Provincial Wesleyan.

WEDNESDAY, JUNE 17, 1863.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

The Newfoundland District.

We give beneath two communications in relation to the Newfoundland District.—We regard the work in that Island as being invested with quite as much interest, to say the least, as that of any other portion of the field included within the jurisdiction of our Conference. It is to a great extent missionary work—the oldest mission of our church, and has been highly honoured by the Head of the Church in the gathering of multitudes of souls from that rock-bound coast to the Kingdom of God, who, but for the instrumentality of Methodist labourers, would in all probability, have lived and died without any correct knowledge of the way of salvation.

Romanism and Puseyism have had wide sway in Newfoundland, while the principal antidote to their poison has been presented in the doctrines of the Cross as preached by Wesleyan Missionaries. The hardships of Missionary life in that Island have been cheerfully endured by the faithful servants of Christ. We rejoice that the privations incident to that work have of late years been greatly lessened, and that now a great and effectual door is open in many parts for the labours of Methodism, where, we doubt not, much precious fruit will be gathered to the great glory of Divine grace.

To the Editor of the Provincial Wesleyan:

DEAR BROTHER,—I have great pleasure in forwarding for insertion in your valued Journal, a few particulars connected with the Newfoundland District Meeting, which began its sittings at St. John's, on Wednesday, May 20th, and closed its business on the Wednesday night following.

The great distance of some of our Stations from the capital—the uncertain means of transit—the frequent interruption to navigation at this season of the year, by the ice filling the Bays and surrounding our coast—adverse winds, and other circumstances over which the brethren have no control, render it impossible for them *always* to be present at the commencement of the District session. At the opening of the meeting only *eleven* of the Ministers were present; but, before its close all had arrived but one from the Grand Bank Circuit. We were sorry that through indisposition, our venerable supernumerary Rev. Adam Nightingale, was unable to be in attendance during the session.

Our meeting was presided over by our beloved chairman, Rev. E. Botterell, whom we were pleased to find so well after his affliction, and the year of ministerial toil and care through which he has passed. It need scarcely be stated that the chair was filled with becoming dignity, and the business of the meeting conducted in that thorough and efficient manner for which the chairman is renowned. It is with deep regret that the brethren contemplate the removal from our Island of one, whose solicitude for the cause of Christ, and for the comfort of all the Ministers, has been so marked and unabated. The chairman may rest assured that he bears with him from these shores the christian regard and affection of the members composing the Newfld. District.

At the opening devotional exercises, while the usual hymn on that occasion was being sung—"And are we yet alive," &c. the brethren were thankful, that, although their labours and exposures had been abundant during the year, yet, *death* had not been permitted to thin their ranks: some however, were reminded of family *losses*, and felt more deeply than words can express, the bereavements they had been called to sustain.

The Financial Secretary, Rev. J. S. Peach was elected by ballot District Secretary; and Bro. Harris, in the same manner was elected Journal Secretary. The young brethren on probation form a large proportion of our District. They were examined in their Literary studies, &c., by the Sub-committees appointed for that purpose, and again in Theology, &c. by the chairman in open District. Some of these young evangelists are occupying isolated and dreary circuits, and have little intercourse with their senior brethren during the year, yet do they cheerfully labour in their respective spheres, and the great Head of the church is qualifying them to become good and useful ministers of the Lord Jesus. In no District of the Conference are our probationers more solicitously cared for—or likely to obtain by experience that knowledge which shall make them *true followers in the Apostolic succession*. One young man (a native of this country) who has been usefully employed as an agent and Local preacher, was unanimously recommended to the Conference, to be received on trial as a suitable candidate for our ministry.

In reviewing the state of God's cause on the various circuits, it was cause of devout thanksgiving to find, that the year's labours of Christ's ambassadors had been most successful. True, in some instances violent opposition had been encountered, and hatred to "the truth as it is in Jesus" has been displayed by the enemies of the Gospel, as the following extract from the report of a newly formed mission will testify.

"From the first opening of the Mission the Church minister has manifested the most deadly hostility to us. *Apostolic succession, Baptismal regeneration*, and *sacramental salvation*, together with false statements against the Methodists have formed the greater part of his sermons. To pray without a book, is a crime in his estimation which ought not to be forgiven. Many of his people have caught his spirit and manifested it in breaking and destroying our mission property. The most awful threatenings have been denounced against us, together with the calling of hard names. The most serious charges have been preferred against us. We have been told that it is owing to our prayers that the fish have left our waters, and that if the *Queen* would not give us all we wanted, we would not hesitate to call down heaven's curse upon her head. Some of the most absurd things have been circulated of us as a people. Still the work of God had steadily progressed throughout the mission, &c. &c." Methodism, however, has become accustomed to such opposition, but, thank God! her success and expansion usually follow. The following Circuits and Mission stations have been specially favored with reviving showers resulting in a large accession of souls to Christ: St. John's, Trinity, Bonavista, Twillingate, Burin, Grand Bank, Petites, and Exploits. Upon a retrospect of the ecclesiastical year just ended, we can "Thank God, and take courage."

