Probincial Edesleyan.

WEDNESDAY, OCTOBER 23, 1872.

INVITATION TO CIRCUITS.

There is ample reason for believing that the advantages greatly outweigh the disadvantages connected with the itinerant system; and there is probably nowhere to be found a thoroughly intelligent Methodist minister or layman, who would on general grounds vote for its abolition. It must be acknowledged, however, that its free works acknowledged, however, that its free working is at times impeded by obstacles not in every case easily surmounted. Such obstacles do not occur in the experience of one Methodist body only. They make their presence felt wherever Methodism is in operation. They nowhere present themselves in a shape more formidable than in England, the common home of the different branches of the Wesleyan family. At every Conference, the task of arranging the appointments is found to be difficult exceedingly. The principal cause of this is obvious. A great many Circuits desire to obtain the same ministers, and quite a number of ministers desire to labour on the same Circuits. On the other hand there are circuits not willing to accept certain meetings ought to be handled with much ministers, and there are ministers not willing to serve on certain circuits. But every circuit must have ministerial supply, and every effective minister must have a sphere of labour. The result is that many circuits cannot obtain at the time the men of their choice, and many ministers cannot get the circuits they prefer. In the nature of things, both ministers and circuits must often theirs a buoyant, fervent, energetic worbe disappointed. It may safely be affirmed ship. The Provincialist moves in all rehowever, that neither the preferences in the one case, nor the prejudices in the other. are always reasonable and creditable to the parties cherishing and manifesting them.

stead of better by the practice of direct negotiation between ministers and circuit officials, which has obtained of late so great a development in England, where circuit officials often endeavor, it is said, to extract pledges from ministers to accept appointments to their circuits, three years in advance of the time at which it will be possible to fulfil them. It is a practice that opens wide the door to an infinite amount of intriguing and wire-pulling, though it may seem in certain cases to be productive of happy results. We believe the interests of the Church generally would be better served were this practice to be completely abandoned, and the appointing power of Conference left to exercise its discretion. Circuits often enter into negotiations with ministers eminently well fitted to promote Several bells strike almost simultaneously their interests. But they would frequently get the very men they ask for, were no steps are call to prayer; but the second and folpointment. Sometimes they would get jerky and paralytic, that your emotions are better men than they apply for, were they to make no application, though occasionally they might not fare quite so well.

The situation is probably made worse in

Circuits often negotiate with a view the appointment of certain ministers, not because they have knowledge of the relative pulpit and pastoral efficiency of those gentlemen, but because they have received ndations in their favour from other ministers in whose judgment they confide. Such recommendations are not always of much value. They are sometimes given under the influence of mere personal friendship. They not unfrequently grow out of his pulpit over a flight of stairs. We have the quid pro quo principle—the principle of help each other, as one good turn deserves another. It need not be insisted upon that the operation of this principle is likely to work at times grave injustice to the claims of excellent and most efficient ministers, whose appointment to suitable circuits is thereby occasionally made a matter of extreme difficulty. It is not necessary to us, the same to the left of us,—we were in British Columbia and Manitoba, 390; pursue the subject further. Almost every living, breathing for once as one of the one on due consideration would admit that if when ministers and people are disposed fairly to take the hard and the easy, the had doubts. "The 969th, Brother," was rough and the smooth of the itinerant sys- the response. This was said audibly, and tem together, that system cannot be made if we had been entering upon a trial serto work without a considerable amount of mon, the effect, we are sure, would have friction, it must be extremely hard to keep it in successful operation when ministers and people are inclined to refuse as far as possible the hard and the rough, and accept | tinctness of enunciation. Every word is only what they suppose to be the smooth, the easy and the agreeable, of that somewhat heroic system. For our part, we attained? By some natural taste or aptibelieve that, other things being equal, the tude for this inspiriting exercise? In part itinerancy will appear to most advantage perhaps; but underlying all this excellency when allowed to move without any other is a deep foundation of discipline. Many of the pastors are cultivated singers. let or hindrance than is unavoidable; and Imagine a Praise-meeting in this very that it is entirely best for the whole Church church every Sabbath night, preceeding the that it should be allowed thus to move.

much exercised just now on the question of of this service! national education. That is a question The devout invitation to join us in prayer which is encompassed with difficulty in is met by a simultaneous effort of the con-England. It is getting however a pretty gregation to settle more firmly into their discussion before perhaps the most influential Committee ever assembled in connection with British Methodism. It is evident that radical differences of opinion exist on Even in the family it is not unusual for this subject in the Parent Methodist Com. persons to keep their seats while prayer is munion. It is equally evident that in the situation there is ample justification for the any Church. But this is chilling to one he has anticipated me. I may just note, the abstract, but what is the best in the concrete-in the circumstances existing.

WE trust the Joint Union Committee of Montreal during the last few days, has succeeded in outlining and agreeing upon a scheme of Union between the two bodies,

A SUNDAY IN MAINE.

