Provincial Wesleyan.

WEDNESDAY, AUGUST 6, 1873

PLANNING FOR THE YEAR.

A WORD TO YOUNG MINISTERS

In entering upon the year's work it is but natural that all prospective duties should be carefully provided for. To sketch the places and times for preaching, for observing the ordinances of the Church, for class visitation and other important exercises, is a prudent measure. What are the necessities of the Circuit; and how shall I dispose of my agencies so as to meet these to the best advantage? are questions of vast importance just now. Victories are generally more the result of good generalship than hard fighting. Wise arrangements, skilfully and diligently followed up, will tell during the year in pastoral work.

But is our planning to end here? Church machinery is always admirable when properly managed; yet who does not know that like all other machinery it may revolve much and accomplish but very little. May we not plan for decisive results in our Master's service, so that the year may be productive in the richest and most abiding consequences? True, the issues are with God. With him are the power, the sanctifying and rewarding energy; but, in absolute dependence upon that Spirit, real gain may ensue from a prayerful fore-casting of our year's pastoral and pulpit duties.

Let the first care, then, be to ascertain and carry with us into all our operations, an elevated conception of our relation to the Church and the world. As ministers of Christ our paramount obligation is to bring mankind to His feet in all teachableness and obedience. Before everything else, this responsibility devolves upon us. The improvement of Church property, the organization of congregational elements, the cultivation of social amenities, all are subsidiary to this. How are we to use our strength and exercise our gifts so as most fully to glorify our Lord?

In this connection several suggestions may be presented:—

First, the minister's own preparedness for this great duty. Is the conviction intelligently reached that the world is lost in rebellion, and that we are honored as ambassadors to bring it into reconciliation? Successful ministers have invariably cherished an intense desire for the salvation of mankind; have we, as a flame within us, this passion for souls? If not, let the responsibilities and privileges of our office be fully studied and appreciated.

Then, what are the elements over which we hold control? Local circumstances differ very materially, and dispositions as well. Make a study of human nature. Ascertain how the truth may be presented to the people of your present charge so as to interest and persuade them. We have found the necessity of changing our mode of preaching more than once. Some congregations are sedate and logical; others have neither time nor disposition for severe thought. What is the style which keeps them most eagerly awake? Employ it, cultivate it as a means of recommending the Lord Jesus to perishing men.

Are the members of the Church in sympathy with their Minister's object? Have they been taught to rejoice over conversions as over great spoil; or do they content themselves with sustaining their Pastor by a penny a week and a shilling a quarter? Reason with them, attract them to your side, educate them to think and feel and act as laborers in the Lord's vineyard.

The young are to be cared for. Their minds to be improved, their habits to be formed, their tastes to be cultivated, their souls to be saved. Arrange to meet and mingle with them in some suitable weekly or monthly institution. Endeavour to gain such a hold upon their affections that they will seek your counsel in preference to the opinion of any other, and esteem it a privilege to spend an hour in your company.

Single out individuals for specific aim in your pastoral efforts. Consciences, like military strongholds, yield to persistent attack. Some acknowledge the force of argument, others the power of persuasion, all more or less the solicitude of patient kindness.

Gird yourselves, brethren, for a year of holy toil, Christ-like endurance and glorious victory. The Master looks on—the Lord will compensate.

METHODISM IN CHARLOTTETOWN.—A communication from a young friend, in another column, will interest our readers in regard to our cause in that fine city. With their vigorous and gifted superintendent, the co-operation of Revs. F. Smallwood, J. V. Jost and F. W. Moore, and the host of Local Preachers and other workers in the Church, there seems to be a bright year in store for Charlottetown. May the blessing of God be added!

Mr. Smallwood goes thither under circumstances peculiarly interesting. Charlottetown was, years ago, the scene of trumphs in connection with his ministry. Many remain to this day who were added then to the Church. The sympathy for him was intensified by the partial loss of his voice in that arduous field of operations,—a loss which has since become almost permanent. A correspondence recently begun, has issued in his removal to Charlottetown as an assistant in the pastoral work. From an experiment of a few weeks, the climate gives promise of restoring Mr. Smallwood to the Church of God (at least in a measure) as a Pastor if not a Preacher. To himself it must be, after a silence of many years, like entering anew on all that renders life specially enjoyable to Christ's Ambassador.

