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### SPEECH OF DR. DOUGLAS.

We take the following extracts of Dr. Douglas' speech at the General Conference of the M. E. Church, South, from the *Atlanta Christian Advocate*. The address, one of surpassing eloquence and power, was received with unbounded applause at different points. We regret that we must abbreviate this masterly speech.

**HONORED FATHERS AND BRETHREN:**—In response to the call of the Chair, I count myself happy in being permitted to stand on the sacred soil of Georgia—sacred, because of its Methodist history, and look into the honest eyes of those men who have uplifted the banner of old Methodism throughout this great land of the South.

It has been to me, sir, a source of sincere regret that my co-delegate, the Honorable Justice Wilmot, now in New Brunswick, has been prevented from appearing with me on this occasion. My regret arises from the fact that whatever of failure may mark my representation of the Church whose commission we bear, ample compensation would have been found in the fulness and accuracy of his.

We have come, sir, from the land beyond the lakes—from the valley of the lower St. Lawrence, where the Borealis flares in sportive lights athwart the darkness of the sky, where the mists, like the tented fields, hang around the shores of old Acadia. We have come as forerunners, of what I trust will be a long succession of friendly delegations, down to the later ages and generations. We have come to you bearing the greetings of one thousand ministers and many thousand members, who hold with you a like precious faith and a like blissful experience of our common Christianity. Through we bring no alabaster box of precious ointment to break in your midst, we bring, we trust, that which is better—loyalty of heart, to our Master Divine—and sincere brotherly affection, which rejoices to hail you as companions in the tribulation of the kingdom and patience of Jesus Christ.

Mr. President, as the Address intimates, some four years ago the development of our Church in ever widening fields, demanded a new autonomy. At the meeting of our first General Conference, we rejoiced to welcome your honored brother (Rev. Dr. Sargent, on the platform) in our midst, whose graceful urbanity, sagacious and sportive eloquence are an inspiration and a joy. Though he did not appear in our midst as your official representative, yet he tendered to us a semi-official invitation. A response to our presence in your midst to-day—an expression of our Church's desire for fraternal union.

The Methodist Church of Canada, rough-handed, but leal of heart as the Scotchman says, " . . . has fallen in love with the fair maid of the Methodist Church, South." In the language of the old song, "we have come a-wooing and join hands till death do us part." We hope to join in aspiring to higher consecration and sublimer endeavors to spread scriptural holiness over this grand American continent.

It is, sir, perhaps right that you men in the far South should once for all have a statement of the characteristics of the great field which God hath given us to cultivate.

If we begin on the sun-rise side of the continent, we have the Island of Newfoundland, which is as large as the combined Kingdoms of Denmark, Sweden and Norway, the old Scandinavian home of the Norsemen, who delight to sniff the brine. Though bleak in its climate, and surrounded with stormy seas, yet here the Methodist Church of Canada has planted a Conference which holds nearly one half of

the Protestant population of that island. And of a magnificent band of consecrated men who occupy that inhospitable coast, if time would permit, I could tell tragic tales, matching the heroic sacrifices of the most heroic period of the Methodist Church. They, with jubilant spirit, preached the old Gospel around the headlands to the fishermen of the Island of Newfoundland.

Coming to the mainland, we have the Province of Nova Scotia, which is larger than old Scotland—Scotland which the scholars know has done the metaphysical thinking for the world for one hundred and fifty years. In this peninsula of Nova Scotia, with its shore line of three thousand miles, and whose hardy sons are commanders on every sea, here our Church has formed another Conference with some one hundred and twenty ministers, and holds the Protestant population of some one-fifth the entire representation.

I rejoice, sir, (addressing Gov. Colquhoun of Georgia, on the platform) to see that God has lifted you up to their dignities, social and political, in the great commonwealth of Georgia. I bowed with thankfulness when told of the Methodist traditions of the chief magistrate of the State.

I say with pleasure that in Nova Scotia the refined and cultured status of Methodism has scarcely a peer in any Church in the Dominion of Canada.

Passing to the Province of New Brunswick, we have an area as large as the Kingdom of Holland and Belgium. This province was presided over by Judge Wilmot, as Governor, for a term of years.

