fulness of young ministers [yes, and of older ones too] is retarded beyond what they have any conception of. One whom we have well known and loved and admired for his former piety, his bright and ready conversational powers, is now engrossed with his pipe, that a single question has to be put to him a second time before his attention can be gained, and he is irritable, so short, and indifferent to his reply, and so intent on his smoke, as to 'put an end to social intercourse, and, may it not be added, to study and to active duties.'

The use of tobacco—in or out of the pulpit—stupefies the brain, injures the vision, the hearing and the voice, blunts the memory, begets dyspepsia, engenders bronchitis and other throat diseases, paralyzes the energies, and brings on premature old age and decay. We question the purity and healthiness of any man's blood or belief who is an habitual smoker, snuffer or chewer of tobacco, or drinker of beer or alcoholic liquors. He certainly is not so perfect a Christian nor so perfect a medium between men and their Maker. We read of the 'blind leading the blind.' And if the use of liquors and tobacco by clergymen is not an evil, a perversion, yes, a downright sin, then we are mistaken. Be it ours to correct, though we may not convert, these wicked sinners, who with grog and pipe become pensioners and live on charity.

AWAY WITH THE PIPE.

An eminent writer on the disease of the brain, Dr. Solly, in a late lecture to medical students on that frightful and formidable malady, softening of the brain, says: 'I would caution you, as students from excess in the use of tobacco or smoking and I would advise you to disabuse your patient's mind of the idea that it is harmless; I have had a long experience of brain disease, and I am satisfied that smoking is a most noxious habit. I know of no other one cause or agent that so much tends to bring on functional disease, and through this, in the end, to lead to organic disease of the brain, as excessive use of tobacco.'


# Provincial Wesleyan.

WEDNESDAY, JUNE 14, 1865.


## Halifax District Meeting.

According to announcement, the ministers of the Halifax District met in the basement of Brunswick St. Church, on Tuesday of last week. These annual gatherings are always pleasant, and greatly tend to strengthen the fraternal bond existing between the shepherds of Christ's flock. Here those who before were strangers learn to respect and love each other. Here the joys and the successes of the past year are freely detailed, while the sorrows and defeats meet with the sympathy which they claim.

The questions upon the solemn subjects of ministerial character, and death in the ranks, took up a great part of the morning's session. In answering the latter, it was found that during the year one of our venerable fathers, the Rev. John Marshall, had at the ripe age of seventy seven exchanged mortality for life. Thus the yellow grain falls before the ruthless reaper's sickle,—the worker in the Master's vineyard goes to his reward. Full of years and labors our brother has passed to his rest. Calmly and peacefully he sleeps in Jesus.

The reports from the Circuits were generally favourable, and called for gratitude and praise. Peace has been in all our borders, and the year now past, although not marked by special visitation from on high, or enlarged outpourings of the Holy Spirit, may be termed generally successful. There is a small decrease of membership in the District, exclusive of Bermuda; returns from this place not yet having been received. The missionary and other connexional funds show an advance upon last year, and evince by their totals the large-hearted liberality of our people. May the spirit of giving to the Lord by his church still rest upon them, that by and by, their many cups of cold water may be held to their account in the day of the Lord Jesus.

We regret that some of our older brethren consider it necessary to leave the active work to younger and stronger men. The pioneers of Methodism in these provinces, are one by one dropping out of the ranks, and seeking rest and quiet in their declining years. The honored Chairman of the District and Bro. Buckley have asked permission to retire, this was reluctantly assented to by the Committee, in the hope, that at least in one case, a cessation from labour might recuperate energies shattered in the work of God; and if not, that wherever these brethren might be situated they still would have the opportunity of doing much good. Bro. Thomas Angwin, whose year of rest did not result in that return of health so much desired, also retires upon the list of Supernumeraries.

Of the young brethren, two at their own request are recommended to be allowed the privilege of attending the Theological class for a year, the others continue on probation. May these become workmen who need not to be ashamed, holy and successful labourers.

After passing votes of thanks to the friends who so kindly and hospitably entertained the preachers, to the chairman for his close attention to business, and to the various officials, the session closed at 10 P. M. on Thursday, each brother determined, we trust, still to labour zealously and faithfully for the Lord.

## How may the Ministry be Recruited?

The question that we have placed at the head of this article is one that should command the attention and awaken the interest and call forth the efforts of all who under God have the care of the Church upon their hands.

