

fully in the work. We rejoice in the fact that the Lord has been pleased to raise up such a hand in our midst; men who are ready for every good work and work, and who are thus chosen by the Great Head of the Church to break the bread of life to their countrymen. We would also record our thanks to the Conference for the visit of the Rev. Stephen Rabone and James Watson to these islands during the past year. The influence for good which they exerted, and the sermons which they preached, will long be felt and remembered. They seem to be the connecting link between the past and present. The face of many a grey-headed Tongan chief, and of many a faithful old class-leader, lit up with joy as they looked upon the countenances of those who were first led to God and pointed them to the Cross, and many a hearty greeting took place between pastor and flock, in some instances only to be renewed in heaven. They were the pioneers; they sowed the seed, and we have entered into their labours. God willing, we trust, ere many years are passed, to see them again on Tongan soil.

We have also to report the erection of three new chapels. Next in connection with the revival, this year will ever be memorable in the history of this circuit for the large amount raised at the Annual Missionary Meetings, being the noble sum of £1,901 11s. 2d., nearly £1,620 10s. 8d., more than any previous year; our oil contributions having also considerably increased. Such an exhibition of native liberality and sympathy on behalf of the heavenly world by a people who forty-five years ago were all heathens themselves, speaks volumes for the defence of Christian missions, and is one of the strongest proofs that missions are not a failure. Full Members, 2,118; On Trial, 617. Catechumens, 781.

HABABA SCHOOL REPORT.

It is with some degree of pleasure that we present the report of our school operations during the past year. Our schools have been regularly conducted, and, in many instances, with considerable success.

We were delighted at our annual examinations, with the conduct and proficiency of many of our larger schools, but our great want is, as has been for some time past, a better supply of well-trained teachers, and we do not but that when the young men who are now students at Tabou College shall be taken into the work, that the want will be partially supplied.

Our children are not lacking ability, and a desire to learn. There is a keen thirst for knowledge exhibited by many of our elder scholars, but, unfortunately, our school books are at present few, and quite inadequate to the advanced state of our work; but we trust ere long this want too will be remedied, and we do not but that with well trained men, and a good supply of educational books our native children will in time be able to take their stand beside those of more favoured lands.

The revival which this circuit has been blessed during the year has also had its influence on the children of the schools; many, very many, of them are meeting in class, and scores of the elder scholars are, we believe, truly converted, and have been a source of great pleasure, and cause for thankfulness.

We have for the first time held a series of Juvenile Missionary Meetings, and with remarkable success. Instances are too numerous to mention of the self-denial and perseverance of many of the children in endeavouring to raise money to send the Gospel to the heathen; and it is with no small amount of gratitude to Almighty God that we report the noble sum of £614 10s. 7d. as the gift of the children of our schools, laid upon the altar of missions for the conversion of the world.

Our Sunday-schools have been well attended, and many who a few years ago were scholars in our schools are now, we are happy to say, efficient teachers. We are also, we believe, able to give them the time which we could have wished, yet the students have made considerable progress. We have more than our average number in the Institution, and are compelled to refuse many who wish to avail themselves of its advantages.

And thus, in reviewing the labours of the past year, we have much whereof to rejoice, much that calls for devout thankfulness to the great God of Missions for his mercy, and that He has owned the labours of his servants, and crowned their lives with lovingkindness and tender mercy, as we hope that the impulse and new life given to us may prove to be of lasting and eternal good.

ALL CLAIMS MET.

April 20, 1870.

Within the past few days the last of the lists and statements for the year of 1869 has come to hand. We rejoice greatly to be able to inform our friends—who, we know, will share our joy—that the income for the past year has reached the noble sum of £18,987 1s. 7d., being £980 11s. 11d., in excess of the expenditure for the year. This is the first time in the history of our Missionary Society that we have been able to meet all claims without asking the Home Committee for anything. Of this income it is right we should say that the sum of £7,187 4s. 4d. has been received from our missions, not including New Zealand, while the remaining £11,800 17s. 3d., has been contributed by the colonies of Australia, Tasmania, and New Zealand.

