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"HOLD FAST THE FORM OF SOUND WORDS"—SCRIPTURE

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Doctrinal

THOUGHTS ON THE DOCTRINE OF ATONEMENT.

NO. II.

In a former number of "the Wesleyan" we offered some remarks on the Redeemer's Atonement for sin, we now purpose to give a few thoughts on its efficacy; in doing so we shall take some scriptural declarations as the foundation of our observations.

1. The atonement purges the conscience from dead works to serve the living God. There could be no good and peaceful conscience to sinners without the blood of Christ. So long as a holy and perfect Jehovah regards his creatures with displeasure there can be no grounds in any thing they have, for a quiet conscience, and hope of freedom from evil. If God be unreconciled with the sinner, in vain does he persuade himself he shall have peace and pleasure. But if a firm foundation is laid by Jehovah himself for the salvation of sinners;—if all his perfections harmonize with this foundation; if he can pardon the penitential and believing sinner freely and forever, in consequence of a plan exactly suited to bring honour to God and salvation to man;—then none, however guilty and wretched they may have become, need despair of the attainment of a conscience void of offence towards God and mankind. The soul pardoned for the sake of Christ obtains a good conscience. The penitent believer receives an evidence of his Maker's approbation. He loses in the moment of his acceptance with God, the heavy burthen of his guilt. He obtains, power, at the same time, to engage in the service of his Maker; and to triumph over his spiritual foes. He begins to live a new life: it is the life of a new creature. His mind is enlightened, his soul renewed after the Divine likeness, and his conscience is purified. He has different views of himself and his duty to God, from those he entertained when spiritually dead. He no longer falsely estimates things:—no longer puts darkness for light, and light for darkness; no longer does he call evil good, and good evil. He has a good conscience, is willing, desirous, determined to live honestly; to be a child of the light and of the day, and forever to put away the works of darkness, and bear for his defence the whole armour of light.

2. The dead works of our past lives would be an insuperable bar to our serving God if we had no atonement to plead. All the works of mankind done while they are unbelievers, or unregenerated persons,

however specious these works may be, and however connected with apparent virtues and good desires, are no better than dead works, which cannot save mankind from the curse and condemnation pronounced by God on all who have broken his commandments. The criminal convicted of an heinous crime against human laws, forfeits his property, his liberty, his life; and in vain may he desire to have opportunities to do better in time to come: he has lost forever the opportunity he once had of being a good consistent, virtuous member of society, and a public example of just and honourable conduct. He may repent of sin; but the law requires him to suffer for it: he must die. Our condition as sinners against heaven would have been similar to that of the condemned culprit, if we were not permitted to plead the merit of Christ's atoning blood. But this blood gives us advantage over the evil of our past and disobedient lives: pleading this at the throne of grace, the guilt of all past sin is remitted, and removed from our souls: the painful anxieties we endured, on account of the evil of a life dishonouring to God, and hurtful to ourselves, and other men, is exchanged in our hearts for a peace which passeth all understanding—a peace resulting from true faith in the validity of the atonement the Redeemer has made for transgression. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit: who shall lay any thing to the charge of God's elect? it is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

3. The atonement of Christ affords the most powerful motives and incentives to engage mankind to live a holy life. The doctrines of the Gospel give no licence to licentiousness; nay they have a direct tendency to promote every virtue and excellence in men. The cross of Christ, rightly regarded, has a constraining influence to promote good works, and all holy living. It engages the affections, the passions, as well as the understanding in the service of God. Christ weeping, praying, dying for our salvation, appeals at once to our love, to our shame, to our gratitude,—to our love, and demands a full affection for his immeasurable kindness,—to our shame, for our sins caused his sorrows and death—to our gratitude, for through his death the gates of heaven are opened for our reception. "The love of Christ constraineth us because we thus judge, that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him."

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which died for them, and rose again," 2 Corinthians v. 14, 15.

4. The atonement of Christ renders all the excuses men make for neglecting the service of God, vain, trivial, and erroneous. Every bar to the sinner's reception on the part of God has been removed. He is pacified towards sinners through the blood of Christ. He waits to be gracious to them through it. He allows them to plead the merit of atonement for the obtaining of pardon, and all other spiritual blessings. He offers them a sufficient degree of Divine influence, which, if yielded to, would issue in the salvation of their souls. They cannot, consistently with the Sacred Scriptures, say that no mercy—no salvation is proffered them. The doctrine of Atonement,—of Christ tasting death for all, for every man forbids the indulgence of such a thought.

5. The atonement of Christ has procured an increased measure of Divine influence for mankind, rendering the Christian dispensation more effective to secure a holy life, than was the Jewish dispensation. The Holy Spirit produced all the piety and goodness that existed before Christ was manifested in our nature and died on Calvary. He operated on the hearts of the faithful for the sake, and in agreement with, the atonement, that in the purpose of God, was to be made by his Son. But when Christ actually appeared, when he, the Lamb of God, was slain, and had arisen from the dead as the Redeemer of men,—the Holy Spirit was communicated to mankind in a more remarkable and full manner, than he had ever been under the Mosaic dispensation. A new era commenced to the Church. Refreshing seasons came from the presence of the Lord. Human depravity was assailed by the power of the Spirit of God: and a great increase of spiritual religion was the result of the mighty and pure influence which had descended amongst the sons of men. This influence still exists, and is ever ready to be used in behalf of faithful souls. What abundant encouragement have we then to engage in God's service: He, himself, is ready to assist us, and render us, if we faithfully use the means he has appointed, triumphant over all our spiritual enemies.

Prince Edward I., 24th Nov. 1839.

T. H. D.

Obituary.

MR. JOHN FORREST.

DIED at Newport, on the 26th day of November, Mr. John Forrest, in the 65th year of his age. He had belonged to the Wesleyan Society only about five years, although from a very early period of life he had manifested a concern for his personal salvation. The reason of his not uniting with the Society at an earlier period of life, was, that he had conscious scruples as to the mode of Christian Baptism administered by us. But as soon as he found that it was not against the rules of our body to lead a true penitent into the water, he cheerfully came forward, in that manner, and has continued to walk in the unity of th-

Spirit, and in fellowship with his brethren, unto the hour of his departure.

The testimony of two worthy friends, who have known him for upwards of forty years is "that he was a most conscious young man;" and "that he has maintained a most conscious walk and conversation among men, and ever evinced a sincere attachment to the cause of God."

I had the opportunity of meeting him in class a few days before his death. He expressed an unshaken confidence in the Lord Jesus, spoke very humbly of his attainments in the divine life, and resolved on a renewed devotion of himself to God.

Although he had been for a long time the subject of much bodily weakness and infirmity, yet his removal at the last was rather sudden and unexpected to his family. He, however, was perfectly sensible of his approaching dissolution, and expressed his entire resignation to the will of his heavenly Father. He died in peace, leaving the impression on the minds of all who knew him, that he was a humble, good man.

WM. CROSCOMBE.

Windsor, 12th Dec. 1839.

MRS. MARY ANN SHAW.

DIED, at Newport, Friday, 6th of December, Mrs. Mary Ann Shaw, wife of Mr. Anthony Shaw, of that place, aged 34 years. Mrs. S. joined the Wesleyan Society about two years since; but had long manifested her love to the Saviour her love to the people of God.

I have had but few opportunities of conversing with her, on the state of her mind, until her last illness. The opinion I formed of her, however, was most favourable to her religious character, and amiableness of disposition; and I am happy to find that she was universally respected and beloved by all that knew her.

The result of my conversations with her, during her illness, were of a most satisfactory nature. She had an unshaken confidence in the Lord Jesus as her Saviour; but regretted that she did not enjoy more of his love in her soul.

She was so much recovered from her illness, that we all confidently anticipated her full restoration to health. I therefore spoke to her of the importance of her afflictions being sanctified to herself and family, especially in bringing them to a "closer walk with God." To this she responded most heartily, and I believe, looked forward with pleasure to such a result. But she was not permitted to give us evidence of her sincerity in this respect. The Almighty, whose ways are perfect, though inscrutable to mortals, has been pleased to call for her suddenly. At eight o'clock, on the day referred to, she complained of a difficulty of breathing, and by eleven o'clock the same morning ceased to breathe forever!

How unsearchable are his judgments, and his way past finding out. She was fully sensible of her approaching dissolution, and her last words were, "Lord Jesus receive my Spirit."

Her funeral was numerously attended, and the solemnity of the occasion improved by an exhortation to her surviving relatives, "not to sorrow as those which have no hope." Though suddenly, I trust she is removed to the Rest which remaineth for the people of God.

WM. CROSCOMBE.

Windsor, 12th Dec. 1839.

Original.

SATURDAY NIGHT'S WAGES.

THE system frequently pursued in manufacturing towns in paying the wages of mechanics, is not, perhaps, calculated to give to these all the advantages which they should derive from their hard earnings.

It is the custom in many factories to pay the wages of the week at a neighbouring public-house, on Saturday evening, after the labours of the day are over. This duty, in a large establishment, is a work which necessarily occupies some time; and the most sober and well-disposed, the most anxious to take their earnings home to their families, cannot obtain their money in time for procuring Sunday's meat before the usual hour of rest. After a hard day's labour, spent in domestic cares, and in rendering the dwelling in a fit state for the coming day, the weary housewife would gladly seek repose. Under this arrangement, she is obliged to encroach on the period which should be devoted to sleep, in order to make her requisite purchases, or to invade the quiet of the Sabbath morning with the petty cares of life, which, for that one day at least, should be laid aside.

