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Published every THURSDAY, by

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Years.	No. of Policies,		s. Sum	Sums Assured.			New Prennums		
1848		98	£48,	764 17	θ	£1,380	9	1	
1850		190	95,	,650 9	11	2,627	4	7	
1852	19.4653	422	181,	504 10	6	5,828	5	10	
1854	1.9390	408	161,	846 18	4	4,694	16	0	
1856		708	297.	560 16	8	8,850	8	11	
1858	1 Maria	832	887.	752 6	8	12,354	3	4	
		able incr	ease in	the bus	iness	of the la	st i	tou	

years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon

the premiums paid. PERCY M. DOVE, Manager and Actuary. JOHN M. JOHNSTON, Secretary to the London Board. All descriptions of property taken at fair rates, and Fire losses paid promptly, on reasonable proof of loss—without forence to the head Establishment. the head Establishment. JAMES J. KAYE, Agent for New Brunswick,

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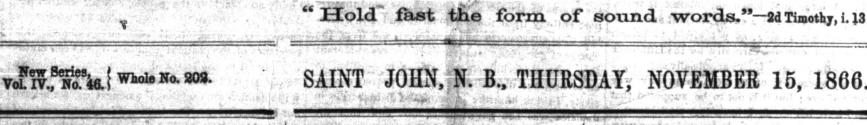
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**OFFICE--Corner Prince Wm. Street and Market** Square.

friends, and if he had always felt certain that he Uncurrent Funds, Sterling Exchange, Specie was understood by all of them he considered it was the best audience a man could desire. He wished he could introduce among their English friends a little more of the emotional in their worship, and he thought if there was a little more expression of feeling in the pulpit, people might find it more easy to listen to the preaching. gages and Securities of every description He always desired to mingle with the preaching of the Word as much of fire as was characteristic. of Welshmen and was consistent with its being A1.80 fire from off God's altar. (Applause.) He would ike to see more energy thrown into the service First Class English and American Companies. of God. It seemed to him that for a long time the position of the Baptists in England and TOTAL CAPITAL, TWENTY-SIX MILLION DOLLARS. Wales had been that of an army encamping in Risks taken at the lowest rates. the battle-field, and it had been very stern work Claims promptly and liberally adjusted. to keep the battle-field and to hold their own. The conflict had been very severe ; their enemies had been very many and very strong, and they themselves had not always such courage as God's promise and God's presence ought to have given aug. 2. them, and they had only been able sometimes to THE PHENIX FIRE OFFICE, LONDON. keep the enemy back, and do no more. There ESTABLISHED IN 1782. was growing, in certain places, a tendency to think that all they had got to do was just to keep. their ground, not to suffer the enemy to sweep them quite away, but to have a name and a place in the Israel of God. Now, he thought the time had come when they should hear another watch-GRAND PRE SEMINARY, word, and instead of standing on the battle-ground in the mere faithfulness of keeping the beace, they should hear the Master's voice saying, Forward, forward ! Go on to the fight to win more of the battle-field from the foe, and to conmer province after province for King Jesus." (Cheers.) It was well enough to have waited on through these weary years, made weary very often by their own lukewarmness and want of zeal-it was very well that they had maintained, he believed, as a body, the faithfulness and purity of the gospel, and the simplicity of Christian ordinances; but the time had come when they Business Manager were not only to conserve but to win-when they were not merely to keep the conquests which their fathers had made, but to make new conquests of their own. (Hear, hear.) Englishmen had been very apt to lie back on the laurels of William Knibb, and men of that class among them, and some of his Welsh friends were always talking about their Christmas Evans. That was all well enough, but every minister ought to seek to emulate the heroes of the past. It was a good Cupital \$500,000-all paid up and invested. Surplus in haud, 1st July, 1865, £250,000. thing to think of the men who went before them, in order that their courage might be strengthened and their pulse quickened, but to rest there would be the saddest thing that could occur to CIES issued at the lowest rates, payable in New pswick Currency, with and without participation the church. (Hear, hear.) Their honour before God must depend on the exertions of to-daynay, their very existence much longer might depend on their making advances on the foe. Now. in order to advance, it seemed to him that one of CITY OF GLASGOW the first things they must do must be to humble themselves before God under a consciousness of Incorporated by Act of Parliament. weakness. The Lord would never strengthen them -The Right Honorable the Earl of Gla weathess. The Lord would hever strengthen them until they were weak. They must empty them-selves right out before He would fill them. And when they came to that point where they felt they could do nothing apart from His divine power, then He would say, "These are justra-Edoo, 000 ed Fund ..... \*\*\*\*\*\*\*\*\*\*\*\*\* ments fitted for my work, and I will use them." It was his solemn conviction that God used every Christian man up to the very point to which he was capable of being used. There were certain things which prevented God from using some of them, because they would grow proud if He used them, or because alrealy they had so much self-conceit that if He were to give them success they ort Term Assu "City of Glasgow Life Assurance Company." blished in 1838, by special Act of Parliament. been conducted with much success for 25 ye attributable not only to the perfect security wi s for the due fulfilment of every contract, but I would be almost so blown up with it as to burst and disappear from the Christian church. And some Christians were such selfish men, even in miums are equitably graduated. The Profits are with a due regard to the claims of all classes of tion of Bonus was made 20th Jan s close of the Company's financial the rate of one and a half per cent. a declared for the past year. In plus second for the past year. In plus their religion, that He could not do any mighty works with them, because of their unbelief and because of their sin. They needed to begin by confessing their unfitness, by asking God to bring them down. The storm might break upon the bill-top, but the sheaves of corn must be reaped cipate from the date o their issue, but the lipste from the date o their issue, but the lipst vest until they have been five years in er tee and all other information m WILLIAM MACKAY, Custom House Building in the valley. He knew that, like other Christian denominations, the Baptists were not always so behind-hand as it would be well if they were in GEORGE THOMAS. the matter of self-congratulation and boasting. If they were humble before God, and cried to him, then they would have a blessing. When tion Merchant and Ship hey had got to that state, as by God's grace he hoped they would, the next thing was to keep thoroughly awake. It was hard to keep men FIRE AND LIFE

