ness. Others cried, "Give me also a newspaper." It was already night when, amid heavy rain and storm, I arrived in Bischewiller, at the house of Father S——. I was an unexpected, but welcome guest, as the good people had rather expected to see me arrive as a soldier than again as preacher. In Bischwiller lay many sick and wounded, German as well as French. The next day I visited the lazarette with French and German Testaments, Psalms, &c. They were received with gratitude by all but a few priest-ridden Catholics and Turcos who could not read. But oh, what a sight! here one dying, and there another poor mangled one lying in the greatest agony; and yet it seemed as if many a heart was broken, and many an eye bedewed with tears. Oh that the fruit of this war might be "peace with God" for many a heart. In the evening we held a blessed service at Brother S.'s house. The next day, having got the necessary leave, I took the railway to Hagenau. Before it started, a train bound for Paris, with Wurtemburg infantry, arrived, and these being my own countrymen, I contrived to supply them also with the Word of God. In the afternoon a train with sick and wounded from Metz and Strasburg arrived. In Hagenau the delay was longer, and the time I made use of to get rid of most of my books and tracts. It was now evening, and I wanted to reach Gorsdorf, near Woerth, where the friends of Brother N. live, and which is four hours' distant. So I set out on foot, and passed through the forest (an hour and a half's walk) by which the road leads. Here night overtook me. Through storm and rain I kept getting nearer and nearer the battle-field where the blood of thousands had been shed. A peculiar silence reigned on the road and in the villages all along the way. Strange feelings filled my heart, and it seemed to me as if the whole district was sunk in deepest mourning for the slain, and plainly showed what had taken place during the last few days. At last I reached Worth, and half-an-hour further brought me to Gorsdorf. It being already late, scarcely a light was to be seen in the village. Arrived at Brother N.'s, I was well received, and it was midnight before he had related all that had lately happened in their village and its adjoining fields. Gorsdorf was in great danger during the battle, and had not the German troops conquered would most likely have been reduced to ashes. In the district the want is great; not only are the fields trodden down and many families rendered houseless, but the most have lost all their fruit, cattle, and fodder. After commending ourselves to God's protection, we retired to rest. The next morning I continued my journey to Soulz. In Merkwiller I visited another uncle of Brother N——, saw the room where some few years ago Brother Mann was taken prisoner for preaching, and, as the story was repeated to me again, I thought that labour spent on Merkwiller will not be all in vain. From Soulz I took the military train back again, in order that I might get to Wasselonne in time to spend Sunday amongst the brethren there; but owing to several hours delay in Hagenau and Bischwiller, the train did not arrive at Vendenheim until half-past eight o'clock, and then the question arose, Where to go that dark night? The best thing seemed to stay there along with some travelling companions.—But where? Vendenheim was full of the military. One traveller entered the nearest inn, and I followed, but we were told there was no room, every place being filled with officers and soldiers. At last the landlord exclaimed,—"If you like you can sleep in the hay-loft, where last night several gentlemen were." We were agreed, and the porter lighted us up the steps, telling us at the same time to take care, as there were others also lying there. Unfortunately there was scarcely any hay, and it was with difficulty I found a little for my feet. A package of *Evangelists* and my travelling bag served as a pillow, and I thought of Jacob who had only a stone for his. With longing I waited for the morning, and then enquired the way to Wasselonne. Quite unexpectedly I entered the house of the brethren H—— at noon. As soon as the brethren heard that Brother Z—— had arrived, they inquired whether in uniform or not? To my joy and surprise I found the people of Wasselonne living not less quiet and disturbed in these troublous times than if they had been in Germany. In the evening we had a well-attended and blessed meeting. Monday noon I left Wasselonne and went on to Ingenheim, to pay a visit and preach the gospel there. "We thought that you, Brother W—— and Brother B——, (latter at present Mobile Garde in Strasbourg), would have to shoot at each other," exclaimed the people. Their joy was the greater that it was not so. The following day I preached at Melshein. Then on Sept. 14th I directed my steps again towards the beautiful Rhine. The railway not being in a condition to be used that morning, I travelled on foot by way of Brumath, visited the wounded, and left with them the rest of my Psalms and "Warrior's Guides." Here and there by the way I heard it remarked, "That one also is a Prussian;" or, "You are from the other side, are you not?" Notwithstanding this, in one village I was received very kindly, and invited, when I came that way, again to visit them. Reaching the Rhine again, it was not without difficulty that I at last arrived again at Lahr, praying that God's blessing might rest on the labours of the last few days, and follow the distribution of His own Word.

AMERICAN BOARD OF FOREIGN MISSIONS.

