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DOCTRINAL SKETCHES.—No. 30.

BAPTISM—ITS MODE.

The mode of baptism has often proved the subject of profligate and irritating controversy to the Church of Christ. We know not why it should be so. If there had been the same stress put upon the question in the beginning that modern disputants have laid upon it, we may reasonably doubt whether a difference of opinion concerning it could now exist; and if so little importance was attached to it then, it may well be asked, why so much should be attached to it now?

Our own views, as a denomination, have been of the most liberal kind. Most carefully have we avoided dogmatizing on a subject on which no dogma is pronounced in the Holy Scriptures. We have accorded to those baptized in water the same position, as members of the Christian Church, which we have given to those baptized with water. To the table of our blessed Lord we not only cheerfully admit, but gladly welcome them; believing, as we do, that notwithstanding the difference in our methods, respectively, of administering this ordinance, we uniformly accept the Apostolic statement, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." We even go a step farther, for in our formula for the administration of this rite, there is no one method imperatively prescribed to the party officiating. In this matter, therefore, as well as in others, we are true to our Providential calling, and endeavour to show ourselves "the friends of all, the enemies of none."

But it is possible that our position here may be misunderstood, or even misrepresented. It is thought that our liberality arises from indifference on the one hand or ignorance on the other; or it is imagined either that we have no settled conviction as to the mode of baptism employed by the Apostles of our Lord and the Primitive Church, or that we believe one way alone to be supported by Scripture, but accept another for custom or convenience sake, nothing can be farther from the truth. We believe that the subject has been sifted thoroughly. In repeated examinations of the inspired record we find but stronger evidence that the application of water to the person was the original method in the early church, and that thus only can the full measure of the institution be exhibited; and yet, while we so think, we are willing to let others also think for themselves, and do not suppose it either kind or courteous to be protruding our sentiments on such people; to be perpetually endeavouring to unsettle their minds, or to be suggesting that they know better than they say, but fear to confess their Master's will. That baptism is most scripturally performed either by sprinkling or pouring seems to us to be established by a variety of particulars.

In the first place the rite was not originated, though it was adopted and authoritatively ordained by our Lord Jesus Christ. Under the former dispensation the application both of the sacrificial blood, and of the purifying water, was by sprinkling. It was thus that those who had been separated by sin or uncleanliness were restored to the fellowship of God's people, and were "brought nigh" to Himself. If then, according to St. Paul, these things were figures of the better services of the New Testament, and it, while we still have a purifying ablution for the purpose of introducing us to the Church of God, we have no express method of application, we may at least presume that there is presumptive evidence for the use of sprinkling or pouring.

But perhaps it will be claimed that in the very word employed by our Saviour in the Apostolic commission, there is a command as to the mode which is unquestionably explicit, and can only be interpreted in the sense of immersion. This has often been affirmed, and with a pertinacity which forbids the suspicion of a doubt on the part of those who advance it. We shall not reply to those who say so, but we will say that we do not assert that Baptism or Baptizo means only to dip, or to pour; and we are willing to acknowledge that neither do they say that it means only to sprinkle, or to pour. They give both significations, and we do not see why one party should seek to make a monopoly of the term.

But a better way is at hand. John the Baptist, our Blessed Lord, and the Apostle Paul, use the word on certain occasions where the signification which they intend to convey cannot possibly be that of immersion. Our Lord's forerunner said respecting Him, "He shall baptize you with the Holy Ghost and with fire." Similar was our Redeemer's own prediction, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not with water." Now as the Holy Spirit was "poured out" or "shed forth" with cloven tongues like as of fire upon the disciples on the day of Pentecost, it follows either that our Lord did not fulfill His own prophecy and that of the Baptist, or else that He did baptize not by immersion, of which we have not the slightest intimation, but by the outpouring of the divine Spirit. On this one fact we claim that the question is fully set at rest. Christ did baptize with the richest blessing, by downwardness. We may certainly do so with that element which is at once the appointed symbol and pledge of the divine influence. St. Paul would not have us ignorant that the fathers of the Jewish people were all baptized upon the Jewish people in the cloud and in the sea. But Moses was not immersed in either the one or the other. Baptism then cannot be limited to that mode, and was not used in that sense in the case before us by the inspired writer of the epistle to the Corinthians. Why, then, it may be asked, is it affirmed that the ordinance, when administered in the same way as these three witnesses show to be correct, is altogether void, and does not admit its subjects, who use it in good faith, unto the Church of God? We might further enquire, on what satisfactory ground can the immersionist mode be recommended? As a mere matter of fact not a case of it can be proved out of the New Testament. The supposed evidence is based exclusively upon inference, and in all our view we think the conclusion utterly untrust-

worthy. We have seen that the original word which is used will not justify the limitation of its meaning—at least to immersion. Neither will the particles "into" or "out of" the water, for they are used in scores of instances where the context cannot bear this signification. We may take one for illustration, and the more so as it is often quoted on the other side. Philip and the Ethiopian eunuch "went down both into the water," and "when they were come up out of the water the spirit of the Lord caught away Philip." But between these two, and consequently distinct from each of them, Philip baptized the eunuch. If, therefore, the particles above cited, of themselves, prove immersion, the sacred writer is chargeable with a useless tautology in his narrative; or else he must mean that both Philip and the eunuch first immersed themselves, and that afterwards the baptism took place!