LORILLARD INSURANCE COMPANY. v 18 -wps ly

Drafts (both Gold and Currency) on the United States Canada, Nova Scotia, &c. Bills Discounted ; Dividends, Interest and other Collected. Investments made and Sales effected of Bank Stock, Mort-Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of six per cent. per annum, and payable either at call or fixed periods, as may be agreed upon. LIFE, FIRE & MARINE INSURANCE. These Companies are distinguished by extreme caution and prodence in their management, have large amplus and eserve funds, and afford the most ample security to Policy olders. The stock of the "IMPERIAL FIRE INSURANCE OMPANY" sells in the London market at \$750 for every LIOO paid up capital. aug. 2. £100 paid up capital. CAPITAL, - - . \$5,000,000. C. W. WELDON, Agent for New Brunswick. St. John, March 8, 1866. GRAND "PRE SEMINARY, Wolfville, N. S. THE above Institution will be re-opened on the 1st of August. Principal—M ss Olivis J. Emerson; Assist-ant, —; Teacher of Músic, Prof. Saflery; Drawing, —; French, A. J. Hill, Esq., A. B.; Matron, Mrs. Tibert; Com-mittee of Management—Rev. T. A. Higgins, Dr. Crawley, Bevs. S. W. DeBlois, D. Trueman, S. B. Kempton. TERNS-\$30 per quarter for Board and Tuition; Music, with use of Piano, \$9. Extra charges for Drawing and French. Pupils furnish their own Bedding, Towels, and Light. Delays incident to a change of management of the insti-tution prevent us from giving, at present, full particulars; but an arrangement will be made whereby sactisfaction, it is hoped, will be given to all who may favor the institution with their patronage. Wolfville, July, 19. Business Manager. Wolfville, July, 19. Capital \$1,000,000-all paid up and invested Surplus in band, 1st Aug., 1865, \$313,194. POLICIES issued at the lowest rates, pay aole in New Brunswick Currency, with an without participation in profits, and every information afforded on application to W. J. STARR, Agent, Princess St., Oct 12-vy Opposite Commercial Bank. CONTINENTAL FIRE INSURANCE COMPY., New BRUNSWICK AGENCE-7 Princess Street, opposite Com-mercial-Bank, St. John. DOLICIES in be average dividends to Policy Holders entitled to Pro-The average dividends to roncy houses ber cent. for the past nine years, amount to 44% per cent. References of the first respectability, and any other rmation given by W. J. STARE. Oct 12, 1865-v LIFE ASSURANCE COMPANY OF GLASGOW. XISTING ASSURANCES. 2, ALTER BUCHANAN, of Shandon, Esq., M. P., Cha F. BIRKMYRE, Esq., Manager and Actuary. VARIOUS MODES OF ASSURING. Half Premium System, without debt or interest. Endowment Assurances, HE "City of Glasgow Life Ast established in 1838, by special Water Street, St. John, N. B Central Fire Insurance Company Agent at St. John. Dec: 4. GEORGE THOMAS LIVERPOOL AND LONDON AND GLOBE



