As the heated air rises, it loses some of its lightness. We should then not hear so much of smoky chimneys and dull fires. Makers of railway engines have found this out, for they now make engine chimneys funnel-shaped or bell-mouth

Provincial Wesleyan.

WEDNESDAY, JUNE 17, 1868.

The General Conference.

The question of lay representation has been accepted by the General Conference by a nearly unanimous vote, 227 to 3; subject however to ratification by the Churches in June 1869.

The ballot for the Connexional Officers resulted as follows:—

New York Book Agent, T. Carleton; Assistant, J. Lanahan; Cincinnati Book Agent, L Hitchcock; Asst., J. M. Walden. Editors:—*Christian Advocate*, D. Currie; *Western Advocate*, S. M. Merrill; *Quarterly Review*, D. Whedon; *Ladies' Repository*, J. W. Wiley; *N. W. Advocate*, J. M. Reid; *Central Advocate*, B F. Crary; *Northern Advocate*, D. D. Lore; *Pittsburgh Advocate*, S. H. Nesbit; *California Advocate*, , H. C. Benson; *Pacific Advocate*, J. Dillon; German Editor, W. Nast; *S S. Advocate*, D. Wise; *S. S. Journal*, J. H. Vincent; *Missionary Secretary*,, J. P. Darbin; *Asst. Sec'y.*, W. L. Harris; *Church Extension Sec'y.* A. J. Keynett.

In a report on public worship an item was adopted strongly recommending the participation of the people in the exercise of public worship; enjoining the attitude of kneeling in prayer, and uniting with the officiating minister in audibly repeating the Lord's Prayer.

It was resolved to celebrate in 1869, in connection with the Missionary Jubilee, the One Hundredth Anniversary of the arrival from England of Messrs. Boardman and Pilmoor, the first Missionaries to America.

Halifax District Meeting.

The meeting of the Halifax Distriet Committee was held according to appointment, on Wednesday June 11th, and the two following days at Lower Horton. All the ministers were present with the exception of the Brethren stationed in Bermuda. It is hoped that the completed returns will show a small increase in the membership. Some of the dependent circuits reported deficiencies which compared with the amount of a minister's salary, are heavy indeed, in one case over $200. On the other hand, the Home Mission Fund was advancing, the contributions from some circuits, Halifax North in particular, being considerably larger than those of last year. The Circuit Stewards were represented during the transaction of financial business. It will be a good sign when all the stewards in the District are present. They will feel more the importance of their work, and as men of business would by their suggestions and advice greatly aid in the arrangement of our finances.

The conversations on the state of the work of God among us, and the discussion of various connexional affairs were of a deeply interesting character. Though no formal action was taken in these matters there was evidently a pretty general conviction that it was desirable to have separate Home Mission and Contingent Funds, and that whoever could devise a satisfactory plan for working the Children's Fund so that it would have no more connection with the number of Church members returned, than it has in many cases with the amount of Circuit income, would confer a benefit upon the Connexion. The Superintendent of the Circuit had arranged to hold his Home Missionary meetings so as to have the assistance of the Brethren. The attendance at these was larger than might have been anticipated, for the continuance of wet weather had interfered sadly with farming operations, and the two fine days were of necessity in an agricultural district days of hard toil. The various addresses were received with pleasing attention, and the collections evinced the practical interest taken in the movement. It was matter of regret that owing to the shortness of the time, and the fact that several of the Brethren had to leave for Conference early this week, some felt compelled to return home before the business was quite completed: One candidate for our ministry was recommended to the Conference to be received on trial. Our recollection of the Horton District meeting will be of a pleasing character. The intercourse of brethren, and the hearty kindness and hospitality of our entertainers, contributed greatly to our comfort and enjoyment. We parted convinced more than ever that Methodism has still a great work to do in the world, and that though some parts of our system in these Provinces are in a transition state, there is no room to doubt that, by the guidance and blessing of the Almighty, progress is being made toward settlement upon a solid basis, and toward those modifications of the business arrangements inherited from British Methodism, which under our peculiar circumstances seem requisite for efficient Connexional working.

Mount Allison Institutions.

In the absence of an anticipated communication furnishing a report of the recent Examination and Anniversary Exercises of the Mount Allison Institutions, we copy the following from the St. John *Globe*:—

