

Provincial Wesleyan.

WEDNESDAY, APRIL 16, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British North America, we require that Obituary, Necrology, and other notices addressed to the Editor of this paper, should be sent to the hands of the Superintendent of the Conference, and not to the hands of the Editor of this paper.

Infant Baptism.

NO. 1.—ITS AUTHORITY.

As a religious body, we neither exist by controversy, nor for it. The days are evil. Human life is short. Our work is therefore great, and our responsibility is solemn. We should regard it as alike unseemly and unprofitable, to spend our time in dispute concerning the mere circumstances of religion. It is admitted that we hold doctrines which are not usually taught by others, and that there are ordinances which we administer in some respects differently from many of our fellow-disciples. This we do from a conscientious regard for the teaching of God's holy word. But while always ready to give—

our reference to present is infant baptism. We have known some families in which the parents were members of the church, but their children were unbaptized. Other cases have occurred in which the children of our people have renounced the communion in which they had been nurtured, and for the mere matter of a ceremony have gone where their spiritual privileges have been both fewer and less efficient. Far be it from us to interfere with the dictates of conscience, when that is enlightened by the word of the Lord; but then is not our duty to endeavor, with the divine blessing, to supply the necessary instruction even on such matters to those who are provisionally entrusted to our care? It behoves us to beware lest our very catholicity degenerate into reprehensible latitudinarianism.

Our own view in regard to children born and living under the dispensation of the gospel, is not only that they may, but also that they ought to be introduced into the church by Christian baptism. The constitution of families, is evidently intended to secure the training of children, from their earliest days, in the knowledge and fear of the Lord. The Father of the spirits of all flesh thus seeks "a godly seed." Natural affection, when refined and strengthened by the grace of God, yearns with indescribable emotion for the conversion of our offspring. The truly Christian parent adopts, as the most expressive form of his feelings these words of St. Paul, "My little child, as if he were born in me, until Christ be formed in him."

These sentiments are all anticipated by the directions and promises of holy writ. The Jewish church was required to meet the laudable curiosity of their children, by explaining the symbols and services which were in use among them. (Ex. xii. 26, 27. Deut. vi. 20. Josh. i. 6, 7.) What can be plainer than the injunction, "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest, and when thou standest, and when thou liest down, and when thou risest up." The reason of this is given by the Psalmist, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should praise and declare them to their children; that they might fear his name in God, and not forget the works of God, but keep his commandments." (Ps. lxxvii. 5, 7.)

How gracious also are these promises: "I will pour my spirit upon thee, and my blessing upon thine offspring." "I will save thy children." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." These quotations are sufficient to show that the design of God, concerning the families of His people, in their early conversion and full dedication to His service, is that they should be sanctified and obedient fully agree. Nor can it be otherwise, for He who contemplates this glorious issue, is the author of all holy desires in us. But how, it may be asked, are our households to be benefited by the institutions and means of grace which are connected with the church, if they are to be excluded from it? Does it consist either with the tenor of the above cited Scriptures, or with the aspirations of a truly Christian parent, that his children are to be treated as aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, till they arrive at the years of full responsibility, and obtain forgiveness of sin? The best answer which can be furnished to these enquiries is the fact that special honour has always been put upon those parents who have with greatest fervour, and strongest faith, sought their children's conversion, and upon those children who have been early dedicated to God, and constantly trained up as His peculiar property. This may not be regarded as a positive argument in support of infant baptism, but it is surely a strong presumption in its favour. If the child is incapable of receiving the seal of the covenant of grace, then it is also incapable of receiving the blessings of that covenant, and these precepts and promises made to the parents, with reference to their offspring are incomprehensible; and the very infants of their regenerate nature are estranged and repudiated by the law of God which they created them. Others may hold the position which leads inevitably to this conclusion, but let them not find fault with us because we cannot.

