no sooner had 'Michel caught sight of so on. his father-though it was now two years since he had seen him, than the old paroxysm of fear and horror seized the boy. As if some terrible phantom had appeared suddenly before him, he stood rooted to the ground, clinging convulsively to Georgette, and calling out in riteous accents as though in bodily suffering.

as well as I could for the great lump that came up in my throat. For I must say my heart bled for Monsieur. "He can't help it," I went, on; "you musn't condemn him," or something like that. And Monsieur, as he stood there looking at him, very white and stern, muttered something between his teeth. I am not quite sure of the words; I was so flurried, but I think they were-" It is not that I condemn him, he condemns me." Then Monsieur turned on his heel, walked into the house and through it, away out of the gate, without so much as once turning his head, or speaking a word to me or any one.

to me, all the more as I saw our poor Michel every day growing weaker and weaker, for after this he sank very story rapidly, and it seemed sad to think that so sweet and gentle a nature should live and die with a stain of bitterness and hatred on it. We talked the matter | She pressed my hands at parting, and over, Georgette and I, many times.

"It is no real hatred," Georgette would say; "it is a kind of instinct." to their parents, not to turn away from

them," I would reply. "It is sad: I wish it were other wise," one and the other would repeat. 'There was some mystery in it we

both confessed. "Even taking it for granted," said I, one day, "that some great injury has been done, for aught we know some crime committed, could you not get Michel to say he forgives?"

"He does not understand, it is only she tried.

Poor Michel was at this time almost wholly confined to his bed, and would lie by the hour together talking of God and heaven, and of bébé, with whom he wanted so much to be again. "When will God send for me to go to bébé ?" he was always asking. "The good God! Do you think he will send to-day? Bébé is waiting and wants Michel."

"God has not sent for thee yet, because thou art not quite good, Michel,' said my daughter to him one day.

'The poor lad turned his great eyes upon her-"Is Michel méchant?" he asked with a terrible anxiety.

"Michel does not love everybody. The good God would like Michel to love everybody before He fetches him to be with bébé. Then he will send."

all his friends upon his wasted fingers. "Michel loves Georgette and Nana" (that was his name for me, Madame) Susanne, and Fanchon, and-"

"Yes," interrupted my daughter, "but not Monsieur, Michel does not love him."

shuddered. But he shook his head and met." This could not occur in respect remained silent. After a while-"The to the Suez Canal which can only be good God does not love Monsieur, he is | traversed by day. We arrived at Port méchant," he said.

only smiled.

lad. To be forgiven when he was, as he scarcely grasp. Yet his mind ran upon the subject.

Michel," he kept repeating all that day, yet sometimes he would seem to be distressed, and the tears would roll down his thin cheeks, as he lay on his little bed. I could not bear to see that.

"What is the matter, my dear one?" I asked him, at last taking his hand. "God and bebe are waiting, and

Michel is bad-Michel won't," he said. "Won't what?" I asked. But he would say no more. At this time our poor boy would sink every now and then into long fits of unconsciousness, and fifteen miles, respectively, with buoys then suddenly wake up to weary im- on each side to mark your way. This patience and anxious questioning, as great undertaking was superintended rent we owe for the air we breathe.

'I began to fret very much. " I fear we have disturbed his mind," I said one day to my daughter. "He is not so happy as he was, and it is all my doing, stupid old bungler that I am. Would that we had left Monsieur alone." Then I began to cry.

'But just at this moment he seemed ranean only 11 feet. , "Monsieur, you see how it is," I said to awaken from sleep. He turned and looked at me, with a look that made me call out, I scarce know why, to my daughter. Madame, it was a look of reason. He sat up in the bed.

'The word died away upon his lips. Suddenly he stretched out his arms, and there came over the poor wan face

This was the end of my old friend's

with, but the tears that stole into my placed in them two roses from off the companion graves.

'If you have cared to hear about my "Instinct teaches children to cling | children, keep them,' she said, 'in remembrance of bébé and poor Michel.' LISBETH G. SEGUIN.

Correspondence.