Your Committee are gratified to mark that out of fourteen colonial districts ten of them are in advance of last year in their contributions; and though the aggregate increase is small, still it is hailed as the omen of further and larger improvement. The past increase, and that which places the society in its new and pleasant position, is from our mission stations, these having contributed £1,200 more than the amount raised in all the colonies.—*Watchman.*

Obituary.

MISS CHARLOTTE FELLOWS.

Among the many solemn scenes of death I witnessed among the young people of the Brigetown Circuit, that of Miss Fellows, which occurred on the eve of my departure from that Circuit, is worthy of special notice.

She was the youngest daughter of George and Susan Fellows, and for many years had been steady and devoted member of our church. As Christian parents they endeavoured to train up their family in the nurture and admonition of the Lord, and had the happiness of seeing most of them consecrate themselves to Christ. Lottie, as they familiarly called the subject of this notice, had the fear of God for her mind from her earliest childhood, and could never engage in worldly pleasures without fear.

When she was seventeen years of age she saw the need of a Saviour and gave her heart to God. This was during an extensive revival of religion which took place at the time the Rev. Mr. Pickles was labouring in that Circuit. Having devoted herself to God, she gave herself to the church according to his will, and became a consistent member of it till she changed it to the church triumphant. She was naturally possessed of a very amiable disposition, and that sanctified by divine grace, made her a lovely Christian and friend. The writer of this became acquainted with her when she was staying with her Aunt, the venerable Mrs. G. T. Ray, in St. John, and was pleased to witness her sincere and devoted piety. After her conversion she was often harassed by doubts and fears; although she had seen herself a sinner, had felt the burden of sin and by resting on the atonement was blessed with peace in believing; yet because she had not those remarkable manifestations of God's saving power of which some speak, she was led to doubt the reality of her own conversion; not considering that there are diversified operations of the same Spirit, and that the work of Divine grace is as really wrought in the soul, when he comes in a still small voice as with the whirlwind and the fire. Her health having failed her in 1864 while residing with her Aunt in St. John, she returned home to pass six years of affliction and sorrow.

During the whole of that period she was a patient of humility and patience, no murmuring word escaped her lips, but peacefully she bowed beneath the hand of her Heavenly Father. She could not always rejoice, but she could always testify of the Lord's goodness and mercy. During the first year of her sickness she greatly desired to recover, she was also severely harassed with the fear of death; there was something in that stern monster from which her timid nature shrank, the enemy of souls taking advantage of this and her bodily weakness painfully assailed her, many a severe battle she fought with her spiritual foe, but through the blood of the Lamb she triumphed at last, she triumphed gloriously; so that for the last few months of her life she enjoyed uninterrupted peace and joy and for the last few weeks she almost longed to be "absent from the body and be present with the Lord." Many were the gracious words which she uttered such as "I have no fear of death," "Jesus is precious," "I rest on the merits of my Saviour." In this happy state she sweetly fell asleep in Jesus, June 11th, 1870, in the 32nd year of her age. J. S. ADY.

For the Provincial Wesleyan.

BETHESDA.—JOHN V.

BY REV. CHARLES CHURCHILL, M. A.

A motley crowd—blind, withered, halt and lame. In those five porches at Bethesda: lie— Waiting the messenger from yonder sky— To stir those depths—new wonders to proclaim. But in that crowd moves ONE of holiest kind— Lord of that healing power—He looks around And one in abject want upon the ground Arrests His eye of love—small need I ween To pour that plaint, "I have no man to bring Me to the pool, and others step before— Nor needeth he, a poor wretch, to utter more— His woes and wants have moved a deeper spring Than that famed pool—the word is given—his bed And journey home" is given—his wants and woes are fled. Gosport, Sept. 7th, 1870.

Provincial Wesleyan.

WEDNESDAY, OCTOBER 15, 1870

DOWNFALL OF THE TEMPORAL POWER OF THE BISHOP OF ROME.

