

THE PHILOSOPHY OF METHODIST SUCCESS AN OBJECT OF THOUGHTFUL STUDY IN OTHER COMMUNITIES.

Methodism is not equally successful everywhere throughout the field of its operations. It is not by any means accomplishing what might be expected from it in some of the chief English cities. Nor, powerful as it is in the United States, does Methodism occupy in New York and in some other Atlantic seaboard cities of the American Union as commanding a position as one could desire. Within the bounds of our own Conference Methodism is not progressing as fast as it ought to do. Upon many of its Foreign Mission fields but scanty harvests as yet reward the faithful labours of its devoted spiritual husbandmen. And nowhere has it achieved results as grand as its more ardent souls long for.

Nevertheless the general success of Methodism in the world is the most magnificent ecclesiastical fact of the hundred years, just closing. And where circumstances are at all favourable the success of Methodism is as marked to-day as it has been at any previous period. It has reached a position in the Christian world that may justly be considered marvellous, when all things that ought to be noted are taken into consideration. From what it has accomplished under widely different conditions, it is justly to be inferred that Methodism is destined to become altogether the most powerful of the Protestant Denominations. It is well known that so far as the United States are concerned, Methodism already occupies the first rank among the Christian Communities in a numerical point of view; and it is making surprising progress in many other parts of the world.

Thoughtful men outside the pale of Methodism are of struck with amazement in contemplating the development of the great Methodist movement. Many of them from time to time betake themselves to philosophizing on the religious phenomena which cause them so much surprise. In England not a few do this, who look upon the advancement of Methodism with no friendly eye, and who would gladly arrest its progress if they could. But the better and more practically inclined of these borrow, for the service of their own Churches, some of the peculiar modes of operation characteristic of Methodism. They adopt open air and watch-night services. And above all they strive to emulate the Methodists in the organized use of lay agency in the diffusion of religious truth; and in some instances even the use of the penitential bench has been adopted in quarters, in which it would seem almost impossible for such an innovation to make headway. In the United States, Methodism attracts even more attention than in England. Its influence is felt in every part of the Republic; and its achievements are visible to every intelligent observer throughout the length and breadth of the land. Recently since the statistics of the Methodist Episcopal Church North for the previous year were given to the public, special attention has been drawn to the lessons suggested by the facts thus disclosed, by influential divines belonging to other Churches. The statistics in question told the oft repeated tale of healthful prosperity and progress in almost every direction throughout the domain cultivated by the Methodist Episcopal denomination, and reported a very large increase of members on the operations of the year. The most noted ecclesiastical personage whose gaze has been fixed on the official records is Henry Ward Beecher. He has found in them much food for thought. By his study of them he is conducted to two conclusions with regard to the causes of Methodist success. He thinks that success is largely owing to the systematic organization of lay agencies for the performance of Christian work and to the system of itineracy which is so remarkable a manner provides for the discharge of evangelistic duty, peculiar to the Methodist economy. No doubt there is truth in Mr. Beecher's conclusions. Without its array of vigorous and zealous lay agents Methodism would soon become effete. Bereft of its noble army of Local Preachers, Class and Prayer Leaders, Methodism, if all else remained as before, would, at one blow, lose more than half its strength. It seems to us that Modern Methodism cannot lay this fact too closely to heart, and that it cannot place too much stress on the importance of developing to the utmost, the working power of the Church. In some of its fields of labour very erroneous, not to say most enfeebling opinions are entertained on this subject. In some Wesleyan Congregations, Prayer Leaders, Exhorters, Class Leaders and Local Preachers are as rare as if they were alien to the genius of Methodism, instead of being in the aggregate numbered and prized among the chief glories of our Church.

With respect to the itineracy there is no doubt but that it has proved in the main an element of power in the working of Methodism. It will, we trust, remain in full force throughout universal Methodism, modified occasionally in some of its aspects to suit the requirements of the time.

It is desirable that all Methodists should clearly understand where lie the chief sources of Methodist strength, and what is the true philosophy of Methodist success; so that the things that are essential or of prime importance in the Methodist Economy, may be grappled to their souls with hooks of iron. It has not been our purpose, however, in this article to philosophize on these matters, but to remark upon the fact that Methodism is more and more becoming an object of study to earnest minds beyond its pale, and to show what some of the best and ablest of its outside students

regard as being specially helpful to it in its appointed sphere of activity.

