but a catechist was sent in 1848 to labor there. The same catechist is now the minister of the circuit, having four chapels, 80 full members, and 18 on trial under his charge.

About five miles from Negombo, in another direction is the village of Miriowatte. This village was also visited first by Mr. Hardy in 1837. The old chapel here having become too small, a new one was opened in July last by the Rev. G. Baugh, of Kandy; Messrs. Tebb, H. Pereira, P. Pereiru, Goonewardene, also being present. The congregation was very good. Some of our members from Kurana, Dalupota, also attended. After the service the visitors from Negomba and the ministers were very hospitably entertained at dinner by the people in a bungalow very elegantly decorated. The proceedings of the day were very interesting. The chief opponent of the Gospel, the priest Migguttuwatte, visited Negomba, and caused some excitement by delivering his lectures several months ago. At the request of the minister of the circuit, and with the permission of the chairman, the Rev. Messrs. David de Silva and Paul Rodrigo, went and delivered several interesting lectures at Negomba and Seedua, opposing the teaching of the Budhist champion. These lectures were very much appreciated, not only by our people, but by the Roman Catholics of Negomba. The services of Mr. De Silva were secured by the Church missionaries at Baddagama at a great controversy with the Budhists at that place. At Galle, Matara, Amblamgoddo, Colombo and elsewhere, he has totally defeated the Buddhists champion. One of the recent journals of the Ceylon Branch of the Royal Asiatic Society contains a lecture on Buddhism delivered by the late Rev. Mr. Gogerly, with notes by Rev. Messrs. Scott and David de Silva.

The good work experienced at Morottoo last year has been repeated. Special services held this year has been crowned with great blessings.

The eleventh report of the Ceylon Christian Vernacular Education Society and Religious Tract Society has just been issued. Our chairman is the secretary and acting treasurer of this very important auxiliary to our mission work. From the statistics given in the report, it appears that since the establishment in 1847, of the Singhalese Tract Society, upwards of two millions and a half of publications containing more than fifty-one million of pages, have been printed in the Singhalese language.

Amongst the departures from Ceylon by the steamers which recently left Galle, we should notice that of the Rev. Dr. Boake, the Principal of the Colombo Academy. He has been for a period of twenty-eight years an earnest and successful worker, not only as an educator of youth, but as preacher of the Gospel, and Secretary of the Colombo Friend in Need Society. A purse containing £689 was presented to him by his friends and pupils as a testimonial of the high esteem of the subscribers.

The Rev. J. K. Clake, the Presbyterian chaplain of Galle, has also retired from active service. He, too, in his own sphere at Galle laboured diligently and earnestly for above twenty years, securing the esteem not only of his own congregation, but that of other residents at Galle. G.

Galle, Oct. 8.

MISSIONS NOT A FAILURE.

Look over the earth, and survey various institutions, and the various forms of society and of faith, which are in antagonism to the Gospel of Christ. There is hardly one which does not tremble from base to entablature. Hoariness and decrepitude have fallen on every religion that names not Christ. Some of them already bear the character of a relic, and others have been actually supplanted by the Gospel. Both the empire and the Faith of the False Prophet are confessedly toppling to the fall.

Does any man say that nothing has been done towards the conversion of the world to Christ? Then blot out all these from the record. Roll back the years, and restore the last century! Suppose, at the moment the tidings should dart along the telegraph across the seas that the missionary work was brought to a sudden pause throughout the world—that China had cast out the missionaries, burnt her Bibles and rebuilt her walls: and then another telegram that Buddhism had grown young again, and the wheel-tracks of Juggernaut were bowing with a sea of fresh red blood; and then a third, that the thousands of baptized Christians had apostatized and gone back to idols; and another that Ethiopia was hugging the chains again, and resting in congenial night; and the Isles of the Sea, where a nation had been born in a day, had gone back to their vomit and sensuality; that every Missionary Society had shut its doors and dismissed its agents, and re-called its preachers and physicians and teachers; that the thousand religious printing-presses were broken into pieces; the hundreds of thousands of Bibles, and the million of religious tracts were as if they had never been; that the bloody horrors of the slave trade were revived; the asylums for the widow and the orphan, and the prostitute and the inebriate were razed to the ground; that multitudes of wretches who had been brought to the feet of Jesus Christ through the agency of Christian men and women, were all lost forever; that the names of Schwartz, and Heber, and Martin, and Wilberforce, and Clarkson, and of the long retinue who had been baptized with the world's spirit of benevolence, had became only as by-words of cursing and reproach throughout the world. As all this budget of vicious tidings was emptied out before us what would the skeptic say? His moral sensibilities might impel him to exclaim, "What archdemon of woe has been let loose upon the world? It is the witholding of God's arm. It is the boiling over of the bottomless pit!" But the logic of his skepticism would oblige him to say, in cold-bloodedness, "It is only the undoing of the mighty nothing which has sprung from the missionary benevolence of the age—better undone than done." This skeptical question of missionary facts brings its own refutation.—*N. A. Vinton.*

