Obituary Notices.

DEAR MR. EDITOR,—At the request of Mr. James Lodge, who has been a member of the Methodist Society for many years, and the husband of her who will form the following sketch, I send you this brief notice.

Died on the 23rd of January, 1862, aged 65 years, Mrs. ELLENOR LODGE, a native of Carbonear. Mrs. L. was a consistent member of the Wesleyan Church nearly twenty years. Soon after joining the Society, she felt an assurance of her adoption into the favour of God through faith in the merits of Christ; and having set her face toward Zion, she continued to renew her strength from day to day. She highly prized the doctrines and discipline of the Church of which she formed a part, and was always regular at the means of grace, whenever health and circumstances would permit. Temptations frequently assailed her, and she had trials without and within; but she sought strength from above, and trusting in the unfailing promises of the Bible, she was unyielding. At her house the Christian minister always found a welcome reception; and the widow, the fatherless and the stranger, can tell of the willingness of her heart to give of her substance even beyond her means. During the period of raising a large family the enemy of her soul frequently tempted her to give up her profession, and abandon her religion; but her heart was steadfast trusting in the Lord. About two years since her health began to decline, so that she was prevented from attending the means of grace. In the fall of 1861, Mrs. Lodge's old complaint (asthma) returned with double force, yet she was able to sit up, and give directions to the family—and occasionally attended to some domestic duties. On the 13th of January she was seized with severe pains in the limbs, but by the use of some suitable medicines they were in a few days removed: still she became weaker, and it was evident that her end was near. On the same day she died she requested me to give her the Lord's Supper—saying that she should like to receive it once more before she went to heaven. During the ordinance the love of Jesus seemed to fill every heart, and she talked of death as calmly as if she were going to sleep. Mrs. L. lingered a few hours after this, and then with the words upon her dying lips—"All is well, all is well"—her happy spirit passed away from this uncongenial clime, to reap the pleasures which are at God's right hand for evermore. Her remains were consigned to the undisturbed silence of the tomb, on the 26th inst.

THOMAS FOX.

Catalina, Newfld., 28th Jan., 1862.

At the Gore, Douglas, County Hants, April 30th, Mrs. FRANCES MEHANE, relict of the late Mr. William Mehane, in the 84th year of her age. She was a consistent member of the Methodist Church upwards of twenty-five years, and was held in great esteem by all who knew her. Decision, and perseverance, marked her character, and wherever she went she was not ashamed of Christ. In her capacity of nurse, she generally endeavored to exert a religious influence upon her patients. She greatly loved the means of grace, and though, owing to very great deafness, she could scarcely hear a word that was said, she continued to attend the worship of God, when her tottering limbs could hardly support her frame. Towards the close, through great physical weakness at times, her mind appeared to be a little beclouded, and then there would be a little wandering of mind, but a day or two before she died her mind seemed to recover its wonted energy, and with it manifested unshaken confidence in God her Saviour, and a day or two afterwards she quietly fell asleep in Jesus. Sister Mehane survived her late husband about twenty-four years, and her only child, the late Mrs. G. Fielding, who departed this life some four or five years since, in glorious hope of a resurrection to eternal life. Thus husband, wife and child, side by side, await the trumpet's sound, to "come forth to everlasting life." May her only surviving brother now aged *ninety-four*, and only member of her father's immediate household, with all her numerous, more distant connexions, meet her in glorious bliss and prove with our departed sister—"To die is gain."

R. E. CRANE.

Maitland, May 8, 1862.

On the 21st March, at Grates Cove, Trinity Bay, Newfoundland, Mr. JOHN SNELGROVE, aged 64 years. He was converted to God, under the ministry of the Rev. Wm. Ellis, in the year 1820, and from that time has evinced his desire to "flee from the wrath to come," by diligently attending to the duties of religion, and the interests of his deathless soul.

He was of a very grave disposition, and always appeared to have his mind impressed with the great necessity of constant preparation for death. For many years he has sustained that most important office in the Christian Church, viz., that of a Class Leader. Seeing, as he himself used to say, his insufficiency for the duties devolving upon him in such an office; he was led to depend the more on the aid and assistance of the Holy Spirit and thus he was made very efficient for the position he occupied.

In him we have lost a valued servant and supporter of the cause of God on this Circuit, but our loss is his infinite gain.

His last illness was protracted, and at the first painful, and like the Rev. John Smith of blessed memory, he was for some time under a cloud; but as he drew near his Father's house, the darkness fled, and the mists chased by the sunshine of eternal day; gave way to peace, joy, and calm tranquility of soul which only true believers in Christ can evince at their departing hour.