Our Sabbath Schools throughout the District are numerously attended, and many of the scholars in connexion with them are reported as having sought and found Christ. Although our Foreign Missionary receipts, and collections for connexional funds, are not as large as we desire, yet, considering the *extreme poverty* of very many of our people, and the hardness of the times for the past two or three years, we are satisfied with what has been done, and think that in this respect we compare favorably with the majority of the circuits in the province.

The pulpit of the Queen's road Congregational church was occupied on Sunday by brethren Shenstone and Turnor. The Sacrament of the Lord's Supper was administered to the ministers of the District, and to the St. John's Society on Sabbath evening.

Our beloved brother Brettle is contemplating a removal to the Provinces at the ensuing Conference, having laboured with abundant success in this colony about fifteen years. The District regret to lose this valuable brother, and earnestly hope that his future career as a herald of the cross, may be as bright and useful as the past has been.

The District unanimously decided that Bro. Dove should accompany the Chairman and Financial Secretary to represent N. F. D. at the Conference, which we sincerely pray may be the most happy that has yet been held, in connexion with the Wesleyan Church of Eastern British America.

Yours most truly,
A MEMBER OF THE
DISTRICT BOARD.

Brigus, Nfld. May 29th, 1863.

For the Provincial Wesleyan.

At the close of the District Meeting, recently held in St. John's, N. F., the Chairman was waited upon by the Ministers on trial, who have latterly been under his superintendence, for the purpose of presenting a Testimonial and an Address. The former consisted of an elegant and costly copy of the Bible; the latter was as follows:—

To the Rev. Edmund Botterell, Chairman of the N. F. L. District:

REV. AND DEAR SIR,—We, the undersigned Probationers of the Newfoundland District, desire to avail ourselves of an opportunity, which, we learn with regrets, may not, possibly, be again afforded us of expressing to you the high respect, esteem, and affection we have for you personally, and in your official character.

We have had the pleasure of labouring under your able and kindly Chairmanship for longer or shorter periods, and we feel that your unwearied efforts to promote our personal comfort and improvement, and our ministerial usefulness, have laid us under very deep obligations.

Your advices and admonitions, received with confidence in your oft-proved goodwill and affection to us all, will, we trust, remain engraven, not only on our memory, but on our hearts; and we trust, also, that your design in giving them may, by God's blessing, be fulfilled, and that we may one day be workmen that need not to be ashamed in the vineyard of the Lord.

It is not for us to express an opinion as to the advisability of your remaining a fourth year in your present position. We know that this may be affected by reasons with which we are very imperfectly acquainted, and we hope that, in coming to a final decision, both yourself and our Church courts may be guided by wisdom from on high.

Should you be re-appointed our Chairman, we shall heartily rejoice, and thank God that we know our interests are in so good hands; and, should your removal be decided upon, we shall regard the Probationers of any district over which you may hereafter preside as placed in enviable circumstances.

Wherever your go, Rev. and Dear Sir, our thanks, our prayers, and our good wishes follow you, and your esteemed lady and family. We pray that a gracious Providence may watch over you and yours, and guide you in all your movements, and establish the work of your hands.—We pray that you may have the satisfaction of seeing more and more beneficial results of your ministerial official labours, and that, with all the Israel of God, you may at last attain the inheritance of the saints, "*Life for evermore.*"

We beg your acceptance of the accompanying copy of the Holy Scriptures.

(Signed) T. D. HART.
A. W. TURNER.
J. GOODISON.
J. PASCOE.
J. S. ALLEN.
J. ROGERS.
JOS. GAETZ.
C. LADNER.

The Chairman, in a few expressive sentences, replied to the Address. He stated that the movement had taken him quite by surprise;—that he esteemed the success of his efforts in aiding the young ministers for a time committed to his charge in attaining ministerial efficiency as the best and most satisfactory reward of his exertions. Nevertheless, the testimonial would ever be to him a grateful memorial of his connection with the District. After exchanging a few remarks less formally to the same effect as the address, the deputation retired. The Bible presented bears the following inscription:—

Presented
to the
Rev. E. Botterell,
Chairman,
By the
Probationers
Of the
Nfld. District.
1863.

E. R.

Wesleyan Methodist Singing.

Several collections of Hymns, belonging respectively to the Established Church and to Dissenters, have within the last few years come under our observation. Some of these we freely admit possess great and varied excellencies: but we hope we shall be forgiven if, as Methodists, we still deem our own collection to stand unrivalled amid them all. Nor do we think this conclusion the result of a blinding partiality, since in spite of prejudice against some of its doctrines, Wesley's collection has again and again received the highest praise from competent judges, of almost all Churches. It would be unreasonable to expect that its thorough Arminianism will be acceptable to the Calvinist; but when he has examined it, he has found more of his own doctrines of grace in it than he had previously thought compatible with Wesley's doctrinal system. Wesley's hymns are indeed now sung more or less by nearly every evangelical congregation in England, and in a few years we hope they will be largely incorporated into the Psalmody of Scotland too.

