

able so to do? The answer was yes. Carry them the Gospel-offer them Jesus and Him crucified, and not the swaddling clothes of Ritualism, or German Rationalism, but with the Bible in hand and Christ in the heart, and faith in the prediction of the word of God, the victory shall be secured—the instrument—man: God's appointed means.

Charles Palmer, Esq., said the first aim of this Society, as he gathered from the report, appeared to be to carry the Gospel to their fellow-countrymen, and then to the heathen beyond. If you get the love of God in the heart, there is a missionary. The world is growing older and wiser the wisdom of this world's foolishness. Science, art and education, unafflicted, can never save a soul, nothing but the pure Gospel, and the knowledge of Christ, that and alone is able to make one wise unto salvation, and would sustain man in persecution's hour, when no other power could. He expressed the great pleasure derived from the catholicity of this Society, and read extracts referring to the Madagascar missions as evidence.

The first Resolution referring to the events taking place on the continent of Europe, was moved by the Rev. John Davis. Truth, evangelized truth, occupied an impregnable position in Europe, and is getting ready to possess not only Europe, but the whole world. Our encroachments are—1st. God is with us. He it is that leads to conquering and to conquer; employing his own methods, whether they be death or life, darkness or light, defeat or victory, and though darkness and clouds are round about him the church cannot fail. Our duty is to press onward. 2nd. Recent political events—What a magnificent time to live in these days: faith returned to sight—expectation to realization—the whole Bible turned into history and we challenge to heaven to study the same. A great object which requires a whole man—a man with a heart to feel, and limbs to act, that great and practical results shall follow. Referring to Rome, he said the faith which Paul spoke of shall dispel popery—the word of the living God subdue and save the world.

Dr. Richard Johnson seconded the resolution. He knew a young man, some fourteen years ago, in the old chapel, place of hallowed recollections, stand up nervously and tremblingly to make his maiden speech. His Spirit being warmed by revivific influences he tried to show himself an advocate of missions. Wear and tear, outward circumstances, personal feelings, all had produced change, but it was impossible to erase recollections of that occasion. The resolution mapped out at four of observation—to trace the progress of truth, to point to open doors, to linger where events of intense interest were transpiring, and to do justice there was quite beyond his power. He felt relieved to have the proceeding speaker as his guide, and had only to peep over his shoulder and second the resolution.

Mr. George Moore, in moving the second resolution setting forth the duty of the church, said that as the evening was far advanced, he would leave its advocacy to the Revd. gentleman who was to succeed him.

Rev. Mr. Webster seconded this resolution, speaking of the means, duty and obligation of the church. Missions were a divine institution founded by the Lord Jesus Christ, the greatest and best missionary the world ever saw. He lived the Gospel, manifested the spirit, suffered and died for found missions. Man ought to feel their importance—the means are many, the agencies and power are men's hearts, and lives, and prayer—a life humbly, a walk pure—are living epistles the most powerful. Money was not the only thing they wanted. The man, then what they possess; set then the substance. Some shrink from giving—there was one real giver—God. We receive some delight in Palm singing, not in giving dollars—look at giving as a means of grace, come to it often; as giving to us give—air, water, sun, flowers. Give, as God blesses us for it is more blessed to give than to receive.

A resolution of thanks to the committee of the past, and appointment of committee and collectors for the ensuing year, was moved by Rev. F. Moore, and seconded by W. E. Dawson, Esq. The Doxology, was then sung, and benediction pronounced by the Rev. Mr. Davis.

The interest of the meeting was well sustained, the speaking exceedingly good, the audience all that could be desired, and the collection at the close of the service was a little over \$25.

We had almost forgotten to say that the Methodists of this city raised last year \$297 3s. 8d., in aid of the funds of the Parent Society.—*Com. to the Patriot.*

Provincial Wesleyan.

WEDNESDAY, FEBY 22, 1871.

BOOK-CONCERN TROUBLES OF THE METHODIST EPISCOPAL CHURCH.

