



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, unassisted, 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, evangelic 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 it. 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 Rev. 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 to 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 giving as a means of grace, come to it often; as giving as we 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 £267 5s. 8d., in aid of the funds of the Parent Society.—Com. to the Patriot.

## Provincial Wesleyan.

WEDNESDAY, FEBRU 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 Rev. 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, insubordination and a seditious disposition &c., 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 that 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.

### ENGLISH CORRESPONDENCE.

*Death of Dean Alford—Metropolitan Chapel Fund—The New Chapel at Westminster—A Methodist Orphanage—The Local Preachers—The Black Sea Conference—The course of the War.*

DEAR MR. EDITOR,—The popular Dean of Canterbury, Dr. Alford has been removed by death since the date of my last letter. This event is felt to be a great loss, not only to the National Church, but to all the Churches of Christ. The late Dean was held in highest reputation and had secured a large amount of love and strong regard. He was popular as a preacher and public speaker. His sympathies were far beyond the bounds of his own church, and he was well-known as among the most liberal and advanced of the men who are trying to bring into closer union the various sections of the Christian Church.

He will also be remembered as a valued contributor to Biblical criticism, and exegesis. His works are widely disseminated, and entitle him to an honored place among modern divines, but it is chiefly by his edition of the Greek Testament that he will be remembered. His translation of the New Testament is widely circulated and much esteemed.

The departed Dean has also left behind him a good report, as one who simply and implicitly relied upon the atonement of the son of God, and lived and died in the enjoyment of a believers peace and security.

The Rev. Gervase Smith, as Secretary

to the Metropolitan Wesleyan Chapel Building Fund is nobly exerting himself and doing his best to stir up London, and the whole connexion to the great work of supplying the needs of the Metropolis. If the noble plan is fully carried out, Sir F. Lytton's offer of £50,000, will be supplemented by the gifts and exertions of the many, and in nine years, fifty New Wesleyan Chapels will be erected in London. This will require in all about £300,000, but large as the amount may appear it is believed that it can be raised and the enterprise accomplished. Sites for these chapels are already secured, and a most hopeful beginning has been made in this most important work.

The New Chapel for the use of the College at Westminster, and for the accommodation of the public, is at last under contract and will soon be erected. On its behalf appeals have been made far and wide, and yet the required amount is not subscribed. There are many reasons for this backwardness on the part of the Methodist public, but perhaps the most forcible is the great uncertainty into which all Educational matters have been thrown by recent Legislation. It is now felt that our Training College will be in great requisition than ever, and as a suitable Chapel is imperatively needed, it is determined to rear one in which will be in keeping with the fine College Institution with which it will be so closely identified. Like all other works undertaken in London, this will from 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 declarations of students from the Academy were then delivered—it being announced that the competitors 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. The 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 delivered their orations on the subjects hereafter named, and chosen by themselves.

"Stonewall Jackson—Mr. W. F. Penney. Charles Dickens—Mr. Benjamin Chappell. Iron Age—Mr. J. W. Doull. Lord Byron—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 painting, to Miss L. Trueman. The Committee prizes having returned, their report was read 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.—Set of Hugh Miller's Works. Mr. Lawrence.—"Macaulay's Histories." Mr. Chappell.—"Kinglake's History of the Crimean War."

A few cheery words to all the students were then spoken by President Allison, and on being called, the Chaplain also offered a few closing remarks. After singing the Doxology, the Benediction was pronounced, and the audience withdrew.

Though no mention has been made of the class in Music, and in Fine Arts, it may not be supposed that they were overlooked. The Hall was tastefully ornamented with elegant landscape paintings, &c., in oil and water-colours, giving abundant evidence of the efficiency of the instruction imparted by Professor Gray; and the singing, which was rendered increasingly interesting by the sweet music of Professor Martens and his well-trained choir.

The friends of these Institutions will be thankful for view that in a religious point of view they are "receiving blessing from God." In Music and in Fine Arts, it may not be supposed that they were overlooked. The Hall was tastefully ornamented with elegant landscape paintings, &c., in oil and water-colours, giving abundant evidence of the efficiency of the instruction imparted by Professor Gray; and the singing, which was rendered increasingly interesting by the sweet music of Professor Martens and his well-trained choir.

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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.

*Baptism of Infants.*—"Baptizing is dipping, and dipping is baptizing." *A Canon: Baptizo means "to dip, and nothing but dip, through all Greek literature."*

*J. M. Cramp, D. D.*: "Everybody admits that the meaning of the word is to immerse." Every instance of baptism in the New Testament is an instance of dipping."

*Westworth (Christ. Exam., Nov. 24, 1870)*: "The sprinkling of unconscious infants and the baptism of believers are institutions resting on entirely different grounds, the one human and the other scriptural and divine. The utterances of the most distinguished Pedobaptist bodies on the question of baptism are inequivalent and emphatic in favour of the Baptist views of that question."

