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sublime expressions of the deepest, noblest, most rapturous, most sorrowful feelings of the human soul as have been given by the great masters of song? And is it nothing that our children may find all these vague aspirations, and inexplicable, passionate yearnings, met and expressed in a language that cannot corrupt, and that may soothe and satisfy the soul?

Every Christian household, as soon as industry and economy shall enable it, should have a library of books and a good piano. One should not wait for a new house, nor for a fortune; these are needed on the way towards riches; these are instruments of education which are required while the children are growing up. Fewer luxuries of the table, if need be, but a piano! Less costly clothes, but a piano! The road to the soul through the ear is short and direct, and through the eye, but through the mouth it is long and full of dangerous places that quite stop the sound!

The piano-forte is not only destined to be, but has already become, the *common people's* instrument. It is found in the farmhouse, and in the modest dwelling of the mechanic. Day laborers in this generous land of work have their daughters taught on the piano. It is found in all schools for woman's education, and should be found, even more, in schools for boys. A love for the piano has saved many a lad.

We have seen families suddenly reduced to poverty. It is affecting to witness the order in which they advance towards the pawnbroker. Last of all the cradle and crib, from which the dead child was taken! Next to that the piano. And sometimes a poor worker with the needle will be found (all gone from the happy circle but her) pushed up into a single room, poorly furnished, poorly lighted, and yet more poorly fed, with no memorial of better days, except flowers in a broken cup and a piano, every note of which calls back the days of youth and love, seldom sounded, save on the Sabbath it binds up those tender wounds of memory that itself makes, and helps to lift the poor, tired soul over all its troubles, and on the wings of sound bring down melodious aid from heavenly realms.—*H. W. Beecher*.

Obituary.

MR. ARMSTRONG ELLIOT, WESTFIELD, KINGS CO., N. B.

Died at Westfield on the 14th January, Mr. Armstrong Elliott, aged 96 years. Amid the vacancies occasioned by death in the circle of home, how often is the inquiry made; "Your fathers, where are they?" Memory only answers by recalling the loved and revered, whose looks and words are deeply engraven in the fond recollection of the bereaved. Truly may we use the prophetic question, when we remember the subject of this sketch, whose days far exceeded beyond the ordinary lot of man. Born in the county of Donegal, Ireland, in the year 1769, he was early, through the labors of Methodist missionaries, converted to God. From fragmentary statements we gather, that he has been identified with the church of his choice for upwards of 70 years. The ordinary period of life was spent by him in the service of Christ. He was selected to fill in his own native land the important office of class-leader, which office he held for years, and when he came to live in this Province, he still continued to lead those, "having a desire to flee from the wrath to come." For 60 years he filled this position till increasing infirmities compelled him to leave the work to younger men. Mainly through his instrumentality the first Methodist Society was formed in Westfield, which has increased and continues to this day. In green old age, he looked like the oak, worn, but still steady, amid the elements, while younger men fell fast around him. My acquaintance with him has been from the first of my ministry on this circuit, and no doubt others who have preceded me, knew more of the early history of this father in Israel, who knew him before age had rendered his faculties imperfect. Memory for the last few years almost vacated her seat, and total oblivion cast its dark shroud on the past. Repeatedly when I visited him, it was evident that he had forgotten all around. Once I said, "You have not forgotten Jesus Christ?" he clasped his hands, and with upturned eyes said, "no, I cannot forget him." The Bible, well-worn, was his daily and constant study. For the last few weeks reason was gone, but a few hours before the final struggle it returned, and with dying breath he repeated the verse,

"Here then my God vouchsafe to stay
And bid my heart rejoice;
My bounding heart shall own thy sway,
And echo to thy voice."

He had heard a message from the skies calling him to his crown and throne, and as though answering the voice of "the first and the Last," his bounding heart echoed to that voice. Calmly and peacefully on that Sabbath evening his spirit passed away to bathe itself in the bright day-dawn of a perpetual sabbath, and to join in the song whose notes will ever fill the home of the weary with delight. To a large and attentive audience we improved the occasion from words the most fitting and appropriate to express lengthened life, protracted service for Christ, and a victorious end, "an old disciple," as truly of all others he merited that eulogy. Now that the last link is severed between the generation who lived in the days of Wesley, and the present generation, yet

We weep not for him, who, having won
The bounds of man's appointed years, at last,
Life's blessings all enjoyed, life's labour done,
Serenely to his final rest has passed,
While the soft memory of his virtues yet
Lingers like sunlight hues when the bright sun is set?"

J. SHENTON.

RECENT DEATHS ON HOPEWELL CIRCUIT.

Death has been unusually busy on this Circuit during the past year. One after another has been removed to the Church triumphant, and while "we mourn not as those that have no hope," yet their loss is, and will be, deeply felt in the places where they resided.