The recent annual meeting of the American Board of Missions was one of remarkable interest. The chief sessions were held in the Academy of Music, although second, and even third, meetings were in progress at the same hour in different churches. The attendance was exceedingly large. There were not less than five thousand delegates and friends from abroad. About fifty returned missionaries, including their families, were also present. As report after report was read of different missions, the living men, in many instances, who had laboured and were still labouring in connection with these missions, were called forth and made short addresses—men, heroes, who had toiled twenty, thirty, forty, fifty years in foreign lands, to give the Gospel to those who had it not. It was like reading the book of the "Acts of the Apostles" with the living men before you, thrilling the very soul.—In this manner the Madura and Ceylon Missions of India, the Gaboon Mission in equatorial Africa, the missions in Persia, in Syria, in Turkey, and in other countries, were represented.

Representatives were also present from the Micronesian Islands in the South Pacific, five thousand miles beyond San Francisco. In these far-off islands, where they receive the mail but *once* in the year, where the missionary's wife was the only white woman, glowing accounts were given of the saving power of the Gospel of Christ.—But the interests in these reports culminated in the representation of the work in the Sandwich Islands. The Rev. Mr. Coan, who with his wife had laboured thirty-five years among this people, spoke with reference to this mission. There were none lower or viler than these heathen at the beginning of his missionary labours among them—addicted, as they were, even to cannibalism—although the way had been somewhat prepared by missionary effort for the fifteen preceding years. He gave a simple, but wonderful, account of the great revival in these islands, he himself, after careful and repeated examinations, having baptized seventeen hundred converts in one day. As he expressed it, the tears upon that occasion were as plentiful as the water used in baptism. He received into the Christian Church in all twelve thousand, lacking forty; and the converts remain. There is no State where a larger proportion of the population read and write. Schools, enterprise, civilisation in its highest sense, have here followed in the wake of missionary Christianity. The islands are Christianised. The proportion of the population who are Church members is larger than in the United States or Great Britain. The churches are supplied with native pastors, and are self-sustaining. And the Sandwich Islands are now dropped from the list of missions of the American Board, simply because the work is done. They need no further foreign help. The venerable chairman of the meeting, President Hopkins, of Williams College, declared there had been no such results following the preaching of the Gospel since the days of the Apostles. "A nation was born." The veteran missionary was invited to come forward; the immense assembly rose to their feet and united in singing the hymn commencing,

> How beauteous are their feet
> Who stand on Zion's hill—
> Who bring salvation on their tongues,
> And words of peace reveal!

The effect was overwhelming. Old and young were alike melted into tears, and it seemed as if the days of the apostles and of the Holy Spirit's power had come again. The converts of the Sandwich Islands are missionary Christians. They are sending native missionaries, two thousand and twenty-five hundred miles, to islands of the sea still in heathenism, and the apostolic missionary goes back to preside over the Missionary board of the Islands, and to die among the thousands of his beloved spiritual children.

After a three days harmonious session the final meeting of the board was called on Friday morning at the Academy of Music. At an early hour the immense edifice was thronged. Farewell addresses were made by the President, by Dr. Buddington, representing the churches of Brooklyn and by several missionaries who were to go back to their life-work. After singing the hymn commencing,

> Blest be the tie that binds
> Our hearts in Christian love.

amid tears and prayers, the vast concourse separed, to go to different parts of our own land—to Europe, Asia, Africa, and the islands of the sea.—*Christian Advocate.*

Provincial Wesleyan.

WEDNESDAY, DEC'MBR 7, 1870

OUR LOCAL PREACHERS.

Is the sphere of the local preacher among us as well filled as it ought to be? Considering the work of evangelization needing performance within the boundaries of our Conference, the fewness of the labourers engaged in that work, and the large amount of unutilized talent among our pious young men, have we as many effective local preachers among us as we might have and ought to have? We certainly have not. There are hundreds of places within our Conference but partially supplied with ministerial labor, in which the efforts of sensible, earnest local preachers might be expended with most useful result. And there are hundreds of pious and fairly gifted men among our members who might with due care and energy on their part fill the office of the local preacher with much acceptance to the people and great benefit to themselves, who are doing nothing in a public way to make known to others the secret of the Lord which has gladdened their own hearts. Very many of our Circuits possess scarcely any local preachers at all. And some of these Circuits are precisely those that most need the preaching help which the self denying local preacher is ready to afford. How many congregations there are throughout the length and breadth of these Lower Provinces that can be visited by our ministers but once a fortnight, once in three weeks and sometimes only once a month, if so often. In some cases, there are no public services held in the sanctuary on the Lord's Day in the absence of the minister. In other cases, in such circumstances, a feeble attempt is made to hold public prayer-meetings on the Sabbath. But how poorly attended these are and for the most part how feebly and spiritlessly are they not conducted! Public prayer-meetings in their proper place are an invaluable means of grace, and cannot be too vigorously sustained. They are indispensable for the due cultivation of spiritual life in the Church. But they cannot supply the place of the preached word. In every congregation within our Conference provision ought if possible to be made to have the Divine Word expounded at least once each Sabbath day. But such a provision is not nearly possible to us unless by largely recruiting the ranks of the Local Brethren. We have not perhaps one tenth as many local preachers as we ought to have.