I can see that I grow older,

And I note it day by day ;

I can feel my heart grow colder

As its pleasures pass away. At the tell-tale glass I linger,

Has engraven on my face.

But one moment can restore me

Then I hear a father's blessing,

And I feel a mother's kiss,

And again I am caressing One who shared with me my bliss

Who shall say the past must perish 'Neath the future's coming waves l

When the soul delights to cherish

From oblivion's depths it saves ! Looking backward, on I'm gliding,

Till I reach that final shore

Where the present is abiding,

the hills of their native country.

A hymn having been sung,

As with faded eye I trace Solemn tokens which Time's finger

To my boyhood and my prime, And sweet memories come o'er me Of that brief but blessed time.

## SAINT JOHN, N. B., THURSDAY, NOVEMBER 15, 1866.

Christian Dizilor.

THE PAST, PRESENT AND FUTURE. stuck as full as a pin-cushion before they would wake up. (Laughter) Sometimes he saw certain men get one eye open, and he said, "That will do; he has one eye open." But while he was trying at the other, that one shut again, and back the man went again into the same kind of slum-ber. He meant by that, that whilst they were wide enough awake after the world and after gain, they were not wide enough awake to win soul cry with a cry that might awake even the awake. There was no using any good in such an age as this, unless it were red-hot good. It was the best way to put the pitch on hot, and it was the best way, also, to put on the Gospel hot, if it were to stick to a man's soul. He had heard brethren make speeches in which there was little or nothing in the way of matter, and yet how they had discussed and the state of they had stirred people up. One brother spoke with such demonstration and power that he broke And where change shall come no more. a chair. He did not recommend such demonstra-, tion and power is that, but still even that was better than that there should be anything like ADDRESS OF THE REV. C. H. SPURGEON. sleepiness. He had heard that red hot shot would often penetrate where the cold shot could find During the recent autumnal session of the Engno way; and he believed it was so in the pulpit. Fire was the great thing. "The God that anlish Baptist Union in Liverpool, a Welsh meeting was held in Hugh Stowel Brown's Church, swereth by fire, let him be God." But let him which was crowded in every part. Nearly all add, he was quite sure fire would not do unless the speeches were in Welsh, and full of enthusithey had a very clear, lucid explanation to give of the Gospel, and knew how to bring that out sem and fire. In the course of the evening the before the people. It was well enough they should Chairman introduced Rev. C. H. Spurgeon. It have the most excellent ministers they could get, was not the first time, he said, that Mr. Spurgeon but all the learning ought to help them to hehad spoken and preached to the Welsh, and a come more simple, and all the contributions they got from science should be laid at the foot of the volume of his sermons in the Welsh language cross. He had nothing to live for, if he was God's was now to be seen cheering God's people among servant, but to preach Christ; and though he would read the classics, and wish to be scholarly; and though he would read the poets, and like to The Rev. C. H. Spurgeon (who was received with immense applause, the audience standing up to greet him) addressed the meeting for three-quarters of an hour. After a few preliminary regarnish his speech sometimes with their beauties; and though he would study mathematics, and would not be behindhand in scientific learningyet none of these, for their own sake, none of marks, he said he always liked to meet his Welsh hese for his own sake, ought he to learn, but all for Christ and the salvation of souls. It would be a good day when they could say, as ministers, everything they did would be for Christ, and all their desire was to lay up knowledge for the good of their people. A Yorkshireman, excusing him-self for not attending church in the evening, said he never went at nights because he could not stand it more than once s day; and when asked on Sundays without any corn to grind, went clicketty clack, clicketty