The temporal power of the Bishop of Rome is gone probably forever. It had a long existence, and ample opportunity to show what it was able to effect for the secular well-being of mankind. Centuries upon centuries before the existence of America was dreamt of by Christopher Columbus; while yet the Eastern Empire was strong at Constantinople; almost a hundred years before the birth of our Saxon Alfred, when the sea kings of the North were unknown to fame; and England was torn by the dissensions of the Heptarchy; when the Arabian monarchy was in full vigour in Spain from the Rock of Tarik to the Pyrenees, and only twenty three years after the Hammer, by crushing the Saracenic chivalry at Tours, saved Europe from Mohammedanism, the foundation of the Pope's temporal power were laid by the first prince of the Carolingian dynasty. Thence onward for more than eleven hundred years, with few and unimportant interruptions, successive Popes swayed the sceptre of Temporal sovereignty at Rome.

Never at any time did the Pope's direct secular rule extend over more than a few millions of men in Central Italy. But there was a period during which Bishops of Rome claimed not only to be chief representatives of Jesus Christ in the world in matters religious and ecclesiastical, but also to be God's Vicegerents among men for the regulation of things earthly. Hence in the plenitude of their secular power, they claimed, and exercised the prerogative of de-throning kings, of dividing kingdoms, of releasing subjects from their oaths of allegiance, and of granting the right to subdue and rule over newly discovered countries. Recognized chiefs of Christian pastos, they also assumed to be first of kings, and the principal source of power sacred and secular. Bishops were their servants, and Emperors and Kings their vassals.

Slowly lit dawned upon the medieval mind; and at last everywhere the Pope's claims to dispose of kings, peoples and countries were denied and derided. Still more slowly did men most interested come to the conclusion that there was no necessity that the Bishop of Rome should also be King of Rome.

But in the issue, the people of Italy reached that conclusion, and long years ago, but for the interposition of outside powers, Rome and the States of the church, so called, would have permanently passed under lay rule.

There is, no sort of probability that the temporal sovereignty of the Pope will be restored at Rome. The movement which has torn the sceptre from the feeble grasp of Pío Nono is unlike every other which for a time wrested Rome from priestly rule. The upsetting of the Pope's throne the other day was not the work of short lived faction. Nor was it the achievement of a foreign con-

queror. It was a work neither instigated nor performed by Protestants, but by men who for the most part are content still to recognize the ecclesiastical authority of the Pope. The movement which demanded and seized Rome as the capital of a United Italy was a movement which was the natural outgrowth of the spirit of the times—a movement sustained by the Italian people generally, and approved by the Roman people particularly. Rome can never again be the capital of a papal Kingdom just because it must and will be the capital of a consolidated Italy.

The Priest-King at Rome was a personage utterly out of keeping with modern civilization. He was a functionary that pertained to a state of things long since passed away. And the current that bore that state of things out of sight will know no reflux.

There are no outside powers now alike able and willing to rehabilitate the Pope's temporal authority. Germany is to-day the first power in Continental Europe; and certainly Germany will not enthroned the Pope anew in the natural capital of Italy. Austria has not the ability nor probably the desire to restore Papal rule at Rome. Nor is it at all likely that France will ever again be in a position to wrest from Italy, in the secular interest of the Bishop of Rome its proper and necessary capital. Hence we see the temporal power of the Bishop of Rome is probably gone forever.

What will be the ecclesiastical effect of the Pope's dethronement? In Rome as well as in Italy at large, there will be a free press and freedom of worship. And that means that Protestantism will in a little while be as free in Rome as Roman Catholicism is in London. If Protestantism shall make wise and vigorous use of that freedom in the Italian capital the result will be considerable, and satisfactory to earnest Protestants.

Upon the prospects of Roman Catholicism throughout the world, the downfall of the Pope's sovereignty can have no important influence one way or the other. Years ago we expressed and illustrated that view in the columns of the Wesleyan. We hold it if possible more strongly than ever to-day. But we have no time for its discussion now.

The chief significance of the withdrawal of the temporal power from the Pope lies in this, that it is an incident in the onward progress of a movement deep and widespread which, despite some attendant disasters, is bearing the destinies of mankind forward to a better and brighter future. The once splendid robes of papal sovereignty are laid aside because the world has outgrown them.

Originally ornamental perhaps, and possibly useful when vital; but waxing old as doth a garment, Providence as a venture folds them up, and they are changed. J. R. N.

ADDRESS

OF THE CANADA WESLEYAN METHODIST CONFERENCE TO THE CONFERENCE OF EASTERN BRITISH AMERICA.