We have feared that a large class of the young men of our Church are not doing all their personal duties in this matter. Our old Methodist families supply us with but few candidates for the itinerancy; our young men of wealth and social position seldom enter our travelling ministry, and the energy and self-reliance so necessary to the highest efficiency in the ministry are often drawn into other callings by the opportunities they offer of worldly success. If the old Methodistic notion of a divine call to the ministry is still to be held among us—and may the day be very distant when it shall be given up, either in practice or theory—must we not conclude that many whom God so calls fail to respond to the divine vocation? Very probably these sentences will be read by some one of those whom the Holy Spirit has moved to take upon himself this office and ministry, and who has hitherto failed to obey. Let such remember the case of the young man whom Christ loved, but who heard his call to duty sorrowfully.

But the Church, it would seem, is quite too remiss in this thing. It is a part of the duty of every pastor to be at all times on the alert to find out, among the young men and youth of his flock, say whom he may suspect to be such as the Lord may have need of, and to instruct and assist them by kindly counsels as to their duties and the work of preparation required of them. There is a wide chasm between the position of a quiet and modest young Sabbath-school teacher or Bible-class scholar and that of a minister of the Gospel, to get over which is always painfully embarrasing; and not unfrequently it so appals those who contemplate it that they abandon all efforts to pass it. Here, then, is evidently the place where the experience of a pastor should be rendered available in behalf of those who now feel what he has felt, and with whom he is of all men best fitted to sympathize, and whom his timely counsels may save to the Church. Will all our pastors seriously consider these things, and care especially for this interesting part of their charges? It is a great thing to induce some wayward one to accept Christ and his salvation; is it not a greater to lead some doubting one to the divinely imposed duty of saving souls?

But the Church in her organic action should contemplate and provide for this great interest. In most Christian denominations this is practically regarded as a primary duty, but the Methodist Church has strangely neglected so to recognize it. All that is done in most cases is to permit those who offer themselves for the ministry to pass the prescribed ordeals, and if successful they are admitted to the conferences, and assigned to a designated field of labor. That this is much less than should be done is to us painfully manifest; nor can we doubt that by reason of this strange omission the Church suffers great detriment, and many promising young men, who early felt the movings of the Spirit, calling them to the ministry, have been dwarfed in their religious life, or wholly turned back to the world. True, we have academies and colleges and theological schools; but these are simply provisions made by which our young men may, *if they can* and *will*, prepare themselves for the ministry, in instructions more or less subject to Methodist control. The truth still remains; *the Church* DOES NOT UNDERTAKE TO PROVIDE FOR *the necessary supply of ministers for her own work*; this vitally important work is left largely to care for itself, and only adventitious recruits are depended upon to keep up the necessary supply of duly qualified ministers among us. It may be said by some one that experience has proved the sufficiency of this method, since we do not suffer for the lack of required number of candidates asking admission to our annual conferences. We grant that there is no lack of *numbers*, but there we must stop; in point of qualifications there is a great lack. For want of some system for preparing our young men for the ministry, the standard of ministerial qualifications has remained too low among us; and that our ranks may be filled, we habitually receive such as we should not. We earnestly commend this matter to the prayerful consideration of the whole Church, and especially to all those whose positions and influence in the Church render them peculiarly responsible in the matter.

Our personal observations in our conferences and on examining committees, and in the conduct of many of our young men who enter the ministry, have brought us to fear that there prevail quite generally among that class of persons very inadequate notions of the demands of the calling to which they come to offer themselves. There may have been times when the exigencies of the work scarcely allowed candidates for the ministry to spend in study the time required for the attainment of the desirable amount of mental culture; but such is not now the case. The Church can wait for each and all till they shall be thoroughly ready; and any young man possessing the qualities of mind and heart, and the physical health, that are prerequisites to success in the ministry, may work his way through a thorough course of classical and theological studies without getting into debt before he reaches the age suitable to enter upon the ministry. But too often it appears as if the hopeful candidate had gotten the notion that the great public was impatiently expecting his coming, and that he must make haste to respond to the urgent demand. Let that vain delusion be dismissed, young brother; the public, beyond a few partial personal friends, neither cares nor knows anything about you; and should you never answer your divine call to preach the Gospel, the Church could get along without you, though you might be greatly the loser. There also prevails in the Church generally, as well as in common society, a most damaging undervaluation of the worth of thorough culture and discipline, and a non-recognition of the fact that without these very few men can be successful in any great work. There is great need that the whole Church should be thoroughly convinced that the highest efficiency of the ministry demands extensive learning and large culture in those who fill the sacred office; and since it is the duty of every one to bring to God the best sacrifice in his power, he who comes to offer himself for the high service of the Gospel ministry should account no preparation for it too great. Anything less than the best possible is unworthy of its high design.—*Ch. Advocate.*

