ed on the great man's sofa, in the full enjoyment of air, light, and water. There *they* use boots and shoes, instead of *being used* by them. Our boot and shoe despotism does not reign there.

But we need not go to ancient or modern Turkish, or other heathen records, or modern travelers, to learn the value of a proper attention to the feet. We have it from the pure fount of inspiration. Abraham washed the feet of his visitors at the door of his tent and our great Exemplar washed his disciples' feet.

Many have ruined their health by not giving proper care to their feet. Not one boot or shoe maker in a hundred knows how to construct a boot or shoe properly. They are quite too small. Hence, pressures made upon various parts, and corns, bunions, and inverted nails, are frequent companions of those who wear them. No one deserves pity or compassion for *corns*, but the poor child or idiot. A frequent result of obstructing the growth of the great toe is the surgeon has to come and cut off the toe. The late Dr. John C. Warren was accustomed to say to his students, "I have cut off more than forty for such a cause."

A boot or shoe made of leather only, no matter how thick the sole, will never protect the feet from wet, because the skins of all animals are porous, and the process of *tanning* never obliterates the pores. Hence, all leather is permeable to the slightest exposure to wet or dampness. Every one should have inserted between the soles a slip of bladder or gum elastic, or a piece of one of these should be worn inside.

The best kind of stocking covering next the skin, in most cases is made of *cotton*. The feet of most people perspire so much, that with a thick woolen stocking they very soon become damp and uncomfortable. Often there are catarrhal and bronchial difficulties which arise from, and are kept up by, this constant dampness of the feet.

A clergyman once applied for medical advice for bronchial difficulties which had troubled him for some years, To the question, "Do you wear woolen stockings? Are your feet damp and cold? Do they perspire freely?" he answered in the affirmative. He was relieved of his difficulty, and the chief medical advice was to exchange his woollen for cotton stockings, wash and rub his feet daily, and get them well warmed before going to bed at night.

In my own case I have found my feet much more comfortable, even in the winter, with cotton than with woollen stockings. I learned the value of using cotton instead of woolen stockings, for damp and moist feet from a gentleman in New York, who had worn the cotton for twenty years; and would not be induced to go back to the use of the woolen upon any consideration.

A missionary, now entered into his rest but who lived to a good old age, once told me he was in early life troubled with an irritation of the throat and constant bronchial expectoration for several years. During all this time, he wore woollen stockings, and his feet were constantly damp. Soon after exchanging them for cotton, he lost his bronchial trouble.

It is true the feet should be warmly clad; but in all such cases as have been above described, they will be much warmer with cotton than with woollen stockings.

Nothing tends more readily to produce irritation and inflamation of the throat than damp feet. But the worst kind of damp feet, that which is constantly present, arises from wearing woollen stockings, when the feet naturally perspire.

Provincial Wesleyan.

WEDNESDAY, APRIL 19, 1865.

Justification by faith: What is it, and what does it lead to?

The doctrine of justification by faith has been well described as that by which a church stands or falls. Those who deny it, reject the counsel of God against themselves. Those who do not merely acknowledge it as a theological tenet, but embrace it as the means of their personal salvation, become the joyous subjects of "peace with God through our Lord Jesus Christ."

Justification implies two things—the absolution of the sinner from all his guilt, and his restoration to the favour of Almighty God.—Both of these ideas are again combined in the phrases, "acceptance with God," "accepted in the Beloved." The term above used, however, and generally adopted, is one of deep significance. It is evidently intended to convey the fact, that in this matter justice strictly has its course. Such are the grounds upon which this act of Divine grace proceeds, such are the conditions upon which the sinner becomes its subject, that not only is there no violence done to the principles of God's government, and no shade cast upon His glorious perfections, but therein is His righteousness demonstrated, vindicated, and honoured. By the redemption that is in Christ Jesus on the one hand, "God can be just and the Justifier of him that believeth in Jesus;" while by the faith of the penitent in the propitiating blood, on the other, sin is renounced, self is ignored, and salvation is admitted to be entirely of grace!