The Wesleyan Hymn Book is justly prized by the Methodists, and intimately associated with their religious life and spiritual character.—Among the poor it is often the only commentary on the Scriptures which they possess, and greatly have they been instructed by its clear and powerful expositions of Christian doctrines and privileges. In not a few instances it has been the instrument of conversion, while it is daily employed to express, before God, the deepest feelings of the renewed heart. Its hallowing and soul-reviving sentiments are regularly repeated and sung in the family, the Class Meeting, the Prayer Meeting, and the public congregation, both on week days and Sabbaths. And we hardly know of anything more inspiring than Wesley's Hymns sung with a heart and voice by a Methodist congregation whose soul is in full sympathy with the faith, and love, and hope, which they so clearly express.

It is well known that Mr. Wesley, like Luther attached great importance to singing, not only as an instrument of praise and a help to devotion, but also as a means of revival. Instructed in the art of music, and gifted with a pleasant voice, he was wont as a rule to lead the singing wherever he preached, and also took great pains to produce among the people a correct musical taste. He was at considerable trouble and expense to provide for their use several tune books, which, according to their character, he designated "Sacred Melody," and "Sacred Harmony," on the basis of which he desired Methodist singing to be conducted. He had a great distaste for Anthems in public worship, and especially that kind of part singing in which the several performers sing different words at the same time. He also strongly objected to all the singing being done for the congregation by the choir, however scientific and able it might be. He discouraged the frequent introduction of new tunes as detrimental to congregational singing, and insisted that one tune should be fully learned before another was tried. He came to Warrington, he says, just in time to put a stop to a bad custom which was creeping in. A few men, who had fine voices, sang a Psalm which no one knew, in a tune fit for an opera, wherein three, four, or five persons, sung different words at the same time! "What a burlesque," he adds, "upon public worship."

After Wesley's death, we know from the tune books which were in vogue that the singing among the Methodists gradually changed from the simple strains in which he had delighted, to part-singing, repetitions, and the like, which during his life he had effectually opposed. Several causes, of late years, tended to produce a great improvement in these respects in our congregational singing, among which we may name the use of organs, and the more general cultivation of musical talent and taste.

But it is, after all, a question worth considering—How far our gain has been absolute? Or, whether there are not some serious deductions to be made from it? Our congregational singing is unquestionably more educated and refined than it was twenty or thirty years ago, but does it retain the feeling and power which it formerly embodied, notwithstanding its occasional vulgarities and boisterous energy? Everyone who has read the history of the rise of Methodism must have been impressed with the influence it exerted by its hearty and effective singing. It was so lively, united, and earnest, that it strikingly contrasted with the dull, drawling singing which was heard in the parish church or the Dissenting meeting-house. Many were attracted in the first instance to Methodist services by the novel character of the singing, and were often as deeply impressed by it as by anything else they ever saw or heard. It disarmed criticism by its unpretentious earnestness. It often turned the stranger who had come as a mere spectator into a devoted worshipper. It sometimes took him by storm, for on some minds its influence was irresistible, and strangely melted his heart and subdued his spirit. Deeply feeling the truth of the words they sang, their whole heart was in the holy exercise, while an influence from on high rested upon them.

In these modern days of refinement, there are those to whom all this would be objectionable, and, to use a somewhat fashionable phrase, it would be considered too demonstrative. They are in perpetual fear of too much emotion in our services, and they judge it right to repress it rather than to foster it. No worship can please them unless it is in all its parts in harmony with their intellectual tastes. But this matter of taste may be carried too far in the house of God. The religious feelings need a powerfully quickening stimulus, a warming into life; and good, powerful, animated singing is a capital instrument for effecting this. Wesley says that the end of music is to affect the passions, and this is what we like to see effected by the singing of our Methodist congregations. We are not prejudiced in favour of any particular style of music. We care not whether simple melody or complex harmony be employed, or whether the tunes are in the minor or major key, but we do require that the singing shall be practically effective, or, as Wesley expresses it, *that it should be of a kind to move the passions* and raise the feelings heavenward. Dull, lifeless singing produces dull, lifeless preaching,—in fact, a dull, lifeless service. And this ought never to be in a Methodist chapel, where Wesley's spirit-stirring hymns are sung. The service of song in the house of the Lord should not be so much adapted to the pleasure of the few as to the profit of the many. Organs and choirs are not to supersede the vocal powers of the congregation, but to guide and assist them. In most Methodist congregations there are many of the uneducated poor, who have, perhaps before their conversion, had few singing advantages, but whose regenerated hearts are now full of song; and these should be considered, and whenever the opportunity is given they are glad to avail themselves of it, to unite in a heartfelt song of praise.

