

4. That practiced in England in the days of Wickliffe, A. D. 1280, when it was a mark of indifference whether the person was dipped once or thrice, or water poured upon the head?

From the very look to which we are referred we learn that the modern practice of immersion is only a modified practice of one of those ancient superstitions which dis honoured religion and disgraced the christian name in heathen lands.

As C. H. H. had his Wesleyan first letter by C. H. Wesley, Benson, friends were referred to Wesley, Benson, Adams, Clarke, and Burket, as authorities in proof of dipping; and when we proved that they (Rev. J. Wesley and Dr. Adam Clarke) had both written against the practice this gentleman of the counter had the presumption to impeach their scholarship.

As C. H. H. has positively contradicted the Rev. J. Wesley, let us put those writers in the scale of Scripture truth:

Rev. J. Wesley's C. H. H., Sydney, C. Treatise on Baptism: B., assertions: "The Jailer, and all 'The New Testament his house were baptised: does not tell us that in the prison.—so."

Acts xvi. 24. "Who, 'The New Testament having received such men, tells us the Jailer, a charge, thrust the Jailer brought Paul and Silas out of the prison, Silas out of the prison and made their feet on."

V. 30. "And brought them out and said what must I do to be saved."

The reader will at once see that it is not correct that the Jailer brought Paul and Silas out of the prison, for the text simply says, 'he brought them out; i. e., of the inner prison.—see verse 24. But when brought out of the inner prison they were still in the outer prison; and it was in this outer prison that the Jailer was baptized, and all his household.—verse 33. So that Mr. Wesley is perfectly correct when he says 'The Jailer and all his household were baptized in prison.' 'Thou art weighed in the balances and art found wanting'—Dan. v. 27.

Baptizing in prison does not agree with the dipping theory, and therefore C. H. H. is wrong. The baptism could not have taken place either in the house or in the prison. True, they could not be dipped, but they could be sprinkled with clear water.—Ezek. xxxvi. 25.

But C. H. H. is at no loss, he finds how they were baptized: "It was administered, probably, in some of the numerous public baths, which in Philippi, a city on the place of fountains, so called from its numerous streams." As the New Testament says nothing about this, my reader will please consider it all 'irony'.

The \$3,000 handed on the day of Pentecost did not, from the Scripture account, appear to have been removed from the place where they heard Peter preach in order to be baptized. Our Author thinks they did, and without the least hint in the Holy Book he would divide the multitude, and in order to have them dipped he finds in the following places:—the King's, or Solomon's Pool—the Upper Pool—the Pool of Siloam—the Lower Pool—the Pool of Hezekiah, &c., &c., &c. What nonsense a man must believe to sustain the dipping theory!

CASTLETON, Nova Scotia, April 16th 1857.

Letters from Rev. R. Knight, D.D. No. II. THE CHILDREN'S FUND.

To the Editor of the Provincial Wesleyan. Sir,—I intimated in my last communication that should you allow me space in the columns of your journal for that purpose, I would avail myself of the privilege to offer some observations on the various funds of our Connection.

The first (equal to any in importance, as I conceive of it) shall be the "Children's Fund," which was organized by the authority of the Parent Body in the year 1818, and has been adopted by the Affiliated Conference of Eastern British America.

The necessity of such a measure had been most keenly felt, especially in the annual stationing of the Ministers. Prior to the institution of this fund each Circuit was made responsible for all the Children of the Preachers thereto appointed. This led to difficulty not easily to be disposed of generally; and in some particular instances was most keenly felt from time to time by some of the most worthy and effective brethren belonging to our itinerant Ministry. Men with large families were liable to be objected against merely on financial grounds, however well qualified they might be in all respects to occupy the Circuit allotted for their Ministerial and Pastoral duties.

Hence the urgency of the measure, and the demand for some arrangement which by recognizing the principle of equalization should relieve the Circuits and the Ministers from those embarrassments which had hitherto obtained, and were so sensibly felt.