The closing exercises in connection with the above named educational institutions were held in Lingley Hall, on Tuesday, the 26th ult. The Academic year, in point of numbers, has not been so encouraging as the friends of the institution could desire. This may be accounted for in many ways. The commercial depression of the year and the temporary break occasioned by the fire have operated very much against a large attendance. But, notwithstanding these hindrances, the year has been a successful and prosperous one to those seeking instruction there. The collegiate classes were examined, both orally and by written papers, on Thursday and Friday, the 21st and 22nd ult., and acquitted themselves creditably. This department of the Mount Allison Educational Establishment is rising into greater importance yearly. People are realizing more and more the necessity of giving young men a thorough collegiate education before allowing them to enter upon the active duties of life. The education we require in these stirring times must not savor too much of antiquity. It must combine the present with the past: it must throw around the theoretical dogmas and ideas of bye-gone days the practicalities of the present. The requirements of the times demand this, and any system of education neglecting it essentially fails in meeting the wants of the age. The Mount Allison College has kept in view the wants of the times in this particular. It is eminently qualified to give a sound and a comprehensive intellectual training to those seeking such, Its curriculum, both in extent and quality, need not fear comparison — The anniversary sermon was preached by the Rev. C. Jost, M.A., on Sunday evening, the 24th ult., in Lingley Hall. The sermon was one of the Rev. gentleman's best efforts. The examination of the Academic classes in both branches took place on Monday, the 25th ult.—The examination was an average one, and gave much satisfaction to the examiners and visitors. On Monday evening, in Lingley Hall, Prof. D. Allison, A.M., delivered before the Associated Alumni a very able and and stirring address.—His subject was "The Prospects of Anglo-Saxon Civilization in America." The oration was highly polished, and abounded in broad and liberal thought. The learned Professor should have it published. It is understood that the Associated Alumni are only awaiting Prof. Allison's consent to give it to the public. It is to be hoped his answer will be in the affirmative. The closing exercises of the year took place, as before stated, on Tuesday last. The following is a programme of the occasion:—

1. Religious Exercises,—Reading Scripture Lessons, Hymn, and Prayer.
2. Reading Class Standings.

MUSIC.

3. Latin Oration—Salutatory Addresses,' by Augustus B. Morris.

MUSIC.

4. English Composition—"The immortality of Truth," by Miss Henrietta Bowser.
5. English Composition—"There is Nothing fixed but Change," by Miss Fanny E. Palmer.
6. English Composition — "Dreaming and Doing," by Miss Annie L. Kenney.

MUSIC

7. Greek Oration, by Wm. C. Cogswell.
8. Polyglot Colleqqy, by W. H. Temple, W. C. Cogswell, J. Seller and C. Crane.

MUSIC.

9 English Oration—"The Mexican Tragedy" by Richard W. Weddall.
10. English Oration—"Vici," by Joseph. Seller.
11. English Oration—"The Parliament of Man," by Benjamin Russel.
12. English Oration—"Thomas D'Arcy Megee," by Wm. H. G. Temple.

MUSIC.

13. Reports, &c.

MUSIC.

14 Conferring Degrees.

Doxology and Benediction.

The degree of M. L. A. or Mistress of Liberal Arts, was conferred upon Miss Annie Kenny, of this City; and Messrs. Weddall, Seller, Russel, and Temple, were admitted to the honors of the *Baccalaureate Degree.* The Rev. J. McC. Fulton, A. B., was admitted to the degree of A. M. The young ladies and gentlemen acquitted themselves in a very creditable manner, and their several pieces (which were all original) gave evidence of much taste and culture. The educational buildings are now in a most complete state for the purposes for which they were designed. The new Museum in the new Academy building is being handsomely and tastefully fitted up. Large numbers of specimens have been recently obtained, and every effort is being made to render the department of Natural Science attractive and instructive. The friends of the Institutions are invited to make this department still more attractive by donations to the Museum of geological specimens or curiosities. The Associated Alumni have founded two competitive scholarships, one in classics and one in mathematics, of the minimum value of thirty dollars each, to be increased to the value of sixty dollars as soon as practicable. It is to be hoped the numerous Alumni scattered throughout these Lower Provinces and elsewhere will realize the necessity of joining the Association, and thereby assist and encourage the cause of liberal and progressive education in connection with their *Alma Mater.* The annual subscription fee is only one dollar; but if one half of the Alumni would join, and pay up regularly, there would be ample funds to endow scholarships and possibly, in a few years to erect an Alumni Hall. This matter is earnestly commended to the deliberate consideration of the Alumni and the friends of the Institution generally. The next Academic year, it is hoped, will be one of great prosperity. No pains will be spared to render the several departments even more efficient, if possible, than heretofore. The Institution, as a complete educational establishment, is unsurpassed, and possibly unrivalled in these Maritime Provinces.—For over a quarter of a century it has been in active operation, and during that lengthy period has successfully sustained the test of public investigation; and in a large degree obtained public favor and patronage. The friends of education will learn with regret that the learned and esteemed President, the Rev. Dr. PICKARD, is not enjoying that degree of bodily health and strength his friends could wish. His energies have been expended in advancing the interests of the Sackville institutions. We trust that he may be speedily restored to his wonted health, and that the educational institutions under his able management may be as prosperous and successful in the future as they have been in the past. S.

Mount Allison Alumni Society.

