

profiling appeared to all. Retiring in dispo- sition, from retaining truth, and consistent in discharging duty; those who knew him best ad- mired him most, yet all were constrained to take knowledge of him that he had been with Jesus. His path was that of the just, it shone brighter to the perfect day. His death was a peaceful one. Through suffering extreme pain during the four days of his last illness, it was evident that the rod and staff of Jehovah comforted him, and that he had a bright prospect of the glory which awaited him. His attachment to the cause of God was manifested in a desire to do something for it even after he had passed from the scenes of earth. By his will, his entire property, three fourths of his widow, goes to the support of that cause.

MRS. SAMUEL GOWEN.

The wife of the above fell asleep in Jesus, the 22d Sept., 1864, aged 81 years. Sister G. gave her heart to God at the same time as her husband. Setting out with him to seek the kingdom of heaven and his righteousness, and to be to him an help-mate indeed, and herself found great comfort in the way of God. During the past summer there was a violent pestilence, and the work of grace in her heart. Faith more firmly grasped the Crucified, and doubts which were wont to assail, were scattered by His appearing. It was evident to those who met with her in class, from week to week, that she was fast opening for glory. Her conversation was much in heaven and the frequently spoke of her near approach to glory. Her last illness was brief, but death found her ready. Some- times the prospect of approaching happiness seemed almost to overpower the sinking frame, but during the most of the last days which plainly told that the time of her departure was at hand, her experience was the fulfillment of the declaration: "Thus will I keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee." Her funeral was attended by a large number of people who were addressed by the Superintendent from Rev. xiv. 13.

SISTER MARY PALMER'S.

Spirit passed up, we believe, Oct. 4th, 1864. Sister P. was about 70 years of age and it is supposed that in her fiftieth year she gave her heart to God, so that for about sixty years she has been travelling Zionward. She united with the first Methodist Society established in Yarmouth forty-eight years ago, by the Rev. R. H. Alder. Though possessing little of this world's goods, and not blessed with some other talents committed to others, she was a consistent prayerful Christian. No one who has been privileged to become acquainted with Molly Palmer, as she was familiarly called, can forget her childlike simplicity, earnest devotion, and abounding faith. She met the last enemy very calmly. Unable to speak last a few words at times for some days before her death, yet the name of Jesus was incessantly on her lips. Her eyes kindled when it was spoken in her hearing, and she seemed to long to tell how precious He was to her. For her, we believe, to die was great gain. The Rev. Mr. Phipps addressed a large number attending her funeral from Phil. i. 25.

MRS. RICHARD HARRIS.

Deceased this morn. Nov. 20th, 1864, aged sixty-eight years. Sister H. was brought to God when quite young, during a gracious revival in which many of her youthful companions gave their hearts to God. She did not at that time unite with any church, though urged to do so by her friends. Not able to accept the doctrinal teachings of the church chosen by them, she continued to work with them, looking to God for direction. When she first heard Methodist preaching it seemed to her in accordance with the Word of God, and she said "this people shall be my people." She was accustomed in after years to say, "I was a Methodist before I ever heard one preach." She shortly after took on trial, Oct. 9th, 1817. Shortly after that time she was baptized by her husband. Her husband, she was baptized by Rev. Wm. Crosscombe. Sister H. has been called to pass through much sorrow. The greatest perhaps, was that she has been obliged to witness for more than seven years the sufferings of a beloved daughter, who, during that time has been ill, and has never come to her feet free from pain. She felt it hard to part with this loved one especially—leaving her without a mother's hand to smooth the pillow to the tomb. She was sick only forty-eight hours, and from the first of her illness did not expect to recover. When asked by her sorrowing partner, if she thought she would well, she answered, "No, I expect to die and go home to Jesus."

Rev. J. Prince addressed the friends of our departed sister on Sabbath, 4th inst., from II. Cor. iv. 17. Our prayer is that God may comfort the bereaved ones, and grant them a joyful meeting before the throne. J. R. H. Yarmouth, Dec. 9th, 1864.