REVEREND AND DEAR BRETHREN,—We gratefully receive and cordially reciprocate the fraternal greetings borne to us in the Address issued at your last Annual Conference.

When we see you "stand in the old paths," and when we hear you summon "all men everywhere to repent," and declare unto them that it is the will of God, even their sanctification, we are not surprised to learn that the pleasure of the Lord so prospers in your hand, that you can annually point to hundreds who give themselves "first to the Lord, and then to his Church by the will of God," and boast—"the seal of our Apostleship are these in the Lord!"

We cannot fail to recognize in the continued efficiency of your Educational Institutions, and in the liberal support of your Connexional Funds, the indices of a spiritual Church, as fully alive to her Scriptural obligations as exultant in her Gospel privileges.

We have acceded to the requisition of your College, and have authorized one of our esteemed young graduates, and a member of this Conference, the Rev. John Burwash, M. A., to come to you for a time as a teacher in your Institution.

In the retrospect of the work on our extensive Circuit and Missions, during the year, we rejoice to be able to say concerning the Ministers and Preachers,—The band of the Lord was with them, and a great number believed and turned unto the Lord." The increase on the year is 2,088, making our total membership 64,688.

The emette at Red River has naturally interfered with the important work of our beloved Missionary, the Rev. Geo. Young; but we glorify God in him, that though he was "in perils oft," as well as in "labours more abundant," he heroically stood his ground, loudly maintaining the honor of the Old Flag, and glorying in the cross of Christ. We would cherish the hope that, as your Province has furnished the Government, and ours the soldiers, for Manitoba, we may jointly contribute to populate the fertile valleys, to enlist its people for Christ, and to lead them to submit to Him on whose shoulder the Father hath placed the government.

The unprovoked and iniquitous invasion of our soil, has served to rouse and intensify the spirit of Christian patriotism, and to evoke the strongest denunciations of the faithful border implicated, and the most unqualified commendation of our brave Volunteers who so promptly met and so easily routed the foe at our frontier.

We mourn this year the demise of several Brethren beloved, some of whom we should deprecate had fallen but too prematurely, were it not that we must and can say—"Good is the will of the Lord." One of these, the Rev. R. Cooney, D. D., long known and loved amongst you, you will lament with us, though he came down to the grave, "like a shock of corn fully ripe."

Our hearts are pained and our work somewhat embarrassed by the unusually large number of our estimable co-laborers, who have felt themselves compelled, through the partial or total failure of their health, to seek a Supernatural or Supernatural relation. We deplore the practice, so long continued amongst us, by the plea of necessity, of crowding too many services into the Sabbath, causing so severe a strain on the whole system, and contributing largely to the serious disability of our Ministers and Preachers. We are satisfied, that by perpetuating this practice as one of the concomitants of our four or two weeks Circuits, we have been compelled

to neglect unduly our centres of population, especially thriving villages, to our denominational injury, inasmuch as other denominations have reaped, but too largely, the harvest of our sowing, by giving the people the Rev. M. Pimston, M. A.

We are, moreover, moved by the paucity of laborers and by the abundant requirement, obedient to the Master's injunction, to "pray the Lord of the harvest to send forth laborers into His harvest."

We have been unusually favored during the Conference now in session, in addition to the counsels and labors of our beloved President, the Rev. M. Pimston, M. A. the Rev. Drs. Lindsay and Lowrey, and that of the Rev. Gervase Smith, of England, though not officially delegated.

The Sessions of the Conference have been marked by abounding harmony and brotherly love; and the Public Assemblies have been signally hallowed by the baptism of the Holy Ghost. We hope, therefore, to return to our Stations in the fullness of the blessing of the gospel of Christ.

And now, dear Brethren, we bid you adieu, praying that the incoming year may witness the "Beauty of the Lord our God" upon you and upon us, that he may "establish the work of our hands upon us."

Signed by order and on behalf of the Conference.

A. SUTHERLAND, Secretary.

Toronto, June 8th, 1870.

NOTE.—The above excellent address failed to reach the Ex-President of the Conference until after the Conference Session at Yarmouth had closed, consequently no reply was made to it this year.