This, in itself, is a great annoyance to the female part of the community; but it is light as air to them, compared with the more serious evil which the system carries in its train, and which they would gladly exchange for any personal inconvenience which they might be called upon to endure.

Workmen of the most abstemious habits consider themselves in a manner constrained to take some refreshment in the house where they have just received money; and though they may spend but a trifle, that trifle would have been better bestowed in assisting to minister to the wants of those nearest and dearest to them. But what a temptation is held out to men of a less temperate character. Here the love of noisy fellowship is nourished, unfitting the mind for the quiet enjoyments of home. Here the habit of intoxication is gradually acquired and confirmed. While wives are anxiously waiting at the door of the house for those supplies which will enable them to furnish necessaries for their families, husbands are too often rioting within, forgetful of those ties which should prevent such a waste of time and money in selfish and degrading enjoyments; and when, at length, the expecting female does obtain the residue of the earnings which should have been appropriated to the support of her family for the ensuing week, she finds the sum fearfully diminished and inadequate for the purpose.

Many a watchful mother has had to mourn over the

prospects of a beloved son, whose first deviation from right was the loitering at the public-house on Saturday night; his former habits gradually turned into those of selfishness, and all its lamentable consequences. Many an affectionate wife has had to grieve at this wreck of her early happiness, first invaded by the Saturday night's temptation; while she is either left to struggle, neglected and alone, through the miseries of life, or called upon to endure more active ill-treatment from her inebriated partner.

It may be said, we are rather exaggerating the picture, that a large proportion of those who gain their livelihood, by working as mechanics, are respectable, intelligent, and virtuous members of society. Most happily this is true; but we think a still farther number might be ranked in the same class, if the payment of wages were better regulated; while the comfort of the artisans, and that of their families, would at the same time be materially increased.

There can be but little doubt that, were proprietors once convinced of the bad effects which arise from this plan, they would adopt one more conducive to the comfort of those by whose labour they are benefited. A walk in a manufacturing town, at twelve o'clock on a Saturday night, would sufficiently expose the evils of this manner of payment. The shops are then still open, and harrassed females are seen flocking to them; and many women, with looks of distress, are still lingering at the doors of the pay-houses, in the vain hope of alluring home their truant husbands. The whole continues a scene of noise, bustle, and confusion, long past the hour of midnight, and but ill-befitted to usher in the day of rest. How unlike the holy, soothing repose of the cotter's Saturday eve, so beautifully described by Burns.

If payment of the week's earnings were made on the respective premises, instead of at a drinking-house, and on the Friday, instead of Saturday, evening, all these evils might at once be avoided.

The men would have no temptation given them to spend their earnings away from their families—the women would be enabled to make their purchases on Saturday, at the time most convenient for the purpose, and for instance,—if we refer to the Jews, on that day they make preparations for the Sabbath—and the woman would have one chance less for unhappiness. Two objections may be made to this proposed alteration—the one, moral, the other, practical.

It is said that, with a well-furnished pocket, a man not very industrious, may be induced to indulge himself in idleness during the ensuing day; but this would evince so total an absence of fore-sight and prudence, that the individual capable of such conduct would, we fear, when paid on the Saturday, in the like manner take his holiday on the Monday, or just so long as his money might last.

The other objection may arise from the mode in which the wages are paid in large establishments. The required amount of money is in the first instance deposited in the hands of the confidential foreman, who does not pay each individual workman, but divides the whole in classes, and to a responsible man

each of these receives the sum due to his particular class : should the individuals of which this is composed be very numerous, he in his turn subdivides, till at length the various claimants receive their due. The transaction is not, therefore, simply that of a proprietor paying his men, but it involves itself into a much more complicated form, and the men must necessarily have a common place of rendezvous to adjust their various accounts.

That this difficulty may be obviated, and that it is in fact nearly as easy to pay on the premises as to adjourn to another house, we happen to be furnished with a practical proof. The proprietor of a large concern, not residing on the spot where it is carried on, had recently occasion to proceed to that place, in order to examine more particularly how the works were conducted. He immediately perceived the bad effects arising from the system of paying the workmen at a drinking-house, and determined at once to abolish the practice. This intention was strongly combated by the superintendent, who assured him that it was an impossibility to pay all the men at the works, for if the few to whom he delivered the money, for their respective divisions, were to receive it on the premises, they would, of their own accord, repair to the usual pay-house with those to whom the money was due, in order to make a settlement among themselves.

The gentleman persevered, however, in his intention ; and on the day of payment, he himself, without any assistance, paid into the hands of each workman, before he left the premises, the wages due to him. He thus proved the practicability of the alteration, and acquired the right of insisting that henceforth the plan should always be pursued. By a little method, and by the aid of a few assistants, this work would of course be comparatively easy to one understanding its practical details ; if in the absence of those advantages, it was accomplished without any difficulty in the manner we have described, by one quite new to the business, in an establishment where numerous work-people are employed, it follows that this objection is of no weight in any respect whatsoever.

Correspondence

HORTON, 11th Dec.

Extract of a Letter from Cornwallis.

It gives us great pleasure to inform you that we have had a very delightful *Protracted Meeting* at Cornwallis. We continued it twelve days, during the whole of which time the Lord was pleased to favour us with the most gracious tokens of his presence. About the middle of the meeting Mr. Sloop came to our assistance, and though after two days he was obliged to return to his Circuit, he, by great exertion, came again to our help on the two last days. Our services generally continued till about 8 or 9 o'clock, P. M. I never before witnessed such a glorious display of the power of saving grace. The altar, the aisles, and many of the pews nearest to the altar, were often crowded with mourning penitents, imploring

mercy and redemption through the great atonement. About 90 persons have given us their names on trial for membership, and I think from 40 to 50 obtained peace from God at the meetings. The congregations were very large, solemn and devout. It is readily acknowledged by all that HABITANT was never before favoured with such a time of refreshing from the presence of the Lord. Oh, may this precious fruit of redeeming love remain, and abound, until our God shall be glorified in the salvation of all the people of this favoured country. I would also remark, as a circumstance not a little cheering to my mind, that this revival commenced the *very next day* after we had gratefully and solemnly celebrated the centenary of Methodism. We are therefore constrained to hail this gracious visit of the Holy Spirit as an *encouraging pledge* that Methodism, in its second Century, shall not be less distinguished than in the *first*, by the peculiar favour and presence of the Great Head of the Church, and its mighty moral influence throughout the length and breadth of our fallen world. Three of our own children, Eliza, Selina, and Henry, after much distress of mind, and much prayer, were enabled thankfully to magnify God for his mercy to them through the love of his love. Praise the Lord.

I remain, Dear Brother,

Yours affectionately,

HENRY POPE.

Theology.

ON THE NATURE, SUBJECTS, AND MODE OF CHRISTIAN BAPTISM.

(Continued from page 350.)

THE next instance is that of Lydia. The words of the acts are, "who when she was baptized, and her house." The great difficulty with the Baptists is to make a house for Lydia without any children at all, young or old. This, however, cannot be proved from the term itself, since the same word is *commonly* used in the Scripture to include children residing at home with their parents : "One that ruleth well his own house, having his children in subjection with all gravity." It is however conjectured, *first*, that she had come a trading voyage from Thyatira to Philippi, to sell purple ; as if a woman of Thyatira might not be settled in business at Philippi as a seller of this article. Then, as if to mark more strikingly the hopelessness of the attempt to torture this passage to favour an opinion, "her house" is made to consist of journeymen dyers, "employed in preparing the purple she sold ;" which, however, is a notion at variance with the former ; for if she was on a mere trading voyage, if she had brought her purple goods from Thyatira to Philippi to sell, she most probably have brought them ready dyed, and would have no need of a dying establishment. To complete the whole, these journeymen dyers, although not a word is said of their conversion, nor even of their existence, in the whole story, are "raised into the brethren," (a term which manifestly denotes the members of the Philippian church,) whom Paul and Silus are said to have seen and comforted in the house of Lydia, before they departed !

All, however, that the history states is, that "the Lord opened Lydia's heart, and she attended unto

the things which were spoken of Paul," and that she was therefore "baptized and her house." From this house no one has the least authority to exclude children, even young children, since there is nothing in the history to warrant the above mentioned conjectures, and the word is in Scripture used expressly to include them. All is perfectly gratuitous on the part of the Baptists; but, while there is nothing to sanction the manner in which they deal with this text, there is a circumstance strongly confirmatory of the probability that the house of Lydia, according to the natural import of the word rendered house or family, contained children, and that in an infantile state. This is, that in all the other instances in which adults are mentioned as having been baptized along with the head of a family, they are mentioned as "hearing," and "believing," or in some terms which amount to this. Cornelius had called together "his kinsmen and near friends;" and while Peter spoke, "the Holy Ghost fell on all them which heard the word," "and he commanded them to be baptized." So the adults in the house of the jailer at Philippi were persons to whom the word of "the Lord" was spoken; and although nothing is said of the faith of any but the jailer himself,—for the words are more properly rendered, "and he, believing God, rejoiced with all his house,"—yet is the joy which appears to have been felt by the adult part of his house, as well as by himself, to be attributed to their faith. Now, as it does not appear that the Apostles, although they baptized infant children, baptized unbelieving adult servants, because their masters or mistresses believed, and yet the house of Lydia were baptized along with herself, when no mention at all is made of our Lord "opening the heart" of the adult domestics, nor of their believing, the fair inference is, that "the house" of Lydia means her children only, and that being of immature years they were baptized with their mother according to the common custom of the Jews, to baptize the children of proselyted Gentiles along with their parents, from which practice Christian baptism appears to have been taken.