If we had spiritual standards of the value, as well understood and as easily applied as those by which material interests are judged of, and if we would reduce the cost and the gain of Missary effort to some accurate estimate, it would be found that the return has equalled the outlay—nay, that the benefit we have ourselves received has very much exceeded the price that we have paid for it. Why, among other things, it has greatly enlarged the sphere of our observation and the sphere of our general knowledge; it has made us familiar with climes, with countries, with languages, with forms of individual, and social, and national life of which we should otherwise have remained ignorant; it has enriched our own literature with some of the noblest productions of sanctified genius and learning; it has furnished for the admiration and delight of mankind examples of self-denying piety and moral heroism that are almost without parallel since the days of the Apostles; it has linked us in conscious brotherhood to those who dwell in the uttermost parts of the earth, and given us to feel what before we professed to believe, but never thoroughly realized, that God hath made of one blood all nations of men, and that in every nation "he that feareth God and worketh righteousness is accepted of him." Christianity has the power, and is destined, in the providence of God, to loosen and displace the foundations of idolatry, and superstition, and infidelity. We know not what forces have been generated by the preaching of the Cross and the circulation of the Holy Scriptures abroad, or at least we know not to what extent they are now fermenting and spreading below the point to which actual observation can go. But we do know they are there, and will one day appear in a revelation of redeeming mercy that will change the whole face of heathen society. We have to be patient whilst we have to be hopeful. A vast continent of idolatry cannot easily be brought down and resolved into soil in which the seed of life shall take root; yet as the great agencies of physical nature are in many places disintegrating and reducing the solid rock to a condition fit for the future ploughman and vine-dresser, and as in many other places where the sea now rolls are depositing layer after layer of sand and silt and soil over which harvests shall hereafter wave in the summer breeze, so the breezes of Divine truth and grace are at work among the seemingly compact formations of ancient and modern superstition; and shall in due time reduce them to a kind of practical soil, in the cultivation of which the ploughman shall overtake the vine dresser, and the treader of grapes him that soweth the seed. Dr. STACY.

Of the prospects of Christian Missions generally, Bishop Thompson says:

Missions are now planted all over the world. There are now 86 missionary societies, and 40,000 missionaries in the field; the word of God is preached in 15,000 localities in the heathen world; 5,000,000 are annually collected to sustain them; 687,000 converts are enrolled in Africa, and 713,000 in Asia.

The most important parts of the world are taken and manned. 100 missionaries witness the downfall of of Fetichism in Medagascar. 800 native preachers and 20,000 communicants confront it in the South Seas, 20,000 in South Africa, and 15,000 in West Africa. 100 native churches confront Mohammedism in Turkey and Persia, 600 missionaries assail Brahminism in India, and 174 missionaries attack Buddhism in its strongholds in China.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

The Managers of the New York Branch of "The Woman's Foreign Missionary Society" held their first public meeting on Friday evening of last week in St. Paul's Church. Bishop Janes presided. Addresses were delivered by Bishop Simpson, Dr. J. M. Trimble, of Ohio, and Rev. W. H. Olin, of the Wyoming Conference. Bishop Simpson's address is thus reported in the *Triuune:*

"I am here to-night at the request of some of the ladies who are managers of this Association, to speak to you, Christian men and women, in the behalf of the work of this Society, and of its claims upon the Christian public. It aims to select suitable women, and to send them to work in the missionary field, in harmony with, and under controal of, the parent Missionary Society of the Church. It seeks no independent field, aims at no rival organization, but is supplemental in its character, and undertakes to do what the parent Missionary Society has theretore declined to do. There are but two questions that come up to my mind this evening: Is this work a proper work for women, and is this organization into which we enter now a proper organization? And first, as the work itself, it seems to me that words need not be multiplied. India is shrouded in darkness, China in degradation. For half a century the Christian Churches have been sending missionaries to prepare the way. The Scriptures have been translated, books and tracts have appeared in different languages, mission stations have been established, and now the field is ripe for labor.

"But with all this preparation men are unable to reach one half the population. Woman is excluded from public assemblies. She must sit in her own house. Strangers must not see her, and, unless a woman's footsteps enter within the halls in which she dwells, she will not be permitted to hear of Christ and salvation. But women may carry her the Scriptures, speak to her in language of sympathy, and turn her dying eyes toward the Lamb of God. There is a work which women may do, and which men may not do: and the time seems to have fully come when woman, responding to the call of her sisters, shall arise to go to take the prisoners by the hand, and to turn the eyes of the blind to the light that shines around the Babe of Bethlehem.