For the Christian Messenger. Missionary Correspondence.

STEAMSHIP IRRAWADDY, Dec. 25th, 1876. Dear Brother,-

an instinct this aversion, it is quite journey, hoping to be in Rangoon on Surrounding it were bones of animals irrational," said my daughter; but still the 27th. Real life and work among and some gravel and chalk. It may the heathen will soon begin. May have been a stated resting-place for cara-He who "giveth the increase" make vans. our efforts successful.

pleasant; a good ship, pleasant weather nity of setting foot on this interesting and very agreeable company. With the monotony necessarily attending a journey by sea, we have seen some interesting objects, and sailed on historic waters. We left Glasgow Nov. 14th. On the Bay in his captivity. Even our brief acof Biscay we experienced a little tossing, quaintance with Scripture localities though much less than was expected or is common at that season. That was nearly all the unpleasant weather we had—the Arabian Sea gave us a little shaking by the way of variety. Gibraltar was passed in the evening, so we had to be satisfied with a moonlight view of that great fortress, the glory of which rather than the utility, makes it prized 'The poor lad began eagerly counting by the British. This loss was in part, at least, compensated by the view of the light-houses and lights of the towns on lers, another, a little further down a each side of the strait. Ceuta is nearly "and bébé, and the good God, and opposite Gibraltar. The same disappointment awaited us at Malta. We failed to see St. Paul's Bay, where Paul and his companions "ran the ship aground," or the statue erected on a 'At the very name the poor lad rock near the shore where the "two seas Said in the morning, in a shower of rain, "God loves everybody, and forgives something very unusual in Egypt, prob- We could see two tall spires of pagodas everybody," said my daughter. "He ably altogether unknown in the time of forgives Michel, when he is méchant, Zechariah. There we were detained all and Michel must forgive too." Michel day, and took the opportunity of going ashore and having a look at that mush-'The idea was a new one to the poor room city springing into a population of 10,000 since the opening of the Canal in called it, méchant, that he understood; | 1869. The people are of many nationbut to be the forgiver, that he could alities, the enumeration at Pentecost being very appropriate there. Whether they are "devout men" however, is "God forgives Michel-God loves poor exceedingly doubtful. It seemed strange that only four weeks travel from New York should bring us into so much that was new and strange. The dress of the men, the veils of the women, the leather bottles of the water-carriers and such like peculiarities, were clear evidences that we were among the ori-

> entals. The Canal, 85 miles in length, is dug throught the desert, excepting two lakes, Temsah Lake and Bitter Lake, in which you sail the distances of three and

the steps with me into the garden, but to when God would send for him, and by M. Lesseps and occupied three years in building,-a very short time considering the magnitude of the work. It is on an average 262 feet in width at the top, and 144 at the bottom, the minimum depth is 221 feet, which is increased 3 or 4 feet by the tide, particularly at the south end, the tide in the Red Sea rising 6 feet, in the Mediter-

At Port Said there is an artificial harbor made by two large piers built out into the shallow sea. The western pier has a length of 7,000 feet, and the east. ern 6,000 feet. They are 4,600 feet clared immersion or sprinkling to be "Do not cry, dear Nana," he said, apart at the shore, but approach to half indifferent." In this country, (Scot-"Michel is not méchant now. He will that distance at the outer ends. These land) however, sprinkling was never are necessary on account of the quantity practiced in ordinary cases before the of mud annually brought down by the Reformation. From Scotland it made Nile (30,000,000 cubic yards, it is said) its way into England in the reign of and which the prevalent winds drive Elizabeth, but was not authorized by such a wonderful smile of joy, such an eastward along the shore towards the the established church. In the Assemunearthly brightness, that we who stood | coast of Palestine. Stone, for these by him, Georgette and I, fell upon our piers was, in the first instance, brought 1643, it was keenly debated whether knees, and held our breath for very from a long distance; but afterwards immersion or sprinkling should be awe, for we knew, though he had no artificial stone was made, consisting of adopted: twenty-five voted for sprinkwords to tell us, that the good God had two parts of sand, and one part of hy-'This was a great sorrrow and trouble at last come for him, and taken him to drualic lime ground into a paste and sion; and even that small majority was poured into wooden boxes or moulds. When the mixture solidified, the mouldboards were removed, and the solid I had not many words to thank her blocks of stone left from three to six months in the open air to dry and eyes thanked her, perhaps, as well. harden. Each block weighs 20 tons, and costs upwards of four dollars a ton. The cost of the whole undertaking was sixty-five million dollars.

