The Provincial Wesleyan.

Provincial Wesleyan.

WEDNESDAY, MAY 17, 1865.

Our Circuit and District Meetings.

The Circuit business Meetings of our Church answer valuable purposes in promoting Connexional prosperity, as well as in providing for the local necessities of the cause of God. Too much importance can hardly be attached to the regular and frequent meetings of the leaders of classes, and the full attendance of the official members at our Circuit Quarterly Meetings. By such meetings being maintained with interest and efficiency, the minister is greatly aided in his pastoral work, and the bond subsisting between the pastor and those who should be his principal helpers, is thereby much strengthened. That Circuit is likely to be the most prosperous where every part of our church machinery is fulfilling its proper functions, and where eve ymember and officer is discharging his appropriate duty; nor is entire success likely to be secured in any Circuit where the official brethren are not hearty and earnest in their interest in the work of God, and where they do not cordially co-operate with the minister in his efforts to keep every part of the work up to the proper point. We are now approaching that season when the fourth Quarterly Meeting for the ecclesiastical year will be held on each Circuit. For the suitable discharge of the proper business of such meetings, and the comfortable winding up of the year's labours, very much depends upon a full attendance. We hope our official brethren on all our Circuits will kindly receive this hint.

As we pass upward from our local official meetings, the Annual District Session is next in order. This part of our economy, like most of the other distinguishing features of Methodism, had its origin in the growing necessities of the Church. Our District Meetings now form an essential and highly important part of our system, having largely to do not merely with financial business, but also with matters bearing immediately and directly upon the spiritual prosperity of the Church. They stand mid-way between the local or circuit business meetings and the Conference. They take cognizance of all matters relating to the wants and condition of the several circuits within their jurisdiction respectively, and answer a valuable purpose as Conference committees in reviewing the temporal interests of each Circuit, and the spiritual state of the churches, and reporting thereon to the Conference. The claims of both ministers and people come under serious consideration in the District Meeting, both being fully provided for by the regulation which calls for the attendance of the Circuit Stewards of each circuit during the discussion of that portion of the business which does not relate wholly to the ministerial office. From notices which appear in our present issue it will be seen that the District Meetings preparatory to the approaching Conference will shortly be held. Prayer should be offered by all our people that these annual gatherings may prove in a great degree subservient to the highest interests of the cause of Christ. We append an opportune and appropriate article from the *Christian Guardian* of Canada:—

The numerous and peculiar activities of Methodism make the last month of the ecclesiastical year one of peculiar interest. The amounts contributed by each circuit to the connexional funds have to be fully made up in time for the District Meetings; the various circuit statistics have to be prepared and ready also; the Missionary collections and lists ought to be complete at the same time; the reports from the missions and circuits are then required; a great variety of business relating to each circuit has to be arranged and finished; the stewards prepare for a final settlement of the claims of the ministers; candidates are proposed to the Conference, and probationers are preparing for their annual examination in the course of study; many ministers and their families are about to separate from those whom they have loved, and are making preparation for removal to another part of the country, perhaps anxiously contriving to meet pecuniary demands which a considerable deficiency makes very embarrassing; and a variety of things have to be attended to, which need not be particularized. All this makes the month of May one in which our ministers have scarcely any leisure at all. Their labour is very much lightened where there is an active membership, especially when the official members are active and willing to do their proper share of the work. On many circuits the official brethren are so considerate in this respect, that the superintendent finds it easy to get through smoothly and pleasantly; but there are some circuits in which a painfully different spirit prevails, where indeed the Superintendent has everything to do himself.

Methodist Ministers, and Superintendents especially, have many duties and various kinds of work to perform, from which ministers of other churches are exempt. But this is because the Methodist system is more complete, and aims to accomplish more than other church systems. We might diminish the work at any time, by lowering our standard, or by limiting our aims. As long, however, as Methodism is characterized by its class-meetings, by its exact discipline, by its itinerancy, by the completeness of its arrangements to meet its various necessities, by its missionary and aggressive spirit, the maintenance of these great and essential things will give us all a great deal of work to do. Give up your class-meetings, give up your itinerancy, your discipline, your funds, your weak circuits and domestic missions, your endeavour to promote a universal life in the church, your methods of seeking the conversion of sinners;—yes, if you can consent to abandon all these, you will have comparatively little work to do. You can then settle down into a comparatively quiet routine of duties, and save yourself a great deal of labor and anxiety. But what would then become of Methodism? What indeed of the great object of "spreading scriptural holiness throughout the land," and throughout the world? Methodism has its own mission to accomplish, and it will cease to be Methodism when that mission is resigned.

