

WESLEYAN ALMANAC, JANUARY, 1876.

First Quarter, 4th day, 11h. 9m. morning. Full Moon, 11th day, 2h. 9m. morning. Last Quarter, 18th day, 4h. 55m. morning. New Moon, 26th day, 9h. 27m. afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and New.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

If you have not renewed your subscription, do not wait for the agent to call. Post Office Order for two dollars will cost but two cents. We conduct the paper on prepayment principles, which is best for all concerned.

THE VOICE OF SCRIPTURE ON BAPTISM.

MR. EDITOR.—It seems to be impossible to bind down the "Messenger" to the Divine Word, in the exposition of the doctrine of Baptisms, and to the acceptance of that Word as its own interpreter. The Old Testament affords no countenance to the baleful superstition of which the Baptist leaders are the advocates, and the people are the victims; and, therefore, as a rule of faith and practice it is wholly repudiated.

There is baptism in baptism or by baptism. Every Christian sprinkler admits it with reverence and gratitude, with joy and praise. Not one of them would wish to have one word altered in the God-given phrase, "buried with him in baptism." The Editor Messenger considers it decisive in support of immersion; so much so that he does not judge it necessary to add a word of comment. Let the Word be its own interpreter,—not Dr. Chalmers, not Canon Lightfoot.

Among Christians the complete sufficiency of the Divine word should be tenaciously held. We have no more right to add to it than to subtract from it. That man should be ashamed to call himself a Christian, who will not give as high a place to the Old Testament as to the New, in the determination of all questions of a religious belief and life, knowing that, in expounding to disciples the things concerning himself, the Lord leads them to Moses, the prophets and the psalms; and that Paul, in demonstrating the character, the offices, and the work of Christ, and the way of salvation by Him, constantly appeals to the Old Test-

tament. Pedobaptists should press on Baptists the necessity of an explicit declaration that they own the Old Testament Scriptures to be a rule of faith and practice to Christians. The testimony of Mr. Saunders is not enough. That is a personal testimony. Let us demand a plain, full, unequivocal and uncontradicted statement to that effect in the "Messenger." More still is wanted—a change in the third doctrinal article of the Baptists of Nova Scotia, to make it speak an unequivocal language. Pedobaptists are profoundly ignorant of the mass of error and infidelity involved in the Baptist system. I firmly believe the great body of Baptists themselves are ignorant of it. The current idea is that the only difference between the parties is in respect to the subjects and mode of Baptism. This idea I once entertained and often expressed, till I had examined the matter more closely.

The Old Testament, in being shut out of doors, when it speaks with authority, is treated with more respect than the New, which is invited, with a smiling countenance, to come in, only to be placed in the rack and tortured to compel it to speak like a Baptist, and cry out immersion, immersion. Come in here, Mr. Editor. The "Messenger" has been putting the question, and we will read the minutes of the examination. "The subject is to be buried. Buried in what? Water. Acts 8:36. "See here is water." No infants, no sprinkling. Believers buried in water and raised up to walk—infants don't walk in any sense—in newness of life." (Oct. 6, 1875.) Buried is not used in connection with baptism, in the gospel or the Acts. Buried in water is not once found in the whole New Testament. "Buried in baptism" is found in Colossians, and "See here is water" is found in Acts. The editor of the "Messenger" drops the words "in baptism" and substitutes "in water," and reports the New Testament as saying, "believers buried in water." He is a smart man, and affects to say smart things. Believers are raised up in baptism to "walk in newness of life," and he says, "infants don't walk in any sense." In any sense? "The children of Israel walked upon dry ground in the midst of the sea." Either there were no infants among them or they walked in the midst of the sea in some sense. The man who wrote the sentence I have quoted above from the "Messenger" ought to be ashamed to walk the streets of Halifax, or to lift his face among honest men. A vile attempt to impose upon the credulity of readers I have never met. I would not have stooped to criticise it were it not that I fear there are many of his readers, as Henry Alliene is said to have described one with spurs on, who would swallow boots with spurs on, them if he preached them.