THE CIRCUS AGAIN.—We have been besieged this week in the Book Room by applications for a kind of literature which comes not within the category of religious publications. Jaunty, swaggering young men, with a great display of jewelry, and moral abandonment written on every feature, have been plying an unceasing enquiry—"Clipper, Sir? New York Clipper?" till patience could scarcely endure it. Who are they, these readers of the American gambler's publication? A new element in our population,—*the crew of the Circus.*

By the side of our streets are immense placards gazed at by the ignorant with open-mouthed admiration. Among pictures of shameless women and fantastic clowns are displays of what has been said in praise of the Circus by Rev. Dr. Bellows, who with all his prefixes and affixes, is only a Unitarian radical and a step removed from infidelity.

We cannot see how Christian men can countenance an affair that is thus built up out of the fragments of humanity in its worst type. As for Christian women and children, they should be saved from the pollution of the first contact with it. We are aware that this may serve as an advertisement for the men of the Circus. May it do them a great deal of good! If they could be shamed out of their present associations there might be some hope for them.

AS OTHERS SEE US.—Rev. E. A. Helmershausen, writing to *Zion's Herald* of a recent visit to St. John, N. B., says:

> A closer observation of its people, and a better knowledge of their institutions, will increase your appreciation and attachment. Her Sunday services impressed us favorably. Liquor shops and lace curtains are almost omnipresent. The conclusion is, that the Christian-side is very good—the devil-side, very bad.

So that to the eye of our Brother, St. John escapes the condemnation—"neither cold nor hot," for it is intense enough on both sides. Perhaps excrescences and excellencies are alike more visible to a stranger in every City. But what possible connection can lace curtains have with Sunday services or liquor shops? On which of the two sides are they classified, the very good or very bad?

BISHOP'S RESIDENCES.—The *Advocates* all over the American States are agitated on account of the license taken by the Bishops in regard to their particular places of abode. General Conference designated the locality for each; but few have followed the instructions. Bishop Haven has been—as many predicted of him—very erratic in his movements. Good Bishop Peck remained by his sick wife till the clamour became so fierce as to compel his removal to his episcopal sphere. Publishing a letter of mild protest—which seemed to express a feeling of pain as well—he left his partner and betook him to his public duties. Instead of an arbitrary rule of the Bishops over the Church, the Bishops seem in our day to be threatened with the tyranny of the Press and the People.

NORTH, OR LOOK-OUT MOUNTAIN.—The Windsor Young's People's Institute did a very wise thing in visiting this noble natural observatory. Possessing surpassing advantages as a resort from the busy world; as a scene which has kindled the imagination of Longfellow to the production of a poem among the most instructive and pleasing in our language; and as the favorite landscape of DeMill, who carries the Annapolis valley into Romance as Longfellow has done into Poetry, it deserves the sacrifice of a journey and a few dollars. Yet there are thousands living all around the spot who know no more of it than they do of the Himalayas.

Correspondence.

HALIFAX NORTH

"WESLEYAN SABBATH SCHOOL SOCIETY."

This Society includes the four Sabbath schools on the Halifax North Circuit comprising upwards of seven hundred scholars. The constitution of the Society provides for quarterly meetings, "in order to converse on the state of the schools, to contribute for mutual edification the results of individual experience and observation on methods of teaching, to encourage each other to zeal and perseverance, and to implore the Divine bessing on the labors of the Society."

The second of these meetings was held on Monday evening last in the basement of Brunswick St. Church. After the opening exercises by the pastor of the Church, who is also President of the society, an admirable address was delivered, by Bro. W. H. Webb, on the "art of securing attention." The subject for discussion that evening, he said had been suggested by a question asked at their last meeting and by oversight left unanswered. He urged the necessity of thorough preparation for the lesson—variety in the manner of introducing the subject for study; by reading the selected Scripture, review of the previous Sabbath exercises, condensed outline of the lesson, or apposite illustrative incident as variety in methods of instruction—effort not only in securing the attention, but also in awakening the intelligent interest of the class in the lesson of the day. Attention might be secured in some cases by entertaining stories outside the appointed lesson; but no impression of sacred saving truth would in such cases be left indellibly upon the mind; and such a day, so far as the grand aim of Sunday school teaching is concerned, might be considered a failure.

The theme for discussion was promptly followed up by several brethren whose practical suggestions were summed up, by Sheriff Bell, somewhat in the following order:—That scholars might be induced to prepare questions for the teachers—that, to save their classes from the evil influence of vicious example, an utterly incorrigible boy should be dismissed—that the tact and winning influence of devoted Christian women were often successful in saving those whose cases seemed least promising—that teachers should as far as possible become acquainted with their scholars out of school, and in the case of members of advanced classes take an interest in their employments and aims in life. Pray for them; aim at their salvation, cherish a deep conviction of the value of early conversion. Such affectionate solicitude would contribute an element of success even in the subordinate aims of the teacher. Cultivate a sense of the value of the Truth as a means of saving the soul—offer in some cases suitable rewards for a well studied lesson.