## "Respectability" in the Church.

HOW CAN YE BELIEVE, WHO RECEIVE HONOUR ONE OF ANOTHER?" And if people of the world cannot believe on account of their feverish anxiety to be honoured by *each other*, how can Christions preserve the spirit of gospel piety, to whom the respect *of the world* is as the breath of life? It is impossible. When Christians have descended to so low a standard as to make the world's respect the governing consideration in life, they have ceased to be the disciples of Christ and the children of God. And yet there is reason to fear that this very thing, this nervous, anxious craving for fashionable respectability, is now the disease, the epidemic of every land, which is destroying the life of many churches, the endemic which is peculiarly fatal to the churches of English-speaking America. When a church member is once seized with this feverish longing for recognition by the world, his influence in the church is evil, and only evil. Such a person having adopted an irreligious ambition as the main motive of life, has ceased to understand the spiritual design of the church, and his co-operation and influence in the church is almost destructive of true religion.

A writer in the New York *Observer* seems to feel as if he had made a great discovery, in commenting on a passage in a sermon lately delivered in a New York church. The preacher, the Rev. Dr. Scott, dwells upon the intense earnestness and restless activity with which people pursue worldly ends, and said that this is considered only reasonable. No blameable extravagance of spirit is seen in any degree of wild and eager excitement after wealth and honour. "But," said the preacher, "the moment a man wakes up to the necessity of seeking the kingdom of God, or the church begins to be in earnest about the salvation of souls perishing in sin at her gates, we are told that this is enthusiasm, fanaticism, madness!"

"*The fact is, brethren, we are* DYING OF RESPECTABILITY! Afraid to be in earnest in the great work of the soul's salvation, lest we be reproached for our zeal and earnestness; as if it were possible to be too much in earnest where the immortal interests of ourselves and our fellow men are at stake! *Our churches are* DYING OF RESPECTABILITY." "The most fearful sight in the world is, not a coffin with a corpse in it, but a corpse with a soul in it—a dead man in the pulpit or the new professing to be alive." "Dying of Respectability." How true!

The preacher mentioned only one of the forms assumed by this worldly spirit. Still it is one of its most mischievous forms. When a number of members, in any church, indulge in this anxiety about the world's respect; when they become afraid to see warm and earnest devotion in the services; when they become nervous at every sign of faithful and honest energy in the pulpit; when they tremble for the proprieties, and get disgusted if the self-complacency of the shallow and self-deceived worshippers of fashion is disturbed; when they blush lest the warm utterances of some humble Christian in a meeting for fellowship or prayer, should not be perfectly grammatical or proper—their own grammer not the best, as if a British subject should be ashamed of the British Constitution in the presence of a Chinaman, because every British voter is not eloquent in speech or learned in political philosophy; when they become careless about the increase of piety and conversion of sinners, and willing to have the church settle down into a perpetual round of forms and the hearts of the people forbidden all free expression, for the sake of making the church acceptable to those fashionable people who hate to think and feel;—then the church may truly be said to be "dying of respectability."

There is another form of this disease. Some cities, many besides New York, have what they call "*fashionable churches*." These are churches which none but fashionable people are expected to attend. If some sinner in poor clothing should go to one of them, hoping he might hear the gospel and learn how he is to be saved, he would *not* hear the gospel and he would *not* learn the way of salvation, but he would see unmistakeable signs that he was not wanted *there!* He would be made to feel that some more promiscuous assemblage would suit *him* better. And all those church-members who are dying to be recognized by fashionable people, having only the form, only half the form, of religion—just as they have only the mere form, and but the half of that, of respectability,—all such fashionable professors will go any distance and pay any price to get a pew in one of those wicked and God-forsaken temples, where fashion is worshipped under the name of God. These places are monopolized, not by the really intelligent and respectable class of Christians; like those who, as Carlyle says, are perpetually whining because they "can't find their happiness," these professors belong to a class that can't find their respectability. For, as Carlyle says again, "no man ever found happiness who made it his main object," so no man or woman ever found respectability who sought it as a distinct and indispensable object. These "fashionable churches" are peculiarly an American production, and they are a horrible offence against God and his cause, as well as against good sense and good taste. The great, the glorious, the everlasting distinction of the Church on earth and in heaven, is that in it the rich and the poor, the learned and the unlearned, the people of every rank, meet together and learn their common relations to our God and Saviour, and their common partnership in the everlasting inheritance.

