

Provincial Telegraph.

MONDAY, SEPTEMBER 29, 1873.

THE EVANGELICAL ALLIANCE.

Nearly thirty years ago the Evangelical Alliance held its first Conference in London, England. Dr. Tholuck, the eminent German, was a member, and Sir Culling Eardley Smith presided. The Alliance has since then met in Paris, Berlin, Geneva and Amsterdam. Our readers will remember that the present session was to have been in 1870, but the war between France and Prussia broke up many relations which bound Christians together on the European Continent, and rendered it imprudent to invite to religious communion those who were jubilant over, or smarting through, the effects of that disastrous conflict.

Elsewhere we publish some of the names which will distinguish this Conference. Many of the delegates are now in New York, and in a few days the press and the wires will be busy over their proceedings. The Conference is to open at Association Hall on the evening of the 2nd of October, after which the assembly will divide into three sections, one to meet in the Hall, another in St. Paul's Methodist Episcopal Church, and the third in the Fourth Avenue Presbyterian Church. Dr. Hepworth's new Church and the Academy of Music will be the place of gathering for evening meetings.

The Conference will probably be in session for several weeks. New York will be thronged more than ever with visitors. The devout, the curious, the students of human nature and students of God's word. Men will speak to an American audience who have hitherto been known to us only by literary, scientific or theological reputation. Christian Historians, Philosophers, Scientists, Preachers, Philanthropists, from all parts of the world and of considerable diversity of religious opinion, will be seen and heard. But no antagonism which would wound a hearer, we may feel assured, will be exhibited on this great occasion.

We have obtained the promise that our columns shall have the benefit of observations made and opinions formed at the Alliance, by persons whose judgment and good taste we and our readers have very great confidence.

MINISTERIAL SUPPLY.

Five young brethren came out from England by the *Nevarian*—the second instalment of the supply for vacant circuits by the Conference Delegation. Dr. Stewart and Dr. Pickett, on whom that duty devolved. Two of the five remained in Newfoundland. Three others are appointed to Circuits by the Provisional. Mr. Brunyate to Briar Island; Mr. Gee to Yarmouth, Home Mission, and Mr. Lawson to St. George's, N.B. These brethren on their arrival were welcomed and hospitably entertained by D. H. Starr, Esq., and by him forwarded to their several spheres of work. Mr. Brunyate, who is a brother of Rev. Wesley Brunyate, of the Leeds Circuit, England, was accompanied by another brother, a stalwart Yorkshireman, who has come to look out for a place in the Provinces, in which to live and work. For the present he will obtain employment from the enterprising Yarmouth firm, Herrill, Johnson & Co. On Sabbath the brethren Brunyate and Gee, preached with great acceptance in Charles street and Kaye street Church, and with quite as much acceptance, Bro. Lawson assisted in the service on Sunday evening, in Brunswick street Church.

On Monday evening these young ministers gave, in a large meeting held in Brunswick street Basement, an account of their conversion and their Providential leading to the work of preaching the Gospel of Christ. Never on any similar occasion do we remember to have heard more of the genuine Methodist ring. The fervor of the meeting reached at times to revival tone. All the brethren spoke touchingly of their good bye to friends at home, and all spoke of their prayerful resolve to spend and to be spent in the cause to which their lives were now consecrated. Their utterances were freighted with the spirit of evangelical fervor.

"His only righteousness I show,
His saving truth proclaim;
To all my sinners here below,
To cry, Behold the Lamb!"

The story of Bro. Lawson's early life, charmingly told, we cannot attempt to reproduce. It would read just the same as one of John Ashworth's strange tales. The Rev. I. Sutcliffe and Rev. T. Angwin in behalf of our Churches, spoke briefly of cordial welcome and of wise counsel; and in most powerful and fervent supplications, Bro. J. Angwin, and Bro. A. Morton implored the presence and blessing of the Master, and the sanctifying energy of the Holy Ghost.