"But in looking at this work, it seems to me I can trace providental indications. Has it not been the fact that missionary labor has always commenced with individual hearts while the Church has grown slowly into the missionary idea? Never were missions established by great councils, or by communities or associations of men; but God touched some heart and gave an earnest desire to go, and the individual demonstrated the possibility of going before the Church came to the aid of the enterprise. I think this has been the history of the Church in all ages—certainly it has been so in our missions. In this work the first movement was the conviction in the hearts of individual ladies that something ought to be done for the women of India and China, and yet every missionary society in the world refuse to give any aid. Woman must not go. It was dangerous for her—it was Utopian to think of it. And our grave societies turned aside. But woman, moved by the spirit of God, fought her way to success, and then the tidings came back to waken the Church. I don't wonder that the Church was unwilling at first to send out women. Large bodies move slowly, and there is a wonderful amount of conservatism even in good and wise men.

"But I think you may see how God has been preparing the way for this woman's missionary movement, if you but look at the struggles through which woman has come up everywhere in Christian lands.

"See how slowly she has ascended the pathway of elevation, and how reluctant man has been to take her by the hand. We have hardly recovered from the impression that a literary woman is unfit for household duties, and well do I remember when it was seriously questioned whether it was right to have female colleges in this country; and whether it was proper for young ladies to read essays and take part in debates at the commencement of such institutions. "It is not feminine," said some; "It will destroy the tender modesty of the young ladies." But the advocates of women's education pressed forward, and now no one doubts the propriety of such exercises, and no one fancies that a woman is less qualified to lead in society or to guide her family because she is cultured. The idea that a woman could hold separate property was, but lately, a terrible heresy, but that right has been secured, and the world moves on as quietly and successfully as ever before. Mrs. Fry, despite our outcries and protests, went into prisons, and labored till she and her colaborers were hailed as angels of mercy. It is not long since we heard with astonishment of young women going to the battle-field, and the name of Florence Nightingale rung all through Europe. But when our war came, mothers, and sisters, and daughters pressed to the front, to visit the hospitals and kneel beside the dying, and in all the records of war, there is not an instance of insult offered to women going on such errands of mercy. Woman has been steadily winning her way, and in every instance she has been doing it in opposition to conservative views. Schools have been thrown open, and old colleges venerable with age, have swung their doors to young women who are competing with their brothers in some of the highest walks of literature and art. God is intending, evidently, that woman shall do something in this age more than in the past. And now, when woman is thus prepared, when she has shown her power and influence in the prison and on the battle-fields, I am not surprised that the call comes for Christian women to go and try to elevate their sisters who are down-trodden and degraded.

"Man can hardly see that woman is capable of planning great things. What does woman know? They admit she has taste; she can trim a bonnet, or choose a shawl, or arrange furniture; and they confine her to this sphere, and then turn around and taunt her with thinking of nothing but ornament and show. Well, I am glad that her mind is an ornament and beauty. A terrible world we would have if it were not. God has given men force and energy of a certain sort, and he has given women the love of the beautiful, and it takes two human beings to make really one character. A house is sad without either half, and it is perfect only when both are present. And this Missionary Society is but another illustration of the old declaration, "It is not good for man to be alone." When the Church rises to her highest grandeur and glory, my own conviction is that we shall not have a Missionary Society sending out chiefly men and their wives, and Woman's Missionary Society, sending out only unmarried women; but I think these two societies will be in some way sweetly united, and then will move on together toward the conversion of the world. But until that time comes there is a demand for just such an organization. I think I see in this society an answer to the great question, "What shall women do? For more than a score of years I have believed that the full reformation of society would not come without the ballot for women. But woman steps out of her sphere when she contends against institutions that give women her only protection, and society its purity and glory. While there are associations that say the Bible is unnecessary, and that seek to loosen the marriage tie, here is a society where Christian women come together for the purpose of converting their heathen sisters to the Gospel of Christ, and where they find a glorious outlet for their sympathy, their means, and their efforts.

"If this Society touches the hearts of the degraded in India, would not the same plan work here? Where are the women educated in the Church here to relieve the sick and sorrowing? I believe we are less efficient in this country to-day than we ought to be, because we do not enough consider the temporal wants of the poor.—Poor foreigners come to our shore and meet with taunts and reproaches, when the Christian Church should take them by the hand, and lay a brother's arm around them, and try to do them good, temporally and spiritually. The lanes and the alleys, the garrets and the cellars of the land are to have their inmates reached in the same way the heathen are reached.

"I expect to see a great uprising of the Church grow out of this movement, but I say to my sisters in this Society, be not anxious for great results at first. Move slowly and carefully. Growth is the law of nature, not sudden development. Be diligent. Improve your opportunities. Be patient, knowing that the Master leads you onward. You are not asking for public collections, or for large contributions, but you are passing quietly around among your sisters in their homes, and arranging for a small contribution of two cents a week from every one. In this way you can raise the amount of money the Church never raised before for missionary purposes. And you will not only indoctrinate the mind of childhood with missionary zeal, but we shall find that these women, working patiently, quietly, and kindly in their households, will stir the hearts of their husbands and sons that those who hold the purse-strings will pour out, as never before, their hundreds and thousands on the altar of God."