Individual professors in living churches, as well as whole churches, are "dying of respectability." They are dying, their religion is dying out of them, on account of their anxiety to be recognized as respectable, to be recognized as such by people of the world. After long years of comparative obscurity they have got into some civil office; they have succeeded at last, after years of struggling endeavour, in securing a competence, and perhaps wealth; or, by some turn of fortune, they find themselves suddenly in circumstances of affluence. They have been humble and exemplary followers of Christ, but now they find their religion to stand in their way. If they could only give up some of their strict notions, be a little less given to prayer, and a little more indifferent about the increase of religion among their friends; if they could only persuade themselves to follow all the fashions, and to wink at, or share in all the amusements of the world; if they could only feel that people may be pious without talking so much about it, without ever mentioning it;—why then they could go freely into society everywhere, no matter what the occasion, and thus greatly extend their circle of respectable acquaintances. But as long as they refuse to sing songs, play cards, attend balls, visit the theatre, and to comply with all the world's ways, they deprive themselves of recognition and fellowship among many of the respectable people around them. It is too hard, they begin to feel, the sacrifice is too great; and it is worse for their children, for now they are more anxious for their children's social position than for their salvation. They begin by captious fault-finding, at the notions of the church; they advance by defending the ways of the world; and they end by making shipwreck of faith and a good conscience. And what is their reward? Of course the world is proud of its conquest, and hardens itself in its sin, even while it secretly despises its victim; its victims at last come to themselves and find they have lost self-respect and a good conscience together: they have an akward sense of not being respected either by the church or the world; and they uneasily feel, often before the last sickness comes, that they have imperilled their souls, and the souls of their children, for mere vanity and vexation. Christ said the Pharisees "had their reward," the reward they sought; but these worshipers of vanity lose the reward of righteousness and of sinful compromise at the same time. They died to God by their ambition after a false respectability, and did not become respectable by the dreadful sacrifice.

It is the same with many of the young people of the church; children of pious parents, and youthful members of the church. Enjoying the advantages of a good education, or else counting on their parents' wealth and position, they see a great many fashionable youth whose society they think desirable, but intimacy with whom is prevented by the principles of their religious professions, or by the profession of their parents. They feel dissatisfied at excluding themselves from so many circles of good society—so called—at depriving themselves of so many respectable friends and acquaintances, merely for the sake of the religious ideas they have received from their church. They cannot be admitted to these circles unless they conform to their customs; they must attend balls and theatres, and engage in all the pleasures, and comply with all the customs of the world, or else the world will not have them. And so thousands of pious youth, or children of pious parents, are alienated from the churches, and from the service of God, not so much by the love of amusements as by false ideas of respectability, by entering into the amusements as a means of conciliating those whose acquaintance they covet. "But is it not hard," some young person will say, "that I should be kept from intercourse and intimacy with so many people of refinement, merely because I am a professor of religion?" If the favor of God, and the confidence of his people, are not worth more than the smiles of the world, you may choose its smiles for your portion. It is dishonorable to sacrifice your principles for the friendship of those whose principles you cannot approve. If you loved God, if your heart was right, you could not enjoy those pleasures, and would be uncomfortable in company that requires you to sacrifice your religion or keep it a secret. You cannot be saved if you are not willing to make any sacrifice; and you would not feel this a sacrifice if you had right feelings. The true christian does not enjoy the conversation of worldly people; and you would find more true satisfaction in seeking the society of those whom your heart approves. And always remember this that there is nothing in the wide world which commands so much respect as consistency; it is impossible for any one to be respected who is known to sacrifice his principles to please others.