BY A NOVA SCOTIA MINISTER.

"I wonder how they conduct religiou natters beyond the Border? That is the very natural question which we set out to answer. And having penetrated to the heart of this State, resting in a village the almost exact counterpart of hundreds of communities throughout this country, we may be regarded as having a very safe riterion by which to judge. The Pastor is absent, and we

at once into the service. The Class the members to return disappointed. Having yielded to the applicant and our own conscience, another moment finds us in the first exercises of week-night devotion There are thirty-three persons in a base ment-room, every one of whom has spoker within an hour,-brief, emphatic, con hensive, outspoken utterances. At least six or seven melodies have mingled with the service, each of the speakers has been replied to in a few words, and two or three prayers have commenced and concluded the meeting. Such a service in sixty minutes ought to have satisfied John Wesley himself,-the man who could condense a long life of usefulness into ten lines of common print. Many of the sentences remain in the memory, which is a result not always following more complex and exhaustive services. At this rate our ordinary classgreater ease, and where the numbers are mited to the British standard of eight to twelve, half an hour should suffice for any weekly meeting. The piety of this people cannot differ from that of our own Methodists, yet their religious manners are in such marked contrast that we have been wondering whether they were not two distinct families. Ours is a staid, placid, reverential decorum in all religious service; ligious matters with perpetual self-restraint the American evidently believes that reli-

gion, like everything else, should go at high pressure. There may be something, too, in the education of the people. are trained to fear and honour dignitaries, -to accord to those of higher grade a rev erence which cannot well be defined, bu which affects our intercourse in every circle of life. They feel from infancy that each is born to equality with all men, and has boundless and undisputed liberties of speech and opinion. There is more praise blame to be attached to our early training than most of us are willing to acknow-

These churches have bells worthy of the highest civilization; but the manner in which they are handled would be a shame to barbarians. The Sabbath morning is well ushered in, where "The sounds of the church going bell" mingle in soft, manytoned voices, rising and floating away with ubdued expression. What ministerial soul has not risen in exultation with those chimes, and reached more cagerly forward to the duty to which they called him? But here-well we pause to cool our indignation with, clear, deep-toned sounds, at which lowing strokes are so irregular, spasmodic, driven from the field with trailing colours How we longed to import a dozen English sextons who would ring out God's welcome

to worshippers with heartiest cheer! The church is a plain but neat and airy structure, devoid of galleries, carpeted throughout, and heated by common stoves, with pipes stretching in vast measurement overhead. Behind a spacious platform, on which are the Peacher's desk and handsome furniture, is the organ and choir. There is a law of sympathy which our churches too seldom provide for. The speaker is warmed by the immediate company of his hearers; is congealed by that solation which is produced by climbing to wished in a few of our churches for many wires and a good instrument; for the places are so plainly designed for telegraphic communication rather than the ourposes of public address! Now, in this church one has a happy realization of that woman's feelings who declared exultingly to the Prophet, "I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to the Prophet," I dwell among mine own to the Prophet, "I dwell among mine own to th people." Congregation before us, congregation behind us, congregation to right of worshipping assembly. We announced the number of the hymn-968. "Is that right?" we asked the chorister, for we

been beneficial to us. The singing strikes us at once as having a peculiarity to which we are not accustomed. Ah, we have it! It is the dis cleanly cut, so much so that we can write every couplet complete as the congregation expresses it. This is beautiful. But how prayer-meeting, at which multitudes are crowded in, to sit enraptured for an hour listening to nothing but singing. Yet the Our Wesleyan brethren in England are pastor and his family are the life and soul

We have reached the second exercise Usually there is no change of posture in an A merican assembly-either prayer meeting or preaching-except in the case of the individual who is immediately engaged. eing conducted; though we believe custom exempts those who are not members of existence of such differences. The proper who has ever noticed a responsive moveenquiry seems to be not what would be ment in the congregation invited to pray,

After reading the Scriptures the second Hymn is announced. This is sung by the We trust English Methodism will suffer no choir only. Sweet and impressive as is detriment from the agitation of this ques- this little harmony of sound, we could prefer a repetition of congregational singing. Yet it is better that the choir should sing one hymn alone by mutual consent, he Causdian and Eastern British Ameribe selected in which the congregation canas in this Church, than that tunes should can Conferences, which has been sitting in not join, lifting the choir at once into the region of independence, if not actual defi-

There is no effort here to conceal the

stead of keeping them smouldering down deep in the soul. We have been astonish-ed almost after schooling ourselves to a course of rigid training, which at length secured some degree of stern determination to labour on without either smile or frown. at the elasticity of these faces under the play of argument, appeal, expostulation. After the sermon a voluntary by the Choir and the Benediction. It seems a no Sabbath collection, and there are very many duties crowded into the one hallowe So time is necessarily eco

Circuit Intelligence.