When the writer of this brief sketch of his life and death, visited him for the last time, he asked him the state of his soul, and of his prospects beyond the grave, to which he calmly answered, "I am trusting entirely upon the merits of Christ's death for salvation. Whilst praying with him, the power of God came down and filled the room of the dying saint. His last words were "I am going to be with Jesus, the sinner's friend." Now that the power of articulation was gone, his daughter, Mrs. R. Benson, asked him for a sign of supporting grace as he passed through "the dark valley of the shadow of death," and with all his remaining strength he lifted his feeble arm, moved his head and dropt into eternity. We have no doubt he is gone

"Where beauteous flowers immortal bloom,
And joys supreme are given,
Where evening shadows quickly fly
And all serene—to heaven."

Old Perlican. J. G.

Extract of a Letter from Maitland Circuit.

God has again been gracious to us on this Circuit, having visited us at Selmah with an outpouring of His Holy Spirit.

The church has been greatly blessed—backsliders have been reclaimed, and upwards of twenty-five gave us their names on trial for church membership. We were greatly indebted to Bro. Smith from the Truro circuit, and Bro. Johnson from same place, and also Bro. Gaetz from Musquodoboit again rendered us valuable aid—may the Lord reward them and give them many stars in the day of their rejoicing.

R. E. C.

Provincial Wesleyan.

WEDNESDAY, MAY 14, 1862.

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 Superintendent 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.

Nemesis among the Nations.

NO. 2.

It is confidently alleged that the leading men of the American Constitutional Convention would never have granted compromises and guarantees to Slavery, but for their belief in the early disappearance of the wretched institution from the soil of the Union. The allegation is incapable of proof. We believe it to be wholly untrue. We believe the same motive which induced these men to provide Constitutional fondling and protection for Slavery, for so long a time as they supposed slavery might live, would have equally influenced them had they been assured slavery would live forever. Justice and mercy, right and wrong are not measured by days and years. Men who consent to the violation of right and justice for fifty years, will yield their consent to their violation for five hundred, or five thousand years, if the motive be sufficiently strong. Now, it was evident that Slavery would soon die out of the Northern States. It had never strongly established itself in the North. The northern sky and the northern soil were alike hostile to human bondage. The free black man, even now is, comparatively speaking, wasting away in the free North. The keen, money-making people of the North were sure to put a speedy end to the existence of unprofitable slave labour among themselves. Moreover, it did not seem improbable that Slavery would, at no distant day, die out of some of the Southern border States. But there is no evidence whatever to show that the Southern people ratified the Constitution under any such belief or expectation regarding their own slave institutions. Madison and Jefferson, whose repugnance to Slavery is so much relied upon, both lived to witness a vast extension of Slavery in the United States, necessitated by the rapidly extending cotton culture; but we know of no efforts made by them to repeal or amend the slavery-protecting provisos of the Constitution.

It was impossible in the nature of things that those Slavery compromises which were intended to be effective so long as Slavery should exist in one State of the Union, could ever be faithfully carried out. The fugitive slave proviso, notwithstanding repeated attempts at Congressional legislation to render it really operative, never has been honestly observed by the Northern people, while in many instances, they have strenuously laboured to render it altogether nugatory. It could not be otherwise. The conventional enactments of men can never repeal the eternal laws of God. Nor can any artificial system of repression subdue and crush the natural aspirations and sensibilities of mankind. Especially could not this be done in times of advancing civilization and of a free discussion, heretofore, carried in the United States to its utmost legitimate bounds. But the revulsion of public sentiment was rendered both more speedy and more powerful in the free States, by the fearless, protracted and masterly discussion of the whole question of Slavery by the best minds of Britain; by the magnificent example of that country in emancipating her Colonial slaves at the cost of a hundred million dollars; and by the astonishing and unceasing flow of European immigration into the boundless wilds of the Western country. This unprecedented immigration has effectually disturbed the balance of power between the North and the South, in the preservation of which, the South found its strongest guarantee for the safety of its peculiar institutions from northern encoachments, and of at least, the nominal observance of the Constitutional compromises made in its behalf. All declarations to the contrary notwithstanding, we believe that this much-dreaded Northern encroachment of Southern Constitutional rights had already made inroads upon the spirit of the Constitutional compromises, and only needed time and unchecked power openly to trample upon their plainly written letter. It was the natural, normal, inevitable tendency of things.

Considering, then, that the Constitution was a compact between equal and sovereign powers—a compact enregistering the result of mutual concessions between rival systems, interests and principles—a compact aiming to harmonize all interests, and to secure the prosperity of all sections—it becomes manifest that the Union could only be preserved by a continuance of the same spirit of mutual forbearance, toleration and respect as that in which the Union was formed under the Constitution. If the Union be so precious that it must be preserved at all hazards and at every cost, the people of the United States should have avoided with the utmost care, as Washington besought them to do, the formation of parties divided by geographical boundaries, and based upon the opposing interests of great sections of country. The Constitution was specially intended to prevent the creation of sectional parties. Their very formation is a violation of the spirit of that celebrated document, and is fall of peril to the Union.

