

swim the air
wallow;
when days were fair,
follow
across the sky
winds I'd fly.
I need no rest
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feet hollow,
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be too wide.

the Nile,
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white pile,
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Timbuctoo;
I'd view.

of Greece,
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with the dance.
the Rhine
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of eglantine
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A WAY.

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Rev. A. W. NICOLSON,
Editor and Publisher.

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VOL. XXX

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MOUNT ALLISON CLOSING
EXERCISES.

(From our own Correspondent.)

The closing exercises of another academic year find us again at Mt. Allison. The advanced state of vegetation shows the village to better advantage than we recollect ever to have seen it before. The trees about the institution are in full foliage and lend the grounds a beautiful appearance. Since our arrival last week until noon to-day the examinations have been in progress. Those in the Academies, which came off Friday, Saturday and to-day were well attended and show that in both institutions a large amount of work is being done and done well. The exhibition of painting, drawing, &c., in the studio of the Ladies' Academy has been a great source of attraction. The arrangement of the pictures is very artistic and the pictures themselves evince a high degree of excellence on the part of some of the lady students. We might especially make mention of those executed by Misses Carritt and Freeman. The examination in the College evidenced a high degree of thoroughness and proficiency on the part of both students and professors which was very gratifying to examiners and the others present. Dr. Allison's class in Mental Philosophy did excellently. He is quite an enthusiast in that department of study, and the drill the class received cannot fail to prove of life-long benefit. Speculative subjects are ever fascinating and when expounded by one deeply read in their literature, they are intensely interesting. His department will miss his teaching very greatly.

To get any adequate idea of the amount of work done by our institutions at Sackville, it would be necessary to attend their annual examinations. And after having done so should we compare it with the amount of work done by our Provincial College in New Brunswick, we should have our faith in the policy of state protection to Colleges sadly shaken. Here is an institution which receives scarcely any allowance from Government and which is doing more work than our government institution though, the latter costs the country upwards of twelve thousand dollars annually and has the odds of fourteen matriculation scholarships in its favor. This fact of the existence of Mt. Allison in such a flourishing state should satisfy all that the people of this county are, other things being equal, decidedly in favor of denominational colleges.

We have never seen the institutions so efficient in every department. The total number enrolled in the Male Academy for the year was 110 (other numbers are omitted by our correspondent.—EDITOR.) This present prosperous condition argues well for the future.

On Sunday evening Dr. Allison preached the anniversary sermon in the New Church. The evening was beautiful and an immense audience gathered to hear him. His sermon was a plea for Christianity. The line of argument was that there is in man a faculty, if such it might be called, which like the other faculties has its peculiar sphere. The eye cannot discern sound nor the ear form; the criterion of knowledge received by sense is the particular sense by which it is cognized. The spiritual faculty is the test on which we must depend for things that are spiritually discerned, and if a man cultivates this sense he shall know of the truth. Christianity courts the severest test but in its proper forum, conscience and reason. As the sermon will probably appear in the columns of the WESLEYAN I shall attempt no exhaustive analysis of it. It was an exceedingly able effort, and the practical advice he gave the students and the young people present made a very deep impression. The allusion to his approaching separation from them was particularly eloquent and touching. The music by the Mount Allison choir under the direction of Prof. Sterne was grand.

This afternoon the Alumni Society held

their annual meeting. The following officers were elected for the ensuing year.

W. C. Milner, Esq., B. C., President.
Rev. Thos. Rogers, A. M., Vice.
D. Champan, } Presidents.
R. C. Weldon, Ph. D., Secy. and Treas.

Mr. B. C. Borden as graduate with the highest literary standing of the class received the Alumni honors.

The officers of the Alumnae Society for the ensuing year are:—

Miss Inch, M. L. A., President.
Mrs. Burbridge, M. L. A., Vice.
Chandler, M. L. A., } Presidents.
Johnson, M. L. A., }
Miss Grace A. Lockhart, B. S., Secretary and Treasurer.

GENERAL CONFERENCE,
SOUTH.