We are not, however, without positive arguments upon this subject. From the earliest times in which the church of God was distinguished from the world, we find that the children of His people were required to be brought into real and visible relation with the church as its enrolled members. Even in the Patriarchal age, we find recorded facts which prove that the faith of the parents often availed to procure special blessings both temporal and spiritual for their children as well as for themselves; facts which

showed forth, the gracious right of the latter to benefit largely by the covenant grace which the former personally enjoyed. As for instance we read that "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Now let it not be supposed that we are straining this narrative, or in any way distorting its teaching, when we adduce it as an inspired example of point in hand. We appeal to an inspired commentator, St. Peter, who says, "The long suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." It is not necessary to enlarge here into the exposition of this passage, but the slightest reference to it will show that as Noah's faith prevailed at least to the temporal safety of his children, and consequently to their numerous means of grace, so in like manner may the faith of a Christian parent prevail in the ordinance of his child's baptism for the securing to it of many blessings both as pertaining to this life and the life that is to come. How instructive too is the record of Job's faith for his household. "And it was so, when the days of their feasting were gone up, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for he said, 'My sons have sinned, and cursed God in their hearts. Thus did Job continually.' Now surely this is not the description of an amiable falling on the part of the Patriarch, but of a religious service, rendered according to the principles and requirements of revealed truth; and in the earliest dispensation of divine grace a pious parent was warranted in sanctifying his up-growing children by covenant rites, which will secure numerous and precious blessings to the children of the church, and to the church itself. It is not necessary to dwell on the merits of infant baptism, but we have already actually complied with. But that was all. "God said unto Abraham, 'Thou shalt keep my covenant, therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you, and thy seed after thee, Every man child among you shall be circumcised,' Gen. xvii. 9, &c. Here, then, the believing parent was not only required to confirm the covenant by a visible rite, but he was also commanded to administer that rite to all his posterity, whether 'born in the house of God, or bought with money of any stranger,' which was not of his seed. This command was imperative. 'And the uncircumcised man child—that soul shall be cut off from his people; he hath broken my covenant.' Thus the outward and visible church of the Old Testament was constituted; and in whatever other respects the descendants of Abraham by Isaac and Jacob were degenerate, we find that till the establishment of the Christian dispensation, they were the recognized covenant people, and that from all ages, they were expected to fulfil the promise which was given them. 'During the whole period which elapsed between the exercise of saving faith by Abraham, and the institution of Christianity the right of children to be admitted to the church of God was never questioned, but on the contrary it was perpetuated by their admission to it. For, let it be well observed, that the rite of circumcision was not a mere mark of national distinction, or a token of interest in the temporal blessings which might be either to father or to the child. It was a solemn and authoritative instruction on this point; but we are told by the inspired Apostle that it was the seal of the righteousness of faith' (Rom. iv. 11), and at its appointment, God himself calls it 'a token of the covenant betwixt me and you,' (Gen. xvii. 11.) Besides, its spiritual significance is plainly indicated by such passages as, 'And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and we are told by the inspired Apostle that it was the seal of the righteousness of faith' (Rom. iv. 11), and at its appointment, God himself calls it 'a token of the covenant betwixt me and you,' (Gen. xvii. 11.) Besides, its spiritual significance is plainly indicated by such passages as,

the human race, which have no connection whatever with the duty of man, but we speak of the conditional promises, made to individuals of the human family. In the book of God, I cannot find any unconditional promises, made to individuals, all are associated with duty. The question of man's inability or ability to do good or evil, we shall not here discuss.

Suffice it to say, that duty supposes ability. God requires of man, nothing more than he enables him to do. But it will be well to bear in mind the distinction between imparted ability to do, and doing—gracious assistance to perform an act, is very different from a compelling power, obliging us to perform it. Every duty then enjoined by the authority of heaven, indicates the power to perform it already, in possession of which we are not to be made. On any other principle, duty belongs not to man!