But we have already shewn that it was impossible to prevent the creation of a strong anti-slavery sentiment in the Free States, and as impossible to forbid that sentiment embodying itself in organized party action. Such a party was of necessity a sectional one—sectional in its location—sectional in the object of its assault. It arrayed one half the Union against the other. When this party, by commanding a majority, was in a position to carry out its principles to their legitimate issue, the minority, grouped together principally in one great section, hopeless of repelling, through the ballot-box, adversaries daily increased by the arrival of new accessions from Europe, falling back upon their state Sovereignty, naturally sought to withdraw from a Union, the larger portion of whose people was marshalled in determined hostility to Southern institutions, and, as the minority believed, to Southern rights. No longer enjoying the position of equality awarded to them under the Constitution, they promptly and proudly withdrew from a Union the patronage and power of which were, hereafter, to be employed in their humiliation. The seeds of the bloody harvest now being reaped in the convulsed Republic were liberally sown in its Constitutional compact. In such a soil the seed was sure to fructify. Amongst such a people the harvest was sure to find reapers.

The motive which led the North to compromise on the Slave-question when the Federal Constitution was formed, leads it now to put forth its tremendous efforts for the subjugation of the seceded States. The motive is, not love of existence, but the desire of greatness. The free States of the Union are not threatened, and, despite some Southern gasconade, never really have been. It cannot be that the Federal Government is spending three millions of dollars per day lest, by the success of secession, it lose the few millions of dollars which Louisiana Florida, Texas and the Southern fortresses cost it; because the Confederate Government sent Commissioners to Washington to settle that whole question before a gun was fired or a blow was struck in this unhappy contest. It cannot be that seven hundred thousand men, and several hundred war-ships are girdling the suffering South with their terrible line of fire, simply to avenge the insult offered to the Federal flag at Fort Sumter, because that insult was provoked by the Washington Government in attempting secretly to reinforce that beleaguered fortress, against its express promise to the contrary; for which act, in secret violation of its pledged word, it was greatly lauded by leading Republican papers, as provoking a Southern response which enabled the Federal Government to rouse to madness the Northern war-fever. No, it is not this—not any of these. It is, as Earl Russell pithily said, a war for empire on one side, for independence on the other.

In full view of the recent Federal successes, it is our belief that the North is making as great a mistake now in waging this war for empire as it did seventy-five years ago in consenting to Slavery compromises for the same object. We are of opinion, and have been from the commencement of the struggle, that the vast superiority of the Federal Government over the Confederates, in numerical force both by land and sea, must ensure to it—unless God will otherwise—a military triumph for the present over the South. And yet as the contest proceeds, we are more and more convinced that the military triumph will be but the beginning of an end most deplorable, both to the North and the South—an end far more to be deplored by those who love the North wisely, but not too well, than the peaceable and permanent secession of the Confederate States.

All great national errors, as well as all great national crimes, must sooner or later entail trouble and woe. The people of the United States are at once suffering from the sins of their predecessors, and committing sad errors to be expiated painfully by their posterity. We cannot reflect on this mournful subject without feeling a heart-melting pity for the sufferers in this unnatural war; or without experiencing a profound disappointment of the expectations indulged in the visions of our earlier days, respecting the magnificent destiny in reserve, as we fondly supposed, for the people of that once highly favored land. The impression deepens upon our heart as we sicken at view of the fratricidal carnage of this dreadful war, and mark the ferocity on one side and the vindictiveness on the other, that our Utopia of peace, concord, justice and holiness, is to be realized only in the realms of bliss beyond the grave. May it be the happy lot of all our readers to become citizens thereof, at peace forever!

Infant Baptism.

NO III.

APOSTOLIC TEACHING AND EXAMPLES.

On the day of Pentecost, the Christian dispensation was fully inaugurated, and the Christian Church was brought into being. Of the transactions of that day, so interesting to the people of God in all after time, we have the valued account of an inspired historian. Considering the importance which had been given to the relationship of infants to the church of the Old Testament, and to their religious training, it is surely not presumption to expect that some allusion to them may be found in the earliest official utterances of the Apostles. If by the introduction of Christianity their position was to be lower, and their privileges fewer than under Judaism, and, especially, if though they had once been recognized as members of the Church, they were now to be systematically excluded from its sacred enclosure, this was of all the most suitable occasion for intimating and authorizing the change. We are not disappointed in finding some reference to the subject under consideration; but are much mistaken if it does not agree with the views which we have already presented; if it does not confirm rather than refute the eligibility of infants for membership with the Christian Church.

