nion rightly understood. "The communion of the body and blood of Christ" is the attestation of a fellowship already established. The act manifests, but does not make the members of a Church. The class-meeting, which requires constant and systematic self-examination, is a most effective preparation for the reception of the supper of the Lord, and those Methodists who are most regular in their attendance at the family gathering of the class, will as a rule be found the most frequently at the Lord's table to celebrate the family rite whenever it is administered.

When our hearts are full of Christ we long to declare the glorious matter to others; when our minds are burdened with care and trial we need the sympathy and prayers of our brethren in Christ Jesus, as well as to strengthen and confirm us in the ways of religion as to increase the life of God in our souls. And if it be true that men are always eloquent on those subjects which are nearest their hearts, then will Christians who are living to God never lack matter for conversation with their brethren, but will find an inexhaustible source in their growing and ever-varying experiences. Surely of all themes experimental godliness will be that on which true Christians will most delight to converse and respecting which they will love to hear. We cannot have two many helps on the way to heaven, especially in these days of worldliness and religious formality; and if pious souls in the past have found the class-meeting beneficial to them in protecting their piety and stimulating them in the pursuit of holiness, then surely a means of grace which was proved to be so valuable by our fathers must be also good for us if we are following in the footsteps of their piety. We have the testimony of many who are now in heaven that they found these meetings to be as oases in the wilderness to their souls, and there are still thousands of most devoted Christians who regard them as among the most precious means of grace with which they are blessed.

The class-meeting is the handmaid of the pulpit, and the great end of the ministry of the Word is there promoted by a personal and pointed application of the truths and doctrines of Scripture. It will be remembered that it was the custom of our blessed Lord to explain to his disciples, in private, sometimes "in the house" where they retired from the multitude, the lessons of his public teaching, answering such questions as were put to him, resolving doubts, and unfolding the mysteries of the kingdom of heaven to these his more immediate followers. In after life the diciples would look back on such occasions as their most golden opportunities, and would doubtless impart to others, in their teaching, the instruction which had thus been given to them. And who has not felt, while yet in an unconverted state, after having listened to some soul-stirring sermon in the sanctuary, a strong desire to see and speak with the preacher or some other man of God in private, to converse with them about the Word under which, peradventure, we had been convinced of sin, and to receive direction as to what we must do to be saved? The class meeting is provided to meet such cases. There we may hear the experience of the saints, and ourselves be fully instructed in the way to the kingdom of God. There we can with those who sing:—

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

We who in Christ believe
That He for us hath died,
We all his unknown peace receive,
And feel his blood applied.

Exults our rising soul,
Disburden'd of her load;
And swells unutterably full
Of glory and of God.

LEEDS MISSIONARY ANNIVERSARY.

The services in connection with this anniversary began on Sunday the 9th ult., when sermons were preached in the principal chapels of the town by the members of the deputation, the President of the Conference, and the Rev. Messrs. M'Kay, from Ireland, A. Burgess, and D. J. Walker.

The President preached in Brunswick Chapel, a sermon so appropriate at the present juncture, that in the opinion of many who heard it he would do the Church good service by putsing it in print. His text was Matthew xvi. 18, "Thou art Peter. and on this rock I will build my church, and the gates of hell shall not prevail against it." He distributed his thoughts under four heads. 1. The Church. 2. The Architect. 3. The Foundation. 4. The Security. The Church is a society of persons gathered out of the world who receive the Gospel salvation into their hearts. Its architect is Christ, who began in person the edifice which his Spirit has been rearing ever since. The foundation, "the rock" on which the building stands is, not the Apostle Peter, as the Romanists allege, but the doctrine which Peter had just before confessed—viz., "Thou art Christ, the Son of the living God." The security of the Church is guaranteed by Omnipotence. "The gates of hell" may be taken as representing all the forces of evil marshalled together by man's supreme foe, none of which however have a chance of defeating the purposes of God.

THE GLEDHOW BREAKFAST.

On Monday morning a large number of ministers and gentlemen assembled at the mansion of Mr. Smith, of Gledhow. This meeting, though of a private character, has almost attained the dignity of an institution of Methodism.

The gathering on Monday was worthy of all that had gone before it; a peaceful, harmonious assembly of men determined as far as they were concerned, that the means and material for carrying on the war with heathenism should suffer no decline.

The Rev. John H. Lord, as superintendent of the Brunswick Circuit took the chair. In a few admirable sentences he expressed his belief that if heaven took any interest at all in the affairs of earth, it must look with approbation upon such a meeting as that. He urged the friends to maintain the high reputation of Leeds. Our obligations were never greater than now. Christ's command to carry the gospel throughout the world has lost none of its authority. It came to us with unabated solemnity and power. Encouragements to missionary labour were also greater than ever. The missionary can now go with open Bible wherever his zeal may lead him, and will soon, doubtless, enter Rome itself, where for ages the pure gospel has been wholly unknown.