THE SCHOLAR IN POLITICS.—We regard the paper which has been passing through publication on this subject as a remarkably able production. Our attention was called to it by a gentleman who is himself an intelligent and scholarly, though by no means an obtrusive, politician. For persons of that class the address will have a peculiar zest. Indeed it corrects an error on which every one should seek light and information, that of politics as a study, or an art, being antagonistic to religion, if not really degrading to gentlemen. The prejudices existing on this subject have arisen mainly through the abandonment of politics to those whose aims have been selfish rather than philanthropic. The only hope for our country to-day, so far as the legislative and civic interests are concerned is, that there is still in active, political life, men of enlightened views, elevated aims, and excellent morals. This was the strength of the United States in their earlier existence. To this Great Britain owes her influence and greatness to-day; and

our own Dominion and Provinces, for a youthful country, share in this great advantage. The day is rapidly approaching when national responsibilities will be entrusted to good men only,—when that is pure and noble will be required of public guardians and political leaders.

THE MODERN PILGRIMAGE.—Our readers have learned that a religious sensation is just now affecting the Roman Catholic world. Miracles have been attributed to some place, or relic, or personage in a remote part of France, and from other countries devotees are going thither by thousands. How, think you? with staff and sandals,—with down-cast eyes and weary feet? That is our idea of a pilgrimage, really. Thus shrines were wont to be visited. But times have changed. Steam has revolutionized all travel—that of the pilgrimage not excepted. Express from London on Monday morning to arrive in Paris on Tuesday evening, and to the Sanctuary by special train, on Wednesday morning. Tickets three pounds ten! Devotion on Thursday, and leaving on Friday, home by special train to London on Saturday night. Miracles, mystery, prayers, a pleasant excursion and a European trip, without seriously disarranging the business of the pilgrim!

THE HALIFAX BOAT RACE.—The religious newspaper is thought to be cynical all ways on the subject of public amusements. We have refrained from proffering counsel, or warning our city readers, in regard to the demoralization which we saw was pending. And now that the worst is over for the time, a few reflections might naturally be expected from the religious press. But we are saved this trouble. The secular papers have spoken with an emphasis which shows how much public feeling has revolted. The interruption of business, the reproach brought upon the fair fame of the city, the utter faithlessness of human nature, have combined to secure for boat-racing the heartiest condemnation. A week or two ago, it was reputable, manly, invigorating sport; to-day it is disgraceful and intolerable. The thing itself is not changed,—a most laborious exercise, with no possible public advantage, offering an occasion for gambling, drunkenness, and every attendant evil,—this, boat-racing has always been. But the opinions of sober, honest thinkers are undergoing a thorough change, and we are thankful. The *Express* thus gives its opinion:—

There never was in Halifax to our knowledge so great a number of young and old people to be seen in a state of brutal intoxication; never have we seen so many figures in which men sank below the level of the beast, and above all we never witnessed the folly and drunkenness of so many young fellows, who are as a rule very sober and steady. Demoralization was very deep indeed in a crowd when it reaches men whom you know to be trustworthy and steady; and yesterday it reached dozens of them. Taken out of town by what promised to be an exciting and honest race, delayed and defeated from hour to hour during the day, having drunk in plenty and nothing being left to eat, bored, tired and disgusted, perhaps there may be some excuse for those who were thus afflicted, and who drank themselves into unsteady insensibility. But for the men who thrust the liquor under the very noses of the crowd, and for the men who made beasts and tigers of themselves, we can conceive no excuse, and can suggest no fitter punishment than the lash. We think it for some reasons a pity that it is not at all times proper legally to punish men of offenders against society though not against law; as a judicious publicity might shame some rascals and prevent the repetition of the offence.

Now, we ask any reasonable man to sum up the result of yesterday's proceedings with us—thousands of dollars worth lost, thousands of men drunk, and a general demoralization of the whole city for business purposes, and the reputation of the city for honest squareness of racing action injured—and then deny if he will that the opinions we have so often expressed unfavorably to the value of these boat races between foreigners and our men for a few stakes, are fairly just and true.

We believe that the proceedings of yesterday will bring about what we have desired to bring about, a cessation of the interest in the present public, in sports which are demoralizing, in the most dangerous degree.

And the Reporter is equally forcible in its declaration:—

The immediate scene of the advertised race was the scene of drunkenness, rowdiness and general beastliness beyond parallel, except it be by the scenes on the Kennebec coast last week. A thirty crowd stowed themselves in the Four-mile bar room, and being constantly renewed from without, they drank the "bar dry." By eleven o'clock the effects were apparent enough. Fights were of momentary occurrence.

