

has the ability to help, [to have the opportunity of taking part in this noble enterprise? Who would like to be neglected?

Our esteemed brethren who are engaged in the agency will perceive that it is highly important, and in fact absolutely necessary, to press their applications in every direction. The time limited is now very short. Thankful as we are for the success already obtained, it must not be forgotten that unless all the Scholarships which have been begun are completed, and that unless considerable sums in addition are raised, the amount required will not be realized. Onward, then, brethren, and slacken not till the College is out of the reach of danger!

Yours truly,
J. M. CRAMP.

Nictaux, Nov. 18th, 1852.

[FOR THE CHRISTIAN VISITOR.]

November 21, 1852.

Dear Brethren,—I have been reading, with much comfort, the 11th chapter of the Epistle of Paul to the Hebrews, and with it I remembered the words of Christ,—“When the Son of Man cometh, shall he find faith on the earth.” Luke, xvii. 8. This means faithful ones. Let us all lay this to heart, and remember, as individuals, that our faith may even be tested as our brethren’s were, named in the above Epistle, and in the following historical memorandum:

“A. D. 1022, fourteen persons of eminence were burnt at Orleans, in France, for professing BAPTIST sentiments. Peter Bruis was burnt to death in 1130. Nineteen were burnt in the bishopric of Toulouse, in 1232. In 1536, the national clergy in England met in convocation, and declared the opinions of the BAPTIST to be detestable heresies. In 1538, a commission was given to Cranmer, Archbishop of Canterbury, to proceed against BAPTISTS, and to burn their books. In 1539, thirty-one BAPTISTS, who had fled from persecution in England, were burnt to death at Delft, in Holland. When Edward VI. passed an act to pardon PAPISTS and others, BAPTISTS were excepted. Under the commission of 1547, Joan of Kent, a BAPTIST, was burnt May 2, 1549. The first martyr burnt to death in England, was William Sawtree, sometime minister of St. Margaret’s Church, in Lynn, Norfolk; he was condemned as a Lollard, by the Bishop of Norwich, and burnt A. D. 1400. The last martyr burnt in England, was Edward Wightman, a BAPTIST, of Burton upon Trent. He was condemned by the Bishop of Lichfield and Coventry, and burnt at Lichfield, April 11, 1612. R. T.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—I lately read your thoughts upon the word Baptism, and I saw the remarks of XX. made in the “Provincial Wesleyan.”—Will you oblige me by giving the following a place in your columns this week and oblige. Yours,
St. John, Nov. 24. FAIR PLAY.

JOHN WESLEY ON BAPTISM.

This good man has gone down to his grave, and his followers are found all over the world. Multitudes delight to refer to his doctrines and his life, and look back to him as a great leader, and a glorious captain. But the great mass of his followers reject doctrines that he believed and practised. They are opposers of immersion and the proper mode of baptism; he in all his writings admitted what most we claim on this subject. In his notes on Romans 6: 4, “We are buried with him,” he gives us his views as follows:

“Alluding to the ancient manner of baptizing by immersion; that as Christ was raised from the dead by the glorious power of the Father, even so we also by the same power, should rise again, and as he lives a new life in heaven, so we should walk in newness of life. THIS SAYS THE APOSTLE, OUR VERY BAPTISM REPRESENTS TO US.”

This great apostle of Methodism here admits and asserts that baptism represents a burial; he admits and asserts that immersion was practised in the early ages, and was thus referred to by Paul, who lived so soon after Christ. But Mr. Wesley knew, and every one knows, that the sprinkling of a few drops of water, does not, never did, and never can represent a burial. A good, candid man, he willingly admitted the great point in the controversy. In his journal, under date of Feb. 21, 1736, he writes: “Mary Welch, aged eleven days, was baptised according to the

custom of the first church, and the rule of the Church of England, by immersion.”

Here the same point is given up. The leader and founder of the Methodists admits that Mary Welch was baptised according to the custom of the first church, and that custom was immersion. Now if scripture baptism represents a burial, and the custom of the first church was to immerse, and if John Wesley, the founder of Methodism, was the teacher of all this, we wonder that his followers should not renounce their rite of sprinkling, which was not the custom of the early church, and which does not represent a burial. Nor is Wesley alone. ADAM CLARKE, whose commentary is in almost every Methodist family, says on Romans 6: 4. 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 comes 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 baptised generally put on new, or fresh garments.”

Speaking upon Colossians 2: 12; Dr. Clarke says:—“Alluding to the immersions practised 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.”

