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Provincial Wesleyan.

MONDAY, DECEMBER 15, 1873.

"FOR KINGS AND ALL IN AUTHORITY."

Americans who visit the old world, are surprised at the prevalence with which prayer is offered in England in behalf of the Queen. It may be doubted whether in this respect Englishmen are more loyal than Americans themselves, for, in recent times at least, the Chief Magistrate of the Republic is seldom forgotten in public supplication. True, political prejudice may prevent some from commending to God the head of a party whose downfall they would prefer any day, and in this respect perhaps we may be thankful that our own Ruler is above party contests. Besides, republican education discourages rather than fosters that reverence for persons in exalted situations which always impresses the stranger who visits the shores of old England. The Ritual of the Episcopal Church has done much toward the establishing of a practice which is alike beautiful and impressive as observed in the services where it occupies so important a place. But the consciousness that Queen Victoria really appreciates and deserves the most fervent prayers of her subjects, is the chief incentive which directs the churches in pleading in her behalf. There have been monarchs of both sexes on the British Throne to whom prayer was but a mockery, and whose lives rather shocked good men than inspired them with reverence. The Queen of to day is a firm believer in prayer. How touchingly this fact comes out betimes in her periods of sorrow! And how fully she must have imbued the Princess of Wales with the same spirit, has been inferred from the wifely appeal she made to the Bishop of Canterbury, when the Prince was at the point of death! What has produced this eminently Christian disposition? Say what we will of natural amiability, and the influence of refining associations, the true Christian can see in the life of Queen Victoria that a nation's prayers are not without most gracious results.

We have been led to this train of thought by noticing how little the transition in our Dominion government has affected the public prayers of our churches. No one could gather from the devotions of the pulpit that an entire revolution has occurred in the elements by which our Dominion is governed. Neither the complexion of principles nor the characters of men affect this exercise. For this we are thankful. It demonstrates the unselfishness of prayer. It promises for us national prosperity. It must tell upon the lives of our public men. They cannot escape the influences of christian intercession at a Throne of Grace. Either they must conform to the dictates of truth and righteousnsss, or God will dispense with them for better men. A praying Nation will certainly be a prosperous Nation And while an earnest, united petition continues to ascend to Heaven for the divine regulation of governmental affairs, He who is the Father of His crying children will preserve them from iniquity in high places.

THE WOMAN'S RIGHTS QUESTION is flaming up anew on both Continents. Our danger will be, that as the pendulum gets moving it will swing to the opposite extreme. All great reforms are apt to suffer from this tendency to extravagance. Yet surely there is much to be said on both sides. While the English Conference is solemnly declaring itself upon the propriety of admitting women into the pulpits, it cannot be disputed that the sex are endowed betimes with extraordinary gifts for public address. We are among the class who owe more to this element in Methodism than to any other. It impressed us by no means unfavorably, though educated against it. By this means we were influenced when ordinary agencies failed. A gifted woman is one of God's great agents.

We intended, however, to refer more particularly to the social disabilities of the other sex. A stranger coming to this country cannot but wonder at the treatment accorded to our girls in the ordinary distribution of property. The young man is favored and endowed by virtue of his sex; the misfortune of being a female condemns his sister to penury. A farm, a fat flock, a handsome credit to begin with, for the boy; for the girl, a bed, a cow, and a benediction! The one brings a companion to his home with the air of one who dispenses patronage; the other remains as a dependant, or joins another's destiny, with an empty purse. Did we witness these things in a heathen country we would organize societies for the emancipation of the weaker party. As it is, we live on and exult in the thought that our social progress is one of the marvels of the age!

A PRACTICAL IDEA.—In Halifax a new feature has been introduced into Home Mission meetings. Men directly from the heart of Home Mission operations are among the speakers. This is an admirable move. The "returned missionary" in England is always the hero of the occasion. In some instances those veterans have been stimulated to extraordinary oratorical eloquence by the rememberance of their toils and triumphs in the presence of audiences who knew how to appreciate their language. A few of them have attained in this way to immense popularity. We heard it stated in Montreal last autumn that some ministers now in leading positions west, were brought to public notice by their connection with missionary delegations. Thus a twofold good is gained. The hearts of the people are fired by descriptions and appeals from men who relate their own experience; and the missionary rises into new ardor with his theme till he finds himself possessed of powers which had remained dormant. Moral—Draw upon your missionaries.