Wesley's directions for congregational singing are by no means out of date. He would have all the congregation to join, for he says, "Sing all," "sing heartily and with a good courage. Beware of singing as if you were half dead or half asleep; lift up your voice with strength. Sing modestly. Do not bawl so as to be heard distinctly from the rest of the congregation; but strive to unite your voices together, so as to make one clear, melodious sound. Sing in time, and above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature." And why should we not *all* sing, and sing with a *good courage*. Why should not our young ladies and gentlemen, who can use their voices so charmingly in the drawing-room, use them as effectively in singing the praises of God in own house? Some of our congregations which are favoured with a large amount of cultivated talent we are glad to know are exemplary in this respect, but not all.

"The song of Zion is a tasteless thing,
Unless, when rising on a joyful wing,
The soul can mix with the celestial bands,
And give the strain the compass it demands."

Singing in the congregation ought to be felt to be both a duty and a privilege, but if we are to have the highest Christian style of singing, we must have *hearts* as well as voices engaged in it.

There seems to be an impression among some good people, both in and out of Methodism, that we are just now somewhat in danger of refining our congregational singing to such an extent as to endanger its power, while some other Churches are endeavouring to increase the spirit and vigor of their psalmody. In the latter we rejoice, but we sincerely hope there is no real ground for any fear as to our own. In many places we have the happiness to know it is not so. Yet we shall all do well to be on our guard against all the dangers to which on this question we may be exposed. It will be an evil day for us if we should ever lose that spiritual power for which Methodist singing has been historically remarkable. Nothing can compensate for the loss of that mighty influence which, first subduing the hearts of a congregation, has then often raised them to the heights of heaven. Many a service otherwise feeble and ineffective, has been redeemed by our hymns and the spirit with which they have been sung. It is required that congregations enter into the sentiments of the hymns they sing, whether they express a tender penitence or a joyful realisation of divine mercy. These hymns are certainly not suited to the worldly, the formalist, or the hypocrite, and the spiritual portion of the congregation must uphold with all their power the spirituality of this part of the service. All we desiderate is that, in every chapel in Methodism, our choirs, organs, and congregations should catch the inspiration of our glorious hymns, for thus the people will make melody in their hearts unto the Lord. "Awake up my glory! Awake, lute and harp. I myself will awake early. I will praise him with my whole heart."—*Meth. Recorder.*

Exeter Hall May Meetings.

Exeter Hall has welcomed during the month upon its platform several new men, Mr. Vince, of the Baptist Communion, possesses great aptitude for addressing an assembly of vast dimensions Mr. Spurgeon is certainly not new to Exeter Hall; but it is very rarely that he is seen upon its platform taking part with his brethren in public meetings, to which he has an all but invincible repugnance. On one occasion this year, however, this repugnance has been overcome, and his speech at the meeting of the Tract Society was highly characteristic—pithy, racy, homely, full of plain good sense and useful truth, presented in a forcible way, but without any sort of polish, or any of that indefinable grace of expression which lends so great a charm to the addresses of Mr. Punshon. The most remarkable addition to the list of speakers is unquestionably the Archbishop of York. His speech at the Bible Society's Meeting—delivered, too, quite impromptu—was by far the best address we ever heard from a Bishop. The prelates as a class are certainly not remarkable for oratorical power; but in Dr. Thompson we have a decided exception to the general rule.

Perhaps no subject excited greater interest at the various meetings than the state of Christianity in Madagascar. It was a singular and happy coincidence at the Bible meeting, that just as Dr. Tidman, Secretary to the London Missionary Society, was detailing the good effected by the Independent brethren in that island, the Bishop of Mauritius, who has recently visited Madagascar, and shown a spirit towards his dissenting brethren worthy of a Christian Bishop, unexpectedly stepped upon the platform. The attempts of the High Church party, headed by the Bishop of Capetown, to establish a Mission of their own just upon the spot which has been consecrated by the toils and tears and blood of the Independent Missionaries and of their people, was justly characterised by Mr. Punshon at our own Anniversary, At the meeting of the London Society, the Rev. W. L. Thornton adverted to this matter still more distinctly, and in a way which has given the most unqualified satisfaction to our Congregationalist friends. He said, speaking of the feeling of the Wesleyan people on this subject:—

"We have wept and rejoiced with our brethren. We have marked how other parties have followed them, hoping to enter into their labours. We have marked their sincere desire, always inexcusable, to reap fields which others have sown. The London Missionary Society has sown many fields, and we regard Madagascar as peculiarly sacred to it. I would far rather give my mite to the London Missionary society to enable that Institution to multiply its labourers, than vote in the Committee-room of my own Missionary Society to send a Wesleyan Missionary there. I would far rather help you to multiply your labourers, than to send labourers of our own. One of the evangelical clergy of the Church of England had said that for one he did not desire to see the pomp of hierarchy on the shores of Madagascar, but to see many bishops there of the primitive type. But God forbid that ever there should be one infidel bishop sent to Madagascar,—or one who should make it his business, after the example of him of Honolulu, to teach the duties and customs of ecclesiastical show, instead of preaching the Gospel."