*DR. LANGE EXAMINED.*

Westworth has published (*Visitor*, July 5, 1871) what he represents as an extract from a Volume of Dr. Lange 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 Lange's views on infant baptism; and this is all that Westworth professes to quote from Lange on that subject.

*DR. LANGE CROSS-EXAMINED.*

Dr. Lange is a German-Pedobaptist Clergyman, and Professor of Theology in the University of Bonn. The substance of what Dr. Lange would say in reply to Westworth's allegation is obvious. In his Commentary we have evidence that Lange never published such a work on infant baptism as Westworth professes to quote from. Dr. Philip Schaff gives (*Comm. Prof. Mark, p. 18*): "A complete list of all the published works of Dr. Lange, including his two, '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*. Westworth's pretended quotation was manifestly never written by Lange. Its misrepresentation of Lange's views is not even slightly true. It is the exact opposite of the truth. Westworth 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. Lange's life and practice speak for themselves. His teaching and practice of infant baptism he declares his belief that it is a Christian ordinance and divinely authorized. The whole of Lange'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 Westworth's pretended quotation is a forgery.

Lange's writings bear decisive testimony in the same direction. How could Lange 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, to recant 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 immersionists now express such a command." Immersionists will quote that part of 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 as 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 no 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.

*Matthew xix. 13-15 (Comm. Matt. p. 342)*: "Little children, not only boys and girls but also infants. Of such is the kingdom of heaven. The ancient Church has rightly regarded this passage as a proof in favor of infant baptism. Our Lord here distinctly states that the blessing refers to the kingdom of heaven and their entrance into it; and that it is accompanied by and may be conveyed along with a symbolic action."

*Matt. 28: 19 (Comm. Matt. p. 557)*: "The Baptist exegesis—in every case, first complete religious instruction, then baptism—is incorrect. It is an admission in infancy to the covenant and growing up into all things." *Baptizing them?*—Or, more correctly, according to the reading (*baptisantes*) having baptized them. "It is more to be regretted that the rendering 'teach' has in our Bibles clouded the meaning. It will be observed that in our Lord's words, as in the church, the process of ordinary discipleship is from baptism to instruction, that is, in admission in infancy to the covenant and growing up into all things."

*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 when brought to Christ, and pronounced 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 not yet been so constituted, 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 devout Jews, including the Jews. 'Brethren, repent, 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. Lange, and his associates, give to this? 'If the apostles had made holy baptism, narrower, by instituting a baptismal examination, and excluded spirits who do not believe the sacrament, baptism, to the rank of an exhibition of certificates of their full-grown 'believers,' then these three thousand could never have been added on the same day.'"

*Acts 8: 37 (Comm. Acts, p. 159)*: "The circumstance that the church was not admitted to baptism until he had confessed his faith, furnishes the general rule that none of those who stood originally without, ought to be received into the church, until they have borne witness that they believe in Christ. . . . But here fanatical men find a pretext for impugning infant baptism, and thus act unwisely and unjustly."

*Acts 16: 15 (Comm. Acts, p. 80)*: "The practice of infant baptism does not rest on inference, but on the continuity and identity of the covenant of grace, from Jew and Christian, the sign only of admission being altered."

*1 Cor. 1: 16 (Comm. Cor. p. 205)*: "Under the old dispensation whenever any one professed Judaism, or entered into covenant with God, as one of his people, all of his children and dependents that is, all to whom he stood in a representative relation, were included in the covenant and received his sign. In like manner, under the Gospel, when a Jew or Gentile joined the church his children received baptism, and were recognized as members of the Christian church."

We might furnish considerable additional testimony from Lange still further showing his belief in the doctrine of infant baptism. A few points may here be indicated.

1. We do not produce these extracts from Lange to prove the doctrine of infant baptism. Lange was introduced by Westworth to testify against infant baptism. He is Westworth's own witness. A cross-examination exposes Westworth's misrepresentation, and condemns Westworth's creed.

2. This cross-examination furnishes *prima facie* evidence that Lange has never, as Westworth pretends, published a volume on "Infant baptism;" and that Lange is not the author of the passage attributed to him by Westworth, namely: "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."

3. If Westworth having read Lange's written views on infant baptism, as he professes to have done, will unjustly misrepresent him, need we wonder that he should practice the same deception with other Pedobaptists?

4. Or, if Westworth, having read Lange, has innocently, as may be hoped, misapprehended the mind and design of his author, and acquired an erroneous view of his teachings, it is only natural that Westworth, reading the Bible itself in his peculiar way, should stumble into strange errors, and therefore teach spurious dogmas.