Bishop Janes, at the close of the several addresses, congratulated the ladies of the New York Branch on the fine success of their first meeting, and spoke words of encouragement to them in their enterprise.—The society was organized in Boston, March 30, 1869, and has had a most prosperous history. It is now represented by six branches with headquarters in Boston, New York, Philadelphia, Cincinnati, Chicago, and St. Louis.

There are already in the field one hundred and thirty auxiliaries. The Heathen Women's Friend is the organ of the movement. Two missionaries have already been sent to India; and provisions are making for sending out two others. The society has also undertaken the support of the Girls' Orphanage at Bareilly, India, a hospital for women, Zenany work, and Bible women in stations. It raised, in its first year, about $7,000; and it is now asking about $20,000 from the Church for the current year.—*Pittsburg Advocate.*

Provincial Wesleyan.

WEDNESDAY, DEC'MBR 14, 1870

PULPIT OR PLATFORM?

During the last quarter of a century a surprising degree of improvement has taken place in Methodist church architecture. How plain and unpretending, if not positively ugly, Methodist places of worship used to be it is not necessary to say. But within the period just named, in England, America, Australia, and elsewhere, hundreds of noble Methodist churches have been reared, stately and elegant without, beautiful and commodious within. Excepting a few cathedral buildings unfitted for the simplicity of the Wesleyan mode of worship, in the newer countries in which Methodism is strong, there are few finer ecclesiastical structures than those recently erected by Methodists. To a certain extent this fact is pleasing to contemplate. Yet it is to be hoped that the Methodist movement in favor of handsome churches will be kept within due bounds. Everything in connection with church building should be rigidly subordinated to the great end for the attainment of which churches are constructed. It is to be feared that this end is not always as prominently kept in view as it ought to be.

Men are apt to go to extremes in all things; and some changes even in church architecture are manifestedly not for the better. We have an illustration of these truths in the sort of unbreastworked platforms that in some houses of worship have taken the place of the old style of box-upon a pole, formerly regarded as the orthodox model of a pulpit. We are glad that the former things called pulpits have passed away. They were unsightly. They were almost always ill-adjusted to enable the preacher easily to command his audience. They were sometimes a terror to timid speakers, prone to grow dizzy when standing on lonely heights. We are glad that the old isolated, awkward and ill-proportioned pulpits have gone. But truly we cannot rejoice that the open platforms have come or seem to be coming in their place. For the lecture-room, the platform with its table or slightly constructed reading stand in front may be quite the thing. But for the church, for the purpose of the preacher, the platform is an abomination.

In fitting up a place in the church from which the minister is regularly to perform the work of preaching, by whatever name that place may be designated, three considerations should be borne in mind. First, the position prepared for the minister should be such, in relation to his audience, as shall secure for him the maximum of advantage for producing the desired impression. He should be where he can be seen by every member of his congregation, and where with the smallest practicable expenditure of vocal power, he can make himself heard by all. This is the main consideration. And we grant that this consideration, so far as hearing and speaking are concerned, can be as well met by a proper placed platform as by a proper placed pulpit.

Secondly, the preacher should be so placed while addressing his audiences that whatever may be ungracefnl in his figure or unedifying in his gesture may be obtruded on the attention of those who listen to him as little as possible. There have been orators, sacred as well as secular, whose grace of bodily manner has formed an important element in their oratory. These never appeared to the best advantage except when seen at full length. But among all the sons of genius perfect orators have perhaps least often appeared among the children of men. There have been most able, excellent and useful ministers whose souls were enshrined in most ungainly bodies. There have been powerful and effective preachers who have felt while delivering their discourses sadly at a loss to know what to do with their limbs. Half hidden in a pulpit, however, neither the unsymmetrical figure of the one class nor the awkward contortions of the other, materially diminished the solemnity of the services in which they engaged. Had they always officiated on an open platform it might have been otherwise. We might present this aspect of the question in many lights; but enough has been said to suggest the advantage possessed by the pulpit over the platform for the solemn and impressive performance of public worship.

Thirdly, the places from which the preacher addresses his congregation, ought to satisfy the eye and the taste in an architectural point of view. It ought, as occupying the most important position within the the walls of the Church to form a kind of finish and summing up of the interior of the building. It ought to be a bold and striking object in harmony both in size, form and decoration with the structure around it. Good taste and sound judgment can guide the construction and placing of the pulpit in such a manner as to satisfy these artistic requirements. But what can be done with the bald, meaningless flatness which we call a platform, which finishes nothing, suggests nothing but a miserable vacancy?

