

Methodist of the third generation, while the tribute of Dr. Rigg to the Missionary Secretary and those ministers who have so ably helped in the missionary service was something more than a mere compliment, and found a responsive echo throughout the hall. The subsequent speakers were Mr. Pearce, Dr. Johnson, and Mr. Lidgett; and Mr. Shaw and Mr. Wiseman severally announced handsome donations from absent friends. The vote of thanks to the Chairman was never more heartily carried than on Monday last.

The missionary work touched on by the various speakers during the meeting, and by the resolutions, was most important. There has been a gradual increase in the number and efficiency of the native churches in India, China, South Africa, and Polynesia. In Italy, France, and Spain Methodism has a firm foothold; and at some sanctuaries both in the metropolis and provinces are being multiplied. While we have to report a slightly diminished income from causes which have during the past momentous year affected every Christian community, there are signs of healthy activity and steady progress in branches and auxiliaries which promise well for the future.

And so the "May Monday" of Methodist closes. Groups of old friends have once more interchanged greetings; and some have met face to face in Exeter-hall; and once more they separate to fulfil their duties in their several walks of life. But hopeful and trusting in Providence, cheerful in heart, and expectant of showers of blessing on the work during the coming year, we all who took part in the great Methodist Missionary Meeting of last Monday.—*London Watchman, 3rd ult.*

We give the following Extracts from the Report of the Meeting in the Methodist Recorder:—

Exeter Hall presented its usual gay and happy appearance on May morning. The building was crowded in every part at an early hour, and there were all the stir and flutter of excitement, and the outgushing of festive feeling for which that great Methodist gathering, above all others of the year, is so remarkable. It is a wondrous sight to see those thousands of countenances all clustering and blossoming in one beautiful effluence of gladness, and to watch the waves of joy that in rapid undulations ripple over that outspread expanse of people, lighted up by the inspiration of one sentiment and one hope, one thought and happiness in every bosom. Before the hour for commencing the meeting, a universal buzz of conversation murmured all over the hall, interrupted now and again, by an outburst of cheers as one and another minister or layman, well known to the multitude, was recognized stepping on to the platform. The appearance of the secretaries and the committee, punctually as the finger of the clock pointed to eleven, was the signal for the accustomed volley of cheers; and as Father Jackson, leaning on the arm of Mr. Frankland, slowly mounted the steps, the whole assembly, moved by a simultaneous impulse of veneration and affection, rose to their feet and greeted the venerable patriarch with an enthusiasm of delight which we have rarely witnessed. The preliminaries of the meeting were dispatched with unexampled brevity.

Mr. John Chubb presided, and in his opening speech said:—

A little while ago I heard from a good authority that not less than £10,000,000 per annum is raised in this country in one way or another for the propagation and maintenance of religious truth at home. Well, then, how much think you, does the United Kingdom raise for the spread of the Gospel in the whole world every year? Why, just about £1,000,000 only. I will not weaken the force of this startling fact by any comment. When you go home consider whether without reducing our givings for the thirty millions of people at home, we cannot and ought not to give more than we do for the eight hundred millions abroad.

The Treasurer, Rev. G. T. Perks, read his report, of which the following is a summary:—

HOME RECEIPTS.	
	£ s. d.
Mission-house, donations, subscriptions, etc.	4,468 9 4
Home district including England, Wales, Scotland and Zealand	83,157 7 9
Libertarian Missionary Society (exclusive of Xmas offerings)	3,426 5 2
Juvenile Christmas offerings	9,100 0 0
Legacies	5,282 16 0
Special contribution on behalf of Italy	25 0 0
Debt subscriptions	2,436 0 0
Dividends on property to secure annuities	964 4 10
Interest on Centenary grant	450 0 0
Lapsed annuities	720 0 0
Total receipts	£110,669 4 5

FOREIGN RECEIPTS.	
	£ s. d.
Affiliated Conferences and Mission Districts	39,698 1 0
Total receipts	£149,767 5 11

PAYMENTS.	
	£ s. d.
General expenditure, including the cost of the Canton and Hankow Missions and the Mission in Italy	146,354 12 1
Great toward the new Mission premises in Paris	1,000 0 0
Total	£147,354 12 1

leaving a balance of two thousand four hundred and twelve pounds thirteen shillings and ten pence towards the accumulated deficiencies of former years, but still leaving a burden on the Society of seventeen thousand one hundred and sixty pounds sixteen shillings and ten pence.