We heartily thank Mr. Thornton for these sentiments, so seasonably and so forcibly expressed. As Wesleyans, we ought in this matter to make common cause with the congregationalists, and give them every support in our power. It may possibly be our own turn. What should we say if a narrow-souled and tinsel-bedecked Bishop, like "him of Honolulu," were to land upon the shores of Fiji, accompanied by half a score of clergy likeminded, to reap the fields we have been sowing for more than twenty years? How should we feel if we were told that it was now become highly necessary that the King and people of Fiji should see a higher type of the Christian Church than any they had yet become acquainted with in the rudimental lessons of their unauthorised instructors? Out upon such bigotry, worthy of the darkest days of mediæval ignorance! These are times when Christian charity itself is constrained to speak in words of burning indignation. Let these ecclesiastical cuckoos try their hand at building a nest of their own. Let them go to New Caledonia, or to some province in the heart of China, and let them begin honestly to clear the moral forest for themselves, instead of merely squatting upon lands which others have cleared with an infinity of toil. Let them try upon savages hitherto untaught the effect of their mistress and their pastoral sticks and their lugubrious intonings. The heathen world is wide enough, alas, to afford space for a thousand such experiments. In the meantime we, with other Protestants Societies, will continue to circulate the holy book, and to spread the simple Gospel of our Divine Redeemer.—*Ib.*

The Relation of Baptised Children to the Church.

BY REV. E. M. H. FLEMING.

Our Discipline asks the question, "What is the relation of baptised children to the church?" and we think gives a correct answer, "We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the church."—That children are by baptism placed in visible covenant relation to God, and thereby have such a relation to the church in which they are baptized, as secures to them watch care, culture and privilege, is fairly deducible from the teachings of Holy Scripture. Did not such benefits accrue to children from their dedication to God in holy baptism, Baptists might with more reason tauntingly ask, What good does your baby sprinkling do? That we may be clearly understood, we declare that the children of Methodists, when baptized by a Methodist minister, are thereby brought into visible connection with the Church, and of right are entitled to her watch care, religious culture, and access to her means of grace as their age, capacity and religious experience may warrant. This does not of necessity involve that membership which is secured by voluntarily entering into church covenants, but it does involve a relation of a probationery character. The relation of catechumen in the early Christian church, was much the same as our probationery relation, and in placing the batised children of our church on a children's probationer list with corresponding treatment, we but follow (substantially) in the steps of the Jewish and early Christian churches. That all persons admitted into the holy communion of the early Christian churches were first placed in what we term a probationery relation, is attested by Lord King, Bishop Stillingfleet and Origen. There can then be no objection to putting children into a similar relation (seeing that their inexperience requires it), providing we allow that they are in the church by virtue of their baptism. We assert that they are in the church by virtue of their baptism and propose to prove it. And first, Did Christ have a church in the world before his incarnation? We answer, yes. The proto-martyr Stephen says, Acts vii, 38, "This is he that was in the church in the wilderness," referring to the children of Israel when on their way from Egypt to Canaan. Paul, in 1 Cor. x, refers to the church as existing in the days of Moses, see 1st and 13th verses inclusive, and in Hebrews xi, 26, shows that God had a people with whom Moses chose to suffer affliction, and in verse 26, that there was then a reproach of Christ. Also in chapter iv, 2, the gospel was preached to the people whom Stephen calls "the church in the wilderness." But the Scriptures teach that the church existed before Moses; and we take it to be well settled that the visible church which is entered by covenants and an initiatory rite, was first established in the family of Abraham. For proof, I refer to Romans iv, and Gal. iii.

