



tent Christian in his own household, for his numerous family have been led to give themselves unto the Lord and join the Church of their Father. During his last illness he was frequently visited by his Pastor, who found him resting upon the Rock of his Salvation, and looking for the coming of his Lord. Having endeavored to live to God, he peacefully fell asleep in Jesus, and is now for ever with the Lord.

JAMES ENGLAND.

## Provincial Wesleyan.

WEDNESDAY, AUGUST 24, 1870.

### EDUCATIONAL EFFORTS OF METHODISM.

The instruments employed by God to initiate that great Methodist movement which, during the past hundred years, has operated so powerfully on the destinies of Protestantism were all men of high mental culture. The chief promoter of that movement, through all its earlier stages, was one of the most accomplished men of his time. For John Wesley was not only a thoroughly learned man, in the ordinary sense of the terms, he was also one of the most widely read men of his day. Skilled in the learned languages, he was also familiar with the whole circle of the sciences as they were developed in his era. Master of the treasures of classic literature, he was also largely conversant with the noblest intellectual productions of Modern Europe. He was through a long life one of the busiest men, ever on the move yet by a most careful economy of his time, he found leisure to keep himself well informed of the yearly progress of literature and science among the great nations of the world.

It was to be expected from such a man as John Wesley that he would do all that in him well lay to diffuse knowledge and promote the interests of true learning among men. He justified that expectation. He led the way, in the face of many difficulties, in diffusing valuable information and in bringing the works of the best old English authors within the reach of the people generally. It was in his heart to make effective provision for the thorough culture of his less favoured evangelistic assistants, but circumstances prevented him from accomplishing that work. But he was an ardent friend of the cause of Christian education among his own people and in the nation at large.

It was to be anticipated that sooner or later the people called Methodists would, after the example of their founder, become the patrons and promoters of sound learning and of high Christian culture. For a time, however, owing to the pressure of other work, this anticipation was not fulfilled to any marked extent. But it would have rejoiced John Wesley's heart could he have foreseen that in our day the Methodists in every quarter of the world would be doing the splendid educational work which we see so rapidly progressing. All things considered, the educational achievements of the Methodist body during the last quarter of a century have been perfectly marvellous. During that period there has risen up in the United States just a multitude of Methodist Educational Institutions, attended by thousands of students, male and female. All these institutions are doing a good work; some are fast becoming powerful and influential. Yet it would seem that the higher educational currents are but just beginning to flow through Methodist channels in the United States. We greatly miscalculate, if the time do not early arrive, when the Methodist Episcopal Church of the Great Republic will occupy the very first place in that country in an educational point of view.

In England, the ground is in some respects not nearly so favourable for distinctively Wesleyan educational operations as in the United States. There exist in England great public schools of more than national fame, and magnificent Universities, the most richly endowed in the world. By consequence, the English Methodists have not approached the American Methodists in the work of establishing Colleges and Universities. Nor can they hope to do so. Nevertheless the English Methodists are playing their part nobly on the educational field. They have distinguished themselves by their efforts in the department of Common School Education. It is well known that for its progress in primary education England has been dependent largely upon the exertions of the respective religious denominations. In proportion to their numbers and wealth, the English Methodists have acquitted themselves well in this matter. Their Training College at Westminister has probably no superior in Great Britain, and it is freely conceded that the principal English Methodist Day-schools are among the very best of their kind in the nation. The yearly reports of Her Majesty's School Inspectors in England have placed that question beyond doubt. The Methodist Colleges at Sheffield and Taunton sustain a high reputation, and we believe deservedly. They are affiliated to the London University, and their students compare well with those of other colleges connected with the central institution. The three Wesleyan Theological Colleges in England are doing an excellent work for British Methodism. They are, year by year, sending out some superior men, who are able ministers of the day. We notice from year to year that these theological schools are endeavouring to raise their standard of efficiency higher and higher. This year's report of their operations is satisfactory in a high degree. Measures are in contemplation, we observe, calculated, if carried out, materially to improve the status of these schools of the prophets. It is proposed to raise the standard of matriculation, to enlarge the course of study, and to lengthen the time of residence in these institutions. We are glad to note these facts. But it must be gratefully admitted that even now they are ren-

dering the most valuable service to the good cause.