We fear the month of May will this year bring anxiety to many of our ministers. The deficient harvest last year, and the commercial embarrassments caused indirectly by the American War, have considerably affected the resources of the people in many parts of the provinces. In some of the newer and poorer sections, and on the weaker circuits, it is to be feared the ministers will have to suffer from heavy deficiencies, unless more than ordinary efforts and liberality should prevent it. We have heard of some very painful instances of embarrassment and privation already; the particulars may not be as bad as reported, but still there is no doubt that many will find themselves, at the end of the year in difficult circumstances. On the older and stronger circuits a little effort will doubtless be sufficient to prevent a deficiency; and this effort will cheerfully be made. It is earnestly to be hoped that the members and friends on all the circuits will unite in a determined effort to make the full claims of their ministers, if it be at all possible. On many circuits the full amount is very small, and barely sufficient to meet the most pressing wants, and if there is a large deficiency it must be distressingly embarrassing. Where the minister is expected to remove at the end of the present year, and *must* pay debts, as well as meet the expenses of removal, a deficiency of a hundred dollars or more perhaps may put almost insurmountable obstacles in his way. It is easier for *each* to bear a *part*, than for *one* to bear the *whole*. We trust it is not necessary to say more.

The Missionary Anniversary in London.

By next English Mail we hope to receive an account of our Exeter Hall Missionary Meeting. We have from the *Methodist Recorder* the following notice of some of the preliminary Services of the Anniversary:—

The Missionary Anniversary for the year 1865 has commenced under favourable auspices. The extreme brightness and pleasantness of the weather is likely to attract large numbers of friends from the provinces, while it offers every temptation to persons residing in and around London to avail themselves of the privilege of attending the various services. The first of the four services which have become a kind of institution in the week preceding the Exeter Hall Meeting was held in Brixton Hill Chapel on Tuesday evening; and although the chapel is five miles south of London Bridge, we observed in the congregation friends from Hinde Street, Islington, and Highbury. It is the first time that any of the remoter suburban chapels have been used for the purpose, and the attendance was such as to justify a repetition of the experiment. The preacher, Mr. WALTON, was exceedingly happy in his choice of a subject. There is not a nobler or a more inspiring Missionary theme in all the Scriptures than the second Psalm; and Mr. WALTON expatiated on the covenant promise of the Eternal Father—"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," in a way which will not soon be forgotten by any who were present. Not confining himself strictly within the conventional forms of sermon-making, he depicted the moral condition of China, India Africa, and Polynesia—urged the universality of the commission to go to "the uttermost parts of the earth"—and showed the vanity of all opposition, inasmuch as the covenant between the Father and the Son, that the Son should ask and the Father should give, was one which, notwithstanding all the rage and force of the enemy, could never be broken. It was a discourse of great originality, energy, and power, perfectly sustained throughout, and eminently calculated to serve the great end the Preacher had in view.

The congregation which assembled at City Road Chapel on Wednesday evening was one which any Preacher might feel it an honor to address. The subject chosen by the Rev. W. B. Pope was the immutability of the word of God, the text being, "The word of the Lord endureth for ever." We may fairly presume that a very large portion of the audience brought to the service that accurate and extensive acquaintance with Scripture, that power of sustaining attention, and that faculty of apprehending delicate and recondite allusions, which were necessary to the full appreciation and enjoyment of a discourse which has not been excelled since the days of Richard Watson. The last twenty minutes, however, were within the comprehension of all, however humble, who know experimentally the Christian life; and the whole audience were held in rapt, unbroken stillness, as if catching the distant echoes of heavenly music.