There is baptism with water, and there is baptism with the Holy Spirit, perfectly distinct, but sustaining a precise relation to each other. To which of these does Paul allude, in the Epistles to the Romans and the Colossians? We need not occupy much time on Col. 2:10, 12. The Apostle spoke of a "circumcision made without hands." This is not the circumcision executed by Abraham or Moses, but that which God performs: it is "the circumcision of Christ." To this we find an allusion in Rom. 2:28, 29. "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter;—" Next we are told that the circumcised are "buried with him (Christ) in baptism, in which also (they) are risen with him through the faith of the operation of God, who hath raised him from the dead." There is here set before us the gracious truth that the Apostle, in another place more directly teaches us, that the same exceeding great power by which Christ was raised from the dead is put forth in the resurrection of every saint who has been buried with him in baptism. But if our friends are still determined to find here an allusion to the mode of baptism, a demonstration of the scriptural character of immersion, I pray them not to overlook the last clause of the 12th verse. The resurrection is not by the physical power of the administrator, nor of the person immersed, but by simple faith. It is no difficult matter to conceive of a crowd of curious or interested persons on the bank of a river or a pond, to witness the obscene ceremony of immersion, which familiarity and the avoidance of the nudity demanded by antique wisdom, render only a little less disgusting. The operator addresses the candidates: "My dear friends, I am here to bury you with Christ in this watery grave, but with this my province ends. Expect no assistance from me in raising

you out of your grave. The word baptize requires me to put you under the water, and to this the command limits me. Baptism is a positive ordinance, and I must do precisely what I am commanded, no less, no more. You must rise and come forth by faith. The candidates look at one another. One says, He shall not immerse me unless he promise to take me out of the water. A second, We might get drowned. A third, Let us go home. The man is mad. They move away. The idle and profane disperse with shouts of derisive laughter; and sincere souls, who are mingled with them, return with shame and sadness.

The statement in Rom. 6:3, 4, is more extended, but I quote it in full. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; just like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." Let us now consider not what this or that man has said about it, but what the Apostle has said. Observe (1) he does not speak of every member of the Church. All members of the Church are baptized with water. They are thus, according to the command of Christ, added to the Church. But this does not necessarily imply that they are real Christians. Simon was baptized with water, yet still is in the bond of iniquity. He had never been baptized into Christ. Therefore the Apostle says, "As many of us as were baptized into Christ." This shows he is not speaking of baptism with water. Some may say, this is pressing the words of the Apostle too closely. I recognise no loose phraseology under the direction of the spirit. I would not wish to overlook one jot or one tittle of what God has given. The same form of words is used in Gal. 3:27, and with reference to the same subject, with a difference which not only shows that the Apostle speaks of the baptism of the Spirit, but that there is no reference to the mode of baptism. "As many of you as have been baptized into Christ have put on Christ." No two things can be more unlike than death, burial and resurrection are to putting on a garment, yet death, burial and resurrection with Christ occupy, in the mind of the Apostle, precisely the same relation to the baptism here spoken of as the putting on of Christ. In the mind of a Baptist, the former are involved in the ordinance, the latter is a remote result. The exigencies of the immersion doctrine demand this.