In March, *Mr. James Wood*, after a long and painful illness, passed to the spirit-land, preceded thither a few days by his aged father, and quickly followed by his wife, and one of his little boys. In April, *Miss Eliza Stiles*, (George's daughter,) one of the excellent of the earth—an amiable, pious, and devoted Christian—a victim of consumption—sweetly fell "asleep in Jesus" in the 20th year of her age. In June, *Mr. Joshua Bennett* paid the debt of nature, triumphing in the God of his salvation. In September Typhoid Fever raged furiously, many were laid upon beds of languishing, and some few died. The first *Mrs. Henry Colpitts*—a good wife, a fond parent, leaving a large number of friends and relatives to mourn their loss. The next was *Mrs. Isaac Wood*, one of the most active, intelligent, and useful members of our Church. Nine days after, her husband followed her to the land of rest, when our church lost a steady and consistent member, a loyal-hearted Methodist, and a liberal contributor to all her funds. *Mrs. Elias Edgett*, daughter of our old and tried friend, Andrew Newcomb, passed "the dark valley and shadow of death," leaning on the arm of her beloved. In December, *Capt. Charles Bishop*, thought a member of the Baptist Church—a personal friend of the writer, a pew-holder in our church, and a supporter of our ministry—"passed through death triumphant home." The following day, *Mrs. Thomas Brigham* having "walked with God, was not, for God took her," and last, *George McLellan*, a calm, quiet, unobtrusive man, an earnest, sincere, and humble christian, a firm believer in, and supporter of our doctrines and usages, "ceased at once to work and live." Our departed brother had been subject to Epileptic fits for some years, and in one of these he passed away without a struggle or a groan, "caught up to the third heaven."

To this mournfully interesting record we have to add a large number of children whose tender years have enabled us, on the authority of Christ, to remind their weeping relatives that "of such is the kingdom of heaven."

ROBT. WILSON.

Hopewell Corner, Jan. 26, 1866.

P. S. Since writing the above, our much respected brother A. A. Bliss, Esq., of Hillsboro, has lost his eldest son, under circumstances of the most painful character, viz., a block of ice from a passing sled fell upon him, killing him instantly.

MISS LUCILLA M. ALLEN, OF MONCTON, N. B.

Died at Moncton, N. B., on Sabbath 28th Jan., 1866, Miss Lucilla Mariamni Allen, in the 21st year of her age, eldest daughter of the Rev. Wm. Allen. She was born in the city of St. John, on 28 August, 1845. She grew up under religious instruction, with the means of grace and became serious and thoughtful. When her father was stationed on Wallace Circuit, Mariamni began to meet in class, and continued to do so after they removed to Moncton, as health permitted, but did not profess to obtain the witness of her acceptance in Christ. Last autumn, as her father was leaving the house to lead the usual weekly prayer-meeting, she said to him, "Pray for me, for I feel I am a sinner." She continued to be an earnest seeker of salvation, and about four weeks before her death obtained a measure of peace. On the seventh day before her death, God was pleased to reveal Himself in her soul as her Saviour, and she obtained the inward witness of her justification. This blessing she retained to the end. The day before she died she received the sacrament from her pastor, when her soul was so happy that during the service she broke out in exclamations of praise to God. In this blessed state of mind she continued, and a few hours afterward the earthly house of the tabernacle was dissolved.

W. M. C.

Provincial Wesleyan.

WEDNESDAY, FEB'Y. 14, 1866

PRAYER FOR COLLEGES.—Thursday, the 22nd inst., is the day set apart for prayer on behalf of Colleges and Institutions of learning, in agreement with a custom which has been observed for many years on this continent. We venture to hope that this subject of special prayer will be remembered by our people in these Provinces, in their families, and in such public services as may be held on that day.

CHURCH OPENING.—A new church was opened for divine service on Sabbath last in Waverley, a village that has risen rapidly since the discovery of gold in that locality, numbering at present a population of 2,000. Those whose lot is cast there, are from various parts of the Provinces, from the United States, and from the old country, and have strong claims upon the Churches of Christ for Missionary labour among them. The few Methodists who are there, with great effort and self-denial, have exerted themselves in the erection of this house of worship, and have thus far succeeded well The building when finished will be a very respectable and comfortable one, but the help of generous friends from abroad is needed to bring it to completion, free of debt. We hope such help will be readily obtained. The services on Sabbath last were conducted by the President of the Conference, and by Rev. Joseph G. Angwin. The congregations were large, and seriously attentive to the word preached. There is a field for useful christian effort there, the more necessary to be diligently cultivated because of the evil influences abounding in the village. The gold and coal mining districts of our Provinces afford ample scope for Home Missionary operations, which could at once be occupied to advantage.

HALIFAX SABBATH SCHOOLS.—The Annual sermons on behalf of the Halifax Wesleyan Sabbath School Society were preached in Brunswick St. and Grafton St. churches on Sabbath last, by Revds. E. Botterell and R. A. Temple, in which the advantages of youthful piety and the obligation and encouragement to Sabbath School effort, were ably presented. The annual meeting was held on Monday evening in Brunswick St. church, good singing by the children, and appropriate and stirring addresses by Ministers and lay gentlemen. Our three Sabbath schools in this city are well conducted, and are doing a good work. They cannot be sustained in efficiency without constant and liberal assistance of funds, and we hope their treasury will be seasonably and abundantly replenished.