J. R. N.

ENGLISH CORRESPONDENCE.

Lives of Wesley—Advantages of the Book Room—Meeting of Parliament—The Queen's Speech—Prospects of the Session—The Fall of Parity—Hopes of Peace—Relief for the perishing.

DEAR MR. EDITOR.—The admirers and followers of John Wesley have no occasion to complain that his memory is slighted, or his doings allowed to sink into oblivion. After all that has been written concerning the great and good man, both by friends and foes, it is not a little remarkable that during the very winter no less than "four" lives of the Apostle of Methodism have been published. There is a translation from the French, of a life of Wesley published in France for the use of the Methodists in that Kingdom. It is well spoken of and is recommended as putting the well-known facts of that ever busy life, in a new arrangement, from a new standpoint. Next we have "the story of our Founder"—an excellent book for our young people; written in beautiful style by the Rev. Thomas Vasey; "the coming man" of the Conference, and destined it is believed, to fill the Presidential chair in Manchester, Mr. Tyerman has made a good beginning. Notwithstanding his evident haste in putting out this young Church of England influence, but on the whole tolerably just, and containing thoughtful studies upon the widening issues of that noble and sacrificing life.

Lastly we have two bulky volumes, to be followed by at least as many more, from the pen of the Rev. Luke Tyerman. It is intended to be a full and exhaustive work. With ample materials, collected from all available sources, with new and unpublished information, and strong admiration for the life and work of his Christian hero, Mr. Tyerman has made a good beginning. Notwithstanding his evident haste in putting out this young Church of England influence, but on the whole tolerably just, and containing thoughtful studies upon the widening issues of that noble and sacrificing life.

Your readers, Mr. Editor can now select for themselves. Surely all their diversified tastes are met in this provision, and through your Book-Room, they can soon be put in possession of that which they select. It affords me much pleasure to observe the care and haste you manifest to place within the reach of your people, the most valuable works which are issuing from the press.

The third session of the Reformed Imperial Parliament was opened yesterday by Her Majesty the Queen in person. This is her third appearance on such an occasion, during the ten years of her widowhood. It was a grand day, for the sightseers both inside and outside of the House of Lords. The lengthy speech from the Throne, with its cumbersome phrases and long periods, was read for Her Majesty by the Lord Chancellor; an excellent arrangement and a positive relief to the somewhat enfeebled Queen. If the full programme of the session is carried out, and its projected measures become law, the present session of Parliament will be a most eventful one, and leave a strong mark upon the page of current history.

We have pledged upon the Ballot Bill—the abolition of University Tests—Reform in Licensing Public Houses—Education for Scotland—and Army and Navy reform. Parliament meets at a most important crisis. Much anxiety and excitement prevail. During the severe months of the recess, the whole aspect of the Continent of Europe has been changed, the mutual relations of the Great Powers have been most materially altered, and it is strongly asserted by the Opposition to Her Majesty's Government that much of this upheaving and confusion has resulted from official hostility, if not in capacity; and from a system of miserable economy.

Doubtless Mr. Gladstone will be able to give a good account of his policy and to maintain the general principles of his administration. It is not likely that his majority is quite as numerous, or as marvellously compact as in former seasons, but the great Liberal party has not yet lost faith in the distinguished Leader nor the reins of power about to be handed over to Mr. Disraeli, his brilliant and formidable opponent.

The War in France has reached another important epoch. The proud capital has fallen, and Paris is in the hands of Germans and completely at their mercy. A few days of bombardment, each hour becoming more terribly accurate and destructive, sufficed to show the people the doom prepared for them. The defeat of the armies from which relief was expected, and above all the fearful grip of cold hunger upon the million-peopled city, brought its proud spirit down, and it was compelled to sue for armistice and almost literally beg for bread. The armistice for about a month was granted, and supplies of food were sent in for the preservation of the people's lives. The Prussians did not enter the humbled capital. They were content with disarming the troops, and occupying the forts which encircled the city and completely controlled it. Steps were at once taken for the election of a Constituent Assembly that the voice of France may be heard upon the question of peace or war, and that the Germans may have a responsible power with which to treat. Part of the elections have been held and as far as the returns have reached England they point to a defeat of the ultra republicans, and especially of the war party.

The terms upon which Germany will grant peace are not yet known, but it is generally concluded now that France must and will make peace, and all the great Powers will endeavour to negotiate on behalf of the prostrate nation and save it from humiliating conditions and overwhelming burdens.

