

of the ordinance involves! Although the child cannot be poured or sprinkled, it may be immersed as the Greeks do in baptism to this day.

Our contemporary makes a quotation from Mr. Murray's book referring to a classical use of the word for the purpose of proving that baptize is not synonymous with dip: "Aristotle speaks of the shore baptized by the tide."

Let our friend listen to Dr. Chalmers and John Calvin and then he will be, or ought to be, ashamed to listen to such writers as this Mr. Murray, or to care for his "fifty pages devoted to proving that the sprinkling or pouring of water is the right and scriptural mode of administering the ordinance."

Dr. Chalmers says:

"The original meaning of the word baptism is immersion."

John Calvin says:

"It is certain both that the word itself of baptizing signifies to immerse, and that the rite of immersing was observed by the ancient church."

If a Presbyterian minister were properly informed on this subject he surely would not be found charging "our Baptist brethren" with "trying to lead Presbyterians out of the good old way."

Let us hear what Luther says about "the good old way":

"And so baptism signifies two things—death and resurrection. That is, a full and perfect justification. For in that the minister immerses the child into water, signifying death, but in that he brings it out again, signifying life."

And Jeremy Taylor, and Mosheim and Melancthon and Eusebius and Wesley, and a host of others, of all denominations, have long ago testified what was the primitive mode of baptism.

AN ASYLUM FOR INEBRIATES.

Something was said during the last session of our Local Legislature in reference to this matter. And it was admitted by the Hon. Attorney General "that such an institution would be an inconceivable blessing to the country."

Several Annual Reports of the Washingtonian Home in Boston have been placed in our hands by a friend who lately visited that Institution.

The President in the report of last year, says:—"The increased favorable results of each succeeding year only confirm and demonstrate the truth of the humane and wise idea that led to the organization of the institution; viz., that intemperance in all its stages may be not only checked and mitigated, but in very many instances permanently cured, and the subject fully restored to his normal condition of health and sobriety."

Such results may not be reached by the final and utter extinction of the appetite, so much as by the development and cultivation of opposite and ennobling qualities, which by their vital action hold the depraved tendencies of the subject in constant and absolute subjection, so that they become as inoperative as if they did not exist.

Hundreds of our graduates are moving around in our immediate vicinity, of whose doings we are daily cognizant, and it is matter of rejoicing and thankfulness to God that their correct and consistent conduct is productive of happiness to themselves and does honor to the institution and to the cause.

The Superintendent says:—"Experience seems to indicate that intemperance is really a disease, but, unlike most other diseases, it attacks and develops itself in such a multiplicity of forms as to defy any fixed rules of treatment. As no two cases are precisely alike, the means must be varied with each, according to the special character of attack and the mental, moral and physical condition of the patient."

Medicinal and dietetic agencies may do much to check and alleviate the disease and lessen the frequency of attack, but to effect a radical and permanent cure the subject must look within himself for the healing power. The man must be aroused and his moral nature excited to action.

Similar institutions have been started and are now in successful operation in New York, Pennsylvania and Illinois, and the same result may be looked for in other localities, where the subject is under careful discussion and advisement. We hear with pleasure that the history of our labors and our successes has reached another continent, and that an Inebriate Asylum has been instituted in far-off Australia.

It is impossible, in any written or printed form, to convey to the public anything like a perfect report of the great benefits, social, moral and physical, that have been secured to the numerous patients that have been treated at the Washingtonian Home. To fully realize the extent and value of those beneficial results, requires that one should have seen and known each patient when entering the institution, and comparing his then forlorn, helpless and hopeless condition with his happily changed appearance on his discharge, with that buoyancy of spirit, elasticity of motion and cheerfulness of countenance that always accompany a restoration to a normal and healthy state of body and mind."

The erection and support of such an institution will be an important object for the Temperance party formed by the late Convention. Speeches in favor of Temperance are cheap enough, and may be made by men of all parties, but consistent active Temperance men in Parliament are very scarce, and if something can be done to effect a change in this respect it will be a vast benefit to the Province.

HALIFAX PROTESTANT INDUSTRIAL SCHOOL.