In a thousand ways this evil enfeebles the churches, degrades the spirit of piety, lowers the standard of right, weakens the hands of the church, neutralizes the effect of the gospel, multiplies backsliders, and leaves the multitude to perish. It has a large share, directly or indirectly, in producing all the evils that exist in the churches of Christ, and is the principle cause of their decay. When the church yearns for the friendship of the world, revivals are impossible, and holiness is out of the question. The love of money is the root of all evil, but the love of the honour that comes from man is the nourisher of that root of evil! The wisest and the most experienced christians understand this well; they know that the one thing the church has to dread is the friendship of the world, conformity to it for the sake of its smiles and its honours.

"But are you for abolishing all the distinctions of society and reducing all to one level, to one rank?" By no means. The aim of Christianity is not to *reduce* any, not to lessen the real respectability of any; its aim is to elevate all, to make all more respectable than they ever were, or could be without its aid. The gospel does not say: "Try to be respectable," much less, "try to *appear* so." It says, "try to be wise, and noble and good, and refined and courteous; try to please all for their good, sacrifice yourself for their good." It says, "Never mind about the respectability; deserve respect, and God will take care of your honour. In his own way and time, he will take care that you are honoured as much as you can bear."

What we condemn is for the disciples of Christ to be fretting themselves about the world's friendship; not desiring so much to be really worthy of respect, as to be recognized and favoured by that world which they know to be false, hollow, vain, and an enemy to the self-denying spirit of Christ. What can be more degrading to any one than to court the approbation of people of no principle, or of bad principles with reference to religious life? The honour that comes from man is the degrading reward of sinful compliance. The honour that comes from God is the reward of doing right; not the motive that precedes but the reward that follows; the place that God gives faithful souls in the esteem of others.

What is this fashionable respectability, this admission into the ranks of worldly fashion? What is it, that the church or its members should covet it? What are the conventionalities, the fashions, the maxims, the prejudices, the friendships of the world? What is the spirit of those who count themselves good, select, elevated, refined, *respectable society?* Are their customs, fashions, and distinctions founded in reason, or philosophy or religion? Are they distinguished by truth, sincerity, true refinement, or true worth? On the contrary is not the fashionable world full of deceit, treachery and false pretence? is not its show stupid absurdity, heartless hypocrisy, and a transparent fraud? Fashionable society is the dupe of shams, and illusions, and mutual frauds.

What religion has to do, what it will do if its friends are faithful, is to expose these shams and to shame them out of existence. It aims to create a new state of society, altogether a new standard of respectability. It aims to revolutionize society completely in this respect. It demands that the church shall not be governed nor moulded by the world; but that church shall teach and influence the world, transforming society universally, after a better model. It does not aim at the abolition of all distinctions in human society; but it aims to make them more real, more valuable, more humane, more exalted and exalting, a blessing instead of a curse to society. But how is the world ever to be converted and saved, how is society ever to be re-organised by the gospel, if the church abandons its principles and becomes the dupe and slave of the world? Oh, that the church were wise! that it understood its high calling! that it felt indifferent to the world's smile or frown, and superior to all its honours! that it felt more the holy ambition to imbue the world with the mind of Christ, and the spirit of Christianity, instead of miserably courting its favour by sinful compliance, and consenting to be DYING OF RESPECTABILITY.

But what must astonish angels and devils, what must fill worldly people with contempt, and christians with grief and shame, is to see ministers of the gospel some times fostering and encouraging this abominable spirit—this humiliation of the Church and cause of Christ.—*Chris. Guardian.*

## Work for Temperance Men.

It is a property of human movements to be affected with elevations and depressions, with seasons of revival and declension, with periods of growth and expansion followed by periods of decay and retrogression. Such fluctuations are inseparable from all things earthly. And even that which on earth is most nearly allied to divinity is not exempt. The planting of Christianity was the greatest recorded revival of religion, and it had its periods of growth and decay. The reformation under Luther was the next greatest of all recorded revivals of religion and it, too, has witnessed its expansions and contractions. The Wesleyan movement in Great Britain was the third greatest among the recorded revivals of religion, and yet its ebbs and flows are matters of fact passing before the eyes of men still living. Can it, then, be deemed strange that the great temperance revival, which a score of years ago swept with such regenerating power through our cities and rural districts, has now entered upon a reactionary stage? There are men still young in years who can remember when temperance organizations existed everywhere, and were active and efficient; when temperance lectures and addresses were a common event in the great cities of the land; and when temperance publications, books, magazines dropped from the press as thickly as raindrops from the humid sky. Now all this is changed. Temperance organizations are few and far between; addresses seldom heard; publications grown obsolete. This re-action is simply the rest needed by the nerves too long stretched to their utmost tension.