We understand that at the annual business meeting of this Society recently held in Sackville the following gentlemen were elected office-bearers for the ensuing year:—

JOSEPH L. BLACK, ESQ., *President.*
JOHN STARR, ESQ., } *Vice Presidents.*
JOSIAH WOOD, ESQ., }
JOHN T. MELLISH, ESQ., }
DAVID ALLISON, ESQ., A. M. *Sec'y. & Treas*

We are glad to learn that this society is securing a growing support from the Alumni, and promises to be a useful auxiliary to the other educational forces at Mount Allison,

The Society has founded two scholarships of yearly tenure in mathematics and classics respectively. These are each of the annual value of thirty dollars and will be competed for at the beginning of the next collegiate year in August. The Competition will be open to all former students of the Academy then matriculating in the Mount Allison Wesleyan College. The examination will be in the required studies in each branch as prescribed in the College Calender, and will be conducted by the following gentlemen, Rev. G. S. Milligan A. M., Rev. Stephen Humphrey A. B. Josiah Wood Esq. A. M., A. A. Stockton Esq. A. M. and John T. Mellish Esq., who have been here appointed by the Society for this purpose. We have great pleasure in calling the attention of all concerned to this announcement, and trust that these Alumni Scholarships will evoke a spirited competition.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—Our Conference is actually in session in the good old city of Kingston. It is worthy of remark, that when the Conference met last in Kingston, we had an English President in the chair, the sainted Dr. J. Stinson, a man whose name connected with Methodism in Canada, will never be forgotten. He was a noble specimen of sanctified humanity. Since his demise, we have been favored by the Presidency of the eloquent W. L. Thornton, whose sudden death, made many hearts to bleed; we have also had Dr. Scott who happily still survives. And now, we have one in our midst, to represent our fathers and brethren in England, whose fame reached Canada, long, long ago, and who, during his brief sojourn has come up to all the expectations that were previously raised. He has been at Chicago attending the General Conference, where to use his own words, he proved himself to be "no renegade Englishman." He has also been at Indianapolis, and we believe Cincinnatti, where he has either preached or lectured, or both. In Montreal, Cobourg, Toronto, and Hamilton, he has officiated to dense crowds, and last Sabbath he dedicated a new Church at Ottawa, and now we have the Rev. W. M. Punshon, M.A., as the President of the Methodist Conferences in the Dominion of Canada.

An unusually large number of Ministers was present at the opening of Conference on Wednesday morning; the gallery of Sydenham St. Church was filled with strangers, all anxious to hear the first words of the President. After the solemn opening services, and the calling of the roll, the Rev. J. Elliott the retiring President delivered a few words of farewell to his office, and then, in a very graceful manner, introduced Mr. Punshon, who was received with rapturous applause. He delivered a telling, racy address, for about 15 minutes, but, oh! how swiftly the moments fled away. He then called Dr. Taylor (with whom your readers have some acquaintance) to take his place as Co-Delegate. Dr. T. was received very heartily by his brethren who always listen attentively to what he says, except when he is lecturing them about Missionary money, on such occasions, delinquents think him a little stern. The Doctor begged to be excused from making a speech, but the cries of 'no, no,' compelled him to do so. He gave such an impromptu address, as you may imagine. It was like himself.

The Rev. Charles Lavell, M. A., was elected to the office of Secretary. He was favored with a large vote, and that too, at the first ballot. Mr. L. is a Minister of 26 years standing, and has always shrunk from office, even from that of Superintendent, but, last year, he was elected Chairman of the District in which he travels, and now, he has been awarded the highest office which his brethren have at their disposal. We have reason to believe that he might sooner have had this honor, but, for reasons, before stated. He is a good scribe, and worthy of his position. We congratulate our old friend, whom we are proud to see by the side of the eloquent Taylor, and the illustrious Punshon.

Votes of thanks were then given to the retiring President, and the Co-Delegate and Secretary and Assistants, all of which were duly acknowleged, by which time, the Conference Prayer-meeting was begun, which was a time of refreshing.

The afternoon session was occupied by the appointment of Committees, and the examination of character. More than 600 names were called over, and with the exception of *one*, who was recommended by his District meeting to be expelled, but little objection was made. On declaring the act of expulsion, the President made some appropriate remarks and prayed that by the grace of God we might all be kept pure.

The second day was taken up by various miscellaneous matters, and receiving the names of young men who have completed their probation and are recommended to be received into full connection and ordained. Twenty-four brethren have thus honourably completed their term of trial, and on Sabbath next will be publicly ordained by the imposition of hands. The names of young men still on trial were called over, and the question, Who are recommended to be received on trial? was taken up, and soon afterwards the Conference adjourned.

In addition to the Wesleyan Conference, the Synod of the Presbyterian Church of Scotland is sitting in Kingston. One evening in company with some other brethren, your correspondent visited that assembly of grave divines and elders. Of course it was a perfect contrast to the Wesleyan Conference. All was calm and still as a summer's eve. Our Presbyterian friends are alarmed at the least attempt at innovation. At the time of our visit they were gravely discussing the question whether the Sacrament of the Lord's Supper should be administered during the sitting of the Synod, and whether it should take place on the Sabbath or some other day. The matter was the subject of lengthy discussion, and was not brought to a close when we were obliged to leave. Of course we thought it strange that a matter of this kind should be the theme of such lengthy debate. We like to see great earnestness manifested when there is a danger of the old landmarks being disturbed, but we should not think there was any need for so much time to be consumed as in this case. A few days ago we read that at a Presbyterian Synod in the United States, a minister had actually been expelled for singing hymns. They seem to be determined to do as their fathers did. In the Canadian Synod however, they resolved to introduce hymns in connection with their Psalmody.