Provincial Wesleyan.

WEDNESDAY, DEC. 21, 1864.

The Nativity.

The wonderful event, which at the present season, we are accustomed especially to commemorate, may well serve to excite our grateful joy, and to deepen our sense of indebtedness to him who, on our account, "Emptied himself of all but love."

"Great is the mystery of godliness, God was manifest in the flesh." Angels look on this mystery with adoring wonder, and redeemed men dwell through the cycles of eternity, dwell upon these things with rapture, a theme forever new; for O, tis a mystery of love! The union of the two natures in the one glorious Person, and of natures separated by an infinite disparity, is surely an unfathomable mystery. Our Redeemer is no less than the glorious outshining of the Father, "the express image of His Person." He is the Mighty God, over all, God blessed for ever. He was with the Father from before all worlds. All the attributes of essential Deity belong to Him. All the names of Deity are ascribed to Him. All the names of Deity are applied to Him. All the angels of God worship Him; and the holy Church throughout earth and heaven acknowledge Him to be the everlasting Son of the Father. The Word was with God, and the Word was God, yet the Word was made flesh—He laid aside His glory without changing His essential nature—In our humanity he embodied His divinity, in order that humanity everywhere might have an interest in Him.

Canadian Correspondence.

To the Editor of the Provincial Wesleyan. REV. AND DEAR SIR.—In my last, something was said of the union of the Atlantic-East with the Canadian-West, and said without prophesying. Prophecy may seem a requisite when life is sluggish and men's hopes seem keeping up. The evil it may, in their hopes are often, if not in excess, impatient even in a railroad age. Let any honest, observant man take a laudable thing as yet lacking, and wait a brief period, and better days, and the certainty of events, the very thing that waits before him. Verily the "wheels of ancient seas, with their eyes and motions, are not fancies; their revolutions purple; results astounded."

The Christian Guardian on Emancipation.

No one of our exchanges do we take up with greater pleasure than the Christian Guardian of Canada, not merely on account of the ability and length of its connection with us, but because of the relative position of that Journal and our own, to each other, as Organs of Methodism in British America. We have generally had reason to respect the opinions of the Editor of the Guardian, and have often been gratified by expressions of fraternal regard given in that Journal in relation to our connection in these Lower Provinces. It is but natural, therefore, that we should be jealous for the maintenance of the best understanding with our Canadian contemporary, and that we should be anxious lest there exist even a seeming difference of sentiment and feeling upon any essential point.

Some of the Press of the Methodist Episcopal Church in the United States have taken occasion to speak of the Guardian and of the Provincial Wesleyan as being in opposition to each other on the question of Southern slavery; but in this we engage them to be astray. They had, indeed, some shadow of ground for such an opinion, from an article which appeared in the Guardian a month or two since; but that article bears indication of having been founded on the representations made of our sentiments by the United States Journalists. Why the Guardian should have taken up an accusation against us as second hand, or without the fullest evidence, may seem strange. There is this, however, to be said, the Guardian supposed his American contemporaries to be incapable of misrepresentation, even inadvertently; and no doubt a derogatory circumstance he would have found them fully reliable. But their prejudices in relation to the war have warped their judgment, and have led them to draw inferences from our statements which could not be legitimately deduced. The Guardian, however, in giving currency to the opinions of the American Press on the subject in question, took care to put the matter hypothetically, and says of our Journal, "our respected contemporary must be misunderstood."

The article in our columns which has given such good offence to our American cousins, was a review of a pamphlet on the American war, the writer of which did not fail to express his abhorrence of Southern slavery, and his sympathy with the cause of freedom. But he gave an opinion as to the undesirability of immediate emancipation; he wished to see instantly removed the grosser evils connected with slavery in the South, and the institution of such measures, as one of the conditions of peace, as would prepare the slaves for enjoying and using rightly the privileges of freemen, and would ensure the removal of every vestige of slavery at the earliest period consistent with the best interests of the Slaves themselves. We ask, then, what could there be in our commendation of these sentiments to justify the journals of the Union in denouncing us as apologists of slavery, and apostates from Wesleyan views on this subject?