Question Boxes were placed by the door at the commencement of the meeting, into which written questions on any subject connected with Sunday school work, might be put during the evening. These were to be opened at nine o'clock and the questions announced by persons named by the chairman. Several questions bearing immediately on the subject of the evening were proposed and answered.

We could not but feel at the close that the meeting was an eminently profitable one and that, to those engaged in the Sabbath school, an opportunity of comparing views and experiences of work would be a decided advantage. The President announced that as the "International Series" was used in the school, he would on successive Thursday evenings as far as possible lecture on the subject for the following Sabbath. It was also intimated that in order to avoid interference with the Monday evening prayer meeting, the future meetings of the Society might be held on a different evening. J. L.

July 29, 1873.

CHARLOTTETOWN, P. E. I.

ANNIVERSARY AND PIC NIC.

DEAR MR. EDITOR.—As the WESLEYAN, your sheet, professes to inform of Wesleyan doings and events, I have pleasure in communicating a little information from this, the largest Wesleyan Methodist society in Eastern British America, in regard to its grand Sabbath School Anniversary.

On the evening of Sunday the 20th inst., the officers and members of the Charlottetown Wesleyan Sabbath School, about six hundred assembled in the gallery of the chapel, the area below being thronged with the adults of the congregation and numerous visitors. The Revd D. D. Currie, the new pastor, preached the Anniversary sermon, and it was most edifying. The singing was exclusively by the scholars. In the course of the evening eight sweet little melodies were sung. Youth lent all its rapture to their voices. The service was pronounced, on all hands, very good.

On Wednesday the 23rd inst., at twelve o'clock the scholars assembled in the basement of the church, and thence, with streaming banners, marched in procession to Kensington grounds, prepared for "a good day's recreation." Kensington is a delightful rise from the Hilsboro' river, about a half a mile out from the dust and din of our city. The day was in all respects most favourable for such an occasion. The luxuriant grove in the rear-ground offered to "the languid lady" grateful shade from the vertical sun; and all day a sweet breeze regaled us. There were said to be two thousand on the grounds. These were all enjoying themselves, till the signals for tea, which were given for the scholars at three o'clock, and for the visitors' at four. For the amusement of his Excellency the Governor General of Canada, visiting his new province, a regatta was instituted, and an ample view of this was commanded from the tea grounds.

The tea itself was one well exhibiting the enterprise and thoroughness peculiar to the Methodists of Charlottetown. After tea the scholars sang; and the throng were pleasantly and finely addressed by the Revds. D. D. Currie, Smallwood, and Lucas. At seven the tender hosts were marshalled, and, advancing to the city, dispersed to their homes. All went away smiling or laughing, like "giants refreshed with new wine."

Now, Mr. Editor, interested and engaged so heartily as you are in the operations of the dear old Church would that you had been present *to see!* There, sir, were hundreds of the lambs of the church's flock, the *essential* brightness of her future, receiving through the ear of flesh now the mighty lessons that are to save society and the world from rottenness and ruin! A most pleasing, most suggestive, most important sight, Mr. Editor. *Can* too much devotion to God and their purpose characterize those engaged in such a work as that of the Sunday School Teacher?

These regularly instituted recreations must be productive of good to these Schools, by very natural sequences,—and we well know it possible for "celestial fruit" to grow on earthly ground." Perhaps the good men of our church are, in that puritanism so apt to form itself on the character of veteran christians, less attentive to the "*wants*" of the young of the church, than is well. It is not at all too often, we think, that our good organ the WESLEYAN publishes, or announces Wesleyan Sabbath School *Teas*; nor too much that it has to say to and about the dear hopes of the Church. Charlottetown Wesleyan Church, I may say as a remark to conclude, offers now a rich harvest to the diligent sickle. Adieu, Mr. Editor.

Yours faithfully,
H. F. B.

Charlottetown, July 25th.

WINDSOR WESLEYAN INSTITUTE PIC-NIC.