clack. (Laughter.) Their minister, he said, had got into such a way of going on that he could not stop himself until the time was up, and so he went on clicketty clack, clicketty clack. The kingdom of Christ would never be advanced by that kind of thing, and yet it was not the most uncommon thing in the whole world. Ministers must make up their minds that they would preach better. If they preached the best they knew, they must learn more, and if they had attained unto some degree of success, and press on to something yet beyond; for if the kingdom of Christ was to be spread, very much depended upon the ministers being quickened in all respects in the work of the ministry. The Welsh churches furnished a considerable proporthe constant progress of immigration. Might he ask them, with the deepest affection and respect, to see as much as ever they could to the discipline of the church ? They did not complain of to complain that sometimes Welshmen in Lonthey were simply backsliders, he left to his brethren to judge. But they must be very scrupulous ren to judge. But they must be very scrupulous about their membershp. He could not advise that scrupulousness which some had advised, to keep people waiting a ong time. He did not see what good was got by that. But there should be the most thorough examination, and then the most perfect discipline they could get in their churches; for he believed that an unholy dead-like the man tho, though the best in his be destroyed, not reformed. They did not go family, as soon as he died, what could they do now for the abolition of church rates and the rewith him but bury him out of their sight; just as there was nothing in the world which stank so to the whole thing. They went for the sweeping horridly in the eyes of God as the thing which of it utterly away, because it had turned unto was once a church, but what was it now ? It was that abomination of desolation-the antichrist of now the very sink of hell. He meant the church Rome. (Applause.) They might perhaps think of Rome. (Applause.) If any of their church- he spoke somewhat too strongly ; but if he could of Rome. (Applause.) If any of their church-es got into an unboly state, nothing could do so much mischief to Wales as the very church which ought to have been the means of doing the most good. He had been very much pained lately to see that amongst some Dissenting church-es in Wales, on several occasions, lotteries had been got up for the building of their chapels. He believed this to be a most shameful and cry-ing exil-(hear, hear, and applause)-gambling ing exil-(hear, hear, and applause)-gambling for the glory of God. The soldiers at the foot of the cross who cast lots for Christ's garments knew no better, and let them trust they were forgiven. tion, the reformation ceased. It never went fur-But these objirches knew better, and under the ther; it could not; it was impossible. There pretence of the spread of the Redeemer's kingdom encouraged, not only through Wales, but broadcast throughont all England, the principle of gambling, which was so horrible that he knew broadcast throughout all England, the principle of gambling, which was so horrible that be knew not in what terms to describe it. He had two tickets sent to him for a lottery in connection with one of the Baptist chapels, which he sent to the Home Secretary. (A voice on the plat form : "That was an English chapel.") It was in Wales. He did not know whether they were English, or who they might be. The association ought to take cognizance of such proceedings. That was why he mentioned it. Whether they happened to be English or Welsh, he thought the association ought to take cognizance of it. Since the time he sont those tickets to the Home Sec-retary, he would cheerfully have spent all the moucy he had to put down such a nefarious sys-tem. When the Roman Catholics carried out the battering the sont those take carried out the tottery system, it was had enough; but when the Bantings did it has many catholics carried out the tottery system, it was had enough; but when the lottery system, it was had enough; but when the Baptists did it, he must speak very plainly, in the hope that the association would turn out the church that did it. How could they expect the