Have sufficient pains been taken by our Church Ministry and general membership together—to uphold and strengthen the order of local preachers. Have we of the ministry been accustomed to set forth with the fullness and precision employed in the old time in the mother land by our fathers, the duty of the Lords people to consecrate all their gifts to His service? Have we been eagerly on the watch to discern amongthe young men that are strong in the ranks of our membership signs of the presence of the spirit and the aptitudes which, if properly developed, would render their possessors useful and acceptable local preachers? Have we cultivated that deep and delicate sympathy with the aspirations of zealous young men anxious to take a share in pulpit work, that would seem natural in us and necessary for the maintenance of our work in all its branches? Have we interested ourselves as we ought in the improvement of the local preachers that render to us their valuable aid? Have we exerted, the full force of our influence to sustain this most necessary class of men among our people at large?

Have our people valued the services of the disinterested local preacher as highly as they ought to do? Have they taken just and comprehsive views of the services the local preacher in our church is capable of rendering, and of the pressing need there is for such service being brought into requisition? Have they risen above the silly prejudices which among Methodists ought never to find a standing place, against persons engaged in secular business taking part in the work of preaching? Have they made due allowance for imperfections which have marked some of the performances of local brethren, arising from unavoidably scant preparation, defective educational training or necessarily limited information? Have they sufficiently considered what an important part the institution of the local preacher plays in the economy of Methodism in the land of Wesley? Are they aware that in the Episcopal church in England there is a strong current setting in in favour of the systematic employment of lay agency in subsidiary pulpit work?

Upon the whole we are strongly of the opinion that the corps of local brethren ought to be largely replenished to overtake our work that lies undone on every side, and which without their aid cannot be effectively performed. And we are impressed with the belief that in estimating the importance of the order of local preachers great consideration is due to the fact that according to the law and usage of Methodism our regular ministry is recruited entirely from the ranks of the local preachers. This is an exceedingly wise arrangement. It ought never to be violated. It rests for its justification on the strongest and soundest reasons, into which, however, we cannot now enter. But it is manifest that if our regular ministry is to be drawn from the ranks of the local brethren, the succession will be badly kept up unless the institution of local preachers be fostered, and extended with the most anxious solicitude. We want a large body of effective local preachers that we may gather the very cream and flower of that body for the regular ministry, and having thus got the very best material our church can afford, to give it the priceless advantage of a thorough training for the performance of full ministerial work.

J. R. N.

ENGLISH CORRESPONDENCE.

The course of the war—Change of public opinion—Trouble in the North—Education and School Board Elections.

DEAR MR. EDITOR,—In closing my last letter I referred to the strong hopes which were being entertained of an armistice, and the possibility of a treaty of peace following in due course.

These hopes were premature, and much disappointment was felt throughout England at the failure of the negotiations. Yet in view of all the facts of the case it is now seen that there never was much ground for hope of success.

The Commanders of Paris insisted as one condition of an armistice that they should be permitted to import food into Paris, sufficient for the requirements of the army and people during the period fixed upon for the cessation of hostilities, otherwise time itself would be placed in league with the Germans, and unless peace was concluded the expiration of the armistice would find the beleagured people infinitely worse off than before. With them the great question is how long their supplies will hold out, for so energetic have been the military measures adopted, and so great the additional defensive works around the Capital that they regard their stronghold as quite impregnable.

It is evident that the German army has found the investment of Paris a much more formidable undertaking than was at first supposed. The delay of so many weeks declares this, or is a proof that the Prussians are unwilling to attack the beautiful city and commit an outrage which the whole civilized world would probably condemn, and which France never would forget or forgive. Starvation and not bombardment is thus the means which Count Bismarck prefers and evidently means to employ. Yet he is making sure work of his prey, for fresh arrivals of troops, siege guns and winter apparel, and comforts for the troops proclaim the stern resolve of the invader to to push the matter to a crisis and abase the pride of the French people.

The armies which the French rulers have recently raised are in better spirits, and a few slight advantages have inspired new hopes in the hearts of the nation. But it is said that immense bodies of Prussians are nigh at hand, hasting on to deal with those fresh levies, and secure the army around Paris from trouble or menace from without. Thus the old story has to be repeated to your patient readers, Mr. Editor; a story of fierce passion and sullen resistance; the awful carnage unstayed in parts of France, and a fair city of millions of people, shut up to the horrors of famine or bombardment.