I rejoice to say we hold that gem of the Gulf of the St. Lawrence, Prince Edward's Island, as large as the old Grand Duchy of Parma. Nowhere is Methodism more jubilant and leading a more triumphant career. Here we have our third Conference, of 120 ministers, and holding one fifth of the Protestant population.

As the address intimates, some few years ago a desire was kindled for organic union.

The Eastern Wesleyan Conference and the New Connexion Conference agreed to join their fortunes with the larger Canadian Conference in one organic whole, America with the American. We adopted our scheme of Confederated Conferences, with the Quadrennial General Conference, perhaps the wisest human scheme that is possible, while at the same time we have sought to perpetuate the Presbyterian principle which obtains in the constitution of the old world Methodism. "Not as though we had already attained, either were already perfect."

We are still students, Mr. President, as you are, confronting the unsolved problem of how to strengthen Methodism in the cities and centres of intelligence and wealth; how to perpetuate the freshness and power of the old time honored class meeting; how to build up a ministry which shall be fast anchored in the fundamental truths, while at the same time it shall spring triumphant to the upper realms of thought and meet the tremendous issues which are coming upon us.

How, in a word, to bring our economy into harmony with the spirit of the times, that the discipline and power of the Church may be perpetuated and be a growing force in the coming generations. Those problems we came here to study. They confront the Methodist Church in Canada. Our Church seeks to recognize its responsibility to this great age and its all-pregnant issues. With you in the spirit of question and doubt is abroad. Philosophic research and scientific analysis have driven, as far as they could, the ploughshare of truth through the systems of truth, seeking to build a monument of victory upon the destruction of our Christianity.

The scepticism of this age is not the roystering folly of the 17th and 18th centuries—the infidelity of this age comes to us with the pale cast of thought across its brow, with anxiety in its burning look, and hesitation in its tread, waiting out the admission of Huxley, waiting out if I could. I find no "I would believe if I could. I find no Gospel in the ultimate truth to which I am being driven," or as Schiller in his pilgrim puts it—

"Ah! the pathway is not given—  
Ah! the goal I cannot near—  
Earth will never reach to heaven—  
Never shall the there be here."

This specious and seductive infidelity is appealing to some of our best minds, and unsettling some of our most promising youths.

I am thankful to say our church is one with yours in taking higher education under its specific guidance. We have founded two universities and manned them well. Through them a large portion of our educated sons are passing, enriched with the wealth from a Christian standpoint. They are coming out into the walks of public and professional life, lending their influence on the side of a spiritual Christianity and standing by the Christian religion.

(To be Continued.)

### LITERARY

**LIVING EPISTLES; or Christ's Witnesses in the world. Also an Essay on Christianity and Scepticism. By the Rev. E. Hartley Dewart. With an introduction by the Rev. William Ormston, D.D.**—We hinted to our readers some weeks ago that this book might shortly be expected. It fully meets the hopes and expectations which we then expressed. It would be difficult to cover the ground by discussion in the questions raised by the author more comprehensively, or examine it more searchingly, than he has done. Mr. Dewart's aim is a noble one. While literary men are led away so sadly from the simplicity of the Gospel, it is joyful to find one here and there calling mankind back to duty, to consistency, to religious loyalty. The style of this book is argumentative, its genius philosophical. Mr. Dewart is far removed from pedantic weakness; he is also of much wider vision than the common religious sectary. We heartily commend this book. For sale at the Book Room. Price \$1.

Adam Miller & Co. have sent us Part 1, of *Mental Arithmetic*, by J. A. McLellan, M.A., LL.D., Inspector of High Schools, Ontario. This text book takes in Fundamental Rules, Fractions and Analysis, and professes to teach by rational methods. The series bids fair to take a good place in scholastic work.

Prof. Townsend has added yet another to his list of valuable works on religious topics. The title is—*The Intermediate World*; published by Lee and Shepherd, Boston. This work comes out as a fitting close to the great discussion of this day. Not that the questions of The Future and Future Punishment can ever be at rest while human minds are so differently constituted; but such questions have their epochs, and Dr. Townsend's comes in as in a way reviewing the whole subject. Our readers who have followed his writings know how he can meet this enquiry. For sale at Gossip's and at the Book Room, Halifax. Price \$1.25.