If it is in our power to speak well of the Methodist Day schools, the Methodist Colleges at Sheffield and Taunton and the Methodist Theological Seminaries, it is permissible to speak proudly of the Kingswood and Woodhouse Grove schools for the education of the sons of the English Wesleyan Clergy. There is reason to believe that there are no preparatory schools in England more thorough and effective in their training than these. The youth who spend six years in one of these schools diligently improving the opportunities afforded him for the acquisition of the elements of a liberal education need envy the pupils of no other school in Britain. Rugby and Harrow and Eton may turn out better boxers, better batters and bowlers, but recent competitions tend to show that in sound scholarship, Kingswood and Woodhouse can hold their own against all comers and bear off a full share of honors. Neither in Oxford nor in the examinations at the London University is it found any disadvantage that a young man obtained his preparatory education in these Methodist schools. We believe that in a short time schools for the education of Ministerial daughters will be found to exist in England, with as high a reputation in their way as that sustained by the schools for the training of the sons of Wesleyan Ministers. A most promising beginning has been made in this matter. A leading school thoroughly equipped for the purpose mentioned, and in full operation, created by the praiseworthy efforts of a number of London ladies, chief of whom was Mrs. Thornton, widow of our former President W. L. Thornton, has been offered to the Connexion, and pledges have been given that other ladies in other parts of London will provide another school of a similar kind for the same purpose. No doubt the British Conference now in session at Burslem, will accept these liberal offers; and thus another branch of the educational department will be skillfully and energetically worked by British Methodism. Methodism both Australian and Canadian is also engaged in earnest Educational work, and with a goodly degree of success. Eastern British American Methodism is not without its honorable record of Educational achievements, and will no doubt act worthy of its descent and relationships in Educational matters hereafter.

J. R. N.

### CONFERENCE EDUCATIONAL SOCIETY.

The columns of this journal have recently contained ample reports of several of the most important public meetings held in Yorkmouth, at the time of our late Conference. Now that the changes of the season have been consummated, and that ministers and people are alike settling down to the work of another year, we hope that the movements and resolutions so recorded will be carefully considered and vigorously carried out in all our Circuits.

While our calling as a people, is to do all the good we can, it will be well for us frequently to remember that our work is especially of a Connexional character. We have no right of sinking personal responsibility for doing the work of the Lord Jesus, in an isolated effort to build churches, evangelize the masses, or promote the cause of Christian education. Neither do we suppose that exertions for the benefit of the Church collectively should take the place of Circuit improvement and extension. But while the one is done, the other ought not to be left undone. We who every Methodist are busy in his own sphere, and every Quarterly Board is anxious for advancement, should nevertheless be a viewing of matters in a broader aspect, and a "stirring together" for the advancement of those interests which are equally dear to all.

And still more. The general success of Christianity must be looked for as the result of the best of all plans, reaching back far beyond a day or even a year, but patiently prosecuted, with prayerful trust in the promises of God, and the most assured confidence that His blessing will make them a glorious success. This is the lesson taught us in the operations of nature and of Providence, and surely it is as well adapted to the Church collectively as to its members individually. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, establish your hearts; for the coming of the Lord draweth nigh."

It has long been felt by many among us that, as a Church, we were not doing anything like our duty in regard to Educational work. It is true the subject of education has not only of late been thrust upon our consideration by the discussions and the action of the British Parliament, and by the interest in it which the leading nations of the world are just now taking; but by the recent decisions of several of these Maritime Provinces. Still, if a system of common school instruction prevailed in every part of our land, affording every child among us an opportunity of qualifying himself for the secular work of life, there would doubtless remain a great deal for the Church of Christ to do on behalf of itself, of its families, and of the community in which it is placed. The United States have often been held up to admiration because of the provision which they make for the instruction of all classes in the land. Public schools are free. The methods of training are of the most approved character. All the expense is born by the State. Be it so. And yet if we were to point to any country where the conviction had fastened upon the conscience of the Church that she had a solemn duty to perform, in addition to all this, it would be to the same United States of America. That is emphatically the land of Christian—We might go further, and say Methodist—Schools, Colleges, and Universities. There they are, in number more than elsewhere—built, furnished, and officered at immense cost, and by the best men the Churches can afford. His experiment proved a failure? Outdoors say no! The people themselves say no! They point to the multiplication of their churches, to their evangelistic agencies among the many tattered settlers from Europe, among the African freedmen of their own Southern States, and among the heathen of distant countries for the evidence of their success in this enterprise. As a nation they are distinguished for ameliorative reforms, for literary activity, and especially for Sabbath school work and religious revivalism; and their wisest men and most munificent givers attribute this state of things, in great measure to the vigor with which Christian education has been prosecuted by the respective denominations.