The third instance is that of "the house of Stephanas," mentioned by St. Paul, 1 Cor. i. 16, as having been baptized by himself. This family also, it is argued, must have been all adults, because they are said in the same epistle, chap. xvi. 15, to have "addicted themselves to the ministry of the saints," and farther, because they were persons who took "a lead" in the affairs of the church, the Corinthians being exhorted to "submit themselves unto such, and to every one that helpeth with us and laboreth." To understand this passage rightly, it is, however, necessary to observe that Stephanas, the head of this family, had been sent by the church of Corinth to St. Paul at Ephesus, along with Fortunatus and Achaicus. In the absence of the head of the family, the Apostle commands "the house," the family of Stephanas, to the regard of the Corinthian believers, and perhaps also the houses of the two other brethren who had come with him; for in several MSS. marked by Griesbach, and in some of the versions, the text reads, "Ye know the house of Stephanas and Fortunatus," and one reads also "and of Achaicus." By the house or family of Stephanas, the Apostle must mean his children, or, along with them, his near relations dwelling together in the same family; for, since they are commended for their hospitality to the saints, servants, who have no power to show hospitality, are of course excluded. But, in the absence of the head of the family, it is very improbable that the Apostle should exhort the Corinthian Church to "submit," ecclesiastically, to the wife, sons, daughters, and near relations of Stephanas, and, if Griesbach's MSS. be followed, to the family of Fortunatus, and that of Achaicus also. In respect of government, therefore, they cannot be supposed "to have

had a lead in the church," according to the Baptist notion, and especially as the heads of these families were absent. They were however the oldest Christians in Corinth, the house of Stephanas at least being called "the first fruits of Achaia," and eminently distinguished for "addicting themselves," setting themselves on system, to the work of ministering to the saints; that is, of communicating to the poor saints; entertaining stranger Christians, which was an important branch of practical duty in the primitive church, that in every place those who professed Christ might be kept out of the society of idolaters; and receiving the ministers of Christ. On these accounts the Apostle commands them to the special regard of the Corinthian Church, and exhorts "that you range yourselves under and co-operate with them, and with every one," also, "who helpeth with us, and laboreth;" the military metaphor continued in the preceding verse being here carried forward. These families were the oldest Christians in Corinth; and as they were foremost in every good word and work they were not only to be commended, but the rest were to be exhorted to serve under them as leaders in these works of charity. This appears to be the obvious sense of this otherwise obscure passage. But in this, or indeed in any other sense which can be given to it, it proves no more than that there were adult persons in the family of Stephanas, his wife, and sons, and daughters, who were distinguished for their charity and hospitality. Still it is to be remembered that the baptism of the oldest of the children took place several years before. The house of Stephanas "was the first fruits of Achaia," in which St. Paul began to preach not later than A. D. 51, while this epistle could not be written earlier than A. D. 57, and might be later. Six or eight years taken from the age of the sons and daughters of Stephanas might bring the oldest to the state of early youth, and as to the younger branches would descend to the term of infancy, properly so called. Still farther, all that the Apostle affirms of the lenity and hospitality of the family of Stephanas is perfectly consistent with a part of his children being still very young when he wrote the epistle. An equal commendation for hospitality and charity might be given in the present day, with perfect propriety in many pious families, several members of which are still in a state of infancy. It was sufficient to warrant the use of such expressions as those of the Apostle, that there were in these Corinthian families a few adults whose conduct gave a decided character to the whole "house." Thus the arguments used to prove that in these three instances of family baptism there were no children, are evidently very unsatisfactory; and they lead us to the conclusion, which perhaps all would come to in reading the sacred history were they quite free the bias of theory, that "houses" or "families," as in the commonly received import of the term, must be understood to comprise children of all ages, unless some explicit note of the contrary appears, which is not the case in any of the instances in question.

5. The last argument may be drawn from the antiquity of the practice of infant baptism.

If the baptism of the infant children of believers was not practised by the Apostles and by the primitive churches, when and where did the practice commence? To this question the Baptist writers can give no answer. It is an innovation, according to them, not upon the circumstances of a sacrament, but upon its essential principle; and yet its introduction produced no struggle; was never noticed by any general or provincial council; and excited no controversy? This itself is strong presumptive proof of its early antiquity. On the other hand, we can point out the only ancient writer who opposed infant baptism. This was Tertullian, who lived into the second century; but this very opposition to

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FACTS, AND MODE BAPTISM.

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the practice was more ancient than himself; and the principles on which he impugns it farther show that it was so. He regarded this sacrament superstitiously; he appended to it the *trine* immersion in the name of each of the persons of the trinity; he gives it gravely as a reason why infants should not be baptized, that Christ says, "Suffer the little children to come unto me," therefore they must stay till they are able to come, that is, till they are grown up; "and he would prohibit the unmarried, and all in a widowed state, from baptism, because of the temptations to which they may be liable." The whole of this is solved by adverting to that notion of the efficacy of this sacrament in taking away all *previous* sins, which then began to prevail, so that an inducement was held out for delaying baptism as long as possible, till at length, in many cases, it was postponed to the article of death, under the belief that the dying who received this sacrament were the more secure of salvation. Tertullian, accordingly, with all his zeal, allowed that infants ought to be baptized *if their lives be in danger*, and thus evidently shows that this opposition to the baptism of infants in ordinary rested upon a very different principle from that of the modern Antipædobaptists. Amid all his arguments against this practice, Tertullian, however, never ventures upon one which would have been most to his purpose, and which might most forcibly have been urged had not baptism been administered to infants by the Apostles and their immediate successors. That argument would have been the *novelty* of the practice, which he never asserts, and which, as he lived so early, he might have proved, had he any ground for it. On the contrary, Justin Martyr, and Irenæus, in the second century, and Origen in the beginning of the third, expressly mention infant baptism as the practice of their times, and, by the latter, this is assigned to apostolical injunction. Fidus, an African bishop, applied to Cyprian, bishop of Carthage, to know, not whether infants were to be baptized, but whether their baptism might take place before the eighth day after their birth, that being the day on which circumcision was performed by the law of Moses. This question was considered in an African synod, held A. D. 254, at which sixty-six bishops were present, and "it was unanimously decreed 'that it was not necessary to defer baptism to that day; and that the grace of God, or baptism, should be given to all, and especially to infants.'" This decision was communicated in a letter from Cyprian to Fidus. (*Cyp. Ep. 59.*) We trace the practice also downward. In the fourth century, Ambrose says that "infants who are baptized are reformed from wickedness to the primitive state of their nature;" (*Comment. in Lucam, c. x*;) and to the end of that century, the famous controversy took place between Augustine and Pelagius concerning original sin, in which the uniform practice of baptizing infants from the days of the Apostles, was admitted by both parties, although they assigned different reasons for it. So little indeed were Tertullian's absurdities regarded, that he appears to have been quite forgotten by this time; for Augustine says he never heard of any Christian, catholic, or sectary, who taught any other doctrine than that infants are to be baptized. (*De Pecc. Mor. cap. vi.*) Infant baptism is not mentioned in the canons of any council; nor is it insisted upon as an object of faith in any creed; and thence we infer that it was a point not controverted at any period of the ancient church, and we know that it was the practice in all established churches. Wall says that Peter Bruis, a Frenchman, who lived about the year 1090, whose followers were called Petrobrusians, was the first Antipædobaptist who had a regular congregation. (*Hist. part ii. c. vii.*) The Antipædobaptists of Germany took their rise in the beginning of the fifteenth century; but it does not appear that there was any congregation of Anabaptists in England,

till the year 1640. That a practice which can be traced up to the first periods of the Church, and has been, till within very modern times, its uncontradicted practice, should have a lower authority than Apostolical usage and appointment, may be pronounced impossible. It is not like one of those trifling, though somewhat superstitious additions, which, in very early times began to be made to the sacraments; on the contrary, it involves a principle so important as to alter the very nature of the sacrament itself. For if personal faith be an essential requisite of baptism in all cases; if baptism be a visible declaration of this, and is vicious without it; then infant baptism was an innovation of so serious a nature, that it must have attracted attention, and provoked controversy, which would have led, if not to the suppression of the error, yet to a diversity of practice in the ancient churches, which did not in point of fact exist, Tertullian himself allowing infant baptism in extreme cases.

The BENEFITS of this sacrament require to be briefly exhibited. Baptism introduces the adult believer into the covenant of grace and the church of Christ; and is the seal, and pledge to him on the part of God, of the fulfilment of all its provisions, in time and in eternity; while, on his part, he takes upon himself the obligations of steadfast faith and obedience.