In other words, the receipts were about \$748,885, and the disbursements about \$736,770. Rev. J. Farrar was the next speaker. He in review of the work said:—

And what has been achieved? Oh, if all our efforts for the last fifty years had been as far as the heathen are concerned, valueless and fruitless, we have got our four millions back again at home. We have got it in the wonderful influence which has been produced in the awakening of zeal and effort among the societies at home. There is another change that has been produced in the Church of Christ by our missionary operations. I can remember when there was a great deal of selfishness and bigotry in the Church of Christ. That Church was like a mighty estate—a sort of farm, but the various departments or sections of the Church—the various portions of it—were hedged round. The hedges were grown up so that nobody could look over them. The ministers were sitting in their own peculiar departments, and were busily employed in writing some great oratorical volume on the Quantitative Controversy, and if a minister could throw this great book over into his neighbor's field and knock him down, he thought he had done a mighty thing in settling the Calvinistic question. There is a mighty change in this respect. The old hedges are stepped up. In place of them we have fences—fences that should not be broken down, and which are made of jessamine and rosebush, and each fence is furnished with a wicket gate, which will open at a

touch, and we can go in and out, and see what our friends are doing, and if we don't often go we can stand at the hedge and look over, and we are sure if we use the language of Boaz and say, "The Lord be with you," to have the response of his reaper, "The Lord bless you."

A church of England rector, Rev. Robert Maguire, followed, and among other good things said the following, which is worthy the extended quotation:

After all, say what some people may, there is no radical difference between your doctrine and our doctrine. Now the way in which I look upon the connection between the Church and the Wesleyan body—indeed I might say more, and go on wider than that—the connection between the Church and all Nonconformist bodies is this, that the Church of England denounces no man, repudiates no system, but legislates, and as every body ought to legislate, for its own communion. There are many of us who, if we are brought by force of circumstance face to face with you, will, without treason or treachery, turn the butt end of our rifles, and hold forth the hand of fraternization. [Applause.] And why should we not? What is there in Wesleyan Methodism that is so essentially unlike the Church of England? The late Dr. Bunting is credited—I am sure I don't know whether truly or not—with a very good expression. It is said that on one occasion the late Sir Robert Peel asked Dr. Bunting, "What is Methodism?" and Dr. Bunting, after a very brief thought, replied, "Methodism is—ahem—well, Sir Robert Peel, Methodism is faith, good works, a penny a week, and a shilling a quarter." [Laughter.] Well now, I say, I don't know whether it is quite true that Dr. Bunting ever did say such a thing, but he did not say it, then he ought to have said it. [Laughter.] It was just such a thing as he would have said, and he did not say it, then he ought to have said it, and it nobody else said it, I have said it. [Renewed laughter.] And inasmuch as Methodism is faith, good works, a penny a week, and a shilling a quarter, I mean to say that the Church of England is precisely the same, barring the penny a week and the shilling a quarter. Now the fact is, this I strongly sympathize with Wesleyan Methodists in standing just a little outside its bed of roses and its little wicket gate. I sympathized with Mr. Percival Bunting at Zion College, when he said to those who would stand upon very high ground and exclude everybody but themselves, "Now, put yourself in my place." Now that is very practical. "But yourself in my place," he said, "I never committed any act of schism. I do not know that I have succeeded from any body." I do not know whether Mr. Percival Bunting ever does lack for words; it might have been a little affectation—mind you, I am speaking in his presence—it might have been a little affectation on his part; but he said, after he had exhausted a few words like "seceded," and "schism," and all that, "The fact is, I never non-conformed from anybody." [Great laughter.] Well, now, that is quite true. The fact is this—the association of what ever you like to call it—this "other side" of the rose bed—has its natural history as well as everything else. Like rose beds, but I mean to say I would rather there were not even a rose bed between Wesleyans and Churchmen. But there were thorns, however, once; it is roses now. That is the natural history of roses, too; it begins in thorns, it ends happily in roses. The eighteenth century—and you know this is the nineteenth, so it is not long ago, the eighteenth century was a stupid age, especially for the Church of England—stupid. I heard once of an eminent Nonconformist minister saying, not of the Church of England, but of all Churches in the eighteenth century, that they were pre-eminent in stupidity. He said, "I sound asleep." [Laughter.] But the Church was not only sound asleep, but she was active in her sleep in mischief—in doing wrong—stupid, driving out from her communion everybody that was at all lively and who showed any symptoms or signs of God's life within the pale of the Church of England. One feels his spirit all the better for getting into the broad sea-to-day. One's spirit is all the happier for leaving the free, even, wide range of the open field and no favor. It is a cheering thing for us to get out of controversy and controverted points into the open field of brotherly love.