MR. EDITOR,—Before the winter session of the Institute closed, it was proposed that during the coming summer, there should be an excursion to that noted place "the North Mountain." Our indefatigable secretary, Mr. Joseph Robinson, accordingly sounded the note of call, last week, and in answer to his summons about thirty members and their friends constituted themselves into an exploring party. Leaving Windsor on Thursday evening by the 6 o'clock train, we proceeded to Port Williams, arriving about half-past seven, and presenting as happy looking yet quiet a party as had ever passed through that lovely little village. Mr. Bishop here, had laid his ecclesiastical hand upon half the horses of the community, and we speedily found ourselves *en route*, across the grand Cornwallis valley for Canning. At nine o'clock, the well-lighted and comfortable looking "Waverley House," kept by Mr. Lockhart, came in sight, and all the guests took possession of the house without ceremony. Music and conversation, made the time fly fast until supper and strawberries were announced. After which all were gathered together at the hour of prayer, that we might seek the blessing of God on this expedition as upon all other things. That blessing seemed vouchsafed, for the next morning the sun rose magnificently, and at an early hour leaving the hotel, we proceeded up the mountain. Gradually the view of all Cornwallis and Horton, and other places opened upon us as we ascended, until at the summit portions of fine countries were opened out in a grand panorama. It is impossible to do justice to this portion of Nova Scotia scenery, in any attempted description. I may venture to say to all persons—do as we did, go and see, and you will find that the half has never been told you?

At the pic-nic ground here the time flew rapidly. After luncheon the company, swelled in numbers by friends from Horton and Canning, who hearing of our coming cast in their lot with us, were addressed by Rev. Mr. Huestis, Rev. Mr. Johnson, C. E. DeWolfe, Esq., Dr. Hamilton, and Dr. Trenaman. All these gentlemen exerted their well known powers for the profit and pleasure of their auditory, who sitting on the grass before them, keenly applauded every *bon mot.*

Would that I had time to describe the day more fully. It must suffice to say that after a charming drive down the mountain and through the valley, we took the evening train for Windsor, arriving safely and with a good stock of health, stolen from the mountain brow and the invigorating breezes, laid up for the future.

With thanks for your valuable space, Mr. Editor. Yours truly,

EXCURSIONIST.

FAIRVILLE, ST. JOHN, JULY 31ST 1873.

My Dear Mr. Editor,—Allow me to congratulate you upon your appointment by the Conference recently held in Fredericton, to the responsible office of Book Steward and Editor of our Connexional Organ the PROVINCIAL WESLEYAN. I have, with sincere pleasure, noticed the marked improvement made in the three copies which have come to hand since you took charge of the Editorial and other departments of the paper. I most earnestly pray *for*, and most fully believe *in* your success in the new and interesting field of labour upon which you have entered. After a year's retirement from the active work of the ministry, I have resumed my labours and have been appointed to the Fairville Circuit. I have already preached several times, and have visited seventy-two families, some of whom are Wesleyan and some are not. I may say, however, that in every house I have entered, whether the inmates were Episcopalians, Presbyterians, Baptists or Wesleyans, I have met with a welcome, and in leaving been requested to "call again." I hope I may have strength to meet the requirements of this Circuit, and above all have many souls to my hire and many seals to my ministry.

I found the Parsonage comfortably furnished, thanks to my worthy and esteemed predecessor, Rev. H. P. Cowperthwaite, A. M., and his excellent lady.

I regret to say that the church accommodations in Fairville are very inadequate to the wants of the rising villiage. Hitherto the burden of supporting our cause has been borne by a few generous hearted gentlemen, such as the President of the Bank of New Brunswick, D. Lewis, Esq., R. Fair, Esq., after whose honoured name the village or town is called, the Messrs. Bakers, Longs, Barnhills, Sutton, Stevens, Morse, Hunter, Nealy and a few others. Messrs. Stevens, Morse and Hunter have recently removed, leaving a vacancy which I know it will be hard to fill. I am fully persuaded, however, that the Great Head of the Church will assist us all, both pastor and people in helping forward every good work and in glorifying his holy name.

With best wishes,
I am dear Mr. Editor,
Yours most affectionately,
JOHN PRINCE.

Miscellaneous.

LONDON CORRESPONDENCE.

From the Zion's Herald

The two great events of the month of June, in London, are the "Tichborne trial," and the visit of the Shah of Persia; but the latter, for the present, throws everything into the shade—the wealth, the fashion, and the beauty of the Kingdom, for the time being, forming a sort of background for this bejeweled monarch of a half civilized nation. Though he spent but a few minutes on the pier at Dover, vast numbers of workmen were engaged for days in preparation for his landing, and the most unreasonable rates were paid for standing places affording only a momentary glimpse of his visage. The mayor and coporation, preceeded by the time honored bearer of the Mace, uttered the country's welcome and sense of obligation; and two Royal Princes, and a host of government officials, were sent from head-quarters to say amen to the sentiments. This done, by special train he goes immediately to London, where unnumbered thousands throng the way from Charing Cross to Buckingham Palace, many of whom pay from 50 cents to $2.50 to stand on a bench in a drenching rain for hours, that they may boast the satisfaction of having seen him. Then for days there were State processions, balls, corporation dinners, concerts, reviews, etc., etc., deafening him with thunders of applause, dazzling him by the show of our abundant wealth, confounding and bewildering him by by the revelation of our discoveries. What the meaning of all this lionizing may be, the mass of the people neither know nor care. Thoughtful people, however, question the wisdom, if not the righteousness, of spending hundreds of thousands of pounds over such royal pageants; and Mr. "Punch," our facetious national censor, has administered a just rebuke to the royal family and the wealthy classes who, in the grandest Cathedral of England, on the occasion of making a special collection for all the hospitals of London, gave a paltry £500, while for a supper and a ball they could spend more than as many thousands. Verily we are a marvelous people! Let us hope that the Shah will go back to his people better instructed in many things, but especially in knowledge of the true riches. We however fear many of his asociations here have been little calculated to impart it.