THE HOME MISSION MEETING AT BRUNSWICK ST., was held on Monday night of last week. We were prevented from attending, but report says that Mr. Reid's speech was excellent,—Mr. Sutcliffe's "worthy of Exeter Hall,"—Mr. Webb's characterized by his usual good sense and directness of thought. There was also a *Crisp* speech,—neat, concise and eloquent. Our readers will not accuse us of flattery, for they may be assured we give the report at second hand.

The meeting at Charles Street on Wednesday, is pronounced "the best ever held in Halifax." J. Wesley Smith presided, and spoke remarkably well. Rev. Mr. Johnson, from Kentville, and Rev. Mr. Hockin, from Sambro, did admirably; and the collection was $82! Only two years in operation, yet the children of Charles Street collected over $70 for Home Missions! Are our mission operations paying or not?

POSTAL.—The notice anent advertising for the Halifax Post Office is meeting with deserved censure. Hundreds of readers take our own paper, for instance, who take no other. How are they to obtain Postal information if we do not furnish it! And why should *four* favorite papers be paid for this while all others are excluded. What do officials look at in proscribing thus certain papers? Certainly not at their circulation, nor at their influence. Because we do not choose to take warm sides in politics—is *this* the reason? Perhaps now Mr Woodgate will inform the public by whose authority he entered upon the proscription.

REMEMBER THE POOR.—We are on the verge of the Christmas Holidays. Bright visions are rising before the minds of our children; gay plans are forming themselves in our parental hearts. The land will be full of sunshine and joy.—Ah! there will be clouds, too, and sorrow and misery. The subjects of misfortune,—God's poor, whom "Ye have always with you;" and victims of vice and intemperance—the devil's poor, are near your every door. "Inasmuch as ye have done it unto the *least* of these," Who speaks? "Ye have done it unto me." For *Christ's* sake be benevolent this Christmas season.

STABBING AFFRAYS are becoming too frequent in St. John City. There can be little question that this form of violence can be regulated to some extent. The authorities should curb it effectually. Punishment should follow on the heels of this crime, so swiftly and terribly that blackguards would hesitate before using a knife or pistol. And the crime should be traced to the original perpetrator. A makes B drunk and furious; B stabs C; C's life is endangered and his family injured Common sense would say:—Go back to the first letter. Bring both A and B to justice.

LUNAR.—American philosophers are seriously contemplating the construction of a telescope to cost a million dollars. This will take us within four miles of the Moon. If there are inhabitants yonder endowed with equal genius, it would be easy to open communication between the two worlds by signals. Who knows but we may yet have daily reports from the volcanic satellite? It is not a heavier tax on our credulity than electric telegraphy would have been on that of our fathers and mothers fifty years ago.

LECTURES AND SERMONS BY THE REV. W. MORLEY PUNSHON, L. L. D. Toronto Adam Stephenson & Co. Halifax Wesleyan Book Repository.

Wherever the Rev. W. Morley Punshon speaks he will have a crowded audience to listen to him; and whatever he publishes will have a great number of readers. This is only natural when the gentleman ranks among the first preachers of the day. Yet many of Mr. Punshon's way of thinking have formed no very high opinion of his powers, and from what we have heard as from what we have read, we ourselves have been led to believe that the Rev. gentleman has been much overrated. A fine voice when once aroused, a striking delivery, and a style of composition which is cultivated even to mannerism—these are some of the peculiarities of Mr. Punshon's oratory. Deprived of the external aid of voice and manner the essays and sermons in the volume though not deserving of the praise that has been lavished upon them, are yet far above the average of essays published in the colonies. It is true they contain such evidences of want of Christian charity and good taste as the constant calling of the religion of the greatest mass of mankind "Papistry" instead of Roman Caholicism, with frequent references to "Superstition" and "Idolatory" &c. The charity which thinketh no evil is not much in Mr. Punshon's favor. The essay on Macaulay is the one which will probably take the attention of the reader most; and indeed it seems to be the best in the volume. It is eloquent, picturesque and shows a keen appreciation even to enthusiasm, of the beauties of the great essayist's compositions. The other Lectures are "Daniel in Babylon," "John Bunyan" Wesley and His Times" "Florence and the Florentine" &c. Disagreeing with every second page in the volume, we are still compelled to admit that it is one which contains much literary merit.