The Mayor of Leeds was confident that the Gospel only could meet the world's spiritual wants; and that Church was sure to be most prosperous within its own borders that cherished the deepest sympathy for mankind generally, and was most earnest in missionary labour and enterprise.

Mr. Isaac Holden gave a few reminiscenes of his sojourn last winter in Algeria. He was struck with the intense earnestness of Mohammedans and Jews; and when he saw, as he did whenever he went, how ready these people were to die for their faith, and how difficult it was to change the current of their opinions and prejudices, he could understand the real nature of the task undertaken by the Christian missionary, and he was filled with astonishment that missions had accomplished so much. We must, he said, increase our means of attack. We must raise our enthusiasm to a greater height. Christianity was progressing, and it would progress. It was the final religion of perfect man. It was, as a great French philosopher said, the one indispensable religion for humanity. Its triumph was certain. We therefore must not weary in the work.

The next speaker was the President of the Conference, who was saddened by the thought that the "old folk" were nearly all gone. He rejoiced, however, to believe that they were still cognizant of what was transpiring here. He derived his belief from a significant sentence in the history of our Lord's transfiguration. Jerusalem had no existence when Moses lived and died, and yet when Moses appeared on this august occasion, he spoke of the decease which the Saviour would accomplish at Jerusalem, as if he were perfectly familiar with the city. So our friends are not likely to forget in heaven the scenes of their hallowed fellowship and toil on earth. He feared that the position of Methodism in Leeds was hardly what it used to be, but it still possessed an immense power for good. He counselled the rising youth to equal, if they could not exceed the works of their fathers. He felt there was little need to appeal to the company then present; but he was very anxious to press the masses more than ever into this noble service. He wished people could better understand the privilege of giving. He was sure that if any power could say to them, "Keep your money to yourself, you shall give no more," it would be the greatest calamity which could curse the conscience. He thought it somewhat of a discredit that the Leeds District, which abounded in large manufactories, should in its missionary income be below the York District, which was almost wholly agricultural.

Messrs. W. Farrar Smith, Angus Holden, and several others also took part in the conversation. The proceedings throughout were of the freest and most agreeable character. Mr. G. Smith, had said that the meeting was a meeting for "talk," not for formal "speech-making," and his advice was fully acted upon. The subscriptions at the close were found to be somewhat over £600.

Provincial Wesleyan.

WEDNESDAY, NOV'MBR 16, 1870.

TARRYING WITHOUT.

Belonging to all our chief congregations are many persons standing aloof from membership in our Church. This much-to-be-lamented fact is brought out into bold and striking relief on sacramental occasions. At such times one is astonished and pained to observe, at the close of the general service, and just prior to the sacramental observances, the crowds that press out along the aisles of our principal sacred edifices to return to their homes, instead of remaining reverently and gratefully to commemorate the imperishable love of the once dying Redeemer.

Among this large number who keep apart from the table of their exalted and bountiful Lord are to be counted the bending burden-bearers of a long life's sorrows and the youthful subjects of fervent parental supplications oft reiterated and long unfulfilled. Were the circumstances, the secret religious experiences, the desires, the struggles and the painful exercises of many of this class fully known, it would appear more wonderful than even now it seems that these, whose duty and manifest interest require them to avail themselves of the advantages to be derived from the enjoyment of christian fellowship, should forego the improvement of privileges so necessary to their happiness. Some of this class have, no doubt been long standing timidly on the very threshold of the enjoyment of the Divine favour. The Holy Spirit hath opened their eyes to the entrance of the word that giveth light. They are almost persuaded to stand up for Jesus. The thought of Him fills their eye, and thrills their heart. His name oft trembles upon their lips in tones of yearning admiration. Why should they not take the cup of salvation, and call upon His name for all the strength and comfort their necessities demand?

There are those to whom the work and character of the Lord Jesus are truly dear, who of all things would prize His conscious approbation, who ponder the things of God secretly in their hearts, who creep softly to the Divine foot-stool to breathe in the lowest whisper, Lord, thou knowest all things, thou knowest that I love thee! Why should these shrink from openly acknowledging Him whom they secretly adore? Why should they not confess Him before men in His own appointed way?

These are those who falter along lonely and disconsolate through the shadows that lengthen and deepen around them. The light of their life has gone out. Their hearts gape with griefs that do not heal. Their memories are scarred with recollections that perpetuate agony. They listen Sabbath after Sabbath to the praises of Him who bindeth up the broken in heart. Why should they not for good and all cast themselves on His compassion and love?