Observe (2) into what we are baptized. It is into Jesus Christ. We have here set forth, by the graphic pen of inspiration that incorporation with Christ, which makes him and his people one, in consequence of which he bears our responsibilities, and we enjoy all the blessings flowing from his fulfillment of all righteousness. This baptism, which no scenic representation could portray, no man was ever commanded to administer, no man could administer, no man, under the guidance of the Spirit, ever professed to administer. The frequency, the flippancy, and the blasphemous arrogance, with which Baptist ministers report that they have buried with Christ such and so many, make the flesh creep. When baptism into a person is spoken of, our attention is directed to a work of God. The Israelites were baptized into Moses. God administered the baptism. By one Spirit we are all baptized into one body. So here and in Galatians. How different the language when baptism with water, administered by man, is spoken of. Then we see nothing but the assumption of a name—a professed acceptance of the Lord Jesus and subjection to him. The Apostles are commanded to baptize the nations "into the name of the Father, and of the Son, and of the Holy Ghost" (Mat. 28:19.) of the believing Samaritans it is said, "They were baptized into the name of the Lord Jesus." (Acts. 8:16.) Of the disciples of John, whom Paul met at Ephesus, we read, "They were baptized into the name of the Lord Jesus." (Acts 19:5.) Paul asks the Corinthians, "Were ye baptized into the name of Paul?" and expresses his thankfulness that he had baptized so few, lest any should say he had baptized into his own name. The Divine word never represents an Apostle or Evangelist or any other as baptizing into Christ.

Observe (3) the change of state which originates in our union to Christ, by the baptism of the Holy Spirit. He who was dead in sin is dead to sin. He who was of the world is now separated from it, as the dead are buried out of our sight. He who walked according to the course of this world now walks in newness of life. How is all this to be theoretically represented, according to the Baptist theory, so lucidly and so truly represented, that all who are not stone-blind must see it? By plunging a person into the water and pulling him out again? To look at this imaginary picture more particularly. The baptized into Christ are baptized (according to the Baptist vocabulary, immersed, buried) into his death. Then the burial goes before and death is the effect. To make the picture perfect, the immersed must be buried in the watery grave till they are dead. But the Apostle teaches

that the baptised are buried because they are dead. They have been already immersed into death; there must be another plunge to represent the burial. To picture the burial of the dead and their resurrection, we have a living body put under the water and the same living body taken out of the water, not at all improved in appearance. Christ was raised from the dead by the glory of the Father, and the buried with Christ rise by the faith of the divine operation; but in the Baptist ceremonial, we must see, if we can, the glory of God and the faith in the strong arm of the Immerser.

What our friends call baptism is an impious caricature of the work of the Spirit set before us in Rom. 6, 3, 4. But is there here no allusion to baptism with water? Yes! The language is borrowed from that ordinance. The Apostle's proposition is that real Christians have been baptized into Christ. What follows respecting death, burial, and resurrection, is all inferential. By baptism, by the institution of Christ, we are introduced to the church and the fellowship of its privileges, and therefore we are said to be baptized into Christ when the spiritual blessing of which baptism with water is the sign, is introduced. Sometimes, not here, the spirit's work is spoken of in terms borrowed from the mode in which the water is applied, and accordingly we read of the spirit being shed forth, poured out, or falling on. "We look in vain for immersion in scripture as descriptive of the baptism with water or with the Spirit. Is it "cool arrogance" in Cardinal Manning to assume Papal infallibility, as the basis of his reasoning in favor of Rome: and is it not "cool arrogance" in the Baptist to assume, the very thing to be proved, that baptism is immersion and nothing else is baptism. The Ed. M. was not prepared for the "cool arrogance" of the Cardinal, but I was fully prepared for his and his fellows! Hear, as reported in a paper which lately came to my hands, the words of Dr. Bright at a convention in Saratoga—"There can be nothing permanently salutary in the existence of any other denomination than the Baptist. I utterly deny that it is good for the world, that there should be any other Church than the Baptist in existence. There's thunder for you. W. SOMEVILLE.

CIRCUIT INTELLIGENCE.