The above is from the Halifax *Express*. It is rather contradictory, we should say; for if Mr Punshon "ranks among the first preachers of the day"—how can it be true that "the Rev. gentleman has been much overrated?" The world is not apt to run perpetually after third or even second-rate oracles, or the *Express* might have found it self long ago wondering over a large circulation. Jokes aside, however, we opine that the lack of charity which the reviewer deplores has not all been on one side; and assuredly we will not complain if the Romanist will always confine himself to words—especially should they flame with eloquence like Punshon's.

Circuit Intelligence.

KINGSCLEAR CIRCUIT.

DEAR MR. EDITOR,—A few words from the Kingsclear Circuit may be interesting at least to some of your many readers. As we do not believe in long sermons or long communications to the WESLEYAN, we will give you a few items of interest as briefly as possible. Arriving here, according to Conference appointment, we found many true friends of Methodism and Methodist ministers. Our church at Upper Keswick, a description of which has already appeared in your columns, was encumbered with a debt of a little more than two hundred dollars. With very laudable zeal, the friends of that place decided to have a tea-meeting at once. Without giving the usual description of loaded tables, kind and attentive ladies, the result of the occasion was sufficient to entirely free our church of debt. A few evenings ago our friends gathered at the Mission House, and placed in the hands of the Treasurer about $60 toward supplying some necessary furniture, at the same time making a present of between $30 and $40 for ourselves.

The Kingsclear part of the circuit has purchased a sleigh for the benefit of the minister upon that side of the river. But the best of all is God is with us. A spirit of great seriousness being evident, especially in our church at Upper Keswick, we decided to hold a few special services. They soon became "revival services," seasons of grace and sweet delight. The power of God was manifest in a very marked degree. Our expectations at such times are apt to centre on certain ones. It has been noticeable among us here that some of those whom we expected to be the first to come to Jesus have been the last, while others whom we looked for last have been first. How little we know of the operations of God's Spirit on the hearts of those around us.

Our work here has been entirely free from what some might call undue excitement. It has been reasonable, calm, and we trust will be permanent. One pleasing feature has been the clearness and promptness with which the convinced have been converted, the sorrowing made glad, the penitent forgiven. "The Lord hath done great things for us, whereof we are glad."

Brethren pray for us that the word of God may be yet more largely glorified on every part of this circuit. R. W. W.

December 3, 1873.

Correspondence.

LETTER FROM THE PRESIDENT.

To the Ministers of the Wesleyan Methodist Church in Eastern British America:

DEAR BRETHREN:

The year 1873 draws to a close. In the history of our Connexion it has not been an unimportant one. During its early months, several of our Circuits were visited with special blessing, which resulted in the conversion of many souls, and in the general advancement of the work of God among us.

Our Conference was an occasion of much spiritual good to its members, and to those devoted laymen who, from various points of our far-reaching boundaries, came together to consult with us on the interests of Christ's Kingdom.

Since that time, we have not been without marked displays of both the providence and the grace of God. "Whom the Lord loveth He chasteneth;" and in this respect He has been dealing with us "as with sons." Painful affliction and unprecedented bereavement have darkened the households of many of our Brethren. Large numbers of our people—particularly in Prince Edward Island, Cape Breton, and the Eastern portions of Nova Scotia—have suffered severely by the gale of August last; while, more recently still, the convulsions in the commercial world have occasioned embarrassment and distress to many of our charge. Yet the "compassions" of the Lord "fail not." Peace is in all our borders. We have been spared "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day." A bountiful harvest has been reaped throughout our land; and trade with us is not so completely paralyzed as in some of our neighboring States.