We propose to give the readers of the *Wesleyan* a short sketch of the Book-Concern troubles which for a considerable time past have created in Methodist circles in the United States much unpleasant excitement, which have not yet subsided, and which, we fear, are charged with certain elements of mischief to the interests of our great Sister Church across the border. The Book-Concern in question is one of the great publishing houses of the world. It is the property of the Methodist Episcopal Church North. It is located in a palatial edifice in New York. Its profits are all devoted to Church purposes. Its affairs are conducted by two gentlemen officially named Agents, appointed for this work by the General Conference of the Methodist Episcopal Church. The gentleman in charge of the Concern since the General Conference held in 1868 are the Revs. Drs. Carlton and Lanahan, both men of mark in the Church. In the interim between the session of one General Conference and another, a Book Committee appointed by the General Conference, is entrusted, with the duty of supervising the proceedings of the Book-Concern Agents, and is invested with the power of suspending those Agents for sufficient reason shown in an investigation into their official conduct, providing the judgment of the Bishops of the Church to be associated with the Committee in hearing the facts elicited by such investigation, shall accord with that of the Committee as to the necessity and justice of such an extreme measure.

These things premised we proceed to observe that in 1869, Dr. Lanahan professed to have discovered that by general mismanagement in the conduct of the business of the Concern, and by the fraudulent acts of

certain employees in some departments of the establishment, the Concern had suffered immense losses. Dr. Lanahan talked freely on the subject of his alleged discoveries, and at last quite a sensational article on it appeared in the columns of a New York secular paper. The statements made in this article were speedily copied and commented on by the press of the whole country. Confidence in the Book-Concern was rudely shaken, and its profits fell off to a frightful extent. Of course, it was deemed necessary by the Book Committee to make enquiry into the truth of the charges current. After a hasty examination by the Committee it was declared that some of Dr. Lanahan's statements of fraud committed and consequent loss endured were well founded. This finding, however, gave much dissatisfaction in some quarters as being reached through the medium of a most imperfect examination. Consequently the Committee re-investigated the matter. The result was that rival conclusions were reached by the majority and the minority of the Committee. The majority found that Dr. Lanahan's charges of fraud and loss were unfounded, the minority in substance declared the charges true. Both findings appeared in print; but the report of the minority was accompanied by an abstract of the evidence on which it was professedly founded. This result was satisfactory to nobody. Dr. Lanahan persisted in his charges, and they who relied on the soundness of the conclusion arrived at by the majority were much aggrieved at the disclosure. In due time this feeling found expression in action. Charges and specifications against Dr. Lanahan were laid before the Book Committee, signed by many influential ministers and laymen, and the Book Committee was solicited to take action in the matter. Finally the Committee decided to accede to this request. The Bishops were advised of the fact, and a time appointed for the investigation. Last month the Committee and several of the Bishops met in New York to attend to this business.

Meanwhile Dr. Lanahan had been provisionally suspended from office. At this meeting it was found that Dr. Lanahan was charged with official misconduct and malfeasance, neglect of official duty, untruthfulness, insincerity and a slanderous disposition, insubordination to the Book Committee and violation of his pledges to them, want of business qualifications and incompetencies. Replying to the specifications of fact grouped under these charges, Dr. Lanahan denied many of them and justified himself with respect to the rest. At an early stage of the proceedings the four Bishops present informed the Committee that they could exercise concurrent judgment with the Committee in the case only in accordance with the discipline and usages of the Church, and that therefore they could only take part with the Committee in pronouncing after investigation upon the official conduct of the accused, who was like every other minister of the Church, amenable for his moral conduct to other Church Courts. This declaration of the Bishops in connection with the inherent difficulties of the case led at a later stage to the abandonment of the investigation. The charges were withdrawn to be held in abeyance till the session of the next General Conference in 1872; Dr. Lanahan was restored to office and a Committee was appointed to institute with the aid of experts a thorough examination into the condition of the Book-Concern and into its recent management.

The attitude assumed by the Bishops in relation to this affair is freely commented on in the official Methodist Church papers. It is made the occasion for a demand for various important modifications in the relation sustained by the Episcopacy to the Church. It would be quite improper for us to express an opinion on the main questions really at issue—the condition and management of the Methodist Episcopal Book Concern. But we see no impropriety in saying, after reading the literature of all sides of the unpleasant affair thus far that it seems to us while Dr. Lanahan appears to have been desirous of faithfully discharging his duty to the Church, his zeal would have appeared to greater advantage had it been attempted with a larger infusion of wisdom, that the Book Committee might have managed the affair very, very much better than it has, and that the conduct of the Bishops in relation to the matter has been faultless. It is earnestly to be hoped that in the further progress of the business the spirit of faction and discord will be held under due constraint, and that the ultimate result will be beneficial to the best interests of the Church.