We next inquire how they got into what we may call the Abrahamic Church. Only one answer can be given, the Jews came in by circumcision at eight days old, and for a long period before Christ came, the heathens came in by both baptism and circumcision. It being admitted that Christ had a church from the days of Abraham down, it must follow that for two thousand years the children became members with their parents, by virtue of the then initiating ordinance. We find, then, children in the church with their parents for two thousand years, and now let him who can show us where they are excluded by any act or word of Christ and his apostles. If not excluded, their privilege and the duty of parents is the same under this dispensation as under the former. That the church privilege of parents and children was not abridged in ushering in the new dispensation, is confirmed by Peter when he opened the door of salvation to Jew and Gentile saying, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The membership of the Jewish child was under the restriction of prudence and sound reason, so that they were not admitted to the passover until of age and knowledge sufficient to apprehend its import; hence our Savior was twelve years of age before he partook of the Jewish sacrament. It is generally conceded that baptism has come in the room of circumcision as the door into the visible church; and if baptism be the door, it is so to all who come in at it. If an adult and a child are baptized at the same time, is not one as really in the church as the other? As this conclusion is irresistible from the premises, and none who baptize children will deny the premises; then the next thing to settle is, whether children have a particular relation to the church in which they are baptized or only a general relation to all Christian churches. We have already said that we regarded children of Methodist parents baptized by a Methodist minister, as there by having a visible and real connection with the Methodist Church, and now offer the following in proof of the position. We have already seen that by virtue of baptism children get into the visible church, and they must either be in what is called the general church of God, made up of all evangelical churches, or in the particular church in which they were baptized. Suppose we admit that they are not thereby in the Methodist church, of course then they are not in the Presbyterian, and much less (if possible) are they in the Baptist Church. If not then in any one of the parts, how can they be in the whole which is made up of these parts. If then the baptized child is neither in the general church nor any particular church, what becomes of its baptismal rights and privileges? do they not vanish into thin air, and with them the practice of baptizing children? There was no difficulty among the Jews as to what church their children got into by the initiating ordinance, for there was only the one visible organization; and the difficulty with us would be obviated, if each and every church would recognize their baptized children as members. All the difficulties arising out of acknowledging the membership of baptized children are more imaginary than real; for as before remarked, it does not involve that degree of membership which is secured by voluntarily entering into church covenants, but it does involve a probationary membership. It may be objected, first, that this hypothesis robs the child of its choice as to church connection; second, that infants and little children must be admitted to the holy sacrament of the Lord's supper; and third, that it would fill the church with baptized sinners unconverted to God.

To the first objection I reply, that if admitted, it lies with equal force against infant baptism; but the objection is fallacious, for the child is at liberty to choose his church relations when he has the capacity to choose; he may enter into covenant membership in the Methodist Church or go to another, and, if he pleases, out into the world. Parents have the right to choose as to what country their children may be born in, and under what government; but when the children grow up, they can go to another country, and live under another government, if they choose.

To the second objection, the following is a sufficient answer. The State regards children as citizens, but withholds certain privileges until of age, and judgment sufficient to use them wisely. So in the Abrahamic Church, children were regarded as an integral part, but were not admitted to all its privileges until age and knowledge qualified them, and still we are to treat them in the church family as in the private family—feed them on milk until they can bear meat.

Objection third is urged by some as following inevitably from infant baptism, and if it holds good we ought to discard the practice. There is danger enough of converted persons deteriorating, without opening a wide door to flood the church with ungodly members. Therefore I would be careful, as were the early Christian churches, first proving and advancing them carefully to the higher privileges of the church. I would put the names of baptized children on a separate probation list, and, when judged by the pastor and parents to be suitable, class them, appointing over them such as feel it their duty and who are qualified to feed the lambs. I would inquire in the leaders' meeting, and also have it a regular question in the quarterly conference, "How many have been converted this quarter: first of the baptized children; second, of other persons?" Thus would I keep the conversion of souls, and especially of the children, constantly before the mind of the church. When truly converted and able to discern the Lord's body, let them be encouraged to enter into solemn covenant with the church and formally acknowledge their membership. I think such a course as above suggested would prevent that influx of ungodly persons into the churches which some fear might arise from recognizing children as members by virtue of their baptism. And might we not expect that if the baptism of children was regarded as carrying with it membership in the sense given, it would result, first, in many more being baptised; second, parents would feel an additional stimulus to bring them up in the fear the Lord; third, the Sunday school would then be emphatically the nursery of the church, for the children of the church would be in it; fourth, the children's classes would be the means of the conversion of many children and youth, and all the appliances working together be effectual in saving thousands from going with the multitude to do evil.

Should we not, as a church, seriously consider what is the mind of God on this subject as recalled in the economy of the Abrahamic church, the numerous declarations of his regard for the offering of his people, and the embracing and blessing of children by Jesus when here among men? When he says "Of such are the kingdom of heaven," shall we not admit them into the church and thus make it more like heaven? And when he says, "Suffer little children, and forbid them not to come unto me," shall we not bring them in holy baptism and parental and church training? I leave the subject to the serious consideration of all who can heartily sing,

"I take these little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest.
Death may the bands of life unloose,
But can't dissolve my love;
Millions of infant souls compose
The family above."

—*Central Advocate.*

The Temperance Gathering.

The Session of the National Division S. of T. of North America, held in this city during the past week, has excited among the friends of Total Abstinence a very great degree of interest.

The following is a list of the delegates, and the jurisdictions they represent:

Eastern New York.—Adam C. Flanagan, John N. Stearns, Alexr. Campbell.

New Jersey.—Silas L. Condict, M. D., Stephen B. Ransom, J. Loxley Rhees, Benjamin B. Doremus.

Maryland.—Benj. E. Gantt.