For the equity of the principle which forms its foundation, and its effectiveness when fairly and fully carried out, there can be no question. The least infringement mars its excellence. Delinquency in its application not only proportionately neutralizes, and so far defeats, its object, but imposes an additional burden on those Circuits where its intention finds practical recognition. The primary object of this fund is, the property of making every District responsible for providing within itself, and by its own local resources, the allowances for such a number of Ministers' children as would fairly belong to it, according to the principle of proportion to numbers in society.

Whether we submit to the test of common equity of moral obligation, we shall be compelled to justify its principle. True, there may be a few supposable cases of exception which may be named hereafter; but these, it will be seen, may be adjudicated on within the limits of the District.

While, at the same time, so binding is the claim of this Fund upon every District department of our Conference, that no case in any one instance relinquish its hold. Circuits may claim and obtain favorable consideration on special grounds, but Districts can hope for no indulgence. To Circuits in such cases, it may be said by District Committees, your claims shall be laid upon the table; and to Districts which sever these there must be the stern demand of "Pay me that thou owest."

This Fund commends itself to favorable notice from the simplicity of its structure, the practicability of its application, and the reasonableness of its claims; so simple is its construction that it can be comprehended at first view. Take, for instance, the present numbers of our Conference. These were found at our last Session to be 12,255. Divided off by the number of claimants amounting to 195, the result was found to be that 62 members should provide for

the claim of one child. The sum total of members portioned off to the Districts, and according to their numerical extent, shows what each Circuit should be able to accomplish, and then still farther out the principle of equalization, it is seen what each Circuit would be liable to effect.

I will take the St. John District for an example as regards the theory for the purpose of showing the working of the whole scheme. From the above statement it will be seen that of the 10 Circuits which form the District there are 7 which have claims on the District Treasurer, 4 where the quota of contribution is less than the amount of the claims, 2 where the quota charged is more than the claims amount to, and 3 which have no claims whatever on the Fund.

Keeping, then, the responsibility of the District as such in view, and from which there can be no allowance of departure, it is subject not only to the liability of providing for its 25 claimants, but of placing the sum of £30 14s. 3d. in the hands of the District Treasurer, to be paid out by him to the General Treasurers of the Conference.

Thus, the claim on the Fund itself is based may be easily comprehended in the entire operation of its principle.

But it may be asked, Is it as easy in practice as it is in theory? Why, not quite so. This is the letter, that is the life. Still its practicability cannot be doubted. It has been tried, and has succeeded under circumstances as difficult as any heretofore likely to occur. I will adduce two instances in proof of this which obtained in the St. John District the last year.

In the St. John South Circuit the quota of contributions to the Fund was less than the sum to be actually advanced for the children of the Ministers then stationed there to the amount of £21 11s. 3d.; but the Circuit Steward made no demand on the District Treasurer, consequently, that amount came to the aid of the Fund, and so far served to meet the delinquency of other Circuits. In the Sussex Vale Circuit the quota charged was more than was needed for the payment of the children of the Minister on that Station. The Lord had blessed abundantly the labors of His servants, and a very considerable increase of members was the pleasing result. On the principle of the Fund he had to provide for 53 claimants, having at the same time but 2 on station. He was enabled to do so, and the District Treasurer, consequently, that amount came to the aid of the Fund, and so far served to meet the delinquency of other Circuits. In the Sussex Vale Circuit the quota charged was more than was needed for the payment of the children of the Minister on that Station. The Lord had blessed abundantly the labors of His servants, and a very considerable increase of members was the pleasing result. On the principle of the Fund he had to provide for 53 claimants, having at the same time but 2 on station. He was enabled to do so, and the District Treasurer, consequently, that amount came to the aid of the Fund, and so far served to meet the delinquency of other Circuits.