Justification, then, denotes a change of our relation to God. It is something done for us, rather than a change wrought in us. It removes us from the position of the convicted and condemned criminal, and puts us among those against whom no charge can be brought. Other terms are employed in the Holy Scriptures to express this transition of the sinner, from a state of condemnation to one of acceptance; and to exhibit, besides, some other distinguishing features of this act of mercy. It is often simply styled Pardon, bringing into full view the condescension and clemency of the Sovereign of the Universe; for, "who can forgive sins, but God only?" But His own language is, "I, even I, am He that blotted out thy transgressions for mine own sake, and will not remember thy sins." This act is again termed Adoption, to afford us the most unequivocal evidence, and the most affecting view of the kindness and love of God our Saviour. Of this pity and benevolence, no adequate expression can be framed. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Not only does He pardon as a King, and justify as a Judge, but as a Father He receives the prodigal back to His arms, reinstates him in the family, and invests him with all the tokens of His approval and delight.

From their very nature, therefore, it will be seen that while Justification, Pardon, and Adoption, each exhibit some peculiar aspect of the Divine goodness in the restoration of a sinner to the friendship of God, yet they describe what is substantially one and the same blessing.—This might also be proved by a reference to many passages in the Gospels, the Acts, and the Apostolic epistles, where these terms are employed in apposition with another. But we will only refer to a single instance, which not only unites the three, but has the further advantage of showing the connexion between this change in our relationship to God, and that other great change which is wrought by the Holy Spirit, in the hearts of all true believers. In the first chapter of the epistle to the Ephesians, and at the fourth verse, we find St. Paul setting forth the gracious design of God, "that we should be holy and without blame before Him in love." But immediately afterwards he adds, in order to show the basis upon which our sanctification is effected, "Having predestinated us unto *the adoption of children* by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein *He hath made us accepted in the beloved:* In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of His grace."

Here then it is apparent that while true conversion includes both a change of our relation and a change of our state, and while the latter of these is, in point of time, co-eval with the former, yet in the order of cause and effect, the one precedes the other. We are not pardoned as regenerate, but we are renewed as justified sinners, as adopted sons and daughters of the Lord Almighty.

But to what purpose are these reasonings? We reply that the points which they involve are of great practical importance. Justification by faith alone, is hereby preserved in perfect integrity. The reproach has sometimes been cast upon Evangelical Arminians—and particularly upon Wesleyan Methodists—that they hold and preach salvation by works; it has been affirmed that upon their principles there must be some reserve or ambiguity in proclaiming "the righteousness of faith." Such, however, is not, and never has been the case. According to their views, which are above set forth, this cannot be the case. On the other hand the theory which makes regeneration go before justifying faith, does in fact give up the conclusion that "God justifieth the ungodly." It does more, it produces a sad confusion of ideas where the word of God makes all clear and consecutive; for it teaches that the renewal of the soul in righteousness is first the instrumental cause, and then the effect of justification! This will best be seen by quoting the words of an able writer of the Calvinistic school. "Regeneration," says Dr. Dick, is the effect of preventing grace, or of grace which precedes our endeavours, and operates alone." It is "*a change of the moral state of the soul, a renovation of all its faculties.*" "In illustrating union to Christ, I have shown that the bond on our part, by which we are connected with him, is faith. *It is the fruit of the spirit of regeneration.*" "*Faith is an act*, not of the carnal, but *of the regenerated man.*"—"*Justification follows this act.*" Justification precedes and sanctification follows; *a sinner is pardoned and restored to the favour of God, before the Spirit is given to renew him* more and more after his image." "The difference between sanctification and regeneration, *is not a difference in nature and kind.* In regeneration there is an infusion of spiritual life into the soul, in which life all the graces, or all the holy tempers of the Christian are virtually included. In sanctification those graces are unfolded and matured, and exert their native influence upon the conduct."* Mark the order as above given, Regeneration, Faith, Justification, Sanctification, and yet the first are identical in nature, different only in degree! The carnal man cannot believe and consequently cannot obtain pardon, while the regenerate man must be pardoned and restored to the Divine favour before he can obtain the gift of the renewing Spirit, which, nevertheless it is declared he already possesses! Well may the awakened but as yet consciously unregenerate sinner, after all this darkening of counsel by words without knowledge exclaim, "What must I do to be saved?" With perfect consistency and equal confidence can we say, "Believe in the Lord Jesus Christ and thou shalt be saved;" for "to him that worketh not," who is unregenerate, and cannot properly do any good work, "but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