There are those who have been down into the depths, and who cried unto the Lord in the day of their trouble, when all human aid was powerless to succour, as the fierce billows rolled over their soul. Solemn were the vows they uttered when hope itself seemed about to desert them, as deep called unto deep at the noise of God's waterspouts. Why should they not pay their vows in the courts of the Lord's house?

There are those who are persuaded that the Lord is God, that His law is the measure of human obligation, and that His love is life. Why should they persistently turn away from the altar and the cross, and practically deny the claims which they theoretically admit.

There are those who are fretted and worried and worn by their contact with the sharp angularities of the world's cares. A thousand times they have sighed for the rest that remaineth to the people of God. Why should they not by believing enter into that rest, and refresh their jaded spirits with the consolations of God?

There are hearts hungry for a happiness the world never gave. The green pastures greet their vision. The rippling waters sing the song of gladness. Why should they not accept Jesus as their shepherd and enter into the joy of the Lord.

There are those who daily promise to redeem the past, to consecrate themselves ere long to the service of God. They are ever intending and never accomplishing. The days pass rapidly, and the time is becoming short, opportunities are departing and the chances are lessening. Why should it be forgotten that the night cometh in which no man can do the work of the day that will never come back?

There are those who rejoice to see God's cause prosper in their neighborhood. It gives them delight to see peace within her walls and prosperity within the palaces of the Christian Zion. It gives them pleasure to witness bad men becoming good, and good men becoming better, the aged ripening for rest and the young training for work in the Divine vineyard. They sympathize with the right side in the struggle going on. How can they content themselves with the maintenance of a sort of "benevolent neutrality when the cause at stake is completely their own? Why do they stand all the day idle, when the demand for workmen is so great; and the rewards of faithful toil are so unspeakably precious? There are those who are liberal of purpose, helpers by their pecuniary support of every good cause within their reach. The latch string of their benevolence is always on the outside. Generous of heart, open of hand, they clothe the naked, give bread to the hungry, send God's message to the perishing for the lack of knowledge, but without their personal love and trust from the Divine Redeemer. Why should they live void of that highest charity whose essence is the love of God?

There are those who once walked in the light of the Divine countenance, but who slumber in the darkness now. The glory has departed. The ashes are black upon the altar. But the embers though smothered still smoulder with unquenched fire. Why should not the winds of Heaven be invoked to rekindle the sacred flame?

There are none in the outer court who can justify their neglect or refusal to enter the inner sanctuary of personal communion with God. But why should any tarry without who are lovingly bidden to enter by the Great King? J. R. N.

ENGLISH CORRESPONDENCE.

Italy and Rome—Education and the Denominations—Affairs in China—The progress of the war—A King for Spain.

DEAR MR. EDITOR,—The Rev. H. J. Piggott, General Superintendent of the Wesleyan Missions in Italy, is at present on a brief visit to this country, and has been delivering addresses of much interest and power at several of the great Anniversary Meetings. In the light of events now transpiring in Italy those addresses have been received with much enthusiasm. Italy has established constitutional freedom, and full religious liberty. Whatever additions have been made to the Italian Provinces, full liberty has at once been granted for the people to worship God in accordance with their wishes, and there was no form of agency (street preaching excepted) which we as Methodists were not at perfect freedom to adopt as unfettered as at home. And thus it would be, Mr. Piggott claimed, in that which has hitherto been the exclusive territory of the Pope. "What a delightful thought; only think for a moment, said he, of opening a hall for religious preaching there in the City of the Cæsars and the City of the Popes, under the Castle of St. Angelo, so near to the Pope's palace that he might catch the echo of our Protestant Hymns. Think of studying Christian antiquities there under the shadow of the arch of Titus, and the shadow of the Mamertime prison. Think of a Sunday School excursion to the Catacombs, or a service in the open air within the ruined wall of the Coliseum." Mr. Piggott intends to return at once to his evangelistic labors in Italy, and trusts to be able to extend their area immediately "as far as Rome also." He will be followed with much interest and many fervent prayers in his attempt to preach Christ in the Eternal City.

The question of Education is again coming into prominence. The new act of Parliament allows until the close of the present year for the extension of the present system in the form of Denominational Schools aided by Grants from the state. It is believed by the powers of the Established Church that even with the Conscience Clause pressing upon them, it is their best policy to multiply their National Schools and thus occupying the ground, preclude the necessity for the formation of School Boards, and the establishment of rate aided schools.