Outside of the city limits, beyond the control of the guardians of the peace, concentrated in one or two spots instead of being scattered as they would have been in the city, the crowd, practically uncontrolled, gave themselves to the work of demoralization with a severity of purpose, equal to that of a North Polar Sea navigator or a man on fire. There was an earnestness in the work of demoralization which is hardly to be paralleled in any other time in the history of boat racing. The evils, which seem to be inseparably interwoven with boat-racing, came out in full prominence, all things conspiring to produce that result.

And after all, what was to be seen? If the adjuncts of boat-racing are had, the system of boat-racing as conducted yesterday is itself bad. There is no honesty, honor, or any thing else in it. It is a system of bribery and gambling, and, as such, cannot but be totally demoralizing to all concerned.

FATHER CHINIQUEY'S BAPTISM, noticed by us some weeks ago, as having occurred at a camp-meeting held in Kaukauee, Illinois, has attracted the attention of the *Messenger*. Quoting from the N. Y. *Methodist*, the particulars as given by Rev. J. O. Foster, are reproduced, and the *Messenger* thus closes:—

This proceeding of Father Chiniquey will awaken several inquiries in some minds:— Was he in the Presbyterian Church before this baptism? 2nd. Having received baptism, so called, from a Methodist minister, is he now any more a member and a minister than when he had received the rite from a Roman Catholic priest? 3rd. If, as he says, he had not previously received Christian baptism, are the children and others to whom he may have administered the rite to be regarded as legitimately baptized?

Father Chiniquey's act is evidently a recognition of believers' baptism, and a renunciation of what is imposed on uncouset infants as baptism.

Let us be thankful that we have "One Lord, one faith, one baptism."

We rather prefer Mr. Chiniquey's own reason for this act; it is this:—

"I was baptized as a child by a priest of Rome. I do not consider that I ever received Christian baptism. She is a worshipper of idols and false Christs, which I was taught to make and worship for a quarter of a century. I have often desired to be baptized, and my mind has been turned to this repeatedly until this day. I have asked my brother here, a Presbyterian, and though I am a Presbyterian, that makes no difference, and he has consented to baptize me, and receive with him as they kneel at this altar, this holy sacrament."

There is nothing said by the good man respecting infants' baptism or believers' baptism; he has revolted most heartily from Roman Catholicism, and has lost all charity for her priests and ordinances. That is all. There is not a crumb of comfort for immersionists in the transaction.

WEATHER SIGNALS.—Philosophers are turning their attention to atmospheric studies, to an extent that promises good results in the preservation of life and property on the sea. The Weather-Bureau in Washington have command of the wires for one hour out of the twenty-four, and information of storms is thus conveyed with considerable accuracy over the continent. Signal Staffs are being erected at many places to warn sailors of approaching disturbances of the elements.

Halifax has recently come into notice as a Signal Station, but thus far no intimation has been given, though one or two storms have passed over us in the interim. It is apparent that we have yet much to learn in this science, for the very opposite of changes hazarded by scientific men in our daily papers, has ensued in many instances recently. Of to-day, for instance, was predicted cool North West wind; the wind is from the North East, and the atmosphere murky. One of the days in last week was to have been very cloudy with Southerly wind; the wind was North and the sky clear as amber. But frequently the prophecies are remarkably correct.

Correspondence.

CAMP MEETINGS.

It was our privilege not long since to be present at a Camp Meeting held in Hodgdon, Maine. As we had never been to one of these "feasts of tabernacles" before, we speculated somewhat in our own mind as to how we might enjoy ourselves in such a place. We had heard a great many things said about Camp Meetings, pro and con, and as our informants had been on the ground and saw all about them and knew all about them, we must not cherish a doubt about their truthfulness. Strange to say, these truthful accounts were as optimistic to each other as the two poles of the earth. Leaving ourselves open to conviction we proceeded to the "old camp ground" and arrived between the afternoon and evening service of the second day. We were cordially greeted by Presiding Elder Pratt and his staff of laborers and felt ourselves quite at home. We remained two days on the ground, and were presented at six services, four of which were conducted by brethren from New Brunswick. Each person seemed more interested than his predecessor. The last we attended was certainly crowned with the union of the Holy One. Compelled by circuit work to return, we bid our brethren adieu, regretting exceedingly that we could not stay to hear the final benediction.