CHARLOTTETOWN MISSIONARY ANNIVERSARY.—We learn from the Charlottetown papers that the Wesleyan Missionary Anniversary in that city, was recently held, with the zeal and interest which for many years has been characteristic of our people there. The annual sermons were preached on Sunday the 21st ult.—in the morning by the aged veteran, the Rev. J. B. Strong, and in the evening by the Rev. Dr. Richey. The Meeting for the forty-ninth Anniversary was held on the Monday evening, Wm. Heard, Esq., occupying the chair. The chairman, in a neat and suitable address, set forth the objects of the meeting, and commented upon the prospects of the Missionary cause. The report was read by the venerable Secretary, Jas. Moore. Esq. The resolutions were ably presented and supported by Rev. Messrs. Chapple, Evans, Falconer, Strong, Ryan, Pope, Sprague, Dr. Richey, Hon. Dr. Young, Hon. J. Hensley, and Hon. Geo. Beer. The *Patriot* in noticing this Meeting, remarks as follows:—

"We were delighted with the charitable catholic spirit which characterized the remarks of the various speakers. The addresses of Messrs. Chapple, Falconer and Hensley were as hearty as if each of those gentlemen had been standing on his own denominational platform; and not a word fell from the lips of any of our Wesleyan brethren, amid their eloquent appeals for increased support to the missionary efforts of their beloved Zion. which could offend the most fastidious sectarian present. The whole of the proceedings of the evening, enlivened as they were by the singing of appropriate pieces by the Choir, were of an interesting and encouraging character. The collection taken up on the occasion amounted to £25 12s 9d."

ANOTHER WORK ON BAPTISM.—We have the following from Rev. D. D. Currie, announcing his intention to review the recently published pamphlet on Baptism by Rev. Dr. Cramp:

MR. EDITOR:—The "volume" which the Rev. Dr. Cramp promised about a year ago, for the "exposure" of the *Catechism of Baptism*, published by the writer, having, at length, appeared, a review of his production seems desirable. Please allow me, in this way, to say, that I purpose, as soon as more urgent claims will admit, to publish a pamphlet showing some of the more glaring errors, misrepresentations, and sophistries, with which the Rev. Dr.'s work abounds.

Having learned, from various sources, that the *Catechism of Baptism*, which has so much displeased the Rev. Dr., has given comfort to many of the Lord's people, has convinced others that our views of Baptism are scriptural, and has saved some from "a watery grave," I am the more readily induced to attempt again to contend for the faith once delivered to the saints.

D. D. CURRIE.

Liverpool, N. S., Feb. 8, 1866.

REVIVAL INTELLIGENCE.—Rev. Robt. Wilson writes that the good work of God is progressing very favourably on the Hopewell Circuit. Upward of 30 persons have united with the Church, 23 of whom he baptized, according to our simple scriptural form.

CANADIAN METHODISM.—From correspondence of *Zion's Herald* we take the following:—

"The Methodists of Canada have also joined the Methodist Episcopal Church in the States in holding the "Centenary services" of American Methodism. On the first Sabbath of the year sermons were preached in nearly all the churches which had especial reference to the commencement and growth of Methodism on this continent. In one of the Wesleyan churches of the city of Toronto the Rev. E. Ryerson, L. L. D., occupied the pulpit. His sermon was reported, and appeared in the city papers the next day. The week following, very interesting religious services were held every evening in the city churches. No definite arrangements have as yet been made as to the financial part of this movement. It may be that the authorities of the church may fix upon the endowment of Victoria University, now being rapidly cleared of debt, as one of the objects for Centenary offerings. This institution has done, and is doing, a great work for this country. The Wesleyan Female College has a large increase of students this year, and the prospects of the concern are brightening. There were fears, about a year ago, that so large an educational establishment for females could not be sustained in Canada, but these fears have happily disappeared.

Great efforts have been make to increase the circulation of the *Christian Guardian*, and resulted in a decided success. The ministers have most of them worked nobly. One of them, we hear, has sent in the cash in advance for fifty-six new subscribers; another for thirty new ones, etc. By this united effort the subscription list has been nearly, if not altogether doubled."

METHODIST EPISCOPAL CHURCH.—We regret to notice by our exchanges that the health of the venerable Bishop Morris, senior Bishop of the M. E. Church, has recently given way. He has suffered a slight paralysis, but hopes are entertained of his recovery.

The Centennial movement has been inaugurated in some of the principal centres of Methodism with great enthusiasm.

A Philadelphia correspondent of the *Christian Advocate* says: "We do not recollect any previous season for years past when tidings of revival power within the bounds of our Conference were more general than now."

A correspondent of *Zions Herald*, on a visit to Baltimore, describing Sabbath services in several churches, has the following:—"In the morning to the Central Presbyterian, where I heard a sermon from one of Baltimore's great guns, though I think on this occasion the gun was not highly charged. The people coming out, applauded the speaker with unmeasured words: "Wasn't it splendid!" I said to myself that as a Methodist sermon in one of our city churches, it would have ranked as *fair*—it would have been a very good sermon for a *young* man. But then it is a virtue which other denominations have of praising their minister—holding him up. With us it is so easy to get rid of a minister, that we never try to *make the man*. He must make himself, and if he don't strike twelve every time, you will see long faces; and if you could hear all that is said, you would often hear hard and ugly things."

