Volume IX. No. 18.

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HALIFAX, N. S., THURSDAY, APRIL 30, 1857.

Whole No. 407.

The Leper. The leper's hand is on his brow; he pries hath him "unclean" pro And he, heart-brokenly, hath now Home and each earthly tie renounced Bare-headed and with garments rent, And covered lip and bowed down mien-Sentenced to endless banishment, And crying out "unclean, unclean," He wanders forth: the glorious sun, Just rising, shows his golden brim Gilding the top of Lebanon. and flinging radiance over him. He sees it not \_a gloom profound llas tettled on his inmost soul, -Circling the wide creation round. Veiling with sombre pall the whole Oh! who can tell what pangs untold Are visiting his heart and brain, As memory's mazy chart unrolled Shows forms he ne'er may view again? Alone he goes! Short time gone by Saw him, of lofty, stainless race. Among Judea's nobles high, Holding a proud distinguished place: Betrothed to maid surpassing fair. () I leneage equal to his own-One, who for loveliness most rare. Move Jewish damsels stood alone :-Vo marvel čarih seems robed in night-No marvel he should beat his breast With frantis hand, as d loathe the light, And long within the grave to rest Alone! Not one of all the train, Once nourished at his princely board, Stands by him in his hour of pain Attendant on his fallen lord. No loving arm is round him thrown. No fond lips whisper words of cheer; By all for sook—his own sad moan me is sounding in his ear. Evin she, the dweller of his heart Now shans his foul infected side : Stern fate is thrusting them apart .... cannot be the leper's bride. Mon's balmy life-inspiring breath Is fanning soft his fever'd brow;

He wanders on: the hand of Spring Has strown its treasures o'er the plain Winged choristers around him sing-Unseen the flowers, unheard the strain. Despair bath seized with harpy clutch His heart, and sits her trophy by; Loath-ome alike to sight and touch. Oh, might he lay him down and die! Sudden he hears approaching steps Advancing-lo! a form is seen! Closer he mutiles up his lips. And louder cries. " Unclean, unclean!" Bu who is this, that, pity-stirred, Sulf draweth nearer and more near : By that said outery undeterred, And reeling nought of human fear? Who stays him with detaining hand? 'Tis JESUS - He of Nazareth, Who by the leper's side doth stand. The words are uttered, " Be thou clean!" And quickly through each parched-up vein, Fraught with its own enjoyment keen, Health's gushing current bounds again .-Effaced each foul revolting sore, Erect he stands, with lofty brow; The manly beauty owned before Again restored with brighter glow. Joy's fount re-opened in his heart, Hope's fouch rekindled in his soul— The visions once he saw depart,

What boots it, when a living death

His cankered frame encircles now

The worships there the Son of God.

Prostrate be falls upon the sod,

And filled with love and gratitude

Now near in bright perspective roll.

With hands outstreiched and eves bedewed

Anecdote of Bishop Asburv.

During the time when Governor Bassett was a practising lawyer in the town of Dover, Delaware, previously to his elec-tion to the post of Chief Magistrate of the State, it was his custom in the business of his profession, to attend the sittings of the his way to and from Denton, would spend a night with his friend, Judge White, where hop Asbury enjoyed the comforts of a when in the State, and where he

White being absent, his amiable wife received and entertained their guest. It was not he sought Mrs. White, and inquired with evident perturbation :

" Madam, who are these gentlemen dress-Mrs. W., knowing that Methodist preach-

ers were not in very high repute, answered evasively, They are gentlemen here on very im-

This indefinite reply not being satisfactory to Mr. B, he insisted further,
"Madam, I should like to know who these gentlemen are."

When Mrs W. replied. "They are Mr. Ashbury and his preach-

This information was no sooner received hard have my horse."

Mr. W. understanding the case perfectly, You cannot leave to-night, sir."

M: B. sull demanded, "I must have my horse; I must be gone." his late, and submitted to the infliction of an evening with the Bishop and his co-la
ably written by any lawyer in the kingdom."