The final proof that this work is a success is found in the continually increasing support which is given to it. Millions of dollars have in this way been expended during the past few years. The donors have not waited for solicitation, much less for opportunity. They have, of themselves "freely received," and having "freely received," they have "freely given." We have had such large hearted liberality among ourselves; but there is ample scope for the blessed influence more widely to pervade. May not the formation of the "Conference Educational Society" lead to such a happy result. C. S.

### FINANCIAL MEETING—HALIFAX DISTRICT.

The Brethren of this District assembled in Gratton St. School-room on Wednesday morning. Several Circuit Stewards were present, a fact which only too clearly indicates the general interest of our cause, will duly appreciate. Our Divine Master was manifestly present throughout the session,—a session which was animated, yet most harmonious and devout. It gave hope of a good year of grace and sustentation.

To those who had laboured in the District previously, there was apparent a great alteration in the Ministerial aspect. A large proportion of the Brethren have changed their circuits, while several are new men, never previously in the District. May their labours be abundantly blessed!

Our dependent Circuit five number ten; there being in the District five Circuit Stewards, and three capable of supporting only young men of the ten dependent Circuits only seven receive a grant, the other three having reached to within a fraction of the full amount required for all annual purposes. Let it be widely known that the Home Mission Fund has already affected our cause in this District so far as to shoulder the support of four most promising Circuits, and to make a little grant to a fifth, which otherwise would not be likely to stagger under a burden. We are tempted to dilate on this most agreeable topic, but the action of the District restrains us, as the Home Mission Secretary is to furnish a letter for the columns of the Wesleyan.

There is little prospect that all our Brethren will return with balanced accounts to the Annual District Meeting this year. After the grant was distributed a sum of \$155,71 remained as a prospective deficiency on each of ten circuits. The reader may multiply the figures and see what proportion of loss will be endured by our ten dependent Ministers in the aggregate. From the income of any similar number of men, partners in some other profession, the loss would be considered a calamity!

But we are not dependent. The patience of God's servants is not exhausted, nor can it be while the promises remain, and while genial, loving, appreciative lay-brethren pour out the treasures of their hearts in encouragement and prayer as they did with us. The discussion upon the aspects of our work was most stimulating and delightful. Firm trust in Jesus and a determination to labour and look for great and immediate results, were the abounding features of the consultation. But the following resolution, passed at the close of the session, will best express the general sentiment.

"The Brethren have unanimously decided that our duty as Ministers and lay-officials in the Church is (1.) To concentrate ourselves more fully to the service of our Master; and (2.) To expect constant and great results from the associated efforts of Pastor and people in calling sinners to repentance, in reclaiming backsliders from the error of their ways, and in fortifying the minds of our youth against all the seductive allurements of the day, fully believing that Christ is with us and His promises shall be verified."

Our annual District Meeting, it was decided, will be held in Windsor.

SECRETARY.

MR. EDITOR.—In compliance with the request of the Halifax Financial District meeting, I beg to submit to your readers a few facts concerning our Home Missions.

It is very generally known that this subject is engaging the earnest attention of our people, and becoming increasingly popular with many of the influential members of our Church. Encouraged by many expressions of sympathy with this movement, the Conference at its last session organized a Home Mission Society, and determined to carry their work in auxiliary societies in all our principal circuits.

The following regulations were adopted for the management of this organization:—

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The public anniversary of the Society shall be held during the Conference Session of each year; and shall be designated the Conference Home Missionary Meeting.

We call special attention to these resolutions of Conference, and hope to hear of the formation of many auxiliary societies at an early date. It is very necessary also that particular attention be given to the holding of the annual Home Mission meetings at all the principal preaching places of the Conference. The income of this society must be largely increased in order to accomplish the objects contemplated in its organization. We have more than twenty circuits regarded as Home Missions, and receiving grants from this society, and let me call special attention to the fact, that in apportioning the grants for the year, we have anticipated an increase in the receipts of the Fund, and even after that the unprovided for deficiency of each minister exceeds \$150. If our expectations are not met it will therefore prove most disastrous to the brethren occupying those stations.

We earnestly hope our friends everywhere will give this matter their serious consideration, and that contributions to the fund will neither be few nor small.

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Yours truly,

S. F. HESTIS.

Horton, August 20.