MR. EDITOR,-I am glad that you hav peen able to present your readers with stations. At this season, when our Home Missionary Meetings are about being held, it is most desirable that our friends should be furnished with information, in reference o that department of our work.

Through the kindness of the Co-Delegate Dr. Stewart, I have received a commun cation from Bro. Paisley, who has made visit to the Dalhousie Circuit, a circuit. regret to state, we were not able to supply at the last Conference.

Bro. P. writes: "There is not a evan Minister in the whole county of Res igouche, and indeed there are only four Protestant ministers stationed in it. are many persons, firm in their attachment to us, and of such there are a number of the youthful members of the community who are anxious to have a Wesleyan minister." Bro. P. has the assurance that they can raise \$100 towards a minister's salary; and further writes: "The need of a minister for Dalhousie is very great; it seems a great pity that such a large area of country, should be without one of our ninisters, not merely because of the present, but because of the future interests in volved. If anything can be done to provide a minister, please let me know, and I will do all I can to aid him in getting things into

working order." It is to myself, a matter of deep regret. that this noble and increasingly valuable county, should be without an agency. Years ago I found a large number of peo ple along the shores of the Restigouche anxious for a Wesleyan minister; and I trust it will not be long before we shall permanently take a position there. I earnest ly wish that some of our young Nova Scotians, instead of yielding to the United States mania, would go up and take farms on the Restigouche, which in my estimation, will soon prove to the industrious agriculturalist, one of the most remunerative counties in the Province. For many miles through its fruitful soil, the Intercolonial Railway will soon pass, and thus open a mode of transit, both profitable and accommodating. At all events, let the friends of our Home Missionary Society, resolve to oush their good work into that inviting field. JAMES G. HENNIGAR.

Hantsport, Oct. 14.

Miscellaneous.

(From the Canada Christian Guardian WESLEYAN MISSIONARY SOCIETY.

The Missionary Committee met this year. according to announcement, in the Wesleyan Church in the town of Brockville.

THE ANNUAL MEETING was held on Tuesday evening. The church was filled in every part, and the deepest interest was manifested in the proceedings

throughout The chairman called upon the Rev. Dr. Wood, General Secretary, to read the Annual Report, from which we quote the following summary: "The Society is maintaining 11 Missions to the settlers of British Columbia and Manitoba, and 9 missionaries; 34 Missions to the Indians of the Saskatchewan, H. B. Territory, British Columbia, and the Provinces of Ontario and Quebec, 28 missionaries, and 4 assistants; 138 Domestic Missions in the Provinces of Ontario and Quebec, and 158 missionaries: 4 Missions to the Germaus. and 4 missionaries: 5 Missions to the Total, 192 Missions, and 203 missionaries. The membership connected with the various Mission Stations is as follows: "Settlers Indians in the Saskatchewan, H. B. Territory, British Columbia, and in the Provinces of Ontario and Quebec, 2,253; on the Domestic Missions in Ontario and Quebec, 14,441; on the French and German Mis-

ions, 299. Total members, 17,383. The Rev. Dr. Taylor read the financial statement, of which the following is an abstract:

Subscriptions and Collections, \$74,839.65 Juvenile Offerings, Legacies, Miscellaneous 1.254.78 2.885.40 Total, \$93,882.28 There is a net increase over last year

The total Expenditure \$87,710.46 The Increase of Expenditure over last The Rev. Dr. Punshon, in seconding the third resolution, said: My friend, Mr. Mc-Donald, in moving this resolution, said it was one on which a speech might be made for a month. But I am not disposed to make a speech to-night, and were I so disposed, the taste and temper of this congre-But one thing you have the opportunity of hope of giving some account of my visit, in company with him and with Dr. Wood, to the Red River country. In this, however,

