

Correspondence.

For the Christian Messenger.

But do not ye after their works; for they say, and do not. Mat. xxiii. 3.

QUOTATIONS ON BAPTISM FROM EMINENT PAEDOBAPTIST WRITERS,

OR, BAPTIST OIL IN PAEDOBAPTIST LAMPS;

In the light of which he that runs may read.—“Their rock is not as our Rock, even our enemies themselves being judges.” Deut. xxxii. 31.

BY D. O. PARKER.

No. XIII. KNAPP.—Lutheran.

Lectures on Christian Theology by George Christian Knapp, D. D. Prof. of Theology in the University of Halle. Sec. American Edition, 1850.

Page 486. “Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolical church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma cliniorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, a controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. Cyrian first defended baptism by sprinkling, when necessity called for it, but cautiously and with much limitation. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century, and in the Western church, but it did not become universal until the commencement of the fourteenth century.”

Page 494. The author is writing on Infant Baptism; he says, “There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of whole families is mentioned—Viz., Acts x. 42, 48; xvi. 15, 33; 1 Cor. i. 16 that it is doubtful whether there were any children in these families, and if there were, whether they were then baptized. From the passages Mat. xviii. 19, it does not necessarily follow that Christ commanded infant baptism; (the *matthevyein* is neither for nor against;) nor does this follow any more from John iii. 5, and Mark x. 14, 16. There is therefore no express command for infant baptism found in the New Testament; as Morns (p. 25, S. 12) justly concludes.

No. XIV. CLARK.—Methodist.

Clark's Commentary.

Colossians xi. 12. “Buried with him in baptism.” Alluding to the immersions practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and, in token of a total change of life.”

Rom. vi. 4. “We are buried with him by baptism into death.” It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! He was therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments.”

No. XV. STANLEY.—Church of England.

Sinai and Palestine, in connection with their history by Arthur Penrhyn Stanley, M. A., Canon of Canterbury. N. Y., 1857. Stanley is now Dean of Westminster Abbey.

Page 306 and following. “If from the general scene we turn to the special locality of the river banks, the reason of John's selection is at once explained. He came ‘baptizing,’ that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins. It was in itself no new ceremony. Ablutions in the East, have always been more or less a part of religious worship—easily performed, and always welcome. Every synagogue, if possible, was by the side of a stream; every mosque, still, requires a fountain or basin for lustrations in its court. But John needed more than this. He taught, not under roof or shelter of sacred buildings, but far from the natural haunts of men. He proclaimed repentance, not only to handfuls of men here and there, but to the whole nation. No common spring or tank would meet the necessities of the multitudes ‘who, from Jerusalem and all Judaea, and all the region round about Jordan, came to him confessing their sins.’ The Jordan by the very peculiarity of its position, which, as before observed, renders its functions so unlike those of other Eastern streams, new seemed to have met with its fit purpose. It was the one river of Palestine—sacred in its recollections—abundant in its waters; and yet at the same time, the river, not of cities, but of the wilderness—the scene of the preaching of those who dwelt not in king's palaces, nor wore soft clothing. On the banks of the rushing stream the multitudes gathered—the priests and scribes from Jerusalem, down the pass of Adummim; the publicans from Jericho on the south, and the Lake of Genesareth on the north; the soldiers on their way from Damascus to Petra, through the Ghor, in the war with the Arab chief Hareth; the peasants from Galilee, with ONE from Nazareth, through

the opening of the plain of Esdrnelon. The tall ‘reeds,’ or canes in the jungle waved, ‘shaken by the wind;’ the pebbles of the bare clay hills lay around to which the Baptist pointed as capable of being transformed into ‘the children of Abraham; at their feet rushed the refreshing stream of the never-falling river. There began that sacred rite which has since spread throughout the world, through the vast baptistries of the southern and Oriental churches, gradually dwindling to the little fountains of the north and west; the plunges beneath the water diminishing to the few drops which, by a wise exercise of Christian freedom, are now in most churches the sole representation of the full stream of the Descending River.”

No. XVI. LANGE.—Lutheran.

The Life of Christ—Lange. Vol. 2. Edinburgh.