The gracious promise of forgiveness of sins, is not made to the whole race, or to nations, communities or families, but to individuals, and only to persons who, repent and believe in Jesus. It is possible for all men to be saved but not without repentance and faith. And are not repentance and faith duties? Does not God command all men everywhere to repent, and is it not equally his command that we should believe on the name of his Son Jesus Christ? When has the promise of forgiveness been realized upon the duties mentioned were 'repentance.' Never! The blood of Christ will be the pardon is not ours until we individually trust in that blood. Yet the justified believer has nothing wherein he may glory, though he repents and believes, for the power to repent and believe, is in nothing less than the grace of God visiting him, even while in a state of enmity against God. And yet it is doubtless true, that the grace of God, has been imparted largely, to numerous who have not repented and believed, whose condemnation will be just, because they did not repent, when divinely assisted. Thus at the very outset of spiritual life we see the blending of promise and duty in accordance with that instructive passage in Isaiah lv. 7.—'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will be merciful upon him, and to our God for he will abundantly pardon.'

To the faithful people of God, the promises are sufficiently varied to suit all the circumstances of human life, yet their connection with certain duties, is very manifest. Take one for illustration. 'They shall never perish.' Precious promise,—full of consolation. But to whom is the promise made? In answer, to those who have the characteristics of Christ's sheep. And what are these. Let Christ answer, 'My sheep hear my voice and they follow me.' As long therefore as a believer listens to the voice of Christ and follows him, he cannot perish. But let us take care to resolve like one of old, 'I will hear what God the Lord will speak unto his people and to his saints, but let them not turn again to folly.' Otherwise God may complain as of old, 'But my people would not hearken to my voice, and Israel would none of me. So I gave them up to their own heart's lust, and let them walk in their own counsel.'

Do God's people realize their need of Divine power to keep them from evil. The promise meets them. Psalm cxli. 7.—'The Lord shall preserve them from all evil.' But who expects the fulfilment of this precious promise? Look at the first verse of that Psalm. Those that 'Lift up their eyes to the hills from whence cometh their help.' It is not this same as faith, showing that the Divinity of the Old and New Testaments are alike, for Peter informs us that the promise is kept by the power of God through faith. 'Does this idea contradict that exhibition, 'Keep yourselves in the love of God,' certainly not—by continuing to exercise faith in Christ, we continue to realize the Divine power, keeping us from evil, and this we may expect while we live by faith.

But some of the people of God have wandered where they would have had kept, had they been attending to duty. Had David, on his homeward days been looking upwards, as he did in his youthful days to the everlasting hills for help, instead of looking on Bathsheba, washing herself, he might have been kept from the commission of those enormous crimes which have left such a dark stain on his character.

Here then is the way of safety. God would ever have us in the pathway of duty, here alone he promises to be with us. If we wander therefrom and lose our first love, the duty is clear, repent and do the first works, or remain under his displeasure. Has God promised to give strength to his people? 'Thou that wast upon the Loro shall renew their strength.' Has he promised them peace? 'Thou will keep him in perfect peace, whose mind is stayed upon thee, because he trusteth in thee.'

Do we need wisdom? If any man lack wisdom, let him ask of God who giveth to all liberally and unrepent not and it shall be given him. Would we bring forth much fruit, to the glory of God, 'Abide in me and I in you, as the branch cannot bear fruit except it abide in me, for without me ye can do nothing.'

engaged to preach in the evening at Lower Horton. O it was a high day. "The Lord of hosts is with us; the God of Jacob is our refuge."

The church in its outside appearance, may not be considered by some, as the most attractive. It is 60 feet by 40 with tower and a good base, and a most pleasing appearance. The interior has a most pleasing appearance. The front of the gallery is not heavy, there are no pilasters to obstruct the vision; the style of the painting is plain, but chaste, reminding one of City Road Chapel, London. The pulpit is pure white; and altogether the building is calculated to accommodate with comfort, a large congregation. O for the Divine presence and power to save sinners. Many are praying for this. May much prayer be abundantly answered. The entire cost will be over one thousand pounds, and that resting upon a few individuals, but God has given them a little means, and a heart to give. May they be rewarded.