and some of them, he thought, would bear to be would go to the battle weak enough. Well, then, supposing them to be humble, quickened, awaken-ed, full of fire, full of Christian matter, and determined to preach the Gospel, and have a living church, what was to come of it! They must have a revival of religion. The Archbishop of Southwark had issued an admonition to all the the man went again into the same kind of sum-ber. He meant by that, that whilst they were wide enough awake after the world and after gain, they were not wide enough awake to win souls to Christ. Jingle a guinea in some people's ears so gently that scarce a mouse could hear it, and they would be up and after it; but let the Virgin, and may she help you, and much good may you get out of it ;" but let Christians set up their altar, and if there were one Elijah in the soul cry with a cry that input awake even the bottomless pit, their heart was as stone to it— callous and indifferent to it—and they not world-lings, but professing Christians 1 They were not awake. There was no doing any good in such an awake. There was no doing any good in such an awake. There was no doing any good in such an "The God that answereth by fire, let him be God, and his faith be justified." And if one Elijab could do this, and afterwards cover the heavens with clouds, so that there was an abundance of rain, what might they not expect if every man and woman throughout Eugland should join in prayer on that particular day, and should cry unto God with one exceeding mighty cry, "O God, make bare thine arm, and visit thy churches, and let the blessing come ?" Would he refuse them ? Had he ever refused them ? Would he deny them ? Was it possible, when they sought his glory humbly and simply, and with no mo-tive but the extension of His truth and the glory of His name, that He would shut heaven's door against them f Oh, might that day see them all on their knees, and he was sure it would see God pulling up the windows of heaven and pouring a blessing on them. Oh, if God would but bless them ; if their Father who was in heaven would but make them feel what they professed to believe ; if He would make that real to them which was often in the creed but not in the heart ; if He would help them to weep over their dear friends and relatives who were not saved ; if He would help them to make it a soleinn matter of prayer that He would bless their neighbours and their townsmen ; and if He would make them cry because they had a terrible burden upon them, there would be hope for England. It was very customary to say at all times that we were living in a crisis. He supposed every day was a crisis of a certain sort : but if they would step now into a large proportion of the churches of the Episcopalian sect they would find them heathens, worshipping their stocks and stones—for it was little better. Only the last week and the week before, if they had gone into hundreds of churches they would have seen them gamished and checked out so that they would have believed them to be flower shows, seen mammeries ner disgusted their sires, and which would make them feel like Oliver Cromwell when he dashed his hat down and said, " Why, I have heard flat Popery at St. Paul's Cross." People now were quite pleased with that sort of thing. The azure scales of the serpent were so beautiful that they had tanght them to put their hands on the hole of the asp and play at the cockatrice's den, and England seemed to be perfectly bewitched with the old Jezabel. (Loud applause.) The fact was there had been long patience with this national church they must forget what they had attained unto, of ours, and there had been true love between the dissenters and the godly in it; and in the days when the Revolution happened, and James offered liberty to the dissenters, it was no mean thing for them to say of their sires that when they believed that Popery would be benefitted tion of members to the English churches through | by it they would not accept that liberty, but they joined heart and soul with the evangelical party of the church and saved England then. There had been no gratitude for that. (Hear, hear.) Their return had been a long series of oppression their churches as they might exist, but they had and insult, and little else ; and now the evange licals cried in vain for help in their distress. The don were very different from Welshmen among little evangelical party might say, " Will you the hills; that although they might be very use- help us ?" Their reply would be " No ; if you ful members of their own churches, they did suc-cumb very terribly to the emptations of London. Whether or not this indicated that there must have been some of them unconverted, or whether est of ours what becomes of you. If you will still persist in keeping in communion with the abominations of that church you must take the in their churches; for he believed that an unholy Popery. In fact, in some respects they even ex-church was worse that no church, just as the celled the Papists, and the cry of Christians very best church whee living was the worst when should now be " delenda est Carthago." It must said to cure the scrofula or king's evil ; he believed it gave it. (Hear, hear, and applause.) As soon as ever the kings touched the reformawas another reformation in the days of Oliver Gromwell, but that, reformation was very much achieved by carnal weapons. He deplored the