J. R. N.

CLOSING OF THE TERM AT MOUNT ALLISON.

The examinatory and closing exercises incident to the completion of the second term of the current Collegiate and Academy year, have just been held in our Educational Institutions at Sackville. Such occasions are always interesting to those directly engaged in them. They are scarcely less so to numerous families throughout these lower Provinces who are represented by one or more of their circle in these Seminaries and Halls of Learning. For their sake, and that of your readers in general, the following brief report is submitted.

On Thursday, 9th inst., the College classes were examined in the usual way, orally and by written questions. The results were, in most cases, very creditable. Where so many varieties of mind appear, and where the course of previous training has been so different, and above all where so much depends upon the personal application of the students themselves, it is impossible to find the same degree of proficiency in every case; but, as a whole, we should say that the work done in the College during the term was decidedly superior to that of some other terms, and in advance of the previous one.

The President was, as usual, very much at home in the Classical Department, and his high attainments, his methods of thorough training, and his aptness to teach, were manifest in the improvement of those who were studying Tacitus and Herodotus. Professor Weldon reviewed his Mathematical classes with great success. In French and Rhetoric, Professor Inch conducted the examination with marked ability; the only regret—though that was generally felt—being the want of sufficient time to exhibit

the Rev. Gervase Smith, as Secretary

the principle of Close Communion with the following preamble: "WHEREAS, The sprinkling of infants, under the guise of Christian baptism is a practice unknown to the Scriptures as now conceded by the ablest scholarship of its friends; therefore," &c.

The gentlemen who are studying Chemistry, Zoology, and Natural Philosophy, under the care of Professor Burwash, have rare advantages in the enthusiasm which he displays in the pursuit of his learning, and in his high accomplishments, and in the methods he has evidently understood this, and profited largely thereby. A few ladies had been associated with the young gentlemen in the study of Moral Philosophy, and both did well in the review of their work.

On Monday the pupils attending the respective Academies were simultaneously subjected to their examination. The second part of the year is always a trying one. Christmas holidays may be pleasant, but they interfere greatly with habits of study. Their effects are often seen in diminished "marks" at the close of the term. We would not by any means affirm that they had no injurious influence during the present season. But they had less than we expected. The examination in both departments was highly respectable. Mr. Inch is ably supported by the chief preceptors, Miss Jewell, and her associates, Miss Mellish and Bent, and all gave evidence of having been industriously persevering in their allotted studies. In addition to the services of the College Professors, the other Academy is favoured with the practical skill of Mr. John T. Mellish, A. B., and other teachers, and the large and cheerful looking classes which they had to present and examine shewed that labour had been expended upon them to good advantage.

Tuesday's exercises took place as usual in the College Hall. Part of the eleventh chapter of Isaiah's prophecy was read, praise was sung, and prayer offered. The following declamations of students from the Academy were then delivered—it being chosen that the best orator should secure a prize, and that the competitors had been chosen by a vote of the students in the Academy.

"The Glory of Athens.—J. R. Sherwood, and Wesley's Address to Cromwell.—S. B. Allen, Loss of the Arctic.—C. F. Harrington, Charge of the Light Brigade.—D. S. Thorne.

Next followed the reading of original essays by several of the young ladies. "Under the Sun—Miss Ada Elderkin. Melodious Trills—Miss Maggie Kieley. Cost of Worth—Miss B. A. Sutherland. Perspective—Miss Lottie Buckley."

Another series of competitive declamations followed. The following College Students of the junior year had been selected by vote of their companions, and debater after name, and chosen by themselves. "Stonewall Jackson—Mr. W. F. Penney, Charles Dickens—Mr. Benjamin Chappell, Iron Age—Mr. J. W. Doull, The Crimean War—Mr. John P. Lawrence."