It may be said, indeed, that a platform yields a speaker a greater sense of freedom than he can be conscious of in a pulpit. On a platform one has ample scope and verge enough to move at will, instead of being cabbined, cribbed and confined within the restricted space of a pulpit. But a pulpit need not be very small; and at all events the most impassioned earnestness in preaching is quite consistent with a total absence of that swash-bucklerism which mistakes violence of manner for vigor of sentiment and platform promenading for progressive argumentation and moving appeal.

By all means let us retain in our churches the well-adjusted, well-proportioned pulpit for the solemnities of public worship. The platform will find a fitting place elsewhere. J. R. N.

PROFESSOR MACDONALD'S INAUGURAL ADDRESS.

Although the intrinsic merits of this production are not such as to attract much attention, it invites consideration by virtue of its *representative* character. A prefatory note informs us that "the Governors of Dalhousie College and University have much pleasure in giving the following address to the public." It must be accepted then, as an authoritative expression of the sentiments of those highly respectable gentlemen on the important question of Collegiate education. Indeed, so explicit is their assumption of the responsibility of publication, so outspoken their challenge of public attention for their protege, that in all fairness they may be held accountable even for its minor defects of style and taste. We are not disposed, however, to insist upon a rigorously severe interpretation of the law of responsibility for *endorsed* publications, but we merely remind the "Governors" that even the fact that they have written their names across this document will not cause it to pass unchallenged in the Exchange of public opinion, and, to continue the commercial figure, suggest a caution, that in the future, greater care be used in the selection of their "paper."

With that part of the Professor's address which treats of the internal status and prospects of Dalhousie College we are not required specially to deal. The establishment of a Medical Department is made the subject of not very unnatural gratulation. The inchoate Doctors are earnestly recommended to join as many of the "arts" classes as they possibly can. The College is complimented on the ground of its teaching power," possessing, as it does, a staff of eighteen professors—most of these being medical practitioners in the city of Halifax. Then follows a statement of the still existing wants of the Institution, books, apparatus, scholarships, prizes. From a brief appeal to the friends of Dalhousie to supply these deficiences, the Professor passes to what is really the key-note of his oration: But there is one thing I more ardently desire than even the supply of such wants as have been mentioned, for I feel confident that if we had this, other things needful for us would surely follow, *I desire to see the union of the Arts Faculties in the sectarian Colleges of this Province with the Arts Faculty of Dalhousie College, in one non-sectarian College.*" The italics are the Professor's.

Reserving for another article such special criticism of the arguments by which Professor MacDonald—the spokesman of Dalhousie College—endeavors to vindicate the reasonableness of the desire thus emphatically expressed, we content ourselves for the present with the following general observations:—*The fusion aimed at is to be effected by the absolute resignation of their Collegiate powers by the other Colleges, and a transfer of their funds and patronage to Dalhousie.*

No other interpretation will give meaning and consistency to the Professor's language. The College will be allowed, such is the kindly fiat, to maintain a quasi-perpetuity of existence as "Theological Halls." Their real life and vigor, however, are to be incorporated into Dalhousie. Now, we freely admit that it would be a mark of great folly in any man to assert that our present Collegiate system is in all respects perfect, and that it will never require to be remodelled. To any wisely-planned, just and feasible scheme of University Reform, every patriot should be prepared to give fullest and most impartial consideration. But when a single institution, in no way distinguished above its fellows in point of faculty, equipment and historic character, able indeed to give not so valid a *raison d'etre* as those on whom it calls to disband the organization and march off to the Grand Parade, when such an institution cooly asks its rivals to suspend their existence for its aggrandizement, one's patience is quite too severely tasked.

Then *the command to the existing Colleges to immolate themselves upon the altar of "a grand Provincial University" (to wit, Dalhousie College) is made additionally offensive by the tone in which it is uttered.*

The Professor probably knows but little of the circumstances under which the Institutions he derides have been developed. In almost every sentence he writes, he impugns the wisdom and patriotism of men whom the people of this country have embalmed in immortal memory, and betrays the profoundest ignorance of the Educational History of the land for which he essays to provide a system of collegiate instruction. His references to the Institutions which he is set to write down are uniformly contemptuous, depreciatory and unjust. They are "starveling Colleges." They are "small sectarian Colleges." They are "semi-ecclesiastical Colleges" turning out "staunch, uncompromising sectaries." Not a word is said in just recognition of the patient efforts by which, in face of great discouragements, these Institutions have been built up! Not a word of the streams of private liberality which the present system has directed to the support of Higher Education! Not a word of the unquestionable success which has attended the operation of a system, which provides not only thorough training for the intellect, but also the most approved safe-guards for that *moral nature*, which exists and needs to be cared for, even though the Professor, in his widest and wildest flights, does not pay it "the cold respect of a passing glance!" Not a word of the immense benefits which these Colleges have conferred upon their country, in providing her with *trained intellect*, fitted to adorn her highest positions in Church and State, and to compare not unfavorably with the selectest importations from transatlantic schools! It occurs to us that his manner of approaching the subject is as *unwise*, as it is ungenerous and unjust.