The Holy Spirit had been "shed forth" by the ascended Saviour on his praying disciples. Signs had followed, and the attention of the multitude had been arrested and fixed upon the Apostles. While they preached, many were pricked to the heart, and began eagerly to inquire, "Men and brethren, what shall we do?" The reply which Peter made was concise, but clear and full. It contained not merely a satisfactory answer to the question which proceeded from awakened and agonized souls, but also a statement of the nature and reasons of the Christian religion. With admirable skill—the effect, doubtless, of the plenary inspiration which he then possessed—the Apostle set forth both the unchangeable principles of the covenant of grace, and the peculiar features of the Gospel economy. When he enforced repentance, he but reiterated the command which from the first had been addressed to sinful man, and which must be obeyed by "all men, everywhere," in order to their personal enjoyment of the favor of God. When he added, "Be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," he incited these descendants of Abraham to the same faith whereby that Patriarch had been saved; only he pointed out its object with greater perspicuity, showed that its outward and visible sign and seal was no longer circumcision, but baptism, and that its immediate result would be the enjoyment of the heavenly gift, the presence and indwelling of the Holy Ghost. Then, when he continued, "For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call," what did he mean? We presume there will be no difficulty in agreeing upon the signification of the first and last clauses—the promise was given, and was now ready to be fulfilled to the Jews who heard Peter preach, and to the Gentiles who at any time should listen to the Gospel of salvation. But by the words, "and to your children," did he intend anything, and if so, what was it? Certainly he did not use this expression as a prohibition of the children from the church of their parents, and as this is the only allusion which is made to them, it is, at least, consolatory to know that, at the establishment of the Christian Church, they were not actually forbidden to enter it.

But let us look at the matter a little more closely. The Apostle had directed the multitude to repent and be baptized in the name of Jesus Christ; and as a reason for this procedure he adds, "For the promise is unto you, and to your children," &c., showing conclusively that there was a connexion between the ordinance and the blessing, the one being the outward and visible sign of the other, and a means whereby it may be obtained. Now if the promise being unto them was a reason why they should submit to the ordinance, surely the promise being unto their children was an equally valid reason why the ordinance, as the symbol and means of the blessing, should also be administered to them. If such were not the design of the Apostle's words, why were they introduced? There could possibly be no additional encouragement to a parent to be baptized, in the fact that a certain blessing promised to him was also promised to his offspring; and unless this fact were a reason for the children's baptism, we fail to see how a similar fact in his own case could be adduced as an argument for the baptism of the parent.

But Peter was a Jew, and his hearers were also Israelites. They had not only been accustomed to introduce their children by a divine ordinance to the Church of God, but also to read and to hear the warrant for administering that ordinance to them. They knew that at the time when Abraham was accepted of God, and received believer's circumcision, the children which he had, and those which pertained to his household, were also required to be circumcised, and that the reason of the thing was given in these words, "I will establish my covenant between me and thee, *and thy seed after thee* in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Now we would ask, whether Peter, who knew these words, in an address to those who were also well acquainted with them, would, at the establishment of a new dispensation, use synonymous terms to convey a precisely opposite meaning? God says, "I will establish my covenant between me and thee, and thy seed after thee." Peter says, "The promise (evidently that contained in the following words, "to be a God unto thee, and to thy seed after thee") is unto you and to your children." The first quotation bears the reason for Abraham's circumcision and that of his children, but if the second is not brought forward to induce the baptism of Christian believers and their households, we cannot conceive for what purpose it has been introduced. Had the Apostle desired only to answer the personal inquiry, "What shall we do?" he would have ended his encouragement to repentance and baptism with saying, "For the promise is unto you." Had he intended to unsettle the principle of infant relationship to the Church, to intimate that under Christianity the children of believers were to be prevented entering it, he would surely have said something bearing this construction. But he does not leave the point untouched. He does not utter a word savouring of prohibition. On the contrary, while placing baptism in the stead of circumcision, as the initiatory rite of the covenant of grace, he makes the same statement concerning believers' children as he makes concerning themselves.—We can only understand him, then, to signify that the relation of children to the Church of God is not impaired by the constitution of Christianity—that, on the opposite, as the blessings of this dispensation surpass those of the others, so the promise of those blessings is to the children as well as to the parents, and that both the one and the other, with "all that are afar off, even as many as the Lord our God shall call," have, in their right to these blessings, an obligation to be dedicated to the service of God, to be baptized in the name of the Lord Jesus Christ.