To the infant child it is a visible reception into the same covenant and church,—a pledge of acceptance through Christ,—the bestowment of a title to all the grace of the covenant as circumstances may require, and of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present "blessing" of Christ, of which we are assured by his taking children in his arms, and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit, in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected; and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is both as to infants and to adults, the sign and pledge of that inward grace which, although modified by its operations by the difference of their circumstances, has respect to, and flows from, a covenant religion to each of the three persons in whose *one name* they are baptized,—acceptance by the FATHER,—union with CHRIST as the head of his mystical body, the church,—and "the communion of the HOLY GHOST." To these advantages must be added the respect which God leaves to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested; as well as in that solemn engagement of the parents, which the rite necessarily implies, to bring up their child in the nurture and admonition of the Lord.

To the parents it is a benefit also. It assures them that God will not only be their God; but "the God of their seed after them;" it thus gives them, as the Israelites of old, the right to covenant with God for their "little ones," and it is a consoling pledge that their dying, infant offspring should be saved; since He who says, "Suffer little children to come unto me," has added, "for of such is the kingdom of heaven." They are reminded by it also of the necessity of acquainting themselves with God's covenant, that they may diligently teach it to their children; and that, as they have covenanted with God for their children, they are bound thereby to enforce the covenant conditions upon them as they come to years—by example as well as by education; by prayer, as well as by the profession of the name of Christ.

III. The mode of baptism remains to be considered.

Although the manner in which water is applied in baptism is but a circumstance in this sacrament, it will not be a matter of surprise to those who reflect upon the proneness of men to attach undue importance to comparative trifles that it has produced so much controversy. The question as to the proper subjects of baptism is one which is to be respected for its importance; that as to the mode has occupied more time, and excited greater feeling, than it is in any view entitled to. It cannot, however, be passed over, because the advocates for immersion are often very troublesome to their fellow Christians, unsettle weak minds, and sometimes, perhaps, from their zeal for a form, endanger their own spirituality. Against the doctrine that the only legitimate mode of baptizing is by immersion, we may first observe that there are several strong presumptions.

1. It is not probable that, if immersion were the only allowable mode of baptism, it should not have been expressly enjoined.

2. It is not probable that, in a religion designed to be universal, a mode of administering this ordinance should be obligatory, the practice of which is ill adapted to so many climates, where it would either be exceedingly harsh to immerse the candidates, male and female, strong and feeble, in water; or, in some places, as in the higher latitudes, for a great part of the year impossible. Even if the immersion were in fact the original mode of baptizing in the name of Christ, these reasons make it improbable that no accommodation of the form should take place, without vitiating the ordinance. This some of the stricter Baptists assert, although they themselves depart from the primitive mode of partaking of the Lord's Supper, in accommodations to the customs of their country.

3. It is still more unlikely that, in a religion of mercy, there should be no consideration of health and life in the administration of an ordinance of salvation, since it is certain that, in countries where cold bathing is little practised, great risk of both is often incurred, especially in the case of women and delicate persons of either sex, and fatal effects do sometimes occur.

4. It is also exceedingly improbable that, in such circumstances of climate, and the unfrequent use of the bath, a mode of baptizing should have been appointed which, from the shivering, the sobbing, and other bodily uneasiness produced, should distract the thoughts, and unfit the mind for a collected performance of a religious and solemn act of devotion.

5. It is highly improbable that the three thousand converts at the pentecost, who, let it be observed, were baptized on the same day, were all baptized by immersion; or that the jailer and "all his" were baptized in the same manner in the night, although the Baptists have invented "a tank or bath in the prison at Philippi" for that purpose.

Finally, it is, most of all, improbable that a religion like the Christian, so scrupulously delicate, should have enjoined the immersion of women by men, and in the presence of men. In an after age, when immersion came into fashion, baptisteries, and rooms, for women, and changes of garments, and other auxiliaries to this practice came into use, because they were found necessary to decency; but there could be no such conveniences in the first instance; and, accordingly, we read of none. With all the arrangements of modern times, baptism by immersion is not a decent practice; there is not a female, perhaps, who submits to it, who has not a great previous struggle with her delicacy; but that, at a time when no such accommodations could be had as have since been found necessary, such a ceremony should have been constantly performed wherever the Apostle the first preachers went, and that at pools

and rivers in the presence of many spectators, and unbelievers and scoffers, it is a thing not rationally credible.

We grant that the practice of immersion is ancient, and so are many other superstitious appendages to baptism, which are adopted under the notion of making the rite more emblematical and impressive. We not only trace immersion to the second century, but immersion three times, anointing with oil, signing with the sign of the cross, imposition of hands, exorcism, eating milk and honey, putting on of white garments, all connected with baptism, and first mentioned by Tertullian; the invention of men like himself, who, with much genius and eloquence, had little judgment, and were superstitious to a degree worthy of the darkest ages which followed. It was this authority for immersion which led Wall, and other writers on the side of infant baptism, to surrender the point to the Antipædobaptists, and to conclude that immersion was the apostolic practice. Several national churches, too, like our own, swayed by the same authority, are favourable to immersion, although they do not think it binding, and generally practise affusion or sprinkling.

Neither Tertullian nor Cyprian was however, so strenuous for immersion as to deny the validity of baptism by aspersion or affusion. In cases of sickness or weakness they only sprinkle water upon the face, which we suppose no modern Baptist would allow. Clinic baptism, too, or the baptism of the sick in bed, by aspersion, is allowed by Cyprian to be valid; so that "if the persons recover they need not be baptized by immersion." (Epist. 69.) Gennadius of Marseilles, in the fifth century, says that baptism was administered in the Gallic church, in his time, indifferently, by immersion or by sprinkling. In the thirteenth century, Thomas Aquinas says, "that baptism may be given, not only by immersion, but also by affusion of water or sprinkling with it." And Erasmus affirms (Epist. 76.) that in his time it was the custom to sprinkle infants in Holland, and to dip them in England. Of these two modes one only was primitive and apostolic. Which that was we shall just now consider. At present it is only necessary to observe that immersion is not the only mode which can plead antiquity in its favour; and that as the superstition of antiquity appears to have gone most in favour of baptism by immersion, that is a circumstance which affords a strong presumption that it was one of these additions to the ancient rite which superstition originated. This may be made out almost to a moral certainty, without referring at all to the argument from Scripture. The "ancient Christians," the "primitive Christians," as they are called by the advocates of immersion, that is, Christians of about the age of Tertullian and Cyprian, and a little downward,—whose practice of immersion is used as an argument to prove that mode only to have had apostolic sanction,—baptized the candidates naked. Thus Wall, in his History of Baptism: "The ancient Christians, when they were baptized by immersion, were all baptized naked, whether they were men, women, or children. They thought it better represented the putting off the old man, and also the nakedness of Christ on the cross; moreover, as baptism is a washing they judged it should be the washing of the body, not of the clothes." This is an instance of the manner in which they effected to improve the emblematical character of the ordinance. Robinson, also, in his History of Baptism, states the same thing: "Let it be observed that the primitive Christians baptized naked. There is no ancient historical fact better authenticated than this." "They however," says Wall, "took great care for preserving the modesty of any woman who was to be baptized. None but women came near her till her body was in the water; then the priest came, and putting

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her head also under the water, he departed and left her to the women." Now, if antiquity be plead as a proof that immersion was the really primitive mode of baptizing, it must be plead in favour of the gross and offensive circumstance of baptizing naked, which was considered of as much importance as the other; and then we may safely leave it for any one to say whether he really believes that the three thousand persons mentioned in the Acts of the Apostles were baptized naked? and when St. Paul baptized Lydia, she was put into the water naked by her women, and that the Apostle then hastened "to put her head under water also; using the form of baptism, and retired leaving her to the women" to take her away to dress? Immersion, with all its appendages, dipping three times, nakedness, unction, the eating of milk and honey, exorcism, &c., bears manifest marks of that disposition to improve upon God's ordinances, for which even the close of the second century was remarkable, and which laid the foundation of that general corruption which so speedily followed.

But we proceed to the New Testament itself, and deny that a single clear case of baptism by immersion can be produced from it.