THOMAS ANGLIN.
Horton, April 14, 1862.

Letter from Cape Breton.

DEAR BROTHER,—I write not to inform you that in this region we have experienced a most fearful storm of snow and wind. Doubtless your own experience, about St. Patrick's day, was very similar to ours. Perhaps, as regards individual realization, I have felt more of the late storm than many, having been from home on an official visit to the distant though adjoining Circuit of Margaree and Baddeck. On the 6th of March, brother Tuttle, who has charge of that station, arrived at Sydney, after a tedious journey, with horse and sleigh, on the temporary bridge nature forms every winter across the beautiful inland sea called Bras d'Or Lake. Having thus learned the practicability of reaching Baddeck on the ice, I left home on the 7th, expecting to return on the 18th, the evening appointed for holding the Annual Missionary Meeting, which had already been postponed, in consequence of a storm. In company with several intelligent laymen and two very active young men, we set out, though strangers to the route, to travel across twelve or fifteen miles of slender ice; however, by the kind provision of God, we reached the desired place in safety.

Had we broken through the ice, and narrowly escaped with our lives, I suppose many would say that special thanks to God were due, but surely we have more reason for thankfulness because such an occurrence did not take place.—Found a comfortable home and much kindness at the house of brother Dunlop, a Methodist from Newfoundland, who still frequently comes with his mind in that island, through the medium of that mysterious power we call electricity. On Saturday night enjoyed the fellowship and hospitalities of one who for many years has stood out alone as a defender of the doctrines and peculiarities of Methodism in this part of the country. I shall not soon forget the Eolian harp in his habitation. Its alternate soothing, plaintive, and exciting tones, seem yet to linger far in the unknown recesses of my mind, and I spent the Sabbath in the delightful work of preaching the gospel at the two Baddecks, distinguished by the adjectives, Little and Big—and, strange to say, Little Baddeck is by far the largest village.

Methodism is young and small in these places; yet there are a number of persons who are desirous of having Wesleyan preaching, and in order that this may be realized a small place of worship on a Wesleyan foundation must be built. To effect this object a committee of persons has been appointed who expect, and will gladly receive, any assistance from abroad. This step would not have been taken had not our Presbyterian brethren absolutely closed against us their two places of worship, within a mile of each other, and likewise the School-house, Temperance Hall, and Court House. And yet our zealous Brother Tuttle has been preaching in this place, in an upper room of a carpenter's shop, paying, however, for its use a very high rent.

At Big Baddeck, five miles distant, three or four enterprising individuals have built a house on free principles, which of course is open to the Methodists as well as all other sects. It is evidently at a low ebb at this place, but better days may not be very distant. During the week journeyed over a picturesque part of the country, saw the mountain-top, 'Viewing the landscape o'er,' again in the deep valley, coursed a winding river, almost surrounded by lofty snow-capped mountains.

Arrived on Thursday at the mountain-enclosed valley of the noble Margaree River. Somewhat amused while hearing the place by a peculiar incident: the road being somewhat heavy, was much pleased to meet, or journey after, a traveller. In advance perceived a man using several good rods on the back of a most wretched looking animal, which refused, being unable to, gallop than the slowest possible walk of a horse. Speedily overtaking him, I requested a part of the beast track in order to pass, which was granted without the manifestation of fear for the safety of the poor animal, who seemed as unwilling as the owner to venture in deep snow. In a few minutes I lost sight of one of our Majestic mail drivers, who has been twenty-nine years in the service. I was told he had purchased the 'Horse' for so to purchase a new horse; but if the Revenue will at all admit, I think he will be obliged to be dismissed with a pension. Preached at Margaree every evening until Sabbath morning, when the terrible storm commenced, and forbade further public services for the day. A close prisoner in the preacher's room—not at all congenial to an itinerant's mind, especially while the elements are engaged in the wild kind of warfare. At such times all feel the power of the sentiment, 'There is no place like home.'