As a Church, we have been particularly favoured with appliances for success. "Labourers," who were greatly wanted, have been "thrust out," as we believe, by "the Lord of the harvest," into many unoccupied fields of evangelistic toil. "The hand of the Lord" has been "with them," and already they begin to exult "As men rejoice when they divide the spoil." According to the judgment of the best informed among us, a very general expectation of revival power pervades our Connexion at the present moment. Is not this itself a pledge—an earnest—of the coming grace? Have not our hearts been made tender by affliction? Are we not beginning to learn the lesson of the total insufficiency of all merely earthly good? Do not the things which are unseen and eternal, begin to make a more decided impression upon the minds of our hearers: and is not the cry ascending now from more closets and family altars than before, "O Lord revive thy work in the midst of the years: in the midst of the years make known; in wrath remember mercy?"

Assuming these things to be so, it is with great deference submitted, whether the present is not a time for making an effort throughout the entire Connexion, for the deepening and extension of vital godliness among us? Cannot we, as the united Pastorate of these Churches, take measures to secure unanimity of spirit, and, as far as possible, uniformity of action on this matter?

Might not special attention be given to those services which occur at the close of one year and the beginning of another? Such, for instance, as the Watch-night, and the Renewal of the Covenant. Here are opportunities made to our hand for a searching review of the past, for humiliation of spirit, for improvement of the flight of time and of the changes of human life, on the one hand, and for renewed dedication, more enlarged charity, and a more assured trust in the atoning blood on the other. May not such improvement be made by appointing a Watch Night service wherever a few persons, under the judicious management of a local preacher or a leader, may be got together; and by holding a service, for the Renewal of the Covenant and the administration of the Lord's Supper, in town, at every appointment of the stationed minister?

The usual Quarterly Fast day occurs on "the first Friday after New Year's day." As this will fall on the second day of the year, and therefore midway between the two services above named, at least in our principal congregations, and especially as it will be a time when business generally will be less pressing than ordinarily, may not our people be induced to give particular attention to its observance? Have we not the highest authority for believing that if as ministers and members of the Church of Christ we thus seek the Lord, He will "satisfy us early with his mercy," that He will "revive us again," so that we may rejoice in him?—Daniel ix. 3–21; Acts xiii. 1–4.

Then, wherever practicable, may not these observances be followed by special services for the promotion of Scriptural holiness, and for the ingathering of souls to Christ? We all know that when these services have been conducted in a proper manner—when they have originated and have been carried on under a deep sense of the exceeding sinfulness and terrible consequences of sin, and in prayerful dependence on the power of the Holy Spirit, that they have been of saving and lasting value to the Church of God. And ought we not to use such means again and again? Is human nature altered? Must it not be of the highest advantage to the worldly, the profane and the formal, to the youth of our homes and the children of our Sabbath schools, and even to the Christian believer himself, to have attention turned, by a frequent reiteration of the call of God, to the overwhelming importance of the salvation of the soul? And is not "the same Lord over all," over our fathers and over us, "rich unto all that call upon Him?" The ineffaceable promise still shines forth from the sacred page, "Whosoever shall call upon the name of the Lord shall be saved." Is not "the time to favor Zion, yea, the set time come?" Then let it not be said of any of us, "there is none that stirreth up himself to take hold of thee." "Ye that make mention of the Lord"—His remembrancers—"Keep not silence, and give him no rest, till He establish and till he make Jerusalem a praise in the earth."

Believe me, Dear Brethren,
Yours very truly,
CHARLES STEWART.

Sackville, N.B., Dec. 3, 1873.

Miscellaneous.

THE EPISCOPAL SCHISM.

MEETING OF THE CUMMINS WING OF THE DENOMINATION—PROPOSED ORGANIZATION OF A REFORMED CHURCH.

The Telegrams bring us an account, as follows, of a strike for independence which will be of far more importance to the world than that of Beecher:—

NEW YORK, Dec. 2.—A meeting of clergymen and others was held to day in Association Hall in response to a call issued by Bishop Cummins for the purpose of organizing a church based on true principles. The clergymen present were: Rev, Mason Golligher, of New Jersey, Rev Dr. Cheeney of Illinois, Rev. Marshal B. Smith, of New Jeresy, and others. The meeting opened with a prayer by Rev. Dr. Cummins, after which a hymn was sung. Rev. Dr. Cheeney offered an earnest prayer for the prosperity of the new church which was about to be organised. Col. Ayrigg, of New Jersey, was on motion appointed Chairman, and H. B. Turner of New Jersey, Secretary. Dr. Cummins read a declaration of the principles under which his church is to be organized, and offered a suggestion that it be referred to a special committee, consisting of Charles Kellogg, New Jersey; Albert Crane, Ill, Rev. Marshall B. Smith, N. J., Rev. J. A. Sabine, N. Y. Dr. Cummins was appointed chairman of this committee.