Rev. Thomas Jackson next spoke these golden words:—

Why, there are some men who tell us that they are Christians, and that they believe that Jesus Christ was nothing more than a man. Now, think of a simple man sitting at the right hand of God in heaven. How could he work with the apostles everywhere—occupying His throne at the right hand of the Father, and working with his servants wherever they went? Oh, I wish we could keep more steadily in view this momentous thought—the Lord working with us his servants! We want more of our Lord's working in our ministry at home; and oh! we ought to be deeply concerned that the Lord may work with the ministry our ministers abroad. "Vain is the help of man." I have just finished reading the new Life of Mr. Whitefield with great admiration, and have been reproved that I have not been a better preacher and minister than I have been; but I find that that incomparable man through the entire course of his ministry steadily kept this one object in view—to bring sinners to their Saviour. That was the one object of his ministry. We cannot bring sinners to their Saviour unless the Lord work with us. Now, to get the Lord with us more powerfully and more effectually, there must be more prayer. I wish we had more in connection with our missionary operations, and more prayer in connection with our ministry at home. I should like to see intercession prayer-meetings established in all our circuit towns—prayer meetings for intercession held every week. We had such meetings in Leeds, from sixty to seventy years ago, when I was stationed there, and blessed seasons they were. I shall never forget how in one of those meetings the late Joseph Sutcliffe prayed for the Duke of Wellington when he went to take command of the armies in the Peninsula. He prayed that God would direct him and preserve him, and his prayer was signally answered. Oh for the spirit of prayer in connection with our missionary effort! Mr. Chairman, you called our attention to Mr. Wesley's remark on the use of money. Let me remark that there are three principles which he has laid down on this subject for the regulation of his people while the sun and moon endure. First gain all you can by honest and honorable means; secondly save all you can; cut off all needless expenditure; thirdly give all you can.

What could not sleep for sorrow or for pain Were lifted up to heaven, and sung songs, Broken by their tears, arose to God."

He finally fell asleep in Christ, leaving an aged partner and sorrowing children behind her for a little season. May the comfort of grace be theirs, and a joyous realization of the words from which the funeral sermon of our sister was preached. "She will be with me in death in victory; and the Lord God will wipe away tears from off all faces."—*Isa. xlv. 8.*

A. STEWART DEBBSHAY.

Since January last many families on the Glasgow Circuit have been afflicted. Scarlat fever has prevailed all winter turning many a house into a hospital and in some cases snatching away loved members of families.

On Feb. 9, Thomas A. aged 5, and on March 4, Hannah aged 26, youngest son and eldest daughter of Abraham Stacey were removed from earth. Hannah had given her heart to the Saviour some years ago but afterward lost ground. Last spring she was again made happy in the love of Christ. Her last illness though brief was very severe, but she endured it with remarkable patience and left her friends the consoling hope that she is gone to be with Jesus.

Lydia daughter of Alex. Cann, of Fourches died March 20, aged 6. She was the last in the family to take the fever, and willingly and lovingly did her little hands and feet minister to her sick brothers and sisters. Nor was this enough. Taking her Testament to her bedside, with wonderful suitability she selected and read passages to them.

While brothers and sisters were recovering, Lydia's lot was to be sick and die. Hymns she had learned in connection with the Sunday School were her delight.

When very weak she complained to her mother that she could not get on her knees to pray. But Jesus has taken her where prayer is lost in praise.

Mary Jane died on the late Charles Sutherland died May 2, aged 16. Her disposition was very amiable. She was her widowed mother's special comfort. She always seemed to love the House of God and the Sunday School. As she was standing one day looking out of the window her mother approached her with words of good counsel. In reply she said "Mother I am praying all the time." Four days later she is the hearer of prayer took her to himself.