Thus far a brief space the war chronicle is not being written. Hope revives as fervent prayer goes up to God that this armistice may grow into an honorable and abiding peace. Meanwhile England is again doing a good work. In one week £50,000 worth of food have been sent from London to be distributed in Paris, and a large staff of gentlemen have engaged and rushed over to deal out this precious relief to the faint and hungry people. Poor old John Bull, scolded and abused as he is, cannot endure the sight of so much misery without an attempt to relieve it, and our nation's God will not forget in the day of retribution the innumerable works of mercy and kindness which he has done on behalf of the wounded and suffering, and this invaluable supply of food for those who were perishing.

B.

Beware of impatience or contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—Wesley.

UNITED STATES CORRESPONDENCE.

REVIVAL.

I am happy to say that for many years we have not experienced so general a revival influence throughout the country as at present. The Spirit is poured out copiously upon the people, and multitudes are gathered into the fold of Christ. In New England, the work is especially powerful, and is increasing in interest. We have great reason for praise and thanksgiving to the great Head of the Church for his wonderful work in saving the people. May this work long continue!

OUR BOOK CONCERN.

troubles at New York have at length assumed a shape which indicates a satisfactory settlement. The Book Committee at its late meeting, referred the whole subject to a sub-committee, or commission, who are to examine into the affairs of the Concern, and report in February, 1872. This result has been reached largely through the influence of our Bishops, in their wise, judicious action in connection with the Book Committee.

The whole affair has been badly managed;—had it been submitted to a judicious Commission at the beginning, it doubtless would have been satisfactorily settled before this. The difficulties have unquestionably been created, and maintained, by a few believers, who once connected with the Concern now, or at any previous time, have been guilty of fraud, but many do believe that those having charge of it have not given it sufficient care, especially in its details. The result of the examination will doubtless be to put the Concern in a better position, and the object of it to accomplish more effectively the object of its establishment.

OUR BAPTIST FRIENDS.

friends seem to be in trouble just now, on account of a book that has just appeared, from the press of Theodore E. Perkins, entitled "Open Door, or Light and Liberty." It was written by Rev. J. Hyatt Smith, Pastor of a Baptist Church, Brooklyn, N. Y., and who is one of their most popular and successful ministers. He believes in open communion, and Robert H. Hall, and as does Spurgeon and others, and in a very attractive style he gives his views on the subject to the world in his book. It is a bombshell in the Baptist Church. Its press awakes up as from the sleep of ages, and sees terrible danger ahead; unless the book in its influence is destroyed. Mr. Smith is unquestionably right in his position, and will find many who will sympathize with him in his church. Close Communion will soon be among the things that were in the Baptist Church, unless we greatly misjudge. It is a relic of a past age, and does not belong to the present period of Christian development.

OUR PUBLISHING HOUSES.

Are doing a good business, and have recently issued several works worthy of special note. The Messrs. Harpers have brought out new editions in excellent style, of Barnes's Notes on the Gospels and the Acts. These editions were revised and improved by the author just before his death, and are in fact, the best of the kind published with great satisfaction. These Notes have had immense sale, and in their improved editions will continue to sell wherever there are Sunday Schools and Bible Classes. They have also added a most valuable work to our historical literature, entitled "A History of Ancient History, from the earliest times to the fall of the Western Empire," by George Rawlinson, M. A., Camden, Professor of Ancient History in the University of Oxford. It will have a great sale.

Hon. J. T. Hendley, one of the most distinguished and successful authors, is again before the public in a work, entitled, "Sacred Heroes and Martyrs," and is issued by Messrs. E. B. Treat & Co. The work consists of biographical sketches of illustrious men of the Bible, with historical scenes and incidents, illustrating their heroic deeds, eventful careers, and sublime faith, which have no parallel in human history. It is written in the author's peculiarly fascinating style, and we know of no work better adapted to family and school reading. Its mechanical execution is most excellent. It contains 623 pages, and is beautifully illustrated.