The battle between Protestantism and Popery is still the great topic of the day—60,000 of the leading laity of the Church of England having memorialized the Archbishops of Canterbury and York for deliverance from the abominations of Popery in disestablishment of the Church without delay.

Rev. W. M. Punshon, D. D., since his return to England, has preached but one sermon, which was in City Road Chapel; and after it a collection was taken of $10,000—the largest ever made after a sermon in any of our places of worship. Dr. Punshon was married a few days ago, and and has left for the Continent. What official position he will take, is not yet known; but there is a general impression that there is no office that he could fill with greater profit to the Church than that of missionary secretary. While Mr. Punshon could present the claims of our missions in the pulpits, and on the platforms of the land, as few men can, he at the time, is gifted with remarkable administrative ability.

The annual season for reviewing our great missionary operations has passed; and we have had time cool down a little after the excitement of public meetings, and calmly to look at our position and prospects. The charm of novelty has long since passed away from this theme, and from the reports of it agents; but the largest sum ever raised by us in one year indicates the firm hold it has upon the judgment and heart of our people.

Zion's Herald has long been devoted to the spiritual claims of the black people of the United States; and I conclude that there is one part of our mission field that will have a special interest for its readers—I mean the British West Indies. I have labored in the mission work there for more than fifteen years, and but recently returned, and therefore speak with a full knowledge of the subject. In no part of the world has our success in missionary operations been more marked than among the emancipated people of those colonies; and in no part of the Queen's dominions has the reception of gospel truth brought forth a richer harvest of the blessings of civilization. My communication would be too lengthy if I were to attempt to give you a comprehensive account of that mission. I hope at a future time to give you some full and interesting details. I wish, for the present, only to say a few word's about Jamaica, which is only one of the many

> "Eden islands of the West,
> In floral pomp and verdent beauty dressed."

In Kingston, the Capital of the Island, our Methodist people, nearly all poor, hard working, liberated blacks, have erected and paid for churches that have cost them $100,000. Beside these, we have seventy-nine others in various parts of the country, in a population of about 500,000. We have more than 16,000 members meeting in class; nearly 10,000 scholars in our schools; more than 700 Sabbath-school teachers and local preachers, and 43,000 attendants upon public worship. The annual amount subscribed to maintain our ministry and schools is more than $50,000. Now, when you bear in mind that we are only one of the various denominations of this island, you can understand to what an extent the truth has taken hold of the hearts of those once down-trodden and enslaved people. "Out of the abundance of their poverty have abounded the riches of their liberality." Their religion has wonderfully improved their tastes and social condition; hence they are purchasing land and improving their dwellings; raising crops of sugar and coffee, and in many thousands of instances becoming our enterprising, middle-class people.

From a report recently sent to the Governor, it appears that these people, who it was assumed, would not work without the "benevolent whip," are now the owners, among other things, of 5,000 sugar-mills; and that, in one parish, only a few miles in in extent, they brought produce to market, in one season, valued at $600,000! In one little town in the mountains, that I visited a short time ago, these emancipated black people brought to market their coffee of one seasons growth, for which the merchant's paid them $500,000. These facts will show to your readers that we have found, what you shall find in the South, that the blacks respond to the civilizing touch of Christianity equally with the whites. I may be permitted, in some future communication, to place before your readers some individual instances that have come under my own notice.

We are now looking forward to the British Conference, from which I hope to write to you. SIGURA.

METHODIST UNION.