Maria eldest daughter of W. E. Gardner of Louisville, aged 9, died on May 4, of brain fever. Maria by her winning ways and even temper had become a general favorite. While in health she was diligent in attending to her prayer and the reading of God's word daily. And though but few lucid moments could be perceived during her last illness yet her friends cherish the hope that the Holy Spirit had made her meet for the inheritance above.

Thus the good Shepherd is gathering the lambs to himself. May the parents follow in due time to that beautiful world where "there shall be no more death."

J. W. H.

## Provincial Wesleyan.

WEDNESDAY, JUNE 7, 1871.

### OUR COMING MINISTRY; WHAT IT OUGHT TO BE?

NO. V.

It is evident that our coming ministry ought to be specifically trained for ministerial work. That ministry ought to be well-instructed in the nature of the duties devolving upon it, and skilfully exercised in the best methods of discharging them. But of far greater importance to that ministry than special training in a Theological school for direct pastoral labour, will be that well-balanced general mental culture which will constitute its members well-educated men. But little thought and enquiry are necessary to satisfy an intelligent mind of the truth of this assertion.

A liberally educated man, though he may have his special aptitudes, and his peculiar mental qualities, which fit him better for one pursuit than another, is yet endowed with a general intellectual power of which by culture he has in a good degree become master. This power, if necessary, he can bring to bear with effect upon almost any subject that may demand attention. Nay his very culture is force, and like that of steam may be applied in every direction. Let such a man called to the ministry, be hurried by circumstances beyond his control into the work without his having undergone that process of special training for his ministerial duty which is desirable. For a time he will labour at some disadvantage. But he will soon feel at home in his pursuit. From the very first his mind will work freely. He concentrates his thoughts readily. There is unity and consequentness in his operations. He abstracts, he generalizes, he reasons, he illustrates. He knows how to study, and he has studious habits. Without such habits he could not acquire the necessary qualifications for his ministerial duty. He will be enabled to enter upon the study of the higher liter-

ature of his sacred profession; and if he is a man of the right stamp in other respects, he soon becomes a workman and needing not to be ashamed in any presence save that of his Maker.

Now take another young man of average capacity. He has a vocation to the ministerial office. The church recognizes the fact, and undertakes to train him for his work. He is to get two or three years' drill in a Theological school. If he is already fairly well educated, and the drill be of the advanced and scientific character needed, it will prove of infinite service to him. But suppose that he is almost entirely uneducated when the spirit of God summons him from the plough, the workshop or the fishing boat. Suppose he is ill-posted in his spelling-book, not posted at all in his grammar, unable to write a sentence accurately. Is he fit to enter upon a course of Theological study? Is he fit to cross the threshold of Biblical criticism? Is he fit to traverse a course of Biblical exegesis? Is he well prepared to give his mind to the science of Homiletics? Truly no. He has neither the developed mental power nor the preparatory knowledge requisite to pursue such studies to much advantage. What he wants in the first place is general culture, and it is not the proper work of a Theological school to impart such culture. However, the Theological school does what it can for him. His attention is directed in succession to the different departments of Theology, to Ecclesiastical History, to Scripture Interpretation; to Moral and Mental Philosophy; and to the art of sermonizing. In addition, of necessity some time is devoted to the elementary branches of an English education, and he may be taught to dabble a little in the first principles of Latin, Greek and Hebrew. But the months allotted to this so-called special training soon pass away, and our young ministerial candidate enters upon his great preparation. What is the value of the preparation for that work which he has received? Doubtless if he has been at all conscientiously diligent in the use of the means placed at his disposal, he must have derived some advantage from the heterogeneous and ill-arranged course of study pursued by him. But he is thorough in nothing. His acquisitions rest on no solid foundation. His mind is not half developed; and subjects are all at sixes and sevens in it. The superstructure of his attainments is rickety and ill-shapen, and is likely to remain so to the end of his days. Other things being equal, he is vastly more prepared to commence his ministerial career than the man, sketched by us before who without any special technical preparation for ministerial duty, addresses himself to its discharge with a mind invigorated, developed and well-disciplined by the process through which he attained good general scholarship.