Repeating the expression of our intention to deal more fully with the Professor's arguments in the future, and if possible to lay bare his sophisms, we only add an intimation of our regret that he has seen fit to adopt in the discussion of a certainly not unimportant subject, an exceedingly flippant style of treatment, and to disfigure his pages with mythical illustrations as devoid of humor as of point. There may be some who consider the following very fine and forcible writing. "There is no such thing as, whosoever rejects the Mechanical Composition of the Atmosphere, or hesitates to accept the Identity of Electricity and Galvanism, or the Homeric Unity, let him be anathema." Is this witless parody, which by the way must have delighted the ears of the distinguished clergyman who seconded the motion for the publication of the address, intended to exalt science at the expense of Christian truth? We confess that we do not see how it affects the tenability of the position assumed by the advocates of Denominational Colleges.

"The Highland Chief" who "escaped the Deluge in a boat of his own," and "the Irishman with one of the national oaths and a gentle movement of the national weapon," however much in harmony with the prevailing spirit of the address itself, are, we must be permitted to say, altogether beneath the dignity of a College Convocation, and unworthy of the patronage of a College Board.

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Circuit Intelligence.

BRIGUS CIRCUIT, N. F.

MR. EDITOR,—There are two or three things connected with my Circuit, which, by your permission, through the columns of our excellent Conference organ, I could wish to bring under the notice of the public. The first of these things relates to the choir of our Brigus congregation.

Ever since the demise of John Leamon, Esqr,—who took a deep interest in the psalmody of our church—we have been trusting this important branch of the service of the sanctuary to the voice of a female; and she frequently had small sympathy, and smaller help from the congregation. Four years have gone since Mr. L—passed away. And during these years, though the good sister who has stood in the gap, is worthy of more substantial praise, than a mere line of commendation in a weekly journal, yet our "service of song," has been far from satisfactory.

At length however, a brighter era has dawned. Through the persuasive pleading, the energy, and the perseverance of *Mrs. A. Bartlett* and *Mrs. R. J. C. Leamon*, funds have been obtained, which have placed us in a position to purchase a $160. organ,—And all honor to these good ladies—the instrument, is paid for with the exception of about $14.

With this new organ in our church, we have succeeded in forming a new choir—which in time we hope will succeed in completely regenerating our congregational singing &c. It appears to me that it is hardly possible for us to attach too much importance to this branch of public worship. If the choir is flat, or drawling, or discordant, of course the whole congregation feels the damping influence, and the pulpit also is frequently chilled, and settles down below zero. Your humble correspondent is deeply thankful to the lady collectors, to the generous subscribers, and to all who have taken, or are taking an interest in this work of reformation. The second thing of which I would wish to speak, is our Annual Missionary Meeting. Our anniversary sermons were preached on Sunday 21st Nov., by the superintendent of St. Johns' Circuit—Rev. James Dove. Unfortunately I had not the opportunity of hearing our deputation. But by the gratuitous testimony of a gentleman who is quite competent to judge of the merits of a sermon, I believe the sermons were of a very high order, and well calculated to accomplish the object for which they were delivered.

Our public meeting at *Brigus* took place on *Monday* night 21st ult. The chair was taken by our old and highly valued friend John Wilcox, Esq., J. P. We had an excellent meeting. The addresses were excellent, the tone of feeling was excellent, and the collection was excellent. Through the indomitable plodding, and effective pleading of the young ladies who had charge of the collecting business, we have realized several dollars in excess of last year. We will "thank God, and take courage."

On Tuesday night at 7 o'clock the deputation placed themselves in battle array on the platform of the WesleyanChapel at *Cupids*. R. J. C. Lemon, Esq., occupied the chair. The night was fine, and we had—as usual at *Cupids* a large attendance. And though the pecuniary result of the meeting, was hardly up to the last years figure, yet all things considered we have no reason to complain. I venture to say, it would be difficult, in these *Provinces*, to find a people, who are more willing after their power, to support the cause of *Christ*, than are the Wesleyans of this harbor. We had a good meeting.

You will be glad to hear *Mr. Editor* that in *Brigus* we have two flourishing Temperance Societies, viz:—a Division of Sons of Temperance, and a Lodge of British Templars. The members of the Lodge have determined to place their light on a candle-stick during the present winter. A course of Temperance lectures is to be delivered. The first of the course will be delivered on Friday evening next. The lecturer has chosen for his theme "Temperance, its Sanctions, and Benefits." May success crown the labour of all who are engaged in this noble enterprise.

JOHN WATERHOUSE.