away the trees only that were required to give space for his house. Thus there were presented vistas most picturesque and beau-tiful. This town dates from a year ago last month, and has now about eight hundred month, and has now about eig inhabitants. We passed through it twice, once on outward journey, and again, after an absence of three weeks, on our return. and in that short time one man had been rather abrupt mode of closing; but there is tried by Lynch law, and strung upon tall trees in front of a saloon, with the approsaloon. There is no church, no school, no Sabbath, every one carries arms, and as one of their own citizens remarked, "It is a dull day which passes without a shooting." Possibly some missionary effort might not be wasted there. You may imagine that travelling is not altogether pleasant in these parts. I say nothing of the voyage down the Red River for 700 miles. nor of the mosquitoes, as blood-thirsty cannibals as ever stuck spears into human flesh, nor of the discomfort of the steamboat.nor the tortuous character of the river, which winds so persistently and so extremely that we passed by a man's house on two sides of it, and were half an hour by the watch in getting from one side to the other pass on to notice our work: Our first Sabbath in Winnipog was a high day. First, we had a love-feast in the morning starting in good Methodist fashion; there in the forenoon I preached, after which the ordination of the Rev. John Mc-Dougal took place. In the afternoon we held a missionary meeting. In the evening Dr. Wood occupied the pulpit; and this remarkable day closed with the administration of the Sacrament of the Lord's Supper, at which were present Christians of all colors, white and red and yellow, all animated by the one hope, and ejoicing in the one Saviour. We were made glad in witnessing these results missionary toil. I have always believed as Mr. Elliott'remarked, that the Christian issionary is the "highest style of man." esteem most highly the office of the Christian ministry. I would rather, if I know myself, have the seal of its baptism reach the beautiful unconsciousness of his own on my brow, than the coronet of any earthly patented nobility. The missionary is, if ly and regularly that he would scarcely know possible, higher than the highest in the ranks of the servants of God, pre-eminent where all are honored. The Rev. Mr. Elliott spoke of the feeling of the missionary when leaving the joys and comforts home. [After some further remarks on the self-denying labors of the missionaries. and an emphatic testimony to the fidelity of our own men in the North-West, the speaker proceeded.] When Dr. Coke, of has he left? I am no tax commissioner, and leaving for India, an uncle of mine, the Rev. B. Clough, was one of those who accompanied him; he was then a young man of eighteen, ardent and sensitive.

They were driving in the doctor's carriage from London, on their way to Portsmouth 1 windfall I have been sure to be favored with leaving, perhaps forever, the dear hedge rows of his native country, his friends, sweet christian Sabbaths and the sanctuaries where he had been uplifted and blessed, and he turned to the doctor with the words, "I wonder if we shall ever see all these scenes again?" " Excuse me, dear brother," was the doctor's reply, " am dead to all things but India." my uncle thought, " there's not much sym-

> and then driving away the evil spirit from his heart, as David did from the unhappy Saul, with a burst of sacred song. "Gladly the toys of earth we leave, Wealth, pleasure, fame, for thee alone To thee, our will, soul, flesh, we give; O take! O seal them for thine own! Thou art the God, thou art the Lord

Be thou by all thy works ador'd."

pathy here. I must look into myself, and

is faith, he broke out into hearty singing,

feeling a pang of not unnatural melancholy,

letely triumphed over the world, or the the opportunity of attempting to describe.

As the Indian first beheld the stained winname of Him who is lifted on it, and who a varied kind.

ermitted to flash up through the eyes in forest. Each inhabitant seems to have cut proclaim? Infidelity has no missions why hearer can sit through one of his sermons the Swiss Revolution were should it, when it only thunders out the without being very strongly drawn in the book, however, did attract attention, for it was everlasting "No." Philosophy has no mis-direction Mr. Garrett would have him go. publicly burnt under the gallows in Allorf. sion-Pythagoras and Solon crossed the seas Whether expounding and enforcing an ob- Kopp was more successful. He brought for to learn, but not to teach. Those only who scure logical doctrine or driving home an ward positive evidence to show that the receivhave tidings of life and light and power, which accepted rule of dife, he seems equally at ed version of the events which led to the found are worth proclaiming, are baptized with the missionary spirit and aims. Now in the obmissionary spirit and aims. Now in the out always remains maintain, never uses that ance with historical fact. His conclusions jects brought before you to-night you have nical or philosophical terms, yet always has were these. There never was a Landvoor the Education Institution in Manitoba; you at command a sufficient supply of varied. have the new Mission in Japan, and you expressive, and appropriate words to induce Gessler nor a William Tell. Tell never returned have as Mr. Borland has presented it, the acceptance of his axioms. As an orator, ed to lift his hat, never fired at an apple placed claims of the French and Indians in Lower his style is the conversational, carried almost on his son's head, although the very crosshow Canada, you will say we have too much. to an extreme, protusely studded with anec- with which the deed was done is exhibited at priate name of "the last turn." We certainly might send missionaries there with advantage if we had the means, if only to advantage if we had the means, if only to attail. Here let me, at the hazard of reposterious divisions and subdivisions, and jumped upon the Tell-platte, never spoke his teach them reverence for human life. Then etition, tell you a story. It was given me ostentatious divisions and subdivisions, and jumped upon the Tell-platte, never spoke his there was the town of Moorehead, of which by a Scotchman, and Mr. Arnot gave us the always seizing on the heart by inference speech in the defile at Kusnach, and never always Dr. Wood has a pleasant and salubrious remembrance. There every second dwelling is a gambling-house, a dance-house or a well? How unsightly she is—that is if him to describe the details of past events in the Landvogt. What is more the inhabitant of Uri Schwyz and Unterwalden never ing is a gambling-house, a dance-house or a well? woman ever can be unsightly—all on one lively and graphic terms. Hategins preach-Muller, the great historian, adopts the my side, one shoulder high, the other low, disproportionate, without symmetry, a onesided and uncomely piece of humanity. How are you to restore the symmetry? Give her two buckets to carry, and she walks perfectly which to some critics seems almost slovenstraight. From my experience of the Canaly, though it is not really so; thus on this the first time a century and a half later. dian people, I have every confidence in their occasion twenty minutes had gone by before Kopp skillully separates the legendary matter faithfulness and devotion in every good cause. he announced the divisions of his discourse, from the historical tacts, and with the records You have a right to be thankful for being and these were subsequently not very clear- in his hand estimated at their true value the fa-Canadians. If the Roman citizen gloried in his citizenship so should you, from higher motives in yours. If he would say, 'Civis did. It rather pleases many who dislike what affection the Swiss cling to the story of Romanus sum," you assuredly may say, artificial and professorlike lectures; and Tell and all the romantic incidents which he " Civis Canadiensis sum." large and great, but not by size is greatness introducing allusions to what this or that measured. The best foundation for a great person had said to him only a few hours to them that there was no truth in tradination is the religion of Jesus Your country previously, for these were amongst his yet young, is not yet corrupted as many of the finest strokes, and stirred the entire conyet young, is not yet corrupted as many of the cities of Europe, and already some in the gregation as visibly as if a gust of wind thoughts and feelings, with all their political United States. No ridicule is yet heard in had swept across a field of corn. Nor are institutions. Professor Kopp displayed this this land when an appeal is made to God or the snatches of autobiography which he courage, and the Historical Society has based Gospel motives, and there is so far a national dovetails into his sermon as out of place as its inquiries on his labours. By the publication respect for religion. Mr. Macdonald, in his remarks about Manitoba, and the church and coming institutions, is sure to have some own conversion sprung from a chance scheme in his head. As Mr. Elliot told us, remark of an ignorant, good old woman. in giving we should stick to it, and I like He is remarkably powerful in these interthat way of putting it. If you belong to the jected illustrations and appeals. They are Methodist Church you may be sure they used with great tact and skill, and they will make you stick to it. Now there is a diversity a long sermon so agreeably that luxury in the habit of giving, that is continu an hour flows by without anyone wishing ing to give, not a large sum once for all, and him to stop. It is in harmony with such a live on the reputation of it ever after. "The method that we find him holding a "revilive on the reputation of it ever after. "The three days' praying" of a rich man before he val prayer meeting immediately after-