On this occasion, I had a fair opportunity of comparing baptism as it is laid down in the whole living face of nature, and from an evening with the Bishop and his co-laassett returned home, he told his wife

The best of the story remains to be told. ledge of Christ and him crucified." evening to a large and intelligent audience. was so successful in his profession, and at

## Christian Worthies.

SIR MATHEW HALE.

Pre-eminent among the names of these great and good men, stands that of Sir Mafaith in Christianity is an exalted commen- Saviour. tary upon its truth and reason, whose life whose justice drawn from the pure fountain ages be the subject of the highest reverence and since I was a judge, as, it may be, any

tending to educate him for the ministry, en- professing Christian. tered him at Magdalen Hall, Oxford, in the year 1626. Here he commenced a career of dissipation and folly, which bade fair to plunge him speedily into irrevocable ruin.-In a few months, however, having dismissed Inn, and at once applied himself to study will go to my Father's house to partake of with the greatest assiduity, reading regularit." suddenly fell from his chair in a fit of drun- Fpiscopal Recorder. ken insensibility. Hale was immediately overwhelmed with horror, and, retiring into another room, he fell upon his kness and prayed to God for the restoration of his friend, and for the forgiveness of his own sin. From that moment he entered upon a new career. "Piety." says one of his biographers, "now revealing itself in the consis-

discharge of the duties of his legal profession.

native village. ample of diligence in the performance of parts of Macedonia, abounding in springs with a strong determination to excel, and bushes; -and they were very much gratifi- or prominence will instal them among "the accordingly brought all his powers to bear ed at the reception the Protestants gave wise" and "the great." They forget that upon the acquisition of that knowledge them. "We were, says Mr. Paionides, greatness, or character, is a thing of slow which would make him not only successful, cordially received by those who have progretted. Look at the oak, the motarch of but highly eminent as a barrister. As has tested against the Greek church, have had

day He read much and made it a point to unmistakable marks of the effectual working understand thoroughly everything he read. of the Holy Spirit in their hearts. "He adopted the plan of taking notes from I delivered several short discourses in the various authors whose works he studied, our meeting, and gave an explanatory lecof recording these together with his own ma- ture on baptism at its administration, mer and winter, the change of seasons, imtured reflections upon them; and in this by Mr. Marcussohn to the daughter of the part to it both strength and beauty. So, by way, before he was admitted to the bar, he Protestants, before a crowd of persons of analogy, it is with man. We must draw

in the world, and, as an act of courtesy, he hours which others were content to denomsome of them very much pleased with our should come into Dover. When should come into Dover. When saway, were all by this man carefully and inavied Mr Ashbury to visit him the next inate "spare," and to permit to pass idly own simplicity. dustriously improved. He was thus enabled, thus separated themselves from the Greek are linked by innumerable cords to every Thave invited the Methodist bishop to knowledge of everything connected with his them the first in property and influence And what will we do, should he own profession, to devote much attention to mathematics, surgery, natural philosophy, they will draw with them many more." Do the best we can," was the reply.

Shortly alter, Mr. Bassett was busily enshed in his office.

Chronologly, history, and divinity. The grand secret of his ability to accomplish so ly interesting and encouraging to me, and I gaged in his office; happening to raise his much is comprehended in a brief sentence: look upon the occasion as the forerunner of

men were all called in; Mr. B. thought to braced, and loved the gospel," and carried ed perfectly at home among gentlemen .- ed and honored above most of his fellow- half a dozen well written and well deliver-After supper, the conversation took a more beings, and though raised to the highest ed discourses. every person present. And from that fortable hours that can return to our memoning of Mr. Asbury's popularity in Dover. | true and experimental and practical know-

Mrs. Bassett gave him a hearing from her the same so earnest and fervent a Christian, piazza, fearing to venture nearer; next by accident. He was successful as a lawyer night from the door of the house in which only through patient, persevering, and system the bishop preached; the third night she tematic study; and his distinguished piety its due consideration. There is another personal distinguished piety is due consideration. mingled in the congregation, and soon after was owing to his no less careful improvecan fail to note the hand of Providence in was emphatically the text-book of his life. In meditating upon its heavenly teaching, this whole affair, from the beginning to the ending.—Christian Advocate & Journal.