The word itself, as it has been often shown, proves nothing. The verb, with its derivatives, signifies to dip the hand into a dish, Matt. xxvi. 23; to stain a vesture with blood, Rev. xix. 14; to wet the body with dew, Dan. iv. 33; to paint or smear the face with colours; to stain the hand by pressing a substance; to be overwhelmed in the waters as a sunken ship; to be drowned by falling into water; to sink in the neuter sense; to immerse totally, to plunge up to the neck; to be immersed up to the middle; to be drunken with wine; to be dyed, tinged, and imbued; to wash by effusion of water; to pour water upon the hands or any other part of the body; to sprinkle. A word then of such large application affords as good proof for sprinkling, or partial dipping, or washing with water, as for immersion in it. The controversy on this accommodating word has been carried on to weariness; and if even the advocates of immersion could prove, what they have not been able to do, that plunging is the only primary meaning of the term, they would gain nothing, since, in Scripture, it is notoriously used to express other applications of water. The Jews had "divers baptisms" in their service; but these washings of the body in or with water were not immersions, and in some instances they were mere sprinklings. The Pharisees "baptized before they ate," but this baptizing was "the washing of hands," which in eastern countries is done by servants pouring water over them, and not by dipping: "Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah," 2 Kings iii. 11; that is, who acted as his servant. In the same manner were washed. "Thou gaves me no water upon my feet," Luke vii. 44. Again the Pharisees are said to have held the "washing" or baptism of cups or pots, brazen vessels, and of tables; not certainly for the sake of cleanliness, (for all people held the washing or baptism of such utensils for this purpose,) but from superstitious notions of purification. Now, as "sprinkling" is prescribed in the law of Moses, and was familiar to the Jews, as the mode of purification from uncleanness, as in the case of the sprinkling of the water of separation, Num. xix. 19, it is for this reason much more probable that the baptism of these vessels was effected by sprinkling, than by either pouring or immersion. But that they were not immersed, at least not the whole of them, may be easily made to appear: and if "baptism," as to any of these utensils, does not signify immersion, the argument from the use of the word must be abandoned. Suppose, then, the pots, cups, and brazen vessels to have been baptized by immersion; the "beds" or couches used to recline upon at their meals, which they ate in an in-

cumbent posture, couches which were constructed for three or five persons each to lie down upon, must certainly have been exempted from the operation of a "baptism" dipping, which was probably practiced, like the "baptism of their hands, before every meal. The word is also used by the LXX., in Dan. iv. 35, where Nebuchadnezzar is said to have been wet with the dews of heaven, which was plainly effected, not by his immersion in dew, but by its descent upon him. Finally, it occurs in 1 Cor. x. 2, "And were baptized unto Moses in the cloud and in the sea;" where also immersion is out of the case. The Israelites were not immersed in the sea, for they went through it, as on dry land; and they were not immersed in the cloud, which was above them. In this case, if the spray of the sea is referred to, or the descent of rain from the cloud, they were baptized by sprinkling, or at most by pouring; and that there is an allusion to the latter circumstance, is made almost certain by a passage in the song of Deborah, and other expressions in the Psalms, which speak of "rain," and the "pouring out of water," and "droppings" from the "cloud" which directed the march of the Jews in the wilderness. Whatever, therefore, the primary meaning of the verb "to baptize" may be, is a question of no importance on the one side or the other. Leaving the mode of administering baptism, as a religious rite, out of the question, it is used, generally, at least in the New Testament, not to express immersion in water, but for the act of pouring or sprinkling; and that baptism, when spoken of as a religious rite, is to be understood as administered by immersion, no satisfactory instance can be adduced.

The baptism of John is the first instance usually adduced in proof of this practice:—"The multitudes who went out to him were baptized of him in Jordan;" they were therefore immersed.

To say nothing here of the laborious, and apparently impossible task imposed upon John, of plunging the multitudes who flocked to him day by day, into the river; and the indecency of the whole proceeding when women were also concerned; it is plain that the principal object of the evangelist, in making this statement was to point out the place where John exercised his ministry and baptized, and not to describe the mode; if the latter is at all referred to, it must be acknowledged that this was incidental to the other design. Now it so happens that we have a passage which can only be fairly interpreted by referring to his mode of baptizing, as the first confirmation; a passage, too, which John himself uttered at the very time he was baptizing "in Jordan." "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I: he shall baptize with the Holy Ghost and with fire." Our translators, in this passage, aware of the absurdity of translating the preposition *in*, have properly rendered it *with*; but the advocates of immersion do not stumble at trifles, and boldly rush into the absurdity of Campbell's translation, "I indeed baptize you *in* water, he will baptize you in the Holy Ghost and in fire." Unfortunately for his translation, we have not only the utter senselessness of the phrase baptized, plunge in the Holy Ghost, and plunged in fire to set against it: but also the very history of the completion of this prophetic declaration, and that not only as to the fact that Christ did indeed baptize his disciples with the Holy Ghost and with fire, but also as to the mode in which this baptism was effected: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Thus the baptism of the Holy Ghost and of fire was a descent upon, and not an immersion into. With this too agree all the accounts of the baptism of the Holy Spirit: they are all from above, like the pouring out or shedding of water upon the head; nor is there any

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expression in Scripture which bears the most remote resemblance to *immersion*, *plunging* in the Holy Ghost. When our Lord received the baptism of the Holy Ghost, "the Spirit of God descended like a dove, and lighted upon him." When Cornelius and his family received the same gift, "the Holy Ghost fell on all them which heard the word;" and they of the circumcision that believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost, which, as the words imply, had been in like manner "poured out on them." The common phrase, to "receive" the Holy Ghost, is also inconsistent with the idea of being immersed, plunged into the Holy Ghost; and, finally, when St. Paul connects the baptism with water and the baptism with the Holy Ghost together, as in the words of John the Baptist just quoted, he expresses the mode of the baptism of the Spirit in the same manner: "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour," Titus iii, 5, 6. That the mode therefore in which John baptized was by pouring water upon his disciples, may be concluded from his using the same word to express the pouring out, the descent, of the Spirit upon the disciples of Jesus. For if baptism necessarily means immersion, and John baptized by immersion, then did not Jesus baptize his disciples with the Holy Ghost. He might bestow it upon them, but he did not baptize them with it, according to the Immersionists, since he only "poured it upon them," "shed it upon them," caused it "to fall upon them;" none of which, according to them, is baptism. It follows, therefore, that the prediction of John was never fulfilled, because, in their sense of baptizing, none of the disciples of Jesus mentioned in the Acts of the Apostles ever received the Holy Ghost but by affusion. This is the dilemma into which they put themselves. They must allow that baptism is not in this passage used for immersion; or they must deny that Jesus ever did baptize with the Holy Ghost.

To baptize "in Jordan," does not then signify to plunge in the river of Jordan. John made the neighbourhood of Jordan the principal place of his ministry. Either at the fountains of some favoured district, or at some river, baptize he must because of the multitudes who came to his baptism, in a country deficient in springs, and of water in general; but there are several ways of understanding the phrase "in Jordan," which give a sufficiently good sense, and involve no contradiction to the words of John himself, who makes his baptism an affusion of water, to answer to the affusion of the Holy Spirit, as administered by Jesus. It may be taken as a note of place, not of mode. "In Jordan," therefore, the expression of St. Matthew, is, in St. John, "in Bethabara, beyond," or situate on, "Jordan, where John was baptizing;" and this seems all that the expression was intended to mark, and is the sense to be preferred. It is thus equivalent to "at Jordan," "at Bethabara, situate on Jordan;" at being a frequent sense of. Or it may signify that the water of Jordan was made use of by John for baptizing, however it might be applied; for we should think it no violent mode of expression to say that we washed ourselves in a river, although we should mean, not that we plunged ourselves into it, but merely that we took up the water in our hands, and applied it in the way of affusion. Or it may be taken to express his baptizing in the bed of the river, into which he must have descended with the baptized, in order to take up the water with his hand, or with some small vessel, as represented in ancient bass-reliefs, to pour it out upon them. This would be the position of any baptizer using a river at all accessible by a shelving bank; and when within the bed of the stream, he might as truly be said to be in the river, when mere place was the principal thing

to be pointed out, as if he had been immersed in the water. The Jordan in this respect is rather remarkable, having, according to Maundrell, an outermost bank formed by its occasional "swellings." The remark of this traveller is, "After having descended the outermost bank, you go a furlong upon a level strand before you come to the immediate bank of the river." Any of these views of the import of the phrases, "in Jordan," "in the river of Jordan," used plainly with intention to point out the place where John exercised his ministry, will sufficiently explain them, without involving us in the inextricable difficulties which embarrass the theory, that John baptized only by immersion. To go indeed to a river to baptize, would, in such countries as our own, where water for the mere purpose of affusion may readily be obtained out of cisterns, pumps, &c. very naturally suggest to the simple reader, that the reason for John's choice of a river was, that it afforded the means of immersion. But in those countries the case was different. Springs, as we have said, were scarce, and the water for domestic purposes had to be fetched daily by the women in pitchers from the nearest rivers and fountains, which rendered the domestic supply scanty, and of course valuable. But even if this reason did not exist, baptism in rivers would not, as a matter of course, imply immersion. Of this we have an instance in the customs of the people of Mesopotamia, mentioned in the journal of Wolfe, the missionary. This sect of Christians call themselves "the followers of St. John the Baptist, who was a follower of Christ." Among many other questions, Mr. Wolfe inquired of one of them respecting their mode of baptism, and was answered, "The priests or bishop baptize children thirty days old. They take the child to the banks of the river; a relative or friend holds the child near the surface of the water, while the priest sprinkles the element upon the child, and with prayer they name the child." (Journal, vol. ii, p. 311.) Mr. Wolfe asks, "Why do they baptize in rivers?" Answer: "Because St. John the Baptist baptized in the river Jordan." The same account was given afterward by one of their bishops or high priests: "They carry the children, after thirty days, to the river, the priest says a prayer, the godfather takes the child to the river, while the priest sprinkles it with water. Thus we have in modern times river baptism without immersion; and among the Syrian Christians, though immersion is used, it does not take place till after the true baptismal rite, pouring water upon the child in the name of the Trinity, has been performed.

The second proof adduced by the Immersionists is taken from the baptism of our Lord, who is said, Matt. iii, 16, "to have gone up straightway out of the water." Here, however, the preposition used signifies from, and is simply, "he went up from the water." We grant that this might have been properly said in whatever way the baptism had been previously performed; but then it certainly in itself affords no argument on which to build the notion of the immersion of our Saviour.