While this opens up the way of acceptance to the sinner, it as well affords him the hope of true spiritual life. When the penalty of his offences is remitted, and he is restored to the favour of God, he will assuredly be made a partaker of the Divine nature. With the forgiveness of sin, the faithfulness and justice of God are pledged to cleanse from all unrighteousness. When justified by faith, the love of God shall be shed abroad in our heart. The adopted child is renewed in the spirit of his mind, and puts on the new man, which after God is created in righteousness and true holiness. "If any man be in Christ, he is a new creature." Finally, it is easy to see that this process of Divine grace lays the believer under the strongest obligations to be zealous of good works. He is no longer under the law, but under grace. It corresponds with the life which the Holy Spirit has inspired in his heart—it is at once its genuine development and the means of its increase—that he walk in the spirit. He cannot be too particular in shunning the very appearance of evil. He cannot be too self-denying and devoted in the service of God. When he has done all that is commanded he must still acknowledge himself to be an unprofitable servant, and, last as well as first, must be saved by grace, through faith in the Lord Jesus Christ.

* Lectures on Theology, Pp. 357, 365, 370, American Edition. The italicism is our own.

The Washington Tragedy—Assassination of President Lincoln.

Our community was exceedingly shocked on Saturday morning last, by the very sad intelligence over the wires from Washington, that President Lincoln had been brought to an untimely end by the hand of a cold-blooded assassin. The particulars of this fearful deed, as far as ascertained, will be seen in our news columns. We are disposed to hope that the murderer will be found to have been a maniac; but the attempt to take, at the same time, the life also of the Chief Secretary of State—an attempt likely to result in the death of the son of that gentleman, and which may also prove to have been but too successful in regard to Mr. Seward himself—would indicate that a conspiracy had been formed, either by a political party or by Southern agents, against the life of those occupying the principal positions in the Government of the country. The murderer of Mr. Lincoln is a person well known, the playactor Booth; but the motive for the commission of the deed of blood, is still enshrouded in mystery.

It is not necessary to say that it would be hardly possible for more startling intelligence to have reached us from the States. Had Mr. Lincoln's policy been of a character to have engendered in the breasts of his political opponents feelings of bitter personal hate, it would not have been surprising that some abandoned wretches could be found, ready to imbrue their hands in his blood. But no reason of this nature would seem to have existed. No man, to all appearance, could have stood higher in popular esteem than did President Lincoln. Even in the South, the more intelligent classes could scarcely have hoped for a Federal President less exacting in his demands, or less vindictive towards those in hostility against the Federal Government. The painful affair is therefore inexplicable. Among the several conjectures hastily taken up for the solution of the problem, one is that this drama of blood is the work of a conspiracy on the part of ultra politicians, who feared that the leniency shown toward Gen. Lee and his forces was under the direction of Mr. Lincoln, and indicated a probability of a reconstruction of the Union on the old basis, thereby retaining slavery until abolished by the States severally, a policy distasteful to a large body of the Northern people; and that to prevent such a consummation resort was had to this conspiracy. But we cannot entertain such a conjecture, without sufficient evidence, neither can we believe, without further light upon the subject, that the deed was the result of a Southern plot.

How terribly sudden and great the transition in the feelings of the people of the Union. But a few days ago the whole country was excited with joy to the highest degree by the news of the evacuation of Richmond, and the surrender of Gen. Lee, believing that peace would at once smile upon their whole land, and all their troubles soon be healed. But while cherishing these hopes they are in a moment plunged in the deepest gloom. Even those whose sympathies are strongly Southern cannot but regard the occurrence as one of the greatest calamities that could befall the nation. The interest felt by many in these Provinces in favour of the Southern cause, will not, we are persuaded, prevent a very deep and general regret from being cherished, that such a loss has been sustained by the American people. If there be one among us who would ask, What is the life of Mr. Lincoln more than that of any one of thousands slain in battle? we will only say, We have no sympathy with such a sentiment, nor can we think of the diabolical deed now committed, but with feelings of execration toward those sonserned in it, and with deepest sympathy for the great country thus suddenly overborne with mourning, lamentation, and woe.