Sec. iv. page 25. “Jesus had immersed Himself by the prayer of the heart in the abyss of Deity, even while he was being immersed in the stream. Baptism was his solemn consecration to God and to death.”

No. XVII. CALVIN.—Presbyterian.

Calvin's Commentaries, John's Gospel. Vol. 1. Calvin Translation Soc.

John iii. 23. “From these words we may infer that John and Christ administered baptism by plunging the whole body beneath the water.”

No. XVIII. ENCYCLOPEDIA BRITANICA. Eighth Edition.

An examination of the whole article on Baptism will show that it was written by an ardent advocate of paedobaptism.

In treating on ancient baptism the writer says: Art. Baptism. “In performing the ceremony of baptism, the usual custom, except in clinical cases, or where there was a scarcity of water, was to immerse the whole body. Thus St. Barnabas, describing a baptized person, says, ‘We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts.’ And this practice of immersing the whole body was so general that we find no exception made from respect either to the tenderness of infants or the bashfulness of the other sex, unless in case of sickness or disability.”

“The custom of sprinkling children instead of dipping them in the fonts which at first was allowed in case of the weakness or sickness of the infant, has so far prevailed that immersion is now quite excluded. What principally tended to confirm the practice of affusion or sprinkling was, that several of our Protestant divines flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea where they had been sheltered and received; and having observed that at Geneva and other places baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin. This together with the coldness of any northern climate, was what contributed to banish entirely the practice of immersing infants in the font.”

Article Baptistery.—“Those baptistries were anciently very capacious, because the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time; and also because the manner of baptizing by immersion as dipping under water made it necessary to have a large font.”

With this extract I close for the present, hoping ere long to favour you with a third series, for which I have abundant material at hand. The mine which yields these *crushing concessions* is almost inexhaustible. They sparkle like grains of gold scattered all along the highway of genius and learning. Adieu. Liverpool, April 15th, 1869.

For the Christian Messenger.

LETTER FROM NEW ZEALAND.

DEAR BROTHER SELDEN,—

Through the blessing of a kind Providence our little vessel has been wafted over 14,300 miles of rolling Ocean, and after 115 days we find ourselves safely landed in the delightful City of Dunedin, I will trouble you with only a short account of our voyage. On the 19th of August last our dear native land faded, perhaps, forever, from our view, and nought but sea and sky with occasionally a sail, was seen for 106 days, when we found ourselves at the Western entrance of Cook's Strait, with Cape Farewell just a little to our right. That was a long time to be out of sight of land but it seems short to look back to, so swiftly did the days and weeks go by. It was like our life in some degree. Though made up of the incidents and changes of years, yet it will soon pass away like the dreams of a night. For ten days we had a nine-knot breeze from the South west without any change, and at the end of a week were about 1100 miles from home. The first few days nearly all on board experienced those peculiarly unpleasant sensations common to all landsmen on their first introduction to Old Neptune's domains, especially was this the case during the first 24 hours, when the vessel acted just like a thing of life, gone mad. But we soon settled down to a regular sea life, and for seven weeks enjoyed as fine weather as we could