There is a strong change of feeling in the minds of nearly all in England. At the outbreak of the war the national sympathy was strongly on the German side as acting on the defensive in a most unjustifiable war. But all danger to Germany has long since passed away. France, the proud aggressor has been stricken down, and is bleeding from a thousand wounds. It is felt that quite enough has been done, and at this point the conqueror should be satisfied. England cannot do more at present in the way of mediation, and so the sad tragedy drags fearfully along.

Another cloud has arisen from the far north, and Russia has occasioned very great commotion in diplomatic circles, and in fact throughout Europe, by putting forth a manifesto claiming a right of her own accord, to break the obligations entered into by the treaty of 1856, made at the close of the well-remembered Crimean war.

It must a humiliation to that powerful nation to be so fettered in the Black sea, and to have so constant a reminder of a defeat, and it may deem the present moment of the deep distress and prostration of France as most opportune for an attempt to throw off those treaty obligations, yet it is plain from Lord Granville's despatch that England intends to abide by the treaty until all the signing Powers shall have been consulted, and determine upon its abrogation. This is most unlikely in the present disturbed state of affairs on the Continent, and if Russia insists, more trouble must inevitably follow. It is not known whereunto this will grow, but it is another cause for anxiety and for increased prayer that God would guide us as a nation and give us peace.

In Home matters, your correspondent has not much to report. The Education question is just now prominently before us, in the election of School Boards. In many towns this matter is assuming nearly as much importance as an election to Parliament. The contest will be sharp in many places, and at present the results are very uncertain. The new mode of voting is by ballot, and the voter can give to one candidate a number of votes equal to the number which has to be elected. This cumulative vote is a new thing in our midst, but it is thought it will secure the rights of minorities, and give a better chance to all parties represented at the School Boards.

The other noticeable feature is the immense efforts being made to get the sanction of the Council of Education for Denominational schools, before the days of grace shall have expired. More cases are now being pushed through in a few weeks than in a year under the old regime. A large proportion of the parishes will thus be exempted from the rate and the School Board, but must of necessity remain mainly under the control of the clergy and the squire; the Conscience clause being the only protection; and that is a slight one at best.

Our accustomed and anxiously looked for mail from Nova Scotia, including of course the ever welcome *Provincial Wesleyan*, has not arrived. It is unusally late. We hope you and your honored fellow laborers in the work of the Lord are all well, and that the good work, reinforced by the arrival of a few more laborers, will be signally and abundantly prospered. B.

Nov. 18, 1870.

AN AUTUMN TRIP TO BERMUDA.

It is easier to pass through pleasant scenes and enjoy them than to impart those gratifying impressions to another. A trip to Bermuda and back has placed your correspondent in that unfortunate position. Situated in mid-ocean, six hundred miles from the nearest land, and about eight hundred from Nova Scotia, Bermuda is somewhat out of the general route of autumn tourists. Its comparative insignificance had also lessened our interest in its character and welfare. My own opportunities for information had not been limited, and I had long laboured under the impression that I possessed rather an accurate notion of the size, appearance and general character of these Islands. The reality, however, disappointed agreeably my most favourable prepossessions. They were more extensive as to territory, abounded in more picturesque scenery, and exhibited everywhere more refinement and wealth than I had imagined. The voyage was varied by all the incidents which render "a life on the ocean wave" romantic, with none of those which too frequently destroy its comfort.

The ocean has a beauty and grandeur of its own most fascinating under such favorable circumstances. With a commodious and well-ordered ship, a variety of pleasant fellow passengers, a fair mild breeze, and a smooth sea, it is not surprising that the voyage should have come too soon to an end. The time passed rapidly and delightfully away. We left Halifax as the clocks struck the hour of midnight. It was a clear, frosty evening, and "the nipping and eager air" made winter wrappings decidedly comfortable to those who remained on deck to catch a farewell glance at the roofs and spires of the receding city. In twenty-four hours it was summer. One after another new faces appeared above the gangway until the regions between decks were unpeopled and almost all were enjoying the fresh air and the wild ocean scenery.

Arriving at Bermuda which looked strangely beautiful with its green hills dotted with houses and signal stations crowning the higher eminences, the attention is first attracted to the remarkable hue of the water. The coral bottom changes the ocean blue into a rich emerald through which we glide to our anchorage. The entrance to the harbor is by a difficult channel requiring an intimate knowledge of the locality and great skill in navigation. To those who saw them for the first time it was an interesting study to watch the shores as the ship threaded the narrow and devious passage between the fortified bluffs which guard the town. So completely landlocked is the port that before entering we can perceive no semblance of a harbour. Suddenly however the most lovely panorama spreads before us. It is the town and harbour of St. George's. The whole scene is singularly beautiful. The semi-tropical foliage, the curious architecture of the houses, the boats passing to and fro manned by colored boatmen, the forts whose gleaming bastions crowned the hills in the rear of the town and many other interesting objects were all scrutinized with admiration. Now and then the fragrant odour of cedar and flowers told us that we were in a land of eternal summer.