Could any heavier denunciations have been hurled by our American brethren for the purpose of venting their spleen, even had we justified all the abominations of slavery, or advocated the perpetual bondage of the negro? Was there no room for a difference of opinion upon the points mooted, among the very best friends of the colored race? But the recommendations of British pamphleteers could not be tolerated by Americans mad with the war spirit, and especially seeing that the emancipation war-policy of the Federal Government affords a much needed amount of strength for the subjugation of the South.

To correct the misunderstanding of our American contemporaries in regard to our position on the slave question, we gave in our issue of Nov. 16, an avowal of our sentiments; sufficient, we conceived, to satisfy any reasonable mind that our sympathies are by no means pro-slavery. But our explanation has failed to evoke any favourable response, thereby satisfying us that those who had taken special pains to misrepresent our views, were disingenuously unwilling to admit that they had been mistaken. The Christian Guardian, we doubt not, will be found ready to correct any false impression which may have been made by its animadversion before adverted to, or at least to express its sympathy with the sentiments displayed by the American Press.

Canadian Correspondence.

The late Thomas Parker and Allison, who might be said to have been the first to introduce the subject of universal suffrage, and who were the first to propose a people to make haste to be respectable, a simple of our day. If they will not conform to this, unworshipful Methodism, like many who are an honour to it, we can spare them. The discipline with Wesley was not a myth. The story is after his first happy Conference he thus wrote—"We endeavoured to purify the society of all that did not walk according to the Gospel. By this means we reduced the number of members. . . . Number is an inconceivable circumstance."—The perils of the itinerancy. Large rural circuits can be found with only six or seven appointments—that is, Sunday work, and what is doing the other six days. Stations are the demand in some countries. How many of his preachers did Mr. Wesley allow to preach to the same congregation twelve months? Stations are what we know whether they could save either themselves or others on a scheme of itinerancy in the wide-world circuit. There are no circuits in the "City Mission." Methodism is really and providentially a Mission, and its labourers Missionaries. This new appendage is a Mission hitched on to a Mission, and its agents are uniquely Missionary Missionaries! Mr. Wesley's plan of itinerancy was not a myth. Methodism Circuit has been sufficient in our day there are cities with, say, five hundred members in them, (some many more) from twenty to forty local preachers and exhorters, perhaps as many leaders and stewards, double that number of Sabbath school teachers—to say nothing of prayer leaders, tract distributors, and Dorcas societies, and other agencies such as no other church in the place can have. The day is not past when the Wesleyan discipline entrusted the management of the order of worship to the Ministry; and yet it is not imaginative to intimate, that Methodist churches can be found in the earth, where the organist or the choir says how the minister shall conduct the services—what shall be sung, what read, what recited, and when the hymns shall be recited by whole sale, the preacher looks on the pulpit as, and a dozen theatrical singers insult the Supreme, by offering the praise of proxies for the seated congregation. In thousands of Methodist churches singing remains much of its old saving charm; and it shall be sung, what read, what recited, and when the hymns shall be recited by whole sale, the preacher looks on the pulpit as, and a dozen theatrical singers insult the Supreme, by offering the praise of proxies for the seated congregation.