As our impression is being issued from the press, Dr. ETHERIDGE is preaching in the Centenary Hall. It is pleasant to find that this most eminent scholar, attractive writer, and eloquent Preacher, has been induced once more to emerge from his comparative seclusion in Cornwall. And we trust that the Rev. James Parsons, of York, will receive a fitting welcome at the Friday morning service. There is no living minister who has run so long a course of unbroken and untarnished popularity. We remember how, thirty years ago, he was considered to be in the zenith of his fame; yet even now his power has not deserted him; and the mellowness of advancing age more than compensates for the evanescent flames of youth. Mr. PARSONS is one of the strongest pillars and brightest ornaments of the Congregationalists. It is several years since a Minister of that body has occupied the pulpit at our Missionary Anniversary; and the occasion is fitly chosen for Methodism to extend the right hand of fellowship to that intelligent and influential community of which Mr. Parsons is a worthy representative.

What We Owe the Church.

The Christian Church is of divine institution. It has been organized by the blessed Redeemer as his kingdom, that all who accept his mediation and become his subjects may assemble themselves within its territories, and be distinguished, amid the ungodly and disobedient around them, as "an holy nation, a peculiar people." It has been organized as His depository—containing within its limits all the directions, and helps, and consolations which His disciples require in order to the fulfillment of present obligations and the exaltation to future enthronement. It has been organized as His witness on the earth; it is intended by Him to be His representative and agent among the children of men, to keep alive the knowledge of His will in the world, to hold forth His claims on all hearts and lives, and to exhibit in the experience and fortunes of its individual members the beauty and blessedness of His service.

To the Church, so evidently of divine organization, we all owe membership. And, except as we fulfill this obligation to membership, we lose the pleasant and invigorating consciousness which attends the discharge of duty; the *sense of responsibility* that is necessary to the completeness of the Christian character; innumerable opportunities of dispensing blessings as we walk in the ways of life; countless enjoyments that descend to seek the diligent and loving laborers in the Master's vineyard; the goodly destiny in the future that is only consequent to careful improvement of the present; and, more than all, the approbation of Him who says, "Whosoever shall *confess* me before men, him will I confess also before my Father which is in heaven. But whosoever shall *deny* me before men, him will I also deny before my Father which is in heaven."

To the Church we all owe a consistent and exemplary walk; the exhibition of such a spirit, the utterance of such words, the doing of such deeds as are in perfect and patent harmony with those rules and principles which, in the inspired directory of probationary conduct, are published for the direction and government of those who shall profess discipleship to Christ. And, except as we fulfill this obligation, we cause the "way of truth to be evil spoken of"; are blocks over which others stumble; and inherit the "woe" denounced against those through whom offences come.

To the Church we all owe a long-armed, *Solid and Decent*—but of gratitude to the *Ladies* whose self-denying zeal, and unwearying labors have made the hallowed enterprise thus far successful.

I am happy to inform you that of late our religious services have been invested with more than ordinary interest. A spirit of inquiry has been awakened within the breats of many,—more than twenty persons have been made the subjects of God's pardoning love, and have been gathered into the fold. While a quickening, hallowing influence rests upon the Church,—I trust that the gracious work will take a wide circumference. I have longed and prayed for such copious outpourings of the Spirit as I witnessed in Cape Breton and Bermuda, but in every field one cannot expect to reap alike—and I give praise to God for His abundant grace even here, in the midst of many untoward influences.—Thanks to the Great Master He does not allow His servants to labor in vain or spend their time for naught, but shows that there is vitality in the Gospel which they preach and makes it the power of God unto salvation.

One very pleasing feature in connection with our Society here, is a large Class of young persons, gathered out of the Sunday school. It is under the leadership of the indefatigable superintendent of the school. Thomas J. Odell, Esq., whose care for the moral and spiritual prosperity of the young is beyond all praise. Here, I have no doubt, will be laid in the heart of many a youthful disciple the foundation of future piety and usefulness.