St. Georges is the oldest town in the Colony and was formerly its capital. It faces the South and from the hills which shelter it a most complete view can be obtained of the whole group of Islands. The scene from this point is very fine. Below lies the town, its white roofs glistening in the sun and the narrow crooked streets winding among them in inextricable confusion. In front is the spacious harbour presenting a busy scene with the mail steamers and other vessels discharging and taking cargoes and numerous boats of all kinds flitting to and from the pier. Beyond stretches away to the North West the chain of islands with a carriage way winding along their sides. All around in the ocean. At some distance we see breakers rolling on the coral reef through a passage in which we had passed. In the town one is struck with the cleanliness and order which every where prevail. The principal buildings are the Wesleyan Chapel, the Town Hall, the Post Office and the Barracks. The whole number of Islands is said to be three hundred and sixty-five. But considering the fondness of humanity to assign this exact number to every group of any size of which I have ever heard I should think the correctness of that statement questionable. The number is however unimportant. They are strung along in a chain about the shape of the letter S. From St. George's at one extremity to the dockyard at the other is about twenty-seven miles. The roads are good and the scenery along them is very pretty. The drive to Hamilton, the Capital, is about twelve miles passing through a varied and picturesque country. A portion of the way lies along the northern shore and abounds in excellent views. The Government is now constructing an expensive causeway to avoid the necessity of a ferry between the two largest of the islands. This work will prove a valuable acquisition to the public works of the Colony. The cost will for some time however form a heavy charge on the surplus funds. The coast is deeply indented with bays and coves, The soft sandstone along the shore is channelled in a thousand ways by the waves and storms presenting numberless grottoes and natural bridges of every conceivable form and size. There are also extensive caves in various localities. A few of these our party visited. The Walshingham caves are generally visited by strangers and excite much interest. The largest one extends about a quarter of a mile in the earth. The dusky guide leads the way along the narrow path lightening up the scene with a blazing palmetto branch.

The flare reflected in the water and the grotesque surroundings make quite a romantic picture. The islands abound in natural curiosities many of which the shortness of my stay prevented me from seeing.

Hamilton is a handsome town situated on a Harbour of the same name. The surroundings are much the same as those of St. George's. Being a more modern town and the political as well as the commercial metropolis it is more elaborately laid out and contains some quite handsome public buildings. Trinity Church and the Mechanics Institute are fine specimens of Architecture and would adorn any City on the Continent. The Hamilton Hotel, owned by the town, is an excellent house where visitors obtain all the comforts and luxuries the Islands afford. The attention and thoughtfulness on the part of the manager for all ones wants are well calculated to make the guest feel at home. For invalids particularly I should judge it the best house in Bermuda. The situation is on a commanding hill in the rear of the town. It faces the south. Here the guest obtains not only the cool and pure air but a most enchanting and extensive view.