On Monday morning wind again had started, but the elements, not St. Patrick, said no; Tuesday morning—storm somewhat abated, but Earth's fleecy mantle was gathered up into such folds as to forbid rapid locomotion to man or beast. Ventured, however, to take a kind friend who led the van, feeling no ambition to lead the way, through a deep mountain ravine called 'Lake Alloy,' settled by a few poor souls of Erin, who cheerfully, with shovels in hand, prepared the way of his 'Rivercreek.' Onward, still onward, at the rate of two miles an hour, in the direction of Middle River, where we found a widow woman to sustain us, whose sons the next morning helped us along on our journey a golly sort.' Reached Baddeck Wednesday evening having accomplished 30 miles in two days. Glad to speak a few words to the dear ones at home, not by a direct line of 40 miles, but by a circuitous path, nearly 200 miles long. This mode of conversation is very suggestive, in-jerctions, conjunctions, adjectives, and adverbs being almost discarded. Thursday and Friday pass into eternity, but still a prisoner, not however, like Paul, in bonds, but at liberty, amongst dear friends, whose Christian kindness I shall long remember. The inhabitants being unwilling to raise the effectual blockade on the Queen's highway, it was useless to think of progression. Read a telegram from Baddeck friends who were on a visit to Sydney, as follows:—'Impossible to get home.—Snow ten feet deep.' However, ventured, in company with an amiable and godly Minister of the Gos-

pel to cross the Bras d'Or at a place nine miles wide. Felt comparative safety while following the newly made track, but had not proceeded far when a storm of wind, snow and sleet became so dense as to obscure the track and shut out from vision every headland; and fearing our steps, just able to discern the tracks our horses had made a few minutes before. Sabbath morning came. Preached twice, with great freedom and I trust with profit. No sorry as the close of the evening service, for the detention. With great labour and perseverance, reached our happy homes on Tuesday 25th. Made arrangements to hold the twice postponed Missionary meeting, which took place on the first day of April. And we are thankful that notwithstanding the depression of trade, the proceeds were encouraging, being a little in advance of last year. I cannot from this Circuit report any special extension of the work of God of late.

At Ingonish however, Bro. Tuttle, has been favoured with 'showers of blessings,' many souls in that neglected place have recently professed Religion. To God be the glory. There are several openings, on this island, which we ought speedily to enter. But where are the men? Death has thinned our ranks, most seriously, since the last Conference. Four ministers, in the prime of life, suddenly from earth released.

The last one was a native of this island, and the first Wesleyan Preacher, sent forth from Sydney. The name of Wm. McKinnon, is loved and will be long remembered here. The consolations of heaven, be largely given, which mourn a dear relative departed, especially to the aged father, bowed down with affliction evidently soon to meet the son in the Spirit land.

Adieu,
G. O. H.
April 2, 1862.

Letter from Newfoundland.

DEAR MR. EDITOR,—A few months have elapsed since the numerous readers of your highly prized paper have heard anything from the West coast of Newfoundland. In order to let you know that we are alive and at our post—we think it due to address you a line for publication.

In a previous letter written by our highly esteemed Bro. Rev. Joseph Gaetz, you were informed of the success attending our labors on the Shore. At Pettit we had a powerful work, and many souls were brought to God through faith in Christ, and are promising well, much yet remains to be done. There are souls seeking for salvation in our midst and slumbering consciences to be awakened to a sense of their dangerous state.

God has not confined his blessings to us alone—but has graciously visited the neighbouring Circuit. Good times were anticipated and we thank God that our anticipations have been realized. There is a singularity about the revivals both at Pettit and Chânel for which we can account. The Temperance cause has done our people an unlimited amount of good. I was invited a few days ago to attend a public demonstration of the Sons of Temperance at Chânel and also to assist Bro. Gaetz in holding some special services. I took passage with Capt. Evans, and in safety was carried to that picturesque and much admired spot. Our neat little chapel with its elegant steeple in which is placed a Bell for the purpose of announcing the hour of Divine worship was the first object to attract attention. In the fast the whole harbor wears a commanding aspect.