DECLARATION OF PRINCIPLES.

The committee after a short consideration made the following report:—

The committee appointed to consider the declaration of the principles proposed by Bishop Cummins as a basis of the organization of the Reformed Episcopal Church do now return the same to the meeting and offer the following resolution:—

Resolved, That those names which are appended to the call for this meeting, as presented by the presiding bishop, do here in humble reliance on Almighty God, organize ourselves into a church to be known by the style and title of the Reformed Episcopal Church. In conformity with the following declaration of principles, and with Rt. Rev. George David Cummins, D D., as our presiding bishop—

First.—The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God as the sole rule of faith and practice; in the creed commonly called 'Apostles' Creed;' in the divine institution of sacraments of baptism and the Lord's Supper, and in the articles of grace substantially as they are set forth in the thirty-nine articles of religion.

Second.—This church recognizes and adheres to Episcopacy not as of divine right, but as a very ancient and desirable term of church polity

Third—This church, retaining the liturgy which will not be imperative or repressive of freedom in prayer, accepts the book of common prayer as it was revised, prepared and recommended for use by the General Convention of the Protestant Episcopal Church, A. D., 1785, reserving full liberty to alter, enlarge, abridge and amend the same as may seem most conducive to the edification of the people, provided that the substance of faith be kept entire.

Fourth—This church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word: First, that the Church of Christ exists only in one order of form of ecclesiastical policy; second, that Christian ministers are priests in another sense than that in which all believers are a 'royal priesthood;' third, that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered unto the Father; fourth, that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; fifth, that regeneration is inseparably connected with baptism.

SIGNED BY THE COMMITTEE.

The following provisional rules were adopted:—

First—Ministers of good standing in other churches will be received by this church with letters of dismissals without reordination, they sustaining a satisfactory examination on such points, hereafter determined upon, and subserving to the doctrine, discipline and worship of the Church.

Second—All ordinations of bishops and other ministers will be performed by one or more bishops by the laying on of hands of the Presbytery.

Third—Communicants of good standing in other Evangelical Churches will be received on presentation of a letter of dismissal or other satisfactory evidence.

The Doxology was then sung, and the meeting dismissed with a blessing.

OUR EXCHANGES.

BEECHER takes a new departure. Says the *New York Advocate*: A remarkable scene took place in Plymouth Church, Brooklyn, on Wednesday evening of last week, The meeting, which was largely attended, had been called to consider a communication from Rev. Drs. Storrs and Budington, and Committees of their respective Churches, on the action of Plymouth Church in voting to drop from the rolls, without trial, Theodore Tilton, against whom specific charges, intimately connected with their pastor's good name, had been made:—

"Such a course," the communication urged, "however attractive as avoiding trouble, and giving opportunities to escape such issues as it never is pleasant to encounter, is directly subversive of all true Christian discipline," because it is unjust to the aggrieved by another's wrong-doing, as denying him the opportunity to make his guilt manifest, and shielding him from the public condemnation, which is often to them their only reparation; because it is injurious even to the person accused, as tending to diminish his sense of his guilt, while withdrawing from him those Christian processes of remonstrance, rebuke, and if he be obdurate, of final excision from the Church under censure, the fruit of which may be to lead him to repentence; and is injurious to the Church, the world, and to Christ.

"Such a course of action," they add, "appears to us especially untimely and especially dangerous when the sin alleged is against the good name of a minister of Christ, in whose undimmed repute for purity of life the whole Church has an interest; against whom circumstantial and damaging statements are alleged to have been made by the member whom the church thus puts beyond its reach; concerning whom suspicion is almost sure to be increased by such an apparent avoidance of duty; and where the proper opportunity to vindicate his name is certainly sacrificed."