Massachusetts.—Rev. Converse L. McCurdy, Samuel W. Hodges, Henry D. Cushing, John W. T. Stodder, Samuel A. B. Bragg, David S. Tarr and Frederic H. Henshaw, Charles Freeman, Thos. Chubbuck, Watson B. Hastings, Rev. Kendall Brooks.

Connecticut.—George Stone.

Maine.—Saml. L. Carleton, Benj. F. Thorndike, John S. Kimball, Hon. Sidney Perham, Hiram K. Morrell.

Ohio.—D. W. Gage, H. V. Horton.

Kentucky.—Dr. J. J. Brandford.

Illinois.—A. G. Warner.

Rhode Island.—Jas. F. Smith, Thos. E. Brown.

Missouri.—Joseph R. Winchell.

New Hampshire.—Stillman S. Davis, True Osgood.

New Brunswick.—Hon. S. L. Tilley, Saml. D. McPherson, Rev. J. C. Hurd, Hon. James Steadman, Charles A. Everett, Oscar D. Wetmore, Robert Salter, Rev. S. Robinson, John Fraser, Wm. H. A. Keans, Justus S. Wetmore.

Nova Scotia.—Rev. John McMurray, Wm. M. Brown, John S. Thompson, George Mathison, Patrick Monagan, Robert Noble, John Heenan, Rev. N. Gunnison, Wm. Burrill, Rev. John M. Cramp, D.D., Rev. Alex. McArthur, L. E. Van Buskirk, M.D., Donald Johnston, Avard Longley.

Vermont.—Lorenzo Sheldon, Rev. J. Fassett.

P. E. Island.—Hon. Chas. Young, John W. Morrison, John P. Tanton, Wm. C. Trowan, John Scott, Jas. B. Cooper Geo. W. Millner, Wm. Sanderson.

Canada West.—Edward Carswell, Rev. R. D. Wadsworth.

Newfoundland.—Wm. Bulley.

Canada East.—John C. Beckett and John S. Hall.

District of Columbia.—Rev. E. W. Jackson and Roscoe G. Green, Washington.

The Session has been very harmonious, and the discussions which have been had upon various measures of importance bearing upon the interests of the Order, have been disposed of satisfactorily, and in a manner in which it is believed will result in good to the cause. Several public meetings have been held in Temperance Hall, at all of which the addresses delivered were able and powerful, and must tell upon the public sentiment of this community in the spread of correct judgment and feeling in relation to the drinking usages of society. Addresses of welcome were presented at the public reception, which were responded to most suitably,—We give beneath the Address of the G. D. of N. S., as also an Address presented to the Lieut. Governor with His Excellency's reply:—

To the Members of the National Division of the Sons of Temperance, assembled in Annual Session at Halifax, N. S., June 11th, 1863.

MOST WORTHY PATRIARCH AND BROTHERS:

Receive the hearty welcome of the Grand Division of Nova Scotia. We regard your visit to this Province as a distinguished honour. We entertain the hope that it will materially advance the progress of the good cause among us. Be assured of our anxious wish to co-operate with you in the endeavour to secure a fuller development of the principles and a more extensive display of the power of our noble Institution.

This Grand Division, we may inform you, is now fifteen years old. Its efforts were preceded by the zealous labours of good men of various religious denominations, who had battled with intemperance for nearly twenty years before the introduction of our Order, and had been rewarded by very considerable success. And now, looking at the entire results of the Temperance enterprise in this country, and comparing the state of society at the present time with what it was five and thirty years ago, we see great cause for congratulation and encouragement. The old drinking customs, then almost universally prevalent, have, to a great extent, disappeared. Our medical men, generally, confess that we are in the right. A large number of the clergy, of nearly all denominations, are practical abstainers. Adherents to our cause are found among all classes of the community, although but few of the wealthy and influential have joined us, and total abstinence from intoxicating drinks, instead of being assailed with ridicule, as in former years, is treated with respect.

It will be interesting to the members of the National Division to learn, that, though our efforts to obtain a Prohibitory Liquor Law for the Province have hitherto failed of success, there are some districts into which, on account of the sturdy resistance of the inhabitants, the poison is not allowed to enter; and in nine Counties (the whole number is eighteen) no licenses to sell liquor are granted this year; while by an Act passed in the last Session of our Legislature, and introduced by our present Grand Worthy Patriarch, the majority of the rate-payers in any polling district may by petition to the General Sessions prevent the granting of licenses within their limits. These are gratifying approaches to a prohibitory policy.

But, on the other hand, we are compelled to acknowledge,—and we grieve to do so,—that, notwithstanding the improvements to which we have referred, and the pleasing changes that have taken place, the consumption or traffic in intoxicating liquors is still so great that nearly one-fifth of the provincial revenue is derived from that source, and our police reports exhibit the usual amount of disorder and crime as the natural and necessary fruit.

We have mentioned these facts, Most Worthy Patriarch, that the National Division may have a clear view of our position and prospects, and also in the hope that we may be aided by your counsels in the future prosecution of our efforts.