Sprinkling or pouring, (are they the same?) In meditating upon its heavenly teaching, the found continual delight. "Blessed be found continual delight. "Blessed be God," says he in one of his lefters, "he hath their ignorance or faults before a foreigner."

The Baptist Churches, and it have were they was provided. It is and it happings of the death, and it happings they were they was provided. It is and it happings to the death, and it happings they were they God," says he in one of his lefters, "he hath their ignorance or faults before a foreigner. given us the copy of his will in his great It is admething which is too humiliating for letter of declaration, the books of the Old and them to bear, and the missionaries among

greatest jewel you can have." Hale was a man of prayer. He sought whom Lord Kenyon pronounced one of the never permitted any duty to intrude upon greatest and best of men; and whom Lord the hours which he had dedicated and set Erskine declared to be "a personage whose apart for his secret communings with his

He was very strict and careful in his obwas a glorious example of its fruits, and servance of the Sabbath. Speaking of this, he says, " Though my hands and mind have of the Christian dispensation, will in all been as full of secular business, both before man's in England, yet I never wanted time Hale was born at Adderley, a village in in my six days to ripen myself for the em-Gloucestershire on the 1st of November, ployments I had to do, though I borrowed 1609. Deprived of both his parents before not one minute from the Lord's day." The he had attained his fifth year, he was com- following expressive lines, attributed to his mitted to the care of a near relative, who in-

"A Sabbath well spent
Brings a week of content,
With health for the toils of to-morrow
But a Sabbath profaned,
Whetsoe er may be gained.
Is a certain forerunner of sorrow."

Hale was punctual in his attendance upon ing a minister, he determined to pass over loved to visit the house of God. "The last into the Netherlands, and enlist as a volunteer in the army of the Prince of Orange. "he always came to the Chapel of the Rolls, He was deterred from this by an accidential, where I preached; and in my life I never or rather a providential, circumstance, and saw so much gravity tempered with so much not long after was prevailed to enter him- sweetness." During his last illness, it was self at one of the Inns of Court, and to devote himself to the study of the law. Accordingly, in Michaelmas term, 1629 he bed. "My heavenly father," he quietly obcame a member of the Society of Lincoln's served, "has prepared a feast for me, and I

ly, it is said, sixteen hours a day. About Such was Sir Matthew Hale, and such is this time an incident occurred which recall-the glorious example he has left for our imed a certain seriousness of deportment, for itation. May we have grace to follow it which when a boy, he had been remarkable, Let "not slothful in business, fervent in spiand gave birth to that profound piety which rit, serving the Lord," be our watchword he ever afterwards exhibited. At a drink- "The night is far spent, the day is at hand ing party, in a tavern in the neighborhood let us therefore cast of the works off darkness of Lincoln's Inn, one of his boon companions and let us put on the armor of light."-

# Protestantism in Greece.

There is, in the southern part of Macedonia, a small peninsula by the name of Kassandria, the ancient name was Pallene,) consisting of twelve villages, exclusively inhabited by Greeks-by birth, education, and tency of a holy deportment, became habitu- faith. Last September, about twelve perally associated with the most exemplary sons belonging to these different villages, informed the English missionaries at Thessalonica, that they had protested against the He commenced the actual practice of Greek church in all its forms of error, and law about the year 1636, and quickly rose wished that some of them would visit them found a secure retreat for two or three to eminence. He was employed at the bar and consult with them as to the best plan years' during the Revolutionary strug- on some important occasions, was retained for taking further measures. The missionas counsel for Charles the First on his trial, aries, howhever, two in number, Mr. Ro-On one of these periodical visits, Judge was exalted to the office of judge by Cromsemburg and Mr. Marcussohn, (the latter well, and was made Chief Baron of the Ex- a Jew by birth, and my fellow-student in chequer, and afterwards Chief Justice of the the Theological Seminary of New York,) Court of King's Bench, by Charles the Se- being unable to use the Greek language, when other gentlemen present beside himself cond. When, after a public career, surpasses sent word to Mr. Paionides, a graduingly illustrious, he was compelled by ill-health to resign the duties and honors of office, he retired first to Acton, and then to mate friend of mine, who had been practis-Adderly, where he spent the remainder of ing medicine at Macedonia,) and requested his life in pious reading and meditation.— him to come down to Thessalonica, and ac-He died on Christmas day, 1676, and was company one of them in his visit to Kassanlaid to rest in the quiet church-yard of his dra. He accepted the invitation, and in company with Mr. Marcussohn visited the Sir Mathew Hale has left us a bright ex- place, which is described as one of the finest He commenced his studies and covered with evergreen trees and