Now when our Methodist brethren perform the rite of sprinkling, they not only depart from the scriptures and the custom of the first church, but from the teachings of the GREAT FOUNDER of their system, and from the decisions of their GREAT COMMENTATOR.

But it may be argued that John Wesley and Adam Clarke practised and taught infant sprinkling. True, they taught it, against their own interpretations of the word of God, and practised it in defiance of the very passages which they had declared taught immersion only. Herein they convince us, that they were only men with the errors of men. They taught immersion, and practised sprinkling. When they wrote, denominational chains were not on them. They wrote freely, and their teachings stand directly in the way of the practice of the church, which one founded and the other strengthened.

[FOR THE CHRISTIAN VISITOR.]

Saint John, Nov. 24, 1852.

Dear Brethren,—In the hope of making our Bible Class more interesting and instructive, let me ask you to read a few thoughts upon the PRE-EMINENT IMPORTANCE OF THE STUDY OF THE SCRIPTURES. R. T.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2d Timothy iii. 16, 17.

This is a study replete with spiritual blessings, and without which the man of God cannot be furnished unto all good works; much less can the minister of the Gospel be well prepared to discharge the duties of his office.

The word of God should be the book of our study, because it contains all we can know of the requirements of God, and the way of salvation. By study, I mean, not merely reading, nor even attentive reading alone, but persevering and laborious thought; to ascertain the mind of the spirit; to know what God teaches. Other books may be useful, but they can be so only as they correspond with this, or serve to assist us in studying this. We ought to bring to the study of the scriptures, well disciplined and vigorous minds, in which there should be much of holy courage and daring, for reasons which will soon appear. Christians, but especially ministers, should be valiant for the truth; they cannot be so, except by being well versed in the word of God, and by fearlessly exhibiting its truths.

The BIBLE is pre-eminently a common-sense book,—it is to man’s common-sense it constantly and invariably appeals. It exhibits the character of God, and the circumstances of man; it comes to us as intelligent moral agents, presenting motives to induce obedience, and threatenings to deter us from rebellion; it unfolds the love of God in Christ, to win our love; and while it portrays man’s guilt and helplessness, it brings mercy to pre-

vent our despair, and strength which shall be made perfect in our weakness.

This book contains all the motives we can press upon the attention of men, to induce them to seek God, to trust in Jesus, and to live to his glory; and all the threatenings we may or can denounce to awaken the fears, and excite the alarm of the careless and hardened sinner. It is the exhaustless treasure-house of consolation, the rich repository of promises, the fountain of hope, and the spirit’s instrument of conviction, conversion and sanctification; our chart through earth to Heaven; our title-deed to inheritances in glory, and the warrant by which they who overcome, may claim to sit with Jesus on his throne, even as he overcame and is seated with the Father on his throne. It reveals all we can know of God, of Christ, of Heaven, and of Hell. God is its author, he sent it to man, to teach him how to live, to prepare him to die, and to fit him for ceaseless and ineffable bliss.

[To be Continued.]

[FOR THE CHRISTIAN VISITOR.]

Dear Brethren,—In the kingdom of divine Providence, I have been permitted to visit New-Brunswick for the first time, and during my short stay I have formed some new and interesting acquaintances with my Baptist brethren in the ministry, and many other brethren and friends; besides renewing former acquaintances, whom I have long loved in the truth.

The few last weeks I have spent with the church and congregation at Canning, Q. C., and during my labors and intercourse with them publicly, and from house to house, I have formed attachments, from their universal kindness and hospitality toward me, that will not be forgotten while memory retains its seat, and I trust there exists a gospel fellowship between us that will be perpetuated in all times to come.

I was sorry indeed, that circumstances required me to leave so abruptly, to visit my dear family and friends in Nova-Scotia, from whom I have been absent more than three months; and it may be I shall never see them again in time; but I shall cherish feelings of gratitude to them, and respect for them; and my prayer shall be, that God may send me, or some more efficient minister of Christ, to that interesting field of labor, who shall build up and perpetuate the cause of gospel religion. Canning and vicinity is a Baptist field, but if Baptists will not occupy it, others will. May they consider the relative position they occupy, and so heed the claims of God and man, as to promote His glory, and their own present and future well being.

I go home, but with different feelings in reference to New-Brunswick from what I came. May God Almighty make the Baptist ministry and churches in this Province what they should be,—the light and glory of the country!

Yours in the gospel of Christ,
T. H. PORTER.