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service, where Ministers with families are stationed, and which are self-sustaining, or Circuits where single or unmarried preachers are placed. In the former case no grant is solicited, and in the latter no grant is allowed, as it is reasonably assumed that the poorest Circuit must be expected to meet the limited demands of a single man. But circumstances, though not generally allowable to single men prior to the adoption of the fund in question, does not its recognition necessarily alter the case? I conceive it need not—I believe it should not. An unusual increase of members may present a case extremely difficult—not to say impracticable—fully to be met. Under such circumstances, to enforce the rule to the full extent of its requirement may impose a burden for the present too heavy to be borne. But still, in such exceptional cases, a two-fold object must be kept in view—first, that by every such Circuit something should be done, and done to all reasonable extent; and secondly, though not immediately, yet as soon as practicable, it must be brought up to the full amount of responsibility. To tolerate partial action, unless in cases of extreme necessity, and even in these to lose sight of progressive improvement, aiming constantly to the full amount of obligation, will be unfairly to disturb the equilibrium of the principle, neutralizing its design, and endanger every its very existence.

The sole expense of a single Circuit, or in other words, where the Preacher is unmarried and without family, may be averaged at some seventy or seventy-five pounds. Hence the conclusion, that if such a limited sum cannot be raised for the annual labors of a Minister, the time is not ripe when the section of country asking his labor can be justifiably formed into a Circuit claiming the services of a religious instructor, bound by the authority of those who appoint him to give himself wholly to ministerial and Pastoral duty, and not allowed, as is the case with other religious denominations, to be the instrument of his own sources. To allow a grant from the Contingent fund to such a Circuit would be an unsafe departure from the above reasonable and conservative principle, unless made solely on the ground of claim from the Children's Fund. But even in this view, we see no good like to be accomplished by a grant to such a Circuit, but may be effected by other means less likely to be misconstrued, and in process of time in all probability misapplied. Should, however, any grant be made to this class of Circuits, it should be with the distinct understanding that the whole amount of claim should be placed in the hands of the Minister of the District. The more safe and desirable plan, however, in my opinion, would be, at the time of the Financial District Meeting to allot to each single Circuit such an amount as might be deemed reasonable for it to raise toward the sustentation of the Fund.

Hitherto the principle of this important fund has been very partially carried out, conformably to the rules provided in the Fund. How things may be at the next Conference I cannot say. The St. John District, I fear, will be delinquency as to law and usage in connection therewith. True, we have a Treasurer than whom no man in our District is more competent to carry out the principles of the fund were the means put into his hands. No payments, however, have been made from the Circuits on which rests liability, and consequently he has been hitherto a Treasurer only in name.

Let, then, the funds as at present, be kept apart from the Contingent fund. At the September meeting divide the District grant, as far as it will go, according to the exigencies of the Circuits, which have a claim thereon: hold each Circuit accountable for its quota according to the principle involved. At the end of each quarter let the Circuit Stewards certify to the District Treasurer that they have paid the amounts due from this fund to the stationed Ministers, placing the balance, should the Circuit be liable also in his hands. Carry out this in all the instances of liability; then cases where the quota allotted is less than the acknowledged claims. And, in conclusion, imperatively require each District to pay the full amount of claims.—Then the District Treasurers will have it in their power to place the means in the hands of the General Treasurers of the Conference, and the whole plan will be carried through in its integrity and adaptation, to effect the object for which, in its institution it was intended; otherwise the fund will be to some Circuits a partial good, and to others a partial evil. R. KNIGHT.

Obituary Notice. Died at Lower Horton on the 3rd inst., after a painful and protracted illness, LAVINA, wife of Joseph Crane, Esq., and mother of Rev. R. Crane, in the 63rd year of her age. She was a member of the Society which terminated Mrs. Crane's life, her mind was powerfully impressed with eternal things;—keenly alive to Divine requirements, and deeply conscious of her own unfaithfulness, she (as many have done) was wont to write bitter things against herself, and to seek refuge in the arms of her Redeemer. Having the eye of her faith directed to Him through whom alone cometh salvation, she was at times enabled to rise superior to all distressful fears, and repose with confidence in her Redeemer. Indeed, had not her mind given way under the severe pressure of disease, which she was subjected to, her question not, but that the closing scene of her life would have been triumphant, through the blood of the Lamb. But although increasing bodily debility had almost completely prostrated her mental energies, yet to the great comfort of her afflicted family, a short time prior to death, for a few minutes, she appeared to regain her powers of mind; and then expressed her fond anticipations of meeting them all in heaven. This gracious interposition was unquestionably in answer to prayer, and must ever be estimated by her bereaved husband and children as a special token of the Divine goodness. May those who now feel so painfully their irreparable loss, be comforted by God, that her last conscious anticipations may be fully realized before the throne. J. G. HENNING.