They therefore asked a private conference with the Plymouth Church congregation and pastor to discuss the matter, with a view to bringing it before a representative council of the Congregational Churches of the country if the case should prove to be as it seems.

After the letter was read a motion was made to accede to the request for a conference.

A substitute was immediately offered alleging that the communication just read prejudged the case, and declaring that while "Plymouth Church is at all times ready to be advised and admonished by sister churches, according to the ancient approved Congregational method, or by evangelical Churches of any denomination, beginning with proper enquiry into facts, and proceeding through successive steps of mutual explanation and discussion to the final expression of opinion, including, if need be, admonition or censure it is not ready to reverse this order, and submit first to censure, secondly to argument, and afterward to a request for the facts."

After a brief debate Mr. Beecher came forward and delivered an impassioned and powerfully eloquent speech in vindication of the position of the Church. He began by declaring his great love and respect for both Dr. Storrs and Dr. Buddington, which, he said, their action in this matter would not change; reviewed the form of Congregational government, disavowing, for his part, any submission as a member to the general Church, and asserting that he stood on the Plymouth Church Manual, which says: "This Church is an independent ecclesiastical body, and in matters of doctrine, order, and discipline, is amenable to no other organization."

At the close of Mr. Beecher's speech there was prolonged applause, and the substitute virtually declaring the Church independent of all denominational supervision was adopted by a vote of 504 to 25. The ladies participated with the gentlemen in the voting.

THE Pittsburgh *Recorder* thus toys with the late High Church *pronunciamento* of the doughty champion of exclusiveness whose name now figures so largely before the public. The extract we give smacks of the Alexander Clarke vein. We judge the worthy editor of the *Recorder* is once more enthroned in his sanctum after his protracted wanderings in visiting the Conferences of his denomination:—

"Zanzibar, in Africa, has a Bishop whose name is Tozer. They call him Bishop Tozer, he has some splendid fixtures in the way of ecclesiastical drygoods, and plays the High Church ritual before the ebony brotherhood in such away as to make them show the whites of their eyes. Bishop Tozer seems to have been on a visit from his African seclusion to some point in civilization where he learned that the Dean of Canterbury had actually communed at the Lord's table in a Presbyterian church, during the session of the Alliance in New York. The shock was too great for Tozer—Bishop Tozer—to endure. Nothing like that had ever happened in Zanzibar. He wrote to Bishop Potter, denouncing the whole proceeding, and threatening the head of the Dean. Bishop Potter himself, having some of the African exclusiveness and sense of propriety, sympathizes with Tozer—Bishop Tozer—in his views. Meanwhile the Dean has returned to Europe. He cannot undo his unchurchly deed any more than one of Tozer's—Bishop Tozer's—African parishioners can change his skin. And the whole company of High Churchmen in the United States, England and Zanzibar are showing the whites of their eyes! The euphony of Episcopacy is terribly outraged, and Tozer—Bishop Tozer—Stubbs, Begg, Drumm and Boggs, all of the superlatively successive apostleship, are disgraced by the doings of an English Dean in New York! One taste of this *Cant*-erbury fruit has set on edge the teeth of the dignitaries of the Anglican and Ethiopian Church of the Succession!"

IT is this same man—Tozer, of whom Dr. Livingstone informed us that "he stayed on the main land for fear of fever, and took a peep at his diocese through a telescope!"

THE *Advance* also takes occasion from the notoriety of the same Bishop of Zanzibar to hit off the following: "A clergyman of the Church of England in India is as bad as the Dean of Canterbury. He preached lately for a certain Congregational pastor there, and then joined in the communion with him. Where is the Bishop of Zanzibar? St'boy! Tozer!"

INTELLIGENCE is received of the prevalence of famine in Greenland, owing to the failure of the fisheries. In one village as many as a hundred and fifty persons are reported as having died of starvation.

THE above will give our readers an idea of how the *Evangelical Witness* gathers and epitomises its news. Bro. Savage provides well for the Methodist New Connexion of Canada. He will belong to us soon, or we to him whichever he pleases.

A WRITER in *The Watchman and Reflector*, signing herself "An Old-fashioned Woman," thus sharply criticises some of our young seminary girls. She is an "old fogy," you know, but how smartly she writes!