It is cheering to find, in the notices of our plan of Union and constitutional change which were submitted by our Union Committees to the late Conference of the Wesleyan and New Connexion Methodists of this country, which appear in many of the Methodist papers of the United States, a decided satisfaction, and even of compliment. They approve not only of the Union features of the plan, but also of the constitutional changes proposed. In the M. E. Chuch of the United States, Episcopacy has had an opportunity and a development more favorable to its claims than has perhaps ever occured in the history of the Christian Church. The men who have borne its honors have been almost uniformly men of the highest type of moral and intellectual manhood, the office has been surrounded with checks sufficient to prevent any extensive abuse of prerogattve or power; and yet the men who are practically conversant with its working hail with delight a scheme which proposed to limit the power of such officers, by giving the stationing power to a committee, and deprive it of half its prestige by the liability to a quadrennial change. That liability is fatal to the idea of the General Superintendency being or becoming a separte *order* of the ministry in the hierarchical sense of that word. What they may say when they find even *that* modification of Episcopacy has not been accepted by us we wait to hear. What they have said is sufficient to show that Episcopacy with them, though it has no doubt proved itself a grand and useful institution, is not considered quite so indispensable as some of their imitators on this side of the line profess to believe it is.—*Chr. Guardian.*

BUSINESS IN THE UNITED STATES.

From the monthly letter issued by Henry Clews & Co., New York, we make the following extracts:—

> From the peculiar condition of the coal and iron industries of Great Britain, it seems quite likely that we may begin at once to experience an important stimulus to those branches of production at home. Already, active inquiry is being instituted as to the chance of our supplying the markets of the West Indies and of South America with coal and even with iron. Should the situation be found to warrant the hopes entertained, not only will these branches of industry be benefited, but our shipping trade with those countries will receive a very valuable stimulus; which, at present, it can hardly be said to need, for vessels are extraordinarily scarce and freights very high, and our capacity for building wooden vessels is being taxed to its utmost limit.
>
> Speculation shows an unhealthy degree of activity. We do not refer merely to the current stock and gold speculations of Wall street, which are fully as active as usual at this season of the year, but, also, to the growing speculative movement in the merchandise and produce markets. The general use of the telegraph and the cable have revolutionized methods of business; and the present stage of its transition is characterized by a speculative discounting of the future course of supplies and prices. The large transactions in "futures" on the Cotton Exchange have kept that market feverish for some time, and within the last few days have brought that trade close upon the verge of panic. A similar condition of things exists in the Grain and Produce Markets; and the importing of West India and Asiatic products has fallen very much into the hands of mere speculative adventurers, who are entirely inadequate to its risks, but who, notwithstanding, find it easy to procure bankers credits on security of bill of lading. It is to be hoped that these unwholesome tendencies may work out their own remedy, without any violent results; but they, nevertheless, need to be strictly watched by all who have a due regard for a sound condition of business.
>
> The Gold Market is, at present, in an entirely unnatural position. A large portion of the supply is in the hands of a clique, who bought at, perhaps, fully two per cent. above the present price. In order to make a market upon which to sell this load, a large amount has been shipped to Europe; and much of the Exchange, received against the export, is still held by the clique, so as to prevent a break down in the rates of sterling. By means of this sort, it is sought to hold the premium at above its present figure, or to elicit speculative sales, and thereby work up "a corner." The clique occupy this position, perhaps, rather by misfortune than from design; the obvious tendency, of nearly every influence regulating the premium, being towards lower quotations; it is, nevertheless, possible that, by this sort of artificial manipulation the premium may be kept for some time above its natural level.
>
> Foreign Exchange is weak and quiet. The easier tendency of the London Money Market encourages the drawing of bills, and a considerable amount remains to be drawn against various loan negotiations at London, while there is still a liberal supply of Commercial Bills; the supply of Exchange, in the hands of the Gold speculators, also, has a depressing effect on rates.

DEATH OF REV. J. L. MURDOCH, A. M.—The Rev. John L. Murdoch, A. M., died suddenly at his residence, in Windsor, on Wednesday, 23rd inst., in the 74th year of his age. For several years Mr. Murdoch has been suoject to ill turns, and it was in one of these that he passed away. He was one of the first ministers educated in the Pictou Academy, under the late Dr. Thomas McCulloch. He, together with the late Rev. John McLean, and Rev. R. S. Patterson, of Bedeque, finished their theological curriculum in Edinburgh, where they received the degree of A. M., and were licensed to preach the gospel. Mr. Murdoch, soon after his return to his native province, was settled at Windsor, where he labored for nearly half a century. Had he lived another month his jubilee would have been celebrated, as preparations were being made for it at the time of his death. At the period of his settlement in Windsor he had charge of Newport, Kennetcook, Kempt, and Walton, and St. Croix. He lived to see his original charge grow into four congregations.