It would be no news for me to send you word that united Canada Wesleyan Methodism was in danger; and if the report reached you that it was in danger, you would not believe it—as we certainly should be sceptical if we heard that you, our Circuits and Missions are in a good state, some specially favoured. With very few exceptions the health of our five or six hundred preachers in the various parts of the Province, our institutions much more than promise well. The financial effort for terminating the liabilities of our University College was never more likely to be successful. Our last connectional enterprise, the Female College at Hamilton, has rewarded the governor and directors with much encouragement. We have nearly fourteen hundred students in the University of Toronto, and the Methodist of Montreal and the other cities prosper. The Annual Missionary Report, just published, I must say, that as usual the Missions and Missionaries are increased. The income is in advance, but the expenditure nearly for to listen not to the appeals of the needy for assistance would be to offend Providence and blight the work done by the Society. The financial effort for terminating the liabilities of our University College was never more likely to be successful. Our last connectional enterprise, the Female College at Hamilton, has rewarded the governor and directors with much encouragement. We have nearly fourteen hundred students in the University of Toronto, and the Methodist of Montreal and the other cities prosper. The Annual Missionary Report, just published, I must say, that as usual the Missions and Missionaries are increased. The income is in advance, but the expenditure nearly for to listen not to the appeals of the needy for assistance would be to offend Providence and blight the work done by the Society.

The system of Methodism in the hands of the devil is iron which he cannot break or bend, yet in the hand of Providence plastic as occasion requires. When that greatest of the princes of the West, William the First, died, other cities prosper, died, other princes stood forth; and now the sublimity of Watson's faith is more and more developed in the eminent position of the parent Society. We in Canada have had our hopes and regrets, yet yearly progression. The scriptures of grateful hearts shall be the Redeemer's.

Your President and our's this year resides in England; still, his visit to our cities, and his official acts, and sanctified temper and urbanity, will bear fruit throughout the year, and beyond it. And then, God's servant attended four Conferences in four months in the new world and the old, and was President of three of them. The speed of our machinery is slackened. The Co-Delegate, the Rev. Mr. Rice, as acting President, embraces all our Connectional interests in his solicitude; and the Rev. Dr. Wood, who has well served Canada Methodist for seventeen years officially, is the General Superintendent of Missions in the West.

Let us love the Methodism of Canada, and of every other part of the earth, mean as to its specific localities, and come to a few weighty things relating to general Methodism with its multifarious accompaniment. If it be a special agency, it never was more necessary than at present, as a light for heterodox churches, as an incentive to the orthodox, and a means of reviving the fallen; but its perils were never so life-threatening as at present. Thank God that ministry is very seldom arraigned theoretically at the bar of Conference; but this fact does not dispense the danger. Preachers are well read; or ought to be; and their first and last reading should be scriptural divinity; but much of the divinity of our day is plian and pernicious; and the incessant issue of it in some form or other makes it difficult to read and study daily John Wesley and other Wesleyan standards; and they are neglected by an ardent study of some divines. Every author is not to be consulted by the ministers of some churches as to the displeasure of wild fancies, yet I say it, that the faithful Methodist pulpits have a theology, a method, a phraseology, a power very much their own; and that we have nothing to do with the pretentious and obnoxious and unscriptural of some others. Call down a boor from a Methodist pulpit; nevertheless, who dare not say to a hearer, "Thou art the man," should break himself to his plan, his will, or his pretence; he is not learned like Benson and Bramwell to offend; and a sinner is never saved till offended with the preacher or himself.—The perils of security, wealth, and courtesy. Were all the laymen of Methodism in spirit like

Quarterly Meeting.

[We commend the following important and seasonable article, to the very thoughtful consideration of the members of our church in these Provinces, hoping that the approaching day of the Quarterly Meeting, their continued and enlarged success, will be a great gain to the Connection, it will be the utmost advantage to sound education in the land, as well as to the cause of true religion generally. The Faculty, and their helpers at Mount Allison, are placed in a highly responsible position. They are stretching every nerve to fulfil their trust. Let them not be forgotten in our prayers. Let us give them this proof of our hearty good-will. Nor should we overlook the Principal of the Newfoundland Wesleyan Academy in St. John's, and his assistants. This institution dates only a few years back. It has earned for itself a good reputation. It has become a place of great good in years to come, both in the educational and religious departments of our work. What an honour will it be to our church, if the prayers of the people of God in this Scholastic and Collegiate foundations shall succeed in training their pupils to become at the same time sound scholars, and true Christians!]