We make one or two additional extracts in relation to the proceedings of this great body:

The Assistant Secretary then read a communication from the Canadian Methodists, giving the details of their great work and extending to the M. E. Church, South, their warmest Christian greeting and earnest prayers, and also giving the credentials of Dr. Douglass and Gov. Wilmot as fraternal delegates.

Gov. Wilmot was prevented from coming by high official business.

Bishop Kavanaugh said he had once heard Dr. Douglass preach a powerful and thrilling sermon at Round Lake came meeting and his affection then took fast hold of him. He said he took great pleasure in introducing him. [Applause.]

A GRAND SPEECH.

Dr. Douglass was received with applause and he addressed the Conference in a speech over an hour long, which held the entire Conference and all the spectators spell-bound, and when the speaker said he was near conclusion there was a general cry of "go on."
—Nashville Advocate.

The Southern General Conference has elected Dr. J. B. McFerrin, Book Agent; Dr. O. P. Fitzgerald, Editor of the *Christian Advocate*; Thos. O. Summers (late Editor of the *Christian Advocate*), editor of books; A. W. Wilson Missionary Secretary, and W. G. E. Cunningham, Sunday-school Editor. The most interesting day was that on which Dr. Johnson, of the African M. E. Church, was received. Dr. Floss and Mr. Cumback had a warm greeting; but the African brother's welcome surpassed all others in enthusiasm. Bishop McTyeire replied to Dr. Johnson in the happiest way. It seems to have been a real love-feast.—New York Methodist.

Dr. Edwards, of the *Northwestern*, was present in Atlanta during the delivery of the fraternal addresses by the representatives of the M. E. Church, and the Southern General Conference, and gave in his paper an interesting description of the incidents of the occasion. The large church in which the session was held was packed to overflowing. Senior Bishop Payne presided. Dr. Edwards thinks that Dr. Foss made the speech of his life on the occasion. Of its quality our readers will be able to form some impression, as we shall give it in full next week; but the indescribable magnetism of the living voice, and especially the prevailing and exciting enthusiasm of such an audience, continually roused to open and protracted expressions of approval and of religious fervor, cannot be reproduced. Dr. Foss spoke for over an hour, holding the rapt attention of his audience to the last. He was solid, devout, tender, rising to heights of sacred eloquence, flashing with excellent humor, and wise and self-restrained to the close. Dr. Edwards says, at the conclusion of the speech, he heard Bishops and leading ministers declare that the day was the happiest known to the Southern Church for decades." Hon. William Cumback's address was shorter, bearing the natural characteristics of a statesman and lay-member of the church. It made a fine impression upon the audience. Some notice has been taken of the fact that, while Dr. Foss' speech, as reported, abounds with interjected "applause" and "hallelujahs," Mr. Cumback's remarks are apparently unbroken to the close. But the secret of this apparent lack of expression of enthusiastic sympathy, is found in the fact, that the layman had his speech written out, read to his audience from the manuscript, and then handed it to

the reporters, and they omitted to write the applause in, at the proper points.

Dr. Edwards says "fraternity is bound to grow and nothing can prevent it." Organic unity will be relegated to the distant future; but Christian respect and generous courtesies will spring up and grow rapidly among bodies of a common parentage upon the same field.

Another significant incident occurring on a succeeding day, was the reception of Rev. Wesley Gams and W. D. Johnson of the African Methodist Church. These brethren made a remarkable impression by their able and effective address. Mr. Johnson raised a storm of enthusiastic applause by his extraordinarily eloquent address, and Bishop McTyeire pledged, in response, the sympathy and co-operation of the M. E. Church, South, with the colored laborers on their portion of the common field. Altogether, these two events show wholesale progress in the right direction. Dr. A. S. Hunt, the former and very acceptable fraternal delegate from our Church, was present as Bible agent, and renewed both the grateful impression he had personally made, and brought the American Bible Society into fresh and warm relations with Southern Methodist Church.—Zions Herald.

OPEN LETTERS ON BAPTISM.

LETTER NO. V.