In the inference drawn from the statement that the river Jordan was selected for this purpose, or "Eonon near to Salim, because there was much water there?" But then for other purposes quite as important as the bathing of the entire body, might such a selection be made, and especially as Eonon was a place not of deep streams, but of numerous wells—"of many waters." Besides, if John the Baptist resorted to the Jordan to immerse his disciples, whether did the eleven resort with their three thousand who on the day of Pentecost were added to the Church? It may safely be affirmed that neither in Jerusalem itself nor yet within a days' journey of it, was there an accommodation for the immersion of such a multitude on that occasion.

But it will be asked, does not St. Paul assert of true believers that they are "buried with Christ by baptism into death?" He does. But he does not say that this baptism is immersion, and it is simply begging the question to declare that he means this. He adds that by the same fact "we are planted together in the likeness of His death," and that "our old man is crucified with Him," and those who quietly assume that baptism must mean immersion because it "buries" with Christ, must also be prepared to show its resemblance to planting and to crucifixion, which is entirely incongruous. But whatever the Apostle did mean, we are certain that it was not his intention to show that by any mode of administering an outward rite a personal salvation was wrought for any man.

The spirit of the epistle to the Romans is peculiarly antagonistic to this thought. "Modern Christians may magnify a circumstance, which is outwardly natural, into an essential condition of union with the church of Christ, and of participation in the benefits pertaining to that relation. They may add to the table of the Lord all who conform to this usage, but of whose Christian experience the utmost they can do is to hope for the best; and they may refuse admission to those whose enjoyment of the love of God, and of whose service in the cause of Christ it is impossible to doubt, simply because their baptism has not been after their own manner, and think that in all this they do God service. But the tendency of this course must be to unduly exalt a form and unduly to depreciate the saving faith of the gospel. So did not Paul. It was against this tendency that he uttered those glorious protests with which his writings are so richly furnished. He particularly those to the Romans and the Galatians, abound. Holding firmly therefore to his principle, "For by one spirit are we all baptized into one body," we acknowledge them as in every respect brethren in the Lord who give proof of their Christianity, no matter what the form of their baptism may have been; but at the same time we prefer to use the method of sprinkling or pouring, alone. We believe it to be the most convenient and apostolic usage. We believe it, above every other mode, fully to represent all that the sacrament is intended to portray and pledge, not only "the washing of regeneration," but likewise "the renewal of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour." C. S.

LETTER FROM REV. G. S. MILLIGAN, A. M.

DEAR MR. EDITOR:—It will gratify many personal friends, readers of the *Provincial Wesleyan* to learn that a gracious Providence has attended my wife and self in all our journeying by sea and land, since, in August last, we bade adieu to family and friends in America; and that the year's rest from circuit work has proved to be most highly beneficial in restoring my shattered health, so that, instead of fearing that my privileged term of active service in the Lord's vineyard to be nearly at an end, I am now led to hope that it will please God to permit me to resume and, perhaps, for many years prosecute that ministry to which my life and energies have been devoted in the land of my adoption, with those hopes and increasing prosperity my fondest hopes and highest aspirations were closely and indissolubly joined. The intervening months which have very quickly passed, have been spent very pleasantly in travelling through Ireland, Scotland, England, France and Italy. Health has been the primary object kept in view; hence the imperative restrictions of kind and prudent physicians respecting preaching have been very generally observed, the only exceptions being when the physical infirmities of brethren beloved have irresistibly appealed to my sympathies, or their overwhelming logic so prevailed as "just once" to hold medical prescription in abeyance. The observance of the rule, as indeed the suspension of all mental labor together with certain favourable conditions, arising from change of air and scene and other causes, has told most favorably upon my general health, as well as upon those special affections from which I have suffered during the past few years, while the very occasional disobedience of highly respected authority has afforded me the opportunity of scattering a few handfuls of good seed of the Kingdom along the wayside of our journeys, which I trust the great day will reveal have found their way into the good ground of some hearts, and thus I would more joyfully hope from the consideration that on this side the Atlantic men will very kindly, or at least attentively, bear the word from one an-