It is not unusual for human enterprises, after a single revival and declension, to drop from the list of topics for discussion, and sink into oblivion. If they re-appear at all it is only after long periods, and then to run a brief career and drop again from human view. But the history of most movements differs from this, and consists in an interminable series of ups and downs—expansions alternating with contractions. Such is Christianity. Its history is a record of revivals and declensions. At other times and in other localities it has seemed stationary. And as still other times and in other localities it has retrograded. By these very ups and downs it has grown, and spread, and established its institutions. Such too, we trust, will be the temperance movement. The great temperance reform witnessed by the present age, and the sad re-action that has followed, will not, we hope, close up its history. Other revivals alternating with declension will yet follow. And we are not without hope that the movement, upborne by them, will sweep forward to a permanent and universal establishment. This will result if the friends of temperance are true to this great reformatory interest.

A temperance revival is among the most pressing wants of our nation to-day. Intemperance abounds. The social glass is ruining our youth. Drinking saloons and gambling houses are blighting the homes and hopes of thousands. Abuses the most flagrant and evils the most crying and iniquitous call for the checks and restraints of a temperance revival.

But the attainment of an object so grand and desirable will require labor, sacrifice, self-denial. The efficient and successful actors in such a movement must gird themselves for mighty deeds and bitter opposition. Intemperance has firmly intrenched itself behind sin, appetite, and interest, and will battle sternly to maintain its ground. Multitudes will fly to its defence in the hour of danger: inebriates to gratify appetite; liquor dealers to save their trade; and all wicked men because of their fellowship with sin. Now this combination of sin, appetite, and interest can only be successfully combated by the utmost devotion to the temperance cause. And this can only spring from the love of God and feelings of humanity. The friends of temperance have committed the fatal blunder of underrating the strength of the forces arrayed against this great interest; and they have relapsed into indifference, because of this erroneous notion, and because they have not kept in mind the proper motives to temperance action. If we would succeed, we must begin right, and then keep right.

The next temperance revival, whether it begin now or at some future period, ought to aim at a prohibitory liquor law by legislative action—substantially the Maine Law. Less than this would keep as short of the greatest good. We are sure the result aimed at would not be of doubtful attainment if the ministry of all the churches would engage heartily and unanimously in the movement. Suppose all ministers who read these lines make the trial, agitating the question of a prohibitory liquor law among their people, and preparing the way for their signatures at the proper time to a petition for such a law. It would only then remain to agree upon the form of a petition, and invite signatures to it, in order to obtain a list of names so vast that the rejection of the petition by the Legislature would be dangerous, if not impossible. Try the plan. Agitate. Discuss. Make temperance a frequent theme.

Temperance, next to religion, is the best hope of the world. Intemperance degrades, impoverishes, and is destructive of happiness. Where it has its seats, there dwell penury and sorrow, bickerings and brutality, bruised forms and death. Temperance remedies and prevents disorders various and repulsive, and lights up the homes of earth with peace and plenty. We counsel all, young and old, to make it their life-long guest and companion.—*Pittsburgh Advocate.*

## Music as a Part of Divine Worship.

BY REV. H. L. CHAPMAN.

*How may we attain excellence and power in praising God?* Much, doubtless, may be accomplished by cultivation of the voice, and by acquiring a practical knowledge of vocal music. The voice, like any other property of the human system, may be vastly improved by judicious culture, whether for singing or public speaking. But it matters not how good a voice may be, how sweet or full toned, if there be no attempt to subject it to the laws of harmony. As the most powerful lungs and the profoundest knowledge in a public speaker will lose much of their influence when there are gross violations of the rules of grammar and of oratory, so the heartiest efforts of a congregation to acquire an interesting and effective style of praise are rendered ridiculous and disgusting by the discord and irregularity consequent upon entire ignorance of the art of vocal music. Every person disposed to worship God should do his best to acquire the ability to sing well. The importance of this was evidently felt in David's time, when Chenaniah was "appointed to instruct about the song, because he was skilful." The best musician a congregation can afford should be employed to lead the devotions, and the rest should strive to learn from him as far as possible. Some Chenaniah should be sought for and appointed to instruct the people, some one skilful in the choice and conduct of vocal praise. Another important item is to have the assistance of all who are present. No one should claim the right merely to listen; all should take a part. The Psalmist says, "Let all that hath breath praise the Lord." Yet how often do we find persons unwilling to spend a particle of breath in this holy exercise.