At the conclusion of these exercises the Committee on Prize Declamations—composed of Revs. R. A. Temple and J. G. Angwin, and Josiah Wood, Esq.,—withdrew for consultation. Meanwhile, two valuable prizes for essays in perspective, tendered by Professor J. W. Gray, were bestowed by Principal Inch; the first, a beautiful oil painting, to Miss Lottie Buckley, and the second, a water colour picture, to Miss L. Trueman. The Committee prizes having returned, their report was given by the Rev. J. G. Angwin. Their decision was in favour of Mr. J. R. Sherwood from the Academy, and of Mr. J. P. Lawrence for the first, and Mr. Benjamin Chappell for the second, from the College. The young gentlemen then came forward, and received the awards as follows:

Mr. Sherwood—Sett of Hugh Miller's Works. Mr. Lawrence—"Maccabees' Histories." Mr. Chappell—"Kinglake's History of the Crimean War."

of the proof of the excellency of the work of the term.

Dr. Lanage has published (*Visitor*, July 5, 1871) what he represents as an extract from the Volume of Dr. Lanage on "Infant Baptism," as follows: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the FUNDAMENTAL PRINCIPLES of the New Testament." We give the italics and the capitals as we find them in the *Visitor*. This pretended extract is intended to represent Dr. Lanage's views on infant baptism; and this is all that Wentworth professes to quote from Lanage on that subject.

Dr. Lanage is a German-Examined Clergyman, and Professor of Theology in the University of Bonn. The substance of what Dr. Lanage would say in reply to Wentworth's allegation is obvious. In his Commentary we have evidence that Lanage never published such a work on infant baptism as Wentworth professes to quote from. Dr. Philip Schaff gives (*Comm. Prof. Matt. p. 18*) "A complete list of all the published works of Dr. Lanage, including his poetry." There is no such book in the list. "Only two," says Schaff, "of his many works have been brought out in an English dress, and they only quite recently, namely, his *Life of Jesus* and his *Commentary*. Wentworth's pretended quotation was manifestly never written by Lanage. His misrepresentation of Lanage's views is not even slightly true. It is the exact opposite of the truth. Wentworth should so amend the quotation that it shall express an entirely opposite opinion, namely: "Infant baptism is not opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament, but is in exact accordance therewith."

One may be known by his deeds as well as by his words. Lanage's life and practice speak by his teaching and practice of infant baptism he declares his belief that it is a Christian ordinance and divinely authorized. The whole of Lanage's life-work, in the Theological chair, in the pulpit, and at the altar, speaks with an emphasis which is quite as forcible as words could be, and asserts that Wentworth's pretended quotation is a forgery.

Lanage's writings bear decisive testimony in the same direction. How could Lanage as an honest man, and how can other Pedobaptists as honest men, teach and practice infant baptism if they do not believe the Scriptures teach it? Immersionists seem to utterly forget that there is such a thing as conscience, and that preachers of the Gospel are appointed for the defence of the truth, and not without honor and glory, but to the trust committed to them.

If Pedobaptist ministers believed the Baptist belief to be true, and yet taught and practiced an antagonistic system, they would be of all men the most disreputable and the most miserable. Other Pedobaptist ministers are subjected to the same illiberal handling. Immersionists sometimes quote that which is true from Pedobaptist writers, without however quoting the whole truth. Their mutilated quotations are misleading. Pedobaptists sometimes say substantially that "there is no special command in the New Testament to baptize infants, just in the form in which the disciples were baptized." Immersionists will quote such a statement which suits their purpose, and by omitting the qualifying or explanatory part unfairly misrepresent the writer.

By the style of reasoning which is employed to disprove infant baptism every glorious doctrine of the Bible might be as disingenuously and disproved. The Divine Teacher has not taught the great truths of Revelation just in the form in which theologians teach them. We find our reasons for accepting the doctrine of infant baptism precisely as we obtain evidence in support of other doctrines. We have a few touches of the artless pen here, a few vital words there, and a few suggestive deeds elsewhere, and from these we deduce our several doctrinal theories. The Bible has a way of teaching that is all its own. It speaks as never man speaks. How manifest is this in the way it tells of Jesus! It does not give us any formal portrait, or any labored description of Christ, as theologians try to do. There is no concentration of his moral lineaments in one graphic summary in the Bible. We gather fragments, words here and deeds there, and these collectively indicate the spirit that was in Christ, and a character, unique, full-orbed, complete, and whose study is, like the sublime phases of nature, to the mind and to the heart ever fresh and inexhaustible.