The day after our arrival, the Sons of Temperance of the Port au Basque Division with their Band of Hope walked in procession, about thirty members of the Prince of Wales Division were present. We were favored with a fine mild day, just enough wind to keep the bunting flying. The scene was magnificent, the like was never witnessed on this shore. It would have done credit to places more highly enlightened than the Western Shore. At 2 o'clock we sat down to an excellent dinner prepared by the good and kind ladies of Chânel. From there we proceeded to a store kindly lent us by our friend A. Waddell, Esq. Agent of the Halifax Firm, where there was a good amount of talking done. The chair was taken by the Rev. Joseph Gaetz, who opened the meeting with a stirring address, followed by the writer and three others. The attendance was very large, and the result far beyond our most sanguine expectations. Seven persons have since united themselves with the Division. As the meeting was closing, the sad news reached us that a man belonging to the harbor was drowned while in a state of intoxication.

The cause of temperance there is prospering and promises fair to be a lasting blessing to the community. The cause of God is also being greatly revived. Our hearts have been encouraged during the past few days by seeing sinners coming to Jesus for salvation. The penitent cry was and is still heard "Jesus thou Son of David have mercy on me." A godly number have found themselves precious unto them, and now can testify that God hath power on earth to forgive sin. Never before had that place been visited with a revival. But God in answer to prayer came to our help—broke down the hard hearted—subdued the stubborn will—and imparted that peace to the soul which the world cannot give, and which it has no power to take away. It is impossible to hear the testimonies of these new converts, who having been washed by Jesus' blood are now earnestly and faithfully laboring to bring others to Christ.

There is yet much to be done—many are yet unconverted and the adversary of souls busy. But having the Lord on our side we take courage and go forth in his name to win souls in his service. I trust that the day is not far distant when this Shore shall be visited with the saving power of God, and all brought to seek an interest in a precious Saviour.

Our Missionary meeting was quite a success—the first ever held at Chânel. Notwithstanding the hard times and the scarcity of speakers, the sum realized will nearly double the amount collected on both Circuits on previous years. We expect to hold our Missionary meeting here about the month of March. Trusting that we shall have a pleasant and profitable time.

I remain, Rev. and dear Sir,
Yours truly,
C. LAUREL.
Pettit, Newfd., Jan. 17, 1862.
(Extract of a Letter from Aylesford.)
You will be pleased to learn, that there has been a blessed work of grace in the new church which you so recently dedicated to the worship of Almighty God. Prayer—prayer offered at its dedication—continues to be answered in the conversion of sinners—in the quickening of believers—and in the diffusion of a gracious religious influence, through the neighbourhood.
O that all may catch the flame.
All partake the glorious bliss.
We are, amid 'grief and loss,' 'Faint yet pursuing.' Afflictions have pressed heavily upon us, and death—a stranger in our circle—has done its sad work. But in this we are not alone. The

sheer thick, upon which I placed an armor of solid plate iron, six inches thick, extending from bottom to top of the straight side of five feet depth, and all around the vessel. The vessel drew hardly ten feet, and her sides are only eighteen inches out of water. The propeller, rudder, anchor, and engines are all protected under the upper hull. The deck is shell proof. The inclination of the lower hull is such that a ball cannot strike it without passing through twenty-five feet of water, and then striking at an acute angle of about ten degrees. Upon the deck is a cylindrical turret which is to contain and protect the guns and gunners. It is six feet high and twenty feet internal diameter, having two port holes on the same side for the guns, and being built to revolve fifteen times a minute, it necessary, by machinery connected with the engine. By this revolution the guns are brought to bear at any point of the compass. The turret is of iron plates, standing lengthwise, riveted, and making in all a thickness on every side of nine inches of iron. On the side in which the port holes are located, which will be the most exposed to fire, will be an additional shield of two inches of iron, making the whole thickness eleven inches. It has a perforated shell proof top. The armament inside the turret consists of two 11-inch columbiads, which have been furnished with 400 wrought iron shot, each ball costing \$47 and weighing 184 pounds, made on purpose for smashing in the sides of such rebel floating batteries as the Merrimack, where cast-iron shot would break to pieces. The turret is made in two parts. A ball strikes the turret it meets a resistance of nine or (if on the fighting side) of eleven inches of iron; if it strikes the side, a resistance of six inches of iron, and a bulkhead of thirty inches of white oak, and to strike the light portion, as we have said, it must pass through twenty feet of water. The stem and stern of the iron-clad part are pointed at an angle of eighty feet. The plate being strait on the two sides toward the end, and the sides sharp, the battery is considered the fastest on one of the most powerful steam rams ever built, bringing the whole immense weight of the upper hull and deck, a weight of about 650 tons, to operate in one direction.