However we were there sufficiently long to learn some important things. Among these, we saw it demonstrated, that the congregation on the camp ground could be made to know the value of these meetings up to the present, lead to the conclusion that those who speak disparagingly of Camp Meetings belong to a class of persons whose piety is remarkable for its shallowness, who are not prepared to exert the sterner and pray with the penitent, and who, instead of falling in line with Messiah's followers, and from the depths of a heart feeling the burden of souls and the warm love of Jesus' heart, "Hoan to the bound David, are at stumblings over and grumbling about 'proprieties.' If the saving of the world were committed to such, before it would have perished in the 'mire and mud' of this world."

In conclusion, permit us to ask, "Could not our own Conference do more in the future than it has done in the past in the Camp Meeting line?" Nova Scotia might have two or three instead of one. New Brunswick ought to have two at least, one at St. John's river and the other near the E. & N. A. railroad, say some part of Sussex Vale; and P. E. Island should have one. We have heard of the good that was done at those held up Wallace river and above Woodstock, and we might not expect the same blessing to crown the same means? The ministry would be brought together, not to consult about the temporal

of the church but to unite their efforts in some saving. A very large measure of the piety of the surrounding country would be conveyed and utilized. Thus, ministers and people meeting together in such a way, would exert a power that they could not otherwise command. The church members thus gathered together could do "What must I do to be saved." The separation would be as the disciples going out from the upper room of Jerusalem, baptized with living fire. There instead of having an increase of four or five hundred members in a decade, we would have many thousands. Surely our Zion wants something to quicken her throughout all her borders.

ARCANUM.

BURIN CIRCUIT.

Since we last sent a communication to the *Wesleyan* on this Circuit, the Lord has been continually with us. The reaction from the revival of last winter is trifling. Our class-meetings and other social means of grace are well attended, and our people give clear proof that the fire they received from the divine altar is burning within them. Our Sabbath congregations are large and deeply attentive to the word preached, judging from appearances the desire "to behold the beauty of the Lord, and to inquire in his temple" is strong and general.

Our Sabbath school work is very encouraging. The attendance at our central school is one hundred and twelve. On the 22nd ult., we held our Sabbath school Treat at Burin Bay, the first of the kind ever held here. Over three hundred children, and nearly all the families of the place, the ladies of our congregation with their usual kindness and courtesy taking trays, and feasting the juveniles with pies and cake of the most tempting description. "I felt at the close of the day that we had been usefully employed, in the vision of our divine Master 'who went about doing good.' If we can succeed by a Treat, or reward-book in attracting the young spirit to love the Saviour, and learn of him, we shall in no wise lose our reward. The devil presents many temptations to evil exactly suited to the young, their name is legion, our business is to counteract the efforts of the evil enemy, and lead the little ones to that Jesus who, on one occasion, took some of his hands upon them, and blessed them."

Our day school work has been placed upon a more satisfactory basis. The following remarks of the inspector of Protestant schools, in his report to the government are only just:—"I am glad to have to remark that I found the schools of Burin in the most unsatisfactory state, one only being open for my examination, and that in a very low condition. Education had been almost neglected here, and the place was suffering an irreparable loss." The inspector was making the visit referred to in this extract when we were appointed to the circuit. The above picture of the state of our schools having been placed before the country, we think it only fair to say that they are now very differently situated. All the schools attended by Methodist children, and more particularly under the supervision of the Superintendent of the circuit, are supplied with teachers, and are doing well, more especially our central school, which has nearly seventy children in attendance. The teacher works hard, and the result is seen in the progress of the pupils. Should our worthy friend the inspector again put in an appearance, we trust to gladden his heart with signs of progress, not only in our schools, but in our people manifest great interest in the Placentia Bay Mission. We were very glad to find by the Conference station list, that a brother had been appointed to this sphere of labor, in response to a petition largely signed, asking for some one to guarantee for the inhabitants of Flat Island, &c. Bro. James arrived here on Sabbath evening, August 23rd, in the "Herald," from Sydney. The Bro. came, as only conquering heroes should come, with a sword, and a banner, and a flag.