nounced as a stranger from British America. Next to practicing silence, our orders on leaving America were pretty much to the effect, Go and enjoy yourselves as best you can, that you may come back again, if spared, recuperated and fitted in some degree to resume the labours of the Christian ministry. This injunction has been very generally acted upon; and, I trust, without disregarding the right spirit in which it was given. Travelling opens up many sources of enjoyment and instruction combined, to any one whose eyes are not altogether shut and ears closed and soul dead; and in our case many things have happily conspired to make our trip thus far very delightful, and to associate it long as memory endures with the most pleasing and grateful recollections. At present I shall write only in very general terms, perhaps hereafter, if deemed acceptable to your readers, I may send you in a series of papers, our itinerary with notes by the way. Our range of travel has been sufficiently extensive to bring us into contact with a very great variety of natural scenery; ocean, seas, mountains, hills, lakes and rivers, &c., have contributed to our pleasure in some of their grandest or most beautiful forms, and hereby impressed our minds more deeply in wonder and admiration for the creating and preserving God. We have had the satisfaction of sojourning a little in some of the great centres of population and industry, and of observing somewhat the various types of character therein, and learning something respecting the branches of art that engage the attention of the people, and in the Protestant and Catholic countries, the result leading us to think more highly of Protestantism and of those forms of it which are most simple and evangelical, and to be grateful for whose institutions seemed to us very palpable, and whose influence is felt and respected by classes on the Continent.

It has been our good fortune to hear a goodly number of the leading ministers of the British pulpit, and I am gratified to state that although I have heard the gospel preached by representatives of almost all evangelical denominations, I have rarely listened to a sentiment to which I could not utter a hearty amen. So much for the essential unity of the truth as it is in Jesus. Rationalism did show itself in a single case, and High Churchism (for one of whose exhibitions only I found time), might, alas, have been found in almost every town nevertheless I am inclined to think with more confidence than ever that there is light enough and grace enough in the Protestant Churches of the mother country to save them from being led very far astray by the attempted refinement of a German Philosophy or relapsing into the superstitious and bigoted zeal of her erratic and half-sister, Anglicanism. Amid agitation giving rise to a very general belief that state-churchism is doomed at no very distant day to be among the things that were, it is most assuring to gather from every quarter that, after all exceptions, the British pulpit has the right about it, and thousands of watchmen are every Sabbath evening doing their duty with a confidence and a zeal that is most gratifying to the heart of a true and liberal mental culture of our nation will continue to hold a first rank among the most enlightened nations of the world. It is however not prejudicial which leads me to say that while about the University of Cambridge, or Trinity College Dublin, or the Universities of Edinburgh or Glasgow, or Queen's College, Ireland, or the Normal Schools of the three cities last named, or indeed any of the other great and good scholastic establishments that I have been permitted to visit, I have seen much to admire in their magnificent equipments, their well trained professional educators, and splendid endowments for educational work, and have had suggested, at times, matters of detail that seemed of considerable consequence, I have seen nothing to make me think highly of the Institutions of our Provinces or denomination, but on the contrary, have felt a degree of thankfulness for their efficiency and even at times some pride in the knowledge of the fact that a leaf might be taken with advantage from our own Educational codes, and, if I was not mistaken in results, something learned in the way of adding to the comfort and promoting the thorough training of those passing through a course of instruction.

It has been our privilege to visit the Museums and principal Picture Galleries in Dublin, Edinburgh, Cambridge, Liverpool, Paris, Turin, Genoa, Milan, Venice, Florence and Rome. From these strongly attractive spots where are grouped so many of the productions of the masters both of ancient and modern times, and where there is so much concentrated to illustrate the natural world in all its departments, and art in all countries and in almost all stages of progress, we found it often difficult to tear ourselves away, and often the wish arose that in all our provincial towns, and especially our own Sackville, through the liberal devising of friends of education, the day might not be distant when there shall be a museum which shall contain a worthy treasury of art, &c., not greatly inferior to some of these.

In this connection I may add that we have been able to see many famous Cathedrals and Church edifices, many palaces, ancient and modern, and other remarkable specimens of architecture, such as works of art we could not fail to admire, however much disposed in some instances to question the wisdom of the enormous expenditures incurred in their erection or the idolatrous purposes for which genius and skill have been abased in their ornamentation. Of St. Peter's and other Basilicas, &c., at Rome, San Marco at Venice, Santa Maria at Florence, the Duomo at Milan, Notre Dame, St. Paul's and other cathedrals at Ely, Rouen, &c. we cannot speak particularly, but their mention will suggest a few of the many structures we have seen which deserve to be ranked among the architectural beauties of the world.

Another source of pleasure has been found in visiting historic ruins. While in Scotland we were pleased to look upon many an old tower which has its own story of heroic chivalry, or perhaps of savage cruelty in the times of border strife or bloody persecution. At Rome also, in the Coliseum, the palaces of the Cæsars, the Roman and Trajan Forums, the Pantheon and other temples, arches, aqueducts, columns, baths, &c., &c., numberless objects claimed our attention that recalled a civilization of which we had read from boyhood, in a sense, grand on account of its beauty, stern on account of its martial success, and iron rule, but which from its original and rude simplicity up to its culminating and almost unparalleled luxury, because, being with all its temples and display of priests and sacrifices, without God, was earthly, sensual, and devilish.