Though Mr. Lincoln was not a man of brilliant talents, of classic refinement, or of profound research; yet he showed himself to be in other respects admirably fitted for the high position he was chosen to occupy. Possessed of great shrewdness, and of powers of observation of no ordinary stamp, having acquired by his varied experience in life a large amount of general information, and having an inexhaustable fund of anecdote at command, he was never at a loss for an illustration, nor did his quickness of apprehension ever fail him. If his policy in regard to the abolition movement was not throughout all that the friends of freedom could desire, it will be remembered that the question was involved, by its connection with the great struggle in progress, in complications which rendered it difficult of management. There can be no doubt but that Mr. Lincoln was a gentleman of benevolence as well of integrity; and that his name is worthy of a place among the great benefactors of our race. Take him for all in all, it will, we fear, be a long day before the Great Republic will have a man to preside over its destinies better qualified for the post, or more worthy of being esteemed by the nation. It must be felt to be a great aggravation of the loss now sustained, that the person who constitutionally takes Mr. Lincoln's place, is extremely unfitted for it by his habits of gross intemperance.

Our Provincial Government has given suitable expression of sympathy with the United States in this great calamity. Upon the receipt of the news, the Union Jack was lowered half-mast on the citadel, and also on Government House, and so continued throughout Saturday and Sunday. When the House of Assembly met on Saturday morning the Hon. Provincial Secretary announced the intelligence, and that having put himself in communication with the Lieut. Governor, His Excellency concurred in the appropriateness of the Legislature marking its sympathy with the people of the American Union, by the adoption of appropriate resolutions and by adjournment. The Hon. Prov. Sec. remarked, that exactly four years ago that day, the intelligence of the commencement of hostilities in the Republic was received, when the House placed its sentiments of regret upon record; and that now he would move—

That this House have heard with the most profound regret that the President of the United States of America has fallen by the hand of an assassin, and that, as a mark of sympathy with the people who have thus been deprived of their Chief Ruler, and of abhorrence of the atrocious crime that has been committed, this House do adjourn until Monday next.

The resolution was adopted unanimously.

His Excellency, who was on that day to have come down to the Council Chamber to give his assent to several bills, deemed it proper to defer such intention, and accordingly personally addressed the following to the President of the Legislative Council:

The very shocking intelligence which has reached me of the murder of President Lincoln by the hand of an assassin, and my sense of the greatness of the loss, which the cause of order has sustained by the death of a man whom I have always regarded as eminently upright in his intentions, indisposes me to undertake any Public ceremony such as I had contemplated in my intended visit to the Legislative Council, this day. I beg therefore to notify to you the postponement of that visit, and perhaps, under the circumstances, men of all parties may feel that the suspension of further business for the day would be a mark of sympathy, not unbecoming the Legislature to offer, and one which none can misconstrue.

We have no doubt that the event will be felt not only in this part of our Empire, so closely associated with the Republic, but that the news upon reaching the Mother Country, will create there also a profound sensation. The London *Watchman* received by last mail, makes allusion to Mr. Lincoln's inaugural address, in a paragraph which it will not be out of place here to copy. That journal says of the Inaugural:

"We question whether those who have not felt what civil war is can do it justice. It is the most solemn, pathetic, and humble, yet resolute speech that has been heard in the United States during the last four years. No inconsiderable part of it consists of references to Providential government and quotations from the Scriptures, but adduced in a manner very different from that in which statesmen, and sometimes clergymen in America are too prone to adapt sacred texts to occasions with which the context has not the most remote agreement. Both North and South, the President says, read the same Bible, pray to the same God; but the prayer of both could not be answered. Fondly does he hope, fervently pray, that this 'mighty scourge of war' may speedily be removed; "yet if it be God's will that it continue until the wealth piled by bondsmen during 250 years' unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, still it must be said, as was said 3000 years ago that the 'judgments of the Lord are true and righteous altogether.' With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphans; to do all which may achieve and cherish a just and lasting peace among ourselves and with all other nations.' These are the words of a man whose every accent at such a time we have reason to believe sincere, who has had too much of war in the experience of his last four years, and who hopes that in the next four the Union will be restored the defiling stains of blood and of slavery alike washed from its soil, and that peace at home and abroad will return more welcome and more prized that it could be when he first took the oath of the Presidential office."