than Mr. Bassett determined to leave, and at Lincoln's Inn, he read sixteen hours a was strengthened in finding them exhibiting

lorers. After which he was constrained to admit they were not the most uninteresting ably each passing moment. The halfthe world, and, as an act of constrained to ably each passing moment. The halfably each passing moment to denote the great lessons of art.

After which he was constrained to ably each passing moment. The halfably each passing moment to denote the great lessons of art.

Above all, let us live

eyes, and looking out on the green, he saw He was methodical and assiduous. His a religious awakening among the Greeks.

White's; he quickly informed his wife of the arrival, who ran upstairs in a fright.—
Mr. B. cast about in his mind how he should

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Mr. B. cast about in his mind how he should

Mr. B. cast about in his m entertain his unwelcome guest; his plan But while surpassing all others, almost, in saving influence of the Spirit of God, have was decided upon; invitations were sent to his diligent discharge of secular duties, Hale done all this. And it is a very gratifying the most distinguished men in the neighwas none the less pre-eminent for his fervor
borhood: the lawyers doctors and classes.

An article inscribed as above appeared in this event a confirmation was none the less pre-eminent for his fervor thing to me to see in this event a confirmation and classes.

Mosheim tells us "The Anabaptists started the Christian Messenger of Jan. 14. and as being the 'only churches which have exborhood; the lawyers, doctors, and clergyin spiritual things. "He believed, emtion of my opinion in regard to the way of bearing the signature C.H.H., in which the signature C.H.H., in which the signature C.H.H., in which the signature communities of christians from the signature christ overwhelm the poor Methodist bishop with an array of intellect; but Mr. Asbury seembusiness of his daily life. Though esteem-accomplish much more among them, than 1. Bap

upon which several criticisms were pass- spent at the foot of the Saviour's cross.— books and papers on the hearts and minds now in existence which is modelled after ed, Mr. Asbury's being the clearest, most "Surely," he says, adverting to the value of of men that cannot be resisted. It affords the pattern of the primitive Church founded to be excited in this way than in any other. order and manner He gave them.' their errors and faults; but can read with Adam Clarke, Burkitt, &c. New Testament. You must value it as the the Greeks have been unable to overcome this obstacle. The circumstance is altoge-

acterized as one of the most illustrious judges that ever sat in Westminster Hall;"

And during the course of his heavenly Father.—

And during the course of his busy life, he often spoken to the most superstitious persons among the Greeks on subjects which no foreigner could couch without exposing himself to their accounts.

Assertion No. 3. 'Baptists claim to be the considers it of paramount importance that all persons should belong to 'a Baptist Church.'

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Assertion No. 3. 'Baptists claim to be the considers it of paramount importance that all persons should belong to 'a Baptist Church.' imself to their assaults

# All in Christ.

Man, or woman, or child, do you want anything? Are you anxious about the matters of your soul? Are you disturbed? Are you ignorant? Do you feel, "It is wisdom I want;" or "It is righteousness I want," or "It is peace I want;" or "It is neaven I want?" Well, it is all in Christ. n the knowledge of Him is eternal life. And do you undersand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son hath life." There is no salvation out of him. We become bound up in him by faith, and then all that belongs to him is ours. As it is all in him, it is all with him. Once more, it is all for Crhist. Do you undersanctified? Are we blood-bought? Are we temples of the Holy Ghost-heirs of God may have liberty to serve God, and glorify the name of our Redeemer. Thus all that salvation implies is in him; all that salvation implies is with him, and all that salvation implies is for him, in time and eternity. My brethren, Christ is a root, Christ is a rock. He is a root of which flows the sap of grace, through the branches, and the soul that is united to him as a branch, receiveth it. He is the Rock of Ages; and the soul that is based on him, the gates of hell cannot prevail against; it shall rise up a might y tower unto the skies, a building that shall manifest the wisdom, the power, the grace, and the glory of God, throughout eternity.