MONCTON, N. B., May 1, 1878.
REV. JOHN BROWN, Baptist Minister:
Dear Sir and Brother,—

VII. OLD TESTAMENT BAPTISMS.

The purifying—cleansing—washing ordinances of the Old Testament are called baptisms. Paul, in Hebrews ix. 10, speaks of them as "divers baptisms." That purifying is synonymous with baptizing is plainly taught in the Scriptures. In John iii. 25, it is said: "Then there arose a question between some of John's disciples and the Jews about purifying." The context shows plainly that the question was about baptizing. The answer given by John to his disciples admits of no other interpretation. Paul calls the baptism of the Holy Ghost a washing: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Titus iii. 5-6.

Let us look into the Old Testament and see if, by divine arrangement, there was any specific mode appointed for those baptisms.

THE LAVER OF BAPTISMS.

One of the most perfect Old Testament historic records of baptism we have, is that of the Laver Baptism, whereby the Hebrew priests during fifteen hundred years, daily sought symbolic cleansing. In Exodus xxx. 18-21, we read of this laver:

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

"For Aaron and his sons shall wash (rachats) their hands and their feet therewith (ek) out of it.

"When they go into the tabernacle of the congregation they shall wash with water that they die not."

In Exodus 40. 12, we read: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water." Verse 30 reads: "And put water there to wash withal (ek) out of it." Verse 31 reads: "Moses and Aaron and his sons washed their hands and their feet therewith (ex auton) out of it." This washing was continued, daily, until the time of Christ.

It is admitted by Baptists that these washings were baptisms. They claim, however, that they were immersions. Let us see.
There was a general law among the Jews that "whatsoever an unclean person toucheth shall be unclean." The water that an unclean person touched in washing would be unclean, unless it was "running water," "a fountain," or a "gathering together of waters" perpetually supplied with springs. Every uncleanness required baptism. (Lev. vi. 28; Lev. vii. 18-21; Lev. xi. 36; Numbers xix. 9-22. Hence, if a priest or any other Jew, had dipped a hand, or even fingers in the laver,

all its waters would have thereby become unclean, and the laver would have to be emptied, and purified, before it could be used again. The laver was so constructed that no one could touch its water, only as poured out at the cocks, which were placed at the base of the laver. And the laver was so protected that nothing could get into it, and die there, and thus cause its defilement.

The laver in Solomon's temple stood upon twelve molten oxen, was eight feet nine inches deep, and the top of it was twenty-one feet from the floor. It was so arranged that no one could, either by design or accident, touch its waters, only as they ran out of the cocks that were arranged for that purpose. They had to literally wash (baptize) out of it, not in it. The water was forced into the laver by machinery at the bottom, from a water course or aqueduct prepared for that purpose. To have immersed in it would have made the whole contents of the laver unclean. The priests and meals, were washed with its waters. The law provided that water that had cleansed any object thereby became unclean.

Josephus, in speaking of the priests washing at the laver, uses the words "wash" and "sprinkle" interchangeably: "The sea to be for the washing of the hands and the feet of the priests"..... "Whence the priests might wash their hands and sprinkle their feet."..... "When he had sprinkled Aaron's vestments, himself, and his sons." What in Exodus is called washing, Josephus calls sprinkling. (Antiquities viii. ch. 8. 5-6—iii. ch. 6. 2.) Josephus was a high priest in the days of the apostles, and must have known what this washing was. In the ordinary conversation of daily life we speak of a person as being washed, as the Scriptures frequently do, when only the hands, or feet, or some other part of the person is washed.

May I not assure brother Brown, that you, daily, submit yourself to the question of washing? Please permit me to inquire without being considered too inquisitive, what your mode of daily washing is? Do you consider it necessary, in order that you may be washed, to send for Dr. Carson, who taught that "this washing means dipping," and get him to dip you daily? Or, do you send for Dr. Conant, who teacheth that this washing means "literally and always plunging," and get him to plunge you daily? Or, do you consider a daily immersion essential to a daily washing of yourself? Or, if you take water in your hands, and apply it to a portion of your person, as others do, is not that a washing of yourself, in the ordinary sense of the term? The Scriptures speak of such applications of water as washings, and call those washings, when religiously performed, baptisms.

What points are here apparent?