Pownal Circuit, P. E. I.

DEAR BROTHER,—We presume that a few lines from this circuit relative to our general work will be acceptable to some of your numerous readers. We are now rapidly closing our second year among this people. They have been years of uninterrupted peace within the borders of our Church, though the inhabitants of our Island have never been in such an excited state as during this period. Two absorbing topics have engaged the minds of all classes of society. The one which had the earlier origin, and which has produced the greater excitement among the masses, is what is designated "The Tenant League." Thousands of persons having associated together, for the purpose of counselling and assisting one another, in executing certain measures in order to induce the landlords to sell their land to their tenants, upon certain conditions. Enthusiastic meetings have been held in many parts of the Island; inflammatory speeches have been delivered; and resolutions passed; so that every week the press teems with accounts of the public meetings of the "League" and its wonderful doings. The excitement has reached such a pitch, that His Excellency the Lieutenant Governor has issued a proclamation commanding all persons to abstain from such associations.

The other topic is the Federal Union of the Provinces. Meetings have been held in almost every quarter to discuss this very important subject; and resolutions have been passed ignoring the *union*, and calling upon the Government to discountenance it. Of course we have not attended any of those meetings; but we can easily imagine how well prepared the masses of the people are to weigh the merits and demerits of a subject like the Federal Union of the Provinces, and how very eloquent and interesting some of the speakers must have been upon such a theme. Notwithstanding all this agitation, by the blessing of God, we have "kept the unity of the Spirit in the bond of peace," and made some advances on the powers of darkness.

CONVERSIONS.

This is the most important thing in the estimation of the true minister of Christ. Without the conversion of sinners to God, all other progress is comparatively valueless. Both last year and this we have been cheered by tokens of the Divine favor in the conversion of souls to Christ. In connection with extra services held at Mount Herbert, during the past winter, quite a number sought and found justifying grace. We received thirteen into our church there, seven of whom are heads of families. Others who were converted have not yet identified themselves with any branch of the christian church; but we trust they will soon be induced to do so. By-the-by is it not strange that there is not more love for Methodism among other denominations, when so many of their best church members owe their spiritual birth to it? Our mind may be peculiarly constituted; but two things appear inexplicably strange to us. First that Methodism is not more highly prized and dearly loved by sister churches, seeing they are so much indebted, under God, to it. Secondly that so many souls brought to God through Methodist instrumentality should seek homes in churches where there is so little love for the mother that gave them birth.

MORTALITY.

The two past years have been unprecedented for mortality in this circuit. To say nothing of the many who have died in connection with other denominations, more than twenty among our own people have been called to exchange time for eternity. The youth with pulse beating high with expectation, the strong athletic man in the prime of life, and the aged veteran matured by years, and some by grace, have been called to answer for their stewardship. The following whose names are now upon the muster roll of the dead, will be effectionately remembered by my predecessors: William Mason, Mrs. Farquharson, Mrs. Enman, Mrs. LePage, Philip Lane, William Sentener, &c. Thus in the midst of life we are in death. O that the living would lay it to heart! "O that they were wise, that they understood this, that they would consider their latter end."

NEW CHAPELS.

A new chapel begun in the days of my worthy predecessor at Mount Herbert, was solemnly dedicated to the worspip of Almighty God on the 15th January. The dedicatory services were conducted by the Rev. Henry Pope, junr., who delivered two eloquent, powerful and appropriate sermons, on the occasion. The chapel is 28 ft. by 34, built in Gothic style. It is neatly furnished and free from any such attractive ornament as a *heavy debt*. It reflects much credit upon the Wesleyan people of that place. All praise to the indefatigable and self-denying Trustees. Another chapel at Alberry Plains, which was erected, and the outside partly finished more than ten years ago, but which, since that period has been a standing disgrace to Methodism, saying to the passer-by, "this people began to build but were not able (willing) to finish," has during the last year had a resurrection. The outside has been finished; and the inside has been lathed and has received the first coat of plaster. When the summer returns, our good people there purpose completing their labor of love. They are not willing to be an anomaly in Methodism, as is evident from the declaration of one of the brethren at our last business meeting there. When difficulties were being urged, he exclaimed, "The chapel must be finished, let it cost what it may." We like such men as this. It has been said of the Methodist people that whatever they undertake must success. Then let us not be less energtic and persevering than our fathers. We would not give a cent for a Methodist, who, when he has engaged in some enterprise in order to advance the Redeemer's kingdom, and finds the load heavy, requiring a long and a strong pull, draws back like a balky horse, crying, "the burden, the burden!" Such men will never do for "christianity in earnest." If things are easily accomplished leave them to children—*sickly church members*; but be it our ambition, by the blessing of heaven, to achieve great things in the cause of the world's Redeemer.