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No one can visit the mission house, and see the people residing near the mission house, and not be deeply interested in the evening of Bro. J.'s arrival. It was after dark, musical strains were heard across the waters of our capacious harbor. "Sweet is the music of heaven," and "Shall we gather at the river," given forth by a strong clear voice, were some proof that the singer was devoted to the evening of the Lord's day. It was a case of "hearing a voice," and "seeing a light," and "the music of heaven," and "Shall we gather at the river," given forth by a strong clear voice, were some proof that the singer was devoted to the evening of the Lord's day. It was a case of "hearing a voice," and "seeing a light," and "the music of heaven," and "Shall we gather at the river," given forth by a strong clear voice, were some proof that the singer was devoted to the evening of the Lord's day.

We were very much gratified to receive two visits from the Chairman of our District, Rev. G. S. Milligan, attended by Bro. Parkins. We may here express our great satisfaction at the division of our District into two Districts, and the election of the able Superintendent of St. John's Circuit as our presiding officer. Under the old regime the District was an overgrown, unwieldy thing. The division will greatly conduce to the prosperity of the work of God, indeed the use of property has already shown upon the St. John's District, with which fact the readers of the *Wesleyan* will doubtless be made acquainted. Our Chairman preached to the Burin people on Sabbath evening, August 31st, Bro. Parkins taking the preliminary. We felt it good to be there. Bro. Milligan has the warm affection of the Brethren of his District, and we dare to say that his recognized ability, energy and wisdom will tell upon Methodism in Newfoundland.

We refrain from adding to our already copious notes; other matters that might be touched upon just now, we will reserve for a future communication.

G. FORSEY.

SACKVILLE DISTRICT.

Mr. Editor.—The Financial District Committee for this District met in Sackville on the 17th inst. Three of the ministerial members were absent through indisposition. The Great Steward of Sackville, Bro. V. Verté, and Dunbar, were present. It was occasion for regret that the other lay members of the Committee had been prevented from attending, both because their counsels would have been valuable, and because of the necessity of having the earnest cooperation of brethren holding so important official positions, in the several circuits.

The subject of the Consecration Funds, had very careful attention, and in the case of the Consecration Fund, the brethren definitely pledged themselves to secure an increased contribution this year. The routine business was neatly finished in the morning session, so that many of them spent the afternoon in devotional exercises. After the reading of the Liverpool minutes earnest conversation was had in reference to the more effective performance of the work with which we are put in trust of God; and several brethren in turn, as in prayer, for the blessing necessary to our personal religious life, and to the success of our ministry. Attention was called to the importance of our Watch-night and Covenant services, and also to the desirability of carefully observing our quarterly fast, and it was resolved that our people should be requested to wait upon God with us in appropriate religious services, on the third of October, the next quarterly fast day.

A memorial with reference to certain riotous attacks made upon the Rev. G. S. Milligan in Antigonish, N. S.; elicited a resolution in which the Committee heartily protested against such invasion of civil and religious rights as were complained of.

We were right glad to have the President again with us, occupying his chair. Though bearing evidence of weariness from his hurried and somewhat distressing voyage, he is hard at work in his professional duties. Dr. Pickett was with us also, to urge the importance of faithfully working up the Supernatural Ministry, and to bear the brethren of his perspective effort in the several circuits on behalf of the Endowment Fund. He is hard at it now. There is increasing reason for the sympathy of our people with this effort. The institutions are doing such work as constantly to enhance the popular estimation of them, and early as it is, in the academic year, they are now nearly full in every department, and the application of many more students is anticipated at the opening of the next term in November.

Miscellaneous.

THE NEWCASTLE CONFERENCE.

We have called the attention of our readers to most of the important proceedings of the recent British Conference—the most important perhaps, in some respects, in the annals of our Church. While in dealing with great measures, involving in some cases fundamental changes, we have abundant evidence of the strongly conservative element by which the Parent Body has always been distinguished; but the growing strength of the liberal and progressive spirit of the Conference, the greater flexibility of its action in meeting the exigencies which arise, prove that amongst the controlling minds of the Conference are "men of understanding that know what Israel should do." There are however two great features of the British Methodist Church in which we can only be anxious to retain the prestige of the past: the Missionary character early acquired, and the commanding pulpit power and evangelical earnestness by which our fathers and founders were distinguished. It is refreshing to find that these distinctive characteristics are retained.