Lower Horton, April 24th, 1857.

Died at Hansport, on the 21st inst., CHANOVER, wife of Mr. Douglas Crane, in the 23rd year of her age. Some time previous to her death it pleased the Lord to take her only and beloved child, and it appears that this dispensation of Providence, with her own feeble state of health, impressed her mind. In her affliction she sought and found the favour of God. During a recent visit she related to me the cheering fact of her being in Christ; and as she said, "I have never received the Lord's Supper, on her death-bed she desired that sacred rite. While conversing with this now dying believer who desired this ordinance as my hands, I was led to reflect that had I regarded baptism by immersion as the only scriptural mode of her age, I should have retained the ordinance. God to it and proper subject. But I was enabled to fulfil that part of the great commission, and in the presence of many deeply affected

friends, baptised our now sainted sister, WERTH, in the name of the Father, and of the Son, and of the Holy Ghost. She died that same evening, wearing her weeping friends that all was well.

I committed her mortal remains to the sanctuary of the dead—and immediately after improved her death by a deeply attending congregation in the Baptist Meeting House at Hansport, kindly opened up to us on the occasion. May her dear afflicted husband and family all experience the rich consolations of a Saviour's grace. J. G. H.

Union with the Church. Among the features of the Conference year now rapidly drawing towards its close have been calculated to awaken within us feelings of holy gratitude and to inspire our hearts with gratitude to the Great Head of the Church, the manifestation of the Spirit's power in the conversion of souls has been the most prominent and attractive. God has revised his work. He has prospered his own cause in the hands of his servants: and no more pleased or profitable duty has devolved upon the laborer of this journal during his tenure of office than to give currency to the cheering reports which, hitherto, a common theme, have been the source of every cheerful word, the circumstances of the case, and the Lord was adding to his Church daily such as should be blessed.

Adding to the Church, we say; for union with the Church of Christ is the natural, the necessary, result of a profession of His name. Like the morning cloud, and the early dew, which passeth away, will there is too much reason to fear, the spiritual joy of that believer who he seems to unite himself, in visible communion, with the company of Christ's disciples. From the beginning, since the days of Enos "men began to call upon the name of the Lord," association for building each other up and separation from the surrounding vanities of the world have signified the children of God. And when the Messiah appeared he came not merely to seek and to save them that were lost, but to gather together in one the children of God who were scattered abroad. As under the Jewish dispensation Jehovah himself was King and Governor of His people Israel, so under the Christian, Christ is Head and Husband of the Church. As men in one case we mark a visible and separate existence, we have corresponding notes appearing in the other. The Jewish nation isolated from surrounding peoples emblemized the Christian Church come out of and being separate from the world.

It is not necessary, we trust, for us to urge, upon any of the numerous youthful converts on whom the eyes of Christian solicitude are now bending, the imperative duty, the blessed privilege, of immediate and zealous junction of themselves to some branch of Christ's visible Church. Instinctively impelled, we think they must be, to take this course; and our aspiration is, that having first become unreservedly dedicated to the Lord, they may give themselves up to the will of God. Without hesitating to our confidence we have deemed it not improper to offer the foregoing remarks, and to append the following wise and winning counsel:—

"Let every one, who desires to flee from the wrath to come, at once accept the guard of CHRISTIAN COMMUNION; the protection it offers amid the assaults of earth and hell; the animation which militant believers may derive from union with a noble army, all pledged to withstand the common foe; the love of Christ's own school; and the consolations of parent friendship—friendship that will survive all earthly ties, and flourish in immortality. Ye that would make sure progress to heaven, look to this matter in the light of God's truth; and (we need not hesitate to add) in that of all ancient Christian experience. There is much reason for affirming, that the fallacy of going to heaven, and of being as safe beyond the fog as within it, is quite erroneous. It is an admission of Christ, and of His Church below—or so lightly trampled as unwisely to forego the fellowship of those in whom he takes pleasure, and whose company He deigns to bless and hallow with His all-glorious presence,—how can I ask Him to admit me to the church above?"