The great passage of the Immersionists, however, is, Acts viii, 38, 39: "And they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water," &c. This is relied upon as a decisive proof of the immersion and emergence of the eunuch. If so, however, it proves too much; for nothing is said of the eunuch which is not said of Philip. "They went down both into the water;" and when they were come up out of the water?"—and so Philip must have immersed himself as well as the eunuch. Nor will the propositions determine the case; they would have been employed properly had Philip and the eunuch gone into the water by partial or by entire immersion, and therefore come out of it on dry land; and with equal propriety, and according to the habit

tual use of the same prepositions by Greek writers, they would express going to the water, without going into it, and returning from it, and not out of it, as is spoken of place, and properly signifies at, or it indicates motion toward a certain limit, and, for any thing that appears to the contrary in the history of the eunuch's baptism, that limit may just as well be placed at the nearest verge of the water as in the middle of it. Thus the LXX. say, Isa. xxvi. 2, "The king sent Rabshakeh from Lachish, to Jerusalem," certainly not into it, for the city was not captured. The sons of the prophets "came, to Jordan to cut wood," 2 Kings vi. 4. They did not, we suppose, go into the water to perform that work. Peter was bid to "go, to the sea, and cast a hook," not surely to go into the sea; and our Lord, Matt. v. 1, "went up, to a mountain," but not into it. The corresponding preposition which signifies, when used of place, *from out of*, must be measured by the meaning of. When means into, then means out of; but when it means simply to, then, can express no more than from. Thus this passage is nothing to the purpose of the Immersionists.

The next proof relied upon in favour of immersion is, John iii. 22, 23: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized; and John also was baptizing in Ænon, near to Salim, because there was much water there, and they came and were baptized." The Immersionists can see no reason for either Jesus or John baptizing where there was much water, but that they plunged their converts. The true reason for this has, however, been already given. Where could the multitudes who came for baptism be assembled? Clearly, not in houses. The preaching was in the fields; and since the rite which was to follow a ministry which made such an expression, and drew together such crowds, was baptism, the necessity of the case must lead the Baptism to Jordan, or to some other district, where, if a river was wanting, fountains at least existed. The necessity was equal in this case, whether the mode of baptism were that of aspersion, of pouring, or of immersion.

The Baptists, however, have magnified Ænon, which signifies the fountain of On, into a place of "many and great waters." Unfortunately, however, no such powerful fountain, sending out many streams of water fit for plunging multitudes into, has ever been found by travellers, although the country has been often visited; and certainly if its streams had been of the copious and remarkable character assigned to them, they could not have vanished. It rather appears, however, that the "much water," or "many waters," in the text, refers rather to the whole tract of country than to the fountain of On itself; because it appears to be given by the evangelists as the reason why Jesus and his disciples came into the same neighbourhood to baptize. Different baptisms were administered, and therefore in different places. The baptism administered by Jesus at this time was one of multitudes; this appears from the remark of one of John's disciples to his master: "He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth all men that come to him."

The place of places, too, where Jesus baptized, although in the same district, could not be very near, since John's disciple mentions the multitudes who came to be baptized by Jesus, or rather by his disciples, as a piece of information; and thus we find a reason for the mention of the much water, or many waters, with reference to the district of country itself, and not to the single fountain of On. The tract had probably many fountains in it, which, as being a peculiarity in a country not generally so distinguished, would lead to the use of the expression, "much water," although not one of these fountains or wells might be sufficient to allow of the plunging of numbers of people, and probably was not. Indeed if

the disciples of Jesus baptized by immersion, the Immersionists are much more concerned to discover "much water," "many waters," "large and deep streams," somewhere else in the district than at Ænon; because it is plain from the narrative that the number of candidates for John's baptism had greatly fallen off that time, and that the people generally flocked to Christ. Hence the remark of John, verse 30, when his disciples had informed him that Jesus was baptizing in the neighborhood, and that "all men came to him,"—"He must increase, I must decrease." Hence also the observation of the evangelist in the first verse of the next chapter, "The Pharisees had heard that Jesus made and baptized more disciples than John."

As these instances all so plainly fail to serve the cause of immersion, we do not dwell upon others. The improbability of three thousand persons being immersed on the day of pentecost, has been already mentioned. The baptism of Saul, of Lydia, of the Philippian jailer, and of the family of Cornelius, are all instances of house baptism, and for that reason, are still less likely to have been by plunging. The Immersionists, indeed, invent "baths," or "baths," for this purpose, in all these houses; but, as nothing of the kind appears on the face of the history, or is even incidentally suggested, suppositions prove nothing.

Thus all the presumptions before mentioned, against the practice of immersion, lie full against it, without any relief from the Scriptures themselves. Not one instance can be shown of that practice from the New Testament; while, so far as baptism was emblematical of the Holy Spirit, the doctrine of immersion wholly destroys its significance. In fact, if the true mode of baptism be immersion only, then must we wholly give up the phrase, the baptism of the Holy Spirit, which in any other mode than that of pouring out was never administered.

The only argument left for the advocates of immersion is the supposed allusion to the mode of baptism contained in the words of St. Paul, Rom. vi. 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ are baptized into his death? therefore we are buried with him by baptism, into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is necessary, however, to quote the next verses also, which are dependent upon the foregoing. "For if we have been planted together," still by baptism, "in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is covered with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin," v. 5-7. Why then do advocates of immersion go forward to these verses, so inseparably connected with those they are so ready to quote, and show us a resemblance, not only between baptism by immersion and being buried with Christ; but also between immersion being "planted with Christ?" If the allusion of the apostle is to the planting of a young tree in the earth, there is clearly but a very partial, not a total immersion in the case; and if it be to grafting a branch upon a tree, the resemblance is still more imperfect. Still farther, as the apostle in the same connection speaks of our being "crucified with Christ," and that also by baptism, why do they not show us how immersion in water resembles the nailing of a body to a cross?

But this striking and important text is not to be explained by a fancied resemblance between a burial, as they choose to call it, of the body in water and the burial of Christ; as if a dip or a plunge could have any resemblance to that separation from the living, and that laying aside of a body in the sepulchre, which burial implies. This forced thought darkens and en-

vates the whole passage, instead of bringing forth its powerful sentiments into clearer view.

The manifest object of the apostle in the whole of this part of his epistle was to show that the doctrine of justification by faith alone, which he had just been establishing, could not, in any true believer, lead to licentiousness of life. "What then shall we say? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?" The reason then which is given by the apostle why true believers cannot continue in sin is, that they are "dead to sin," which is his answer to the objection. Now, this mystical death to sin he proceeds to attribute to the INSTRUMENTALITY of baptism, taking it to be an act of that faith in Christ of which it was the external expression; and then he immediately runs into a favourable comparison, which under various forms occurs in his writings, sometimes accompanied with the same allusion to baptism, and sometimes referring only to "faith" as the instrument—a comparison between the mystical death, burial, and resurrection of Christ. This is the comparison of the text; not a comparison between our mystical death and baptism; nor between baptism and the death and burial of Christ; either of which lay wide of the apostle's intention. Baptism, as an act of faith, is, in fact, expressly made, not a figure of the effects which follow, as stated in the text, but the means of effecting them. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death;" we enter by this means into the experience of its efficacy in effecting a mystical death in us; in other words, we die with him, or, as it is expressed in verse 6, "Our old man is crucified with him." Still farther, "by baptism," through, or by means of, baptism, "we are buried with him;" we not only die to sin and the world, but we are separated wholly from it, as the body of Christ was separated from the living world when laid in the sepulchre; the connection between sin and the world and us is completely broken, as those who are buried and put out of sight are no longer reckoned among men; nay, as the slave (for the apostle brings in this figure also) is by death and burial wholly put out of the power of his former master, so "that we should not serve sin; for he that is dead is freed from sin." But we also mystically rise with him; "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," having new connections, new habits, new enjoyments, and new hopes. We have a similar passage in Col. ii, 12, and it has a similar interpretation: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." In the preceding verse the apostle had been speaking of the mystical DEATH of Christians under the phrase, "putting off the body of the sins of the flesh;" then, as in his Epistle to the Romans, he adds our mystical BURIAL with Christ, which is a heightened representation of death; and then, also, our RISING again with Christ. Here too all these three effects are attributed to baptism as the means. We put off the body of sins "by the circumcision of Christ," that is, as we have seen, by Christian circumcision or baptism; we are buried with him by baptism; being obviously used here, like, to denote the instrument; and by baptism we rise with him into a new life.