QUARTERLY MEETINGS.

Our Quarterly Board is generally well attended, and is quite a christian festival. Our friends have a splendid way of making it attractive. It is held at the houses of the brethren in different parts of the circuit in turn. We would not make invidious comparisons, but merely describe one as indicative of the whole. Precisely at 4 o'clock the brethren assembled at the house of brother Z. The first order of business is to partake of a sumptuous tea. Tables heavily laden with substantials and delicacies invite the appetite. This has an excellent influence upon human nature; for after partaking largely of pies, gingerbread, &c., men are neither irritable nor in a hurry to return to business. Tea over the financial business of the Board receives due attention; after which, general inquiries are made respecting the state of the circuit. Each one converses freely in his turn until the clock rings out ten. Then comes the closing devotional exercises; and just before leaving for home, attention is once more turned to the richly furnished table, this time groaning beneath roasted turkeys, geese, &c. Now if you could take a peep you would see turkeys fly without wings, and at such a speed that the flesh soon leaves the bones behind. Supper ended all return home as good naturedly as they came; some, perhaps, feeling regret that there are only four quarters in a year. At the last Quarterly Board, which was a large one, a very cordial and unanimous invitation was given the resident minister to remain a third year.

MISSIONARY ANNIVERSARY.

According to the arrangement of F. District, our Missionary Meetings were held last October. The very efficient deputation, the Rev. H. Pope, junr., and H. Sprague were in their place, and on each evening gave very eloquent and interesting addresses. Though one evening out of the three was very unfavorable, and consequently the audience very small, we trust the receipts will not be less than last year. Praying God to bless this circuit, and our whole Zion, yet more and more. I am Dear Brother, Yours, &c.

WILLIAM RYAN.

Pownal, April 1, 1865.

Horton Circuit.

DEAR BROTHER,—Knowing that to all our ministers and faithful people nothing is more welcome than tidings of spiritual progress and prosperity, from whatever quarter these may come, I am constrained to state that since my last brief communication to the *Wesleyan*, the Lord has continued to be with us here, giving us, in some measure at least, to realize the desire of our hearts. We have had some very precious and powerful seasons of grace in this part of the circuit, the influence of which we have no doubt will be felt and remembered by many with pleasure in the long future. New and more vigorous life has been breathed into the hearts of many of God's professing people—some who were "ready to die," have repented and done their first works, and are now happy in the possession of the restored joys of salvation—several who never before knew the Lord have sought and found him; some of these are of tender years, others more advanced in life. Remembering the evil influences, and the numerous enemies surrounding these, we feel concerned lest any of them should be seduced from the path of life, and we cherish the rejoicing hope that many of them, if not all, will be our "glory and joy" in the day of the Lord Jesus. Bad roads, dark and rainy nights, and other circumstances interfered somewhat with the regularity and efficiency of our meetings at times, but on the whole we have good reason to thank God and take courage. Myself and colleague have from the commencement of the year, with but an exception of two, not only preached thrice each Sabbath, but also preached, or in other ways addressed congregations at some considerable length on every evening of the week. On the 26th of last month our special services terminated at Wolfville by the public reception of about forty persons into church membership, about half of whom, not having been previously baptized, had that christian rite administered to them in the form believed in as the true and scriptural one by ourselves and almost every other section of the professing Church of Christ. Similar services were held in Horton last Sabbath, morning and evening, when several adults were baptized, and others were publicly received and recognized as members of Christ's flock.