CHURCH OPENING AT SALISBURY, N.B. MR. EDITOR.—Our new church at Salisbury was opened for divine service on Sunday, Jan. 2nd, according to announcement made through your columns of the 25th ult. The services of the day were highly interesting and profitable. The morning service, which was conducted by the Rev. Dr. Stewart, according to the formula in the ritual, seemed exceedingly appropriate, the sermon being preached from the 13th and seven following verses of the 16th chap. of Matthew. In the afternoon the Rev. Mr. Hogg (Presbyterian) of Moncton, addressed to us earnest and appropriate words, from Zach. IV, 6th. "Not by might nor by power, but by my Spirit saith the Lord." His sermon was listened to with manifest interest, and we trust that the earnest exhortations given in the course of the sermon will prove the "Savor of life unto life," at least to some. In the evening Rev. Dr. Stewart preached again, taking for his text the 13th verse of the 11th chapter of Luke, "If ye then, bring evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?" After the sermon a covenant service was held, which was followed by the sacrament of the Lord's Supper. The services were solemn and have doubtless left their impress upon many minds in Salisbury. We were glad also to have the presence and assistance of the Rev. W. W. Cory, (Baptist) during the services of the day.

Notwithstanding the unfavorable state of the weather and roads the congregations were large. The building has already been described to the public, as to size and general design. It is well ventilated, and very conveniently arranged, is comfortably furnished, and with all has a pleasing and attractive appearance. The whole cost of the building, land, (the land includes a parsonage lot also) and furnishing is about \$2,600. The sale of pews since the opening has amounted to nearly \$1,900 the remainder has been mostly met by monies raised by the sewing circles and subscriptions, and the old church and property. At a trustee meeting it was found that, with a little effort now we will have our new church, which is well lighted and carpeted and a ringing bell in the belfry, all paid for. To God be all the praise. The ladies have been indefatigable in their efforts to aid the building committee and they have not labored in vain. I cannot close this article without thanking our friends of other denominations who have looked with such favor upon our enterprise and not withheld a helping hand. Also to W. A. Wilmet who has faithfully sought as contractor

and builder to perform his work well and with satisfaction to us all. Brother J. Y. McMurray's assistance as architect, and his constant attention to the execution of his designs has been of very great value and is happily appreciated. Now, Mr. Editor, the last of all is the Lord was, and is with us. We are experiencing now some measure of revival blessing. Of this I will write you when the work is further advanced. Yours, Ac. J. F. BETTS. Salisbury, Jan. 12th, 1876.

DONATION MEETING.—On Thursday 6th inst., the friends of Revs. Tweedie and Cunningham held a donation meeting at the house of John Beharrel, Esq., Amherst Head, and notwithstanding the extreme inclemency of the weather, which seemed almost too formidable for the transit of an inhabitant of the Polar regions, there was a large and interesting gathering. After partaking of a very bountiful repast, the preliminary was devoted to vocal and instrumental music. E. Woo, Esq., occupying the chair, presented the above gentlemen with a donation which might well exceed the expectations of the most sanguine, and in reply to which, they delivered short addresses, the former in his usual characteristic and humorous style.

The thanks of the meeting were justly presented to the host and hostess for the very genial and efficient manner in which they entertained their friends.—Amherst Sent.

STELLARTON.—Some of our people have been out of work for three months, and the prospect in the Black Diamond Mines will not resume work for two or three months to come. All the men are working at greatly reduced wages while they have to pay increased prices for coal, rent, &c. These things with the removal of many of our families leaving a dark prospect for our Mission here in the future. From this precarious state of the population and the consequent fluctuations in our Congregations we can never see the justice of placing this circuit on an equality with even any other Circuit in our Conference, except it be Spring Hill, where a like precarious subsistence is afforded to the poor miners—willing as they are to give according to their ability, but when the means of their own subsistence are so diminished, and many of them actually suffering want—what can they do? Why, unless the Missionary Committee do something more for them than they have hitherto done, their ministers and their families must suffer want, or there must be a famine to the people of hearing the word of the Lord. I again repeat that we have as loud a call to care for the souls of these poor miners who supply our manufactories with fuel, and our cities and towns with warmth and comfort by their hard labor, as we have to care for the Indians at the Red River and on the Saskatchewan. These mines must of necessity remain Mission Stations. Is it just to sustain those foreign missions by paying their full claims, and leave these needy Missions at our doors to suffer? I presented a very strong plea in behalf of this mission to the Central Mission Board at its last Session, by the special request of the F. D. Meeting. I am sorry to say it was ruled out entirely. We are now in a far worse position, owing to the facts above alluded to, and yet our congregations have not been better since we came here, nor have we seen more prospect of good. Our hearts are sad over the prospect of another removal after but one year on this Circuit, owing to the utter inability of the people to sustain a married minister. It will afford but little consideration, Mr. Editor, to say "Trust in the Lord. We are not without such trust, but sometimes it may savor of "Be ye warmed and clothed."