In pursuance of this policy they are just now in labors more abundant, and a large number of new enterprises are being eagerly pushed forward. Our own connexion is also largely extending its day school operations, and is taking possession of fresh territory for its educational purposes. The Council of Education has relaxed some of its most stringent resolutions, and a playground is no longer absolutely insisted upon, nor will the use of the room as a place of religious worship disqualify it for use as a school-room.

This relaxation will open the way for the establishment of many new schools in villages and small towns, by the aid of the increased grants from Government for each child that may pass at the time of Examination.

The new act is not regarded with very much satisfaction, and it is accepted by immerse numbers as only a temporary solution of a pressing difficulty.

Affairs in China continue unsettled and precarious. Not only are missionaries and missionary establishments emperilled, but English and Foreign Residents of every grade are felt to be very insecure. The authorities are reluctant to bring to justice the murderers and their accomplices in the recent massacres, but they are becoming bold and defiant in their intercourse with foreigners.

It is not unlikely that tidings of the disasters which have befallen the French Empire, having been received in China, its Rulers may venture to display more daring and disregard of its Treaty obligations than if France was just now in the ascendant. The most painful consideration is that nearly all active evangelistic work already done will be thrown back, and much valuable time will be lost.

The narrative of the war for another fortnight affords but little that is new, or that has not been already reported. Several fortresses and towns have fallen into the hands of the Prussians and they are steadily tightening the terrible hold they have upon poor France. Fresh troops arrive, supplied to the full with all the material of war, and at present there appears scarcely a limit to the amazing resources of the Fatherland. 300,000 Germans have surrounded Paris, and as their heavy siege guns arrive, the invaders persistently press in closer upon the fated city. The occasional sorties from the city occasion but little embarrassment, and the grim work for the "baptism of fire" proceeds daily. It is reported that the Parisians are impatient at the delay and confident in the strength of their defences fear not for the ultimate safety of their idolized Capital. But while the country that is not occupied makes no attempt and gives no sign of power to relieve them, and while Marshal Bazaine at Metz is in such sore straits with sickness and famine, there is but little hope for Paris if the Prussians determine to push on to the bitter end. Famine must do its work ere long upon the two millions shut up, and for whose relief none can possibly interrfere. The prospect is yet very dark, and the situation is not more hopeful than at the date of my last letter.

It is rumoured that another candidate for the Spanish Throne is found in the person of Prince Amadeus of Italy. This will not be agreeable to the new Republic of France, but it is not likely to cause trouble, or involve consequences like those that followed the nomination of a German Prince for the vacant throne. It is all in vain to attempt to forecast the course of coming events, for if the Germans crush France, they may reestablish the Empire, and seat one of their Princes in Spain. B.

Oct 21, 1870.

PLAGIARISM.

DEAR MR. EDITOR.—The present writer has been compelled from the force of circumstanto observe the habits and operations of public men during several years. He concludes that the peculiar practice designated by the word which heads this article, is more prevalent than many imagine. It is an ugly word, and no other intention than that of endeavouring to mitigate what we conceive to be a twofold evil, could possibly persuade us to approach the subject. The sins of the world, of the Pew, of the Christian, of the church, have had faithful treatment in our day. Why not allude to the sins or errors of the Platform and the Pulpit? Every amendment here will surely have its reflex advantage in the church and the world.

Not in any cynical or morbid spirit do we write. The public speakers of our time we believe to be as influential for good as any class since the days of the Apostles, —the teachers of morals and religion we mean, of course. But too many of them are Plagiarists. And in order to define our position in making such a charge we proceed to notice.

1. PLAGIARISM—WHAT IT IS.

The common Lexical meaning of the word is familiar enough. To purloin or steal the literary productions of other men, includes it all. But where are the limits which separate the privilege of using other men's material from the wrong of employing it in an improper way?

We premise that no man is capable of perpetually originating thought. Bacon and Butler—those members of the class of intellectual giants to whom we all pay homage—were what we call "original" having the power of originating thought or combinations of thought. But even they constructed in part collosal edifices on the foundations laid by other men. To ordinary mortals there is no choice at the very best than to amass a fund of literary wealth from ten thousand different authors who have themselves fattened on the spoils of their predecessors. All great and good truths come first from God, and we can only obtain them as they are filtered slowly through human brains.

And all God's gifts are ours. The varied landscape, with green and purple and gold; the sweets and substantials of vegetation; the limpid stream and the flocks of the field are given to gratify, nourish and protect the senses, the soul and the body of man.

Nor need we hesitate to partake with equal freedom of the bounteous wealth of literature lying everywhere around us. He who of wisdom "giveth liberally to all men and upbraideth not" has made it available. The men who toiled to shape and fashion each gem of thought would have gone down with additional contentedness to their graves could they have foreseen that the gem would shed its lustre freely on coming generations. For weary platitudes in high places there is no excuse. Sermons and lectures need not, will not be tolerated unless they contain a reasonable portion of these treasures at our command.