The *Missionary tone* of the Conference is thus referred to in the *London Watchman*:—

In the proceedings and spirit of the recent Conference at Newcastle, the home and foreign branches of the Conference were well represented and ably sustained; but the most remarkable circumstance was the appearance at some of the meetings of men of piety and intelligence who were themselves the fruit of missionary labour in foreign lands. No one can visit the mission house, and see the people residing near the mission house, and not be deeply interested in the evening of Bro. J.'s arrival. It was after dark, musical strains were heard across the waters of our capacious harbor. "Sweet is the music of heaven," and "Shall we gather at the river," given forth by a strong clear voice, were some proof that the singer was devoted to the evening of the Lord's day. It was a case of "hearing a voice," and "seeing a light," and "the music of heaven," and "Shall we gather at the river," given forth by a strong clear voice, were some proof that the singer was devoted to the evening of the Lord's day.

The Ministerial correspondent of the *Irish Evangelist*, in an interesting communication gives his impression of the Conference.

PREACHING.

The preaching I have heard at this Conference was of the right old Methodist stamp. Oh! but it did one's soul good to hear the ex-President declare how "they that are Christ's have crucified the flesh." The true Methodist ring was in those utterances. The Conference Chapel was filled from end to end, and many were the hearty responses and loud "Amen's" while he proclaimed unto us in plain and homely English "the Gospel of the grace of God." He set a glorious example before the younger men of the Conference, both in the manner and matter of his discourse, and thereby well illustrated the powerful charge which he afterwards delivered to the young men at their ordination. I did not leave the Conference until I had seen the President's sermon to the Conference, as it was listening to one of the American representatives in another place at the time. And here, I presume we had a good example of what our brethren in America get from their preachers; and there can be no doubt if this be a specimen of that have men who can preach and preach right well, bringing home the truth to the consciences of the people. It was a valuable sermon, on the joy that is in the presence of the angels of God, over one sinning that repents himself. It was also good ones that there was so much out-door preaching in the town of Newcastle during the Conference. Some of our best men were engaged in the out-door work. Mr. Anley, who stood second on the list for the presidential chair, was preaching out of doors. The President himself was announced with the ex-President, for

an out-door service, but the weather prevented. Mr. George Scott (B), Mr. Garrett, Mr. Bowman Stephenson, and many others, preached out of doors during the Conference. But it was not merely that these services were held; there were no 2000 persons of the town, and while the weather permitted, several times in the day while we were at Conference business. It was truly refreshing to think that in the town which was one of John Wesley's favourite dwelling places, there should have been so much of that kind of preaching, which was the delight of the eminent servant of God, even down to his latest days.

Speaking of the preaching, I must not omit the fact that Dr. Pusbush's presence gave great interest to this Conference. His return was hailed on every side with delight; and the public were of course very anxious to hear him preach in Newcastle. Although under the shadow of a heavy affliction, he overcame his sorrow, and in the strength of God preached in the Town Hall on Monday the 11th inst. I need hardly say there were scarcely standing room for the crowds who flocked to hear him in that building. It is not so large as some other buildings of that sort, but it would seat about 3,000 persons. Every available spot was occupied. Hundreds, I am informed had to leave the place unable to obtain admission, though many had come long distances to hear the man whom God had blessed with such a marvellous power of speech. The Hall was filled long before the time; hence, though the service was announced to commence at 2:30 p.m., it commenced at 2:15. The singing was powerful; and the preliminary services, conducted by Rev. G. S. Milligan, A.M., gave an admirable tone to the whole proceeding. The sermon, however, I must not attempt to describe. The preacher touching allusion to his recent bereavement affected all present; and he then proceeded to discourse on Heb. 1:14, "The Ministry of Angels" being his theme. Every one might not have agreed with the gifted speaker in all the sentiments he uttered in that powerful address; but it was mightily calculated to stimulate thought, and induced that packed audience not to dream their lives away merely in what are sometimes termed acts of religious worship; but to be active in the Church of God; working for Him and for the benefit of mankind. This was powerfully enforced by the examples of the holy angels as recorded in the Scriptures of Truth. His sentences were of that exquisitely beautiful texture, which Dr. Pusbush alone can weave; yet were they strong withal; and the audience could not at times suppress the audible expressions of their exulting joy. The marvellous—yes, the riveted—attention of the people was such as to be a perfect study; and your correspondent being in a position peculiarly adapted for observing that dense mass of human beings, he was not slow to avail himself of the opportunity to observe the ever varying countenances of those who were listening to this man of God. But the appeal was grand indeed. Calculated to rouse every sleeping conscience; for the Minister and Ambassador of Christ were never wear away; and that it will "in the great day appear," many were there—united in the prayer, "Send down Thy Spirit, O God, and do 'erre him with a perfect heart and a willing mind.'"