"I have found in the class-room that the girls with the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding a 'wider sphere for women,' while her chest was so narrowed by artificial means, that she could hardly read her essay. She evidently thought this whole world a 'pent-up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and independence of character to free herself from the thraldom of fashion, and to go to work in an earnest way to bring nearer Christ the world she had found so sadly out of order. Some of you, my dear girls, may be filled with 'infinite longing' for a 'career.' Let me tell you that what our sex most needs at present, is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured by 'fashionable mats'—women who find a 'career' in earnestly doing the Master's work, however homely, not seeking 'that outward adorning of plaiting the hair, and of wearing of gold,' but the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"

THE LATE MR. HEALD.—We have already chronicled the death of Mr. James Heald, one of the lay treasurers of the British Wesleyan Missionary Society, and one of the most devoted and influential Christian laymen in England. His charities flowed through many channels: some of which were shut out from the gaze of the public; others were well-known, and always recognized as most liberal and opportune; and his munificent benefactions to the missionary and other departments of Methodism will never be forgotten. One of his last acts before his illness was, with his sister, Miss Heald, to present $30,000 to the Worn-out Ministers' and Widows' Fund of the Wesleyan Conference.

But the crowning excellence of Mr. Heald was his piety. Wherever he moved—whether as a member of the House of Commons, or in the more private sphere of business and home, a hallowed influence emanated from his presence. He walked humbly with God. He early accepted the office of class-leader as well as local preacher, and so long as his health permitted, he continued to bless the church of his choice in this relation. His last hours were characterized with the most triumphant manifestations of the Divine presence. During his closing experiences he said to a friend: "O what a manifestation I have had! I am so filled with the love of God. The Lord has visited me in a marvelous manner—such as I had never dreamed of."

THE *St. Louis Advocate* is sarcastic our fashionable singing and singers:—

"Home again, home again,
From a foreign shore,"

Are the words of of a popular song. A Topeka (Kansas) belle is said to render them somewhat after this style:

"Ho-mug-gin, Ho-mug-gin,
From a forrin sho-ore."

We recommend her for a leader of some of our fashionable city choirs, or, if they should perfer it, we commend some of those Arkansas colored citizens, who when singing the lines:

"We are going home to die no more,"

Render them,

"We are gwine home to Dinah More, to Dinah More, to Dinah More."

In either case there is as much sense and as much propriety as in much we hear from some of our fashionable choirs.

THE *Western Christian Advocate* gives this summary of the *Virginius* difficulty case:—

Negotiations upon the *Virginius* case have been continued during the week, developing alternately serious and hopeful phases. The facts in regard to the capture, executions, etc., being obtained, our Government proceeded to demand of Spain the release of the survivors of the *Virginius*, the surrender of the ship, an ample apology, and provision for the families of the executed men. Spain was given until Wednesday, November 26th, to yield or refuse. The Castelear Government made continued professions of friendship and a desire to avoid a hostile issue, and it was thought unless popular excitement in Spain prevented, the required surrender and apology would be made. At midnight, however, on the 26th, no answer had come. Minister Sickles was reported to have left Madrid. All sorts of rumors circulated in Washington and New York, and spread through the country. The war journals raised the cry, "On to Cuba!" and many thought the crisis had come.

But on the following day, Secretary Fish wisely extended the time for Spain to reply, and at nine o'clock, Admiral Polo, the Spanish representive at Washington, received a dispatch announcing that the most important points of the ultimatum were yielded. The *Virginius* and her surviving passengers and crew should be surrended, and the American flag formerly saluted. This is regarded as the virtual settlement of the difficulty, on the basis of our demands. Other points are left over for further negotiations.

The legal status of the *Virginius* is still in controversy. The Spanish authorities claim that she had previously sailed under the colors of other nations, and only run up the American flag to suit the circumstances; that she was owned by and run in the interest of the Cuban insurgents. To this Mr. Fish replied, that she was sailing under the American flag, with American papers and an American captain, and that the vessel was duly registered in the Treasury Department as an American merchant vessel. These, and other points in dispute, will be the subjects of future correspondence.