Without the least hesitation, without a particle of doubt, we conclude that a sound well-balanced general culture without direct technical training for ministerial work, such as Theological Schools are for the most part established to give, is of vastly greater value than such technical training in such schools if connected with only a low degree of mental development or with a most defective amount of general scholarship.

The most excellent way is to bestow specific ministerial training on a superior degree of general culture. That is the plan best adapted to secure the thorough mental equipment of ministerial candidates. But if it should be found impracticable in many cases to secure for candidates both a good degree of general culture, and a considerable amount of professional training, then, by all means, let vastly more stress be laid upon the acquisition of general culture than upon the benefit to be derived from special training, unconnected with even moderate scholarship and the mental development always associated with its possession. On this subject we may again refer to the Prussian military system for an illustration. The special training given to young officers under that system is intensely practical; yet the wise men who administer that system greatly prefer to have that training based upon previous University culture; and they to a considerable extent lessen the period commonly devoted to professional preparation in behalf of those who are the subjects of such culture. This is done on no ground of favoritism, but on the well understood principle that the fuller the development of mental power the more rapid and intelligent the acquirement of specific knowledge in any direction whatsoever.

J. R. N.

### ENGLISH CORRESPONDENCE.

Mr. Miall on "Disestablishment—The Licensing Bill—A Camp Meeting in London—Home Missions of Methodism—Lay Delegation—The District Meetings—State of France.

DEAR MR. EDITOR.—Mr. Miall, the leader of the Liberation party recently introduced his motion upon the expediency of disestablishing the English church. His speech was temperate and able, and secured respectful hearing even from the bitterest opponents of the proposal. In the debate that followed some remarkable concessions were made by very distinguished sons of the National church. They appear to see great trouble for their cherished institution in the distance, and confess that if it be no longer claimed the position it now holds, Mr. Miall found 89 who voted in favor of his resolution, and it is felt that the cause for which he is contending has made decided progress, but it will require many long weary years to pass this gigantic reformation, the fierce opposition of the Bishops, Peers, and supporters of the drink traffic, has told upon our supple Government and induced them to withdraw the Licensing Bill and they will only carry a few regulations and restrictions instead of the important measures at first introduced. This retrograde movement in favor of "vested interests" abounding immorality, and manufacture of criminals is deeply lamented by good and true men. Yet it is ever so in this

country in every great reform movement. Defeated and bitterly opposed again and again yet by patient continuance, and sacrifice toil it eventually succeeds. So it will be in this case for in increased numbers the churches are uniting in favor of the movement and in spite of this temporary check, the cause moves on.

London has had a recent novelty in the form of a Primitive Methodist Camp Meeting. Respectable in point of numbers, and carefully managed, it appears to have created quite an impression upon the Northern quarter of the Metropolis. The various congregations marshalled at their respective chapels, and in procession sang through the streets on their way to the central rendezvous. The poetry and music were of the popular stamp, and the increasing throng joined in the pretty choruses. One procession halted outside a well-known prison, and for the special benefit of the poor souls within the walls, sang of Him who received sinners as freely and graciously as of old. Another group halted before the residence of a brother beloved, confined by wasting illness, and sang of the land of the pure and blessed, and then went their way. The people thronged out of lanes and courts to see and hear the well-dressed and happy groups on their way to the camp meeting, and many were induced to go with them. The preaching was earnest and plain—the prayers were of the purpose of immediate results, and "the day" will declare that this effort was not in vain. It has set many other Christian hearts on fire, and many more cannot be done through the bright days of summer in the way of special effort to catch the attention of the thousands who will not come to the House of God, and who are not unwilling to hear ministers if they will but go to them.

The Home Missionary work of Methodism is greatly prospering, and the recent annual meeting was one of unusual excellence. It is a most invaluable ally to the regular Circuit work of our Church, and as soon as the newly-possessed areas are capable of the burden, they are changed into Circuits, and the Home Missionary Committee secures other centres of sin and practical Christianity.

The income is yet painfully inadequate to the ever increasing demands, and it is generally admitted that more must be done on behalf of our Methodist agency, and yet it seems difficult to see how it is, in the presence of all our circuit claims, to be largely done. But Mr. Prest is yet in charge of the Fund, and we doubt not, but that his firmness and wisdom will work out a way for the enlargement of the income of the Home Mission Fund.