OUR EXCHANGES.

The *Western Christian Advocate* thus alludes to Bishop Wilberforce's death:—

The late Bishop Wilberforce, whose tragic death by the stumbling of his horse, is known to our readers, was one of the greatest of extempore preachers. This is how he came to proficiency in the matter of sermoneering, a friend furnishing the account from the Bishop's own lips:—"He said no matter how late he might have been kept up the previous night, he always secured for himself an hour or two before breakfast, wherever he might be staying, and during that time he closed his text, or texts, for the coming day, and putting his head upon his hands, thought out his subjects as in the sight of God, getting the plan of each discourse clear and fixed in his mind; and so he came forth ready for his day's work. Being asked whether his notes were full, he replied that he had none at all. 'But,' said one of those by, 'you always carry your sermon-case with you into the pulpit, and open it there with care, as if about to make use of its contents.' 'Yes,' he said, 'but generally there is nothing inside.' I once, when a young man, went to hear a preacher who prided himself on his power of extempore speaking, and saw him hold out a small Bible in his hands, from which he read his text in such away that his hearers might be convinced he had no notes to refer to as a help. I determined to avoid if possible, such like ostentation."

A contemporary commenting on this, urges ministers to write less and think more, which we beg leave to modify by saying, let preachers both think and write. Writing assists in making one's extempore talks fresh and instructive. A man who does not write much, will soon cease to be listened to with interest as an extempore preacher. We do not, however, think it necessary to carry your manuscript out of your study.

The news concerning the health of the M. E. Bishops is this week more gratifying. Says the *Methodist*:—

The news from our bishops is cheering. Bishop Peck has had an enthusiastic reception among his friends in San Francisco. Bishop James still improves; he is able to walk a short distance. Bishop Simpson has gone to his fall Conference. Bishop Ames has been presiding at the Cincinnati Conference; our correspondence reports that years ago he told upon him. Bishop Haven has sent his library to Atlanta. Sumner man Just so did Jacob send in advance his wealth—his flocks and herds—as he prepared to cross the brook. When the Bishop gets south of the Ohio, he will find that he is in a goodly country, "where there is much land to be possessed." Dr. Durbin, our Honorary Missionary Secretary, we may add, is in tolerable health.

The same paper treating upon immigration, thus opens an excellent article:—

Americans have already opened their eyes to the fact that the world is rapidly becoming persistently transferring itself to the new. The emigration returns of England for 1872 show that 300,000 persons sailed as colonists from its ports, most of them going to the United States. Already, in 1873, more than 70,000 of the population of Ireland have left its shores in search of another home. The ex-

odus from the British empire and from Germany and Holland across the immense of population. Three deputations of Russian Menonites have arrived, and have exchanged lands with a view to settlement in the States of the Far West. They represent nearly 20,000 persons of German descent, who have fled from Russia by military law. The Government of the empire is loathe to these valuable subjects go, and grants the necessary permits with reluctance. Yet the Menonites have sworn to spend their steps, for, on the first of January, 1874, the military law will be repealed, and will render the emigration of young men between twenty and twenty-seven years of age impossible.

The *Christian Advocate* has words of welcome for the Christians at Work, Talma's paper:—

The *Christians at Work* has taken a new dress as well as editor, and one of the new impulse as page after page under his eye. Dr. Talma, in his salutatory, speaks manly and Christianly, and we have no doubt he will make his promises good, and furnish an evangelical, not sectarian, and his ecclesiastical genealogy and relations, as he states it, are broad enough for an abundant Christian charity and fellowship. He has these words among others, in speaking about "The time of Methodism." "The power of that denomination is at work in all other denominations as in no other day. It has revolutionized our seats on the subject of revivals, and taught them the power of unanimous song, and induced more demonstrative effort throughout the Christian world. We never would have known how to sing out the Methodist school how the way to do it. That denomination is the precursor of the Church militant. Some of the other sects were afraid of revivals, till that church, the Church of Christ, came along, and this world for God, the handfuls of chaff gathered at such times being nothing as compared with the whole granaries of wheat. The thermometer of the Church universe stands twenty degrees higher because of the furnace John Wesley kindled."