Growth of Character. There are small men in the church and the forest. The wind sways it; the rain Succession. already been remarked, during his residence several interviews with them-and our faith swathes it; the great sun gladdens it; it stretches out its arms and gets nourishment from the air: it strikes out its roots and draws support and sustenance from the great mother. Frosts and snow alike minister to But Mrs. W. more positively declared he must not leave, when he resigned himself to both sexes, who had come to witness the discipline and culture from our failures and baptismal ceremonies of the Protestants.

Above all, let us live the lives of true men. It were always well for us to recolof his adventure, and concluded by saying, besides attaining to an unusually profound church, are heads of families, and among thing around us, and that it is only by this quite willing to bear it, as is evident by the expansion of soul we can regard our race which we are perhaps of no more importance by C.H.H. for insertion in the C. M. was so

In contests among men, the party doing the a venerable form on horseback, riding surpassing diligence was systematic. Each like arely toward his door, whom he soon recognized to be none other than the venerable took care that that duty was promptly performed. It has been well and truty said of protested spains their church, and this with which makes him doubly improble.

laboring for the religious reformation of the writer endeavors to sustain the following the ascension of our Saviour until now; under leaders of different talents and different talents are talents and different talents and different talents are talents and different talents are talents a

2. 'Baptists alone have existed since the us it is an 'irony,' and therefore the meandecidedly literary character, and among offices of dignity and trust, the happiest of department of the property of the Apostles as Christian Churches.' It seems to me that there is something in days of the Apostles as Christian Churches.'

comprehensive, and intelligent. The company conceded to him his proper place.—
They became listeners, and he the delight of the subjects which relate to eternity, and the vital importance of attending to the subjects which relate to eternity, and in the case of the Greeks, their heavy and ordinances appointed by the subjects which relate to eternity, and in the case of the Greeks, their heavy and ordinances appointed by the subjects which relate to eternity, and in the case of the Greeks, their heavy and ordinances appointed by the subject which relate to eternity, and the vital importance of attending to the subject they read by our Saviour in Jerusalem, and which the pany conceded to him his proper place.—
They became listeners, and he the delight of "surely when death comes, the most comevening party must be reckoned the begin- ries will be those we spent in improving the For the Greeks like the Jews are a very 4. That their mode of baptism (immerpeculiar people,-zealous for their religion sion) is correct.' For proof, his Episco- in reality the greatest Protestants in exis-

and obstinate in their character, and not palian friends are referred to their rubric, tence."-C.M. March 26. By request, Mr. Asbury preached the next evening to a large and intelligent cudings.

Let it not be said that Sir Mathew Hale only are they ashamed to be swayed by his Presbyterian friends to Kitto, M. Knight, he fore the Reformation, that bore the name direct personal influence, but would not bear to hear any one talk to them about their errors and foults, but see read with the common acceptation of the word Pro-5. 'All the Protestant sects, though they Church of Rome.'

culiarity in the Greek character similar to and abandoned many of her idolatrous and

Jerusalem A.D. 33.

is a caricature drawn by an enemy, or the ther different when they have to deal with raving of some mad enthusiast, but the sober, genuine Apostolic Succession; and Now, I have not the least wish to inter-

whether there is any reason why such a plan should not be adopted?