Brigus, 5th Dec. 1870.

HARBOUR GRACE CIRCUIT, NEWFOUNDLAND.

The Missionary Anniversary in connection with this Circuit has recently been celebrated with encouraging success. On Sabbath the 20th ult., appropriate and effective sermons were preached by the *deputation* Brethren Comben and Waterhouse. The Missionary Meeting was held on Thursday evening, the 24th, and presided over by John Bemister, Esq., an old friend of our cause in this Island. In additon to the addresses from our own Ministers and lay friends, we were favored with the presence and co-operation of the Rev'ds A. Ross, and John Allen, and John Jillard Esq., of the Presbyterian church in this town. Their advocacy of Foreign Missions, gave evidence that the evangelization of the would, is a subject dear to the heart of all who love the Lord Jesus. The Sunday school Missionary Meeting was held on the following Sabbath afternoon, which was largely attended, and rendered exceedingly interesting and profitable by addresses, recitations, and the singing of Missionary hymns. It is purposed to hold such meetings *quarterly*, and it is earnestly hoped that the young may thereby receive such information concerning the Mission field, and the wants and woes of the heathen as shall excite their sympathy in behalf of the perishing in distant lands, and cause them to become intelligent workers in the cause of our Redeeming Lord. The very prosperous condition of our Sabbath school, is cause for devout thanksgiving. T. H.

WEEK OF PRAYER.

At a meeting of the managers of the Halifax Branch of the Evangelical Alliance on Monday afternoon, it was decided to adopt the Circular of the Alliance respecting the Week of Prayer, and recommend it to the Evangelical Churches of this Province. The following is the series of subjects named for the several days for the week:—

SUNDAY, Jan. 1.—*Sermons.*—Subject—Inspiration of the Holy Scripture; its sufficiency and sole authority for religious faith and practice.

MONDAY, Jan 2.—*Prayer.*—Grateful review of the past, calling for renewed confidence and for an increased devotedness; humiliation for the worldliness of the church; and for national sins provoking divine judgments.

TUESDAY, Jan 3.—*Prayer*—For nations; for all in authority; for soldiers and sailors; for all who have suffered in recent wars; and for the blessings of peace.

WEDNESSDAY, Jan 4—*Prayer*—For the conversion of children; for Sunday schools, and alll seminaries of learning; and for the raising up of more labourers in Christ's service.

THURSDAY, Jan. 5.—*Prayer.*—For the outpouring of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity; and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

FRIDAY, Jan. 6.—*Prayer*—For the circulation of the Word of God; for a blessing on religious literature, for an end of religious persecution; and for the removal of all hinderances to the spread of the Gospel.

SATURDAY, Jan. 7.—*Prayer*—For Christian missions; for the conversion of the world; and for "the glorious appearing of our Lord Jesus Christ."

SUNDAY, Jan. 8.—*Sermons* — Subject — Faith, Hope and Love—essential witnesses for the truth.

The arrangements made for meetings in Halifax, are as follows:—

On Lord's Day afternoon, at the Barrack Street Mission Chapel, at 4 o'clock; and on each morning during the week at the same place, from 1-2 past 9 to 1-2 past 10.

On Monday evening, at 1-2 past 7, at Grafton Street, Wesleyan, and the North Baptist Churches,

On Tuesday evening, at Granville Street, Baptist, and Kaye Street, Wesleyan Churches.

On Wednesday evening, at St. Matthews, Church of Scotland, and St. John's Presbyterian. Churches.

On Thursday evening, at Chalmers, Presbyterian, and Brunswick Street, Wesleyan, Churches.

On Friday evening, at St. Andrew's Church of Scotland, and at Poplar Grove, Presbyterian.

And on Saturday afternoon at 3 o'clock, at Salem, Congregational Church.

It is requested that collections will be taken at all the meetings in aid of the Barrack Street Mission.

PERIODICALS FOR 1871.

We would respectfully but earnestly ask the assistance of all our readers in our efforts to circulate such periodicals as may with safety, propriety and profit be introduced into Wesleyan families. We give on the fourth page of this paper a list of those for which we wish to receive subscriptions for the ensuing year. All of these we can most unhesitatingly recommend as worthy of the patronage of the Christian public.

In the absence of notice to the contrary we assume that our friends who have been receiving any of these through our agency wish to have them continued another year.

☞ If any one of these does not so wish immediate notice should be given for discontinuance.

Any person wishing to become a subscriber for any one or more of the periodicals named in the list should immediately give us notice and send the advance payment for the year either directly to the office or to any Wesleyan minister in the Conference.

That those who are not acquainted with these periodicals may be aided to form an opinion of their character we publish below the prospectuses of several of them.