Our visit to France, of course brought us into the presence of ruins of a very different kind. In Paris we found enough to testify still to the splendour of the Queen of Cities prior to the late war, while in the destruction of the Tuilleries, Hotel de Ville, and the corner house at least of every fine block of buildings in the French metropolis, the wanton and fiendish acts of the Communists were clearly revealed. An interesting, if not pleasurable study presented itself to us while endeavoring to trace out the progress of the legitimists in liberating the Parisians from the dreadful yoke of the Commune as still too clearly marked by the debris of ruined buildings and damage done by cannonading along the line of march, to which triumphal arches, statues, &c., for the ornamentation of this city was once so famous. The ruin of Assieres, where amid wide-spread desolation our own beautiful little Methodist Chapel, as if almost by a miracle, escaped with but little injury, the conqueror less fortunate being killed by a shell while attending to her domestic concerns; of St. Cloud, the charming palace of which, the favorite one of the ex-Emperor is said to have been destroyed by the French themselves to prevent its being used for their humiliation, as before, by the allied forces for signing articles of peace, to the very great annoyance of the Prussians who, indignant at this, turned their guns unmercifully upon the town, and of other towns and villages greatly wrecked; and indeed the present great depression of business marked by the signs of "shop to let" in every street of Paris and often in very great proximity to each other, and by the crowds of young men hastening out of the country for want of employment, together with the fearful loss of limb as seen among the objects in the hospitals or streets, and the dreadful loss of life indicated by graveyards thronged with those who fell in battle, were plain exponents of the grievous calamities that have overtaken France through the last war, calamities which every Frenchman burns with an ardent desire speedily to avenge.

As might be expected the religious aspect of our tour has been one of the most interesting to us, and we have passed through considerable inquiry on our part, and the information reached as a whole has led me to regard the future with confidence and hope. In Ireland, while the Roman Catholic priests and the Ultramontane party are more defiant since the overturn of the establishment, and boldly avow that nothing but the control of state education for their own ends will satisfy, the disestablished Protestant Church seems to be arousing herself and calling forth her latent energies for the work of evangelization; the Presbyterian Church, if fear, sometimes, actuated a little too much by that party strife which would call down fire from heaven upon an adversary, yet in many respects nobly as well as earnestly contending for the faith, is buckling on afresh her armour for the battle; and our own Methodist Church, despite her continued annual loss of communicants, by their exodus to America, was never more active than at present in seeking the conversion of the people to a true faith, which one might suppose, from a comparison with two districts of the opposite religions, would show to be the panacea for Ireland's oppression, far beyond the correction of any real political misery or utopian new-law, whether under the auspices of Fenian or Home-rule agitators.

In France, judging from a number of congregations composed largely of women and children, and from the apparent want of interest in the services of the priests, as they proceeded with their ceremonies, the Roman Catholic religion has lost its hold upon the people. In coming out of the Madeleine in the deep conviction of my heart was just this, that while all possible attention had been paid to the aesthetic, to the neglect of spiritual or experimental religion, imposing and pretentious performances had lost their charm, and now because of the hollowness and powerlessness of these to reach the heart and purge the conscience from dead works to serve the living God, the people had become, to a great extent, disgusted with the very name of religion and rushed into scepticism and infidelity. Notwithstanding the dire visitation by the calamities of war, I hear the masses care little for God or the Bible. The priestly party in great zeal for to enforce belief in the dogma of Papal infallibility and the whole system which for the present it represents, although many within the ecclesiastical circle are uneasy, and many of the laity in the ranks of the Liberals are anxious as to the issue in respect to political freedom, if the Government yield to present encroachments of the Church upon the rights of the State. Philosophy, falsely so called, paralyzes for good and urges to evil many within the pale of the Retormed Church, who by their denial of the supernatural and evangelical world, in the name of gospel, take away the children's bread and for this proffer a stone. The most encouraging feature in connection with the moral regeneration of this polite and luxurious, ingenious and active, but proud and volatile people, lies, as I need not inform your readers, in the comparatively feeble yet active agencies of evangelical missions and colportage, whose labourers amid all the density of gloom impending over the moral horizon, through the wisdom and power of God causing light to emerge from the darkness with ever

increasing brightness. Our own Methodist Church is doing a good work, nowhere it seems to me are the missionaries of the cross more deserving of the prayers of God's people; as nowhere, so far as I have been able to judge by observation or reading, do they labor under greater discouragements or against mightier obstacles.