Brief as are the references which the New Testament supplies, to the teaching and the practice of the Apostles respecting infant baptism, it is observable that, viewing the matter in the light which we do, there is a perfect harmony pervading all that bears upon the subject; while if the theory be adopted that they taught and practised the exclusion of children from the Christian Church, there is not only a total absence of any precept towards this end, but a discordancy between this view and every intimation on the subject with which we are furnished.—This we regard as quite transparent in the instance which we have last dwelt upon. But this is not all. In addition to a statement of the case, which affords no ground for the rejection of children from the Church, but much for their acceptance, and that statement made at the institution of Christianity by St. Peter himself, we have an account given us of the baptism of certain families, in the Apostolic age, and by these venerable men. To this we have already adverted, in the conclusion of our former article, but an additional remark or two will not now be out of place. Supposing, then, that it had seemed good to the Holy Ghost to teach that under the Christian dispensation, infant children were to be refused baptism, for what purpose would He have introduced three separate narratives of the baptism of families? Had it been intended to confine the administration of this ordinance to believers alone, all ambiguity, so far as apostolic example is concerned, would have been prevented by the simple narrative that so many who had believed, had also been baptized. By the affirmation that Lydia "was baptized and her household;" that the Philippian jailer "was baptized, he and his, straightway; and that Paul "baptized also the household of Stephanas," we infer that something more than the history of "believer's baptism" is recorded—something at least calculated to throw a doubt upon the principle that this ordinance is by divine authority reserved only for professing Christians.

There are some well meaning people we know, who are careful to inform us that they "believe that error is taught" by the practice which we recommend and that "infant baptism so called, is, in thousands of instances, by parents, put in the place of teaching and consecrating the child; who being so received into the church, while in a state of nature, a condition of carnal security is induced, and although he grows up a child of wrath even as others, yet the avenues for an appeal to him as a sinner are closed up, and the soul is thus helped down to perdition by the perversion of a gospel ordinance." If by this "perversion of a gospel ordinance" is meant the substitution, the mere fact of infant baptism, for heartfelt consecration of the child to God, and earnest scriptural teaching respecting its duty and privilege, we can most cordially sympathize with these friends, even as we always do testify that only "he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." But if by "the perversion of a gospel ordinance" be meant the allowability of infant baptism as "the being received into the church, while in a state of nature," that is before the child has acquired the ability either to sin "after the similitude of Adam's transgression," or to repent according to the command of Christ, and if these awful things are attributed to infant baptism as its legitimate and necessary results, we cannot but express our astonishment, that the inspiring Spirit should have dictated the insertion of narratives in the New Testament, without which the alone validity of "believer's baptism" would have stood forth more clearly; and the admission of which can only give countenance to a system so fraught with injury to the cause of Christ. At any rate, the charge of fostering these errors of faith and practice, must be removed from those who take these expressions in their obvious and natural sense, to Him who, so incautiously, it would seem, caused them to be inserted.

It may, however, perhaps be said, that our hypothesis is wholly based upon inference; that it is not said the Apostles actually baptized infants, that these households might be grown up, and be all believers. We admit the fact that our reasoning is inferential. But what then? Is not this the character of the arguments used on the other side? Believers, it is said, were commanded to be baptized, and believers were baptized by the Apostles, *therefore*, children, as they cannot believe, should not be baptized! Now as it must be granted that both argue inferentially, let us apply this rule to the instances in hand. From the assertion that the "households" of Lydia and of Stephanus were baptized, and that the jailor of Phillippi, "and all his," also received this ordinance, whether is it fairer and simpler to infer, that these households were like others in general, and that they contained little children, who were baptized with their parents, or, on the other hand, rather to infer that they consisted entirely of up-grown persons, and then again to infer that all these individuals believed, and then infer once more, that they were baptized on the profession of their own faith? Whether, we would again ask, is it most natural to infer, that the Holy Spirit who had previously caused to be recorded the participation of Abraham's seed, while yet infantile, in the covenant, and the seal of the righteousness of faith, which that Patriarch had received; who inspired three out of the four Evangelists to relate the account of Christ receiving and blessing little children; and who had taught Peter to say to the awakened Jews on the day of Pentecost, "the promise is unto you and to your children," did now cause these examples to be inscribed in the volume of revelation to show that the children of believers, *in addition to themselves*, should be brought into the church of Christ, or on the contrary to prove that none but believers, whose baptism he had otherwise explicitly affirmed, ought to be admitted to the church by this gospel ordinance? Where is the argument which arises from the record of household baptism, for the administration of that ordinance *only to adult believers?* We go further, and enquire, Where, in this record, even by way of inference, is the argument *against infant baptism?*

We have supposed, however, that it may be alleged respecting the members of these households, that they were baptized on the profession of their own faith. Unfortunately for this conclusion, there is no foundation for it in the text, and in one instance at least, there is something like a demonstration against it. Of Stephanas' household nothing is asserted but that they were baptized. In regard to the jailor's family, though from the English version it might be gathered that the words, "he set meat before them, and rejoiced believing in God with all his house," indicated that his children as well as himself believed, yet the merest tyro in the original tongue knows, that the "verbs being in the singular number, and the masculine gender, can refer to none but the jailor himself." But in the case of Lydia it would appear that her household were all baptized on the profession of her faith. "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought us saying," &c. Here then the baptism of her household no less than her own is said to have followed the opening of her heart, and her attention to the things which were spoken by the Apostle. Nothing is said of their attention or faith; and yet if they had been capable of these exercises, and had been their subjects, would the fact of their conversion be passed over in silence? We infer then, and we think most fairly that the Apostles baptized the infant children of believers, and we believe that the authority for this act though elsewhere proved, is here abundantly confirmed.