A contemporary gives the following sketch of the labours of Bishop Thompson during the past year:—"Bishop Thompson has completed a most remarkable as well as extensive episcopal tour. He was elected and ordained bishop at the General Conference in July, 1864. In August he sailed for the East; after his return he journeyed to the West and South; and with little opportunities for rest except while on shipboard has continued his journey to the present date. A correspondent of the last *Western*, describing his tour, says he has crossed the Atlantic, the Mediterranean, the Red Sea, the Indian Ocean, the Bay of Bengal, the China Sea, the Black Sea, and has traveled on the Rivers Thames, Seine, Nile, Hooghly, Ganges, Gagra, Goomty; Min, Danube, Rhine, Hudson, Minnesota, and down the Mississippi from the Falls of St. Anthony to its mouth. He has organized a Mission Conference in Asia, and now on the Gulf of Mexico, embracing the entire territory of Louisiana, Mississippi, and Texas. His 'circuit' may be set down in round numbers at 40,000 miles. In the time he has preached 130 times, and attended many funerals, several at sea. Such is the 'itinerancy' of the Methodist Episcopal Church, and so extensive the travels of one of its general superintendents in a little over a year!"

"Shall the Mount Allison Academy be Rebuilt?"

MR. EDITOR,—Such is the question proposed in your last issue. It has indeed, as predicted, caused amazement. That this Institution, time-honoured—man-honored—God-honored, should now, after so many years of successful working, be suffered to succumb to the events of two hours of the 16th ult., is not to be thought of. The *Alma Mater* of so many sons, strong and grown to manhood, seeks from them, in this hour of distress and sore trial, the assisting hand. Her ashes appeal to their hearts in mute eloquence. Looking upon them, we remember the years of "auld lang syne," of patient toiling up the hill of science, the helping hand of ever ready, ever earnest teachers, and the sure rewards of faithful labour. In our days of folly and thoughtlessness, as a discreet nurse she cherished, and imparted to her sons, not merely earthly wisdom, but the very sure foundation or "beginning of wisdom." She cried, "Come ye children, hearken unto me, and I will teach you *the fear of the Lord*." Rising at a time, when piety, intelligence and learning did by no means abound as at present, she took her stand as one of the foremost pioneers of these. To the Institution now in ashes, the Provinces owe much of the prosperity within their borders;—and it is safe to affirm, that without its efforts, strong, steady, and unfailing as the massive engine upon the waters, the bark of Methodism and social progress had not so triumphantly outridden its storms and difficulties.

Streams of healthful influence have radiated from the classic spot, Mount Allison. Streams of learning, of morality, of religion! The merchant has gone forth from it to his counting-house; the lawyer to his chambers; the physician to his practice; the farmer to scientific agriculture; and the clergyman to his pulpit. Full many a mind, active, energetic, enterprising is now exerting a leading influence in communities and towns, that for Sackville had "mute, inglorious," lived and passed away unknown.

"But knowledge to their eyes her ample page,
Rich with the spoils of time did [there] unroll."

The character of the Academy since the commencement of its operations has stood, deservedly, second to none. In thoroughness of scholarship in its teachers, in thoroughness of *work done in impartation of knowledge*, it has never been excelled. The reason is obvious. With massive minds at its head, with no doctrinal points shrinking from the light of truth and history, unsectarian in its designs, liberal, large-hearted, catholic in its tendency, its one object has been the inculcation of truth,—the spirit reigning within its walls, that of educational and philanthropic zeal!

Has this glory passed away? Has Methodism been robbed of this door of usefulness, and means of paying back with usury to her Lord, by scattering over the land, those rich gifts with which he has endowed her? There are feeble hearts who sigh forth their fears! There are craven tongues who whisper, yea. There are traitors who mutter and peep But let the Alumni, the sons of Sackville, answer back in tones of thunder—"It shall rise again!" We appeal to you, brothers, who while many of you are unknown to us by name, and by name to each other, are yet bound, all together, by the filial ties and love of Sackville. Exert that influence which *she hath given* you, that position *she hath given* you, that ability which *she hath given* you. Already the key note hath been struck. Strike on, and Phœnix like, fairer, grander, more useful yet, shall Sackville Academy rise from its ashes!

We throw out the hint, and recommend that every alumnus in every place constitute himself a working agent among all who may by subscription or otherwise, co-operate in the great work. Let our many willing hearts and strong hands rally around our Alma Mater, and thus render back such a testimonial to her worth and virtue, as shall be a satisfaction to our hearts, and shall enhance our claim to say,

I have the honour to be

ALUMNUS.

Feb. 8, 1866.

St. John, N. B.

MISSIONARY MEETINGS.