Among the criteria of our moral state, it is proverbial to reckon the society that we deliberately choose. In one circle of neighbors, it may seem to us, many fascinations are wanting; though, in truth, "whatsoever things are lovely," as well as "whatsoever things are just," ought to commend the profession of Christianity. But on the other hand, where the sovereign charm—the beauty of holiness—is wanting, what are all inferior accomplishments but funeral flowers—beautiful and fragrant, indeed, but strewn on the ashes of our deepest banishment, and doomed but for a fleeting hour to beautify a grave?"

Some persons wish not to escape hell; for them there is no attraction in heaven,—that sanctuary and home of the "glorious church," not having spot, or wrinkle, or any such thing. Others, slow to answer, the appeal drawn from Scripture, to profess and obey, would faintly parry by asking for a perfect society, as though they were meet candidates for membership therein. Some avail themselves of the recollection of which will cause them to blush with infinite shame in the day of the Lord Jesus. Others, not yet impressed with either the sacredness, or the vanity of life, will not submit to the discipline of a Christian brotherhood.

But there are many not yet decided, to whom our warm hopes nevertheless cling. Do any of these professions themselves, or shortly to such Zion through open her gates. Her King is a Priest upon His Throne.—"One who can be touched with the feeling of human infirmities." He will not "break" the reed which He Himself has "bruised." But the bringing He confers are assigned, in the word of His truth, to the body of Christ." O delay not to claim a share in the rich supply! All things are ready for every one that believes in Jesus with a loving and obedient heart; but communion is the sign of our discipleship,—the visible token of our love to the Master, and to those who bear His image. Tarry not on the mountain, saying, "I will come down," but let the dew of His love be from the top of the rock." Be not covered with the "dust of Jacob." Let me say to you, with the unhappy suppliant, and let me say the death of a righteous, and let me say the claims of one candidate except by endorsing those of another. The franchise is held to be a trust as well as a right, and we must demand to the opinion of those who imagine that it would cease to be such if the suffrage were deposited in that case, it would remain a universal entrusted to every man for the public weal; and not a personal privilege to be used for merely local, much less for individual interests. But it has never been ruled or proved that this

right must always be exercised, that this trust must invariably be executed, by each elector, and under whatever circumstances a dissolution of Parliament may take place. Multitudes refuse at every election to go to the poll, many from personal and prudential considerations, and a much greater number from apathy, and some from conscientious conviction. Perhaps the plea alone can be accepted as morally sufficient for the default; but politically it is allowed that a man has an imperative right to decline voting altogether. Mr. S. Morley, it was stated, refused to vote for any of the three candidates for the Tower Hamlets, and we can imagine that many other electors may have come, on grounds of their own to a like determination. The franchise would be an oppression instead of a privilege, if it were necessary to be exercised in all cases.

What Protestant, for example, would not think his conscience outraged if voting with such a choice of candidates as the priest might permit him in many parts of Ireland?

But though we think it not unlikely that some of our friends may have found themselves, by the want of the materials for a selection, unable to make a satisfactory choice at all, we do know how many others of them have acted in several instances. They have done themselves credit by the part they took at Hull in the election of Lord Ashley, and at Leicester in the dismissal of Sir Joshua Walsley. Nor would the political course of the Methodists be less clearly marked than their religious sympathies if any national crisis threatening either the liberties of the people or the fundamental principles of the Constitution had appealed to their patriotism or to their loyalty. In any such period, it would certainly become manifest that their religious principles have not enervated, but have strengthened, an objection to us that, as a community, we are not intense politicians and partisans; and there would be some reason to censure if we were individually as well as denominationally passive at such a season as the present. Of the latter charge, however, there can be no proof, and we believe it to be entirely untrue. If the number of votes given by the Methodists could be separated and counted up, we have no reason to think that they would be found below a fair average, proportioned to the wealth and numbers of the Denomination.