But plagiarism consists in using the treasures of thought as they may be gathered, polished, and framed by other men. Literature says: Here are the canvas, the easel, the best productions of the great masters to copy from;—make your own picture. The plagiarist deliberately abstracts instead one or several of the copies and exhibits and sells them as his own. Literature says: Here are soil and seed and sunshine; proceed to plough and sow and reap. The plagiarist takes an easier method. In the secret moment he enters another man's field, and abstracting his dear-bought harvest, carries it to the Exhibition as his own.

To take another man's thoughts, as that other man has uttered them, and employ them for one's advantage without the just and honorable acknowledgment—that is plagiarism.

We now proceed to notice

2. PLAGIARISM—ITS EFFECTS ON THE MIND.—One of the most astonishing things to a traveller who visits Dresden, is the method its good matrons adopt of rearing their children. Beautiful little things of smiles and dimples, they are each carried from place to place on a board, their arms and legs tied down with straps and ribbons. There is an almost irresistible temptation in the mind of your northern lover of freedom to cut these bandages and let the babies crow and kick to their heart's content. What is the secret of this violence offered to one of Nature's most apparent laws? Simply that those little limbs shall grow straight and gracefully. And they do. Adonis was not more graceful than the sons and daughters of Dresden. But they are fragile and puny—not all the rigour of subsequent discipline makes up for the loss of that first year of independent exercise.

We often think of those when meeting with young speakers who are tied down to some popular man's paragraphs. Alas for these swaddled babies riding on other men's shoulders. How we long to free them from their splendid thraldom!

It is a law of the mind that it must work or suffer. Feebleness, effeminacy, is only excusable in those doomed to disease; in the sound mind or body, simply sinful. Who are the men that stir the world's heart and quicken its pulsations—the Guthries and Punchons and Coleys of our day? Men who have become gigantic by a constant and severe discipline, and by unsparing use of the aliment which God and great men have afforded for the mind.—We hope for the best, Mr. Editor, but we expect to find, should we live for twenty years, some of the plodding, scrupulous young men who are now in the shade, out in the bright sunshine, while those who may be winning applause unpurchased to-day, will dream and sleep a weary adolescence.

There is another feature of the effects of Plagiarism on the mind which we must reserve, with other aspects of the subject to a future number.

Yours truly,

OBSERVER.

Circuit Intelligence.

MAITLAND CIRCUIT.

HOME MISSIONARY MEETINGS, CHURCH DEDICATION, &C.

MR. EDITOR.—As I am sure it will give you pleasure to chronicle intelligence, having reference to missionary meetings, and church dedications, I the more readily trouble you with this communication. As the Home Missionary meetings for Maitland circuit were necessarily deferred until the first of this month, on Tuesday, the 1st inst., I left home to assist Bro. Mosher, in this department of our work, and also to attend the dedication of our new church in Upper Rawdon. Reached the flourishing settlement of Mosherville, on the evening of the same day. Here after partaking of the kind hospitalities of Mr. George Mosher, Jr., we repaired to the school house, and preached to a large and attentive congregation. On the tollowing morning left for, and reached the Maitland parsonage, now in the occupancy of our excellent brother, the Rev. John Mosher. In the evening we held the first of our contemplated Home Missionary meetings, in our church situated some short distance from the rising village of Maitland. The congregation was larger than I had expected, and the meeting was in accordance with what I think a missionary meeting should be, viz., an attentive audience, a good proportion of lay speaking, and a noble collection. Here I had the pleasure of meeting several of the relatives, of the late lamented R. Smith, Esq., our long tried and valued friend in this locality; who in their Christian zeal and loyalty to Methodism, evince the spirit of their sainted relative. In our galaxy of lay speakers, I found another member of a family which has furnished our ministerial ranks with three valued ministers, I mean that by the name of "Gaetz, *not Gates ajar*," I assure you, but *open, free and frank*, proclaiming a theology, by which the salvation of every man has become practicable. In the evening, the ordinance of baptism was administered to the son of brother and sister Mosher, who now bears the name of the sainted Thornton.

On the following day we left our many kind friends at Maitland, and reached the settlement strangely designated Burncoat. Although the evening was wet we had a small gathering in our little church and an offering to our Home Mission cause highly creditable to the audience. Two of our lay brethren had kindly come to our help from Maitland. In the morning, though the rain continued, we left the home of our good hostess, on our way to the Gore.