By the time we write you again some of the most important questions to be submitted to Conference will be brought up. There is likely to be considerable competition about the election of Editor and Book Steward, but by that time all will be over. We do not anticipate that there will be any question that will be likely to cause much difference of opinion, unless it may be the division of Conference.

I have merely time to add, that the forenoon session of the third day has just closed. The principle business transacted, related to the reception of young men on trial for the ministry. Great care is exercised, lest unworthy candidates should be recommended, and also lest proper persons be kept back. We never remember to have seen greater care exercised at any former Conference, than there was done today. It seems to be the determination, that as far as human foresight can judge, no unsuitable person shall enter the holy ministry. During the discussions several intercsting reminiscences of different Ministers, were stated, who had become eminent, but who at their commencement, were not the most promising. One who has since deservedly received the title of D. D., was pronounced to possess "small but improvable talent." Another, who is a prominent man in the Conference of which he is a member, was declared at the preaching of his trial sermon, to be so poor, that he would never make a preacher. Yet another, who became President of Conference, and who has since gone to his reward in heaven, preached his trial sermon, from the text "It is finished;" and after repeating it three times, sat down, without being able to say another word. Of course, all these incidents were reviewed by the Conference with great pleasure, and tended not a little to relieve the monotory of the session. In all, some 28 young men were received on trial, one of whom was from the Pacific coast, the *first* recommended from that far distant field of toil. He is a Canadian, but has been in Vancouver's Island some five years, and has already been employed as a school teacher among the Indians in Nanimo. Some of the natives informed the venerable Dr. Evans, that the said young brother speaks the Nanimo language better than any other white man they have ever had amongst them. He is particularly intended for the Indian work. There are some 10,000 or 12,000 Indians in the tribe amongst whom he is intended to labour.

I have spoken of the Synod of the Presbyterians of the Church of Scotland being in session in this city at the present time. Last evening the Synod resolved to send a Deputation to our Conference hoping that we will reciprocate with them. Accordingly this morning, the Ex-President, in the absence of the President, nominated a deputation to convey our greetings to the Synod. We expect a most delightful session at the interchange, of which I will give you some account in my next. In the meantime adieu.

Yours, &c.

ONTARIO.

Conference Room, Kingston.

Spurgeon, Newman Hall, and Punshon.

BY REV. JAS. COOPER, LONDON, ONT.

We arrange the names of these three men in the order in which we listened to them. They are all Englishmen in the prime of life, and leading preachers in their native isle. They are all great men, whatever little detractions may be made or preferences given by denominational prejudice. No three men could move the English heart as these three men are now doing unless they were men of extraordinary power. Let us not hesitate then for a moment to give them this honour; by all means, "honour to whom honour is due." The two last named have visited our New World; may we soon see and hear the first also in our pulpits and on our platforms. But though these are three great men, there are striking differences between them. They resemble three noble trees of collossal growth, but how different their shape! They have basked in the same sunlight, breathed the same atmosphere, sipped the same dews, been drenched in the same rains and rocked by the same storms; but there is no sameness, there has been no imitation. They may have seen each other, and admired each other, as doubtless they have; but their admiration has not even blurred the finest edges or chipped the finest angles of their respective individualities. And they are not only great men, but they are good men; thank God for them. What they might have been to the world at the bar, on the bench, or in the halls of legislature, it is not for us to say; but as they now stand before us, it is in the light of goodness that we see and feel their greatness. They have each enlarged views of the dignity of man. They see him great in his creation, great even in his fall, precious in his ruin. Their life work, too, is one. They see man under a remedial scheme, where by the application of truth to his conscience and his heart he may be saved for glory, honour and immortality.

A glance at the external *physique* of this trio prepares us to expect very different mental manifestations. Newman Hall is a fine looking man, rather tall, and well proportioned. I suppose his features are Grecian; at any rate, his forehead, eyes and mouth all bespeak refinement and intellectual power. Spurgeon's forehead, though somewhat broad, is rather low, and gives very little indication of mental calibre; he must stand about three inches below Mr. Hall, and has nothing at all prepossessing in his appearance. Punshon's appearance is that of a jolly Englishman who both loves his beef and gets it, but at first sight does not appear to have read much or thought deeply, until he has got fairly into his subject, when his countenance lights up and all is a glow of enthusiasm. His eyes are rather small, and recede rather than protrude from their sockets.