In the midst of the "seasons of grace and sweet delight,"—with which we have been favored, the hand of disease was gradually bringing down to the grave one of our young men—Frederick A. eldest son of Capt. Hugh and Mary Maloney. Through the Lord's mercy he sought and found an interest in his Saviour during his illness, and died very peacefully on the 4th inst. As a son, a brother and friend, there were many tender affections binding him to earth. He was shortly to have been united in marriage with a very estimable young lady, but He whose ways are not as our ways, called him to the enjoyment of infinately greater felicity above. May the mourners in their sad bereavement take their anguished hearts to the cross of Christ, and while they drink the bitter cup, be enabled to say, responsive to the words of Him who embosoms Himself in all our griefs—"Father not my will, but thine be done." "Even so Father, for so it seemed good in thy sight."

May 9, 1865. F. W. MOORE.

From the Wesleyan Methodist Magazine.

Advantage of a Public Education.

The good effects and great utility of early instruction are universally allowed; but we often meet with a difference of opinion, whether public or private education is the most beneficial. This subject has employed the pens of many ingenious writers, ancient and modern; and although much has been said in recommendation of private tuition, as being best adapted to form youth to virtuous habits, yet it is certain that the various passions and affections of human nature, as they begin very early to exert and display themselves, will, if not authoritatively restrained and directed, have a fatal and unconquerable influence over the whole tenor of future life. The influence of *parental* affection and authority does not always succeed; and then propensities of self-will take so deep a root as never to be extirpated; and the youth, from indulgence, is too often made lastingly unhappy. Liberty unseasonably obtained is commonly intemperately used. Milton, in his "Treatise of Education," very elegantly says, "Come with me, and I will conduct you to a hill-side, where I will point out to you the right path of a virtuous and noble education; laborious, indeed, at the first ascent, but on every side so smooth, so green, so full of goodly prospect and melodious sounds, that the harp of Orpheus was not more charming."

In public schools, the nature and affections of the soul have the fairest exercise; equality is felt, friendships are formed, and literary improvement is pursued with most success; the powers are called forth into exertion from the influence of example, and idleness is avoided by the fear of disgrace and shame; the careless and obstinate heart is led into willing obedience; and it is here youth are inspired with hopes of becoming worthy and distinguished members of society. Sir Joshua Reynolds, in his Discourses, says, that it is generally found that a youth more easily receives instruction from the companions of his studies, whose minds are nearly on a level with his own, than from those who are much his superiors; and it is from his equals only that he catches the fire of emulation, which will not a little contribute to his advancement. With proper guides to direct him, he travels through the most beautiful and fruitful regions of knowledge, the mind meanwhile gradually acquiring freedom, openness, and extent; and if he sometimes find the way difficult, it is beguiled by having fellow travellers, who keep an even pace with him; for each light dispenses a brighter lustre by mixing its social rays with those of others.

"And thus the youth whom Education leads
Through Wisdom's paths, and Virtue's peaceful meads;
Though in his tender years he thoughtless play,
Nor think his flow'ry Spring will pass away;
Though trifling scenes and trifling toys amuse,
Yet still his course progressive he pursues:
Fresh streams of knowledge all their stores impart,
Wealth to his mind, and goodness to his heart;
The inspiring force of excellence confest,
Blest in himself he renders others blest."

A discerning youth perceives that courage, generosity, and gratitude, command the esteem and applause of all his companions; he cherishes, therefore, these qualities in his breast, and endeavors to connect himself in friendship with those who possess them. He sees, on the other hand, that meanness of spirit, ingratitude, and perfidy, are the objects of detestation. He shuns, therefore, those near him who display these odious qualities, and finds that the true sources of gratification are the respect and affection of his teachers. Here he is necessitated to decide and to act for himself; his reputation among his companions depends solely on his own conduct. This gradually strengthens his mind, inspires firmness and a certain manliness of character.

