. Loasby, the conductor between Halifax and Bedford, having asked him for his ticket, remarked that his ticket was for Truro, not for Windsor, and asked him where he was going. He replied to Halifax. He was then told that he was going fron Halifax, and again he was asked where he wanted to go to, and he replied the second time to Halifax, at which some of the passengers smiled. Mr. Loasby passed on, remarking that this ticket would only take him to the junction. He got out at Bedford, and purchased an apple and took a drink of water. At the Junction he got out again, and just after the train started attempted to step upon the platform, but missed and fell in between the first and second class cars, and the wheels passed over both legs, severing one and fearfully crushing the other. The break bars caught his body, and it is supposed injured his breast. He lived but a few minutes, and then expired. He is a mason by trade, and his friends reside at River Philip. An inquest was held by Coroner Weeks upon the body on Sunday morning, aud a verdict of accidental death returned.

The practice of getting on and off the cars while in motion is fearfully prevalent upon our lines. Notwithstanding all the precaution and the many warnings, it is strange to see the recklessness of passengers. Some parties seem to take a pride in such attempts, unconscious of the danger to which they thereby expose themselves. —*Chron.*

ANOTHER FIRE IN HALIFAX.—An alarm of fire aroused our citizens on Tuesday morning about 3 o'clock. On repairing to the spot we found the flames proceeding from Doran's stables, at the back of the Country Market, Sackville street. The buildings around being very old, soon ignited. Before the engines could be got to work, the fire had taken possession of R. Fraser's Auction-room and other adjoining houses. It continued burning until it had consumed ten or twelve houses, including Doran's house and store, Tuppen's Boarding-house, the Market, Fraser's store, Brick dwelling-house, Jenkin's dwelling and A. Troop's watch-maker, &c., &c. A number of small families were driven out of their dwellings, and doubtless lost a large portion of their effects. It is said that two horses were burnt in the stable. It was some time before the steam-fire engines could be brought to play upon the flames, but as soon as they began, proved very effective in preventing the further progress of the destructive element.

A fireman named Phalan, a saddler, was badly injured in taking the steam-fire-engine on to Noble's wharf, only one horse was drawing it and the pole flew round and struck him in the left side, breaking several of his ribs. He is not expected to recover.—*Chris. Messenger.*

New Brunswick

We have been requested by the Secretray of the New Brunswick Auxiliary Bible Society to give notice that Mr. Isaac Smith, who performed in a worthy manner on some occasions before the duty of *Travelling Bible Agent*, has just arrived from Nova Scotia in compliance with the request of the committee, to undertake that duty again. During the present month, he will be chiefly occupied in visiting the subscribers to the Auxiliary to receive their subscriptions; and we hope that during his pleasant movement among the people in general he will obtain many new subscribers. It is desirable too, said the Secretary (a thing which we highly approve of), that reports or statements with remittances, should be received from all Branches of the Auxiliary during this month, that timely notice may be taken of them at the annual meeting in the Report of the Auxiliary. The Milkish and Richmond Branches, it is gratifying to learn, have already sent their reports and remittances, an example worthy of imitation. We state also with great pleasure, that a donation of twenty dollars has been sent by Rev. Mr. Swabey, as a collection that had been made at the weekly Monday evening prayer meetings held in the Sabbath school room belonging to St. Mark's Church. Four dollars were also received as a donation from a friend of the Bible Society in a letter, without giving his name.—Also a donation of five sovereigns (equal to 24 dollars and 34 cents currency), was sent by Matthew Paterson, Esq., of Glasgow, Scotland, which will cause him to be recorded among the life members of the New Brunswick Auxiliary Bible Society.—*Church Wit.*

We regret much to learn that a young man named Wellington Cliff, son of Mr. Benjamin Cliff of Kingsclear, was on Wednesday instantaneously killed by the falling of a tree, while at work in the woods in the neighbourhood of the Keswick River. This the second inroad of death within a few months, upon the youthful members of Mr. Cliff's family.—*Fredericton Reporter.*

GOLD.—Prospecting for this metal, it would appear, is going on briskly in this County. Within the week we have been shown some very fine specimens of gold-bearing-quartz which were found in Napan, and we learn that a piece of quartz with the "real simon pure," fully and largely developed, was picked up in a small stream in Black River settlement. It is in the possession of Mr. McCully.—*Miramichi Gleaner.*

A man named John Hughes was drowned at St. John, N. B., on Saturday night.

Capt. Davison, of the steamer *Lady Head*, running between Quebec, Gaspe, Miramichi, and and intervening places, has been presented with a handsome Silver Jug, suitably inscribed, by a number of gentlemen at Gaspe, as a testimonial of their confidence and respect.

A fire broke out in the cellar of a house occupied by Mr. Mount, in the Market Square, St. John, on Monday. Two dwelling houses were destroyed, and one of the families narrowly escaped suffocation.

The Central Bank at Fredericton has again suspended payment. The President, in a public notification, attributes it to the existing depression of business, and consequent difficulty in making the resources of the Bank available. He states, however, that "no doubt need be entertained that all the paper of the Bank will be fully redeemed." A meeting of shareholders is called for the 7th January next, to take into consideration the best course to adopt under the circumstances.—*Ch. Witness.*

Canada.

THE PASSPORT SYSTEM.—The Montreal Advertiser, in the following paragraphs relative to the working of the passport system recently resuscitated by the Federal Government, affords a strong argument in favor of the immediate construction of the Intercolonial Railway:

"Instructions have recently been issued by the Federal Government that no foreigner is to be allowed to leave the United States without a permit from Secretary Seward. This rule is to be applied to British subjects from the Provinces; and applicants to the American Consul here yesterday for passports to Halifax, were refused. All applications must be made direct to