In private, Newman Hall is gleesome as a boy, very communicative, gentlemanly and winning in his manners, and must be to those who are intimate with him a true Christian friend. The prominent feature in his character is benevolence. In conversation, Spurgeon is very easy, disposed to ask questions rather than tell you what is being done in the Tabernacle; and it is only now that you begin to discover a roguish waggishness in his eyes, which tells you that if he had been a frequenter of the barroom, he could have kept it in a roar of laughter, and sung a song and cracked a joke with the most experienced loafer. We have seen less of Punshon in private, but we should judge him to be very genial in his nature; his personal friends say he is, yet we should expect to see him all in the fidgets at the appearance of anything mean or cunning. He is one of nature's nobility.

In the pulpit Newman Hall's voice is very agreeable—well modulated and his action is all perfectly natural. His language is free, simple, no expletives, and chasely correct. As an extemporaneous style his is certainly a model. Punshon's voice is much against him. It is at best husky, sometimes gruff, but his language is culled with the most scrupulous care. Here the Methodist differs from the Congregationalist. The correctness of the diction of the latter stands forth amid all the surroundings of a natural ease and carelessness. The correctness and beauty of that of the former is the result of pick and choice. He is designedly beautiful—intentionally classic. Spurgeon's style is not at all classical except in the sense in which Shakespeare and the English Bible are. You soon see that he is more of a self-made man than either of the other two, and has not enjoyed the advantage of drill that they have. His style is colloquial, his language thoroughly Saxon, and he is intensely earnest. But hear his voice—it is not loud, yet clear and penetrating, and in its multiplied variations is like the chiming of silver bells.

Newman Hall is a Philanthropist. Spurgeon is a Theologian. Punshon is a Religious Lecturer. Hall was in his element when on his late mission of peace and love he visited our shores, rubbing down the asperities of American feeling, and talking with Mr. Seward at the breakfast table about the adjustment of the Alabama claims. That mission has done much to weld in gospel harmony the two greatest religious nations on the face of the earth. Blessings on the head of the peace-maker! Spurgeon is in his element when he is ringing his silver bells at the ear of a sinner, dead in trespasses and sins, or helping a timid believer to buckle on his armor and fight for the crown. Clinching the former by the arm he shakes him, and rouses him up by the announcement, "Man, I want you to come to Jesus!" Into the fainting spirit of the latter he infuses courage by pointing him to the horizon already being reddened with the beams of breaking day. Punshon feels that the Methodist pulpit is too small for him, and religious experiences and love feasts too limited a sphere for the range of his thoughts; and in this age of sham and blow-hard scoffers he takes the platform with his manuscript lecture, and pours truth on his audience like a stream of Greek fire, in which are commingled all the beauties of the rainbow, that he may burn up the bad in our nature, and make us better men and better women. Welcome to our shores the Methodist lecturer!

We do not mean to say that the Congregationalist is no theologian, or that the Methodist cannot preach, or that the Baptist cannot lecture. In saying what we have said we merely fix on the prominent gifts of these gifted brethren. A man is always seen at best advantage in his own uniform, and in his natural armor. We heard Hall preach; his text was "Lord increase our faith," and he kept to his point; it was an excellent sermon. He brought his theology out of his text as every preacher ought to do, instead of bringing the same thing to every text, and preaching really the same sermon whatever the text may be, as is often done. And we heard Spurgeon deliver a lecture in his college, full of startling facts and stirring thoughts. The facts had respect to the number of students he had sent out, and the harvest of souls that they had gathered in; and the burning thoughts had respect to the necessity of a growing earnestness in preaching Christ and the glories of the kingdom. He has also a "Lecture on Candles," that he has delivered with great power in many places, in which he deals out his shot and shell on the new institution of altar candle-burning in the Church of England. It is very like man's way of lighting up this dark world to do it by candles. Punshon is no mean preacher; a goodly number of his sermons are now before the world, beautiful specimens of classic English, and acting as refreshing May showers on the Church of Jesus Christ.