Messrs. J. B. Lippincott & Co. have issued the "Song of the Redeemed, salvation to God and to the Lamb," by Rev. J. W. Hartsell, M. A. This is a work of great excellence, breathing the spirit of deep earnest, devoted piety. It cannot be read without moving the heart to a spiritual life. Its circulation will do good. They have issued in four vols. "The History of Rome," by Theodore Mommsen. This is a work of great ability and research, and unquestionably contains the best history of the decline and fall of the Roman Empire ever published. We know of but few historical works written in so charming and popular style. They have also given the public a "Pronouncing Dictionary of Biography and Mythology," by J. Thomas, M. A. This contains the names of the eminent persons of all ages and countries, and accounts of the various subjects of the Norse, Hindoo, and Classic Mythologies, with the pronunciation of their names in the different languages in which they occur. As a work of reference, it is invaluable, and should be found in the library of every reader and scholar.

Messrs. Roberts, Brothers, have published "Roman Imperialism," by J. R. Seelye, M. A., author of "Eccle Homo." The author is so well known by the reading public,—for who has not read Eccle Homo?—that none will wish to lose the opportunity of reading the present work, which will be found full of interest. Another work, entitled, "Ad Clerum," by Rev. Joseph Parker, D.D., has just been issued from their press. The author gained a celebrity, world-wide, by his "Eccle Deus." His Ad Clerum contains "Advice to a young preacher," but should be read by all clergymen and laymen. It is a book of rare practical good sense, and we regard it one of the richest books of the season."

CECIL.

BAPTISING IS CLEANSING.

In the Baptist controversy the main question should be kept distinctly in sight. The essential inquiry is: does baptizo mean to wash, to cleanse, to purify? The question whether baptizo means to dip, or to sprinkle or to pour, or to immerse, is a side issue, and therefore partially irrelevant, and comparatively unimportant. Our Anabaptist friends display considerable tact in introducing side issues, and in thus keeping the cardinal point in the background.

The positions assumed by the contestants in this discussion may be briefly indicated. The Baptist Confession of Faith says: "Baptizing is dipping." Dr. Carson says: "My position is, that it always signifies to dip; never expressing anything but mode." Dr. Conant says: "This verb baptizo has, in fact,

but one sole acceptance. It signifies literally and always to plunge." Dr. Cramp says: "Everybody admits that the natural meaning of the word is to immerse."

Pedobaptists on the other hand, say (1) Baptizing means washing, cleansing, purifying—without reference to mode. Baptism is the classic Greek writings means a change of condition, and in the New Testament a peculiar change of condition, namely a washing, cleansing, purifying. (2) Pedobaptists also claim that the mode of this washing must be determined by the Word of God alone, not by the word of man. The Bible is higher authority than the Lexicons.

The Pedobaptist argument is not affected by the admission that baptizing, in the original Greek, may have incidentally meant a hundred other things besides washing, such as dipping, sprinkling, immersion, etc. The question to be determined is: does baptizing in the New Testament mean washing, cleansing, purifying? According to the Pedobaptist theory purifying is a great deal more than is involved in the idea of action or mode only,—of dipping or sprinkling.—It implies a change—an effect produced. It is not enough to say that "baptism means mode and nothing but mode," or plunging and nothing but plunging," or "has but one meaning only and that to immerse." The Anabaptist exegesis does not cover enough ground, it does not involve the idea of an effect accomplished, and must therefore be defective. When John said (Matt. iii. 11): "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost," it was equivalent to saying, "I will administer the rite of symbolical cleansing, but he that cometh after me shall change your condition, purify your hearts, wash away your sins, and cleanse you from all unrighteousness, by the Holy Ghost which he shall shed upon you." When Ezekiel speaking of the Gospel dispensation, indicated the rite of baptism, he said, (Ezekiel xxxvi. 25): "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." The objective point, and the essential thing here required was the cleansing, and that is baptism.

The Holy Spirit, in dictating to the sacred penman, had a right, if He saw fit (immersion) to use the word baptizo, or to use the Greek word baptizo, or any other word in a new sense. Dr. Joseph Angus, President of Baptist College, London, (Bible Hand Book, p. 144) says: "Many of the expressions of the New Testament are employed in senses entirely unknown to the common writers of the Greek tongue. The New Testament term for humility meant in classic Greek mean spiritiveness. The terms grace, justification, faith are used in Greek, and in all versions, with peculiar meaning. They are old words in a new sense."

There is proof abundant, and of the most positive kind, that baptizo means to wash, to cleanse, to purify. As a religious term it does not mean either to dip, or to sprinkle, to immerse, or to pour; but rather to wash, to cleanse, to purify.