Before closing this paper we shall but refer to two other circumstances which seem to add further weight to the opinion of the eligibility of infants for the ordinance of Christian baptism.

In writing to the Corinthian Church, and evidently setting the question whether a husband or a wife, after conversion, should separate from their heathen partner in life, the Apostle Paul says, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." This expression cannot be understood of absolute holiness—for all are by nature alike sinful; but it evidently shows that even one of the parents being a Christian, entitles the children to be dedicated to the Lord, and admitted by the ordinance of baptism to a place in the church of the living God. Such a privilege could not be bestowed upon the child of idolatrous parents, as then it could not be followed up with Christian culture and care, but if one only of the parents engage to train it up in "the nurture and admonition of the Lord," it is relatively holy—it is a proper subject for initiation into the church of Christ.

Again, St. Paul in writing to the churches at Ephesus and Colosse, recognizes children as members of these churches. His epistles are not to the heathen, not to the world, but to the "saints and faithful," united in the bond of Christian brotherhood in these places. He addresses husbands and wives, masters and servants, with reference to their respective duties, upon this sacred consideration, that they are avowed and sealed disciples of Christ. On the same ground he exhorts "children" "to obey their parents in the Lord," to "obey their parents in all things." Now these were not adult children, but such as the Apostle commands to "be brought" up in the nurture and admonition of the Lord. They had doubtless been dedicated to God in baptism, for otherwise they could not have been members of the church, and then the counsels here, would have had no place. But viewing them in this interesting relation, the Apostle lays injunctions upon them which arise not exclusively from their natural relationship, but also from the covenant of redeeming grace, into which both themselves and their parents had been brought. For was this idea from St. Paul's mind, that to receive infant children into the church was either to pervert a gospel ordinance, or to help these children down to perdition.

Middle Musquodoboit Circuit.

DEAR MR. DEITOR,—In this part of God's vinegard I am happy to say, "we have not laboured in vain nor spent our strength for nought." God has been graciously pleased to visit us during nearly the whole term of labour with a deep religious awakening. For my own part I consider it altogether as a *special season*. Perhaps not more marked at any one time than another, but the converting power of God moved slowly yet surely, in some of my congregations particularly. At Middle Musquodoboit 21 souls have been, I trust, hopefully converted to God—and connected with the society; most of whom are blooming in youth and vigor, and promise fair for usefulness in the church militant, and altimately I trust a happy issue to the church triumphant. At Higgonville a settlement 17 miles distant, a prayer-meeting was established in the autumn of 1861, which was blessed of the Lord to the convincing and converting of souls. Bro. Crane whose memory shall never fade from the affections of my dear people—came ten days to our assistance here,—and God was pleased to make his word, "quick and powerful," in the hearts of those who listened to his strong and affectionate appeals. In this settlement, by special and ordinary means, 20 have connected themselves to the church by the will of God.

Three class meetings have been established, one at Middle Musquodoboit, one at Higgonville—both of which must be divided when suitable leaders can be provided—and one at Shubenacadie—which, though lately organised, promises success—the old members being already revived and two new ones added to their number.

My wondering soul fails to find expressions of thankfulness—that can in any degree compare with felt emotions. It is indeed cause of gratitude to God, that upon this the scene of my early labours forty-three souls should be rendered happy in God—and a feature still more delightful is, that the blessed work is still going on. Every week some soul, or souls come to inquire—"what must I do to be saved." Glory be to God! We are ready to acknowledge—"*It is the Lord.*"

The Sabbath Schools—one of which has been re-opened, and one opened—seem to give favourable indications of signal success. We gaze upon these as beacons of hope as to our future prosperity,—and trust that by the blessing of God they may mould the religious spirit of the coming age.

We anticipate organizing a Sabbath school at Higgonville,—and a young Ladies' prayer meeting at Middle Musquodoboit this week. Viewing these institutions separately or collectively, our earnest prayer is, that heaven may bear them onward to their glorious object.

Now, Mr. Editor—may I be permitted to offer through this public and honorable channel the affectionate sympathies of my dear people to the bereaved widow and fatherless children of our dear departed Bro. Rev. W. C. McKinnon. As regards this circuit it may be said of Mr. McKinnon—"he being dead yet speaketh."—The intelligence of his death was a deep, and sudden wound in the hearts of this people, in whose affections his sainted memory is treasured warmly as when he bade his final farewell. I do not pretend to enter into any such meagre description of the gifts and graces of that great and good man as I could give; but for the satisfaction of my people I might desire that some hallowing inspiration would guide my pen to assist in paying some feeble tribute to his memory—I will however leave the work to *men*. But should no more be said—his noble heaven-inspired actions have indelibly stamped the portrait of his character upon the brilliant drama of colonial Methodism. Thank God his life was profitable, and his end was peace.

