

CONVENTIONS.

in the United States... of doing things... the grand doctrines... and to the main... economy, they yet... strike out new paths... themselves in almost every direction... They carry into their denominational sphere the same spirit of enterprise which they display in the ordinary pursuits of life.

But our people may be pardoned if they have not given these matters all the attention which they deserve... They require to be taught... They are open to education... Let the case be fairly stated... Let the truth be told... Let the appeal be made... "How forcible are right words?" Use them. Multiply them. Line must be upon line; precept must be added to precept. Thought will be awakened. Liberal things will be devised. Resolution will be formed. Action will be taken. Success will be achieved.

It is really matter for rejoicing, on behalf of both preachers and hearers, that it has been declared to be "the duty of the Superintendent of every Circuit in the Conference to arrange to have a sermon preached annually, in every principal congregation, upon the importance of Education upon right or Christian principles." This will give just the occasion which is needed to deal with this subject in a proper manner. If the cause cannot be justified on scriptural grounds, let it be mentioned no more. If it can, then "bring forth your strong reasons." There need not be squabbling about the matter itself, or about the collection which is to follow. If the ground on which you tread is that of the inspired word, you walk surely. And if the nature of this arrangement should produce timidity in the mind of any Brother, let him remember that while to us it may appear a step in advance, it is really but a return to the first principles of the Christian religion, and the putting in practice a regulation as old as Mr. Wesley's own time, and one to which every Minister in our Church has already given his consent. "Preach expressly on Education," says our Founder, "particularly at midsummer, when you speak of Kingswood"—viz, when the collection was made for the fund for education of Ministers' children. "But I have no gift for this," he supposes to be objected. Mark his answer, and see the importance which he attached to our present subject. "A gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and it will come to you." See Large Minutes, pp. 33, 34.

There are some statements respecting this work, however, that may with great propriety be added to a "public meeting," and it is certainly a wise appointment that dictates the holding of such "wherever it may be deemed expedient," in order to "urge the claims" of the society, as well as to "make all possible proper exertions to enlist the sympathies of our friends, and to promote the interests of the Society." This clearly means private as well as public effort. There is very much in the way of personal application which must precede the public services in order to render them popular, and often quite as much that must follow them in order to render their appeals effectual; but if the work is worth doing at all it is worth doing well and perseveringly, and attention to it must have favorable results.

"Now concerning the collection" a word or two might be added. All have the privilege to contribute, and all should regard it a duty to do so. The widows' mite, and the poor man's copper which is cast into the treasury from a loving, praying, thoughtful heart, will find acceptance with God now, as in the days that are past. But we do trust that those whom the Lord has honored with all the necessities and many of the comforts of this life, will not imagine that they can reap the widows' commendation on the ground of the smallness of their offering. If they really mean to obtain her reward, they must equal her zeal, and be as diligent in their living. They will say that the Lord does not require it; and we do not mean to say He does. But there can be no doubt that He does require very much more than is usually given. Why cannot we in answer to a yearly appeal, on a matter so urgent, have a vast preponderance of silver in the collection, with here and there the shining gold of the poor? "His" will be as well as to show the sincerity with which we say or sing

"Too much to thee I cannot give." Shall we not find many among us who will place themselves at least on a level with their Ministers, who are all required to contribute? Even the members of the new Education Society, by the payment of the required annual subscription? How many might easily do so! Yet even then, how numerous must such subscribers be in order to make anything like a fair impression upon our Educational Institutions? May we not hope for still further and more permanent contributions? There are doubtless some every Circuit, and many in some Circuits, who could become Life Members which is in fact becoming subscribers for ever. And still more. Is there no one now within our Confidential bounds to emulate the large hearted liberality of the founder of the Mount Allison Institutions? If we have not a Rich, or a Drew, as our friends over the line have to found, build, to equip, and to endow noble structures as schools for the prophets, yet surely we might find a peer for their Judd, or their Sleeper, who should find it a gladness of heart to perfect the College buildings, to build and furnish a Library, to endow a Chair, or to establish a few scholarships. Better this than leave a hard earned fortune to be squandered for by a set of unreluctant litigants. Better far than to make it a bone of contention and a cause of un pardonable offence between brothers and sisters, or to be the means of the temporal and eternal ruin of distant relatives. Such cases we have known. Such cases will probably arise again. Let each one in whose history it may possibly occur, shrink from being the chief actor in a scene which must make hell triumph, and, if possible, would clothe the firmament in blackness, with the sounds of heaven's high minstrelsy, and make the angels weep! "Whatever thy hand findeth to do, do it with thy might."