We made a halt at the residence of our excellent brother O'Brien. We had the pleasure of spending some two hours with this amiable family, and our sympathies were taxed by the intelligent references of the widow of the late Capt. O'Brien, to the painful scenes through which she was called to pass in a foreign port when her husband was suddenly seized and died with yellow fever. We all united in commending the widow and fatherless to One who is all wise in his dispensations. We reached the "Gore" in time for, but the storm prevented, us holding our expected meeting.

On the following morning with regret I had to part with my excellent brother Mosher, who was under the necessity of travelling a long distance to supply my circuit on the Sabbath.

I remained at the Gore on Saturday, and was most hospitably entertained by brother and sister Blois. Here we found the aged and deservedly respected father Blois; this venerable friend, had chiefly himself built our neat little church at the Gore; and for many years has been the uniform friend of God's people. We parted with our aged friend, and this truly exemplary family with reluctance, and shall retain pleasing recollections of our stay with them. In answer to many prayers the morning of the Sabbath broke upon us in all its autumnal beauty. It was the day appointed for the opening of our new church in Upper Rawdon.

On arriving at the new church we found a large concourse of people gathering from various sections of the country. At half-past 10 a. m., the house being well filled we commenced the services of dedicating this beautiful sanctuary to the service of Almighty God. It was to myself a subject of regret that I was not favored with the help of any ministerial brother. The congregation throughout all the service gave pleasing indications that their feelings were in unison with the occasion. In the afternoon every available space in the new sanctuary was filled to the utmost capacity, while all listened with profound attention to the word of life.

On the evening of the following day, Bro. Mosher having returned, we held our Home Missionary meeting in the new church. Although the day had not been favorable, we had a large congregation, and a respectable offering to the good cause.

The new church has a most prominent location, has a well proportioned tower, and both externally and internally has a plain but neat finish. It contains over thirty pews, and has a front gallery well proportioned. In glancing at the subscriptions for the erection of the new church I saw several contributions from our Halifax friends; and I was thinking had they been with us at the dedication they would have felt increased pleasure in the reflection that *they* had assisted in the erection.

Our friends in the country go with much reluctance to seek aid from our over taxed friends in Halifax. But it must be a pleasureable consideration to the donors, that they are assisting to dot our many rising villages with "the moral bulwarks of our land."

During our stay in Rawdon we found a most agreeable home at the house of Josiah Custance, Esq., the kindness of his excellent family we cannot forget. Bro. C. has given largely towards the new church, and the evening before we left made a proposition by which if the other friends will accept his offer, the balance of debt on the house of God will be swept away. I hope soon to hear that the effort to be made for this good work, has been a success. The financial result of our Home Missionary meetings on the Maitland circuit has been marvellously successful, the amount being more *than ten times* the sum that was given to this new church enterprise on the circuit last year. This may be regarded as one of the results of the measures adopted at the last Conference, for the financial interests of our Home Missions. Through mercy we returned home safe on the 8th inst., much pleased with our visit to the Maitland circuit.

JAMES G. HENNIGAR.

Avondale, Nov. 10. 1870.

PORT LA TOUR CIRCUIT.

Things are moving on quite prosperously this year, among us. God has dealt bountifully with the people. He has been pleased to smile upon their efforts both by sea and by land, and in return they seem inclined to inquire with the Psalmist: "what shall I render unto the Lord for all his benefits towards me?"

Our Home Missionary Meetings have just been held, and proved a decided success. The Divine influence rested graciously upon the several congregations, and the contributions are largely in advance of last year. Brethren Wasson and R. H. Taylor were with us.

We are taking steps for the immediate erection of a suitable Parsonage, in which enterprise the hearts and hands of the people are with us in a most decided and satisfactory manner.

"The best of all is *God is with us*;" we have many tokens of His presence, and are looking for the gracious manifestation of his power shortly in the salvation of scores of precious souls.

Meanwhile we pray:—

"O that thou would the heavens rent,
In majesty come down;
Stretch out thine arm omnipotent,
And seize *us* for thine own!"

Yours very truly,

R. BARRY MACK.

Nov. 4, 1870.

SUMMERSIDE, P. E. ISLAND.

MY DEAR DOCTOR,—Your indulgence to the brethren, in giving insertion to the scraps and items of Circuit information which they communicate, has tempted me to follow suit. You cannot fancy the interest with which the ministers especially read these items. Sometimes they evoke one's sympathies, although the brethren are considerate enough of each others feelings, not to publish much of that nature, or of the purely discouraging. Sometimes, though it is but a scrap, it awakens a spirit of emulation, and that is always justifiable in the Redeemer's cause, when in the Saviour's spirit. Again, they are *multum in parvo*, exceedingly suggestive of ways and means and of promoting these interests which we hold in common, and also of new courses of action and Church enterprise, which even the contributor may not have discovered. This is just as it ought to be. It would be passing strange, if all the reading, all the study, all the mind-power concentrated upon our common interest, all the readiness of counsel, all the executive ability, all the experimental labors and all the piety of nearly one hundred and sixty Wesleyan Ministers were not suggestive, encouraging, instructive and valuable.—Herein, as you, doctor, on one occasion suggested, we should not live unto ourselves. But Summerside was my caption, and to this, after the long digression, I must return.