Good sometimes comes out of what appears to be evil. We hope this has been the case with regard to the recent controversy on baptism, which as far as our side was concerned was defensive and called for by what we conceive to have been a very unwise attack on Mr. Currie's Catechism. This catechism is now called for where it was not before thought of, and its convincing arguments will be read and pondered by hundreds who never before gave the subjects on which it treats anything more than a cursory, unintelligent thought—I cannot but think that many of of our ministers, myself among the number, have, to say the softest thing, erred in judgment in not more fully teaching our own people at least on the subject of baptism. We have erred I believe through charity—desirous for christian harmony, and unwilling to give the slightest pain or offence to some differing from us. We have said comparatively little in our public ministrations concerning the mode and subjects of christian baptism. It appears to me that the charity of this is of a very questionable character. This comparative silence has been misinterpreted by friends and foes—and in many places a state of things is common which never ought to have been—sophistry, which to the unreflecting often appears like reason and argument; has poured its insinuations into the ears of many of our people—most of what they have either read or heard on the subject of baptism in some localities has been hostile to our views and usages with regard to that ordinance. Our comparative silence has been apparently mistaken for weakness, and the impugners of infant baptism, and of our scriptural mode of applying water in this rite, have become not only the more loud in their dogmatisms, but even contemptuous and sneering. It is high time for us to speak out plainly on this subject, and to take the high stand which we fully believe God's word authorises us to take; at least this appears to be required for the better information of our own people. On Sabbath last I made the announcement in our Wolfville chapel, that on this evening, (31st) some infants and other children would be baptized, and invited any parents wishing to avail themselves of the opportunity of presenting their children to Christ to bring them forward. I intimated at the same time that I hoped to be prepared to give them satisfactory scriptural evidence of the rightness both of our mode and of the administration of the rite to children, several children (10) were brought, of various ages. Several more from a distance are to be brought on the first opportunity, who were prevented on this occasion by the threatening appearance of the evening. It is rather remarkable that at most all our recent baptisms we have had a little dropping from above—I will not, of course, say that this has been to honour and confirm what some would contemptuously call our "sprinkling" mode.

We had this evening a very large turn out, to hear what was intended to have been but a few very brief remarks on this subject, but what proved to be a rather lengthy discourse. This was addressed to our own people, and I have no doubt carried conviction to the minds of many. No attack was made or intended on others, and it was not our fault if any differing from us, who were welcome to come, but came uninvited, sat a little uneasy under our arguments. That one at least did sit uneasy was manifest, for at the conclusion of the service he had the ill manners to rise, and ask the congregation to hear some opposition remarks from him in our own chapel. This person I was given to understand is a student of a neighbouring College, who, doubtless, thinking himself much wiser than the learned translators of the Bible, had come ready furnished with a book, perhaps "a new and improved edition of the Bible," to prove that "baptized *with* the Holy Ghost," should be "baptized *in* the Holy Ghost." It is to be hoped surely that no Methodist would be guilty of such an unprovoked offence, on ground not his own. Surely such persons, particularly if incipient divines, should be taught a little christian propriety, decency and meekness, as well as to have a little smattering of Greek hammered into their heads.

Hoping I have not unduly trespassed on your time and space, I must conclude this hurried communication. I might mention that my esteemed colleague, who has been very acceptable and unremitting in the discharge of his duties, was unanimously invited by the last quarterly meeting to remain another year. That God who has been with us, and with his people in mercy, may still abide with us as our friend and guide, is the earnest prayer of your unworthy servant.

S. W. SPRAGUE.

Horton, March 31

For the Provincial Wesleyan.

Sacred Music.

No. 2.

Next to parents the responsibility of developing the musical talent of the young rests upon our Educators, popularly called School Teachers. But how few of these pay any attention to that branch of education. Some are incapable of the exercise, others at a loss respecting the mode of procedure, there being no authorized directions,—no books on the subject, enjoined or recommended by the Legislature or Chief Superintendents of Schools. A few Teachers however are doing what they can, in their own way to remedy the evil, and the pleasing results are manifest in some localities. But nothing general need be anticipated, until the important matter more heartily engages the attention of those having the chief charge of education. The writer would suggest that a small book containing a concise outline of the elementary principles of music, with a few of our best congregational tunes, associated with an equal number of such Psalms and Hymns as are used in the various churches, be published and recommended to Teachers, with a request that immediate attention be paid to the cultivation of the art; and that whenever practicable the science be studied. Occasionally in the schools, a secular piece of good moral tendency, might be sung for the sake of variety, but the chief effort should be to teach such tunes as are adapted to public worship.—Then would the youthful portion of our Sabbath congregations be able to join with the choir, in singing, at least some of our most popular airs. Those Teachers who cannot sing, might possibly find among the scholars, some one who could supply his lack of service, or if not, some person in the community might occasionally render assistance.