It is of great importance, as Quinctilian observes, that those who are destined to occupy superior stations in society should enjoy the benefits of an enlarged and liberal education; that they should be furnished with every substantial and ornamental accomplishment; and that those who are intended for any particular profession or employment, should be principally directed to such studies as are appropriate to their future position; and, in every rank of life, an attention to the morals of youth should be a primary object; for it is by an amiable disposition, united with cultivated talents, that we secure the affection of our relatives, and the respect and esteem of the world. May we not therefore conclude, that a young man will most assuredly become wiser, and probably more virtuous, by public than by private education? For virtue flourishes in action and in trial. Accordingly it has been the opinion of successful teachers, from Quinctilian to Arnold, that young people attain to a better knowledge, both of themselves and the world, in free and populous schools, than when confined to private tuition in retired life, where we too often see contracted an awkward timidity, or an important self-conceit, for which there is no other apology than the want of experience. To advise a man, unaccustomed to the eyes of the multitude, to mount a tribunal without perturbation; or tell him whose life has passed in the shades of contemplation, that he must not be disconcerted in receiving or returning the compliments of a splendid assembly; is to reason, and to endeavor to communicate by precept, that which only time and habit can bestow.

These truths were poignantly felt by Cowper, who freely owns, in his Letters, "that the want of resolution and manly confidence was a severe check to his progress in life, and prevented his talents being called into action by a conspicuous and honourable appointment."

For the Provincial Wesleyan.

Sacred Music.

No. 6.

The effects of music on the human mind, furnish a strong argument in favour of its appropriate and general use.

Among the ancients, it appears that marvellous results were ascribed to music. Such as the rapid building of *cities*, stopping the flow of rivers, turning the wilderness into gardens, &c.—But while we are not disposed to give credence to all the fables of those times, we are not willing to reject them as altogether devoid of truth. There is a passage in the Bible intimating that the aid of music was brought to bear upon the labourers of Josiah king of Judah, in repairing the house of the Lord at Jerusalem. "And the men did the work faithfully; and the overseers of them were Jahath and Obadiah, the Levites of the Sons of Merari: and Zechariah and Meshullem, of the Sons of the Koathites, to set it forward; and *other of the Levites*, all that could *skill of instruments of music*." 2 Chron. xxxiv. 12. On which passage Dr. A. Clarke thus comments: "Did the musicians play on their several instruments to encourage and enliven the workmen? Is it not a probable case from their mention here? From the ruins of Herculaneum, &c., a Greek treatise on music has been found, which reveals the truth long hidden under the fables of Orpheus and Amphion. This latter was a skilful harper, who was frequently employed by the *Theban workmen*, to play to them, while engaged in their labour, and for which they rewarded him out of the proceeds of that labour. So powerful and pleasing was his music, that they went lightly and comfortably through their work, and time and labour passed on without tedium or fatigue. May we not suppose then, that skilful musicians among the Levites did exercise their art among the workmen, who were employed in the repairs of the house of the Lord?"

It may be thought a strange *digression* to intimate that we require a little more music or something else, in reference to *general improvement*, in the British Provinces of North America. Be that as it may, we certainly need a reformation, or rather more attention, to church music.

The direct influence of music on the human soul, is both elevating and composing. It excites not the evils of our nature. But especially tends to check anger and malice. Satan would find it difficult to get up a quarrel among men, with sweet music's influence all around. Some choirs are an exception. The writer is acquainted with a good Singer, who in his youthful days, has often in social gatherings, checked many a rising tumult, by the use of his vocal organs in Song singing.

The great adversary of good, fully aware of the influence of music, instrumental and vocal, has, through the instrumentality of wicked men pressed it into his service. How many of the best voices in our country are thus engaged! Alas, what a perversion of talent! Sing everything else but the praises of God! Such persons we fear will soon cease to sing, and never try the exercise again to all *eternity*!

I need only refer in illustration of the subject, to the power of music in the military world, and to its influence upon some of the inferior animals around us. Many of these are exceedingly fond of musical strains. On the best authority desirable, I have heard of horses gathering around the windows of a house, where a number of men and women were engaged in singing. I have not heard that *asses* have ever done so.

Luther called music, "a half-discipline, and school-master to make people gentler, milder, more moral and wiser;" again he says, "next unto theology I give the place and highest honour unto music." The Chinese designate music "the *science* of *sciences*,—the rich source from whence all others spring." *Confucius* expressly says, "To know if a kingdom be well governed, and if the customs of the people be bad or good, examine the musical taste which prevails therein."