THANKSGIVING.—The New Brunswick Convention has appointed November 10th a day of thanksgiving throughout that province.

OUR CONFERENCE EDUCATIONAL SOCIETY.

No. 6. The arrangements which have been made, for the working of our Conference Educational Society, are such as ought to secure for it large and general success. First of all it is desirable that our people everywhere should understand the scheme. This are the parties most deeply interested in it. Whatever real good may accrue from its operation will be the gain of the Church. For, upon the promotion of a sound liberal, and thoroughly Christian education does the purity and power, and the elevating influence of the Church upon the world very intimately depend. Educational interest, therefore, constitute not only a duty of supreme importance, but also a policy of supreme wisdom. The capital which is thus invested will, under ordinary circumstances repay itself in due time, and yield a handsome interest in addition. Neglect of this duty will, say the least, entail an incalculable loss. In other lands, the power of Denominational appliances, been alienated from her fold, and she languidly has it been developed into the hands of her scornors or the bitterest of her

ENGLISH CORRESPONDENCE.

The War, Strasburg, Metz and Paris.—"No sign of peace." "The bitter end." "Rome and Victor Emmanuel." "The work of the Bible Society—Items of Home news." DEAR MR. EDITOR.—The war news of the past fortnight is not very startling, or varied. The famed fortress and city of Strasburg having fallen, after a brave and protracted defence, and the endurance on the part of the people of 60,000 Prussians are said to have been released from the attack of the city and have been sent to other parts of the devoted and broken country. It is asserted that at least a third of France is in the hands of the conquerors, and that above 600,000 soldiers of Prussia are on the French side of the Rhine.

Mrs. Bazaine is yet shut up in Metz, and the Prussians intend to keep him there. The beleaguered hosts within the city are reported to be suffering from disease and famine, and occasionally make bold and brave efforts to break through the encircling armies and escape from their doom in the distressed city. But Strasburg and Metz are almost overlooked in the strong interest which is taking in Paris and the events which are hastening within and around the beautiful city. Steadily, patiently, and with a dread given earnestness the Prussians are closing in upon Paris. Tremendous preparations are being made for the attack. The siege guns are being placed within range, and the attacking army, and almost hourly some arrangement is made for the fierce storm of fire and tempest which will awaken the Parisians from their fond dreams of security, in the strength of their defences, or the possible leniency of the Germans out of regard for their beautiful city.

There is a fierce contest on the part of Prussia to fight on and crush and humble France until she is compelled to accept the terms of peace which they may see fit to dictate. The tone of public feeling in England and on the Continent is perceptibly changing, and if it were possible a determined effort would be made to procure a cessation of the conflict. Prussia is advised to be content with the punishment already inflicted upon the nation and dynasty which provoked the war, and not press on to the injury and humiliation of Paris and southern France. But no signs of moderation or retreating relieve the dark aspect of affairs France through her rulers is sullen and defiant although no fresh armies are forming, and ruin must starve them in the end. The Prussians knowing well their strength and the terrible grip they have upon the throat of France, are determined to dictate terms of peace upon the ruins of Paris, if their present demands are not met. It is difficult to ascertain the true state of affairs in the midst of Paris as all direct and reliable means of intercourse are cut off. News is transmitted by the railways and destroyed and telegraphs in the hands of the enemy. Reports are contradictory as to the condition of the city, but a terrible future awaits them if relief in some form does not soon appear.