Newman Hall has been known to the world for quite a number of years, and as the successor of the Ven. Rowland Hill and James Sherman he stands high as a London preacher. He is the author of several works, chiefly of a devotional character, and they do great credit to his head and to his heart. But it was the distress in Lancashire growing out of the American rebellion, when days were dark and friends were fearful, that drew Mr. Hall more prominently out as a philanthropist. Believing that that war would be the death blow to slavery, and that law and humanity would gain the ascendency, he threw his whole soul into the trouble, and by stirring up the operatives to patience, and calling the rich to come to the rescue, he has won laurels that will never fade. C. H Spurgeon is publishing all the year round. His sermons delivered to a congregation of 8,000 are taken in short-hand every Sunday, the proof is read on Tuesday, and on Thursday morning they fly by mail through the length and breadth of the land. Occasionally both sermons are thus published, but generally only the one preached in the morning. Nine volumes have been re-published in Boston. He edits the *Sword and Trowel*, a monthly of a hundred pages, preaches when in health at an average about five times a week; superintends his college with 80 students, and he has just lately got up an Orphanage, capable of maintaining 400 boys. The number of communicants in the Tabernacle is 3634, the increase last year was 224. The preaching stations, supplied by the young men, number 117, and the annual expenditure of the college last year was $27,115. The breadth of character that this one man is devoloping, and the amount of work he goes through is perfectly amazing. W. M. Punshon has also been abundant in labors. He has published a volume of poetry, a masterly lecture on Macaulay, and quite a number of sermons. In addition to his own regular work as a City Minister he has for years past run all over the country, preaching at anniversaries, chapel-openings, etc., and now he comes amongst us as the President elect of the Canada Conference. But it is as a lecturer that Punshon proves himself a strong man, and the one on "Daniel in Babylon," is said to be amongst his best. In matter it is weighty, full of good thoughts, ennobling sentiments and good practical lessons for every day life. The grand features in Daniel's character are brought out with singular power and beauty. His fidelity to the right; his calm dignity and decision in the midst of the most terrible perils; his fear of God and fearlessness of man, and his greatness is shown to be the outgrowth of his secret life of goodness. In the elaboration of these points, poetry brings her flowers of choicest colors, reason asserts her sovereignty, and a graceful eloquence extends her richest treasures in vindication of the Babylonian captive. Skepticism is exposed by a most withering rebuke. Now by sarcasm, and then by irony, quiet but keen, irreligion and hypocrisy are undressed in such a manner as to make the sinner ashamed of himself. Throughout the lecture there is a sprinkling of allusions to classic story, which a fastidious critic might take exception to, as savoring of pedantry and useless to a common audience; but then since Punshon has done it so well, why not let him take his own way? He gives us noble thoughts in settings of the finest gold; and when we get true gems we shall not quarrel with nature about the mould in which she has shaped them. We hope that W. M. Punshon's visit to this country may be productive of lasting good, and that he with C. H. Spurgeon and Newman Hall may long be spared to defend the great truths of our common salvation, feed the flock of Christ, and gather in many as heirs of the believer's inheritance.

Mr. Punshon's English Correspondence.

We copy a portion of Correspondence No. 1 from the Rev. W. Morley Punshon A. M. to the *Methodist Recorder*, regretting that our space will not allow us to insert the whole of his interesting letter:

It was a work of no small difficulty, and yet a privilege of no common order to be permitted to preach on two Sabbaths in the ship's saloon. On the first Sabbath we were at anchor in Queenstown harbour, but on the second Sunday we were coursing swiftly through the water, and the motion of the vessel made you a Ritualist against your will. Still, the motley gathering—the crew (all of them who could be spared from duty) dressed in their Sunday best, and groped in the lower part of the saloon; the passengers, of different nations, habits, beliefs, modes of thought, but all reverently gathered for the acknowledgement of God, and all apparently sincere in their responses to the litany of prayer, and respectful in their listening to the Word of Life—made the services at once novel and impressive. Our captain read the Liturgy—an office which he never delegates to another; and right well he read it too—with a sonorous voice and appropriate emphasis, to attain which many an authorised reader of the service on land might well sit at his feet; and I endeavoured, afterwards, to rouse my hearers and myself to Christian manliness and heroism. The "bread" thus "cast upon the waters," may haply be "found after many days.

A welcome awaited me before landing in New York; the provident kindness of some friends in England had secured that I should be met on the steamer, and the passage of my luggage through the Customs facilitated. For this I was very grateful, for the five or six hours' waiting before you can get fairly landed is irksome and oppressive. The vessel could not enter the dock, so all the luggage was discharged into tug-boats and by them landed in a long shed, where they were put down higgledy-piggledy, and it was the toil of an hour to discover and assort one's own. The cabmen of New York are a small autocracy—lawless and insolent, fixing their own charges, and those of the highest, and though the city is large and fine, so loose is its local government that there is a small redress for extortion, and the streets are so badly kept that even enthusiastic New Yorkers complain (to each other—though they would be silent to an English stranger) that it is one of the worst-paved cities in the world.

In the evening I went with my host to St. Paul's Methodist Episcopal Church, a fine marble building, which will seat about 1 200 persons. The week evening services, however, are not held in the church, but in the lecture-room. The lecture was brief—a pointed and well-reasoned exhortation to fidelity, based upon the promise that "a faithful man shall be blessed of the Lord." After the lecture, the leaders were called forward, and a prayer-meeting began.

The minister kept only a nominal lead of the meeting; persons from the body of the room starting a lively verse as the inspiration seemed to prompt them, but the prayers were thoughtful and fervent, and those who prayed had power with God. The prayer-meeting in turn resolved in a brief band-meeting, and within about a quarter of an hour five of the members, male and female, had spoken their experience. It had the good, sound Methodist ring about it, and I augured well for the Church whose inner life was thus healthy and abiding. Amongst those who spoke at the band-meeting was the wife of one of the bishops of the Methodist Episcopal Church. Before the meeting broke up I was introduced to the Church and made welcome to American soil, and all was done with a frank and hearty brotherliness which affected me not a little.