The fact that the Greek nation has been presented three has a plan should be considered to the construction of the con preserved through many centuries, though gave them,' and that one Church is the Bapit has passed through many cruel oppressions and trials, is an unmistakable indication that they are to clear a new to clear a tion that they are to play a part in the world's drama, and they will perform their part well in proportion to their mental and spiritual elevation. Respecting the former their fine system of free education, will in a few years place them among the most engage of the world to the females were few years place them among the most engage of the world to the world to the females were few years place them among the most engage of the world to the world to the females were great in the world to the females were few years place them among the most engage of the world to the females were great in the world to the world to the females were great in the world to the wor few years, place them among the most enlightened nations of the earth. But with
respect to the latter—it remains with the lightened nations with the latter—it remains with the lightened nations of the earth. But with
I did not believe one word of the above

| Term and the remains with the lightened nations of the remains with the lightened nations of the earth. But with lightened nations of the lightened nations of the earth. But with lightened nations of the earth lightened nati

presume to say they are orthodox, or any 'We protested against the errors of the Pa-Protestant' writer have the presumption to attempt a defence of the usages of the Church to which he belongs, when C.H.H. to fact, history, and common sense, on pain of his high displeasure. Pity but C. H. H. A long paragraph follows, occupied with

Protestant. say, that he can make what use of this he pleases, only I will thank him not to palm

C. H. H. on the phrase Apostolic Succession, says, 'I mentioned Apostolic Succession once only, and then placed it among hose Papal inventions, those traditions of men, which Baptists everywhere reject.' True, but the title of your piece in the C. M. is, ' Baptists and Baptist Churches-

the genuine Apostolic Succes But C.H.H. says, 'Does be (Castigator) not know that there is a figure of speech in the ministry, who desiring to be first, what a rhapsody is, let him read the last production of C.H.H. and he will find it is No. 2, assemption. an incoherent jumble of ideas.' C. H. H. adds, "I doubt if one of them (the Baptists) Christian Churches. mistook your meaning, when you headed that communication, The Genuine Apostolic

This most certainly clears C.H.H. of the consummate folly of telling the world that Baptists and Baptist Churches' are 'the Jenuine Apostolic Succession'; but worse, what C. H. H. says is true, namely, that Baptists everywhere reject Apostolical Succession 'as one of the 'papal inventions' and ' traditions of men.'

But stop, reader: C. H. H. tells you the second article now under consideration. The case then seems to be this: the article sent

or the editor for this idea; for we are now authorised whenever we see any article like

the Apostles; about their being apostolic So far, all is clear, and our Brethren can THE GENUINE APOSTOLIC SUCCESSION.

An article inscribed as above appeared in Church formed after the primitive model; Machain tells us "The Anabaptists started

other things, a recent publication came up, moments of his life were those which he upon which several criticisms were passspen at the foot of the Saviour's cross.—

books and papers on the hearts and minds on existence which is modelled after how for the positions which C. H. H. assumed in his first article: 1. 'Baptists disclaim the name of Protes-

tants.'-C. M. Jan. 14. Explanation: 'I cannot withdraw the Apostles as Christian Churches. Perhaps assertion, for we are not Protestants in the it is an irony. common acceptation of the word; though

testant is one who protests against the manner of the Baptist Churches of our day.

Now C.H.H says in this 'common acceptation,' the 'Baptists are not Protestants.' was converted, and proved the first-fruits of ment of the means of grace with which he that of the Jews, viz: A vain pride of being corrupt practices, still retain many of the We doubt if this sentiment will be endorsed corrupt practices, still retain many of the We doubt if this sentiment will be endorsed. Bi-hop Asbury's labors in Dover. Who was provided. He loved the Bible. It the descendants of the renowned ancient rites and trappings of the beast, such as by the Baptists generally, although as far as the writer is himself concerned we fully be- Baptist Churches, and if they were they

> 6. 'The Baptist Church was founded in | 2. The Baptists are the only pure communities of Christians that have existed dare C. H. H. make such a statement as The reader must not suppose the above from the ascension of our Saviour until now.

> > 4 And while he cannot but admit 'there

5. Baptists claim infallibility in judgment If then, facts, and the experience of un- fere with either the views or practices of as far as baptism is concerned,—for nothing successful efforts, are combining to prove that the missionary efforts for the reformamation of the Greek church should be planted by the mission of the Greek church should be planted by them God-speed: yet when I read the above ned and prosecuted on a new footing, I ask I was led to ask, Is this true or not? If it they hold with such insulting pertinacity.

respect to the latter—it remains with the Christians of this country and of England, whether German and French infidelity shall replace superstition and error, or whether a pure and sound Christianity shall raise its standard over the dead body of the Greek church.—Cor. Phila. Chris. Observer.