was able to do his duty in giving would pro- wards. bably be only at the first; the second time it would be easier, until eventually he would A BUDDHIST TEMPLE AND NUNgood deed, that is, it would be done so sweetthat he was acting just as physicians say the healthy man is not ecnscious of his own limbs, they move so perfectly and so regular halls and chambers, filled with shrines and ly. Now why should not good habits be as powerful as bad habits? It is not the man who gives the largest sum that can always be dhas, with blue hair, black mouth, and red accounted as giving most, but the man who eyes, sometimes represented standing, and I do not ask the question what has be given? but what vorld-wide missionary fame, was about cannot tell you what your proportion may be This I know, that since I adopted the principle of proportionate giving I have not wanted the opportunity of giving, neither to embark on their long voyage. A feeling an appeal which would offset it. I wondered, after the unexpected circumstance of to-day, of melancholy took possession of the young man's mind as he thought that he was many segmentations of the segmentation of the young and I am willing to say segmething if I cannot do as those who have already given their \$250. Put me down \$75 Institution in Manitoba, \$75 for the Mission to Japan, and \$85 for the Indian and French work in Lower Canada. (Great applause.) The amount of collections at the Annive sary services was \$130.

THE REV. CHARLES GARRETT.

The Liverpool Leader (a weekly journal) o my God." And rallying his spirit and Sept. 7, has the following sketch of Mr.

to its doors by an audience eager to welcome one of the most famous of living ly covered her face, like a veil of rich Methodist preachers on his entrance into the Cranmer Circuit; and the sermon he then delivered fully justified the interest manifested. Mr. Garrett is not entirely a stranger in Liverpool. The total abstainers is difficult which to admire most, the heroism of the veteran who had so com- effective eloquence he can from a platform advocate their cause-for more than once. conduct of the impassioned, generous youth.