Pedobaptists find the doctrine of infant baptism taught as other precious doctrines are taught. No special command to baptize infants was necessary, any more than to admit women to the Lord's Supper, or a special re-ordination to the ten commandments. The New Testament does not contain any distinct statement of the doctrine of the immortality of the soul, or of the divinity of Christ, just in the form in which theologians want to define those doctrines. But those doctrines, including that of infant baptism, are not, on that account, any the less truly taught in the Holy Scriptures. The evidence is in our judgment clear, satisfactory and conclusive, that infant baptism is in full accordance with the whole tenor, spirit and genius of the Gospel of Christ.

In illustration of the position assumed in defence of Lanage we will quote from his *Commentary—American Edition*. A number of eminent divines are associated with him as co-workers, in the preparation of the *Commentary*. The matter of which the work is composed is not from Lanage's pen; but the work is under his editorial supervision; and is published with his indorsement. The extracts we will quote will speak for themselves.

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Mark 10: 13 (*Comm. Mark. p. 99*): "Jesus the Friend of children, the great Friend of the little ones, the Founder of infant baptism." Luke 8: 1-2 (*Comm. Luke. p. 59*): "The reason why infants were not baptized worthy subjects of his kingdom, and for admission thereto, is here indicated. Christian baptism, the baptism of consecration, could not be instituted till the New Covenant had been instituted in Christ's blood, the throne of the kingdom of heaven ascended, and the promise of the Holy Spirit fulfilled." Hence neither adult nor infant received Christian baptism until after the resurrection.

Acts 2: 38 (*Comm. Acts. p. 54, 55*): "The church and the people of God had but one constitution, that not only adults but also the children belonging to the people of God were included. Let us now suppose that on the day of Pentecost the Jews and Gentiles were baptized. Let us suppose, and let every one of you be baptized in the name of Jesus Christ; but your little children shall not be baptized; they shall remain in their sins, continue in their state of condemnation, and not be counted among the people of God until they grow up and reach the years of understanding. What answer would Dr. Lanage give to the published words of Dr. Lanage, including his poetry? There is no such book in the list. 'Only two,' says Schaff, 'of his many works have been brought out in an English dress, and they only quite recently, namely, his *Life of Jesus* and his *Commentary*. Wentworth's pretended quotation was manifestly never written by Lanage. His misrepresentation of Lanage's views is not even slightly true. It is the exact opposite of the truth. Wentworth should so amend the quotation that it shall express an entirely opposite opinion, namely: "Infant baptism is not opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament, but is in exact accordance therewith."

One may be known by his deeds as well as by his words. Lanage's life and practice speak by his teaching and practice of infant baptism he declares his belief that it is a Christian ordinance and divinely authorized. The whole of Lanage's life-work, in the Theological chair, in the pulpit, and at the altar, speaks with an emphasis which is quite as forcible as words could be, and asserts that Wentworth's pretended quotation is a forgery.

Lanage's writings bear decisive testimony in the same direction. How could Lanage as an honest man, and how can other Pedobaptists as honest men, teach and practice infant baptism if they do not believe the Scriptures teach it? Immersionists seem to utterly forget that there is such a thing as conscience, and that preachers of the Gospel are appointed for the defence of the truth, and not without honor and glory, but to the trust committed to them.

If Pedobaptist ministers believed the Baptist belief to be true, and yet taught and practiced an antagonistic system, they would be of all men the most disreputable and the most miserable. Other Pedobaptist ministers are subjected to the same illiberal handling. Immersionists sometimes quote that which is true from Pedobaptist writers, without however quoting the whole truth. Their mutilated quotations are misleading. Pedobaptists sometimes say substantially that "there is no special command in the New Testament to baptize infants, just in the form in which the disciples were baptized." Immersionists will quote such a statement which suits their purpose, and by omitting the qualifying or explanatory part unfairly misrepresent the writer.