On the opposite side of the harbour are seen the villas and farm houses peeping from among the cedars and oleanders. At a distance rises the white tower of the lighthouse said to be one of the best in the world, the light upon which we saw thirty miles at sea. The dockyard is about twenty miles from Hamilton by road but much nearer by water. It is one of the best equipped in the Empire. The expenditure upon it has been lavish, in many instances too much for the results obtained. The floating dock here is the largest in the world. Here is also the old fort built by convicts, a wonderful structure massive and forbidding. While looking upon its moats and towers I thought of the unfortunate prisoners who toiled away their lives under a blazing tropical sun in the construction of that pile which a modern iron-clad could batter down in an afternoon. In those days it was considered impregnable. The best protection Bermuda has against a hostile fleet consists of those reefs whose white teeth would prove a more relentless foe than the cannon of St. George. Without experienced pilots and the aid of lights and buoys no ship would dare to attempt an entrance. In case of a war in which the Imperial Government should be engaged Bermuda would become the most important naval station in the world. After all the scenery, the forts or the curiosities of Bermuda will not form the chief attraction in the eyes of a stranger. Poetry has often been called to portray the beauties which abound there. It seems the only appropriate language. But there is a culture and refinement diffused throughout its society surpassed by no country of equal extent in the world. The moral atmosphere is pure and bracing. Education is fostered. Religion well sustained. Religion is cultivated to a greater extent than generally with us. The number of newspapers for so small a population speaks well for their taste for information. The soil amply repays the labour of the farmer. Like Douglass Jerrold's Australia "Tickle her with the hoe, and she laughs with the harvest." Poverty is almost unknown. The laws though decidedly conservative are salutary and well administered. Among the many blessings with which Bermuda is favoured is that of a scarcity of *Lawyers* which speaks well for the *litigious* character of the population at any rate. The working classes, mostly colored, are the most intelligent and industrious working people I have ever seen. They are in all respects trusted and trustworthy. Once only in seven years are the electors called upon to exercise the franchise. Solicitation and bribery are never thought of. How different from the larger and *more enlightened* countries of the main land! Our winter is with them the season of planting and gathering. Among the garden operations for January the Almanac recommends, "Plant potatoes, beans and peas. Sow for carrots and turnips. Plant out onions and cabbage." For February the farmer is told, "Plant sweet potatoes, "Sow oats and Indian corn, also lettuce and radishes." Picture a Nova Scotia farmer sowing oats and corn in February! It is to be supposed that summer is very warm and I have no doubt but that a series of Bermuda summers would enervate one accustomed to the North. Prices are generally high. Duty on all imported goods is only five per cent advalorem. Canada can surpass them in that particular at any rate. For an invalid with pulmonary complaint I believe health is to be found in its breezes if such a thing is ever possible. It excellent society and lovely scenery also afford oportunities for much enjoyment. You will be pleased to learn that the Wesleyan Ministers are labouring with great acceptance and that they are prepared to welcome additional aid in the work whenever it may arrive. To any one dreading the approach of our severe winter or suffering with *ennui* I can cordially recommend a trip to Bermuda. T. B. F.

EDUCATION AND RELIGION.

We would earnestly commend the following article, which we copy from the *North Western Christian Advocate*, to the thoughtful consideration of Wesleyans throughout Eastern British America. The doctrines which it teaches are just as important in our country as they are in the United States:—

Could the history of Education be fairly written out so as to exhibit its connections, not only with the general progress of knowledge, but also with the tenets of a sound philosophy, and with the principles of immutable morality, and with the annals of virtue and vice in civilized communities, probably no one would feel justified by the record in contending that the scholastic training of the intellect is in itself an unqualified blessing to society. It is apparent that a class of mind in society, thoroughly trained by scientific study for professional duties, and at the same time faithless as it respects the teachings of religion, and utterly regardless of the rights of conscience and the general interests of morality, would be an unmitigated curse to humanity. Their knowledge, their intellectual power and agility, their keenness and shrewdness, would qualify them to exercise an extensive influence for evil, and would give them an unequalled advantage over conscientious and upright men in the pursuits of business and in the contests of life. Their power to do harm would have to be estimated by their native endowments as multiplied by their education.

Scientific and intellectual education is not, therefore, necessarily a blessing. Many young men have been ruined for life by their education. It gave their minds a wrong direction in the outset; it broke up the connections between the truths of reason and the law of freedom in the philosophy of responsible existence; it ignored all spiritual relations, and it thus precipitated the soul to the dead level of a self-sufficient materialism. One may study languages, mathematics, natural science, and continue his researches into special and professional branches of knowledge, and become profound in scholarship and brilliant in intellectual qualities, and yet have no faith in God, and no sound religious beliefs, and no high regards for humanity, and no character worthy of respect and admiration. Dr. Young says, "an undevout astronomer is mad." In his Christian philosophy, an infinite and intelligent Mind presided over the universe. In his grand field of thought and reflection, God in his eternal glories and perfections was the central object. Many of our modern astronomers deny God a place in his universe, and give the awful destinies of nature to the control of the laws of force, and subject man himself to the operation of principles that are supposed to condition equally the phenomena of matter and the existence of mind. In their system of thought, Dr. Young is a fanatic whose imagination runs wild with poetic fancies, and the whole christian world is involved in the unscientific delusions of a religion beneath the level of the wisdom and philosophy of the age. Moral character is simply an accident in the transcendental type of scientific infidelity. A man may be a first-class astronomer, and not have real character enough to occupy a respectable position in society. He may be an accomplished professor of languages, and scoff politely and learnedly at the Christian religion, and practice the morality of a rake, and perpetuate offensive outrage upon the law and institution of marriage.

We believe, now, that the time has fully come in our denominational history when we should take a bold and firm position in favour of Christian education, and make our influence as a Church felt in the large circles of national thought, by building up on solid foundations our own institutions of learning. We make no application of our own views to our common school system. The common schools of the nation must for the most part be secular in character. All we contend for in reference to them on the score of religion, is, that they shall be governed by the principles of our Christian civilization, that the Bible, as the divine charter of the rights and liberties of freemen, shall have its appropriate place in their daily exercises, and that they shall be kept intact from sectarian influence, and shall be managed in harmony with our republican institutions. The children and youth who receive instruction in our public schools, are, for the most part, under the care of their parents and guardians in the circles of home and family life. Parental teaching and example, the inculcations of truth and duty in the Sabbath School, and the precious influences of appropriate Sabbath observances, very effectually guard their morals and conserve their religious well-being. The agencies of religion are thus kept in operation upon them while undergoing their tutorship in the common school.