The Editor of the *Christian Guardian* gives some fine pen sketches of London. The following is an extract:—

One is especially struck with the quantity of gold and silver exhibited in the shop windows. Windows ten or twelve feet wide are often covered with solid gold chains and watches. To each of these the price is attached, so that passers by may select according to the length of their purses. Sometimes in a comparatively unpretentious shop articles of great value may be seen. Here are diamond rings marked at £75 and £100 respectively. And here in the same window is one diamond marked £1,000. These goldsmiths' windows attract special attention, especially from the ladies. They are a sore temptation to persons of large vanity and small purses. Many of the names of streets sound odd, and evidently originated from causes that have now ceased to exist. A great many streets end in gate, evidently corresponding with gates of ancient times, that have long ceased to exist. Then you have all kinds of signs, appealing to all kinds of tastes. "Clotted milk," "Nabob sauce," "Iced claret," and many others, more racy than elegant, meet the eye in all directions. London is divided into two great centres by the River Thames; but the numerous bridges that span that great arterial river make the two practically one. In the west end, in the neighbourhood of I. parks, the gentry and nobility generally reside. There are a great many fine terraces in that part of the city. Single mansions built with special signs by the production of their owner's own taste are not common in the city. In London the extremes of wealth and poverty meet. Yet as did not go on purpose to visit the poorest districts, I did not see much of the poverty of London but what forces itself upon public attention. Rusty, dingy old churches, belonging to the Establishment, are scattered through the city proper. Methodist churches in this region are few and far between, and I might wander a long way and never see a Methodist church. Of course this arises largely from the enormous cost of land in the central parts of the city. And, besides, these old churches of which I speak were nearly all in existence before Wesley commenced his life work. As far as I had opportunity of judging, these Established churches in the character of their service go but a small way to meet the popular religious wants of the community. Great numbers of the people, however, who have co-operated with him in his noble liberality in the work of making better provision in the way of Methodist chapel accommodation in London. A movement of this kind was greatly needed to give Methodist the position it ought to hold in this great centre of the world. Yet, with all its wealth and church influences and agencies, vast numbers are unreached by any direct religious agency. I asked a decent looking boy, who undertook to guide me to some point, where he went to church. The answer was "nowhere." He said his mother was a widow, and he and his brothers were waiters in coffee-houses, and never had any time to go to church or Sunday-school on Sundays.

A REVIVAL AMONG THE SAILORS.—Rev. W. A. Spencer in a letter from Yokohama to the *Western Christian Advocate*, notices a somewhat remarkable work among the European sailors in the eastern waters. It broke out among the English sailors in Shanghai, through the labors of two Christian ladies, who held tea meetings among the men, to induce them to sign the temperance pledge. As the interest awakened a regard for these ladies, they attempted to lead the men to Christ. And the result has been that many ships have been visited with revivals of religion, and scores have become earnest Christians, who, a few weeks ago, were swearing, drinking men.

The religious question in Germany is being one of its gravity. The Chancellor holds his ground uncompromisingly, and forces all his subordinates throughout the realm to carry out the law not merely in the spirit, but in the letter, while the Ultramontane Bishops and their adherents present a bold and unflinching front to attacks of the State on the power of the Church. The German press devotes no small portion of its space to the record of incidents in the struggle, and to the discussion of the principles involved. As far as can be judged, the policy of the Government is likely to prevail over the opposition of the clergy.—*Chron.*

THERE is a sect in England composed of persons who call themselves "a peculiar people" who believe in trusting Providence with their bodies as well as their souls, and who consequently neglect all saving themselves from medical aid in time of sickness. One of these fanatics has just come to grief. His neglected wife died of a disease not difficult generally to cure, and had been brought to an account for omitting the use of means that might have saved her life. He is likely to fare badly. —*Mor. News.*