There was to be on the following day the dedication of a new and elegant church in Williamsburgh, a suburb of the city on the Brooklyn side; and the minister who was appointed to preach in the evening was taken suddenly ill, so the "lot fell upon Jonah;" and as it seemed an emergency, I overcame my reluctance and opened my commission in America in the Empire City. The church is decidedly the most elegant I have ever seen. Bishop Janes introduced me kindly to the people, and I felt freedom and some measure of power in proclaiming the Word of Life. There were several things which struck me as novelties. Immediately in front was a table for the reporter; to the right of the tribune a pedestal, on which was a beautiful bouquet of flowers. The church was lighted like the British House of Commons, and the rays, streaming through colored glass, fell with a softened lustre which was cheerful without being dazzling. The total cost of the church was $200,000, or about £40,000. My only regret about it is that five less expensive churches have not been built instead of this costly one, although for the large accommodation of every kind which has been provided, the money is not ill bestowed. On the basement is a large, cheerful room, superbly furnished with carpets, mirrors, piano, &c., which is called 'the church parlour,' and which is the common property of the members. Here monthly reunions are held, and the ladies assemble for Bible-classes, Dorcas meetings and now and then for cheerful evening intercourse. This "church parlour" is getting to be one of the institutions of American Methodism. The Sabbath-school in connection with the church "exceeds," as Bishop Janes says, "all that he ever fancied." Upon this feature of American religious life I have something more to say by-and-bye. At present I have trespassed long enough upon the attention of your readers, and must close this desultory communication with a warm "God bless you all!" for England and English Methodism.

W. MORLEY PUNSHON.

Public Speaking.

To speak well you must be "enrapport" not only with your own mind, but with your subject and your audience. It is really wonderful that this connection is so rarely complete, and that such mishaps come from its absence. Sometimes you are out of joint with yourself, and your mind seems no more to lump with your tongue than the mind of the man in the moon, and you feel that you have no hold of yourself. Again your thought, although quite active in a certain way, does not enter into the subject, and you are very much like an eager horseman who wants to ride, but finds the horse refusing to be mounted, or, when mounted, insisting upon a anding still, or pitching the luckless rider over his head. Sometimes, moreover, when you and your subject get on very well together, you fail to connect with the audience, and without having any positive quarrel with them, you find yourself as far apart as if they were a thousand miles off. You will use every means to establish the true relation, to keep your own mind ready at your call, to make it dwell faithfully upon such leading principles as are fundamental to all important subjects, and to take vital interest in the men, not such as belong to your clique only, but in men as men in all the various tempers and conditions of the common lot. He is happy who masters this connection thoroughly, and agrees with his own soul, his subject, and his audience. He is the good rider who is master of himself, his good steed, and the road, and he goes forth conquering and to conquer.

Some very interesting and curious phenomena occurs when this "rapport" is complete, and some of the signs that spiritualists ascribe to supernatural agency are constant attendants of good extemporaneous speaking. A strange, and cheering, and powerful influence rises up within the speaker, and is met and quickened by the subject and the occasion. The calmer he is, and the less elevated and blown about by passion, the more profoundly he is inwardly moved. Thoughts and emotions come to him of themselves without painful seeking, and the subject opens itself to him as if it were a part of his own brain and heart. Words and sentences of unusual fitness and beauty come to him of themselves without fatigue of voice or exhaustion of brain or nerve. A remarkable bond grows up between speaker and hearers; the audience light up a mild glow, and a lambent brightness almost transfigures each head in the speaker's eye; while the whole assembly seems to be informed with one life, and the thousand souls are drawn together as one spiritual body.

I have talked with a great many distinguished extempore speakers, and while they are almost universally reluctant to trust to any marvelous influences, and disposed to insist upon careful thought and frequent and exact writing to guard against looseness and repetition, they allow that there is something in their best oratorical experience that passes their understanding. Carpenter the physiologist, speaks of what he calls "unconscious cerebration," or states in which the brain works without any conscious effort to do it, and without any consciousness of what it is doing of itself, as when a man wakes in the morning and finds his thinking much in advance of where he left it when he went to sleep, or even some hard problem solved or knotty questions answered. The cause of the phenomena undoubtedly lies somewhere in those organs that are allied to the heart and stomach and lungs, and are moved by the sympathetic nerves, so as to be more automatic than voluntary, more powers of nature than of volition. How far this involuntary action can be extended and how far carried up into the higher plane of intelligence and activity, we cannot say; but it is evident that whatever partakes of the character of habit partakes of this power, for habit however painfully formed, becomes a second nature, and is automatic, or goes of itself.

This automatic action aids the extempore speaker of much care, anxiety and toil, and carries him through much of his work without solicitude or conscious effort; but it is full of dangers, and if he trusts wholly to it he loses his higher inspiration and force, and sinks down into an automaton, like a barrel organ, that, when wound up, can only play over all its old tunes. Some speakers and hosts of talkers are spoiled in this way, and they think themselves inspired because by practice they have so much of the "gift of the gab," that they can run on without limit and without fatigue, until all but themselves are tired out. The good speaker may cultivate and use this automatic power; but he must never trust wholly to it, nor even be satisfied, unless in everything he does he is conscious of putting forth some fresh effort and earnest thought, and rising higher than before, instead of drifting away upon the easy level, or floating down the still easier descending current. —*Dr. Osgood.*

General Intelligence.