Dr. Timothy Dwight, late President of Yale College, (Works, vol. 5, p. 318), says: "The primary meaning of baptizo and baptis is cleansing; the effect, not the mode of washing. The mode is usually referred to incidentally wherever these words are mentioned. . . . When it means immersion it is only in a secondary and occasional sense; derived from the fact that such things as are dyed, stained or colored are often immersed for this end." The great body of learned critics and lexicographers (immersionists only, and of course always excepted) agree substantially with Dr. Dwight. In some respects the words baptizo and baptis are analogous. The term "died" indicates a change of condition without expressing the mode or cause of that change. If it were said "one was drowned" or "beheaded" either of these terms would indicate the mode or cause of death. The term "baptized" like the word "died" does not in itself involve mode. Therefore, the term baptizo occurs in Greek literature, the connection in which it appears must be ascertained, before any mode can be inferred.

As the term baptizo in the New Testament does not indicate mode; we must inquire further for the Scriptural mode of washing. What, then, is the divinely-appointed mode of washing? We will let the Bible answer this question in its own way. Exodus xl. 12-15: "Thou shalt bring Aaron and his sons, and wash them with water. . . . And thou shalt anoint them. . . . that they may minister unto me in the priest's office, for they shall be consecrated. . . . And a clean person shall sprinkle water on them; and they shall be consecrated throughout their generations." Numbers xv. 5-7: "And the Lord spake unto Moses saying: Take the Levites from among the children of Israel and cleanse them. Let the law, that thou shalt do to them, and cleanse them; sprinkle water of purifying upon them." Numbers xix. 13-20: "Whoever toucheth a dead body. . . . because the water of separation was not sprinkled upon him, he shall take lye soap, and dip it in the water and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a dead body. . . . But the man that shall be unclean, and shall not purify himself, that shall be cut off from among the congregation. . . . the water of separation hath not been sprinkled upon him; he is unclean." Leviticus xiv. 7: "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." Leviticus xv. 15: "So shall he sprinkle many nations." Hebrews ix. 13: "Sprinkling the unclean, sanctified to the purifying of the flesh."

Hebrews ix. 19: "For when Moses had spoken every precept to all the people according to the voice of the Lord, he took the blood of calves, and of goats, and of young bullocks, and of kids, and of goats, and sprinkled both the book and all the people."

Hebrews ix. 22: "Having our hearts sprinkled (baptized) with the Holy Spirit) from an evil conscience, and our bodies washed (baptized) with pure water."

In Hebrews ix. 10, Paul speaks of these sprinklings as "divers baptisms" (the word "washings" appears in our version, but it is "baptisms" in the original.) Thus it is clearly proved, by allowing the Holy Spirit to be His own interpreter, that to baptizo in the Scriptures means to wash, and that sprinkling is the mode.

Anabaptists can not produce one passage from the Bible to prove that God has appointed the putting of persons under the water as a mode of washing or of baptism. There is no such requirement in God's law. Immersion never was in the old dispensation or in the new, a symbol of blessing, or cleansing. But in both dispensations, sprinkling and pouring (and they are substantially the same) have been, and are, symbols of God's gracious regard for the bodies and the souls of men.

As our immersionist friends can find no evidence in the Bible that sustains their creed, they grasp at persons as supposed to do when about to sink into a "watery grave," at any straw within sight. And hence, in the absence of anything better, the alleged "admissions" of Romanists, of Romanists, and Greeks, and Pedobaptists, especially Germans, are pressed into their service.

Wentworth, in the Visitor (Feb. 16, 1871), introduces Dr. Edward Beecher to his readers. Wentworth succeeds in avoiding the vital point upon which this question turns. He makes Dr. Beecher "confess" that Dr. Beecher has "surrendered all the ground of his argument," and therefore the inference, Wentworth thinks, ought of course to be apparent to every one that "the Baptist belief is true." Wentworth does not appear to apprehend the fact that the cardinal point in question is: does baptizo mean to wash? Dr. Beecher shows in language most conclusive that it does. If Wentworth will consult Dr. Beecher's Work on Baptism (p. 239), he will see that Dr. Carson attempted, in the usual Anabaptist style, to draw Dr. Beecher away to the consideration of side issues. Dr. Beecher says: "No question can be brought to an issue more direct or more easily decided. The whole subject lies in a nut-shell. From this issue I do not mean to turn aside to the right hand nor to the left. What then are the facts in the case? They are these: I brought forward not from one, but from many Fathers, not one, but from multitudinous testimonies, as explicit and as direct as possible, that baptizo means to purify. This is the fundamental point to be considered; but it is a point with which immersionists seem exceedingly reluctant to grapple. Dr. Beecher, as he appears in his own work on baptism, is logical in his reasonings, and irrefragable in his positions; but Dr. Beecher as he is misrepresented by Wentworth is wrongfully made to appear as an illogical, contradictory, and dishonest theologian.