Neither should we forget the chief ministers of our Connection, the Rev. W. L. Thornton, A. M. President, and the Rev. T. H. Davies, Co-Delegate. Presidential circumstances demand the care of all our churches, chiefly by the letter, from which he will not be relieved until the Conference shall meet in June next. None but those who have filled the highest places in the church can duly appreciate the mingled patience, wisdom, fortitude, and faith required for the discharge of the duties which these offices impose. Let us minister most devoutly beloved than our Co-Delegates. Let him be comforted by the assurance that he is remembered in our intercessions; let us comfort the hope which he cherishes, that as his days of official care and toil, so shall be his reception of divine and holy strength.

Those Wesleyans who have the most intelligent regard for the "good estate" of our own Body, will entertain the best, and strongest wishes for the prosperity of every part of the church of God on earth. They will be ready to pray that abundant grace may be with all them that love our Lord Jesus Christ in sincerity, and that all places may soon be visited with a new, and more abundant effusion of the Holy Spirit, that this may be witnessed a revival and extension of the work of God on every hand.

Humily speaking one cannot tell what more hopeful indication of this there could be, than to observe our united societies in every District, and Circuit, crying together, "Spare thy people, O Lord, and give not thine heritage to reproach; therefore should they say among the heathen—Where is their God? Will thou not revive us by thy mercy, O Lord, and grant us thy Salvation."

Not unfrequently a special prayer-meeting has been held at noon on the regular quarterly fast day. We have many and great benefits from our being a Connection; this surely is one—that our whole people may together supplicate the throne of grace. The writer indulges the hope of the year, and cause his face to shine upon us, and that they may be known upon earth, by saving health among all nations." B.

Jubilee of Rev. H. Pope's Ministry.

The present being the fiftieth year of the ministry of the Rev. Henry Pope, some of the generous-hearted Methodists of this city, regarding the occasion as an appropriate one in which to express their appreciation of the valuable services rendered to the church by that venerable minister, have presented to him, through the officials of the Halifax Circuit, a purse of one hundred dollars. The presentation took place on Monday evening last in connection with the prayer meeting in Brunswick St. Church. We publish a note from the Superintendent to Mr. Pope, together with the official address, and Mr. Pope's reply, all of which will be perused with interest by Mr. Pope's numerous friends. We need scarcely say that it affords us much pleasure to record such a grateful recognition of the integrity, fidelity and usefulness of an aged servant of Christ.

Jubilee of Rev. H. Pope's Ministry.

REV. H. POPE, SENR. Halifax, Dec. 12, 1864. MY DEAR SIR.—Though you were unable to be present at our Quarterly Meeting on the 30th ult., you were not forgotten there. When it was stated that you had been a preacher of the gospel for fully half a century, it seemed highly proper that the occasion should not pass without some appropriate expression. The following memorial was therefore duly proposed and warmly adopted.

I beg to be called to be called to assist in the respectful recognition, and kind acknowledgement of your lengthened service in the vineyard of our Lord, in one of the happiest incidents of my sojourn in this city.

ADDRESS. The Quarterly Meeting of the Halifax Circuit having had their attention called to the interesting fact, that one of its members, the Rev. H. Pope, Senr., has very recently completed the fiftieth year of his ministerial life, in the Wesleyan Methodist Church, take this opportunity to assure their much respected and venerable brother, of their sincere, and deeply cordial sympathy with him in the grateful joyous reminiscences suggested by his ministerial Jubilee.

Fifty years ago, the Methodist cause, in the Colonies of Great Britain, was but a small, yet hopeful sapling. It has now grown into a great and the people of many lands, and in great numbers, find shelter under its spreading branches. This is most delightfully apparent in Nova Scotia, and in British America generally, in which the protracted and useful labours of Mr. Pope have been expended.