Colonial.

The mail contract with the Inman Line between Halifax and Great Britain has been renewed for three years.

The Geological Survey of the Province, by Dr. Honeyman and by Dr. Howe, is to be prosecuted vigorously and immediately.

J. F. L. Parsons, Esq., has been appointed School Inspector for Halifax County.

The Captain, and first and second mates of the Yarmouth ship *Lydia* are under trial in Liverpool, England, for horrible cruelties inflicted on a portion of the crew. In one instance death was the result.

The Presbyterian Synod is to meet in Poplar Grove Church on the 24th inst. The Episcopal Synod is also to meet in Halifax the latter part of the month.

The Reformed Presbyterian Synod of the United States has suspended from the Eldership and membership of the Church, W. G. H. Stuart, of Philadelphia, President of the Christian Commission, for joining in worship in singing hymns of other churches!!! The *Banner of the Covenant* says "that this proceeding will be the death blow of the denomination in the United states. There were delegates present from other churches, but when they saw the treatment accorded to Mr. Stuart they all left.

At the June term of the Supreme Court in Cape Breton, Judge Dodd presided. In charging the Grand Jury, His Honor congratulated the County on the fact that there was not a prisoner in jail, nor a criminal case on the docket. This is highly creditable to the people of Cape Breton, and the more so considering the privation and hardship to which, during the past winter, the people of that county have been subjected.—*Witness.*

A GEM.—The following is from the last *Presbyterian Witness*:—

My Dear Witness,—Would you have the goodness to inform the "J." who is so frightened that ministers will bring their wives to Synod, that many ministers have no wives to bring. In the Pictou Presbytery alone there are no fewer than eight unmarried ministers. Tell him also that ministers are going to Halifax to look for wives. Perhaps he will have the kindness to help these out in their difficulties, and put them in the way of getting the necessary ribs. Tell him likewise, that, as many of our ministers' wives have homes and babies to look after, they cannot accompany their husbaeds to Synod, and will not, therefore, disturb his peace of mind by their presence. Tell him, besides, that the little town of New Glasgow made no effort last year through your pages to keep the ministers's wives at home, but extended a hearty High and welcome to all who came. And tell him, lastly, that it would be a good thing for some people to study Mason on Self-knowledge, and attend to their own business.

For my own part I have no intention of bringing my wife to Synod, and never had. I intend to go all alone, and for the following reasons: First, "J." says my wife is not wanted in Halifax; Second, I have no money to pay for her board there; and third, I have no wife to bring, and don't know where to look for one.

Yours sincerely,

ATHANASIUS.

HIGHWAY ROBBERY.—Last evening between half-past eleven and twelve o'clock, as a gentleman was going over the Citadel, in passing the gate he was hailed by the sentry, George Hooper, 4th K. O. R., and on coming up the sentry knocked him down and robbed him of a gold watch and chain which was on his person. He immediately reported the circumstance at the police station and the soldier was arrested, and the watch found on him.—*Rec.*

The Rev. Dr. Honeyman has been engaged by the Dominion Government to begin the geological survey of the Province. He started on his mission to Sydney, on Friday last. The work of the survey is to be conducted under the superintendence of Professor Logan.—*Rec.*

The French Monitor *Onondago*, which has been lying in this port for some months past, left here on Monday morning last for Brest, accompanied by H. I. M. Ships *European* and *Volta.*

A young man named Kelly, of Halifax, one of the students of Art at McGill College, Montreal, mysteriously disappeared one morning last week, the last seen of him being when he left for home at the close of last session.

Wednesday's *Gazette* contains the following:—"Wherers, the aniversary of the Settlement of Halifax fall this year on Sunday. His Excellency has been pleased to direct that Monday, the 22nd day of June, inst., be observed as a Public Holiday. The Public Offices, will, on that day, be closed, so as to allow all classes of citizens to participate in the celebration."

We understand that a number of the prisoners confined in Rockhead prison revolted a day or two ago. The succeeded by some clever manœuvre in reversing the order of things which obtain in that and all similar Institutions by locking up their keepers instead of the keepers turning key upon them. Thus, to a certain extent at liberty, in one of the corridors of the building the scondrels amused themselves by destroying everything around them. The Governor, after vainly using all pacific means to induce them to surrender, was compelled to fire on them through the window from the yard, which had the desired effect quite speedily.—One of the prisoners was wounded, not however, seriously. The leader of the insurgents in this case was one of the rank and file we believe in the outbreak at the Provincial Penitentiary some months since.—*Rec.*

Four men have been arrested in New York and held to bail for carrying on a distillery on board of ship. They would take in a cargo of material, make a short cruise during which the still was operated, and then return with spirit.

The Montreal *Witness* states that the question of the route of the Intercolonial Railway will be decided by the Government, and the decision sent to England for approval, in time to enable the Finance Minister to complete the negociation of the loan before he leaves London.

There was