wish. It was so warm and pleasant; that we had prayers, and preaching, on deck. Then the weather became cold and rough, so that we were forced to go below. In the Tropics it was hot and sometimes very oppressive. We were 14 days in the calms, or (Daldrums), but passed them without much sickness or any death, and with but two incidents worth naming. About 8 o'clock one morning we were startled by the cry of fire, and all rushed on deck to find the roof of the galley and one of our boats in a full blaze. It gave us a great fright but they were soon extinguished, and the damage repaired. We feel certain it was discovered only just in time to save us from a dreadful end. The other occurred while speaking an American bark, which was but a short distance to windward of us, and the man at her wheel mistaking his order to ‘luff,’ a heavy swell bore her down upon us, and she came within 2 feet of striking our quarter deck; had she struck us nothing could have saved our ship. When about 500 miles south of the Cape of Good Hope we experienced a storm of wind and rain that continued three days, but was nothing serious, the wind being fair, until the 3rd day, (Sabbath) while at dinner the wind suddenly chopped round to the South east, and a fierce squall struck the sails all aback; and for about an hour all was confusion. Two large water casks that had been fastened under the leaders to fill with water, broke loose and, with every roll of the ship, dashed from side to side with great force and, but for the great strength of the stanchions, would have gone through the rail. At the same time about seven quintals of codfish that was stowed in an inverted boat, came down with a crash; and casks, and fish, and every moveable thing went splashing and dashing about the deck in a foot of water. The water in our cabin was six inches deep. Every one that was able now went at it with a will, and soon order was restored, and we were again bounding on our course. While in the Indian Ocean for five days in succession we had a heavy gale, with frequent hail squalls; and we all suffered more or less with the cold, not being prepared for it. The seas ran mountains high, and at times the scene was grand beyond description, now we are away down in a deep trough of the sea, with great angry waves all around, threatening to swallow us up, when, as if by magic, we suddenly rise to their summit and the ship appears to stand still as if to take breath; when she again plunges into the boiling surges; thus she majestically ploughs the maddened waters, and every hour brings us ten or eleven miles nearer our port of destination. We ran down to Lat. 46 South, and in order to reach Dunedin must go some two or three degrees further when it will be very cold. We have already suffered considerably for about a month, and as several of the hands are laid up with Rheumatism, we call a meeting of the company, and unanimously decide to run for Wellington, which gives us for the rest of the time, a much warmer passage. On the 108th day we anchored off the heads at the mouth of Wellington Harbor, at out 9 miles from the city. The wind being adverse and blowing hard, we signaled for a pilot and in about five hours four came on board. But the wind increased to a gale and thus continued for three days without any intermission, so that we could not go in, neither could the Pilots leave us. This place is called ‘windy Wellington.’ They gave us a doleful account of the war with a tribe of rebel Maoris called (*Havhaus*) which had been raging for 2 months, causing great depression of business all through the North Island, and more especially in Wellington. (I am sorry to say it is not yet over, though from recent great successes of the Colonial troops we are led to hope the rebels cannot hold out much longer.) The Pilots advised us to go down to Dunedin, a distance of 320 miles, as the effects of the war are but little felt in the middle Island, the very few natives there being all peaceable. So on the evening of the third day, the wind dying away a little, so that the Pilots could go ashore in their boat, we again weighed anchor, and with heavy hearts left for this place, where we arrived safely in 5 1/2 days.

We sold our ship for £1400 stg. The ship-stores and furniture, brought about half their cost. We had to sell our bricks for 17s. 6d. per thousand because they were not the size used here, though they were far better than any I have seen. But the people here will have nothing new. They are very conservative in their notions. For example, the captain brought a lot of very fine axes—and only because they are a little brighter, and not the same stamp as those used here, he cannot sell them at all. I brought a large case of boots and shoes for which I have not yet been offered quite half their first cost. To-day we dissolved the ‘New Zealand Company,’ and now each one goes his own way to seek a fortune, in this fine country where so many fortunes have been made. Some no doubt will find it, while others will lose what they now have. Most of the men that came with us have got work, at very good wages. Some have gone to farming at from £60 to £70 per year. The Mechanics are getting from 12s. to 13s. per day stg. Several have gone to work in the Gold mines for £3 10s. per week. Their board will cost 20s. One family has rented a farm about 2 miles from town with 9 cows, and other stock, and a crop all in, and about ready for harvest,

for £100 per year. The milk he will sell will more than pay the rent. But a few of our passengers I am sorry to say are still hanging about the hotel bars drinking and spending the little they have, of course these can't find work and no doubt would have you believe this is a poor country, and truly it is a poor country for idlers and drunkards. There is a great deal of drinking in this city, but we rarely hear of any one getting drunk or quarrelsome. It is now mid Summer. The weather is very enjoyable. The Mercury stands between 60° and 70°. We can enjoy all the luxuries of Summer in a climate where vegetation is never stopped by the seasons. While you are gathering around your winter fires or wrapping your thick cloaks about you to keep out the cold, we are not sorry as yet that we have cheated at least one Nova Scotia Winter. The markets are abundantly supplied with nearly all kinds of vegetables fresh from the Otago farms. Also Gooseberries, Currants, Cherries, Plums, Grapes, Peaches, Apricots, Cucumbers, Pine Apples, &c. The Strawberries are the largest and finest flavor I ever saw. Every thing is sold here by the pound—even molasses. They don't understand measurement at all.