One pleasing item of intelligence comes from camps, barracks and hospitals. The Word of God is being freely distributed, and French and German soldiers are reading the Bible, and are being eagerly and thankfully received by immense numbers. We will believe that many will thus be blessed by the entrance of that "word," which giveth light. Rome appears to be quietly settling down under the rule of Victor Emmanuel. A change is taking place, the full result of which are not yet evident. The "Infallible" Pope is accepting the inevitable if not with good grace yet with apparent resignation. His heavy debts will be paid, and he will be allowed to retain enough of state and pomp to satisfy his craving for display, and happily no conditions appear to be entered upon for his successor. The Father is getting old in age, and old in habit—yet dull and insufficient. No one likes to say anything about substituting another, for he is too good a man to wound. Why should he not ascertain facts and thoughts? Why not open the way for a new election? Not simply, dropping something to a teacher or two, that looks as if he wanted to vacate and then, if some kind expressions are used and benevolent resistance made, go on as before? But open the way so that, without any unpleasantness or embarrassment, the teachers could act upon their convictions? Why in a denomination that believes so thoroughly in the utility of changing ministers should the Superintendent be a perpetual fixture?

The Superintendent should be vigorously sustained. His place is a difficult one; his duties arduous. It is impossible he should carry out every one's ideas. They differ widely; are directly antagonistic; are to him impracticable, many of them. However conciliatory and disposed to regard others and their views, he must, mainly, carry out his own ideas. He should not be harshly and hastily judged, but should have full benefit of that charity which "thinketh no evil." He should never be criticized before the children, and very carefully anywhere. He should be thoroughly supported. Every tap of his bell should bring every teacher as well as every scholar to silence and attentive listening. Even the "noisy" in any one's judgment, it is better it should be obeyed. A defective lecture, fully followed, is better than a good leading purely followed. Sustain him, teachers. Stand up for him, defend him, co-operate with him, pray for him, cheer him, and you will promote his success your own happiness and the schools efficiency.

REV. MR. WELTON ON BAPTISM. NO. VI. MR. EDITOR.—Having now disposed of the evidence drawn from Commentaries, &c., we find Mr. Welton next trying for refuge in the various versions of the Scriptures. His statements here are as unreliable as everything else we have reviewed. The Peshito Syriac is the most ancient and valuable of the versions. It is supposed to have been made in the first century. The Syriac of this translation is almost identical with the language spoken by Christ and his apostles. Even the Jews, in their own language, that the Jews spoke Greek, we are almost ashamed to make public, lest we should be accused of wasting time over such an author. The word used for baptism, in this version is, in all probability, the very word used by Christ when he gave his Apostolic commission. Mr. Welton quotes some dipping author who is fully equal to him in the use of knowledge, to prove that the Peshito Syriac, among other versions, uses the word in the sense to immerse. We suspect from Mr. Welton's English and Greek, that he is about as good a judge of Syriac as a blind man is of colours, or of a deaf man of music. The truth is that the Syriac word is taken from the Hebrew which signifies to steep or to immerse. The confirmation or establishing of the Christian. It also represents the candidate

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sonal piety and spiritual influence. If these heaven the hearts of the people, Romanism will be at a standstill. We look, Mr. Editor, upon every soul converted to Christ, as an additional strength to the country, and as another pledge of God's blessing on our Dominion. "Righteousness exalteth a nation &c." The work before us is a great work, and you will be rejoiced to hear that the Lord's army is girding itself with holy resolution to conquer a moral Home. Many prayers ascended up in behalf of our Home Missions, but the subscriptions of this Circuit, itself a dependent one, have advanced exactly five hundred per cent on last year. Other indications of religious interest are also cheering our hearts, and we look we daily for the abundant effusion of the Holy Spirit on our services. Already the sanctuary, in its spiritual blessings, is none other to us than the house of God. A. STEWART DESBRISAY, October, 20th, 1870.

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This honored minister—who recently died in England—is most affectionately remembered by the oldest members of the church on several of the Circuits in our Conference. These at least will be interested in the following notice which we copy from the Methodist Recorder.

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Mr. Burt's pulpit ministrations were invariably most acceptable and edifying. His sermons, which were always full of evangelical sentiment and lucid as the light in doctrinal statements, were delivered with great fervor and earnestness, and usually accompanied with the most impressive and powerful of the Holy Ghost. He was a "workman that needed not to be ashamed, rightly dividing the word of truth." On Sunday, August 28, he preached his last sermon, and was laid to rest in the presence of a large congregation. He was a man of a noble and practical character. "I must do the works of Him that sent me while it is day; the night cometh when no man can work." His sufferings were severe at intervals, for several months before his departure; but his "patience of hope endured to the end." On Wednesday, September 14, after leaving Watford, he was taken to his last resting place in the cemetery of Ebenezer Chapel, on Monday, the 19th. A solemn service was previously conducted in the chapel, in the presence of H. Comforth, J. B. Webb, and Nicholas Boyer, of Plymouth, took part, and also the Rev. B. Frith, of Devonport. The address delivered by Mr. Comforth on the occasion was most appropriate and impressive, and the crowd that attended the funeral, and almost filled the spacious sanctuary, unmistakably testified the esteem and affection cherished for the departed one.