"In the tenth century, it is related, that on one occasion, the learned *Al Farabi* composed a piece of music, the first movement of which, sung with an instrument accompaniment before the grand Vizier, joyfully excited the mind with its incongruities, throwing the Prince and his Courtiers into uncontrollable fits of laughter; the next waking symphonies, melted all hearts into tears, while at last the grandest and loftiest of all, lulled, and at length plunged every one present into a deep sleep." To come to facts still better authenticated, I need only refer to the marvellous effect of David's harp, upon the troubled mind of Saul, and of the Prophet Elijah calling for a minstrel to sooth his agitated spirit in order that the *Divine afflatus* might come upon him.

Only a few years since, one of our soldiers in Canada might have lost his life, by a huge snake, but for the sweet tones of his flute, which drew the reptile from the thick grass into the open field, waving its head to the rhythm of the tune. If then this art possesses such power, over both rational and irrational beings, it ought to be employed for the benefit of our race. Kirk White truthfully says:

"O surely melody from heaven was sent,
To cheer the soul when tird of human strife,
To sooth the wayward heart by sorrow rent,
And soften down the rugged road of life."

There is music in nature all around us. And in connection with a little art, very delightful tones may be obtained from the atmosphere. In illustration of this fact I would refer to a pleasing incident in my own experience. After a toilsome day's journey in Cape Breton, having arrived late in the afternoon, at a farm house, where dwelt an aged and intelligent pilgrim on the heavenly road; just before the sun was setting, ere the western breeze had died away, he raised a window, and placing between the sill and the sash, apparently a wooden box, in the form of a parallelogram. I soon heard faint but lovely tones, seemingly far away in the distance, but strangely drawing near, in louder, mellower sounds, until a score of tones seemed blended in wild yet blessed confusion,—then dying away into soft cadences, touching beyond description. Nature, however does not produce such *Æolian harps*, without the aid of man.

It is very probable that some preachers would preach much better than they do, were they animated by hearty and devotional singing in the congregation and choir. A minister in Lancaster gives us the following:—"He was called from home to officiate for a Sabbath, in a cold and dreary church. When he entered it, the wind howled, and loose clapboards and windows clattered. There was no stove; a few persons in the church were beating their hands and feet, to keep them from freezing. He asked himself: 'Can I preach? Of what use can it be? Can any of these few people sing the words, if I read a hymn?'" He concluded to make a trial, and read, "Jesus lover of my soul,"—they commenced singing, remarks he in the narration, "and the sound of a single female voice, has followed me with an indescribably pleasing sensation ever since, and probably will while I live. The voice, intonation, articulation and expression, seemed to me perfect. I was warmed inside and out, and for the time was lost in rapture. Never did I preach with more satisfaction to myself; and from this incident, I learned two lessons,—*first* the importance of the voice and heart speaking together, and *second*, never to be discouraged from unfavourable appearances."

G. O. H.

For the Provincial Wesleyan.

The New Version.

It is greatly to be deplored in this age of infidel tendency, when the truth in Jesus is assailed with such rancour by its professed and its disguised enemies, that one of the branches of Christ's Church, should by countenancing such a dangerous movement, as the publication of a Sectarian bible, afford reason to the free thinker to cavil and to sneer. The infidelity of the present day calls up to its aid the discoveries of science, and powers of critical investigation, which now so greatly abound, and while religion hath nothing to fear from true science, which is but the hand-maid given her by God, she has much to fear from the blindness, and in some cases the cherished ignorance of her followers. What position does the church occupy in the estimation of the learned, when the text book of her holy doctrines, the rule of her faith, professing to be the offspring of God, is made to utter such absurdity as "*He will immerse you* in the Holy Ghost and fire." *(Intended for)* Math. iii. 11. We blush to own that any one, professing the name of our Lord, should attempt to derive an argument from such a manifest perversion of Scripture, and insult to common sense as this, and we hasten to assure the learned infidel, that these words are by no means recognized by the intelligent champions of Christianity, nor by the church of God at large.