When I felt it to be unto death, a very good friend overcame me. I cannot describe it better than to say that all the rationalistic arguments I had ever read came rushing upon me, saying, 'Where is now thy God? A personal God! Oh! thou bleeding Lamb! thou didst come to the rescue, and left an assurance, stronger than hell could overcome, that THOU art a personal God, and art present with Thy people in the silent passage of death. My soul received the assurance, and mine eyes overflowed with tears. He is mighty to save; blessed are all they that trust in Him.

This being the first day since my sickness in which I find myself strong enough to write, let me record a vow to serve the Lord my God more faithfully:
1. I promise to redeem the time and turn it to more profitable account, more fully than I have done, if it be Thy pleasure to restore me to my work.
2. I will labor hard to impress sinners with the truth, in order to save their souls.
3. I will take more time and pains, and spend more prayer in preparing for the pulpit.
4. I will endeavor to read fewer scientific and general works, and more of the biography of holy men.
5. I will read the Scriptures daily, praying for instruction.
6. I will endeavour to avoid all unprofitable conversation.

Oh, my God! without thee I can do nothing. Enable me, then, by the Holy Spirit, to put these resolves to practice, while, at the same time, I rest on the all-sufficient atonement of Thy Son for salvation.
A few days after writing the above resolves, our departed brother breathed his last, a seal of certain hope of a joyful resurrection to eternal life. He fell asleep in Jesus. "Blessed, therefore, are the dead which die in the Lord." This language he had at heart.
I am thinking and seeking as of old:
This quiet, immovable rest
Is known by no other name;
This head is no longer the seat
Of trouble and anxious pain;
It ceases to flutter and beat,
It never shall flutter again.
On the following Saturday afternoon his mortal remains were taken to the Wesleyan Church, and there, in the presence of a large, deeply serious, attentive, and sympathizing congregation, the writer of this article improved the solemn occasion; after which his body was placed by the side of the Rev. James Mann, in the rear of the building. The Revs. J. Buckley, J. W. Howie, and R. M. Smith took part in the service. Brother Buckley and myself, Dr. Boyler, the Revs. White and Clarke, walked before the corpse, while the two younger ministers, and a number of the aged male members of our Church, followed as mourners. Thus we consigned the body of our dear brother to his last silent resting place.
Yours truly,
GEORGE JOHNSON.
Liverpool, April 2nd, 1862.