The duty of all to sing renders it important for all to come prepared with hymn-books. It is an indication of the indifference with which this great duty and valuable privilege is regarded, that so large a proportion of the worshippers in our congregations are not provided with hymn-books. The minister is expected to atone for their neglect by a considerable addition to his labors, "lining" the hymns, a custom of former times, now abandoned in most places, and one, we should say, "more honored in the breach than in the observance." Yet the scarcity of books in some congregations seems to render the obsolete custom still necessary. We hope the day is not far distant when this evil shall be altogether remedied.

But there is an important point not yet alluded to, I mean the necessity of having the heart right. The Psalmist understood this when he wrote, "My heart is fixed, O God, my heart is fixed; I will sing and give praise." When the heart is fixed upon God in gratitude and hope, then we have an irrepressible spirit of praise. When we are happy the most of us can sing. Then those sing who never sang before. Lord Bacon says, "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth." The influence of sin and worldly care untunes the heart, and keeps it from sounding the praises of God. He alone can make it right again, fixing it upon the blissful center of faith, and bringing it into harmony with his will.

Man may be compared to a musical instrument of wondrously complicated construction. He is a lute of many strings. Sin has sadly cracked this instrument, and put it wholly out of tune. Satan often plays upon it, but his music is the harshest discord. We may hear it every day. It is made up of cries, groans, complaints, and blasphemies. Listen to it, as it comes from the bar-room or gaming table, in fierce words, in coarse laughter and vulgar songs. It is Satan playing upon God's broken, battered lute. God alone can put this ruined instrument in order. He can tune it anew, and touching it skilfully by his grace bring out of it such harmony as thrills the soul, and makes us long to hear the angels sing.

He can tune this instrument to various keys or clefs. The loftiest pitch of which it is capable is never heard on earth; the strings are too weak to bear the strain. But in heaven it will be refitted and attuned to harmonize with angelic chords. Yet even now it has a vast and delightful compass. One of its sweetest chords we call *gratitude*. The apostle Paul enumerates three other clefs upon which God fixes and attunes the heart. They are *faith, hope* and *love*. "The greatest of these is love." It is the dominant harmony. It forms the connecting link between the music of earth and the thrilling symphonies of the seraphs. When, in eternal fruition at God's right hand, faith and hope shall be dropped from the gamut, love will still live to swell the heart to anthems of redeeming praise.

When the heart is thus fixed in faith, and hope and love, then our praises become a power in the Church of God, and elevate, refine and enrapture our souls. True, no doubt, when compared with the music of the redeemed ours may seem tame and feeble, even when best executed; yet it will do for our dull, unpractised ears. And it is a pleasure to know that God turns from the harps and voices of angels to listen to the hymns of praise swelling from the Christian heart.

But the time will come when the last hymn on earth shall have been sung. Our voices will soon be hushed in the silence of the tomb. Then may God grant we may have joined the anthems which employ angelic powers. Oh, when I sit in a Sabbath morning in God's house, thrilled by the praises of a Christian congregation pouring forth the music of their hearts in loud concert, I feel a longing for the time when I shall sit in God's grand cathedral, and hear the blood-washed throng harping with their harps of gold, and singing the song of redeeming love.—*Pitts. Ad.*

For the Provincial Wesleyan.

## The New Version.

It having been already shewn beyond refutation, that the use of the preposition "in," in the words, "He shall immerse you in the Holy Ghost," is contrary to fact, the laws of interpretation, and the dictates of sense, it follows as an undeniable conclusion by the laws of the English language, that "immerse" is also false. "He shall immerse you *with* the Holy Ghost," being a manifest absurdity. But to make doubly plain, the falsity of this rendering, it is only necessary to remember that in the sense of immerse, *baptizo* is never used in the New Testament. (See Schleusner, a learned critic—"In hoc autem significatione nunquam in Nov. Test. sed abluo, lavo, aqua purgo.") (See also Dr. Owen. "No one instance can be given in the Scriptures, wherein *baptizo* doth necessarily signify either to dip or to plunge."