the heart of Wales might be touched by the hand of God's Spirit, and give forth such words as had not been heard for many a day ; that the Lord would grant that her mountains might drop with the wine of His Spirit, and her little hills melt with the benediction of His presence ; that her very valleys might run with the milk of the gospel, and her hills drop with the honey of His grace. (Loud applause.)

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The proceedings were shortly afterwards brought o a close.

## ALTING'S CONCESSIONS FOR IMMERSION.

Alting was professor of theology and the oriental languages, at the University of Groningen. Germany. He was a prodigy of learning. Five huge folio tomes contain his writings, " theological, analytical, practical, problematical, and philosophical." Only think of his "Commenta-ry on Romans," consisting of eighteen hundred and eighty-four such pages, written with the conciseness of which the Latin tongue is capable ! He seems to leave little more to be said on this epistle.

If many of the German theologians are too philosophical and dreamy, they are by no means shackled in giving utterance to the conclusions to which their learning and research conduct them. This is seen in the open way in which Alting, a professed affusionist, speaks of immer-sion as the mode of baptism. We call attention to his concessions on this subject, found, first, in his "Exegetical Analysis of the Catechism of the Palatinate," and, secondly, in his " Commentary on Romans :" or rather, we will blend all he has said in one series of statements.

The fact he expresses in several different ways Baptism was formerly performed by immersion." Again, he says, it was not accounted baptism, if the least particle of the body was not immersed ;" and to be, if possible, more explicit, he appends an exceptical remark to the effect that the whole body must be moistened with water. In another place, he says that " the apostle means a baptism which consists in the immersion of the whole body." Now, as the statement of this man, who practised pouring for baptism. there can be no mistake ; we have give his meanng without addition thereto. Surely a wayfarng man need not err therein.

From this statement we proceed to his argument to prove this position. Read, mark, learn and inwardly digest it.