### SUNDAY-SCHOOL PIC-NIC.

Windsor was almost depopulated on Tuesday last. The Sunday-schools of three Churches,—Presbyterian, Wesleyan, and Baptist—joined last year in a Picnic within two miles of the Town. This year our Baptist friends struck out for independence, and early in the season visited Kentville with five Railway cars, securing perfect immunity from all contact with other bodies, and returning to rejoice over a net profit of \$50 by the transaction. There were two Sunday Schools left, however, and they did what best they could under the circumstances. A train of nine cars was engaged. Tickets were sold to the extent of 1000, and on the day of the approaching hundreds clamoured for a passage, till the Committee were obliged to take the Railway authorities to the utmost extent of their ability in providing for passengers. Twelve Cars were promised, then fourteen. Several seats were even then placed in the aisles of some of these. Flags were neatly arranged on the Train. A Band, with Brass instruments, added to the enthusiasm, and every nerve was exerted to secure success. To Divine Providence, whose protection was invoked in the Sunday School prayer meeting on the Sabbath, we ascribe all praise that twelve hundred people—four hundred of these being children—were escorted a distance of sixty miles without any disturbance or accident.

The scene all along the Railway was very fine. Groups of spectators lined the road, and the compliments of the crowd have reached us in abundance.

Our own Sunday School now numbers 200 children with a noble staff of Officers and Teachers.

METHODIST.

### NOTES OF A PLEASURE EXCURSION.

NUMBER IV.

A view such as we were favoured with on the following day, that corresponding with our last article, seldom occurs even in Boston. The Spiritualists had assumed the courage to stir up some of the various organizations, and accordingly announced for an Anniversary to be held in the Marion. To this side wing of Tremont Temple we betook ourselves in search of information. It was a motley company. Some four hundred persons of both sexes, one-third of whom, perhaps, were Spiritualists, met at the meeting. The ordinary appearance was on the platform a few men, for a coloured orator, besetted, and as all Professors (he was one) wear gold spectacles, this son of Ethiopia was in full fashion. Broad smiles covered the faces of his hearers as he mingled with marked fluency and occasional pretty sentiment with much declamation and unbecome. "De good time coming" was his theme. A man whom we soon learned to recognize as a self-confident and somewhat cultivated Mr. Weatherbee, rose and rather assailed the darkee for some inconsistencies which had marked his course as a public lecturer. He had done spiritualism a little service and a great deal of injury. He had flattered the orthodox Christians, and even fraternized with them. He was all things to all men. Our Professor was wild with indignation, challenged to a point of order, and bitterly denounced "brother Weatherbee." Clearly, spiritualism was not at peace with itself.

A mediatix now stepped forward. Any stranger would have at once pronounced her a moderate and calm fair came all at once, for she went up where all might see and hear her. She brought out the troubled waters. Much had been said against the orthodox churches. She had been a member of one such communion for twenty-five years, and she thanked God for her repentance, in reclaiming backsliders from the error of their ways, and in fortifying the minds of our youth against all the seductive allurements of the day, fully believing that Christ is with us and His promises shall be verified."

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widely-talked-of affair. A Resolution was on the tapis condemning of certain persons who travelled through the country professing to be spiritualists, yet practicing and avowing the principles of Free Love. This afforded a fine field for the display of all modern objections to the institution of marriage. And it was improved. If there was an institution under Heaven that needed remedying it not entire abrogation, it was that of marriage. It was a restraint on the freborn citizens of the republic who had now reached an era when they might choose, without the dictation of Priest or Legislator, whom they should possess for love and domestic association. The old Medium or war-chief not only boldly declared that Christ had established Free Love but quoted in proof the increasing radicalism. Shocked with this increasing radicalism, a gentleman far back in the audience asked for permission, as a stranger, to speak; stated that many had come there to hear something of spiritualism—what it was and what it was doing. They were disappointed. Would the President call some one to expound to the platform who would give an exposition of their creed? The redoubtable Mr. Weatherbee replied. Spiritualism consisted in a brief of two things: 1. That the spirits of our departed friends were ever about us, and 2. That we possessed the privilege and power to hold conversation with them. That was all that spiritualism consisted in, *per se*. It took in everything else—all creeds, all opinions, all practices, so that the doctrines were admitted. A debater now resumed the discussion, waxing warmer anon against the Resolution, and using biting personalities. He was called to order. But most stoutly he defied all authority. Had they not just heard spiritualism defined? He was a spiritualist, and as such claimed the right to say what he pleased while he be lieved in Mr. Weatherbee's two doctrines. Free speech, Free Love, Free everything belonged to him, and the Resolution itself was out of order! The Resolution was thrown to the winds; the mover thereof resigned his connection with a body who thus recognized Free Love; and the spectators of all this tootery smiled at the discomfiture of a public lecturer who had assumed the courage to stir up some of the various organizations, and accordingly announced for an Anniversary to be held in the Marion. To this side wing of Tremont Temple we betook ourselves in search of information. It was a motley company. Some four hundred persons of both sexes, one-third of whom, perhaps, were Spiritualists, met at the meeting. The ordinary appearance was on the platform a few men, for a coloured orator, besetted, and as all Professors (he was one) wear gold spectacles, this son of Ethiopia was in full fashion. Broad smiles covered the faces of his hearers as he mingled with marked fluency and occasional pretty sentiment with much declamation and unbecome. "De good time coming" was his theme. A man whom we soon learned to recognize as a self-confident and somewhat cultivated Mr. Weatherbee, rose and rather assailed the darkee for some inconsistencies which had marked his course as a public lecturer. He had done spiritualism a little service and a great deal of injury. He had flattered the orthodox Christians, and even fraternized with them. He was all things to all men. Our Professor was wild with indignation, challenged to a point of order, and bitterly denounced "brother Weatherbee." Clearly, spiritualism was not at peace with itself.