1. The priests washed out of (ex auton) the laver not in it.
2. Paul calls these washings baptisms. These baptisms were with the water of the laver. They were performed out of (ek), not in the laver. Dr. William Smith, in his Students Old Testament History, says these baptisms were "at" the laver, but "not in it."
3. In these baptisms the water came from the laver, through the openings at its base, and came down upon the persons baptized. There was no immersion, no dipping, no plunging in these baptisms.
4. In every instance of baptisms, in connection with the laver, it is either "wash out of it," or "wash with water," not once is it wash in, or bathe in, in the Greek. "In the whole five books of Moses, in the Greek, 'wash in' never occurs but once, where any personal washing occurs, and in that instance it is, as it often is, with." Ezekiel xvi. 9: "I have washed the with (en) water..... I anointed thee with (en) oil"—that is, the water and the oil were poured, or sprinkled, on the person. The person was not immersed either in the water or in the oil.
5. The laver baptisms extended through fifteen hundred years, until the voice of John was heard crying in the wilderness, and until the time of Christ.
6. The inference is inevitable, that the baptisms of John, and the subsequent baptisms of apostolic times, were by the mode of sprinkling, which God had ap-

pointed, which had been the usage of the church for centuries, and which was familiar to all the people. Hence, we hear the forerunner say, Mark i. 8: "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

THE SYRIAN LEPER.

What are the chief points in the story of Naaman the Syrian, as recorded in the second Book of Kings, and fifth chapter?

1. The leprosy, a disease incurable by human agency, prevailed in the East in the time of Naaman.
2. Naaman the Syrian was afflicted with the leprosy.
3. God provided for cleansing the leper of his leprosy, through the sprinkling of water upon him seven times, etc. Lev. xiv. 7.
4. Naaman learned that Elisha could tell him of God's appointed mode for the cleansing of the leper.
5. Naaman sought instruction from Elisha.
6. Elisha, the man of God, revealed to him the way of the Lord: "Go," according to God's appointed mode, and "wash," that is, "sprinkle" seven times, "and thy flesh shall come again to thee, and thou shalt be clean." Sprinkling is God's appointed mode of washing: Thus shalt thou do unto them to cleanse them, sprinkle clean water upon them, and they shall be clean.
7. Naaman went, and, our version says, "dipped himself seven times." The Septuagint Greek version says: "he baptized himself seven times, according to the saying of the man of God."
8. This baptism seven times must have been a sprinkling seven times, because this sprinkling was God's appointed mode, and was indispensable to cleansing from the leprosy, and Naaman was cleansed.
9. Here washing, sprinkling, and baptizing are synonymous terms.

BAPTIZING THE ALTAR.

In 1 Kings xviii. 33, we have part of the record of the baptism of an altar by Elijah: "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. The Hebrew and Greek versions both read, four 'pitchers' with water, instead of four 'barrels.'"

Origen, who was the most learned of all the Greek Fathers, and who was born in the year 185, eighty-four years after the death of the apostle John, speaks of this as "baptizing the altar."

Basil, a Greek Father of the fourth century, (A. D. 310), says: "Elijah showed the power of baptism on the altar, having consumed the victim..... the water..... was for the third time poured upon the altar.... The Scriptures hereby show that, though baptism be that" etc. He poured water on the wood, and Basil calls that "baptizing the wood."

THE COAT OF MANY COLORS.

In Genesis xxxvii. 31, we are introduced to Joseph's coat of many colors: "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in blood." The Hebrew reads: "And baptized the coat with blood."

Mark these points:

1. The coat was more or less stained with blood.
2. The Peshito version renders this passage: "Sprinkled with blood."
3. The blood with which the coat was stained was the blood of "a kid of the goats."
4. There would not have been blood enough in such a kid, to make it possible to immerse, either an outer or an inner coat, of a person of the age of Joseph.
5. According to the nature of things, as things were in Joseph's time, and according to the nature of things, as things are now, Joseph's coat was not immersed in the blood of the kid, though it was baptized therewith.
6. Hence, this Hebrew baptism probably was by sprinkling, as the Peshito says it was.

I am, dear brother,
Yours truly,