The question of Lay Delegation in the English Conference is being discussed a little in our connexional papers. There is no large amount of feeling on the point, but indications are not wanting that it may assume more importance before very long. It is difficult to say how it will be met by the leading men of the body, but there is no doubt that on all sides there is an increasing desire to secure more of the services of the able and devoted laymen whom God has in his great goodness given to us.

It is District week, and this letter is written in the midst of the pressure which that busy week brings to every Methodist preacher. We are assembled in the fair town of Leicester, and in the centre of a most beautiful region of country, budding forth in all its splendid bloom of our English springtime.

Our Chairman is the Rev. John Rattenbury, who for many years has been with the foremost in the ranks of the English ministry. He is now in the 43rd year of his itinerant ministry, and although but partially recovered from a severe attack of illness, he is yet in the vigour of his mind, and his familiarity with the duties of his office, and his genial kindness and courtesy made our District session one of much enjoyment. Our District reports but a small increase, and it is very grievous to ascertain, although the returns are not complete; that this great Connexion of ours will have to report a decrease of several hundred members. We all hoped for better tidings, yet such we fear is the distressing truth, after all the toil of the past year.

There is much real progress in all the departments of our work, and many most gratifying revivals have been reported, yet have we failed to make up all the losses occasioned by backsliding, removals and deaths.

Poor unhappy France demands a brief paragraph in closing this letter. The awful work of destruction proceeds, and the Vassan Government is pushing the battle to the gate. The wild uncontrolled party of power in Paris are dishonouring the nation by deeds of vandalism and spite, and are being driven to desperate expedients to retain their hold, but the hour of doom hastens. Yet Paris must bitterly suffer in the final attack, even at the hands of her own children, meanwhile Prussian troops remain in the neighborhood strongly protected, and quietly look on while the work of destruction proceeds, and France grows weaker with this fratricidal strife. Truly France is drinking to the very dregs, of a cup of fury brewed in the indignation which the God who loveth righteousness is pouring out.

May 19, 1871.

### MOUNT ALLISON ANNIVERSARY EXERCISES.

MR. EDITOR.—A long cherished desire to witness the interesting exercises and ceremonies which inaugurate the Summer Term at the Sackville Educational Institutions, detained me from reporting yet, but on the 22nd and 23rd ult. The hotel was crowded with visitors from the two Provinces, and I was only too glad to accept the kind hospitality of the Principal of the Ladies' Academy, on the ground of past and present associations with its occupants. I arrived on Friday, just in time to attend the gathering in Langley Hall to listen to the expected Oration from Rev. Andrew McKeown. This oration was, as you know, a splendid effort, admirable in its arrangement, comprehensive in its treatment, and eloquent in its style and delivery. To the young gentlemen who looked forward to distinction in the sphere of Oratory it was of incalculable advantage; and it was judicious on the part of President Allison to have selected a speaker so well fitted to exemplify the various attributes of the genuine orator. I was not prepared to witness the examinations in the classes on this day, but I was informed by those who conducted these examinations that they elicited an exhibition of attainment and progress that reflected the highest commendation of the gentlemen and ladies who compose the Faculty and educational staff of these Institutions. After the oration, a social entertainment was given to the ladies and visitors in the dining-hall of the Male Academy.

The most imposing and attractive demonstration was reserved for the second day. With the programme before me, I shall endeavor to recall the interesting events and ceremonies of this day. First, as to the assembly. On the platform were seated in front, the president, professors, minist-

ters; and on either side the gownmen and the young ladies who were chosen to perform the music selections, the graduates, and a few of the visitors. Above and back of the platform were seated the students from the Ladies' Academy, attired in dress and hat of every hue. In the amphitheatre were forty to five hundred spectators, all expectant, and some who were parents or friends, deeply moved in anticipation of the approaching display of literary conquest and literary reward.

After devotional exercises, conducted by the Rev. the Theological Professor, the Salutatory Address in Latin was spoken by a young sophomore, followed by an oration. The essays by three young ladies, who had completed the course prescribed for the Ladies' Institutions as constituting a liberal education, were of superior merit. These exercises were appropriately followed by a presentation to each of a diploma to be characterized initially M. L. A. The presentation of diplomas and prizes in the elementary branches was accompanied by complimentary remarks by the Principal of the Ladies' Academy. The next in order of the literary programme were the orations by the Junior Graduating Classes. These orations were carefully prepared and indicated sound culture and good mental powers. The production entitled "Les Idees Napoleoniques" was of more than ordinary merit, and gave scope for the exhibition of high oratorical talent.