### OPEN LETTERS ON BAPTISM.

LETTER NO. VII.

REV. JOHN BROWN, Baptist Minister:  
Dear Sir and Brother.

**IX. THE HEBREW SCRIPTURES.**  
You are aware brother Brown, that when we appeal to the Old Testament, and quote its teachings on the subject of baptism, we are met by some Baptist writers, with the assertion that we, in this dispensation, have nothing to do with the Old Testament. Some of your co-religionists play fast and loose on this point. I am pleased to be able to quote from the Articles of Faith and Practice of the Nova Scotia Baptist Churches, as follows: "The Holy Scriptures of the Old and New Testaments are the words of God, in which he hath given us one only rule of faith and practice."

But, mark what Dr. Wayland, a Baptist authority, says, in his "Notes on the Principles and Practices of Baptist Churches," p. 85. "The fundamental principles on which our difference from the other evangelical denominations depends, is this: We profess to take for our guide, in all matters of religious belief and practice, the *New Testament*, the *whole New Testament*, and *nothing but the New Testament*."

Here is a contradiction that is suggestive. Why this blowing hot and blowing cold? Is it that, among Baptists there

must be a rejection, within certain limits, of the Old Testament, because those oracles teach invariably that the mode appointed by God for the application of water, in cleansing ordinances, was sprinkling? How else are we to account for the peculiar attitude in which Baptists stand in reference to the Hebrew Scriptures?

The Old Testament Scriptures are not yet out of date. "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. (1 Tim. iii. 16.) Of course the apostle here was speaking of the Hebrew Scriptures. His opinion of the Old Testament differs widely from that of most Baptist writers on this subject. When He who taught David how to sing, and touched Isaiah's hallowed lips with the live coal from off the altar, and who baptized all his ancient seers with sacred fire, had risen from the dead, and was journeying with the disciples to Emmaus, it was through the Old Testament Scriptures that light entered into their souls, and their hearts were made to burn. These Hebrew Scriptures shall never become out of date while the nature of things remains. The word of our God shall abide. We may still profitably follow the example of those Bereans, who "were more noble than those of Thessalonica, because they received the word—the Old Testament) with all readiness of mind, and searched the Scriptures—the Old Testament Scriptures), daily, whether these things were so, therefore many of them believed," (Acts xvii. 11-12.)

**X. THUS SAITH THE LORD.**  
In the Old Testament Scriptures there are records of cleansing ordinances which Paul called "divers baptisms" (Heb. ix. 10). It is "divers washings" in our version, but "divers baptisms" in the Greek. The Lord who appointed those cleansing ordinances, also appointed the mode. What is that mode? What saith the Lord? Besides those portions of the Bible which clearly teach, inferentially, that the mode of the application of water, in the cleansing ordinances of the Bible, was sprinkling, there are several passages that specially declare it in the plainest terms.

1. *Thus saith the Lord:* "And the Lord spake unto Moses, saying, . . . he shall sprinkle upon him that is to be cleansed from the leprosy seven times," (Lev. xiv. 1 and 7.)

2. The priests, at thirty years of age, received ordination; wherein they were baptized with water and anointed with oil. Not until they "fulfilled" this "righteousness" could they enter fully upon the work of the ministry and the priesthood. The mode of that baptism was divinely appointed. *Thus saith the Lord:* "Thus shalt thou do unto them, to cleanse them: 'Sprinkle water of purifying upon them,' (Numbers viii. 7.) This was the law that 'it became' our Saviour 'to fulfil' at thirty years of age, when he was ordained for his public ministry. Our Saviour was 'an high priest,' and 'every high priest was ordained,' (Heb. 1-3.)

3. *Thus saith the Lord:* Until the water of separation should be sprinkled upon one, who had become unclean, by contact with a dead body, he should be cut off from Israel; "because the water of separation was not sprinkled upon him," (Num. xix. 13.)

4. *Thus saith the Lord:* "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon . . . the persons that were there," (Num. xix. 18.)

5. *Thus saith the Lord:* "And a clean person shall sprinkle upon the unclean," (Num. xix. 19.)

6. *Thus saith the Lord:* "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him," (Num. xix. 20.)