Now, to institute a comparison between a mode of baptism and the burial of Christ, wholly destroys the meaning of the passage; for how can the apostle speak of baptism as an emblem of Christ's burial, when he argues from it as the instrument of our death unto sin, and separation from it by a mystical burial? Nor is baptism here made use of as the emblem of our own spiritual death, burial and resurrection. As an emblem, even immersion, though it might put forth

a clumsy type of burial and rising again, is wanting in not being emblematical of DEATH; and yet all three, our mystical death, burial, and rising again, are distinctly spoken of, and must all be found represented in some TYPE. But the type made use of by the apostle is manifestly not baptism, but the death, the burial, and the resurrection of our Lord; and in this view he pursues this bold and impressive figure to even the verge of allegory, in the succeeding verses; "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: know that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God; LIKEWISE reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In the absence therefore of all proof, that, in any instance found in the New Testament, baptism was administered by immersion; with so many presumptions against that indecent practice as have been stated; with the decisive evidence also of a designed correspondence between the baptism, *the pouring out*, of the Holy Spirit, and the baptism, *the pouring out*, of water; we may conclude, with confidence, that the latter was the apostolic mode of administering that ordinance; and that first washing, and then immersion, were introduced later, toward the latter end of the second century, along with several other supposititious additions to this important sacrament, originating in that "will worship" which presumed to destroy the simplicity of God's ordinances, under pretence of rendering them more emblematical and impressive. Even if immersion had been the original mode of baptizing, we should, in the absence of any command on the subject, direct or implied, have thought the church at liberty to accommodate the manner of applying water to the body in the name of the Trinity, in which the essence of the rite consists, to different climates and manners; but it is satisfactory to discover that all the attempts made to impose upon Christians a practice repulsive to the feelings, dangerous to the health, and offensive to delicacy, is destitute of all Scriptural authority, and of really primitive practice.

*Baptism, as an emblem, points out, 1. The washing away of the guilt and pollution of sin. 2. The pouring out of the Holy Spirit. In Scripture it is made an emblem of these two, and of these only. Some of the superstitious above alluded to sin therefore by excess; but immersion aims by defect. It retains the emblematical character of the rite as to the washing away of sin; but it loses it entirely as to the gift of the Holy Ghost; and, beyond the washing away of sin, is an emblem of nothing for which we have any Scriptural authority to make it emblematical. Immersion, therefore, as distinct from every other mode of applying water to the body, means nothing. To say that it figures our spiritual death and resurrection, has, we have seen, no authority from the texts used to prove it; and to make a sudden pop under water to be emblematical of burial, is as far-fetched a conceit as any which adorns the Emblems of Quakers, without any portion of the ingenuity.

Centenary List.

LIVERPOOL CENTENARY SUBSCRIPTION LIST.

Joshua Newton, Esq.	£ 25	0	0	
Mrs Newton,	5	0	0	£ 30 0 0
The Rev R Knight,				12 10 0
James Burs, Esq.,				20 0 0
Mrs Black,				5 0 0
Mrs Eliza Dawolf,				2 0 0
William McGill,				2 10 0

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John Campbell, Esq. and family,	12	10	0
Mrs Winters,	10	0	
A friend to Methodism,	10	0	
A friend,	10	0	
Miss Mercy Carder,	5	0	
Samuel P Fairbanks, Esq,	1	0	0
Mr & Mrs Hugh Houston,	1	10	0
John West,	1	5	0
John Smith,	5	0	
Rufus Feleb,	5	0	
James Bull,	5	0	
A Widow's mite,	0	7	½
Oliver Kempton,	5	0	
Samuel T Sellon,	2	0	0
Mrs Shinstone,	5	0	0
N. Freeman and family,	5	0	0
Miss Doran,	1	0	0
Mr and Mrs Wm. Johnston,	5	0	0
A Friend,	1	3	
The Rev. Chas DeWolf,	5	0	0
Miss Jane Fredson,	5	0	
Robert Barry,	2	10	0
Miss Barry,	1	0	0
Miss Mary Jessop Barry.	10	0	
In memory of the faithful labours of the Rev Mr Cranswick, by which a beloved daughter was brought to the knowledge of God,	1	0	0
Francis Oldroy, Harriet West, A Fall, E Stoutley, H Wise, A Turner, and P Lawson.	1	0	0
James Goosley,	10	0	
William Goosley,	5	0	
George Gilbert,	5	0	
Mrs Seleg,	5	0	
Snow P Freeman, Esq,	1	0	0
Thomas Freeman,	1	0	0
Miss E Rice,	1	0	0
Stephenson Rice,	1	0	0
A Friend,	2	6	
A Widow's mite,	1	3	
Mrs Mullins,	5	0	
Captain J Burnaby,	2	0	0
John Smith and family,	1	5	0
Kish Karder,	1	0	0
Hannah Campbell,	5	0	
	£150	10	7½

Original Poetry.

STANZAS.

O, sinners repentant your triumph is nigh,
The standard of Calvary gleams in the sky;
The grave is defeated and death, with his sting,
Lies prone in the dust to a crucified king!
The clouds that o'ershadowed your visions of old,
Are bright in the sunshine of silver and gold;
The veil of your sorrows is rent and away,
And your eyes are a light in the glory of day.

Ye sing, and the mountains respond to your lays;
Ye shout, and the valleys are trembling with praise;
The desert emotion is green in your song;
And the wilderness leaps in its ecstasy strong!
The voice of the waters! the drowning of strife!
The pealing of thunders! the victory of life!
O, deep in your hearts let the numbers resound, —
Ye were dead, are alive — ye were lost, and are found!

Hosanna! to Him that hath conquered, afar,
With mercy and might in his coronal star;
He comes in the power of his wrath to declare,
That all — all is lost to the prince of the air!
Behold him ye chosen, the Way and the Door!
Your shepherd returns and the fold is before!
The treasures of earth are with Dives out-driven,
But yours in the garner's eternal of heaven!

A. J. WILLIAMSON.

The Wesleyan.

HALIFAX, MONDAY, DECEMBER 30, 1839.

Extract of a Letter from Rev. C. De Wolfe,
dated, YARMOUTH, Dec. 13.

"I am happy to inform you, that though I have no Centenary Subscription List to forward for publication, we opened for divine worship last Sunday a commodious and elegant new Centenary Chapel at Milton, capable of seating about 400 persons. The pews sold to-day for about £640, being about £60 more than the building cost. We are at this time favoured with a season of refreshing from heaven, and already twenty persons have given in their names on trial, preparatory to admission into the Wesleyan Society in this Circuit."

TO CORRESPONDENTS.

A brief memoir of the late Mrs. Bennett, of Newport, and the late Mrs. Davison, of Newport, in our next.

Our agent at Sydney has our best thanks. We believe the whole matter perfectly correct.

Our friend at Bedouque, has our best thanks. The remittance is placed to account.

The difference in the binding of the books sent to our correspondent at Yarmouth, was made at the Book Room, in City Road, and not at Halifax.

We beg again to remind our readers, that orders for books to be sent next spring must be received by the Depository in Halifax, by the 10th of January.

There will be a Watch Night held at the Old Methodist Chapel, in Halifax, to-morrow evening, Dec. 31, at 10 o'clock.

From the Pearl.

SCIENCE AND ART.—Wooden pavement has been successfully tried in England and America. Thoroughfares in London and New York have been fitted up according to the process, and are said to answer every expectation. Its advantages are, traveling on it occasions but a slight degree of noise,—the annoyance of dust is lessened,—horses and vehicles experience much less wear and tear, such roads can be easily kept clean in summer and winter,—and, in the end, they are less expensive, it is said than, the common kind.—One objection urged, is, that the absence of noise causes considerable danger, and several accidents had accordingly occurred; but would it not be easy to cause small bells to be attached to vehicles, as in snowy weather, which might be removed when the wooden district was passed? The blocks for paving should be impregnated, it is said, with some substance calculated to resist decay. Sulphates of iron and copper, and corrosive sublimate have been named. The substance should be made non-combustible, if possible, or with

A memorial to the United States Congress has been prepared, for aid in making a *ship canal* across the *Isthmus of Darien*. The project is spoken of as one likely to be completed. It would save, in navigation, a voyage of about 12,000 miles,—would bring the inhabitants of the continent who reside on the Pacific, into comparatively contiguous communication with the United States and Europe,—would vastly extend the influence of British language, laws and institutions, and be, every way, a work of stupendous consequence.

NEWS OF THE WEEK.—The twenty sixth Congress of the United States had been seven or eight days in session, without having chosen a Speaker or other officers. A difficulty occurred respecting some members whose seats had been objected to, and the clerk of the late House, who officiated, decided on the subject, and refused to put any question except that of adjournment. A chairman pro tem, was appointed, which set aside some of the embarrassment experienced.

A dispute between the proprietor of tracts of lands in Albany County, and his tenants, has caused some very awkward proceedings. The lands were held by a kind of feudal tenure, rent being light and in produce. On the death of the former proprietor, the tenants refused to continue the system,—the authorities were appealed to, but a posse led by the Sheriff were resisted, and retired without accomplishing order. At last accounts, a body of troops, amounting to 2000 men, with artillery, were ready to proceed from New York, to the scene of insurrection. The refractory tenants mustered strong, and were well armed.

A despatch from Lord John Russell, has been published by order of the Lt. Governor of Upper Canada. By this it appears, that Colonial officers, such as heads of departments, members of Council, &c.—shall hold office during pleasure only, and may be removed from motives of public policy and when a successor to a Governor takes office. The justice of compensating persons so removed, is suggested. The practice now, is, not to remove except for direct misconduct.

SCRAPS.—A steam boat explosion occurred at New Orleans on Nov. 22nd. The boilers, engine and upper works were carried away, as far aft as the cook house; several were killed and wounded.

Manufacturing establishments in Philadelphia had discharged several hands, and distress during the winter was anticipated.