The preposition *en*, in the words *en pneumati agio kai puri*, has for its proper signification, *with*, equally as, *in*, and any attempt to make it signify, *in*, in this place, must give to the world very painful ideas of the length in misrepresentation, to which narrow sectarian bigotry will carry men. To discover that *with*, and *by*, are proper meanings of *en*, we have only to refer to Matt. v, 34, "Swear not at all; neither *by* heaven,—neither *by* thy head." Query No. 1. Do they *swear in* heaven, that this command was necessary to the glorified saints? Query No. 2. How can a man swear *in* his head? Matt. xxvi. 52,—"They that take the sword, shall perish *with* (not *in*) the sword," Heb. ix. 25,—"The high priest entereth the holy place, every year *with* blood of others," &c. Again in the Septuagint I. Sam. xvii. 45. "Thou comest to me, *en romphaia kai en aspidi*, *with* a sword, and *with* a spear, and *with* a shield." We may here remark that these meanings are not a merely *hellenistical* usage of *en*, but that the purest Greek writers give it also this sense. (See Parkhurst *in loc.*) In the New Testament alone it is rendered, *at on*, or *with*, about three hundred and thirteen times.

But independent of all philological investigation, the words, "He shall immerse you in the Holy Ghost and fire," are contrary to fact, and if men, incapable of feeling the force of argument from the construction of language, will persist in teaching these ideas, they do it at the peril of making John a liar. The Apostles were *not* immersed in the Holy Ghost. It was poured upon them, till *they were filled with it*—the fire *sat* upon their heads. Where is there the least evidence of their being plunged into the Spirit? This is too solemn a subject with which to trifle, and it would indeed seem to be trifling with, or making light of the glorious third person of the Trinity, to mention such an idea, were it not for the fact that common sense has actually been outraged to the extent of *teaching* the young in our midst these doctrines. Surely we are going back to the gloom and childishness of the dark ages when a laboured dissentation is necessary to bring before men's minds their falsity and absurdity. It is as if we had to enter into profound calculations, to prove that two and two make four.

It is only fitting to the inconsistent character of the subject, that this work should have been undertaken for the *enlightenment* of the whole Christian Church, with its proud array of scholars and erudite divines, by the immersionists. On behalf of all other denominations, we must disclaim any connection with the New Version, the one or two Paedobaptists found in the Committee, by no means representing their churches, but by their acceptance of such a position the character and motives of those, who, it was foretold should say, "Put me, I pray thee, into one of the priests offices, *that I may eat a piece of bread*."

Yours very truly,

VERITAS.

Mt. Allison College and Academy

EXAMINATION AND ANNIVERSARY EXERCISES, MAY 18—22, 1865.

Thursday, May 18th, and Friday, May 19th, Examination of College Classes.

Sabbath, 21st, 6 P.M., Anniversary Sermon by Rev. C. DeWolf, D.D.

Monday, 22d, 9 A.M., Examination of Academy Classes.

Tuesday, 23rd, 9 A.M., Anniversary Exercises in Lingley Hall.

Tuesday 23d, 3 P.M. Meeting of Alumni Association.

The friends of the Institution and of Education generally are respectfully invited to attend.

☞ The College Board is to meet in the College Lecture Room, on Saturday afternoon the 20th inst., at 2 o'clock, and the Board of Trustees and Governors, on Wednesday forenoon at 10 o'clock.—A full attendance of the members is very desirable. H. PICKARD.

Sackville, N. B. May 4th, 1865.

Donation Visit.

MR. EDITOR,—Permit me to acknowledge the kindness of those dear friends who met me at the residence of David Pugsley Esq., Lower Maccan, and presented me with the handsome offering of $64 00—may God reward them.

J. READ.

Parrsboro, May 9th.

OMISSION.—The Rev. W. Ryan requests us to state that in his account of the missionary meetings on Pownal circuit, the name of one of the deputation, who rendered very efficient service, the Rev. J. G. Bigney, was inadvertently omitted.

Saint Andrew's Circuit.

DEAR MR. EDITOR,—I think it is not often that you receive a letter from this Circuit, but one or two circumstances appear to render a line just now expedient.