1. " Baptizo means to immerse, to plunge, to wash ; it denotes an immersion, and a washing, which is the result of immersion." The reader will observe that baptizo, according to this definition, does not mean any kind of washing, but why, he said, "Well, our minister is a muff," and would never have conceived that they were a washing resulting from immersion. We must and compared him to a will which, going round places for the worship of God. They would have use cantion here in instructing our flocks ; for we admit that baptizo means to wash, (a indeed it does,) our opponents will carry this meaning beyond its true bounds, and bring forand ward the sophism, that a person may wash the hands by pouring water, or having it poured, on them. "Wush" embraces a larger sphere than " baptize ;" hence baptiem is washing, but washing of all kinds is not baptism. 2. Alting employs, as another argument, the localities where the rite was originally administered. John baptized in Jordan. John was baptizing in Enon, near to Salim, because there was much water there. The apostles also baptized at this very place, for the very same reason. John. iii, 22, 23. Let these verses be read in connection : " After these things, Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized : and John also was Deptizing in Enon," etc. Also, Acts xvi. : "And on the Sabbath we went out of the city by a river side. \* \* \* \* \* and Lydia's heart was opened; and when she was baptized," etc. 3. He also adduces the figurative allusions to this ordinance. " To this mode of performing the rite, corresponds the signification of Romans vi.4: 'Therefore we are buried with him (Christ) by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life." On this verse Alting labors in six pages of commentary, from which we extract the following : "Baptism, according to the testimony of Paul in this passage, represents three things : the death, the burial, and the resurection of Christ. \* \* Our union with Christ is both known, shadowed forth and sealed by baptism, which was administered by immersion. It is that union wherein we are immersed (plunged) into Jesus Christ, so that to every one who has been baptized, it is signified that Christ is his Saviour." He also maintains that Gal. iii. 27, must be interpreted in reference to immersion, as the mode of performing the baptismal rite. And does not the judgment of the learned entirely agree with the notion that a child forms as he reads the language ? "As many of you as have been baptized into Christ have put on Christ." So much for this third argument. 4. Nor is the fourth less cogent. Formerly, baptisteries or fonts were large enough for immersion to be performed therein ; not like those of latter times. We again translate the professor's words : " Baptism was performed by immersion, and therefore it was administered in rivers or in spacious baptisteries near or in the places of worship. So large were these fonts, that, according to Socrates Scholasticus, (Church History, book 7, chapter 17,) the Greeks called them kolumbetrai (swimming baths)." In anoth-er place he expresses the substance of this in different language. In corroborating his interpre-tations of the figurative allusions to immersion, Rom. vi. 4, he says that " the baptisteries in the churches were large in which they baptized by immersion." Socrates, whom Alting follows, was a Greek, a lawyer of Canstantinople. Concorning his Church History, one has remarked : This work is in much esteem as one of those original documents which can be relied on, for accuracy and dispassionate judgment." It covers only about one hundred and thirty years, termi-nating about the middle of the fifth century. 5. This mode of performing baptism prevailed through many centuries. This is stated both in the Commentary on Romans and in that on the Catechism. That this mode provailed, at least in the eighth century, is evinced from the case of "Badbod, king of the Frisians, who had even sone down into the water (had got his foot in) to be immersed ; but even at this juncture, he changed his mind and refused to submit to the ordinance. From this it is evident that immer-ally attended, and more enthusiastic, than any of sion was practised at that time." Is not this fact the previous meetings. The body sat from ten (which we do not now remember to have seen o'clock to nearly four. In the evening the great

CHRISTIAN VISITOR, Corner of Prince William and Church Streets. SAINT JOHN, N. B. REV. I. E. BILL, Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P. The Christian Bisitar Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

THE OFFICE OF THE

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Supposing baptism to be for the remission of sins, persons deferred it as long as possible ; and, when in sickness or in prospect of death, they sought baptism, being unable to undergo immersion, they had water ponred upon them. But it was doubtful whether this was legitimate baptism. Cyprian himself so regarded it, that he did not condemn those who opposed pouring, nor did he think that it should be employed promiscuously with immersion, in the case of persons in health." Alting also gives, in another part of his writings, this account of the matter: "When it was doubted whether pouring or sprinkling was a legitimate baptism, Cyprian tried to allay this doubt ; but he employed, in so doing, neither apostolic testimony nor apostolic example ; he merely argued from the sprinklings practiced under the Old Testament, and also said that the grace of God was made to depend on the quantity of water u ed in baptism ! ! Moreover, he gave out to those who censured this mode of baotism, that a person thus baptized, was not to be again baptized by immersion."