This Quarterly Meeting is grateful that our beloved brother, still able to preach the Word of God, and cheerfully accepts the opportunity for so doing which his Chaplaincy of the Provincial Parliament, and Circuit incidents occasionally afford him. It is the earnest wish of this Quarterly Meeting, that Mr. Pope may be able to continue these appropriate and valuable services, together with the charge of his class, for several years to come; and that when at length the intimation of his Divine Master shall be received, that his labours may thusly cease, he may be enabled, in the spirit of Simon, to adopt the language of that exemplary saint of God, Lord our Jesus, how precious is the part I bear in peace, according to thy word, for mine eyes have seen thy salvation.

The Halifax Quarterly Meeting has great pleasure in conveying to Mr. Pope the accompanying material, though not a large tribute of respect, presented by a few of his friends in the city.

Signed by order, and on behalf of the Quarterly Meeting. J. H. HARRIS, Superintendent. G. H. STARR, Circuit Steward.

MR. POPE'S REPLY. My highly esteemed and beloved brethren and sisters in the Lord. The kind and affectionate address with which you have been pleased to honour me stirs to its depths the emotions of a grateful heart. Your recognition of my humble labours in the vineyard of our common Lord during the last fifty years, while it excites my gratitude to you, deeply impresses me with a sense of the long continued goodness and mercy of my heavenly Father, in the preservation of my life for so long a period, giving me favour with His people, and condescending to sanction with His blessing my ministerial efforts in the salvation of souls.

Queries Respecting Baptism.

MR. EDITOR.—Feeling deeply interested in the subject of Christian Baptism, and desiring, if possible, to obtain correct information about it, I read, with considerable care, everything I can get hold of, promising instruction. Sometimes I find myself unable to comprehend the views, or to understand the arguments of some expositors, and often I wish it were in my power to have personal conversation with, that I might obtain explanations of points which I understand the matter. I feel, that in a peculiar manner, while reading and re-reading an article on "Baptism," in your paper of Nov. 2nd, signed G. O. H. As I cannot have the benefit of personal conversation, will you allow me through the medium of your paper to ask G. O. H. a few explanations on some parts of his communication, which I hope he will oblige me by giving me such information on this important subject.

First. I should like to have pointed out, beyond the power of contradiction, or possibility of refutation that the element of water is "essential to Christian Baptism," and if there is any passage in the New Testament which may be cited as indisputably proving it.

Secondly. In what way may it be proved that "administration of the ordinance by a Christian minister is essential to Christian Baptism," as there is there any positive scripture proof on that point?

Thirdly. If any "human being" is, at any time, a proper subject for receiving, or having the rite of Baptism administered to him, or if a heathen only may be and ought to be baptized? G. O. H. says "It must be a human being. Should a wicked man sprinkle or plunge in a dog, with or in water, profanely using the name of the Trinity it would not be Christian baptism." May I ask if it would be Christian baptism provided a human being was substituted for the cat or dog?

Fourthly. I should like to know, if Christian baptism may not be administered by a Christian man, or a Christian woman, to infants, and earnestly desiring it, in a dying state, in case no minister could be obtained to do so; and if such baptism so administered would be a nullity, and why? I may just say here, that I have always understood baptism could be so administered, in case of necessity, and ought to be done in order than allow the individual to die unbaptized.

Fifthly. I should also like to know if in immersion "water is not used," and the use of water in baptism be "essential to the validity of the ordinance, whether the person immersed, according to the given formula by a Christian minister, nevertheless, really and truly a Christian subject of Christian baptism?"

Sixthly. May I also ask, if among those in the absence of Christian baptism, so called, and as explained by G. O. H., not believing in its necessity, or religion of the ordinance may nevertheless, be regarded as a Christian man or woman, or other things according with the Christian dose Christian baptism serve, or what purpose does Christian baptism serve, or what benefit does it confer? The benefit might be asked in reference to the Christian status of all adults, who believing in the ordinance have not yet received Christian baptism.

I hope G. O. H. will not think I am asking questions instead of seeking to be informed on a subject so important as Christian baptism. I again say I am desirous of understanding it better than I do at present, and I shall, before-hand, acknowledge myself obligated to G. O. H. if he will so reply to my queries, as to render me any assistance.

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