MR. EDITOR.—Having now disposed of the evidence drawn from Commentaries, &c., we find Mr. Welton next trying for refuge in the various versions of the Scriptures. His statements here are as unreliable as everything else we have reviewed. The Peshito Syriac is the most ancient and valuable of the versions. It is supposed to have been made in the first century. The Syriac of this translation is almost identical with the language spoken by Christ and his apostles. Even the Jews, in their own language, that the Jews spoke Greek, we are almost ashamed to make public, lest we should be accused of wasting time over such an author. The word used for baptism, in this version is, in all probability, the very word used by Christ when he gave his Apostolic commission. Mr. Welton quotes some dipping author who is fully equal to him in the use of knowledge, to prove that the Peshito Syriac, among other versions, uses the word in the sense to immerse. We suspect from Mr. Welton's English and Greek, that he is about as good a judge of Syriac as a blind man is of colours, or of a deaf man of music. The truth is that the Syriac word is taken from the Hebrew which signifies to steep or to immerse. The confirmation or establishing of the Christian. It also represents the candidate

MR. EDITOR.—This circuit has this year, for the first time in its history taken an ordained minister: when the project was first canvassed, some of the more cautious ones were dubious of being able to accomplish the furnishing of a moral Home. But all parties worked together with a will and the "subscription list," which seems to be a Methodist "infallibility," was at once circulated, the very creditable sum of \$150 was the result, there were also many valuable articles donated.

Our Home Missionary Meetings were held at the time appointed, and we feel that they were a decided success. The first was held at Musquodoboit Harbor, on Thursday the 6th inst. The Rev. A. Stewart DesBrisay delivered the first address. He graphically described scenes of spiritual destitution that had come under his own notice, within our Conference bounds, which seemed almost incredible and were most appalling. He affectionately urged the duty of cheerful liberality with earnest prayer.

Mr. Isaac Gaetz was the next speaker. He denounced the annual "deficiencies" as a great injustice which men in other stations in life would not submit to. He instanced the case of one of our young ministers who had this year been offered \$1,200 to engage in an honorable and humane calling, but who notwithstanding the tempting inducements offered, refused, feeling that "the love of Christ constrained him to labor for the salvation of souls." After the reading of the resolutions of Conference respecting the Home Mission Fund, and a few remarks by the Superintendent, the collection and subscription were taken up, which amounted to \$15, 27 1/2. The meeting, which throughout was characterized by the hallowing influence of the Holy Spirit, was brought to a close by singing the Doxology and pronouncing the Benediction.

Our second meeting was held at Kent's Island on Friday the 7th inst. The attendance was very good considering that it was a "begging" meeting. After singing and prayer, and the reading of the Conference resolutions concerning the Home Mission Fund, Bro. DesBrisay lucidly and forcibly explained the object that the Conference had in view, when they ordered that such meetings as this should be held on all our circuits.

John Nautilus, Esq., next spoke. He said the object contemplated had his warmest sympathies, and notwithstanding that the maintaining a school and the supporting of the gospel, where there were so few to do it, taxed each person somewhat heavily, yet he was willing to do what he could for this excellent project.—The collection and subscriptions at this meeting amounted to \$11.30.

The total amount promised on the circuit this year is \$26,57 1/2, against \$4,55 raised for that fund last year. May the good cause continue to prosper. Yours truly, C. W. D.

CHARLOTTETOWN, P. E. I.—Bro. Milligan writes, Oct. 19th. "Our Home Missionary Meetings on the Pownal and Cornwall Circuits lately held in part have been very successful. I am thankful to say that we are already seeing the fruit of my humble labours in the conversion of souls. At each of the last four Sabbath evening prayer meetings we have had one person publicly decide for God and his Kingdom in Christ. We are thankful for these drops of the coming shower."

MUSQUODOBOIT HARBOR CIRCUIT.

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