The Annual Missionary Meetings for St. John South and the three contiguous Circuits have been held. On every occasion, except one, the weather was most propitious; thus securing a pretty good attendance,—a very important matter in such meetings, and particularly in this region, as the numbers attending Missionary meetings are not equal to what they were fifteen or twenty years since. The improvement this year is cause of thankfulness, for the state of our funds at the present, demands the especial attention, sympathy and liberality of our people. If the people will attend, there is no fear but an interest in the cause will be excited. Absence from those festival gatherings argues something wrong somewhere; I shall not attempt, as in your Halifax report, to give even an outline of the speeches, suffice to say that they were all good, some better, a few bes , especially at the last meeting (Centenary) which was a large meeting,—as the chairman said, reminding us of old times. In addition to our own staff of speakers, we had on this occasion the assistance of a very popular Baptist minister (Mr. Carey) from Canada, who will probably make this city his future home. It is to be feared that we frequently err on those occasions, by withholding facts and incidents of a Missionary character; we reason on abstract points, instead of instructing our people concerning what God is doing by us. The monthly missionary notices are not read as much as they should be, and even when they are read, only a few of our people hear them. From what I can gather respecting financial results, I believe there will be an increase upon the receipts of last year.

At one of six meetings, the chairman expressed wonder, as to the difference of receipts between Halifax and St. John. No explanation was given. Nor shall I attempt it. Sometimes comparisons are odious. Sometimes they provoke emulation of the right kind. One thing is evident, Wesleyans cannot be recreant to the cause of foreign missions, without sinning against God. If we all do what we can, the treasury of the Lord will never be empty.

G. O. H.

Outport Aid Meetings, St. John's, N'fld.

To the Editor of the Provincial Wesleyan.

I think Methodists have, all the world over, credit for a considerable degree of ingenuity in devising schemes for raising money; and it is well when these can be carried out in such a way as not only to avoid the disagreeable operation of squeezing dollars and cents out of unwilling donors, but to contribute to the pleasure and enjoyment of those who have the good work in hand, and also to their spiritual profiting and that of others. Among such successful modes of helping on the work may be reckoned the St. John's Circuit Outport Aid Meetings, which are held for the purpose of aiding to support the third Minister, whose appointment was requested two years ago for the Mission work of the South shore of Conception Bay. The first meeting was held on the afternoon of Monday the 22nd inst., in the newly erected church at Hopewell. The attendance was not large, but this was accounted for by the fact that many of the men were compelled to take advantage of the fine day to go into the woods, while others were absent across the Bay. Our chairman was Mr. E. C. Ayre, of St. John's, who, with several members of the deputation, addressed the meeting. We then proceeded to Long Pond where, at 6.30 P.M., we had a crowded house at Mr. Haddon's. The outer room being filled by the congregation, the deputation and some others occupied an inner apartment, while the chairman, Hon. E. White, took his seat in the porch, whence he had a view of both divisions of the meetings, and called the speakers out, in order, to address the audience. We had a good time and a short one, each speaker being limited to five minutes—(Oh, if it were more frequently so!)—and the whole proceedings occupied little more than an hour. Perhaps the most important address was that of Mr. Haddon, who announced his intention of putting up forthwith, at the lowest possible cost, a "studded and stogged" building in which Divine service and Sabbath school could be held, and which would also be available for an occasional lecture, Temperance Meeting, or other social gathering. This could be regarded as an introduction to the erection of a Wesleyan Church at some future time, we hope not very far distant.

Our friends then set out for St. John's, and reached home about midnight. On the afternoon of the next day, Tuesday, several of them returned to Topsail, bringing with them a representation of the ladies of our congregation, who were heartily welcomed and did good service; the favour of their presence at the meeting, and assistance and supervision at the tea table, &c, being acknowledged by a unanimous vote of thanks. The meeting in the evening was held under the presidency of Mr. George Gear, one of our St. John's friends, well known in Topsail and the other adjacent out harbours for the liberality with which he came forward at a time of embarrassment, and offered to save the circuit the large sum annually spent in horse-hire, by sending his own horse every Sabbath for twelve months to take the ministers to their appointments. Without this, and somewhat similar exertions on the part of others, it would be impossible to support a third minister, and the South Shore Mission work, in which so deep an interest is felt, would have to be abandoned. Mr. Gear, in his opening address, referred to the scheme of building a new church at Topsail, and expressed his opinion, in which succeeding speakers coincided, that the present building was behind the times and not worthy of the Methodism of the age. He encouraged the friends in their undertaking, and promised, if they would have the building sufficiently advanced to hold service in in twelve months time, to contribute £25. Mr. Gear has recently built a cottage in the vicinity, and it would be well if all gentlemen erecting summer residences in places where the accommodation of Divine worship is insufficient, would follow his example in encouraging and aiding so good a work. While we only mention *Mr.* Gear, we give all honour to the good influence and good advice which had no doubt, here as elsewhere, very much to do with his course in the matter. The Topsail people know their friends, both ladies and gentlemen, and are grateful to them. Of the speaking at the meetings I would only say it was of a very practical character; and the exhortations to work, coming from gentlemen who are known as earnest workers and liberal contributors, could not fail to be effective. Notice was given by the Rev. Joseph Gaetz, the resident minister, that all concerned would meet at 7 o'clock A.M. next day, with horses and slides and axes, and proceed at once to the woods to cut the frame of the new church. All success to our Topsail friends! It will do them good to tackle to a hard piece of work; and when, with the aid which others will certainly afford when they are seen to be in earnest, they have erected a respectable house for God's worship, they will feel better than ever they did. They will know the pleasure of an honest independence, and feel the glow of heart which earnest exertion in a good cause can create. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." And while he is glorified, they shall be blessed.