Wentworth, in the Visitor (Jan. 5, 1871), represents Dr. Lange as holding views identical with the Baptist, and urges his own position of important particulars misrepresents his author. Let us hear from Lange himself. Lange supposes that baptizo was originally used to express a change of condition produced by dipping or immersion; but he also shows that in the time of Christ the word baptizo had a "wider Hellenistic use." Having a "wider Hellenistic use," then, nothing as to mode can be proved by the use of that word in the New Testament. Lange thinks that on the face of the record immersion was probable. But notwithstanding what was probable, there is no proof that it was so. Lange also holds (Comm. Luke, p. 67) that the effect and validity of baptism does not depend on the quantity of water, or the mode of its application.

In Lange's note on the baptism of the jailor in the prison at Philippi (Comm. Acts, p. 307) he indicates that it is not probable that the jailor was baptized by immersion. "The rite was unquestionably administered in the court within the enclosure of the prison." Nothing follows as to his immersion since it may have been performed "with a bowl of water brought in for the purpose." "Facilities for an immersion could scarcely have been found in the interior of an ancient Roman prison."

The immersionist creed is largely based upon the assumption that the Greek word baptizo means always and only putting under water. The exponents of this dogma, however, display a suggestive weakness in their definition of the word baptizo. Their own definitions show that their claim, that baptizo has "one meaning and only one," is unfounded. Baptizo is said by some of their authorities to mean "to dip and nothing but dip;" by others "it signifies literally and always to plunge;" and again by others, "it always means to immerse, and nothing else. Here are damaging contradictions. Those terms are not, as they assume synonymous. An island may become immersed by being overflowed, and without being either dipped or plunged. An object may become immersed by water being sprinkled upon it, as by rain or otherwise, until it is covered with water, and therefore it may be immersed by sprinkling; and if immersed and baptized are synonymous terms it may even be baptized by sprinkling. A ship may plunge among the waves without being immersed. A pen may be dipped in ink without being immersed. Immersed, dipped, and plunged are, as Baptists claim, synonymous terms. Their rule will "not work two ways" and therefore it cannot be safely depended upon. Their theory involves them in inconsistencies and absurdities, and therefore can not be true. The truth is always consistent with itself. This is beautifully apparent in the Pedobaptist mode, which represents baptism, not as a mode only,—a dipping, or a plunging, or a sprinkling; but as something more than that,—as something which involves the cleansing of the bodies and the souls of men of something symbolical of such cleansing. Let this theory be, like any other truth, examined intelligently from any standpoint, and turn it which way you will, it is beautifully consistent with itself.

General Intelligence.

WEDNESDAY, FEB. 15, 1871.

At three o'clock this day His Honor, Governor Robinson came down in the usual state to the Council Chamber, and opened the first session of the Twenty-fourth General Assembly of this Island, with a Speech, which will be found below. His Honor was escorted from Government House, to the Colonial Building by the Cavalry troops, Captain Holman and Wood, Major Morris' Volunteer Artillery announcing the approach of his Honor and suite by firing a salute. At the entrance to the Colonial Building his Honor was received by the Council Chamber was crowded with spectators.

MISSIONARY MEETINGS.

The annual Missionary meeting was held in St. George's on the 20th ultimo; the platform being occupied by the following gentlemen. The Rev. Dr. Tuttle; Mr. Smith; Mr. Evans; Mr. Horne; Mr. Humphrey; and Joseph M. Hayward, Esq. M. C. P.

ST. GEORGES CIRCUIT, BERMUUDA.

The meeting was opened by the choir singing: "The heavens declare thy glory Lord" afterwards the Rev. Dr. Tuttle engaged in prayer.

The Rev. Mr. Tuttle called upon Joseph M. Hayward, Esq., our much respected townsman, to fill the chair. Mr. H. interested the audience with an anecdote concerning the blessed souls of those causes that promote the advancement of the Redeemer's kingdom.