The Report of this Institution for the past year is just received. The facts it presents claim for it a high position amongst our institutions for social improvement. It has had to struggle against many adverse circumstances in the past. The present superintendent, Mr. John Grierson, and Matron, Mrs. Grierson, are admirably adapted to manage such an establishment, and have been the means of securing for it a reputation in the community that renders it a great benefit and real necessity.

The story of the past year is told as follows:

"We began with 37, but before the Report was out, the number had increased to 39 boys. We admitted 19, making 58 in all. Of those 8 left with the approval of the Superintendent and Committee to go out into the world, and all of these are now working at their trades or in situations, doing well; seven of them having come from different quarters to spend their Christmas at the old Home, and bring reports of their progress, the eighth being in the States. Another was expelled for insubordination, but we are happy to learn that he is since doing better. Three were taken away by their parents who fancied they could make something out of them, and these poor fellows are now loafing about the streets. To prevent this happening again, we now refuse to take in a boy unless his parents or guardians indenture him to the school for a fixed term of years. Other seven have left during the past year without the approval of the Superintendent, and five of these have either been up before the Police Court or are on the streets.—They left because the Arab nature in them was too strong to endure the discipline and order to

which they had never been accustomed before, and although some of them had come to us from Rockhead we had no legal hold upon them. To put a stop to this in future, for the ends of justice itself were defeated by it, we applied, with the consent of the Town Council, to the Local Parliament for an Act empowering the Stipendiary Magistrate to sentence juvenile offenders to the Industrial School. This has been obtained, and has been acted on already in the cases of two young thieves, and we hope for the sake of the city's finances as well as for the good of the boys that it will be acted on as often as there is occasion in future; for while it costs the city 30 cents a day to keep a boy at the Rockhead Reformatory, the amount given to us for one is less than 11 cents, or about one-third of the sum which the Prison Committee admit it would otherwise cost them."

It thus appears that in all 19 have left during the past fifteen months, and there are still 39 with us. These are working away at the old occupations. The trades of shoe-making, tailoring, and cabinet-making are being taught, and the small boys are employed to split and make up kindling wood, or act as errand boys, news boys, to weed the gardens in summer, or to do the various little jobs that must always be done in so large a household. We have 12 young shoemakers under Mr. Sam. Ayres' instruction; six boy tailors under a master tailor; and six little cabinet-makers taught by Mr. Grierson himself. To give an account of how all the different departments pay, Mr. Grierson kept a careful account of the outlay on, and the income from each for the past twelve months, and a summary of this will enable every reader to judge for himself both as to what is being done and what prospects we have for the future. Here is the table:—

Table with columns: Expenditure on it during 1868, Income from it during 1868. Rows include Shoe Shop, Cabinet Shop, Tailor Shop, Kindling Wood, Errand boys, newsboys and small jobs, and Total profit from the work of all the boys.

Total profit from the work of all the boys. \$1784.40

As the total expenditure of the Institution is about \$4000, it follows that the boys themselves make nearly half, and that the other \$2200 has to be provided by the public; that is for an average of 40 boys, less than \$60 a year for each, to feed, clothe, educate, teach them trades, and make them as far as man can into good citizens. We do not hold out the prospect of the School ever being self-supporting. Our raw material is too bad for that. And whenever the boys are able to earn a living for themselves and can be trusted, it is our ambition to send them out into the world instead of keeping them for the financial profit of the School."

The Managers of the Institution deserve the thanks of the community for their untiring devotion in this good work.

HOME FOR YOUNG WOMEN OF GOOD CHARACTER.

This highly important institution has just been opened, under the auspices of a committee of Ladies and Gentlemen interested in all our philanthropic movements. Its character and objects are well described in an article in the March No. of the Home and Foreign Record. It is intended as a comfortable and secure Home for persons who are desirous of finding situations.—Here they may remain while making enquiries for such a place as they may desire.—We copy the following from our contemporary:—

It is a Boarding House for women of good character, under Christian management, where the industrious girl will be safe, will have access to morning and evening worship, and will have advice in procuring employment, whether as domestic help or in any other line of work.