Mr. Murdoch was a man of strong common sense and of sturdy integrity. Though somewhat stern in appearance he was one of the kindest of men. He was a very laborious pastor, and for his pulpit ministrations he always made the most careful preparation. He was indeed a workman not needing to be ashamed. He took a prominent part for many years in the transaction of the business of the church. Until prevented by declining health his seat in the ecclesiastical courts was seldom vacant.

We deeply sympathize with Mrs. Murdoch in her painful bereavement. May the God of the widow be her God and portion for evermore.—*P. E. Evangelist.*

The volume of Lectures and Sermons, by the Rev. W. Morley Punshon, LL. D., which has been already announced as in the press, has been issued during the past week by Estes & Lauriat, the publishers. It is elegantly executed, as to paper, type, printing and binding, and makes one of the handsomest volumes, mechanically, of the season. It has a fine steel engraving of Dr. Punshon, which is an unusually excellent likeness. The volume contains six of his most popular lyceum lectures, which have been delivered before crowded and applauding audiences in many of our cities. It has also an interesting description of his visits to the tomb of Whitefield, in Newburyport, and to Plymouth, Mass., and closes with three characteristic specimens of his pulpit discourses. The book will have a special attraction for his denominational admirers, but it has, also, a more than ordinary general interest, both as an illustration of remarkable genius in the arrangement of a discourse for popular effect, and in the marvelous art of word-painting, picturesque and powerful description, in which the author has hardly a superior in the range of modern literature. The subjects of his lectures are varied, and all of them originally treated—Daniel, Macaulay, John Bunyan, Wesley and his Times, Florence and the Florentines, and the Huguenots.

The intelligent publishers have, without doubt, exhibited much worldly wisdom in their beautiful issue of this memorial volume upon the eve of the return of its eloquent author to his native land, which will be justified by a large sale.—*Zion's Herald.*

THE REV. C. CHINIQUY has been, and is still lecturing on the Island. He tells his story simply and naturally, and with considerable force. His tone is not—so far as we heard him—that of the abuser. He speaks with great affection for Roman Catholics, and declares he loves them none the less, that he speaks the truth. As an illustration he takes the loss of the *Atlantic*. The day before the wreck, one man on board, who had more knowledge than the rest, and greater keenness of observation, espied either land or the tokens thereof and warned the captain, pleading with him to change the vessels's course, else all would be lost. 'Turn West, turn West.' The captain, secure in his wrong reckonings, went to sleep, when he might have been watching, and lulled the passengers and crew, by his own listless example, into a fatal security. But the end came. 'Who,' asks Chiniquy, 'was the friend of the ship's company? the captain, or the passenger who pointed out the danger.—*P. E. I. Evangelist.*

UNDER the heading of "Early Ministerial Marriages," we find an earnest aiticle in the *Northern Christian Advocate*, the substance of which we present as follows: In no other profession or line of labor is it so much the practice for young men to marry at the very starting point of their career. We want single men to pioneer in many parts of our country where there is neither support for a family nor proper accommodation. Some of those places are practically hea hen for oack of some such pioneering agency as we had forty years ago. The four years' probation is conducive to the formation of good habits, both of study and pastoral work. Some of the early married are of necessity stationed where the income is so small that the struggle to make "ends meet" unmans the minister and leads him too often to desert the ministry, and "the more ordinary the talents of the young divine, the more certain he is to present himself in this double form to the Church." We hope our friends over the border will be able to remedy the evil; for ourselves, there seems little probability of giving up the four years' probation for young men. It is fraught with many and inestimable advantages.—*Christian Guardian.*

THE University of Edinburgh has made one of those sudden turns upon its own track, which have marked the whole course of the Woman Question, in every quarter of the globe. It will be remembered that this University opened its doors to women under certain conditions, and that several availed themselves of the privileges and passed through a portion of the course of study necessary for a medical degree. But when they came to apply to a new set of professors for a different branch of studies, their application was refused, and they found themselves exposed to the danger of being dismissed with their work half done and nothing to show for it. They appealed to the Court for redress, praying that the University be compelled to provide them with separate courses of instruction; but the Court decided that they could only ask for their degrees after they had received the necessary instruction. They then appealed to a full Bench, basing their demand on the much broader claim that women had an equal right with men in every department of the University. On this question the Court decided with equal breadth that women had no right whatever to demand an education in a University of Scotland. There is therefore no redress open to these ladies, except to induce the disaffected Professors to organize separate classes for them, or to break open the doors of the University by Acts of Parliament.—*Exchange.*