And what can be said, instructive or suggestive, concerning this poor, little, Home Mission Circuit? We reside in a town of some two thousand inhabitants.—There are six Churches in the town, representing as many denominations of Christians. When there is worship in all at the same hour, the congregations are fair, when some of the Churches are closed, especially the Presbyterian, we have an overflowing congregation. Our Church is not the finest in town by any means, yet we hope ere long to do something, either by way of repairs or by a new erection, to meet the demand of those who desire to worship with us. The paucity of our Church membership suggests that we most of all need a gracious outpouring of the Holy Spirit, a blessed revival of religion, in order that as a Church we may perform the work here for which God has sent us. We are ardently hoping, and, I think earnestly praying that the Husbandman may make us "A fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

We have lately held our Home Mission Meetings on the Bedeque, Margate and Summerside Circuits. The meetings proved all very interesting and successful, *especially* so at Summerside. What, at Summerside, a H. M. itself and so largely dependent.—Yes. Will you indulge me still further while I tell you a little of our meetings here? Well then it seemed an anomaly almost to hold meetings on this Circuit, scarcely able to meet half of the minister's liabilities. Yet we stated the case something in this manner. It is reasonable.—The effort last year throughout the Conference produced a fund from which this Circuit received between two and three hundred dollars, towards which fund you contributed only $5.00. This year we are promised, provided $200.00 additional to last year's amount be raised this year, that we shall have $288.00 for Summerside.—Suppose you gave eight or ten pounds, would it not be the very best investment of your money? Both independent and dependent Circuits contribute to this fund, all of which goes to the benefit of the H. M's. It is only right and generous that you should show your appreciation of an institution that enables you to hear a stationed ordained minister, when, were it not for this fund, you could have none at all. It amounts to this, give a few pounds and get back $288.00. One brother rose and said that if it was give one pound and get back two or ten, he would give a pound.—The subscription amounted to nearly seven pounds this currency, at our first meeting, Greatly encouraged we then went to Fifteen Point (a place in Lot 15) which had not been visited by the minister at all last year, and in which a Missionary Meeting had never been held, and there we had the most enthusiastic meeting of the whole campaign. They not only reached Summerside with their subscriptions, but went a pound ahead of it. The brethren Prestwood and Tweedy thought that this was the best Missionary Meeting they had ever attended. Our subscriptions on H. M. Summerside Circuit stands about Fifteen Pounds, nearly a pound more then the rich and independent Bedeque Circuit raised last year. Good, dont you think doctor, for poor Summerside?

Our people only need to have the H. M. movement properly explained to them, to receive and treat it as its merits demand. Intelligent laymen have said to me:—"Why its a splendid institution. Its strange that it did not commend itself earlier to the good judgment of the Conference. I know of no enterprise of our Church which has made a stronger and more effectual appeal to our dear people than this. Religious sentiment and conviction, philanthropy and Patriotism are all involved. Some give from one motive, and some from another, all are good. May God crown both the people and the enterprise with his best benediction and blessing. But the scrap has become a scroll, my only excuse is my sympathy with the movement. J. MCCULLY FULTON.

Summerside, Nov. 3rd, 1870.

FREDERICTON CIRCUIT.

CONCERT AT FREDERICTON JUNCTION.

It is said that Music hath charms. Had you been with us last Tuesday evening, you must have felt the truthfulness and propriety of that saying.

A number of ladies and gentlemen members of the celebrated choir in connection with the Methodist Church in Fredericton, favored us with a splendid *Musical and Literary Soiree*, on that evening, at the Junction.

The selections discoursed, were of the first order, indicating fine and cultivated musical taste on the part of those who chose them.

Several of the finest production of such authors, as, *Handel, Rossini, Emerson, Topliff, Fawcett*, &c., graced the Programme. All of which were sung most sweetly and creditably, by the following ladies and gentlemen:—Mrs. Hogg and Lemont, Misses Hatt, Paisley, Lugrin and Currier; Messrs. Richards, Lemont, Hogg, Hall, and Crewdson.

Believing that "variety is the spice of life," we had the musical performances interspersed with recitations, by Mr. Lemont, and short addresses, by Revds. Messrs. Currie and Seller, and the writer.