St. John, Nov. 22, 1852.

[FOR THE CHRISTIAN VISITOR.]

Charlottetown, P. E. I., Nov. 17th 1852.

DEAR BRETHREN,—I have just returned from East Point and Three Rivers, and as the mail for St. John closes in a few minutes, I have only time to say a few words. A scholarship was made up at the two places above mentioned, to bear the name of Rev. John Shaw, the pastor of the Baptist Churches there. £50 was subscribed at Lot 49. I shall commence operations here to-morrow. I was much pleased with my visit to the Eastern part of the Island. The people are principally all Scotch, and are remarkable for their hospitality. I lodged a night at Souris on my return from E. Point. This place was the scene of a most terrific disaster, about one month ago. In a tremendous gale, 22 vessels (all American but one) were driven on the shore, and all except four or five became total wrecks. The crews and passengers were all saved, except one young man, but with great difficulty. This sad occurrence took place on the 15th ult.

Yours, in haste,
I. WALLACE.

[FOR THE CHRISTIAN VISITOR.]

St. John, Nov. 24th, 1852.

MESSERS. EDITORS,—I am glad to find you have returned to your subject of Female Edu-

cation; all thinking men admit that a high degree of intellectual cultivation is necessary to qualify woman for her position in society by the author of her being. Please insert this, and oblige your’s truly, one engaged in training “the young idea how to shoot.”

It is too late in the history of the world to affirm that woman is possessed of powers inferior to man, or that she is more weak in intellect. It is also idle to assert that it is more important that man should be educated, or that woman can better dispense with education.

The importance of female education, like almost every other idea in this practical age, has no sooner gained a lodgment in the mind, than it is embodied in some tangible, practical form. It has been deemed the part of wisdom to found seminaries devoted exclusively to the education of females.

There are multitudes who are now discharging honorably the duties of wives and mothers, and are exerting a silent but powerful influence upon the destinies of these Province who received their education in these seminaries. And we regard it as a favorable omen of the times, that the education of females is receiving a more general attention, and that seminaries are multiplying whose benefits may be enjoyed by all. We fear that our denomination have not borne a noble part in this work. While other denominations have fostered with sedulous care schools which their own munificence has endowed, we have been comparatively inert. I hope the inhabitants of St. John will set the Province a good example in getting up a good Baptist Seminary here.

A BAPTIST.

[FOR THE CHRISTIAN VISITOR.]

MESSERS. EDITORS,—If you will please insert in your valuable paper the following proceedings and resolutions, you will very much oblige.
Charlottetown, P. E. I., Nov. 4, 1852.

According to appointment, a Missionary Meeting was held in the Baptist Meeting House, on Tuesday evening, the 2d inst., to take into consideration the expediency of sending out a Missionary to labor in the destitute parts of this island, when it was unanimously agreed that a Society be formed for that purpose.

- 1st. Resolved, That this Society be denominated “The Charlottetown Union Missionary Society.”
- 2d. That this Society shall be composed of President, Vice-President, Secretary, Treasurer, and Committee.
- 3rd. That the payment of One Shilling Monthly, shall constitute any person a member of this Society.
- 4th. That this Society engage the services of the Rev. R. Phillip, for the space of Six Months.
- 5th. That he be instructed to take collections in the different localities in which he may labor, towards defraying the expenses of the Mission.
- 6th. That he shall frequently correspond with the Secretary, keeping him informed of the prospects and success of the Mission.

The following persons were then chosen to act as office-bearers for the ensuing year:—Rev. W. H. Hobbs, President; Mr. Thomas DesBrisay, Vice-President; Mr. John Mather, Secretary; and Mr. James DesBrisay, Treasurer.

Committee.—Messrs. John Scott, John Curry, John Kennedy, Donald Nicholson, and James McGregor.

P. S.—During the week we had two interesting baptisms in town, and the cause appears to be on the advance in the Church here. Bro. Wallace is much encouraged as it regards the Endowment scheme.

[FOR THE CHRISTIAN VISITOR.]

EARLY RECOLLECTIONS.

Many pleasing ideas are connected with the sunny season of childhood; when the spirit was buoyant; when every object was novel in its aspect, and appeared clothed with radiance and beauty. Memory loves to linger near those scenes. We often recur with emotion to those halcyon days, when strangers to care we roamed the bright fields in the pleasant spring-time in search of the early violet—pursued the painted butterfly, or watched with delight the merry gambols of the
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