I did not believe one word of the above propositions except the first, and part of the fitth, I wrote some strictures upon them which appeared in your issue of Feb. 26.

These strictures have given huge off nee to C.H.H., and he has come out with a thunder of the counter should assert, and reassert, whether is that it is not surprising that this gentleman of the counter should assert, and reassert, where is dipping commanded? and where is an exceptation of the word Protestant." As to what such or such a writer has said. This what may be called the uncommon acceptation of the word Protestant, he says, and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert, and reassert, when the Papists and the Baptists that it is not surprising that this gentleman of the counter should assert. As the counter should assert, and reassert, and reass 25th. How dare any 'Protestant Church' ceptation of the word Protestant, he says,

> has studied out, and 'penned at his counter Dear sir, do not forget what you told us during intervals of business' these proposi- in the sentence just above, namely, 'The tions, which declare 'Baptists are not Pro- genuine Apostolic Succession is an irony. testants'- Baptists alone have existed In this we must believe you. The Baptist since the Apostles as Christian Churches'; existing before the Reformation is all irony, and that they alone reject all the traditious it is not a fact; and with all your wit and of men. And these propositions and asser- learning, and employing all your leisure tions, gentle reader, you must receive on the sole 'ipse dixit' of this student of the counwill never be able to trace the existence or ter and man f business, although contrary give any rational history of the Baptist

had an inquisition at his command that he might teach those heretics better, who dare Dr. Ypeig and the Rev. J. J. Dumont, instand that all we receive is to go back to to call in question the antiquity, the orthohim?—it is given to us that we may glorify doxy, and purity of Baptist Churches, or which we would just observe it is as absurd his boly name. Are we justified? Are we presume to call Baptists that odious name, to quote writers of our own day in proof of the antiquity of the Baptist Church, unless C. H H. commences with an attack upon these writers give authority for what they and joint heirs with Christ? It is that we my style, in reference to which I would just say, as it would be to give the writings of C. H. H.—the learned country merchant of Sydney, C. B .- to prove the Baptists, upon me expressions that were never used by me. I never used the expression, 'uninformed and ignorant Baptists,' but 'unin-world it is an irony. and Baptist Churches, to be the genuine

formed and ignorant people.' 'Oratorical logic' is also an expression I never used in ence is made to the 'Great Iron Wheel,' when our Author tells us of that scurrilous book; "It does not treat of Wesleyan Methodism, but of Episcopal Methodism." Perhaps during the intervals of his business he will find time to tell us the difference .-Next the late and the present editor both feel the rod of C. H. H.; and poor Obed, because he related a simple fact, which was, that the people of Cornwallis could not find anything in the Bible in favor of immersion, of Christion the Cross; moreover as bapand therefore became Bible Baptists, and tism is a washing, they judged it should be called \*\*rony?' Yes, he does; and he knows were baptized by sprinkling. O, Obed you the washing of the body, not of the clothes there is another figure of speech called heretic! how dare you write such an article p. 418. rhapsody; and if my reader does not know as that which bears your signature in the

No. 2, asssumption. Baptists alone have existed since the days of the Apostles as

To prove this assertion our Author gives a garbled quotation from Mosheim, cent. xvi., chap. 3, sect. 1. The sentence in full reads thus: 'The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion throws this folly upon the editor of the and derived that of Mennonites from the C.M. Well, let it be so; but will not the famous man to whom they owe the greatest part of their present felicity is hid in the part of their present felicity is hid in the remote depths of antiquity, and is of conse- that were to hold him with his head downquence extremely difficult to be ascertained. This uncertainty will not appear surprising when it is considered that this sect started

up all of a sudden in several countries at the same point of time, under le ders of difheading of his famous article is an irony, and the same point of time, under le ders of difthis irony was inserted by the editor of the Christian Messenger. We had thought the superscription, as well as the whole article, had been the production of C.H.H.; but he throws the blame upon the editor, who seems quite willing to bear it, as is evident by the render all other objects and incidents almost matters of indifference.'