## BEAUTIFUL OLD AGE.

Mrs. Sigourney, in her book " Past Meridian," ust published, gives the following charming picure of a contented and virtuous old age :

I once knew an aged couple, who for more than ixty years had dwelt in one home, and with one leart. Wealth was not theirs, nor the appliances. of luxury, yet the plain house in which they had so long lived was their own. Humble in every appointment, that they might be free from debt. they were respected by people in the highest po-sitions, for it was felt that they set a right example in all things. Every httle gift or token of remembrance from friends-and all who knew them were frien is-awakened the fresh warmth of gratitude. Though their portion of this world's oods was small, benevolence, being inherent in heir nature, found frequent expression. Alway they had by them some book of slight expense. but of intrinsic value, to be given as a guide to the ignorant or the tempted. Cordials also, and simple medicines for debility or incipient disease, they distributed to the poor-for they were skilful in extracting the spirit of health from herbs, and a part of the garden, cultivated by their own hands, was a dispensary. Kind, loying words -had they for all-the fulness of their heart's content brimming over in bright drops to refresh those around

That venerable old man, and vigorous, his temoles slightly silvered, when more than four-score years had visited them, how freely flowed forth the melody of his leading voice, amid the sacred strains of public worship! His favorite tupes of Mead and Old Hundred, wedded to these simple, sublime words-

"While shepherds watched their flocks by night,"

" Praise God, from whom all blessings flow,"

seem even now to fall sweetly, as they did upon my childish ear. These and similar ancient harmonies, mingled with the devout prayers that morning and evening hallowed his home and its comforts ; she, the loved partner of his days, being often sole auditor. . Thus, in one censer, rose the praise which every day seemed to deepen. God's goodness palled not on their spirits because it had been long continued. They rejoiced that it was " new every morning, and fresh every evening."

By the clear wood fire, in winter, sat the aged. wife, with serene brow, skilfully busy in preparation or repair of garments as perfect neatness and economy dictated, while by the evening lamp her bright knitting needles moved with quickened zeal, and she remembered the poor child, or wasted invalid, in some cold apartment, for which they were to furnish a substantial cover-

In the latter years of life, their childless abode was cheered by the presence of a young orphan relative. She grew under their shadow with great delight, conforming with pliant heart to their wishes and to the pattern of their godly simplicity. When they were seated together, she read to them such books as they chose, and treasured their Christian counsel. Her voice in the morning was to them as the carol of the lark; they seemed to live again a new life in her young life. She was to them "like the rose of Sharon and the fily of the valley."

Love for the sweet helplessness of unfolding years seemed to increase with their own advancng age. Little children, who knew by instinct where love was, would draw near them, and stand lamb-like at their side. Thus they passed on, until more than ninety years had been numbered to them. They were not weary of themselves, or of each other, or of this beautiful world. Neither was time weary of bringing them letter by letter, the full alphabet of serene happiness, and when extreme old age added the Omega, they were well educated to begin the bliss of eternity.

THE UNITED KINGDOM ALLIANCE.

The United Kingdom Alliance held its annual meetings at Manchester on Tuesday. These included a breakfast meeting, a conference of members of the council, and a public meeting. The breakfast took place in the drawing room of the Free Trade Hall, and was largely attended. The assembly-room was filled during the day, mainly with the members of the council. The chair was taken by Mr. Wilfrid Lawson, in the absence. brough domestic bereavement, of Sir Walter Trevelyan, the president. Resolutions were passed, and speeches made by the chairman, Mr. Benjamin Whitworth, M. P.; the Hon. Neal Dow, of Maine ; the Hon. S. L. Tilley, Prime Minister of New Brunswick; the Baron Von Lynden, Chamberlain to the King of Holland ; the Hon. and Leland Noel; Rev. Wm. N. Molesworth; Mr. Robert Charlton, of Bristol; Mr. Vivian, of Tor-quay; Prof. Newman, of London; Alderman Harvey, of Salford; Mr. Samuel Pope, and others. The report of the executive, adopted by the council, gave details of the operations of the past year, and allusions to circumstances presag-ing ultimate success. The balance sheet for the year showed a total of £12,000, with a balance of £1,400; of the £50,000 five years guarantee fund, npwards of £40,000 had been already promised, and numerous additional promises were given in during the conference. The meeting of