I observe that you are publishing the lists of subscriptions to the Jubilee Fund, and as you have not, and are not likely to receive one from the Church at this place, of any considerable value,—as its Pastor I must stand forth as its apologist. A very largely attended and interesting Jubilee meeting was held in the month of January, according to the arrangement of the Financial District meeting. But like our talented Deputation from St. John,—the pecuniary offerings when sought for were not to be discovered. The fact is that our people, under the pressure of their own immediate necessities were straining every nerve in the erection of a new church,—which stands to-day as a monument of what a few willing hearts and hands can do by united effort. The building is according to a plan furnished by the Rev. Geo. Butcher, and for which he has our warmest thanks. It stands upon the old site, its predecessor having been removed to the rear, where it will answer admirably for the Sunday school, and week-night services. The new church is 62 × 40 feet,—in the gothic style,—having buttresses,—and double lance windows of ground-glass with stained heads. It has also a tower projecting ten feet from the front, surmounted by a spire reaching an altitude of about ninety feet. The building stands upon a foundation of solid masonry, is completely finished on the outside,—and has cost the sum of $2000,—the whole of which has been raised almost exclusively by our own little congregation. This in the dullest of dull times, with an increase of fifty per cent. on the Mission List, and a considerable augmentation of the circuit income, has precluded our people the enjoyment of what they otherwise would have esteemed a privilege,—and will answer any queries that may arise respecting the smallness of the Jubilee list from St. Andrew's.

I may say that in the erection of the fine building just described, a heavy debt has been contracted,—and I believe it is the intention of parties interested, in finishing the interior, to make it still larger. That debt must fall upon the Conference,—though I believe the generous souls of the Trustees will be ready to share it with them. Its weight, however, I trust will not be crushing—as it is not in the form of *Libras*,

Jubilee of the Wesleyan Methodist Missionary Society.

LIST OF CONTRIBUTIONS TO THE JUBILEE FUND.

CONFERENCE OF EASTERN BRITISH AMERICA.

General Treasurers of the Auxiliary Mission Fund,—Hon. J. H. Anderson, the Rev. H. Pickard, D.D.

General Secretaries—Revs. E. Botterell, R. A. Temple.

Amount previously published, $9340.18

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Barratt, Rev. G. & Mrs. $20 00
" Master Richard W. 4 00
" Miss 4 00
" Miss Sarah E. 4 00
" In mem'y of sainted parents 8 00
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Rines, Bruce
" Alexander
Skaling, Mrs. William
Rines, John
Layton, Jacob
Skaling, Major
Gaetz, William
" Mrs. William
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Sweeney, John
Skaling, A. W.
Forbes, Alexander
McKenzie, Henry
Poyton, John
Smith, Caleb
Smith, Benjamin
Skaling, David

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Boyle, W.
Brecken, Ralph Esq.
" Mrs. R.
" Ralph junr.
" Joseph R.
" Mr. & Mrs., in memory of three little ones in heaven.
" In grateful and affectionate remembrance of the late Rev. J. F. Hetherington, and Rev. W. Smith, the former died while on his knees at prayer, the latter was eminently a man of prayer—and as a thank offering for benefits received under their ministry.
Brundige, Miss J.
Callbeck, H. J.
Carr, Miss E. C.
Catford, Edward
Cooper, J. B. Esq.
Dawson, Mr. & Mrs. W. R.
" Eddison Wm.
" Ernest Fred.
" Miss Annie Harriot
" Miss Minnie Sutcliffe
" Miss Sarah Louisa
Dodd, William
Duchemin, Mrs. S. F.
Hearts, Rev. W. H., in grateful remembrance of the Rev. T. M. Albrighton, to whom under God I am indebted for my soul's conversion,
Higgins, John
" Mrs.
Holman, John W.
Hodgson, James
Mayhew, Zechariah
Moore, Mr. & Mrs. James
" Bertram
" Mr. & Mrs. Edward
McWilliams, Eliza
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McMurray, S. W.
Perkin, Miss E. T.
Rogers, Benjamin
" T. N.
" Daniel
Ryan, Rev. W.
Smith, W. S.
Sprague, Rev. H.
Strong, Rev. J. B., in remembrance of the first members of the Methodist Society in Charlottetown, especially of the late Benj. Chappel, Jos. Robinson and John Boyce,
Trowan, W. in memory of a dear son,
Town, Paul
Widow's Mite,
Richey, Rev. M., D.D.

GREENWICH CIRCUIT.

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