While in the classic Greek, the word at times, means to dip, its meaning in the New Testament Greek is "to wash." Now the methods, in which washing or purifying was most commonly performed, and always performed so far as the legal typical part was concerned, were by pouring or sprinkling. Certain instances have been adduced, wherein, under the Mosaic law, the bathing of the person and clothes were enjoined, but these seem only ablutions used for the same purpose as those of our own day, for cleanliness, and to prevent infection, the chief and typical ceremony of cleansing being always performed by sprinkling. And in the New Testament not a single instance can be adduced of immersion of any kind. Says Dr. Schmucker: "It is evident that many of the purifications termed baptisms in the New Testament, were certainly performed by sprinkling and pouring; whilst it is not certain that they were performed by immersion in a single case. Hence there is much more Scripture authority for sprinkling and pouring, than for immersion, in the New Testament usage of the word baptism."

But the practice of the Greek Church, and the rendering of Greek authorities, should be sufficient to settle the question. The native Greek lexicographer, *Hesychius*, who lived in the fourth century, renders *Bapto*, in which he includes *baptizo*, by *aniteo, to draw, pump or pour water*. Suidas gives, *to wash, to sprinkle*.

Gases, a native Greek of the nineteenth century, whose celebrated work holds much the same relation to the Greek, as Webster's Dictionary does to the English language, gives *to wet or moisten, to wash, to draw, empty or pour*. Again the practice of the Greek church is to sprinkle or pour, as every person at all informed must admit.

We cannot, therefore, under such a weight of evidence to the contrary, regard the translation, "He shall *immerse* you in the Holy Ghost," as other than a most serious and culpable perversion of Holy writ. Against all such flagrant error it is the duty of every Christian to contend.

Yours,— VERITAS.

## Sound and Timely Suggestions.

To every pastor and generous minded Christian in our church, we commend the following sensible and well-expressed views of a contemporary of the Episcopal church, the *Christian Times*:

A well conducted religious journal supplies a place in every parish that nothing else can fill. There is a vast variety of subjects which properly come before the attention of the Church, though wholly unsuited to the pulpit. We have no disposition to magnify the press at the expense of the pulpit, yet it is evident that the pulpit cannot consistently attempt to do everything and perform all the work of the Church. It needs the press as an auxiliary. Besides, few of the parochial clergy can command the attention of their congregation for more than five-two short half hours in the course of a year. In this brief time comparatively little can be done. There is no space for anything more than an exhibition of the prominent teachings of the Gospel, and hence, in families where no religious paper is regularly taken, can we expect to find an intelligible understanding of the general condition of the Church, and a proper acquaintance with Church work? We believe not; and in those cases where a certain midnight darkness prevails in connection with such points, how can the clergy expect to awaken a proper degree of interest when appealing to their parishioners in behalf of the work and institutions of the Church? Full intelligence must always precede zealous and united action. The people need to be kept constantly informed of what is going on in the Christian world. They must be made acquainted with all our religious and benevolent enterprises. Where there is no knowledge on these points, there will be no life, activity or interest. Now do the clergy at the present time realize this as they should? Do they consider how much they would actually *be aided in their work* by having a good religious paper read in every family under their charge? Do they realize what an advantage it would be to have the minds of their congregations *previously prepared by facts and figures* for every appeal they make to them in behalf of our missionary and benevolent institutions? Do they also realize that every hour spent by them in perusing the religious journals on Sabbath is an hour saved from communion with worldly and often pernicious sources of literature? A religious paper that enters a family displaces something else, and in a large majority of cases the outgoing publication would be some trash of a sentimental trash of a sceptical character, as *rebs our churches of thousands of* [illegible] *every Sunday*. Let all the friends of the church remember this fact, and cheerfully give their influence to sustain the publications of the church. No family can afford to do without a religious journal. It returns a hundred-fold the annual investment. It will awaken the spirit of the young in all matters relating to the kingdom; it will keep alive the zeal of those who have long laboured in its support; it will [illegible] where engender an intelligent and [illegible] ity, and hold up the hands of the [illegible] laborious Rector. We therefore urge [illegible] classes the necessity of entering upon the [illegible] of the religious press with a feeling of [illegible] preciation. We especially invite the [illegible] gy to aid us in extending our own [illegible] They do not hesitate to ask the [illegible] them; why, then, should we hesitate to [illegible] the compliment?

## Jubilee of the Wesleyan Methodist Missionary Society.

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