DUNEDIN

is a very pretty town, about 4 miles long and one mile wide, well lighted with gas. The population has been estimated at 24000 but there has recently been a great falling off owing to the opening of different Gold Mines in other Provinces of New Zealand, until there are not more than 18,000 left. It is finely situated on the upper Harbor, about ten miles from Port Chalmers. It stands on a narrow belt of flat land backed by hills rising to an elevation of 600 feet, and running at right angles to the Bay, viewed from which, Dunedin presents the appearance of a great Amphitheatre, with the houses rising, tier above tier, to the very summit, Princess Street, and its continuation George Street, run the whole length from the Southern to the Northern boundary of the city. Its appearance is quite as fine as any part of Granville St. The dwelling houses are principally low cottages, but very neat and pretty, surrounded by many lovely flower gardens.

There are 11 parallel streets devoted to business purposes. The remaining streets are many in number and are more or less occupied by private residences. Some of these surmount the verdant slopes that environ the south end of the town, others are interspersed amongst the timber which fringes the hills to the north. Dunedin has a number of very fine public edifices, among which are the Post Office, built of white sand stone, the Provincial Government building, a massive pile of brick work, the Hospital, the ‘Gao’, the Court House, the High School, the Central District school on Bell Tower Hill, and the Custom House, these are all very fine buildings. There are also a number of pretty church edifices. The Church of England has two, one of blue stone, the other brick. The Congregational Chapel, in which I have had the pleasure of preaching once, is a pretty brick building faced with Oamaru Sand stone.

The Presbyterians have three fine churches and they are now erecting a handsome Cathedral at an outlay of £14,000 stg.

The Baptists have three chapels, one of which is a very neat Gothic structure, with stained glass resembling St. Mary's Cathedral in Halifax. It will seat about 500 comfortably and is generally well filled on the Lord's day. The present Pastor, Rev. Mr. Williams, is much liked, his salary is £400 stg., besides there are three or four lay preachers for the out stations. I have preached for them all, and find them men of true piety and considerable talent. There is one Roman Catholic church, one Wesleyan, one Christian Diciples, one Plymouth Brethren, large, indeed they flourish all through New Zealand. There is also one Jewish Synagogue in Dunedin.

There are 5 Banks in town, one regular theatre, many insurance offices, and offices of Solicitors, &c., &c. This is a fine place for lawyers. Their charges are enormous and they find plenty of work.

The Public Gardens are very fine. There are three, namely Vaux Hall gardens across the Harbor, where thousands resort on public Holidays. The Botanical Gardens, on the delightful banks of the Water of Leith, and the Acclimatization Societies gardens, on the banks of the same stream further up, comprising 530 acres.

The other towns of Otago are, Port Chalmers, Waikouaiti, Moeraki, Oamaru, and Port Molyneux, they are all places of considerable trade. The inland towns are Milton, Balclutha, and Outram, these are pleasantly situated in the midst of plains or surrounded by fine agricultural districts. There are 10 Gold fields now in working in the Province of Otago alone, most of these I believe are paying well. At least they pay the miner, who gets from two to four pounds sterling per week.

The first Emigrants came to Otago in 1848. I have conversed with several who came to Dunedin when there was but one house. At first they lived in tents. They all took up land and sold to subsequent settlers, and many in this way made themselves independent without labor. The people here do not work nearly so hard as they do in America. The 8 hour system is the universal rule for all kinds of day work, and in every trade. The seasons are so long and the Winters so light that men do not require to work so hard as in Nova Scotia, where so much has to be done in so short a time.

THE CLIMATE OF OTAGO

is said to be the finest in the world, and it is no doubt good, but I am led to believe from conversations I have had with several gentlemen who have fled from their farms in the north on account of the war, that it cannot compare in even temperature, warmth, or comfort with any part of that Island. It is said to be much colder, wetter, and more changeable in Dunedin