Adverting now to more general considerations, we cannot refrain from the expression of our regret that we are deprived on this occasion of the presence of brothers, whose advocacy of this great cause used to be characterised by warm appeals and impassioned eloquence, and who are now unhappily separated from us. Permit the utterance of our earnest desire that all hindrance to re-union may be speedily removed, and that the Sons of Temperance of North America may once more appear to the world an undivided band—firm in purpose—bold in action—and "terrible as an army with banners."

Allow us to remind you that the friends of Temperance, and especially the members of this Order, have abundant work before them. The race of drunkards is still numerous, powerful, and mischievous. Intemperance ruins its millions every year. Missionaries in heathen lands bear witness that it is one of the greatest obstacles in their way. In christianized countries, on both continents, it continues to be the fruitful source of poverty, wretchedness, and crime.—Even the popular literature of the day is largely infected by it. Among men of talent and influence there are too many who stand aloof from our movement—or look upon it with contempt—or appear in the ranks of our enemies. Even the religious portion of the community is not yet sufficiently awake to the call of duty in this respect. In short, our work is only beginning. It will not be completed till the whole world is converted to Temperance. That is a consummation which we doubt not will one day be accomplished; for when "the knowledge of the Lord shall cover the earth as the waters cover the sea," men will be far too wise and too good to be enslaved by strong drink.

Nova Scotia welcomes you, Most Worthy Patriarch, and Hononred Brothers. May Heaven's richest benedictions descend upon you! May your deliberations be harmonious—your plans comprehensive—your labours crowned with success!

On behalf of the Grand Division of Nova Scotia.

AVARD LONGLEY, G. W. P.

ADDRESS.

To His Excellency the Right Honourable the Earl of Mulgrave, Lieutenant-Governor and Commander-in-Chief in and over Her Majesty's Province of Nova Scotia, &c., &c., &c.

May it please Your Excellency,—

We, the officers and Members of the National Division of the Sons of Temperance of North America, in Annual Session now convened in the capital of this noble Province, beg leave to approach your Excellency with sentiments of deep respect.

Although our membership is composed of subjects of her Gracious Majesty Queen Victoria, and of citizens of the neighbouring Republic of the United States of America, yet we are united in sentiments of warm attachment to her Majesty for her high qualities, not only as a woman in domestic virtues, but also as a Queen and Ruler of the vast empire over which she so happily presides.

We scarcely deem it necessary to remind your Excellency that we are united together as Brethren for one glorious object, namely, to drive the demon foe Intemperance, from this and every land; and in order to carry out our object, we have pledged ourselves never to make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine or cider. We do not compel any to enter our portals by force or coercion; but we endeavor to induce all who come within the sphere of our influence to co-operate with us in carrying out those principles of Love, Purity and Fidelity, that are inscribed upon our Banners.

In exercising the self-denial of Total Abstinence we labor to benefit our fellow men.

We assure your Excellency that our mission is one of enlarged and pure benevolence.

Permit us to thank you for the kindness so cheerfully manifested by your Excellency in receiving this Address; and we wish your Excellency, Lady Mulgrave, and your illustrious family every blessing, spiritual, temporal and eternal.

On behalf of the Order,
S. L. CARLETON, M. W. P.
S. W. HODGES, M. W. S.
CHARLES YOUNG, P. G. W. P.
J. J. BRADFORD, M. W. A.
S. L. TILLEY, P. M. W. P.
J. M. CRAMP, P. G. W. P.
SIDNEY PERHAM, P. G. W. P.

REPLY.

Gentlemen,

I thank you for the Address which you have just presented to me, and I can assure you that it is most gratifying to me to observe that although the Society to which you belong, comprises amongst its members not only the subjects of her Majesty, resident in this and the neighbouring Provinces, but also citizens of the Great Republic with which we are so intimately connected by the ties of blood, commerce and friendship, you can all unite in one common expression of attachment to the person of her Majesty, of admiration for her many domestic virtues, and of respect for her as the Ruler of a great nation.

The object for which you have associated yourselves together is one which must command the respect and approval of all; for although we may in some respects differ as to the best mode of combating that great foe of all improvement whether moral or social, there can exist but one common desire among all who are anxious for the well-being of the human race to exterminate drunkenness and intemperance from the land in which we live—and I heartily wish you success in your undertaking.

I thank you for the kind wishes you express for the well-being of Lady Mulgrave, myself and family.

MULGRAVE.

Government House, Halifax, N. S.,
12th June, 1863.

Canadian Methodist College.

From the correspondence of the N. B. *Religious Intelligencer* we take the following:

VICTORIA COLLEGE, SHIRKING PREACHERS, &C.

The annual Convocation of the University of Victoria College was held at Coburg, on Wednesday 13th inst., in the Victoria Hall, which was adorned with flags and pictures for the occasion; the portraits of her Majesty, the late Prince Consort, and of the Prince Wales, occupying conspicuous places. They