Passing from the primary into the higher departments of education, the child of necessity leaves home for the academy and the college, and the teacher must now take the place of the parent in the responsible work of attending to the moral and religious interests of those committed to his instruction. The college, therefore should in the highest and best sense of the term be a Christian institution. It is not enough that it should be organized on Christian principles, and pay a formal deference to Christianized public sentiment in favor of direct recognition of the truth of Christianity by some general religious services. The college should be an institution of religion as truly as is the Christian Church. Its faculty of instruction should be as fully consecrated to the service and glory of Christ as the Christian ministry itself. And no merely formal profession of Christianity, though combined with the loftiest talents and the amplest scholastic attainments, can fit a man for the high office of collegiate instructor. He should be thoroughly imbued with the spirit of Christ, and have his sympathies and affections sweetly inspired with the love of Jesus, and have the deepest conviction of the nature of his vocation as binding him to make his pupils as earnest Christians as accomplished scholars. The teaching and example of Thomas Arnold on this subject support our views with the authority of arguement and experience, and with the beautiful eloquence of a noble Christian life.

Such education can only be had in a Christian denominational college. To expect it in an institution under the control of the State, and especially when its government is committed to a board of regents elected by the people through the tactics of political party organization, is entirely out of the question. Methodist parents should send their sons and daughters to institutions under the control and patronage of their own Church, even if greater literary advantages attach to secular universities. The religious well-being of their children should be the governing consideration in their education. Comparative ignorance and lack of culture in connection with sound religious character, are infinitely better than the best scholarship and the finest literary polish in connection with rotten morals and gambling propensities and drinking habits. Institutions like our own where revivals of religion and all the wide-spread agencies of living personal Christianity, are expected to mingle freely with all the studies and processes of education and culture, are the only institutions where Christian parents can safely send their children for academic and collegiate training.

WESLEYAN MISSIONARY COMMITTEE.

The black fog of Lord Mayor's Day Wednesday, November 9, did not prevent the monthly meeting of the Missionary Committee. On the contrary, the attendance was as large as usual, including Dr. James, from Hull and, Mr. Moss, from Sheffield, as representing the country members. Among other matters of great interest there was an application made for a missionary to Portugal. The gentleman who has built a chapel at Oporto, and has endured much persecution in consequence of his endeavours to bring his neighbours to a knowledge of the truth, appeared in person before the Committee, and with great earnestness urged his claim for ministerial help, and offered a guarantee of one hundred pounds annually towards the expense. It is cause of regret to the Missionary Committee that the consideration of an application so presented and sustained should have to be deferred in consequence of the financial position of the Society.

It was with equal regret that the Committee postponed the appointment of a Missionary to Rome. But as they are expecting Mr. Piggott's report of his intended visit to that city, the subject will again come under consideration.

These circumstances will suggest to our readers the necessity for prompt payment of contributions and for increased gifts to the Missionary Society. Is Methodism to take its part in the work of spreading the Gospel among all nations? The Committee is prepared to send forth the men when the means are provided for their support.

It is hoped that many friends of the Society will take this opportunity of consecrating some portion of their wealth to the Lord, and of exhibiting a due appreciation of the great work for Christ and for souls in which the Society is called to engage.

The noble contribution of one thousand pounds from James Heald, Esq., one of the General Treasurers of the Society, was presented to the Committee, also an additional contribution of five hundred pounds for the same objects from Miss Heald, the sister of Mr. Heald. The letter accompanying these noble contributions was read to the Committee, and afforded great satisfaction, as well as by its reference to the gratifying intelligence contained in the recent publications of the society, especially the "Missionary Notices" for the month of November.

We are permitted to give the letter *in extenso*, as follows:—

Southport, Nov. 7, 1870.