We have still to hold meetings at Pouch Cove and Portugal Cove; and we trust these also will be pleasant and profitable seasons; and that, as the result, the sympathy and good-feeling between our city and outport friends will be deepened, and all will be stimulated to redoubled diligence and increased exertion in the cause of God and of Methodism.

My apology for thus reporting a half-finished series of meetings must be, that a month will elapse before we have another opportunity of communicating with you.

J. C.

Jan. 24th, 1866.

The Bishop of Newfoundland on Wesleyanism.

To the Editor of the Provincial Wesleyan:

DEAR SIR,—A pamphlet was recently published in this country, entitled, "A Plea for Colonial Dioceses," by Dr. Field, Bishop of Newfoundland. This production, it appears, was intended to represent to the "Society for the Propagation of the Gospel," in England, the evils that would accrue to the Church of England in Newfoundland, if their pecuniary support were withdrawn from her clergy and institutions, which course of proceeding was contemplated, and about being carried out. The *general* character of the Bishop's discourse cannot but be pleasing to every Christian mind. He writes in a logical, judicious, manly, and humble style; and ingenuously carries the sympathies of his readers with him. Much as we admire this address of Bishop Field, we cannot shut our eyes to the fact, that it contains some *particular* thoughts of an objectionable nature—thoughts that are not consonant with Scripture and reason. Now, Sir, it is with these objectionable observations that we have to do; we shall, therefore, review them in as fair a manner as we can.

On page 20 of his discourse, the Bishop proposes a question, sometimes urged, apparently, by individuals in England. It is as follows: "Why should not the Church of England in the Colonies, attain to that standing which it is said Roman Catholics and other religious denominations have attained to: of being independent of external aid for the maintenance of their clergy?" To this question an answer is given (page 21, 22,) intended to show *why* the Church of England cannot attain to the so-called "standing" of "Roman Catholics and other religious denominations." The Bishop, however, seems to ignore all other denominations of Christians, in his argument, but Roman Catholics and Wesleyans. His reply, which we quote at length, is couched in these words:—"The priests of the Roman Catholic Church are unmarried—they mix little with their people—never, I believe, visiting ministerially, except in cases of extreme sickness, when, by the sacraments of the Church, the poor sinner is prepared for death, and dies in peace. This notion of the priest's power, and of their duty to him and the Church, in which all Roman Catholics are educated, inspires such reverence and fear, that the demand for church dues is very rarely disobeyed. It is not, I presume, expected that we should copy the Roman Catholic priests, either in their manner of life or ministry, in order to obtain their standing. The Wesleyans adopt a directly opposite method, and their ministers, by frequent and familiar intercourse with their people, and by occasionally indulging them with the intoxicating excitement of a revival, (in which the younger ministers appear particularly expert,) work upon their feelings in a manner and degree which the clergy of the Church of England are not likely I trust to emulate."

Now, we have nothing to do with that part of the Bishop's argument relating to the Roman Catholic Church; we have concern only with his remarks in relation to the Wesleyan Methodist Church.

1. *If Bishop Field be correct, Wesleyan Ministers are guilty of disreputable motives in the visitation of their people.* The Bishop clearly teaches that the Roman Catholic priests, by their dealings with their people, inspire them with "reverence and fear;" and that through these instrumentalities, they exact "Church dues" He also says, "the Wesleyans adopt a directly opposite method." What is the legitimate inference! It is emphatically this: That the "Wesleyans adopt a directly opposite method," for the accomplishment of the same purpose—that Wesleyan ministers by "frequent and familiar intercourse," inspire their people with an attachment to them, and by this means, bring to pass what the Roman Catholic priests do by "reverence and fear," namely, the collection of "Church dues." The Bishop's remarks are an insinuation, not only against the religion, but against the morality of the Wesleyan ministry. We think there could be little good moral principle, not to say religion, in the minister who would sycophant-like, bow himself into the houses of his people, for the base purpose of pecuniary remuneration. We hope Wesleyan ministers have a higher, nobler aim than this. For the information of Bishop Field, we beg to state, that Wesleyan ministers undertake the task of "frequent and familiar intercourse" with their people, with the object of inquiring into their spiritual condition, and of admonishing them according to the teachings of Scripture and sanctified judgment.

2. *It will be seen that Bishop Field has but a very narrow opinion of the liberality of Wesleyan people.* His remarks seem to imply that Wesleyans give actual testimony of their liberality, on the condition of "frequent and familiar intercourse" with their minister. On such a supposition there would be no true liberality in the case. A Wesleyan would not contribute because he loved the cause of Christ, and because it would be his duty to make some acknowledgment to the Author of all his enjoyments; but because of "frequent and familiar intercourse," with his minister; such "frequent and familiar intercourse" being a kind of equivalent for certain allowances to the church. We hope such unworthy motives do not influence members of the Wesleyan church. We think they would blush to become cognizant of the imputation of such ideas; and we are sure Wesleyans do not thank Bishop Field for sending forth to society, observations, in which their true liberality in the cause of God is indirectly impugned: observations which would be supposed correct, emanating from such a source. We would not be egotistical, but we believe Wesleyans subscribe to the Church funds because they think it a duty—a duty to God and man. If then a feeling of duty be conceded to influence the liberality of Wesleyans, it will matter little whether their ministers "intercourse" be "frequent and familiar" or otherwise; duty will be their law. They will not contribute because of the pleasing manner of the minister; but because God and the Church require it as right.