In Italy, Popery has still a great hold upon the people. Judging from appearances they attend more numerous and manifest more deep emotion during their religious services. It is true that our opportunity for observing was mainly in Lent. We did see them in Venice during the Carnival season, when for the Sunday and two following days, by usage and Church consent, they gave themselves up to masquerading and frolic. Thousands of people turned out on the Lord's Day, which on the continent is not a holy day but a holiday, with masks and dresses of the most fantastic kinds, in the square of San Marco. For the afternoon all worship seemed suspended, a band of music discoursed what was deemed appropriate airs, and under a strange excitement the crowds that mingled together presented or received in perfect good nature the compliments or attention of the season, the object of the masked party being to say or do what he thinks proper within certain limits of honour, to some other known party, and yet he or she remain incog. After this wondrous commotion, having in its programme on the Sunday evening a ball, attended, as an informant told me, by thousands similarly dressed to the above a carnival truly of pleasure making, it might be expected that the inhabitants might for a time afford to be extra-religious. That this was the case, I do not doubt, on the principle of adjusting the matter of righteousness, after the fashion of balancing profit and loss, nevertheless in the immense audiences that had gathered to hear their popular Lenten sermons, and that through their chapels during their frequent celebrations of mass, &c., I was quite surprised to observe an amount of interest expressed in the services very far beyond what I anticipated. That the influence of Popery in Italy, though broken, is yet far from being destroyed, is to me quite evident. Nor is this a matter of wonder when we consider the enormous wealth of the Church corporations, the numbers of the priesthood in all their orders teaching the supreme authority of the Church, and the great ignorance whereby for so many centuries the people have been enchained. Nevertheless Italy at present seems a far more encouraging field for missionary operations than France. France is politically rent into fragments, and lacks what I may call national affinity to bind into one. Italy is far more a unit, despite the combined efforts of the priesthood to defame and render unpopular their large sovereign, Victor Emmanuel, and despite of the earnest endeavours of Republicans, in some cases acting from political principles and in many more from a mere love of change, to subvert order and mar the progressive and promising Kingdom of Italy.

Again France has become largely impregnated with infidelity, whereby her religious faculty has been blunted and deadened; Italy, if I judge rightly, still has that faculty and needs only to be directed to the right sources of truth. Moreover France politically is almost obliged to conquette with the Pope and his myrmidons. Italy, strange though it be, has broken the bonds of Popery. The King in the Quirinal, or escaping as often as he can to Naples, to get into a more genial atmosphere, and his bolines in his obstinate persistence to hold himself a prisoner in the Vatican, and irreconcilable the maintenance of liberty and progress by the royalists or constitutionalists in opposition to the will of the priests that will accept no compromise, and would compass heaven and earth to restore the Papal administration, creates a faction between State and Church that is at least favorable to the free discussion of anything bearing upon the latter. This is why the discussion so fully reported in your columns by Mr. Pigott, and just a week or two before our visit to Rome occasioned so much interest in the public mind. The question intrinsically was unimportant, one on which the Protestant Church does not claim to be agreed, and yet the eagerness to obtain the authorized report which came out while we were there was simply astonishing. Papal bulls have been wonderfully deprived of force, excommunication it has been shown may be safely regarded *brutum fulmen*. The right of private judgment to doubt papal infallibility is wonderfully general, at least so far as to ensure bearing on what may be said on the other side. These circumstances to which I have referred and others I might mention, will serve to show the importance of improving the present in the way of evangelizing Italy. I was glad to attend native congregations in Florence and Rome, and in the earnest and simple devotion of a people proud up as it were from Egypt, see fruits of Protestant missions that would have filled the hearts of your readers as they did mine with joy and gratitude. May the present Macedonian cry excite their prayers and awaken their benevolence, for the spiritual emancipation of this long priest-ridden and down-trodden people.

Other occasions of gratification I might mention but must forbear. Suffice it only to add that we have had the opportunity of visiting my native land, mingling in the scenes of my childhood and youth, standing by the sepulchres of my fathers, finding the majority of those active and influential in my native village when I left, now inhabitants of the city of the dead or soon about to cross its borders, and my own companions for the most part scattered in distant lands. Such has been a melancholy pleasure, associated with it however we have found great happiness in the hearty greetings of welcome from dear relatives in various parts of Scotland and England, whose friendship to us alone would fully compensate for an Atlantic voyage. The acquaintance of many Christian friends we have also made, both clerical and lay, whose names will be to us as incense, and for whose kindness and attention we are laid under deep obligation. Most of all we would give God thanks for life, health, friends and all the fruits of His goodness, rest one of so much in responding to the call from lands of idleness for bibles and preachers; showing that in return they would receive more than a compen-

sation in being blessed with "the full sunshine of the Saviour's smile." Mr. H. R. Baker the secretary of the Resolution, quoted the Saviour's words—"Other sleep I have which are not of this fold; they also must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Applying this, he said—"It is the truth of the gospel are to be carried to heathen lands, if Jesus is to "have dominion from sea to sea, and from the river to the ends of the earth," it must be through the liberality of God's people under his care and direction. It is our duty to enter upon this work, first, because all men are our neighbors. "God hath created one blood all nations of men to dwell on the face of the earth." Friend or foe, Christian or barbarian,—every man is equally our neighbor. Then love thy neighbour as thyself, and send to each the gospel. It is our duty, secondly, because the condition of the world requires it. Italy, Spain, Asia, and Africa, the isles of the sea are stretching forth their hands asking for spiritual food. Prayer is the great power of the Church. This is what must lift the world up higher. Church of God earnest thou for the perishing millions of the earth? then down upon thy knees and stretch thy hands toward heaven."