My dear Doctor,—I should indeed have been glad to have attended the meeting of the Committee on Wednesday, but must still be satisfied with being only a looker-on at the work doing by others. I am not, however, denied the privilege of wishing you God speed, nor sharing in the joy of beholding the pleasure of the Lord to prosper in your hands. I have derived much pleasure in carefully reading over the "Missionary Notice" for November, one of the best, I think, of the Society's recent issues, and well calculated both to sustain and increase the interest which has been felt by many in the missionary cause in India and Ceylon. All honour to the men whose letters in the November notice show they have been "baptized for the dead," and that the Head of the Church is making his way plain among the nations, and putting his unmistakable impress on their labours. I hope to hear in due time that the receipts of the Society will compare favourably with those of former years, and particularly with those of the two last. I do not see how we are to move on and maintain our hardly earned position unless our income is kept comfortably ahead of our expenditure, and the Society's debt finally extinguished; the latter will be a work of time, but the Committee no doubt will be ready to take advantage of any seasonable opportunity that may offer for attempting it. I enclose a cheque for £1,000, half of which may be seasonably in hand to meet claims which will come upon the Society in consequence of the deplorable and prospectively continued condition of European affairs, and the other half in supporting and extending our missionary work, including its educational department in the East. Pray present my respectful compliments to the Committee, and, with kind regards to yourself and colleagues, believe me to remain, yours very truly,

JAMES HEALD.

The Rev. Dr. Hoole.

P. S.—Since writing the above, the purport of which I had not previously mentioned to my sister, she has given me the enclosed cheque for £500 to forward to you, and wishes it to be held by the Committee and applied in the same manner as I have intimated for my own gift.

The Rev. Henry Wharton took leave of the Committee on his approaching return to Cape Coast. At his former visit to the Committee, a quarter century ago, he remembers to have seen Dr. Bunting, Dr. Beecham, Dr. Hannah, the Rev. John Scott, Mr. Farmer, and many other valued friends of the Society who have now passed to their reward. May those who remain work while it is day!—*Watchman.*

THE REVIVAL IN SWANSEA, ENGLAND.

TO THE EDITOR OF THE METHODIST RECORDER.

Sir,—I am constrained by a paragraph in your last number, respecting the visit of the Rev. R. Aitken to this town, to give you an account of the work that God has done and is still doing here. Mr. Aitken and his two sons were invited to Swansea by some of the clergy who were very anxious respecting the moral and spiritual condition of the population, and they came, and preached in the churches for ten successive days. Prayers were read, and a short address was given in the afternoon of the work; and in the evenings divine worship began by reading parts of the Commination Service, beginning with Psalm li. A sermon followed from one of the Mr. Aitkens, full of earnestness and power. I had the privilege of hearing them on several occasions, and clearer, and more faithful exhibitions of the Gospel I have seldom heard anywhere. The congregations were very large, and were composed not of Church people only, but also of Methodists and Dissenters, and an interest in the vital doctrines of Christianity was awakened in the minds of very many. At nine o'clock each evening a prayer-meeting was held in the National School-Rooms, where four or five hundred people of all ranks and classes met to confess their sins, and to plead with God for themselves and others. I attended most of these prayer-meetings, and was asked by one of the clergy of the town to take part in them, which I gladly did. The meetings were not noisy beyond what was strictly becoming. There was no attempt to get up excitement. Addresses were given and earnest appeal made to the conscience and the heart, and then many were seen in different parts of the room in deep penitence for sin; and every night some entered into the libery of the children of God, and exchanged the sorrows of repentance for the joys of pardon. A selection of hymns had been printed, many of them from our own collections, and these were freely distributed, so that the people could join, as join they did, in the service of Christian song. To witness such meetings in connection with the Eetablished Church was to me most cheering, and no real Christian could do otherwise than rejoice in the gracious results which followed.

But this is not all. On Sunday, Oct. 30, we commenced a series of special services in our own chapel, and night after night 200 or 300 people were assembled to listen to sermons and addressess, and to seek, by prayer and supplication, God's mercy through Christ. Such a week of blessing I have seldom known. Every evening the communion-rail has been thronged with penitents, many of them young people of both sexes, some older persons, and several children. On Tuesday night my esteemed colleague, Mr. Spilsbury, preached with great power on the conversion of the Ethiopian eunuch; on Thursday and Friday evening we were assisted by the Rev. J. Kirtlan, and of the Pontypool Circuit—a thoroughly earnest and devoted man; and no Sunday last the Rev. R. H. Mole, of Horton, preached with effect. In the afternoon the Sacrament of the Lord's Supper was administered, when a large number of the new converts and others plighted their vows to Christ in that holy ordinance; and the occasion I understand (for I was preaching in the country) was one of deep solemnity and of holy joy.

The services are continued this week, and last night (Monday) almost exceeded all the preceding seasons of blessing. There came down upon us "the o'erwhelmning power of saving grace," and many more tasted of the joys of pardon. Sixty or seventy names have been taken of those who have been hopefully converted during the week, and there are not many families attending the chapel who have not had to rejoice over one or more of their circle who have found the Saviour. I write with emotions of holy joy mixed with anxiety and fear, for I know there will be a little reaction when the excitement somewhat subsides;