Standing by the side of the most popular of their speakers, he has admittedly been sureffect produced upon the Indian on first passed by none. He has also made a pesseing the beautiful church at Winnipeg, culiar and enviable reputation here as "a has, happily for me, not completed the description; the poetry of it he has left me skilful in addressing young people. It was dows of the church, he remained, Indian- this sort, to hear Mr. Garrett some years ago ike, for a time in silence; and then in in Moss-street Chapel address 1500 Sunday apture exclaimed, "Sagastao!" "The School children with such tact, simplicity, un rises." Meet and beautiful, is it not and vivacious point as could not be exand emblematic of our work in these regions | celled. On that occasion he achieved the peyond? It is a time of promise, the rare feat of seizing from the first sentence shadows vanish, the darkness is under our the attention of his youthful hearers, and feet. The sun rises not to scorch and cou- so retaining it by his rapid and skilful some as with the "blast of the terrible ones," but with healing in His wings, and with light like the path of the just, showing brighter and brighter unto the perfect and were able next day to repeat the six- ly away, thinking, "Who is sufficient for day. It is said that Humboldt, when trav-teen or twenty divisions of his sermon, day. It is said that Humboldt, when traviteen or twenty divisions of his sections, these things; and now can a simple miselling on the southern part of this contin- with the anecdotes and texts which enforces sionary exert an influence in these strongly ent. suddenly heard a sweet refrain from ed them. This was a marvellous feat, fortified holds of the arch-deceiver? In a voices ahead. It was from his negro scarcely ever equalled; and in itself was Christian land, one can form little idea of guides, who were guiding him through the proof that Mr. Garrett was a born orator. what idolatry really is; or with how much orest: "Past midnight, for the cross We are informed, but have no personal of learning, wealth, gargeous display, and bends," referring to the constellation of the knowledge thereof, that he is also an effect attractive courtesy, it is bound around the southern cross in the heavens. It is now, tive speaker on missionary platforms, a homes, the hearts, the affections, the very thank God, past midnight for the nations, man who is usually put up by judicious because the true cross bends. It bends secretaries to make "the collection speech;" towards all, that it may save them, "For and we can readily believe in his usefuln I, if I be lifted up from the earth, will draw at such a juncture. It will thus be seen all men unto me." Our object is to point that the Rev. Charles Garrett comes to gation are not at this hour disposed to listen. to this bending cross, and to proclaim the Liverpool with an established reputation of

doing, under the influence of what you have is able to save, to save to the uttermost, all Judging from the Rev. gentleman's serthorough ventilation in the English Wesleyan press; and it will soon come up for leyan press; and it will soon come up for leyan press; and it will soon come up for leyan press; and it will soon come up for leyan press; and it will soon come up for leyan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon come up for legan press; and it will soon c given in reference to the proposed Institution at Manitoba. I must say, I don't like sort of faith in our cause, or have we fully equal to those just mentioned, and this pronounciation of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French thought only of the adaptability of the gost that he is therefore to be classed as an action of Manitoba, this French. ified mode which some purists have adopt- pel; or been impressed with a vague impulse complished and eminently successful orator mind susceptible of poetic feeling to be forced ed. But Mr McDonald has really stolen of benevolent feeling? Let us ascend the of the Methodist type. We say "the by the incontestable evidence of historical my speech. I have been dwelling on the mount and view the land—not Mount Methodist type" without forgetting that records to abandon belief in cherished tradi-Ebal, that is the mount of cursing and bit- this type has numerous varieties, some of tions long accepted as literal truth, and to externess; you won't find a Christian linger- which much resemble those common among change for them dry narratives around the ing on the slopes of that; but up to the summit of Tabor, and then above the region summit of Tabor, and then above the region bering that there still is one school of of romance. The Historical Society of the old with respect to our journey, that while it of Swamp Shadow, in the clear light and preachers—direct in statement, old-fashwas interesting, it was a most eventful in the bracing air. Look upon the cause, ioned in theology, vehement in appeal, are the best educational system for England in the logical training to the feet or reverently from the disaster of shipwreck, after we triumph, as they are known to God. Then cal results of the inward changes they had crossed from Sarnia, and were ap- surely, as Wm. Carey said: "We shall insist are necessary to salvation-who keep proaching the opposite side. I shall not soon forget what I then witnessed of the great things from God." Thank God, we and retain, as none others can, the affecwonders of the Lord on that wonderful lake. believe in a living Christ. Some one tions of their people. For such an one is After reaching Duluth, we proceeded by quoted the passage to Dr. Alexander, Charles Garrett, His is the homely, familthe Northern Pacific Railroad. From what of Princeton when he was dying; "I iar, straightforward appeal; his the uu-honour of having first penetrated into this we witnessed in this land ourney, and know in whom I have believed." "Not so," pretentious but acute, telling exposition: field of research and of having first penetrated into this the Northern Pacific Railroad. From what of Frinceton when it was dying; we witnessed in this land journey, and know in whom I have believed." "Not so," pretentious but acute, telling exposition; field of research, and of having torn off the large said he, "I know whom I have believed, I his the resolute setting torth of the legendary veil which hid the true history of one sort but grown by the exposition of the legendary veil which hid the true history of one sort but grown by the exposured and have believed." from a sense of duty to carry out the advice of Mr. Wesley to "go not only to those who want us most," there are many places through which we passed in the United States to which we should send missionaries. Of these I may mention Brainard, a village on the bank of the missionary enterprise is an off to elegant discontant discontant discontant discontant discontant discontant difference between converted and unconverted natures, and the outward and the outward and will bring the blessing down which only living the bless of an in hearers feelings, as expressed by the counthe Mississippi. I cannot tell whether or shoot of Christianity? Only various forms of to elegant dissertations or college exercises.