PICTURE INFLUENCES.

We were quietly engaged in the common courtesies of a neighbourly visit one day, when we happened to glance over the shoulder of a young lady busy with crayons in copying a work of Art. The picture started us at the first observation. It depicted the life of a man, who, in his early days of lawlessness, seem to show himself quite accidentally converted. PARKHURST is represented as saying—"To immerse in or wash with water, in token of purification. Figuratively, to be immersed or plunged into a flood or sea, as it were of grievous affliction and suffering." To quote Parkhurst so far and no further may be an accidental circumstance, but it is not less a most glaring misrepresentation, and one which will do much to mislead the young who should be as unscrupulous in his testimony, would stand a good chance of being committed. Parkhurst says in defining baptism, "To dip, immerse, or plunge in water. But in the N. T. (New Testament) it occurs not strictly in this sense, unless so far as this is included in Sense 2, of the word, under 5. Again, under 5, he says, "In a figurative sense, to baptize with the Holy Ghost," and he quotes and endorses the eminent Stockis, thus—"It doth the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollution, cleanseth &c." Now, why, we ask was all this concealed? We fear it was because it proclaimed *effusion* to be baptism, and called attention to the ancient method of pouring. Mr. Welton's earnest prayer, in his preface, is, that the contrary may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

REV. MR. WELTON ON BAPTISM.

NO. IV.

MR. EDWIN.—When a conscientious author, fired by zeal for truth, and jealous for some noble principle, that he forces will eventually triumph, makes assertions in support of his views, it is only natural to suppose that he will give utterance to the truth, the whole truth, and nothing but the truth. Any deviation from this upright course, produces immediate suspicion of conscious weakness or unconscious ignorance, or worse still, unscrupulousness. When, therefore, Mr. Welton gives us a list of quotations from "eminent authorities," and it is found that that list is "cooked," or garbled, and that the authorities intended, were not what those authorities intended, we must suspect either that Mr. Welton feels the hollowness of his cause, or that his lack of ability to understand a plain question is very great, or that he does not find it convenient to be as precise in some things, as he tries to be in others. When he quotes that a lexicographer says on one side of the subject, and *avers* on what he says on the other, we deeply fear that "blindness in part," hath happened unto him. And though an optalmatic operation may prove severe, and even difficult on the principle, that "none are so blind as those that will not see," we are yet encouraged to attempt it, by the thought of the benefit that will result, and *avers* to our groping brother. We do indeed pity the sorrows of a poor blind man.

Our space will not permit our considering the list of lexicographers, with whose names Mr. Welton has garnished a page and a half of his work. By way of coinciding with his remarks on the Rev. D. D. Currie's authorities, we will just select *one* of the public attention to the way in which they are garbled.

The first we select is SCOTT'S. Mr. Welton announces him as defining *baptizo* thus—"properly to plunge, to immerse, to cleanse, to wash." Our readers will be interested in hearing that Schoetgen also defines it, "largiter profundero"—to pour out profusely. The fact Mr. Welton has kept out of his list, is quite accidental, and we are not surprised that he has omitted it. PARKHURST is represented as saying—"To immerse in or wash with water, in token of purification. Figuratively, to be immersed or plunged into a flood or sea, as it were of grievous affliction and suffering." To quote Parkhurst so far and no further may be an accidental circumstance, but it is not less a most glaring misrepresentation, and one which will do much to mislead the young who should be as unscrupulous in his testimony, would stand a good chance of being committed. Parkhurst says in defining baptism, "To dip, immerse, or plunge in water. But in the N. T. (New Testament) it occurs not strictly in this sense, unless so far as this is included in Sense 2, of the word, under 5. Again, under 5, he says, "In a figurative sense, to baptize with the Holy Ghost," and he quotes and endorses the eminent Stockis, thus—"It doth the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollution, cleanseth &c." Now, why, we ask was all this concealed? We fear it was because it proclaimed *effusion* to be baptism, and called attention to the ancient method of pouring. Mr. Welton's earnest prayer, in his preface, is, that the contrary may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

There may result in the furtherance of the truth as it is in Jesus;—we would suggest, in human writers also. As he is evidently afraid of giving a fair and impartial statement of both sides, he will doubtless be grateful for our assistance, and will, we trust, regard our humble letters as a direct answer to his prayer as above enlarged.

not conscientiously translate the word in its New Testament sense, by "dip," and accordingly left it untranslated in the form "baptizo"? He did not dare to bring this into sight, and accordingly "left it out." We might, Mr. Editor, thus criticize others of his "authorities," whose names are rather pedantically displayed, but we never must be our limit on account of space. Let these six represent the way in which Mr. Welton is obliged to cut and carry, to turn and twist in order to save his dipping.