There is still a chance for further complications. It is possible that Spain will be unable to enforce the concessions she had made. The state of public feeling in Spain and Cuba may be too strongly opposed to the step taken by the Government at Madrid, and in such case our Government, according to its present attitude, might have to enforce its demands. On the other hand, it may be proved that the *Virginius* had wholly forfeited its national character and its claim to our protection.

THE same paper has this note on the prospects in regard to America trade. We wish we could say as much for our own commerce. Failures follow each other here in startling succession:—

The prospects in finance and trade are more encouraging than at any time since the commencement of the panic. The crisis is over, and the reign of improvement entered upon. The process of recovery will no doubt be slow, and much suffering and derangement of business will still result; but the worst s passed, and we are on the right road to renewed financial health and prosperity. Evidence of this improvement are seen in the moderate substantia advance in values, especially of stocks, in the general revival of trade, in the marked resumption of work in manufactories, in restored confidence in the banks, and the consequent increace in their reserves, in the greater abundance of currency, and in the rapid recovery of England from the serious financial troubles which threatened her. The bank-rate in that country has been reduced from eight to six per cent since our last report, and no further fears are entertained of a drawback from the quarter.

THE great New York "ring" robber, Tweed, was last week conveyed to prison and was obliged to submit to having his hair cropped and his clothing changed for prison regimentals. New York may again breathe freely. The Toronto *Globe* has this description of the man and his punishment:—

It is hard times at present with the former trusted leaders of Tammany. Tweed has not only received sentence, but is at work in the penitentiary at Blackwell Island. Ingersoll, the fancy cabinet-maker and upholsterer, whose bills were so formidable and whose turn-out was so smart, has also got five years in Sing Sing with hard labour. This is a heavy blow and sore discouragement to the whole class of fraudulent tradespeople who are ready, like Ingersoll, to add two or three to their accounts, when their debtor is the public and the check clerk is a gentleman of Tweed's accomodating turn of mind. The lesser criminals are now to be proceeded with, and to all appearance, a clean sweep is to be made of the fraternity who have for years past preyed so remorselessly upon the finances of New York. One cannot but wish success to those engaged in this crusade. Nothing that money and threatening could accomplish has been left untried to stifle the attempt to expose the barefaced robbery that has for years been going on unchecked in the largest city of the Union. Nast, the caricaturist, mentioned the other evening at a public lecture, that when he began exposing the robbers in *Harper's Weekly*, money was offered. It was then asked if he would not like to go for three years to Europe When that failed, the Boss and his associates had sufficient influence with the City School Trustees to get all the books published by the Harpers excluded from the schools under their control—a step which injured the sale of the firms' books by upwards of fifty thousand dollars per annum. The New York *Times* was the first paper which came out with vigour against the iniquity. So formidable did it at last prove itself, that the conductors were "approached" The large sum of a million of dollars was offered to a leading shareholder if he would part with his stock, and thereby give those rascals a majority of votes at the *Times*' board. All, however, would not do, and now these conspirators are one by one reaping as they have sowed, and after a feverish time of self-indulgence and apparently great prosperity are down to their true level among the criminal population of the country, there to meditate on the fact that the pleasures of sin are but for a season, and that the triumphing of the wicked is short. Tweed has, no doubt, often visited Blackwell Island in state, as the magnate who did with the whole of the city affairs very much as he pleased. We can think of him condescending to give the officials a word of commendation, or tendering to some of the younger criminals a fatherly advice. Now he has the prospect of spending twelve years clothed in motley, to be pointed out to visitors as a living curiosity—the former great city man—now shrunk into a mere number, with his name, crime and sentence, only known by the ticket hung on the grating of his cell

BRITISH INDIA.—The census for British India for 1871–2 has just been published, and is a remarkably interesting document. The whole population falls little short of two hundred million souls. In Bengal, leaving out of consideration lands uncultivated or incapable of cultivation, or waste or marshy, there is an average of no less than 650 souls to the square mile; in Oude, 465; and in the Madras Presidency 221. About two-thirds of the population are agricultural. The census shows that the Hindoo religion is a proselytizing system. In the central and eastern portions of Bengal there are no less than 21 million Mohammedans, and in the Punjaub nine millions, while in the North-west Provinces there are 25 million Hindoos to four million Mohammedans.

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