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Virginia, who had received her education at our female school. She had grown up a bonny, clever girl; and we hoped to pass her on to the Government School belonging to the Government, that she might take her diploma as a governmental teacher. Her father was, however, taken ill, and in arrears with the payment of his rent. The owner of the rooms he inhabited was a priest. For long this priest had tried to persuade him to take his daughter away from our school, and took the opportunity of offering the poor man the alternative of either withdrawing his child, or having his furniture distrained for the rent, and being left homeless. The threat availed; and one day on my way to church, I saw Virginia on her way to receive the first communion, dressed as they usually are like a bride,—the long, white veil drooping round her feet, and the wreath of flowers down her brow. They pay for her education in a Roman Catholic institution, and have dressed her very differently to what becomes her station. With all this opposition we are making headway.

Extract of a letter from the same dated Naples, April 25th, 1870.

You will be glad to know that our Quarterly Meeting passed off well. It is a Quarterly meeting in germ. Eleven members were present, and the business was carried on just as we should in England. We report a slight increase; which, after all the opposition we have to encounter, is to us a source of gratitude. The schools, however, show the only decrease; but that they exist is a wonder and a joy. I saw the other day Virginia, of whom I spoke to you in my last letter; indeed, more than once I have met her, and she seemed glad to meet me. Both she and her mother, who accompanied her, told me they would never forget our kindness, and Virginia said that she could never forget our teaching, and that it was against her will she had left the school.

In the ex-kingdom there were 1,334,940 children of an age to attend school, but only 184,821 attended school; six-sevenths, then, of the children, are growing up without any education. More than seven-eighths of the population can neither read nor write. In Italy are these Neapolitan provinces. I had forgotten to say that the number of children who attend school in Spain was about sixty-nine per thousand of the population; in Italy, fifty-one. If we compare the statistics of 1866, published in 1868, we find a general advance in the attendance: the number of schools is, however, smaller, as also that of the teachers. The attendance reaches 1,217,870. In 1866 there were 873 teachers less than in 1864, and 687 less schools. Some of the provinces are worse than others. Girgenti, with a population of 263,880, reports only 6,346 children in attendance. Were we to judge of these schools by those supported by our own government, we should form a very incorrect idea of what they really are. One of the Inspectors, in giving his Report of the schools in his district, Terra di Lavoro, in the chief city of which, Caserta, we have a very interesting school, laments that some of them are conducted even in bedrooms and wine-cellar, and that in one case he found the school held in a room underground; there was neither table, nor chair, nor bench; the master was sitting on the ground surrounded by his pupils, and was trying to trace on the ground with a piece of chalk some letters or figures.

Our work is going on steadily. We have had a week of special services; some of the meetings have been crowded to excess, and read good has, I trust, been the result. I never knew a more real manifestation of the saving power of the Gospel than in the case of the last illness and death of one of our members, called Pacifico, a young girl about twenty-one years of age; so great was her suffering, and so great was her patience. Often, when enduring excruciating pain, her every feature would radiate with happiness, so perfectly was the tear of death destroyed, so fully was her hope of heaven. Never was a murmur on her lip; all was peace and joy, and love.