Several of the children in the Philadelphia Alms-house have become partially blind, and some entirely so, from the ophthalmia which prevails in that establishment.

The cost of the London and Birmingham rail road is stated at nearly £5,000,000,—estimate about half that sum.

The citizens of Helena, Arkansas, had determined to drive out of that town, ever gambler who should make his appearance.

A *Whilabee* paper of Nov. 20, says that the Indians are so bold in approaching that town, that every man should be on the alert prepared to defend himself.

The inhabitants of Wolverhampton, presented Mr. E. Hill with a silver candelabrum, in testimony of their sense of his services, in founding and advocating the plan of a universal penny postage.

A recent *Montreal Courier* says,
“A gentleman, some years since, left Quebec, and on its highest battlement, perched in mid-air,—was seen the English sentinel, treading his lonely way;—he traversed the wide Atlantic,—and, on the batteries of Gibraltar, was seen the English sentry, with his burnished bayonet, glistening in the sun-beam; he sailed again, and his course, for months, was on the bosom of the deep;—Asia lay before him,—and, in a *défilé*, he ascended Gunga's holy-stream,—passing Garden-Roach, a bright object caught his eye, glistening like a brooch on a lady's bosom,—it was the bayonet of an English sentinel, marching with measured tread and slow, on the parapet of Fort-William! He said nothing, for when the brain, or the heart, is full, the tongue is quiet;—but, he thought, “Are we not a wonderful nation?” And now, what think ye, British Canadians! Are we not a wonderful people?”

McKenzie had memorialized the President leave to quit his prison, and go to Texas.

CHINA.—From N. Y. Times, Toon Koo, July 16th.—All the English vessels, (of which there are a great number about, in the various snug harbours,) have been ordered by

a special decree of His Celestial Majesty, to arrive immediately at Whampo, or to leave forever the Chinese waters; neither of which they intend doing. I have not the slightest doubt that before long there will be a fracas. We are all anxious to leave the Chinese Empire—only detained for bread, and the bakers are very slow.

The *Columbian* has 130 on her sick list, which is increasing daily. Her crew have petitioned the Commodore to sail—saying that they will be satisfied with half allowance of bread, or potatoes in lieu thereof. He, himself, is anxious to sail, and I have no doubt will before next week.

There are a number of American vessels here, who are receiving cargoes, and will shortly sail for the United States.

The last *Montreal Courier* has the following scrap on Chinese difficulties.

“The Chinese authorities are exhibiting an example which it would be no great stain upon us Barbarians, were we to imitate it. Thus it is, men often laugh and ridicule people who are their superiors in every respect worth naming, superior in talent and virtue. Before Christians open their mouths to chatter about the *Celestials*, and laugh at the veneration of Confucius, it would not be amiss for them to demolish gin-palaces, grog-shops, distilleries, and such material abominations, and proscribe the venders, not of the black mud, i. e. Opium, but of the black-broth alcohol.”

FOREIGN. Intelligence from S. America by way of New York states that Montevideo was in great confusion and excitement, preparing for an expected attack of General Rivera. 500 French sailors had been landed to assist in the defence, and several armed French launches were in the harbour. From Gambia dates, Oct. 21, it appears that the epidemic on the Coast of Africa had been very fatal during the late season. About one third of the Europeans had fallen victims to the climate, at Gambia and Sierra Leone. The Governor at Gambia was among the deceased.

The Small-Pox exists in Boston. According to a Medical Report the cases up to December were 148. The deaths from the distemper are thus stated, in Sept., 2,—Oct., 2,—Nov., 16,—Dec. to 9th, inclusive, 11.

Flour was offered in Baltimore on Dec. 9th, at \$5.75.—Wheats had fallen to \$1.10 and 1.12 best reds.

Cross Island Light, at the entrance of Lunenburg, has been in operation since the first day of December.

HALIFAX LITERARY AND SCIENTIFIC ASSOCIATION.—At the last Meeting the following Resolution was passed—

Resolved—That the Members of the Legislative Council and the House of Assembly, be invited to attend the Meetings of this Association during the ensuing Session of the Legislature.

Question for discussion on Monday evening next, 30th inst.—“Ought any crimes to be punished with Death?”

The second yearly Report of the Master Mariner's Society, states,—that the Society's credits amounts to £68 10s.—its members 30.

ST. JOHN, N. B. The Mechanics' Institute of St. John, makes respectable progress every way. Its lectures were well attended.

CHRISTMAS.—This delightful festival, peculiarly marked by glory to the Highest, and peace to man, has once more passed away. The weather was unusually mild; at night some snow fell and gave the aspect, though not the temperature, of winter. During the day the places of worship were well filled,—the new organ in St. Paul's was played for a first time in public, and proved of excellent tone and power. We heartily wish, to all our readers, the blessings of the season,—particularly these treasures of morality and piety, without which other possessions are empty as a tinkling cymbal.

TEMPERANCE.—On Monday evening last, a meeting of the Halifax Temperance Society, was held in the Old Baptist Chapel. Some conversation occurred on the evils which intemperance has caused, and on a suggestion respecting the

Rules of the Society. Tracts were distributed, chiefly among youth, who are thus growing up imbued with the principles of Temperance, and in consequence, may be expected to be saved from many evils, and to be good examples when their turn comes to occupy the stage of life.

A Fire broke out about four o'clock on Tuesday morning, in a house in Albermarle street. One house was burned down,—another was partially burned, and otherwise destroyed, and a third was slightly injured by the fire, but left in ruins by the endeavours to check the flames.—Nov.

TO OUR SUBSCRIBERS.

THE time is now at hand, when the WESLEYAN will terminate its existence, the particular object of its issue having been accomplished. It was designed to supply a vehicle for the diffusion of Wesleyan and other information in the Provinces until an official organ of communication was established. An official organ of communication is now soon to be put into operation, in the form of a MAGAZINE to be published in Saint John N. B.: the object of the Wesleyan is therefore answered, and will close its career at the end of the present year of its publication. Our subscribers will doubtless patronize the Magazine when it makes its appearance.

We turn attention now to another object. A considerable amount is due from some subscribers who have not fulfilled the conditions on which the paper was established, namely, the payment of subscriptions in advance. This we the more regret, as we are persuaded the fault is to be attributed more to the inattention or thoughtlessness than to any other motive. The amount of subscription, at the utmost 4s. 4d. each half year is so small, that the advancement of it could not have proved a matter of inconvenience to any one of our subscribers. It is our duty to state that pressing demands for printing require immediately to be met; and to meet these demands, an immediate payment of subscriptions by defaulters is necessary. Subscribers in default will be pleased to pay into the hands of their agents the amount of their respective dues without delay. We hope this notice will receive prompt attention, as there is neither justice nor mercy in rendering those, whose object is to benefit others, liable to heavy pecuniary responsibilities, by the withholding of rightful dues.

TO AGENTS.

We express our thankfulness to our agents generally for their kindness in attending to the concerns of our paper, and now inform them they will soon be relieved from the duties of their agency. As a considerable amount is due to the Printer, we urge upon our agents the necessity of collecting and forwarding without delay, the sums still due from subscribers, as well also, that the concerns of the publication may be speedily adjusted. We express a hope that they will attend to this request: for prompt attention to which they will receive our candid thanks. We urge our agent at St. John N. B. particularly to observe this notice, as there is a considerable sum due us by subscribers there, and as from him, though several applications have been made, we have received neither answer nor money. If our agent there cannot attend to the agency, we should be obliged if our subscribers would pay their dues into the hands of G. A. Lockhart, Esq. who, we know, will kindly forward the same.

MARRIAGES.

On Tuesday evening last, by the Ven. Archdeacon Willis, Mr. Edward Craigen to Ann's only daughter of Mr. William Goslip, senr. of H. M. Royal Engineer Department.

On Monday last by the Rev. Mr. Scott, Mr. James Thompson of this Town, to Miss Elizabeth Turpell, of Dartmouth.

At Philadelphia, Mr. James Barnstead, to Miss Eliza Newwood, both of Halifax.

At Sackville, N. B. on the 17th inst. by the Rev. J. L. Black, Joseph F. Allison, Esq. to Mary Arabella, eldest daughter of Mr. Oliver Cogswell, of Cornwallis, N. S.

At St. John, N.B. on the 12th inst. by the Rev. Dr. Gray Mr. Philip Curry, Printer, to Miss Seraphina Baker of Halifax.

DEATHS.

James Ledy, of Nova Scotia, a seaman on board of the brig Osage, Leighton, master, at Halifax, from Wilmington, N. C. fell overboard from the foretop-sail yard on the voyage and was drowned.

On Thursday morning, 26th inst. Andrew Brown, Esq. Lieut. Royal Navy, aged 47 years.

At Liverpool, N. S. on the 23d ult. in the 52d year of her age, after a long and painful illness, Elizabeth, wife of John W. Lorey, formerly of that place.

INFORMATION WANTED.

CONCERNING THOMAS HENRY ROACH MILLER, a native of Jersey, who went to sea from Quebec, in 1820, and has not since been heard of. Any information concerning him, addressed to the office of this paper will be thankfully received by his anxious mother,

MARY ANN GILBERT

Halifax, Dec. 30, 1839.

N. B. Other papers are requested copy the above.

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*See last no. of this paper.

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