Mr. G. J. Bond moved the third resolution which related to Home Missions. He referred to our dependence upon the British Conference for aid as being a fact, as humiliating as it is undeniable. He spoke of the deplorable condition of the more outlying settlements of the country; of the eagerness of some for spiritual knowledge, of the awful sparsity of others. Referring to the H. M. Society, its work, and its success he said:—"But the field is wide and ever increasing. Circuits which formerly required but one minister can now be scarcely supplied with two; men are required to go, and men are required to give. Scarcely a page of our Continental State List but contained blank places for the words—'One Wanted.' Oh it did but think of it, this would speak to us. One Wanted. Who wants him? The people. They are in most cases eager for the word of life; willing to pay for it; willing do all they can. Who wants one? The country—Religion will open up men's hearts and intellects, and we shall have better citizens and broader views, more railroads and bridges and happier homesteads. Who wants one? The Lord Jesus Christ. Here are souls born for heaven living for earth. Living did I say? Dying, dying! Souls are perishing for lack of the bread of life. In the days of old when "the world was foolishness of preaching to save them that believe? The gospel that was efficacious in the case of the sages of Greece and of Rome will save our country men!"

This resolution was seconded by Mr. E. B. England. In his address he stated the sad and humiliating fact that there are whole communities within the bounds of our Conference who have never yet heard the gospel preached in its purity. Almost incredible is the story of spiritual darkness and ignorance. He related an incident which took place recently during an afternoon's pastoral visitation in one of the secluded settlements of our Provinces. The minister, having entered a humble cottage and spent a little time in religious conversation with the family, asked if they desired him to pray. The mother gladly consented, at the same time pointing to her daughter of some seventeen years said she had never heard a prayer in her life. Many such places are to be found in our provinces, "and these benighted souls are eager to grasp the truth. Do we not hear from our fellow countrymen the cry, 'come over and help us? Ah! we were blessed Lord to descend from his lofty throne and cast his eyes over the brightened fields, surely the right would wring from his hallowed lips again those heart-felt words—"The harvest truly is plenteous, but the laborers are few. We must earnestly labour to establish the Kingdom of Christ at home. The more that Kingdom extends among ourselves, the greater will be our resources for sending the gospel to distant heathen lands. The home work then must be kept in the highest state of efficiency. The modern missionary enterprise will not find its true bright till every man, woman and child fits his place in the grand movement, and becomes ready to sacrifice all for the honour and glory of God."

A resolution tendering the thanks of the Society to Miss Annie Inch for kindly consenting to act as collector in the ladies' seminar, and to Mr. E. England for a similar duty in the male departments was moved by Mr. D. W. Johnson, and seconded by Mr. R. Bird. During the meeting two fine pieces of music "Awake Isles of the South," and "The earth is the Lord's," were rendered in excellent style by the choir under the direction of Prof. Martens. The collection amounted to \$6.43. The exercises concluding the president tendered the thanks of the society to the controlling officers of the institutions for the use of the Hall. J. M. F. Mount Allison Sackville; May 9th 1872.

WORLDLY CONFORMITY.—The Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror struck to count upon the profigate children of pious parents, and even ministers. The door at which these influences enter, which contravert parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the day."

ANNIVERSARY MEETING OF THE MOUNT ALLISON STUDENTS' MISSIONARY SOCIETY.

The second annual meeting of the above named society was held in Lingfield Hall on Friday, 3rd inst. The inclemency of the weather and the badness of the roads prevented the attendance of our friends from the village and vicinity, and our audience, in consequence, was almost entirely made up of the students and officers of the institutions. The meeting however, proved a decided success.

Mr. W. H. Ibbotson, the President of the society occupied the chair. The exercises of the evening were commenced by singing the 700th Psalm:—"Lord of the harvest, hear. Thy needy servants cry."

Prayer was offered by Mr. R. Bird, and an appropriate portion of the scriptures read by Mr. D. W. Johnson. The secretary, Mr. J. Mayhew Fisher read the report, referring to the circumstances which led to the happy formation of the society, and the liberality with which its funds had been supported, by those whose interest in missionary work it is intended to represent. The report also glanced briefly at the work achieved, and the labours yet to be performed, in the various Home and Foreign fields of our missionary work, and earnestly solicited the society and its friends to put forth increased efforts for the extension of the Redeemer's Kingdom.