1. THE WESLEYAN METHODIST MAGAZINE.—The primary design of the Wesleyan Methodist Magazine is to state and illustrate—and, if need be, to defend—Scriptural truth, and indeed all truth capable of moral application, so as to edify the Christian Church. To do this, neither undervaluing the attractions of Art, Science, Philosophy and General Literature, nor yet exalting them into undue importance, has ever been the object kept in view in its preparation.

"The Magazine" has long been a household word wherever Methodism is known. The secret of its success has lain in its memoin of godly members of our Societies, its uniform moderation of tone, and its general adaptation to the wants of a people with whom practical religion is the chief business of life. Topics of general interest,—Ecclesiastical and Civil History, Art, Poetry, Criticism, Travel, The Progress of Invention and Discovery, Social Problems, Education, the Religious bearings of National events and movements—all are discussed in its pages, with more or less fullness, as occasion demands; yet never so as to interfere with its great purpose, that of aiding in the spread of Scriptural holiness throughout the land. For *ninety-three years* it has spoken in one voice, held forth one testimony for the Truth, for the Scriptures, for God. In the conduct of such a work must prudence be ever allowed to speak: "Ask counsel of both times; of the ancient time what is best, and of the latter time what is fittest."

A guarantee for the continued usefulness of this Magazine is afforded in the character of not a few contributions already in hand, or in course of preparation towards the volume for Eighteen Hundred and seventy-one

The ferment of thought and inquiry which characterizes our times is likely to increase rather than lessen: papers on such topics as the current of public events may from time to time bring into prominence will be provided. The department of Religious Biography will continue to receive the same scrupulous attention which has been given to it from the beginning; and the pages devoted to Theology, systematic or practical, as well as those appropriated to the exegesis of Scripture, will be found in strict accordance with our doctrinal standards. If much thus appears to be promised, it is from a confidence in the generous support of writers, both clerical and lay, who have so promptly responded to the Editorial call in years past as well as of others who have kindly promised their valuable aid.

To the objects contemplated in the operations of a *bona fide* religious press, the times are adverse. The Christian citadel is not only openly assailed from without, but it is exposed to subtile dangers from within. "Nevertheless the foundation of God standeth sure;" to a true faith a deeper conflict is both a call for greater exertion, and a promise of a more ample reward for "patient continuance in well doing."

A portrait of a Wesleyan Minister, engraved on Steel will appear in each number.

2. THE CHRISTIAN MISCELLANY, AND FAMILY VISITER, 8 *vo., with a Colored Frontispiece and numerous Illustrations.* The aim of this popular Periodical is to meet the healthy demand for pleasant and profitable reading, at a small price and in an attractive style. Remarkable and suggestive occurrences will be narrated, characters of eminent piety and usefulness will be delineated, pieces of racy religious writing will be blended with interesting and instructive facts of Natural or National History, choice original compositions in prose and verse, aids to the pursuit of entire holiness and animating intelligence of the Work of God. It will also contain occasional reviews of Popular Works, and Monthly Astronomical Notices.

3. THE WESLEYAN SUNDAY SCHOOL MAGAZINE, AND JOURNAL OF EDUCATION. 12 *mo.*—The purpose of this Monthly is indicated by its Title. It will comprise a New Series of Exercises on Scripture Lessons, consisting of a consecutive exposition of the historical portions of the Old and New Testament, (for the current year, the Book of Genesis for the Morning; and the Life and Words of Christ, on the basis of Mimpriss's Harmony for the afternoon), with Practical Bible Lessons for Infant Classes, based on the same portions of Scripture for each successive Sabbath as the exercises for more advanced classes. It will contain Papers on all subjects connected with the efficiency of Sunday-School Teaching; instructive and interesting School Sketches; Narratives and Incidents bearing on School-work, or illustrative of Holy Scripture; Specimen and Outline Sunday-School Addresses, and Aids for Sunday-School Addresses; Original Poetry; Correspondence on School-matters; Educational Information; encouraging instances of the conversion and happy lives and deaths of Sunday Scholars, and Notices of Books suitable for Sunday-School Libraries, or helpful to the Teacher.

4. THE CITY ROAD MAGAZINE, 48 *pages, 8vo. with Illustrations.*—The object of this Periodical is, to supply in short, pointed articles, thoroughly recreative reading which shall at the same time be healthy and invigorating. The style will be attractive and popular; the range of subjects ample and diversified; the spirit free, devout, genial and earnest. Its names are inseparably associated with the endeared locality from which it takes its name. *Well regarded worth:* the Grace of God manifested in memorials of eminent Christians, written with care, candour, and veracity; *the Word of God Illustrated*, in brief and animated expositions of Holy Writ; *the Providence of God Asserted*, in striking history and suggestive incident; *The Truth of God Defended*, in fair and fearless exposes of the prevailing errors of the day; *The Works of God displayed*, in a popular and untechnical, yet unchallengeably accurate presentation of recent scientific discoveries; discussions of important social questions; pa-