She is not received as a pauper, but pays for her board \$1.50 per week, remains for one day or a week, as suits her convenience, and may return at any time if thrown unexpectedly out of a situation. But it is not an ordinary lodging house, for no such comforts as can here be secured could be provided elsewhere for the same money. The house-rent, taxes, fuel, &c., are paid by Christian people in the city, in order that young women of good character may have a safe, cheerful, well lighted, well managed Home, under Christian management, at a rate within their means.

It must therefore be observed that all seeking the benefits of this lodging House must bring with them certificates of good character from their minister, or from some person of known character and position; and farther, they must submit to a few general rules, such as are necessary in every well regulated family, including presence morn and even at family prayers, the proper observance of the Lord's day, and be home in good time every evening.

We call the attention of friends in the country to this movement. We ask ministers; so far as they can, to make it known, to advise young women to call for their certificates in the event of going to the city, and thus an open door will be ready, and a safe refuge for a day or week, during which they may be looking for employment. We have heard of many instances of such persons being driven to very unsuitable places—to use no stronger term—by taking the advice of cabmen at the stand. Let those who may come to the city drive to the "Home for Young

Women of good character," No 171, at the North end of Lockman Street, and all such perilous places will be avoided.

The present matron's name is Mrs. Dilworth.

CANADIAN BAPTIST REGISTER FOR 1869.

We have omitted before to notice the receipt of the Canadian Baptist Register, a pamphlet of 108 pages giving reports of the various Baptist Societies and Institutions in Canada. In addition to the Missionary Conventions of Ontario and Quebec there are eleven Associations; a Foreign Missionary Society; a Baptist Chapel Edifice Society; a Baptist Historical Society; the Canadian Literary Institute; and the Superannuated Ministers' Society.

Of the later we would say that we regard such an institution as an important desideratum in the Baptist Churches of these Lower Provinces:—Each of our Associations have isolated Funds but nothing for any permanent reliance. We have made some allusion to this subject before, but shall not be satisfied until some effort is made to provide a permanent fund for the purpose of assisting infirm Baptist ministers and their widows or orphans amongst our own people. The fund of the Canadian Society was commenced by a determination to secure for investment not less than \$10,000. There was collected towards this Fund last year \$1327.00 which makes a total of \$10,637, 81 in hand. From the interest of this and donations there have been paid to beneficiaries \$440 during the year. We commend the matter again to our readers and hope that before it is too late, some may be willing to give it their attention.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

—The fifteenth annual Report of the Halifax Young Men's Christian Association is published. An addition of 75 has been made to its membership during the past year, making a total of 453 members.

It is a pleasant little fiction with many of these to be members of the Young Men's Association. It is not easy and perhaps not necessary to draw a line between young and old in the work aimed at by this society. There is room for fathers and sons to be working together side by side in seeking to bring young men under christian influences. Some men are younger at fifty than others are at thirty. All like to keep young, or to fancy they do, as long as they can. If such associations as this tend to assist them in doing so let in still gather in from the ranks of the fathers and the grandfathers as well as from the more youthful. The Association is doubtless doing much good in our city and province.

We go to press too early to make any reference to the Social Meeting of the members of the Association last evening.

An interesting baptismal service was held at the Tremont Temple, Boston, on Lord's Day, the 28th ult. The pastor, Rev. J. D. Fulton, preached a powerful sermon having reference to the ordinance of baptism, shewing that it could not be a substitute for circumcision, under the former dispensation. After the baptism, Mr. F. first baptized eight persons, and then a Methodist minister immersed seven, who, although converted under Methodist teaching, had no faith in sprinkling as a substitute for scriptural baptism. But sooner than send them to the Baptists the minister consented to baptize them, and availed himself of the conveniences of this Baptist Church. Comment is needless.

THE OLD OAKEN BUCKET, a literary Temperance Magazine published in Indianapolis is received. It contains much valuable reading matter.

DAISY SWAIN the flower of Shenandoah: a tale of the Rebellion by Mr. John Dagnall; is a book of 167 pages comprising a poem relating a number of incidents of the war, in which Daisy—a southern girl—is the heroine. The treatment she and her parents received from the Northern invaders is told with no little feeling and force.

Henry Ward Beecher is preparing a "Life of Jesus, the Christ." It is to be got up in first style. No expense will be spared in maps and illustrations, a specimen sheet with engravings has been sent us, which gives promise that it will be a valuable work.