The Reports by the President and the Principals, which were now read, though perhaps not so generally entertaining as other parts of the programme, were listened to with much interest. These reports convey much meaning both as to the state of the Institutions, and the spirit and tone which actuate the moulders of the immortal and plastic minds which are committed to their skill and self-denying toil. These reports told of work, satisfactory work; and hope, and future unflinching perseverance. May Heaven reward those who are building structures quod non caduntur series et fuga temporum possit discurrere!

The conferring degrees was the most interesting, and indeed a solemn ceremony—solemn in the responsibilities which to every thoughtful mind are associated with a complete education. The young man who enters upon the duties of life fortified by education against the attacks of sophistry, and provided with the means of battling with error and wrong, is possessed of a talent of the highest value; and he is thrice despised if he throw it away in thoughtless love of sensual delights, or hide it through indolence. As in the caducæus of the ancient divinity who presided over orators, the rod represented power, the serpent wisdom, and the two wings diligence and activity; so may the robe with which the successful student is invested, be made to symbolize the qualities which have united to distinguish him as a scholar, and to ignorant minds even a divinity among men. It makes much, however, from the dignity of his position, if he feel no serious concern for the truest exercise of his powers; if he deem not that he is a debtor to God and humanity. Such was the sentiment contained in the kindly encouraging words of the President when he received the degrees of the young men into the community of scholars. The two gentlemen who received Master's degrees, in the essay and the oration gave a fair indication of the substantial character of their collegiate training.

In the department of Art, Music, by conventional consent, claims the first place. The music with which the exercises were interspersed was of the most pleasing character, and was executed with precision and taste; certain of the voices of the chorale, were of superior quality. The Gymnasium, transformed temporarily into a picture gallery displayed the patient labour of fair fingers, and many an ivied tower or peaceful landscape, or floral device, will henceforward remind loving paper and mamma of Mount Allison. Some of the oil paintings were admirable; and one little picture of a family of chickens is responsible for a breach of the tenth commandment.

I must not conclude without a reference to the sumptuous repast prepared by the Faculty and students of the Male Academy, to which I had the high honor of being invited, and to which I did ample justice in my share of the consumption. In fact, may these groves of Academies never resound with less happy voices; never be graced with less beautiful damsels, less aspiring youths; never celebrate a less successful commencement!

I am, Mr. Editor, Very sincerely yours,

H. J. J.

### YOUNG PEOPLE'S INSTITUTE, CENTENARY CHURCH, ST. JOHN, N. B.

The Bible Class of the "Centenary Young People's Institute," which during the winter months meets weekly, was formally closed, for the present, on Wednesday evening, the 24th inst., by a public meeting in the Lecture Room. A paper read on the occasion by Mr. Joshua Clawson, at the suggestion of the Class, and accompanied by earnest impromptu appeal was listened to with deep interest. We all felt no subject could be of greater importance than that to which I refer:—

THE DUTY OF YOUNG PEOPLE TO THE CHURCH.

It is evident that it would be impossible, in the brief space allotted to this paper, to discuss exhaustively, or to define exactly, the duties which young people owe to the church, or the peculiar duties which their youth involves; but the utterance of a few ideas on the subject may serve to bring it more prominently before the mind, and lead to further and more useful thought upon it.

The church is the body of professing Christians, banded together to promote efficiency and systematically the advancement of the Redeemer's Kingdom upon the world; and it is plain that important duties must rest upon its members. The ministers must stand upon the watch-towers keeping bright the beacon-lights of truth; warning, reproving, instructing, with all authority; proclaiming the glad tidings of mercy to all; and guiding the various operations of Christian enterprise; the elders must use their experience and matured abilities in the government of the church; the middle-aged should perform the work and uphold the interest of the church with the calmly glowing, unexcited zeal of an habitual piety; the young should devote to the service the vigor of their years, and fill the duties of the church with a cheerful and unalloyed enthusiasm; while the children find their

appropriate duty in studying the sacred Scriptures, and joyously singing the praises of the Saviour!