Although the political and the religious circles intersect each other, they are more than ideally distinct, and we confess that we have no wish to see them made concentric by being described around the same secular point. As citizens, each of us has his own political preferences, but as a denominated Christian, we are committed to no party, neither entangled by State alliances, nor convulsed by sectarian antipathies. We have no political Clubs, no politico-religious Associations, and long may we be without them. It is not probable that the largest of the unendowed Church communities in England would be without men who might be considered as representing it in the House of Commons, if the Methodist body were very anxious for such a distinction. Places might be thought of where the Methodists could command a majority, and others in which they might hold the balance in their own hands. Such speculations, however, do not seem congenial to us, and could not be indulged in a considerable extent without introducing foreign and discordant elements into our community.—It is, however, surprising, and a little disconcerting, that without previous speculation, or any change like Congressional changes, the return of the House of Commons, and the ordinary course of things, with something like regularity. We have not, either before or during the elections, expressed even a wish on the subject, but we admit that we should not have recoiled the return of any of our prominent friends to the House of Commons with absolute indifference. At one moment a name well known amongst our Societies, and which has previously held an honourable place in Parliament was before a northern borough; a fact which proved, with others that have previously occurred, that our rank is not destitute of the material of which the Empire is composed, and that large and important constituencies do at times fix their thoughts upon a Methodist for a candidate. But though, in this instance, some of us may feel a measure of disappointment, we may calculate that the numbers and influence of Methodist citizens will in due time give them Members in the House of Commons, and that this will take place without any particular effort on the part of the Methodist Connection.—London Watchman.

Monument to the Late Rev. Robert Newton, D.D. A handsome monument has been erected in the Wesleyan Chapel, Essexwood, to the memory of the late Dr. Newton. It is executed in fine Carrara marble, and is placed upon a ground of highly polished black marble. It consists of a pedestal, supported by a pair of ornamental brackets, raised panels on each side of the inscriptions slab, and surmounted by an enriched mould and pediment, the latter bearing a wreath emblematical of literary excellence. It is from the establishment of Messrs. M. Skelton and Son, of the York Marble Works. The tablet bears the following inscription:—

To perpetuate the memory of the late Rev. ROBERT NEWTON, D.D. In him were associated in a remarkable manner, the qualities of a scholar, a statesman, and a patriot. He was a devoted and successful Minister of the Gospel, and a zealous and successful Advocate of Christian Missions. He was a distinguished and successful Statesman, and a devoted and successful Patriot. He was a devoted and successful Minister of the Gospel, and a zealous and successful Advocate of Christian Missions. He was a distinguished and successful Statesman, and a devoted and successful Patriot.

Methodists and Public Affairs. We cannot of course, pretend to say, under the circumstances of such a contest as this has been, that the Wesleyan Methodists have acted in the thorough and worthy manner. It may be a very risky thing to consider of them as not doing so, because it may have happened that some of our candidates were to their mind; it is hard to make a selection when our choice must be not of the finest man but of the least ineligible; not of him who has most points to commend him, but of him who has fewest to offend ourselves. If the proscription of an unacceptable name were all, the decision would be very difficult. But it is not at the ballot, as in the House of Commons, were a negative vote can be given, or as at a club, were the ball man simply or exclusively. The Sovereign asks the people to send up their representatives, and no constituency can make a blank return, or reject the claims of one candidate except by endorsing those of another. The franchise is held to be a trust as well as a right, and we must demand to the opinion of those who imagine that it would cease to be such if the suffrage were deposited in that case, it would remain a universal entrusted to every man for the public weal; and not a personal privilege to be used for merely local, much less for individual interests. But it has never been ruled or proved that this

Provincial Wesleyan. THURSDAY, APRIL 30, 1857. Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We assume responsibility for the opinions of correspondents.