Yours truly in the Gospel of Christ,

LEONARD GAETZ.

May 5, 1862.

For the Provincial Wesleyan.

Editorial Consistency.

MR. EDITOR,—I presume you are too honest and conscientious to lend a helping hand to the work of demoralization and *death*, to insert advertisements of liquid poison in your intelligent Journal; so I may with some show of reason, request you to give publicity to this communication. I wish to make one or two remarks in reference to a couple of notices which appeared in the *Morning Sun* of a pamphlet recently published on the moral condition of Halifax. The first notice of the *Sun*, of the 9th inst, was quite favorable—more so than was expected by the writer—but in the next issue appeared a second one of a quite different character. On reading it I asked myself—What does this mean? Why blow hot one day and cold the next? What has caused the eclipse?—Adjusting my telescope I searched for the cause, and succeeded in finding one: I do not say it is the true and only one, but merely mention it.

On searching, then, for intercepting bodies, I found that in the meantime, there had intervened a sufficient number of hhds. and casks of Brandy, Rum and Gin to eclipse a score of *Morning Suns*.

A prominent member, for example, in the Young Men's Christian Association (he, too, by the way belongs to the body at whom the *Sun* says the pamphleteer had a fling) had advertised in the *Sun* since the Second of May no less than 40 hhds. and 20 qtr. casks of Brandy, 11 qtr. casks of Wine, 50 bbls. of Ale and Porter, 2 puns. Rum, and 20 qr. casks of Gin. Notwithstanding, such men have the hardihood, to supplicate the God of Heaven to pour out His Holy Spirit on this city, they all the while pouring destruction at that rate down the throats of their fellow creatures.

In the issue of the *Sun* of the 12th inst., too is advertised—Rum 349 puns., Brandy 90 hhds., 50 qtr. casks, 20 cases; Gin, 210 hhds., 170 qtr. casks, 70 cases; Whiskey 20 hhds., 50 cases besides large quantities of Wine, enough to keep every man woman and child in Nova Scotia roaring drunk for two whole days. What more? What more?—One of the Proprietors of the *Sun* is a member in good standing in the Grand Division of the Sons of Temperance. We wish them much joy with all such luminaries.

I have just to request the *Sun*, when again taking extracts from the pamphlet, to quote correctly, and to discriminate between what is the writer's and that for which he is not responsible.

THE AUTHOR OF THE PAMPHLET.

Halifax, May 12, 1862.

General Intelligence.

Colonial.

Domestic.

THE INTERNATIONAL EXHIBITION.—SIR,—As I believe the enclosed extracts from a very satisfactory letter received from our indefatigable Commissioner in England, A. M. Uniacke, Esq., will be gratifying not only to contributors but to the public at large, I shall feel obliged by your giving them a place in your columns.

I am, your obedient servant,

R. G. HALIBURTON.

Extracts from a Letter dated London, April 18, 1862.

"I am happy to say our articles have arrived all in good order, the only accident being the breaking of the glasses of Downs' case of birds. I had them replaced by new ones, and they look very well.

"Mr. Jones' Fish arrived in excellent keeping, and have been much admired. Dr. Gray of the British Museum visited us yesterday at the building, and expressed himself much gratified at their appearance. The spirit leaked a little from some of the jars, but that is easily replaced. We have not yet unpacked all our cases, neither have we as yet anything arranged; but I have no doubt we shall present, in our Nova Scotia Court, a very pleasing feature in the Exhibition; and the British Colonies will offer to the curious, as well as the scientific observers, a very interesting study.

"Mr. Honeyman has been of infinite service. Had he not been here, I do not think our Court could have been arranged; and I unhesitatingly recommend that he should be continued here in charge during the period the Exhibition is opened.

"Our column of coal has been erected. It had to be cemented and stayed up, as it was unsafe, and the Commissioners required it; it has attracted much observation.

The Furniture has not yet been uncovered, but many of the workmen engaged in the building have praised the construction, workmanship and carving.

"Our Moose is placed in a prominent position in the centre, at the entrance of our court, and all stop and gaze on it as they pass."

INSTITUTION FOR THE DEAF AND DUMB.—The Directors thankfully acknowledge the following contributions during the month of April last:

The Hon. the Speaker,	£1	0	0
Henry Yeomans, Esq., (2 years,)	2	0	0
Collection in Brunswick St. Wesleyan Chapel,	6	10	0
Collection in Grafton St Wesleyan. Chapel,	6	17	6
Collection at Wolfville, by Rev. S. W. DeBlois,	2	16	0
Rev. Mr. Sutcliffe, Yarmouth,	0	5	0
Mr. J. Caldwell, Halifax,	1	0	0
Messrs. J. Bowes & Sons, on account, Halifax,	3	5	6
Joseph Jennings, Esq., lumber,	£1	11	10

Mr. George Drillio, canvas covering for summer house, omitted before.