Rebukes come from strange quaters sometimes. We find a remarkable paragraph in some of our exchanges giving an account of a homily on the duty of churches to support their ministers liberally, which homily was delivered by a clown at a circus in Virginia! The incident appears well authenticated; but, at any rate the truthfulness of the remarks credited to this personage are beyond doubt. It appears that a religious convocation and this circus were both centres of attraction at the same time, and from this circumstance the clown was led to speak as follows:—"My Friend's: We have taken in six-hundred dollars here to-day, more money, I venture to say, than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is made up of church members. And yet, when your preachers ask you to aid in supporting the gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonesense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came to see the animals, why not simply look at them and then leave? Do you not feel ashamed of yourselves? You ought to blush in such a place as this." The sensation following a speech like this, in such a place, from such a speaker, may be imagined.—*Ev. Witness.*

WESLEYAN METHODISM.—The London Watchman, commenting on what it calls Wesleyan "small increase," says: "It may be hoped that the tide has turned, although the flow is but feeble, so that it would, perhaps, be rash to make a distinct affirmation on the subject. Let us look back a few years. The following has been the series of results in seven successive years: 1867, 5,887 increase; 1868, 5,310; 1869, 3,146; 1870, 2,925—so far, successive but diminishing increases; then for two years decreases—first, in 1871, a heavier decrease of 1,381; then, in 1872, a smaller decrease of 250; now, in 1873, an increase of 2,000. The ebb of the tide was steady for five years; the lowest ebb was in 1871. Since then the tides seem to have been gradually rising—let us hope toward a long continuance of high spring tides. There was more power in 1872 than in 1871, the decrease being very small indeed. There has been more in the past year than in the year proceeding. It will not be overlooked that the real variation of spiritual power and fruit is by no means represented by the net result, or balance, at the end of each year. The places vacated through deaths, removals, and the defection of unstable or inconsistent members have to be supplied before any net gain on the year whatever can be shown. It is probable that even in the year 1871, when there was a net decrease of 1,381, the number of persons brought during the year to religious decision, and to join the Wesleyan Society, was not less than 50,000; while in the year of largest increase (1867) the number who joined the Church may not have reached 60,000. That is to say, the actual fruit in the way of religious decision and ingathering in the year of largest decrease was, perhaps, not more than one-sixth less than in the year of largest increase."

DEAN STANLEY ON WESLEY.—Mr. Conway, in his letter to the *Cincinnatti Commercial*, from Oxford, England, sketches the late lecture of Dean Stanley on Wesley, delivered before the University. He says:—

"All through the lecture the speaker shot subtle arrows into the ranks of the head Church of the present day. He took care to note that it was Lincoln College which was built for the very purpose of opposing the movement of Wickliffe, and in that same college that Wesleyanism ultimately broke out. So little could men see the outcome of their most laborious plans for the future."

It is a curious fact, also, that the ritualistic and papal tendencies which are now rending the Establishment came from Oxford. "Puseyism," "Tractarianism," etc., had their birth there. But even these have given way to another reaction. Stuart Mill's philosophical notions have latterly prevailed there; and the present tendency of the old and restless University is to "modern thought," as opposed to mediæval churchism. The best thing that ever came from Oxford was Wesleyanism. It promises to give her her chief importance in ecclesiastical history—a fact which such large and liberal thinkers as Stanley now perceive clearly enough.—*Methodist.*

A GOOD THOUGHT.—It is an old proverb, invented by some good-natured optimist we presume, that "nothing was made in vain." We had almost doubted this after the appearance of the new "postal cards," for the existence of which we for some time failed to find even an excuse. But just now one of our Methodist contemporaries tells of a use to which they may put to great advantage. We would thank the writer for his service in the matter, but are unable to say just who it was—only we are sure that it was a Methodist editor, for no other has so to deal with the kind of literature named. He proposes that *they be invariably used in writing obituaries.* We second the motion, and will, if called upon, pay the Government price of every such missive that may be used for that purpose.—*N. Y. Christian Advocate.*

[The Postal Card would have just suited John Wesley. No longer space would be have required for an obituary of his friend or most eminent ministerial associate. Alas! that so many of his followers have seriously degenerated in this respect.—ED. P. W.]

THERE is a good, though old story told of Bishop Cox, the intense but able *overseer* of the Episcopal churches in Western New York. He is the son of Rev. Dr. Hanson Cox, a well-known clergyman of the Presbyterian Church. Shortly after the son had left the church of his father—his father, by the way, abandoned the Quakers with whom he was a birth-right member, and wrote a book entitled *Quakerism not Christianity*—and had become a deacon in the Episcopal Church, he said to his father, as the old gentleman was quietly shaving, "Father, I believe you are Christian; I *think* you will go to heaven when you die, but you are no clergyman; you have no right to *administer* the sacraments." "Arthur!" responded the irate minister, while cutting