I think, when you were here I told you of the Society *Emancipatrice*. You will remember the celebrated Padre Passaglia, who long ago a movement in which ten thousand of the priest-hood participated against the temporal power of the Pope. This broke down: many recanted under the threat of excommunication. But amongst those who remained firm were the originators of the *Societa Emancipatrice*. It had two centres, Florence and Naples, and numbered among its adherents some of the dignitaries of the Church. The Naples branch counted eight hundred priests and seven hundred laymen. The Cardinal Andrea was one with them. They protested against the temporal power of the Pope, the celibacy of the clergy, the service of the Church being conducted in an unknown tongue; and some went as far as to say, "The Bible for our people."

The Government gave them seven fine churches, and nominated their priests to the appointments at their disposal; but the Government favoured them they succeeded; and as soon as their help was withdrawn, and the Society left to the mercy of the Archbishop, some recanted, and only very few remained faithful to their principles. All that now exists of this Society is the newspaper *L'Emancipatore Cattolico*, which is supported by the Church of England. In one of the last numbers of this journal they declare, in a memorial to the Council, that, unless reform be introduced into the Church, they will be obliged to leave her pale, and unite with those who already protest against the abuses of the Church.

FULTON ST. PRAYER-MEETING.

After prayer, the leader said, "Before I sit down I have one word to say. The other day a man from the South was standing at the door weeping, who said to the missionary and manager of the meeting, 'Did you hear that young man, a few moments ago, repeat the words—The blood of Jesus Christ cleanseth from all sin? He laid particular emphasis upon the word 'all,' as if it meant 'all.' Now I have been to church all my life, and I have read my Bible ever since I was a small boy, and I never saw or heard that passage before. Now what I want to know is, is it in the Bible? and is 'all' there too?' The missionary assured him that it was there, 'cleanseth from all sin.'"

"Well," said he, with tears flowing more freely, "this is very strange. How I am humbled, while my heart is rejoicing all the time, to think that my sins can be all washed away."

"Now," continued the leader, "let us receive this blessed truth in our hearts, and let us be fresh to-day, rejoicing in this glorious Gospel of the blessed God. It is worth completed at once, when a sinner believes on the Lord Jesus Christ. It is not a little to-day and a little more to-morrow, and so on through life, and at death all our sins are washed away. No, no! It is now—salvation now—"

The moment a sinner believes And trusts in his crucified Lord, A young man sprang up and said, "This

Gospel has been a blessing to me, and this while being cleansed from all sin, this good being before I comprehended it. But when it was held to my faith—my staggered faith—as the great cardinal truth of the Bible, my heart seized upon it as the great want of the soul. Oh! how exalted and glorious did the work of Christ appear in you how my heart was baptized with a joy which was unspeakable and full of glory, and in it I live from day to day.

And while he was speaking, his face shone as did the martyr Stephen's, when he saw the heavens opened.

Then an old Scotch minister arose and said with great earnestness and enthusiasm, "Yes, the 'all' is there. This heart-smiting 'all' is there. It is there, and the machinations of men and devils cannot blot it out. There it is and there it will be, to the joy and hope of every sinner. Oh! my impatient friends, what a salvation is here for you! You are saved with an everlasting life upon stumbling and falling in Christ. I once went on stumbling and falling, till this mighty truth got full possession of my soul. And it was at a late day of my Christian life when my mind grasped this 'great salvation' and this blessed 'truth as it is in Jesus!'"

A young minister arose, who was a stranger, and said, in a strong, clear voice, "I was in this meeting five years ago, and it was a member of the late General Assembly. I am a minister in Middle Mississippi. When I landed at the foot of Courtland Street, I made my way with all haste to this Fulton Street Prayer Meeting, and I spent some minutes behind time. I am a stranger to you and yet I am well acquainted. I have sent here repeated requests for prayer, and they have been wonderfully answered. Others have done the same thing, and they have been answered too, and showers of blessings have come. I asked you to pray for a revival in my church, and God poured out His Holy Spirit. Numbers have been added to the church, and my hands have been strengthened. Other churches around us have done the same, and have had similar answers to prayer."

"I know this meeting well. My people know it and pray for it. I take the New York Observer. I read reports of the meetings, and my heart is moved. I have a weekly prayer-meeting. I open this meeting with singing and reading the Scriptures, and after some comments, I read out of the Observer for the week of this prayer-meeting. My people are fat and greatly refreshed by it, and it awakens a spirit of believing prayer. I went to my field of labor and found no church. Now we have churches of various Christian denominations—growing churches. None can tell the good these meetings are doing."—N. Y. Observer.

IRISH METHODISM.

The past year has proved a blessed and truly memorable one to many. Probably, since the great revival in 1859, we have had no year in Irish Methodism in which so many precious souls were born of God. It has been truly a year crowned with