JAS. C. COCHRAN,

Halifax, 5th May, 1862. *Secretary.*

N. B.—The Directors have contracted for the erection of the new school room 40 x 21 feet, with dormitories above, to be completed forthwith. Donations for this special object are yet required, and are respectfully solicited.

THE INTERCOLONIAL RAILWAY.—The *Gazette* of last evening publishes the despatch giving the final ultimatum of the Imperial Government on the subject of the Intercolonial Railway. The following extract gives the views and intentions of Her Majesty's Government. The Duke of Newcastle writes:

"The length of Railway necessary to complete the communication between Halifax and Quebec is estimated at 350 miles, and the cost, after deducting the right of way, which the Provinces will provide, is estimated at Three Millions Sterling. Such being the data supplied by the deputation, the project is, that the Imperial Government will do the same. The selection of the route is left solely to the British Government. Should the sum of three millions be found insufficient, nothing very definite is said on the essential point of the provision to be made for the completion of the Railway.

"I much regret to inform you that after giving the subject their best consideration, Her Majesty's Government have not felt themselves at liberty to concur in this mode or assistance.

"Anxious, however, to promote as far as they can the important object of completing the great line of Railway communication on British ground between the Atlantic and the Western-most parts of Canada, and to assist the Provinces in a scheme which would so materially promote their interests Her Majesty's Government are willing to offer to the Provincial Governments an Imperial guarantee of interest, towards enabling them to raise by public loan, if they should desire it, at a moderate rate, the requisite funds for constructing the Railway. This was the mode of action contemplated by Earl Grey in the year 1851, and is the same method which was adopted by Parliament in the Act of 1842, in order to afford Canada the benefit of British credit in raising the money with which she has completed her great system of internal water communications.

"The nature and extent of the guarantee which Her Majesty's Government would undertake to recommend to Parliament, must be determined by the particulars of any scheme which the Provincial Governments may be disposed to found on the present proposal, and on the kind of security which they would offer.

"I fear that this course will not be so acceptable to the Provincial Governments as that which the Delegates were authorised to propose for consideration.—It is, however, the only one in which Her Majesty's Government, after anxious deliberation, feel that they would be at liberty to participate. I trust that the proposal will at all events be received as a proof of their earnest wish to find some method in which they can co-operate with the Provinces in their laudable desire to complete the perfect Inter Colonial communication over British Territory, and it will be a source of sincere pleasure to me if, adverting to all the different bearings on the subject, and to the condition of their respected finances, the Provincial Governments should end by finding it in their power to make use of the present offer, and to propound some practicable scheme for applying it to the attainment of the desired object."—*Col.*

WINE HARBOR GOLD DIGGINGS.—Major Norton, accompanied by Donald Fraser, Esq., of this town, returned from Wine Harbor on Saturday evening last, having explored the Major's claim on the lead discovered by him last Fall. Nine men were placed at work, and a trench varying from two to four feet was dug across the claim, a distance of 250 feet; fifteen new leads were discovered, besides three more connected with the main lead. The leads are from one half inch to two feet in thickness; one of the small leads gave evidence of being very rich, both from the washing of the soil and the crushing of the quartz. They also commenced the sinking of a shaft 6 feet by 8, and succeeded in getting three feet through the solid body of rock and quartz. Nearly four tons of quartz have been extracted; further operations have been suspended until a crusher shall have been placed on the ground, which is expected to be in working order in about three weeks, an excellent site having been selected by a committee appointed for that purpose. The crusher has been constructed at St. John, N. B., under the direction of Mr. Morey, of Maine, and is pronounced, by those who know, to be very efficient.—*Eastern Chronicle.*

ARRIVAL OF THE FLEET.—Yesterday morning, several of the ships belonging to the North American fleet were signalled off the harbor; and simultaneously the British ensign floated from the tops of numerous houses and stores throughout the city, in honor of the return to our harbor of the Vice Admiral Sir ALEX. MILNE, K.C.B., and the numerous friends and acquaintances our citizens have formed among the officers and men of the North American squadron.

The day was beautifully clear—enabling those at the telegraph stations to discern the approaching squadron at a long distance, and thus a considerable length of time elapsed before any of the ships could be seen from the city.

Shortly after one o'clock large numbers of the citizens began to assemble on the wharves, anxious to witness the magnificent spectacle of a number of England's "Wooden walls" entering our harbor, and seldom; if ever, was a more grand and imposing exhibition of the naval strength of England witnessed from our shores. The squadron passed up the harbor in the following order, each vessel coming to her moorings at the dockyard as directed by signals from the flag-ship:—

Nile, (flag ship)	86,	Capt. Ed. K. Barnard,
Aboukir,	86,	Capt. C. F. A.