I am, my dear Mr. Editor, Yours, very truly, G. W. TUTTLE.

MAITLAND.—Sabbath of the 26th ult. was a day long to be remembered by our people at Moose Brook; they had long hoped and prayed to find themselves in possession of a new church, but after eighteen months of faithful toil, it was their happiness to announce that the building, a neat and highly respectable little church, was ready for dedication to the worship of God. Bro. Mills, of Walton, kindly came to our help and preached the dedication sermon. The day being one of the finest of the season, the services were largely attended, interesting and profitable. Great credit is due the building committee, and thanks to many of our friends on the Burlington Circuit for their interest and liberality. The shadow of the dark cloud of debt rests not upon the house. To this thriving community the new church promises to be a great blessing. Arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength." J. JOHNSON. Selma, Jan. 13, 1876.

THE donation to the Rev. Mr. DeBri say announced for Monday evening, the 10th inst., was not so largely attended as on former occasions, owing to the unfavorable weather and bad roads. The sum realized was \$80.00. The donation to the Rev. Mr. Clark should have taken place last night, but owing to the severe weather few were enabled to get there. They, however, presented him with a purse containing \$60.00. The visit was adjourned till this evening.—Bridgetown Monitor.

JANUARY BER. Jan. 23.] LES PALACE. [B.C. HO. MONDAY— WEDNESDAY— THURSDAY— FRIDAY— SATURDAY— SUNDAY—

TOPIC: Bless of Obedience. GOLDEN TEXT please the Lord, and obey his voice. TOPIC: Bless of Obedience. GOLDEN TEXT please the Lord, and obey his voice.

See CONNECTION last lesson. W. PALACE. Though perils, yet God the GOLDEN TEXT please the Lord, and obey his voice. TOPIC: Bless of Obedience. GOLDEN TEXT please the Lord, and obey his voice.

Our lesson David's court, which as marked by four. I. AN END OF the conversation is recorded, yet it family history, and proper in view of the conqueror of G. It brought out that beside making there then began a able friendships a true "friendship ship is one soul in another self." JOY DAVID, the shepherd. Both were courage and humble, and in God. See chap. KNIT WITH SOUL of their following loop in a piece of affections intertwine.

2. SAUL TOOK I and into the palace. Doubtless to visit grand turning point yet how unpurposed his part! He had away and honor God ing him to return. 3. A COVENANT and trust, prob an act. It was Chap. 20, 16, 42. 4. THE ROBE. David might be new sphere. His own sword, his on, chap. 39, 36. These were both of their covenant each to the g David, best G comparison. S. DAVID was young man f locks, carry h the sudden enough to turn grower ago a David bear h on some affair pointed an offi his old undest His conduct w of his soldier and the officer.

6. WOMEN of stance of the sion of fearful man says (27 the women to tory by songs the presence of express ones noiser, way, day-time, and the sexes together find no s was like our MENTS is pro. They sang res SAUL HATH st the best, AND I referring to th pursuit. 8. SAUL was jealousy of a that could m who had serv before which i ed in dismay blaze. He sa the "neighbor his KINGDOM watches him jealous eye. [10. ON THE that he had lo