MISS SARAH RENDALL, AGED 26 YEARS.
On a holy Sabbath morning, the 10th June, 1860, Miss R. was one of twenty happy converts, who by the will of God united with the Wesleyan church at Clements, and together commemorated the love of Jesus; through whom they professed the knowledge of salvation, and heirship to heaven.
With heavenly seriousness, humble trust and grateful love, they took upon themselves the obligations of Christianity, and consecrated their powers to the service of the Almighty; whilst the testimony of His approval, by his bestowments of heavenly grace, prompted their full hearts and trembling lips, to the happy acknowledgment, 'It is good to be here. It is a hallowed season; around its memory loves to linger.
How, from the key-note sweetly touched that morn, in heaven-attuned hearts, have responsive harmonies echoed the sacred song:
"Oh happy day that fixed our feet
On this our Saviour and our God!
Well may this glowing heart rejoice,
And tell its raptures abroad."
Sarah's case was of peculiar interest, drawing largely upon our tenderest sympathies. Within little more than two years, her father, and two brothers,—both young men,—had at different periods, been removed by death—she was the only daughter of a widowed mother, burdened with grief.
It was with heartfelt satisfaction, and thanks to God, that we had seen her take refuge in Christ and comfort in religion, and marked the convincing evidences of her conversion; and now behold her, with a band of kindred spirits, uniting with the church—practically resolving—'Thy people shall be my people, and thy God my God. Happy resolve! her course faithfully kept. Already has she crossed death's rapid river, and gained the peaceful shore of heavenly rest. Her Christian course on earth though short was beautifully consistent and scripturally progressive.
Her naturally simple spirit, adorned with the moral loveliness which invests the sincere disciple of the meek and lowly Saviour, greatly endeared her to her fellow-Christians, and other friends. Her piety was cheerful, and those delightful attractions which are admirably calculated to draw others to paths of peace.
Her place at the prayer-meeting and the class was seldom vacant; until physical debility obliged her to discontinue her attendance upon those much prized and soul-strengthening means of grace.
Whilst consumption wasted her form, the religious principles so rapidly developed, in days of comparative health, furnished her spirit with heavenly peace and lively hope; and by the indwelling of the Holy Spirit, she was being prepared for the nobler employments and purer life of the eternal mansions. Gradually the body sank; upward the spirit soared, until on Thursday, 20th March, it took its flight to the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect.
She is much missed by her bereaved mother, and many mourning friends.—Oh, Miss Sarah from the class—I miss her very much, said her worthy leader, since her departure. He spoke the feeling of many hearts.
"Dearest sister, thou hast left us,
And we miss thee sorely;
But, 'tis God who hath bereft us,
He can all our sorrows heal."
We mourn not as those without hope,—though gone, she is not lost, even the body will be raised and changed, and be gloriously immortal, for reunion with the perfected spirit now with God.
"Yet again we hope to meet thee,
When the day of life is led,
Then we hope with joy to greet thee,
Where no farewell tear is shed."
May those that began with her the Christian race, so win that all may reach the heavenly goal, and be forever with the Lord.
Amisopolis, April 1862.

MR. EDITOR.—It is again our painful duty to record the death of another of our ministers, in the Liverpool District. The Rev. W. C. McKINNON, of whose death you were apprized by telegraph, is now numbered with the pale nations of the dead. He is no longer among the inhabitants of time. The ruthless hand of death has removed him from the world, the endearments of life, and from his active labours in the Church. This is to a Christian a severe trial. For ministers to die, we know, is nothing new; but for one to be taken away in the prime of life, and in the midst of his usefulness, is truly marvellous. We, as short-sighted mortals, cannot draw aside the veil which hides from our view the designs of the Almighty in the present visitation. Could we raise the screen and look into futurity, to discover why God has now removed our brother, we should, doubtless, perceive infinite wisdom in the whole transaction. For God is no respecter of persons, and he will use the most powerful means to bring the sinner to the knowledge of the truth. He is no longer among the inhabitants of time. The ruthless hand of death has removed him from the world, the endearments of life, and from his active labours in the Church. This is to a Christian a severe trial. For ministers to die, we know, is nothing new; but for one to be taken away in the prime of life, and in the midst of his usefulness, is truly marvellous. We, as short-sighted mortals, cannot draw aside the veil which hides from our view the designs of the Almighty in the present visitation. Could we raise the screen and look into futurity, to discover why God has now removed our brother, we should, doubtless, perceive infinite wisdom in the whole transaction. For God is no respecter of persons, and he will use the most powerful means to bring the sinner to the knowledge of the truth.

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