7. *Thus saith the Lord:* "And it shall be a perpetual statute unto them, that he that sprinklith the water of separation," etc. (Num. xix. 21). Here it is clearly taught that God's appointed mode for cleansing persons was sprinkling. These divers washings of the Old Testament are spoken of in the New Testament as baptisms," (Heb. ix. 10.)

8. *Thus saith the Lord:* "So shall he sprinkle many nations," (Isaiah lii. 15.) This prediction has already been fulfilled

in part, and is being more and more fulfilled. The people of many of the nations of the present day have been sprinkled in the ordinance of baptism by the Messiah of whom Isaiah spake, though Jesus baptized not, but his disciples, in his name and in his stead."

9. *Thus saith the Lord:* "Then will I sprinkle clean water upon you, and ye shall be clean." This was spoken through Ezekiel when predicting, "the blessings of Christ's kingdom." There was not only the baptism with water foretold, but the baptism of the Holy Ghost: "And I will put my Spirit within you," (Ez. xxxvi. 25-27.) Did you ever, brother Brown, see this prediction fulfilled, so far as the baptism of water is concerned, in the midst of Baptist congregations." In the midst of other congregations, and on many occasions, this word of the Lord is not bound, or hindered, but has free course, and is glorified.

10. *Thus saith the Lord:* "Sprinkling the unclean sanctifieth to the purifying of the flesh," (Heb. ix. 13.)

11. *Thus saith the Lord:* These divers sprinklings were "divers baptisms," (Heb. ix. 10.)

12. *Thus saith the Lord:* Moses sprinkled with blood both the tabernacle," etc. (Heb. ix. 21.)

*Thus saith the Lord:* Moses not only sprinkled many things with blood, showing that there was cleansing through blood, but also took "water" and "sprinkled both the book, and all the people," (Heb. ix. 19.) Here we have a "thus saith the Lord" which shows that infants were baptized in vast numbers, by divine appointment, and by sprinkling. Paul, who ought to be good authority, calls those sprinklings "baptisms." And if, as he says, "all the people" were baptized it is certain that infants were baptized.

14. *Thus said the Lord:* These baptisms were purifying ordinances. "It was therefore necessary that the patterns of things in the heavens should be purified with these," (Heb. ix. 23.)

16. *Thus saith the Lord:* "It is clear, by allowing the Holy Ghost to be his own interpreter, that baptizing does not mean dipping, nor plunging, nor immersing nor immersing, nor even sprinkling or pouring; but baptizing means washing, cleansing, purifying. And, by allowing the Holy Ghost to be his own interpreter, the washing, cleansing, purifying of regeneration is through the Holy Ghost shed on us and is the work of Christ; whereas the divinely appointed mode of the symbolical baptism with water, is the sprinkling of water upon the person."

Now, brother Brown, it must be impossible, as God has appointed this "pattern," this "shadow," this "sprinkling," as his mode of cleansing, or baptizing, that he would be so inconsistent with himself, as to teach that another mode, so radically different from sprinkling as immersion is, should be also a proper mode. There is no such thing in the Bible as immersion, as the symbol of cleansing or blessing, or mercy. There is not one, *Thus saith the Lord*, in either the old Testament or the New Testament, that teaches immersion. In making this statement, I except always, of course, those editions of the Scriptures, that have been mutilated to suit the emergencies of the immersionist creed. I am aware that it is as easy now, in some places, to find Bibles that have been so changed as to teach immersion instead of sprinkling, as it is to find Greek lexicons that have been so changed, as to deceive even some of the elect.

Dr. Graves once said to Dr. Ditzler: "If I hand a lady my handkerchief and ask her to wash it, and she should sprinkle a little water upon it, is the handkerchief washed?" Dr. Ditzler might have replied by saying: "If she should dip it, or plunge it, or immerse it, in water, is the handkerchief washed?" Not in either case would the handkerchief be washed according to the requirements of secular life. In secular life neither sprinkling nor immersion is washing. Washing in secular life means more than either a sprinkling or an immersion. The question now under consideration is not what the process of the laundry may be; but what mode has God fixed in his ceremonial economy as his mode of symbolical cleansing.

Yours respectfully,  
D. D. CURRIE.