By the style of reasoning which is employed to disprove infant baptism every glorious doctrine of the Bible might be as disingenuously and disproved. The Divine Teacher has not taught the great truths of Revelation just in the form in which theologians teach them. We find our reasons for accepting the doctrine of infant baptism precisely as we obtain evidence in support of other doctrines. We have a few touches of the artless pen here, a few vital words there, and a few suggestive deeds elsewhere, and from these we deduce our several doctrinal theories. The Bible has a way of teaching that is all its own. It speaks as never man speaks. How manifest is this in the way it tells of Jesus! It does not give us any formal portrait, or any labored description of Christ, as theologians try to do. There is no concentration of his moral lineaments in one graphic summary in the Bible. We gather fragments, words here and deeds there, and these collectively indicate the spirit that was in Christ, and a character, unique, full-orbed, complete, and whose study is, like the sublime phases of nature, to the mind and to the heart ever fresh and inexhaustible.

Pedobaptists find the doctrine of infant baptism taught as other precious doctrines are taught. No special command to baptize infants was necessary, any more than to admit women to the Lord's Supper, or a special re-ordination to the ten commandments. The New Testament does not contain any distinct statement of the doctrine of the immortality of the soul, or of the divinity of Christ, just in the form in which theologians want to define those doctrines. But those doctrines, including that of infant baptism, are not, on that account, any the less truly taught in the Holy Scriptures. The evidence is in our judgment clear, satisfactory and conclusive, that infant baptism is in full accordance with the whole tenor, spirit and genius of the Gospel of Christ.

In illustration of the position assumed in defence of Lanage we will quote from his *Commentary—American Edition*. A number of eminent divines are associated with him as co-workers, in the preparation of the *Commentary*. The matter of which the work is composed is not from Lanage's pen; but the work is under his editorial supervision; and is published with his indorsement. The extracts we will quote will speak for themselves.

General Intelligence.

From our Fredericton Correspondent.

HOUSE ASSEMBLY, FEBY 16. The Provincial Legislature met to-day, at twelve o'clock noon the members of the assembly being sworn in before His Honor Chief Justice Ritchie, no one being absent. At 3 o'clock P. M. His Excellency the Lieutenant Governor came down to the Legislative Council chamber, and opened the session with all the usual forms. Dr. Vail, Kings County, was unanimously elected Speaker. After which the members of the Assembly again waited on His Excellency who read the following:

SPEECH:

"Mr. President, and Honorable Gentlemen of the Legislative Council, Mr. Speaker, and Gentlemen of the House of Assembly."

I have great pleasure in again meeting you in Legislative Session. I congratulate you upon the prosperous condition of the Province, as exhibited in the annual report of our manufacturing interests, the extension of our commerce, the expansion of our mercantile marine, the increased demand for our agricultural products, and the remunerative prices received therefor.

The Provincial Exhibition of the past year afforded most conclusive evidence of the fertility of our soil, both as regards cereals and root crops, the quality of which has never been surpassed at any previous Exhibition, notwithstanding the unusual drought which prevailed over the greater portion of the Province.

The Land Subsidy authorized by the Legislature of this Province at the last Session, towards the construction of the proposed Railway from Fredericton and Woodstock to the Riviere du Loup, has been supplemented by the Legislature of Quebec in a like liberal spirit, so that there is every probability that this highly important commercial line of Railway will soon be in course of construction.

The efficient protection of our valuable Fisheries during the past year affords a satisfactory guarantee that our unquestionable legal rights will be preserved to us, and never parted with unless for an adequate consideration.

The negotiations with the Federal Government for the adjustment of certain claims referred to at the opening of the last Session, have not yet been brought to a satisfactory conclusion.

An Immigration Convention was held at Ottawa in September last, at which a Member of my Government was present on behalf of the Province. A report of the proceedings will be laid before you.

You will be pleased to learn, that under recent Legislation, the settlement of the Public Lands is proceeding favorably.

Mr. Speaker, and Gentlemen of the House of Assembly.

The Appropriations for the Public Service of the last Session have been judiciously expended. Detailed accounts of the Income and Expenditure for the past year, will at