> We spent one night in the Canal and when the ship was moored, went on shore and had a long walk on the great desert. Contrary to what I expected, it is not one unbroken plain, but is very much diversified by hill and valley, but the same dreary barren sand spreads over all. A few stunted trees and an occasional bunch of coarse grass found, particularly in wadeys or hollows. On this grass the hardy camel subsists during his weary journey. We found on an elevation a small square We are approaching the end of our stone set up as if to mark the place.

We came back to the ship thoroughly Our voyage has been exceedingly tired, but happy to have the opportuthough dreary desert. Possibly near that place, Joseph and Mary and the infant Saviour had passed in the flight into Egypt, or perhaps that other Joseph made more real its wonderful history.

As we approached the Red Sea chain of mountains can be seen towards the east, approaching nearer as we advance, and about three miles from the entrance of the sea terminates abruptly at the edge of the water. It seems very probable that this was the region traversed by the Israelites when "the desert hemmed them in." This locality is pointed out by some travel defile between this range and another parallel to it, by others. When darkness shut in, our party assembled round the table and read the Bible account of that miraculous deliverence.

Since we lost sight of Arabia we have seen no land except Ceylon until to-day. We are now in sight of Cocoa Islands, nearly 300 miles from Rangoon. Ceylon is a beautiful island, apparently entirely clothed with cocoa-nut and palm trees. peeping up among the verdure.

I would wish you a "Merry Christmas," but it has not yet dawned in Nova Scotia. We are eleven hours ahead of you. When we get up at seven in Burmah it is only eight the previous evening with you.-Our hour for rising is much earlier however, than the one I mention.

Rangoon, Dec. 28th-We arrived here yesterday. The city is celebrating the Queen's assuming her new title, and a good deal of noise prevails.-We hear good reports from some stations.

The friends of Miss Payne will be pleased to hear that she is in good health and spirits. She leaves for Henthada on Saturday.

Yours &c., H. M.

Do nothing to-day that you will repent to-morrow.

Good words and good deeds are the

For the Christian Messenger. The Cyclopedias on Christian Baptism.

1. The Edinburgh Encyclopedia says: "In the time of the Apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ

had ordained, and, to express more fully his change of character, generally assumed a new name."

"It was not till 1311 that the legislature in a council held at Ravenna debly of Divines, held at Westminster in ling, and twenty-four voted for immerattained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly."

Speaking of ancient baptisteries it

"Baptistry, in ecclesiastical writers place in which the ceremony of baptism is performed." "Baptisteries were formerly very capacious; because, as Dr. Cote observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time, and then, the manner of baptizing by immersion or dipping under water made it necessary to have a large font likewise."

2. Brand's Cyclopedia says "Baptism (Greek bapto, I dip) was originally administered by immersion.

3. Chambers Encyclopedia says: "Baptism in theology formed from the Greek baptizo, or bapto, I dip, or plunge." "Some are of opinion that cold countries. It was introduced into England about the beginning of the 9th century."

4. The National Cyclopedia says: "The manner in which the rite baptism was performed appears to have been at first by complete immersion. It was the practice of the English from the beginning to immerse the whole body."

5. The Encyclopedia Britannica describes the process of changing from primitive customs, thus:

"Several of our Protestant Divines, flying into Germany and Switzerland, during the bloody reign of-Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva, and other places, baptism was administered by sprinkling, they thought they could not do the Church of England greater service than by introducing a practice dictated by so great an authority as Calvin."