3. *Bishop Field does not appear to understand the nature of religious awakenings or revivals.* He speaks of Wesleyan ministers as "occasionally indulging them (their people) with the intoxicating excitement of a revival, in which the younger ministers appear particularly expert." The "intoxicating excitement of a revival," according to Bishop Field's idea, is used by Wesleyan ministers as an auxiliary to "frequent and familiar intercourse;" and these together "work upon their (the people's) feelings," and produce the desired result in "Church dues." We would not be guilty of straining the Bishop's meaning if we knew it; we sincerely believe the foregoing to be a logical conclusion from his observations. The Bishop evidently supposes revivals to be the work of man. Wesleyan ministers, in his opinion, are found "occasionally *indulging* their people," in the matter of a revial. It is very clear, no man can "occasionally indulge" others in that over which he has no power. To *indulge* others, implies an exertion of the will, as well as control over the principle of gratification. According to Bishop Field, then, Wesleyan ministers have the ability to get up a revival when they please, for the indulgence of their people! Monstrous absurdity!! It is worthy of the darkest ages of Pagan and Romish ignorance!!! It is to be hoped there are few men in Bishop Field's position who think as he does. We hope the great majority of his brethren believe in the spiritual nature of revivals. If not, it is time they did, and the sooner they allow themselves the benefit of impartial study and observation on this head, the better for them and their congregations. It may be well perhaps to offer a few brief arguments in proof of the spiritual character of revivals, as well as to show the unfounded nature of Bishop Field's strange hypothesis.

The fact, that revivals take place agreeably with Scriptural promise and precedent is presumptive proof of their divine origin. That God promises in the Scriptures to "pour out" His Spirit "upon all flesh," no man can deny. We need not quote any of these promises; they are known to every Bible reader. Now God does not promise what He does not purpose to fulfil. If He did, He would but mock His creatures, which cannot be the case. More than this: some of these promises particularly refer to the "last days;" and we presume it will be conceded that the men of our day belong to the period referred to. But it may be argued, "These promises are not intended to excite an expectation of what *you* call revivals." Indeed! What then do they refer to? "They refer to"—Hold! For information let us consult the discourse of Peter on the day of Pentecost. How did he interpret the promise of God by the prophet Joel? He understood it to mean the sending down of the Holy Ghost to convince men of sin and to convert them to holiness. Referring to the visitation of the Holy Spirit, he said:—"This is that which was spoken by the prophet Joel." Are we then warranted in putting another meaning to these promises? No; we do well to follow an inspired apostle. We live under the same dispensation that Peter did; and it is impious in us to cut out a rule of interpretation for ourselves. Pentecost was a great revival; a powerful, soul-saving revival; and we safe in affirming that all *genuine* revivals of the present day are like unto it. That revivals are of God we may reasonably believe, because God has promised to send down His convincing and renewing Spirit; and because they have a precedent in the great revival of Pentecost.

The fact, that revivals take place on Scriptural conditions is also presumptive proof of their divine origin. Christ said in the days of His flesh, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 22. Now, the teaching of the Bible is this:—That no blessing can be received from God (we refer to spiritual bestowments) but on conditions mentioned in the text quoted. What are those conditions? 1. We are to "ask in prayer." 2. We are to ask "believing" we shall receive. It is a truth proved by observation, that congregations when applying to God for His reviving grace, *ask in prayer*, and endeavor, by Divine assistance, to do so *believingly*. At least we may say, no Wesleyan congregation is ministerially educated to pursue any other course. The fact is indisputable, that revivals do occur, and that they are granted upon a compliance with the above-cited conditions: have we not then presumptive proof of their divine origin? We think so. We think all reasonable men will think likewise.

The fact, that revivals are the means of quickening churches and saving sinners, is further proof of their divine origin. Those who will impartially consider the state of a church before a revival, and its spiritual standing after such a gracious visitation, must conclude, that results have been achieved beyond the power of man to effect. We presume it will be admitted, that God *alone* has the power to warm the ice-bound heart of a cold church, and quicken it into spiritual vitality. Well, if this admission be made (the justice of it cannot be denied) our argument is conclusive. It is apparent to every right-thinking man, that revivals have the effect of quickening those churches in which they occur. Their members from being self-righteous, cold, and indolent, become humble disciples of Christ—warm in their Christian experience; and earnest workers in the cause of Christ. Such effects [illegible] every true revival of religion without exception; and every unprejudiced mind must necessarily conclude that revivals are of God, because that which God only has the power to bring about is effected in the hearts and lives of hundreds.