The first duty which young people owe the Church is undoubtedly the earnest cultivation of personal piety. Without this their services, however painstaking and devoted, will lack the source of power which alone can render their efforts effective and lasting. They may pray earnestly or exhort eloquently, but if their hearts glow not with the sacred fire, their efforts lack the chief element of success.

Paul urges that the Church be built of living stones, that it may grow up a holy temple in the Lord. O that we each would daily seek, through patient self-examination and believing prayer, the grace will supply our every need!

It is due to the Church that its young people should maintain a close and conversational soul of offence. To do this is difficult, and yet necessary. The more difficult, because the ardor and inexperience of youth, lead us into danger; the more necessary, because our young associates are liable, through the same qualities, to imitate us in evil as well as in good. The moral education given to christian families has a strong tendency to prevent their committing the gross sins forbidden in the Decalogue.

We shudder at the thought of dishonesty or untruth; and yet how few have been altogether honest in the discharge of their moral obligations to God, to men, or even to themselves, and how many have found themselves unable or unwilling to perform the promises which they have made to the Lord.

It is more frequently by chance expressions, by casual, unpremeditated actions that we may give an evil influence, than by deeds which would evidently bring reproach upon the cause. It is the spirit of our lives which tells. And so sometimes we creep into the church, a spirit of indifference, formality and worldliness, which spreads from one to another until coldness becomes a fashion, and it requires the harsh thunder of a noted revivalist or at least prolonged and judicious special efforts to restore the former life and vigor.

Young persons should look more to the influence of their acts, even the most trivial, than to that of their professions; although both should tend to the glory of the Master. The dangerous drinking customs of society; the gambling; the pleasure; the theatre-going; the insatiable quest of jessamine, should all be discontinued by word and deed.

The maxims of society which are foolish; the reckless dancing; the exciting card-tables; the love of sensual delights, or hide it through indolence. As in the caducæus of the ancient divinity who presided over orators, the rod represented power, the serpent wisdom, and the two wings diligence and activity; so may the robe with which the successful student is invested, be made to symbolize the qualities which have united to distinguish him as a scholar, and to ignorant minds even a divinity among men. It makes much, however, from the dignity of his position, if he feel no serious concern for the truest exercise of his powers; if he deem not that he is a debtor to God and humanity. Such was the sentiment contained in the kindly encouraging words of the President when he received the degrees of the young men into the community of scholars. The two gentlemen who received Master's degrees, in the essay and the oration gave a fair indication of the substantial character of their collegiate training.

In order to the success of the social means of grace, under the blessing of the divine Master of assemblies, the proper use of the talents and influence of the young seems highly important.

How often have simple words of faith and hope and love from some young disciple melted a whole assembly with their sympathetic power. The young should not shut out the old nor the old the young; but all talents should be used for the common good. So, as much as possible, in prayer, in testimony and in praise the ardor of youth should find its fitting expression.

It is held by all that good singing is of great value in the prayer meeting; yet how little we have of it. How hesitatingly we join in with the weak strains of sacred song so often rise from our sanctuaries? The noble words are not transmitted, as they should be, into glowing emotions of rapturous praise. On the contrary we sometimes delight merely in the grand volume of melody which rises to the skies. The hope, the joy, the joy of the heart find their fitting expression, and the union of voices and the sympathy of spirit produce real praise to the God whom we adore. This important element of the prayer meeting ought to be in the power of the young; a little forethought, a little practice would make this a daily delight.

There are other duties which the Church demands or should demand from the young; visitation; tract distribution; cottage services, &c. But all these should be under judicious guidance.

The above is only the substance of the address without accompanying illustrations and appeals.

St. John, May 24th. J. L.

### ARRANGEMENTS FOR CONFERENCE TO BE HELD AT ST. JOHN, JUNE, 1871.

The following arrangements have been made for the accommodation of Ministers at the approaching Conference in St. John, N. B. When the several Districts have been heard from, a supplementary list will be published.

### OFFICERS OF CONFERENCE:

Pope, Henry, Junr., President—Gerrish St. Sprague, N. W., Co-Delegates—Rev. H. Sprague, D. D., Secretary—Lionel St. John, D. D., P. D., D. D., Ex-Præsidium—E. B. Moore, Jaffrey's Hill.