What, Mr. are we to think of this system of such woe? It is one that originated in a time of great darkness, when a flood of other superstitious ceremonies inundated the church. It is one whose perpetuation demands such misrepresentation as we have exposed. Are we to allow our youth to be thus deceived, to endorse by our silence such pamphlets as the one under review? We rejoice that every year the whole system is becoming more transparent. Magna est veritas, et prevalabit.

Yours truly,
CRITIC.

Sept. 28th, 1870.

Circuit Intelligence.

STONEY, C. B. Sept. 22, 1870.

MR. EDITOR.—DEAR SIR,—After an absence of three weeks I have just returned home from a missionary tour to Ingonish. On our first Sabbath we had the great or "line gate" which proved so calamitous to many vessels and houses and so fatal to many precious lives—to us was harmless save that it made our congregation very small—the other two Sabbaths were rainy, still the people came out through and between the showers. During the week days we were favored with fine weather and good attendance. I preached mostly in our church at the North Bay—a few times at South Bay a distance of six miles—in all twenty-one times, baptized more than that number of children and adults, and married one couple. Several families from Newfoundland have lately settled at Ingonish both South and North, so that the P's. outnumber the C's.—the latter have a fine chapel and *Parsonage*, in both which they set up who profess better things an example worthy of imitation—and aided by the "Cape," maintain respectfully (without any "deficiency" and without any "Home Mission Fund") Father Fraser. Our little church, shabby but venerable with age, has seen its best days, and has become like the Indian's worn weathered lock stock and barrel, would very soon give place to a new one, could a minister be obtained to fill it. Everywhere the question is seriously put can't you send us a minister, we are willing and able to support one—or can you send us a "local preacher," one who could both teach our children and young men and young women, and be preferred as we have no school, save a Sunday school. One respectable friend, if one could attend, offered \$30 and the bond, if one could attend, offered four months in the summer—or give one-third of his time to Ingonish if Baddeck and Margaree should be united—and if not he would give it. The latter places are pleading hard I believe for a minister also—and perhaps the three places could be formed into one circuit, although it would make a good deal of traveling. Ingonish is willing and able to support a young man, and will do it, if one can be sent. As it is they only hear an occasional sermon from a visiting "Evangelist." To see such a fine settlement of young people growing up without any settled shepherd is certainly to be deeply regretted—can't you Mr. Editor find out some one that will "go over and help them?" I promised them that I would appeal to you and through you to any young man throughout the bounds of our Conference whose heart the Spirit hath touched and made willing to come over into their vineyard and work.

"Help Lord for (ministerially) the godly man in faith and the faithful fall from among the children of men." *Thrust out more laborers in the vineyard for the harvest is great and the laborers thereto are few.* The "Cape" are trying to get a Presbyterial minister among them and they want Ingonish to help them by giving one-third of the salary, viz., \$200 for one-third of the labor, and which they will likely do next summer, if one be obtained, but it is *Methodist* minister Ingonish school, and no one—Presbyterial or Baptist can change their mind, bro. Howie always ready and willing to do good, supplied my place at the Mines and in town one Sabbath, for which others besides myself render him thanks.

J. V. JOST.

Miscellaneous.

BIBLE SOCIETY.

A special meeting of the Committee of the Nova Scotia Bible Society was held on Tuesday in the Young Men's Christian Association Rooms. Sir William Young presided. Prayer was offered by Rev. Dr. King. On motion of Hon. S. L. Shannon the following Minutes were adopted unanimously:

Resolved, That the meeting desirous to express its sense of the loss their auxiliary has sustained by the death, within a brief period, of the Rev. R. F. Linaick, the President