Your country is there could be no question of his wisdom in long to it will not deny that much perso they might seem elsewhere, for many men of a number of valuable papers on local history were in tears just after he had told that his in the "Friend of History," and by addresses

I wish I could describe to you a Buddhist temple and nunnery,—its high, dark walls, its numerous courts, its long, low, rambling a marked improvement is noted. The display a multitudinous variety of idols of all shapes, sizes and conditions; numerous gilded BudThe following are the prizes awarded, and the sizes and conditions; numerous gilded Budsometimes sitting on a lotus-flower; the Goddess of Mercy, who assumes a great Awarded to John H. Shaw, of Berwick many forms, the most popular of which is "the thousand-handed Goddess of Mercy," in allusion to the great benefits she is supposed to bestow on those who worship her; and the smaller idol-gods and goddesses, with the avenging deities that fill up every niche and corner around and on both sides dozen, twelve of each sort, of any of the following of the high altar, before which incense is lowing varieties, grown in Annapolis county, viz., Gravenstein, Yellow Bellefieur, Ribston Parair, Baldwin, Nonpareil, Rhode Island

We were ushered in through several small courts, in which stood huge tripods, or incense-burners, into a reception-room, where two or three nuns received us very civilly, I asked for the lady-abbess, but was told she was not at home. The sub-abbess, however, seon appeared, accompanied by several more nuns, and we were invited in to a larger reception room, one side of which was quite filled with idolsin the centre of which was a gaudily gilt shrine, hung with tawdry artifi-cial flowers, in which sat a full-sized Wesleyan Methodist Chapel was crowded dery, with a gilt crown upon her head, from

As we were invited to sit down, we did so, and I began conversation by asking the sub-abbess some questions about their mode of living, which is supposed to be very strict of the town know with what vehement and and abstemious. In return, she asked me many questions about the "doctrines of the varieties named. By T. F. Avery, E. M.D. Aworded to Avard Longley, Parad Jesus;" how many fast days I kept in the year; and if I passed all my time in repeating prayers, which is considered one of the

first and highest duties of the Buddhists. Tea was then brought in, served in tiny table at our side. As I took the cover off the good fortune of the present writer, who my cup to taste the tea with, in place of a ea-spoon, there seemed to be only a few rose-leaves in the bottom of the cup, and the water quite colorless; yet, on tasting it, I found the flavor exquisite—such tea as only seen in China

We sat about half an hour longer, and then, as the perfume of burning sandalwood and the smoke of incense gave me a headache. I rose to take leave, amid many should not go so soon, and many pressing these things?" and how can a simple mislives of the heathen, who know no other religion .- The Spirit of Missions.

WILLIAM TELL A MYTH.

The Cologne Gazette, in reporting the pro ceedings at the recent meeting at Zurich of the Historical Society of the Old Swiss Cantons, makes the following remarks on the inquiries Unterwalden, and Zurich, which was founded thirty years ago, and which has conducted its inquiries in the most cautious spirit for the last twenty-seven years, under the presidency of the sort, of the smallest, most indifferent lookings historiographer of Lucerne, Joseph Schneller, ill shaped, worse flavored apples, grown in any which on examination will be found acceptable to the ministers and people of both
It would materially help the preacher at all
communions.

J. R. N.

the Mississippi. I cannot tell whether or tenance, during the delivery of the sermon.
It would materially help the preacher at all
ary, and therefore predestinated to be missions—how
if terribly in earnest; and no matter how communions.

J. R. N.

to elegant dissertations or college exercises.

Listening to him, we at once feel that he is
torical foundations on which the story of Tell
ary, and therefore predestinated to be missions—how
if terribly in earnest; and no matter how calm and antagonistic a hearer may be, no
immortality to calm and antagonistic a hearer may be, no
convince historical students that the details of
convince historical students that the details of the convince historical students that t

of William Tell, and the story appears for tions so intimately interwoven with all their delivered at the annual society new light was spread on the districts surrounding the Lake I Lucerne. The society held its 30th meeting last month at Zurich, and from the numerous sittings it is evident that great interest we felt in the proceedings.

General Intelligence.