I trust the day is not far distant, when a qualification of this nature will be indispensable in a Teacher. One of the questions at the Board of examination then will be, Can you Sing?—And if the reply be in the negative, and evidently truthful, after an ineffectual attempt to master "Old Hundred" or "Auld Lang Syne," the candidate will be dismissed. It will of course be necessary, that at least one of the examiners be competent to decide in the matter; for it is to be feared that some of them at present could not perceive any difference between "*Coronation*" and "*Bonnie doon.*" And it is also probable when that day comes, candidates for the ministry, will be subjected to a similar test; for although our calling is to *preach* the gospel; may we not also sometimes *sing* it effectively, especially since Charles Wesley and others have arranged it into mellifluous verse? However desirable this ability in a Preacher of the Gospel, it can better be dispensed with in his case, than in that of the School Teacher. We would not however suggest the desirableness of dismissing all such, from either vocation. Time, as it revolves, and this faculty in our youth is educated, will remove, all cause to speak or write after this sort.

It is doubted by some that natural ability to sing is as general as the gift of speech. I shall not attempt to prove it, nor am I prepared to deny it. The best way to test the truthfulness of the statement, is a dilligent and persevering use of the means and methods referred to in this and the previous article. In so doing Parents and Teachers will soon ascertain, whether or no, any of the children intrusted to their care, are really destitute of a capacity to utter a variety of tones in that order which we call musical. On this point we would ask, How is it, that even the neglected human tribes of our forests nearly all sing in their religious devotions? Tell me not that it is mere noise, not singing. Are not the two essential elements of melody there, tone and rhythm! Go listen to it, and if it does not stir your emotional nature, beyond the most artistic and refined music of our day, then tell me it is mere noise. I would also refer to the overwhelming effect of the singing or rather kind of chanting of the Gaelic population of Cape Breton. On their sacramental occasions, when thousands are gathered together, and the greater number engaged in the exercise, the effect on the bystanders is marvellous. Often involuntary tears will roll down the cheeks of stout-hearted and careless men. Although not understanding one word of their language, and scarcely able to distinguish between the sing-song tone of the man who reads the lines of the psalm, and the singing of the same, except by the volume of the sound, yet I never heard the like before or since. There evidently was very little either of art or science in it; but there was nature, human nature, and I believe divine grace too. O, what tones! plaintive and wild,—they went right to the heart. Never before to my mind, was the philosophic fact respecting music more strikingly illustrated "Music addresses the feelings, and feeling is alike all over the world."

Much of the music of the present day lacks tone. I do not mean a wrong tone scientifically, but it wants that part of tone, which touches the feelings. We sing more frequently with the understanding, than with the spirit. It is desirable that we should sing with both, for unless we do, the best results of music both to ourselves and others, are not realized. Let those be comforted who cannot sing with the understanding, by the thought that the spirit may sing without tone, or the articulation of words. The Apostle Paul must have alluded to this when he wrote to the Ephesians, about "Making melody in their hearts unto the Lord." And doubtless, the silent melody of these good souls is always more pleasing to heaven and earth, than the terrible discord of some who don't know that they cannot sing.

Further, in reference to general ability to sing in early life, I refer to Prussia. There it is said nearly all sing. Parental example first, then the instructions of Teachers, who must be able to sing, in order to be eligible for that office, hence a nation of singers. They learn however only a few tunes, which have been transmitted from former generations, so that they have become almost an essential part of their being. A retired officer from that country informed the writer, that once, on the occasion of a grand review, he heard 30,000 soldiers sing the national anthem of that country, and stated as his deliberate conviction, that with very few exceptions, all were engaged in the exercise. "The effect on my own mind," said he, "I shall not attempt to describe."

G. O. H.

Jubilee of the Wesleyan Methodist Missionary Society.

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