Now this quotation corroborates the stateridiculous that the editor determined to poke fun at it, and therefore 'ironically' headed it as above.

We are much obliged either to C. H. H. composed of Anabaptists, those wretched fanatics who well nigh destroyed the Re-

Apostolic Succession; about the Baptists formation, and involved Germany in confu-

these and all expressions like them we are ent intentions." As to the origin of these 1. Baptists disclaim the name of Pro- not henceforth to consider as facts but as Anabaptists all is uncertain and difficult, it

fiction, for either C.H.H. or his friend tells is hid in the remote depths of antiquity. It is amusing, certainly, that what is hidwhose signature is C. H. H; and that he should roundly assert without any other ground than as stated above, that Baptists alone have existed since the days of the

After C. H. H. has exhausted all his sneers and tried the effect of his sophistry upon his readers, he admits at least tacitly In this dilemma he refers to other names and sects, as the Berengaians, Paterines, Peterbusians, Henricans, and the Waldenses .-What all these names are paraded for it is difficult to tell: they were certainly, not Apostles, as Christian Churches.' How the following, 'The Baptists as a Denomi-3. Baptists and Baptist Churches are the nation have existed for more than 1800 years!! Can any man in his senses believe such a monstrous statement? Find the Denomination before the Reformation and

we will give up the argument. Assertion No. 3. Baptists claim to be the keeps the laws and ordinances appointed by Him for the guidance of his church in the order and manner he gave them.'

C. H. H. does not particularly discuss this point; he possibly thinks the world should receive it as the papists do the declarations of their infallible head. But not so, sir, if you disclaim the name Protestant, Pope or Bullying of certain Baptist writers as a substitute for scriptural doctrine of plain historical facts.

Now as to the model of the church, you

But failing in scripture teaching, like the Papists, we are taken by Baptists to the usages of the church, and we are told all writers of antiquity are in favour of Bap-tist views. Dr. Wall is quoted by C. H. H. who says The offices or liturgies did all along enjoin dipping without any mention of pouring or sprinkling. What we might ask have offices and liturgies to do with our Baptist brethren? They never acknowledge their authority. But Wall speaks of the Church of England, A.D. 1430, before the Reformation! That dipping was one of the superstitions introduced into the Christian Church in early ages of its existence, no one will deny; so also were Monkery, Purgatory, Penance, Holy Water, Images, Pilgrimages, &c. &c., but this will not prove hem to be after the Divine model.

As C. H. H. has referred us to Dr. Wall, let me give a few cases from his work as to the various methods in which the ancient churches performed their dipping. Wall's History of Infant baptism, part 2, chap. ix. sect. 11, vol. 2, p. 384. 'Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or grown man or woman, into the water.' Nor is it material whether they be once or thrice dipped, or water be poured on their heads, but it must be done accord ing to the custom of the place where one dwells, p. 396 'The way of true immersion, or plunging the head of the person three times into water, was the general practice of all antiquity,' p. 417.

The Ancient Christians when they wer baptized by immersion, were all baptized naked, whether men, women, or children; they thought it better represented the putting off the old man, and also the nakedness

I will give another practice of this super stitious dipping from the same Author, and in the same chapter to which C. H. H. has referred us. p. 422.
A. D. 280. The Eunomians had the od-

dest way of baptizing that ever was heard of, for they said all the parts of the body be low the waist are abominable, and must not touch the water, so they used to uncover the person to the waist, and then holding his heels upward, and his head downward, they dipped him into the font as far as the waist. They continued this custom till a ridiculous accident happened; a heavy and ward let him fall, and he broke his head against the bottom of the font. To prevent

know which of the ancient methods of immersion is the Apostolic model, will be be kind enough to tell which of the above is

the correct mode of dipping. 1. That practiced in the third century the days of Tertullian, when the head

was plunged three times: or,

2. That practiced in the fourth century when both men and women were dipper

'stark naked': or,
3. That practiced by the Eunomians, A.D. the one in the C.M. of Jan. 14, or hear any repet should be the Great from Wheel advertised for the Beptists, being the Genuine also at the Christian Manager Office, in the present 280 when they were dipped head down tors