The President then called on Mr. W. F. Penney to move the first resolution which embodied the adoption of the report, and the society's recognition of the measure of success with which God had hitherto crowned his labours. Mr. Penney in moving this resolution, after mentioning the countries named in the report, referred to the length and breadth to which gospel influence had extended. "From the land of avalanches to burning deserts there is not a country which has not, through the unwearied and undaunted efforts of those engaged in missionary toil, felt the subduing grace and saving power of the religion of the cross. Far as the breeze can bear the billow's foam, Survey their empire and behold their home."

There is a silent and sublime power in Christianity, that of adapting itself to any clime or country. Other revered teachers have established religious systems; but these have had their limits and localities. The doctrine of Confucius, though taught centuries before the Christian era, have been confined within the walls of the celestial empire; and the worshippers of Odin and Thor could no more transplant their mysterious mythology to sunny climes than icebergs could augment their fantastic forms in the warm waters of the Gulf Stream. But the doctrine which our blessed Lord taught have been confined by no barrier of nature, or bulwark of man. The living truths of the inspired page can be fostered in the hearts of our refined literary society of Sackville as well as in the barren minds among the woodlands, hills, and dales of our aboriginal settlements. And as we look over the records of the past and the reports of the present, in the aggressive movements of Christianity, Wesleyan Methodism is as successful as any. He spoke of the room for more labor, and warmly urged upon those whose hearts throbbed with Christian sympathy to put forth efforts in behalf of those who are perishing for the word of eternal life.

Mr. Benjamin Chappell in seconding this resolution spoke of success as regards range of travel and work accomplished. We recognized this success with deep gratitude to God. There is a distinction between thankfulness and gratitude, one shows itself in words, the other in actions. Of Caesar it was said that "he could write with as much spirit as fight." Of us let the converse be true. That which constitutes the secret of success is the recognition of divine agency, and this work has been accomplished by the divinely appointed means. There is an inexhaustible power in the preaching of the cross; too deep for argument, too high for finite thought. Strange that it should show a man his utter badness, yet subdue his heart to penitence. That it should wound, yet heal. That it should kill, and at the same time keep the soul from eternal life. Are we told that there is no room for improvement in religion? We ought to be told. When first erected it dardened the sun, rent the rocks, and opened the graves; and eighteen hundred years have not diminished its power. Its proclamation is the omnipotent story which induced the world to submit to Emanuel. The authority of the world is now centered in three Christian nations; and these, leaders in civilization, are leaders also in the conquest of mankind for the Prince of peace."

The second Resolution, relative to Foreign Missions, recognized the duty of self-denying and liberal effort, and prayer to the great head of the church that more laborers may be sent into the harvest, and was moved by Mr. J. Ellis. He spoke of Foreign Mission enterprise as being no longer considered an "imprudent undertaking. Its scoffers have been silenced. During the last fifty or sixty years, in benighted heathen lands the gospel has proved "The power of God unto salvation." Yet there are scattered over our continents hundreds of millions of our race who have never heard the sound of the Saviour's name; and women to go and point the wretched to the world's Redeemer." He glanced at the happy successes of the gospel in Madagascar and Fiji, and gave some interesting facts to show how much good could be accomplished by contributing to a fund for the education of native foreign missionaries. He urged upon all claiming the duty of mighty and self-denying effort in responding to the call from lands of idleness for bibles and preachers; showing that in return they would receive more than a compen-

ship *Urica* direct for St. John, N. B., and hope to arrive in time at least for District meeting. With personal regards and fraternal greetings for all your readers, I am dear brother. Yours affectionately, GEORGE S. MILLIGAN, Liverpool, April 27th, 1872.

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The Family.

ENGLAND AND AMERICA.

One people in our early prime,
One in our stormy youth;
Drinking one stream of human thought,
One spring of heavenly truth;

HOSPITALITY WITHOUT GRUDGING.

This morning a poor man came to our house
to sell my father a cow. He had walked five miles,
and looked very tired. He was sorry to part with the cow, but said they had all been sick this fall, and he was obliged to do so in order to get food for the children through the winter.

SOWING AND REAPING.

A Christian gentleman was staying a few days with a farmer who, though a man of sound sense and many amiable traits, was a neglecter of religion. He was an excellent farmer, priding himself not a little on the fine appearance and thorough culture of his farm, and evidently was pleased with his guest, who was a man of winning manners and extensive information.

THE OLD MAN'S STORY.

"I married. Utterly unworthy of such a gift, I got a good woman. God was gracious to me, even amid my deep reproach, and found her for me and brought our hearts together. It ever an angel inhabited human form, she was one. A bad wife is the devil's own misery. A good wife is God's best minister. And our new home grew bright under her presence. Her being washed itself in with mine.

KNOWING EVERYTHING.