But revivals not only quicken churches, they also bring salvation to sinners. All truly christian men agree that it is God's peculiar prerogative to regenerate man's moral nature, to renew the soul in "righteousness and true holiness." It is generally known that the state of a man's heart may be pretty nearly determined by his outward life. Hence if we see an individual leading a wicked life, we unhesitatingly consider such a one to be destitute of saving grace and righteousness: on the contrary, if we see a man enjoying and pursuing holiness, we think of him as having obtained forgiveness of his sins. That revivals are of God appears then from the fact, that many openly profane participate in their blessings, and come out of them completely changed in heart and life. This is the case, no man can deny. Proofs of a multitudinous and notorious character are not wanting to convince the skeptical on this point. While we look upon many who can date their spiritual change from such and such a revival, we cannot entertain a doubt of the divine origin of these gracious visitations: more than this, we thank God for vouchsafing them to His Church.

Seeing then, that revivals are divine in their origin, and spiritual in their effect, with what kind of truthfulness can Bishop Field say that Wesleyan ministers are found "occasionally indulging them (their people) with the intoxicating excitement of a revival?" If this be truth, it is a new species of it; and we confess, a species of which we are totally ignorant. We would be thankful if the Bishop would publish a little work containing an analysis of this new system of veracity. We pledge ourselves to be one subscriber.

Bishop Field's remarks lay him open to a charge in one of two ways. He is either insincere or unacquainted with that inimitable philosophy taught in the school of Christ and appreciated by every true believer in the Lord Jesus. We would be charitable, and allow the Bishop sincerity; and yet we do not know how we can. We cannot see how any man of common intelligence, could write as he has, and really believe in its reasonableness. To suppose the people possessing the discernment that Wesleyans are allowed to have, would permit themselves to be fooled by artful and designing men (such is the Bishop's representation of Wesleyan ministers) who would by certain means "work upon their feelings," is absurd; and in compliment to Bishop Field's intelligence we must suppose him *insincere*. But if we were to break every rule of reason, and admit Bishop Field to be sincere, another difficulty stares us in the face,—we cannot but think his learning little in the school of Christ. He may have studied the intellectual profundities of ancient and modern times, but he appears deficient in spiritual learning—*that learning of the heart*, which makes a man a philosopher of the noblest type. A spiritual philosopher (no matter how mean his position in life,) is not without understanding respecting the instrumentalities employed in the work of man's salvation; and the proof of it is this—that his arguments, founded upon Scripture, cannot be refuted. That Bishop Field is not so learned is *evident*. If he were, he would not attribute to man what God alone can bring to pass; and worse still, would not exhibit men of God as using the same for a base purpose.

G.

Trinity, N. F., Dec. 19, 1865.

Christian Union.

A deplorable picture may be drawn of the present condition of Christendom—the heritage of CHRIST torn into shreds, split into fragments, distracted by mutual conflicts and divisions that seem to answer no purpose and point to no termination. We are sometimes led to imagine that there is only one solution of the difficulty, that before very long the whole frame of Christendom, as it at present exists, will be broken in pieces amid tremendous convulsions such as the Church has not yet known, to be reconstructed after a more heavenly pattern. It is impossible for any Christian man, possessing sufficient intelligence and breadth of view to comprehend the general aspects of the time, to regard the condition of Christendom, or even of Protestantism, with satisfaction or with complacency. Pious men at Evangelical Alliance meetings express how much they love each other; in the Bible Society the right chord is often struck, and while under the pleasing spell of the harmony, hopeful souls imagine that they see the dawn of halcyon day. But notwithstanding these anticipations, subborn facts remain. The Church of Christ is militant, not only against the world and the devil, but alas! against herself in the person of her own children.

But we must not draw two gloomy a picture. We are not among those who believe that outward uniformity—supposing it were possible—would be a panacea for all these evils. We see nothing at all incongruous in the idea of the one church of our common Lord existing in the form of various communities and denominations. In the present condition of Christian thought, it is impossible that, all should think alike; and why impose an outward uniformity? Why, indeed, should we desire it? What good would it do if all the Christians in Birmingham or in Buckinghamshire were to agree to observe exactly the same form and order in church government and in public worship? In the nature of things such a form could only be a compromise, and would be no safeguard against dissension. Look at the Church of England, with the stereotyped uniformity of worship, and yet it is at this moment divided and distracted with an infinity of perplexities and discords. If one man prefers Episcopacy, another Presbyterianism, and another Independency—and doubtless in each form there is an element of wisdom and truth, and none of them is of divine authority—why should they not be free to follow their own convictions, and to associate with those of kindred opinion? We see neither sin nor shame in the existence of various denominations. The real evil lies deeper than this and is pointed out by St. Paul. It is that the rancour, the party spirit, the selfishness of the world are brought into the church; and in their envyings and strifes and divisions Christians are "yet carnal, and walk as men." Nothing is to be gained by forcing the amalgamation of sects and churches. On the contrary, the diversity of them affords scope for the exercise of the graces of forbearance and charity.

It is said that as John Wesley once sat down to a sumptuous dinner, one of the guests remarked to him that alas! there was very little self-denial nowadays. "My good friend," replied Wesley, "now is the finest opportunity for you to exercise that virtue." So, instead of wasting too much time and strength in lamentations over the want of unity, and the division of the Church into a multitude of sects, another course may be wiser and more profitable. It is to adhere closely to our own communion, remembering at the same time that the differences and conflicts of our age afford the best possible field