6. Rees' Cyclopedia says of Baptism : "In primitive times this ceremony was performed by immersion."

7. Penny Cyclopedia.—"The manner in which it (baptism) was performed, appears to have been at first by immer-

readily admit that the literal meaning leges, and ready to relinquish it when it of the word baptism is immersion, and is withheld from all others. that the desire of resorting again to the most ancient practice of the church, of immersing the body which has been expressed by many divines, is well worthy of being considered."

9. Encyclopedia Americana.—Baptism (that is dipping, immersing, from the Greek baptizo) was usual with the Jews, before Christ." In the time of the Apostles, the form of baptism was very simple.—The person to be baptized was dipped in a river or vessel with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name."

10. The Encyclopeda Ecclesiastica says:

"Whatever weight, however, may be in these reasons, as a defence for the present practice of sprinkling, it is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed."

MR. EDITOR,-

Sir,-"Here is the testimony of ten of the very best literary and historic standards, where all intelligent men go for reliable information, speaking with one voice as to what was the Apostolic mode of baptism, and as to when and how sprinkling was introduced; and yet ministers of the Gospel will continue to fondle this thing of human origin as if a child of heavenly birth, men who should spurn all such unholy intruders as having no place in their Master's House. Men who should not only occupy but defend the whole territory of truth, as committed to the Apostles by the Master, before He left." Yours truly,

For the Christian Messenger. Education-Common and Collegiate.

Dear Messenger,-

The subject of education is of great importance, and is rapidly becoming a topic among all philanthropists. How to meet the wants of the masses, and yet to provide for the few that wish to secure her highest favors, has given rise to much controversy, taxing the best energies of church and state. Various plans have been submitted, some have been tried, and amended, or laid aside, others are being tried. The press has had a large influence in moulding the educational institutions of the Province. We, as Baptists, especially have settled down upon the opinion, that-nonsectarian Common schools, and Denominational Colleges, are the best means of meeting the demands of all classes.

The even tenor, discrimination and faithful adherence to sound principles in your paper; not the outcroppings of sentiments, not hastily formed from passing events, but the expression of principles held sacred and dear by every well-informed Baptist has given very general satisfaction; -it is thus, while sprinkling, in baptism, was begun in you have judiciously advocated non-sectarian Common schools, you have also given the influence of your talent and paper, to the support and defence of Denominational Colleges, in opposition to State Teaching Universities.

It may to some appear somewhat strange that an earlier expression of unwillingness to affiliate with the Halifax University, was not sooner made. But it assuredly did not arise from any want of conviction of the right course in the minds of Baptists. Leading men in the Denomination, with a very large majority of their brethren, including the Faculty of the College, and the Board of Governors residing in Nova Scotia, were of one mind on this subject, and yet they were willing and anxious to have the subject fully discussed, and to listen to all that could be said in favor of affiliation. Any further reason, necessary for apparent delay, may be found in the solution of the question, What will be the best means to prevent the establishment of a Teaching University? a proposal yet to be fought. And the fact that the question had been referred by the Board of Governors in June, to the Convention in August, when the time came there was no doubtful expression of a long cherished opinion. To-day the Baptists of Nova Scotia are a unit on the question of Common Schools and Denominational Colleges, willing to receive Provincial aid for the College, so long as 8. Encyclopedia Metropolitan. -We it is given to other Denominational Col-

Baptists have fought too long and won too much to abate their zeal, or to relax their efforts to sustain their College. The cause of Denominational Colleges, versus, State Universities, has been on trial before the people of the Province, and a verdict has been repeatedly given for the former, let that verdict be sustained, and we have a fair field, and a guarantee for future success in the record of the past.

If I may be allowed to suggest any thing Mr. Editor in relation to the future. it will be, to keep distinctly before your readers the point of danger;-a Teaching University, endowed by the State, at the cost of suppressing Denominational Institutions, and the necessity for Baptists to endow, even to independence, their own beloved Acadia, and to stir up the youth of the Provinces to seek her instructions.

These two elements of progress, Endowment and patronage of Students, made what they should be, yea, can be, and all opposition from without will only be additional stimulus to honorable competition with kindred Institutions.

Wolfville, Feb. 9th, 1877.

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