WOLFVILLE FRUIT EXHIBITION .- The Fruit Show opened here at 1 o'clock to-day A large number of visitors are in attendance from Halifax and intermediate stations. The quality of the articles shown is far ahead o previous years, but the quantity is smaller than usual. The grapes grown in the open in vegetables is very fine. Visitors are co

names of the successful competitors: —

1. The Young Prize.—\$12 for the best 8 dozen of Apples-twelve of each sort. By the Hon. Chief Justice, Sir William Young, Kt 2. THE RITCHIE PRIZE .- \$11 for the second best ditto. By Thomas A. Ritchie, Esq.

ditto. By M. P. Black, Esq. Awarded to Dr. C. C. Hamilton, Canard. 4. The Peake Prize.—\$10 for the best 8 Pippin, Baldwin, Nonpareil, Rhode peror Alexander, Æsopus Spitzenburg, Gleri Mundi, Calkin's Pippin, Porter, Drap d'Or Pomme Grise, Broadwell. By John D. Pea

Esq. Not competed for.
5. THE SCOTT PRIZE. -\$10 for the same grown in King's Co. By James Scott, Esq. Awarded to Enoch Griffin, Cornwallis. 6. THE BINNEY PRIZE -\$10 for the same, grown in Hants Co. By Edw. Binney, Eq. Awarded to Andrew A. Johnson, Falmouth.
7. The C. E. Brown Prize.—\$10 for 15 dozen best Autuma and Winter Apples, on dozen of each sort. By C. E. Brown, Est Awarded to Andrew A. Johnson, Falmouth. 8. THE LAURIE PRIZE .- \$10 tor the best Last Sunday evening the Cranmer-street Vesleyan Methodist Chapel was crowded its doors by an audience eager to well
which depended strings of pearls that nearwhich depended strings of pearls that nearLaurie. Awarded to Charles Kempton, Cale

donia, Queen's Co.
9. THE AVERY PRIZE.—\$5 for the best to dozens, twelve of each sort, of the following apples, grown in Annapolis county, namely Gravenstein, Nonpareil, Rhode Island Greening, Golden Russet, Yellow Bellefleur; with the privilege of substituting Pomme Grise, Gloria Mundi, Emperor Alexander, for any o 10. THE WEST PRIZE. -\$5 for dozen, twelve of each sort, of the following, grown in Annapolis county, namely, Gravenstein, Ribston Pippin, Asopus Spizenbur Yellow Bellefleur, Nonpareil; with the priv lege of substituting Rhode Island Greening Golden Russet, King of Tompkins' County By W. P. West, Esq. Awarded to Delance

Harris, Granville.
11. The Black Prize —\$5 for the best fin dozens, twelve of each sort, of the following varieties, grown in King's County, viz, Gravenstein, Ribston Pippin, King of Tompkin'.
County, Northern Spy, Emperor Alexander.
Substitutes—Yellow Belletleur, Calkin's Pippin, Gloria Mundi. By Chas. H. M. Black,
Esq. Awarded to Dr. C. C. Hamilton.

12. The MacLean Prize.—\$5 for the best

ing varieties, grown in King's County, viz., Gravenstein, Yellow Bellefleur, Porter, Bleeheim Pippin, Plue Pearmain. Substitutes-Pomme Grise, Chebucto Beauty, Early Bow. Friffin.
13. THE NORTHUP PRIZE. -\$5 for the best

five dozens, twelve of each sort, of the following varieties grown in Hant's County, viz Snow, Gravenstein, Ribston Pippin, Blue Pearman, Blenheim. Substitutes — Emperor Alexander, Pomme Grise, Porter. By Joseph Northup, Esq. Not competed for. 14. THE ALBROPRIZE. - \$5 for the best five dozens, twelve of each sort, of the following varieties, grown in Hants counts viz., Grave

stein, Snow, Yellow Bellefleur, Emperor Alex-

ander, Drap d'Or, Substitutes.—King of Tomp-kins' County Æsopus Spitzenburg Baldwin, by Edward Albro, Esq., awarded to Andrew A Johnson.
15. The Starr Prize. -- \$5 for the best five dozen Gravensteins, by D. Henry Starr, Esq. awarded to Dr. C. C. Hamilton.

16. A FRIEND'S PRIZE. - \$5 for the best 17. THE HARRIS PRIZE .- \$4 for the wo dozens each, Gravensteins, Empero Alexander, and Blenheim Pippins, and \$2 for the second best of the same; not required to be the exhibitor's own growth; open to all

bert Harris Esq , Halitax Nursery. Awarded to John A. Shaw, Berwick. 18. THE HAMILTON PRIZES .- Dr. C. C. Hamilton offers a prize of \$2 for one dozen of Gravensteins, the best formed and highest Gravensteins, the best formed and hi colored. Awarded to Dr. C, C. Han for a collection of ten sorts, one dozen of eac county in the Province, not being Crab Apple and not necessarily grown by the exhibite Awarded to Mr. Benjamin Gaspereaux.

21. THE STARR PRIZE-\$3 for the largest Richard Starr, Esq. Awarded to E. C. THE ASSOCIATION also offers a prize of \$10 for the best collection of apples, not to exceed twenty five sorts, three of each sort; each only lection to be accompanied by an affi lavit that it was grown by the exhibitor; and the apples