Notwithstanding the inclemency of the weather, the singers and speakers were attentively listened to by a large and appreciative audience.

The proceeds of the entertainment amounted to $26.00, which was most gratefully received as a *present* from the above named performers, by

Your obedient servant,

S. C. F.

Fredericton Junction, Blissville, Nov. 9, '70.

SACKVILLE CIRCUIT.

MOUNT ALLISON INSTITUTIONS.

DEAR BROTHER,—I sincerely hope that you may receive from the pen of some more competent judge, an account of the exercises connected with the close of the first term for the present year, of our Acadimic and Collegiate Institution. For my own part I rejoice to have been privileged (though for the first time) to attend nearly all those exercises; and though I have always held our Institution in Sackville, in high esteem I never was more deeply impressed with its value and importance, than now. What I have seen and heard, has made an impression, which I think would have been made, upon the mind of any candid person; that for thoroughness, devotedness, responsibility and fidelity, on the part of the President, of the Institution, the Principal of the Ladies' Academy, and their excellent Staff of Co-Labourers, there is everything that could reasonably be desired or expected. And with regard to the students of both branches of the Institution; there has, (with comparatively few exceptions) been given evidence of diligence, and earnest effort, to acquire those branches of knowledge to which their attention has been directed, and which are necessary under God, to fit them for the future of life. I am sure that many of the students, of both branches of the Institutution, must have been thoroughly in earnest, to have been prepared for such an examination as that to which they were subjected; and to have done so well. And we hope their example, and success, will have a stimulating and healthy influence upon the rest; many of whom have also done well. I believe that the average, both of the Literary standing of the students; and their standing for good conduct and conformity to Academic rule, are encouraging, and hopeful; and not the least cause for thankfulness to God, and encouragement, is the fact, that there are evidences of a gracious work of God, upon the hearts of our young friends, of both branches of the Academic family.

It was my duty, and privilege to attend the examination of the Theological class; and you will be glad, though not surprised, to know; that under the assiduous care, and thorough training given by Dr. Stewart, as their tutor they are acquitting themselves nobly. They were prepared to give us a synopis of the text books they had studied, showing that they had not merely read them, but had treasured up the great doctrinal truths, contained in them, in their memories; and had gained a good understanding of them, and an ability to express them in words of their own selection.

The young Brethren under the special charge of Dr. Stewart are improving in their preaching and giving general satisfaction. We find them very willing to work, and we try to find them work to do. I have often wished since I have been here, that all our Young Brethren, who were accepted as Candidates at our last Conference; could enjoy the advantage of at least two years, such training, as these more favoured brethren who are here, are receiving; but stern necessity occasioned by the exigencies of our work, for the present at least, seems to preclude the possibility.

With regard to the exhibition, with which the exercises closed on Tuesday afternoon, and which as you are aware is the most popular part of the exercises, I can only note, that all did their part surprisingly well. There was much to please the eye, to charm the ear, to feed the intellect, and plenty to excite innocent mirth. I am sure I had my full share of entertainment in the singing and the music, and I believe that all were delighted, and satisfied. The prospects for the next term, are very hopeful, both as to the number, and character, of the students who will be in the Institution. May the Lord continue to smile upon its interests; and make it still more successful in the accomplishment of the great objects it is designed and adapted by His blessing to secure

As it respects the spiritual aspect of things in connection with Sackville, and the Circuit, while there is room for very great improvement, yet we are thankful for indications of good. Both the public and social, religious services, are marked by the presence, and blessing of Him who hath said, "I will glorify the House of my glory,"—"And I will make the place of my feet glorious." May these promising indications, be followed by much fruit, in the conversion of sinners, and a much healthier tone of piety in the souls of believers!

ELIAS. BRETTLE.

November 10, 1870.

MOUNT ALLISON INSTITUTIONS.

From the Chignecto Post.

The examination of the College Classes for the first term took place on Thursday and Friday last. On Monday the Academic Examinations proceeded simultaneously in both the Ladies' and Gentlemen's branches.—On Tuesday afternoon the closing exercises of the term took place at Lingley Hall. As usual the proceedings were highly interesting. The devotional services—a hymn and a prayer offered by the Rev. Dr. Stewart—commenced the exercises. Declamation by Students of the Academy followed, as follows:—"Marco Bozzaris," by Master Brenton DeWolfe; "The Deluge," by Master Charles Palmer; "Regulus," by Mr. Chas Hannington; and "Decision of Character," by Mr. Joseph R. Sherwood. Music, a chorus, "The Forest King," by the classes under Prof. Marten's instruction, was well rendered. Essays were then read by young ladies. Miss Julia M. Clarke, subject, "Sunlight on the Summit;" Miss Mary Tup-