A poor, ignorant lad I once knew, on being told something new which surprised him very much, remarked, "Why, I thought I knew every thing, and here I never knew that!" It is generally the case that the most conceited people are the most ignorant. True wisdom is always modest and unassuming, as the fullest heads of wheat are those that hang their heads the lowest. When a student re-

"There was but a single dividing line—I hated one that was very dear to her. Her Saviour was not my Saviour. It used to bother me to see her pray. Strange that I could not see how her piety added to her loveliness. There was a store not far from us, where whiskey was kept, and where we men of the neighbourhood were accustomed to assemble and spend our evenings and talk. And like all the rest, I sometimes took the social glass. I soon saw this wouldn't do. Her character at home shamed me out of it, and I quit it. In some ways, one after another of my bad habits was topped off. Her influence was working. I could not stand the morality of the thing. But when it came to religion, my old depravity arose, and I fought bitterly.

KEEPING A DAIRY.

A journal to be worth keeping, should be kept for some special purposes. For instance:—A by a had a quick, passionate temper, which he earnestly wished to control. By the advice of a wise father he bought a small memorandum book, and resolved that every time he gave way to anger, he should hastily set down the fact in as few words as possible. The first page ran something in this way:—"Got mad at Bob, and called him a plaguey old skin-flint, because he would not lend me his new jack-knife."

FARMS USELESS WITHOUT CAPITAL.

It is evident that the condition and circumstances of each candidate for settlement should be carefully considered. If they have no capital they are totally unfit to undertake to convert a hundred acres of land into a farm, and should not be allowed to attempt it; and to hold the land as wilderness should never be permitted in the midst of other farms.

INGVIGORATING SYRUP.

WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD. The following certificates describe a few of the astonishing cures which have been made by the use of these remedies:—Mrs. Alice Robinson, of Williamson, in the county of Annapolis and Province of Nova Scotia, deposits and saith that in the year 1840 she was fearfully and distressingly afflicted with a combination of complaints, which altogether rendered her almost entirely helpless, during which time she was treated by one of the ablest physicians residing in the county, and part of the time by two physicians for about a year, and still was not sensible of any material benefit or relief. And after a time she was recommended to a medicine at that time prepared by Mrs. Gates, of Wilmet, which in an incredibly short time acted like a charm upon her whole system, and she was entirely cured of all her various difficulties and complaints, and remained, as she considered, a sound and healthy woman for about twenty-five years.

THE TIDES.

The Tides.—The columns of the Moon's South give the time of high water at Parnboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro. High water at Pictou and Cape Tormentine, 2 hours and 11 minutes later than at Halifax; at Annapolis, St. John, N. B., and Portland Maine, 2 hours and 25 minutes later, and at St. John's Newfoundland 20 minutes earlier, than at Halifax.

BRITISH AMERICAN BOOK TRACT DEPOSITORY.

HALIFAX. 66 GRANVILLE STREET. The following are a few of the Magazines and Papers for sale at the Depository, with the price per annum, and postage when mailed for the country:—MAGAZINES. Sunday Magazine \$1 75; Leisure Hour, Sun day at Home Family Treasury, Good Words \$1 50 each per annum; 25 cents weekly for the country.

DISTRICT MEETINGS.

HALIFAX DISTRICT. The Annual Meeting for the Halifax District will be held (D. V.) at Wolville, commencing on Tuesday, 18th of June, at 2 o'clock, P. M.

FREDERICTON DISTRICT. The Annual Meeting of the Fredericton District will be held (D. V.) at Fredericton, on Tuesday, the 18th of June, at 9 A. M.

LIVERPOOL DISTRICT. The Annual Meeting of the Wesleyan Ministers of the Liverpool District will be held (D. V.) at Lunenburg, commencing Thursday, the 20th of June, at 9 o'clock, A. M.

ST. JOHN DISTRICT. The Annual Meeting for the St. John District will be held (D. V.) in St. John, on Tuesday, the 18th of June, at 9 o'clock, A. M.

SACKVILLE DISTRICT. The Annual Session of the Sackville District Committee will commence (D. V.) at Point de Bute, at 9 A. M. on Tuesday, June 11th.

ST. JOHN DISTRICT. The Annual Meeting for the St. John District will be held (D. V.) in St. John, on Tuesday, the 18th of June, at 9 o'clock, A. M.

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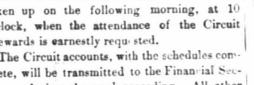
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NELSON'S CELEBRATED Cherokee Vermifuge.

WORMS. Pleasant to take. Whenever a child is afflicted with worms, the parent should be careful to give it this medicine, as it is so pleasant to the taste, and so effectual in its operation, that it will drive out the worms, and leave the child perfectly healthy.



Return the Money. In any case in which it should fail to produce the desired effect, the money will be returned to the purchaser.

W. J. NELSON & CO., BRIDGEWATER, N.S.

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WORMS. Pleasant to take. Whenever a child is afflicted with worms, the parent should be careful to give it this medicine, as it is so pleasant to the taste, and so effectual in its operation, that it will drive out the worms, and leave the child perfectly healthy.

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