The chairman then called upon the Rev. Mr. Tuttle to read the report; he being minus the same, spoke from memory concerning the progress of the missionary cause.

Each gentleman acquitted himself in an interesting and most able manner; more especially the Rev. W. Horne of the Methodist Episcopal Church, New York, who gave us an interesting account of his five years labour as a missionary in Liberia.

At intervals the choir sung several pieces with great effect.

On the following evening the Missionary Meeting was held at St. David's Island; which was also opened by singing and prayer.

The Rev. Mr. Tuttle then called upon George Boyle, Esq., to fill the chair. Mr. B. also addressed the meeting in a pleasing strain, and spoke for a short time on the "Mission cause, and its effects being made a blessing to the world."

The chairman then called upon the Rev. Mr. Evans to address the audience, which he did in a most able and satisfactory manner; followed by the Revs. Tuttle, Horne, Weldon, and Smith, who addressed the audience in behalf of the Missionary cause in a most able and pleasing manner.

Both churches were crowded in every part with a congregation capable of appreciating the speeches which were made. The churches were tastefully decorated with wreaths of flowers, and mottoes appropriate to the occasion.

The collections taken up this year exceeded those of last year, and were a good indication of the interest taken in the cause.

The singing of the Doxology terminated the proceedings; and all returned to their quiet homes, apparently pleased, and I hope profited.

I remain, yours truly,

E. DOUGLAS BOYLE.

St. George's, Bermuda, Feb. 1871.

YARMOUTH SOUTH.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Such is our devout aspiration of prayer to God. All that could be possible to the human instrumentalities of the church had been tried, when God descended to save his people, and to convert the unsaved. The first gracious indication was at our watch-night service. One person has testified that he resolved to seek the Lord. With interest increasing, for two weeks, union services were held in the different churches of the town. We commenced separately to seek the outpouring upon us of the spirit.

The doctrine of holiness was presented distinctly to our people, and urged as a Christian privilege. We all felt its need, and resolved to consecrate ourselves to God. The Spirit came down on us, quickening that which was ready to die, inspiring believers with holy zeal, and filling the Church with consecrated power. For five weeks, night after night, penitents have been seeking pardon. Nearly fifty have presented themselves for prayer, beside many whose love had grown cold. A goodly number of these belong to our Sabbath School. I met fourteen children for conversation about their souls, and found them seeking peace.

The work is yet going on. We are holding our services yet, to lead those who have not yet seen the light. We can only chronicle the visible; but do not that much has been done of which we have no record. For all that God has done for us as a Church, for all that have been saved, we utter one word expressive of our gratitude, Hallelujah. J. S.

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WEDNESDAY, FEB. 15, 1871.

At three o'clock this day His Honor, Governor Robinson came down in the usual state to the Council Chamber, and opened the first session of the Twenty-fourth General Assembly of this Island, with a Speech, which will be found below. His Honor was escorted from Government House, to the Colonial Building by the Cavalry troops, Captain Holman and Wood, Major Morris' Volunteer Artillery announcing the approach of his Honor and suite by firing a salute. At the entrance to the Colonial Building his Honor was received by the Council Chamber was crowded with spectators.

Mr. Speaker and Gentlemen of the House of Assembly: Papers on several important subjects will be presented to you. Among them you will find an answer from the Secretary of State to the Secretary of the Legislative Council on the subject of the Farm attached to the Government House, and also a communication in which I am instructed to apply to the Legislature for legal authority to prohibit the export of Arms from Prince Edward Island when occasion may require, and of which I beg to invite your consideration.

You are aware that the prohibitory instructions which were issued to our watch-night officers, in the month of August, with respect to the then prevailing practice of admitting United States fishing vessels to entry in the port of St. John's, Colony, have since been withdrawn. The question was submitted to Her Majesty's Government by the late administration, and the reply which I received from the Secretary of State enabled me to suspend the restrictions which last autumn the Local Government felt called upon to impose.

Considerable progress has been made towards the completion of the new public building in Charlottetown, which is expected to be ready for occupation in September next. The increased accommodation which will then be available for the several departments of the public service, and the removal of the restrictions which last autumn the Local Government felt called upon to impose.

Not a few of the public officers, and of which it is not right that they should be exposed. You are aware that the late administration of Government will facilitate the operations of the public business, and afford that security for the public records to the want of which it is not right that they should be exposed.

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