D. D. CURRIE.

J. Lathern and H. Sprague, and Messrs. Fair, Fleetwood, W. J. Clark and E. D. Gore. The singing was conducted by our efficient choir, assisted by the Sabbath school children. The exercises taken on the Sabbath and at the meeting compare favorably with those of last year. We are glad to be able to report this fact, inasmuch as our people generally, this year, have taken hold of the Home Mission movement. An Auxiliary Home Mission Society for the Circuit was organized last autumn, and collectors appointed to obtain subscriptions from the members of our Church and congregation, and we have reason to believe that the returns will be encouraging.

We regret our inability to write of the fruits of patient toil and tearful seed sowing, such as have been so soon gathered, by brethren beloved, after reaching their present spheres of effort. "We plough in hope. Our prayer is, that 'showers of blessing' may speedily come down upon us. Some of our services would seem to warrant the belief that the 'sound of abundance of rain' will soon be heard. May the Lord hasten the hour.

Our financial condition is, on the whole, satisfactory. The only exception is found in the heavy liabilities of the Trustees of our Church. With these, however, they seem disposed to grapple, and we trust that ere long a large portion, if not the entire indebtedness of the trust, which now rests upon us like a mighty incubus, will be lifted off.

Yours truly,  
R. DUNCAN.

February 9th, 1871.

HORTON CIRCUIT.—A lay brother minister, February 14th, 1871.

"Last Sabbath was a day of rejoicing and blessed waiting upon our God in our public services."

"Mr. Heastis preached both morning and evening from the text, 'Behold I stand at the door.' In the morning he spoke of Christ standing at the door and asking admission to the sinner's heart, and at the close of his sermon he baptized three females and four males—a more impressive and beautiful administration of the ordinance I never witnessed. In the evening he spoke of Christ having entered the heart. After his sermon, he informed his audience that he should proffer the service for another hour, and if any wished to retire they might do so—but none left; the attendance was very large, the hour was quickly spent in prayers, and short, stirring and appropriate testimonies to the blessedness of religion."

"One remarkable feature of the work is that it is very quiet and gradual. At no time have we had a rush or general movement, but first one family, then another. Last evening two young men presented themselves for prayers, who have been attending our meetings from the first. May God carry on the work until every house in our village has its family altar."

N. E. HARBOR CIRCUIT, N. S.—Bro. R. H. Taylor writes, 7th January, 1871:

"I am happy to be able to tell you, and you will be glad to hear, that the Lord has been pleased graciously to revive His work on this Circuit.—About thirty have been converted to God,—most of them heads of families, and some quite advanced in life."

MILL VILLAGE.—Bro. Hart, Feb. 14 1871. We have been holding some special services since New Year. A few have been blessed and our congregations are larger than they were some months ago."

## General Intelligence.

From our Fredericton Correspondent.

HOUSE ASSEMBLY, FEBRU 16.

The Provincial Legislature met to-day. At twelve o'clock noon the members of the assembly were 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 once be laid before you, together with Estimates of the Revenue and Expenditure for the current year.

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

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

"The all important subject of Common Schools has been brought under consideration. In comparison with this, all other questions of importance. It is the first duty of the governing power, to make provision for the education of every child. The children of the poorest in our land, should have free access to Schools, where they can receive at least the rudiments of an education, which will qualify them for an intelligent performance of their duties as citizens."

## Fredricton.

### Circuit Intelligence.

#### PUGWASH CIRCUIT.

The noble hearted people among whom it has been our happiness to labour, now nearly three years, have recently given additional evidences of their generosity.

Mr. Knapp Forsner presented us, from our friends at the Head of the Bay, a valuable set of silver mounted harness, as a "Christmas gift." And on the 6th inst., persons from different parts of the Circuit, made the paragonage a donation visit and left their minister fifty-seven (\$7) dollars in cash, and grain and other useful articles to the value of thirty dollars, besides about six dollars worth of things for the Parsonage. May the Lord reward them.

We are thankful also to be able to report an improvement in the spiritual interests of the Circuit. In Roslin, special services were held last Fall, with very encouraging results. The class that for years had not met was reconstituted, new members, as well as backsliders who again received the joy of salvation, were added to it.

Our new church at Hillsborough, which is a monument of the zeal and self-sacrifice of our people, was formally dedicated to the worship of God last spring, by the Rev. E. Brette. His services on that occasion will long be remembered by those who were present.

Special services that were held, a few weeks since, in this church were made instrumental by the Lord the Spirit in bringing a number of persons into the enjoyment of the Divine favor. In both places about thirty have given themselves not only to Christ but to his church.

There have also been a few conversions in connection with services we are now holding in Pugwash. May the Lord continue to carry on his work.

J. J. C.

FEB. 10, 1871.

CARLETON CIRCUIT, N. B.

DEAR DOCTOR,—The closing one of the series of Missionary Meetings for this city was held in our Church last evening. The attendance, it is said, was better than for some years past. The chair was occupied by John Clark, Esq., the venerable father of one of our esteemed pastors of the Wesleyan Church of your city. Resolutions were submitted and spoken to by Revs. H. P. Cowperthwaite,



