

Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 10, 1892.

The British Conference has long had the reputation of being a steady, solid, conservative body, not easily moved from its regular course or easily induced to modify long-cherished usages. But a change seems to be coming over it. It is on the eve of adopting remarkable projects and of effecting in the British Methodist economy some striking changes. It has pronounced favourably on the merits of that magnificent project for raising for Church Extension and other purposes five hundred thousand pounds sterling, to which we referred a week or two ago; and it has referred this noble scheme for mature consideration to a carefully selected mixed Committee. There is little doubt but this Committee will report favourably on the matter to the Conference next year, and that the Conference will commend the plan to the cordial support of the Connexion. The launching of that notable project will form an epoch in the history of the denomination, and will contribute to bring about some most important and most desirable results.

The British Conference at its last session virtually authorized the adoption of a plan for the creation of a Church Fire Insurance Department. This project had on several previous occasions been mooted in Conference. But obstacles deemed for the time insurmountable seemed to forbid its acceptance. The obstacles having vanished or having been overcome, the Conference thought the time had arrived to take action in the direction proposed. So British Methodism will presently have an Institution of its own in which to insure its Churches, Schools, and Parsonages, the surplus profits arising from the working of which will be devoted to Church purposes. Should the Ministers and Trustees of the British Methodist Church property sustain this new movement heartily, it will be likely to prove a marked success, and to be found productive of much benefit to the Connexion.

The British Conference has not formally committed itself to the principle of Lay Representation in the Methodist Supreme Court. But it has signified in various ways that it feels that the moment is fast approaching when Lay Representatives will share its councils, its prerogatives and its responsibilities. This fact indicates a great change in the feelings of this venerated body. It is a change, however, to have been confidently anticipated. For the incorporation of the Lay element into the General Conference of the Methodist Episcopal Church of the United States, involved its early introduction into every other Methodist Conference in the world, not already having lay members at its boards.

But it is not merely the British Conference that seems about to be subjected to reconstruction, the inferior courts of the denomination also appear destined to undergo important changes. The District committees are likely soon to be remodelled, so as to secure for them a wider jurisdiction. Conference attention has been drawn toward the subject, and Conference opinion is ripening into a belief as to the necessity of some modification of this portion of the connexional organization. The matter is under consideration, and quite probably Conference will take action at its next session.

There looms up too before the Connexion mind the increasingly important question of the proper status of persons who are regular communicants but not regular attendants at class. Conference is fairly seized of this question, and will, we should suppose, deal with it next year.

Then there is the matter of the six years town residence usage which Conference has shown a willingness to modify. At present the usage is not to allow a minister in the regular work to enjoy more than six years continuous residence in one city or town, how many severer circuits or distinct charges such city or town may contain. Respecting the desirability of disregarding that usage in the future, Conference wished the District committees to be consulted. Doubtless this seemingly unwise restriction will soon be abolished.

Upon the whole, it may with truth be affirmed that the British Conference at its late session displayed an unusual degree of elasticity and mobility. Nor is the fact to be regretted by any one feeling an interest in the prosperity of English Methodism. Solidity is good; steadiness is good; conservatism is good in its proper place. There are some things never to be given up, never to be modified, never to be held with a feeble grasp. The faith can never be kept too secretly, too jealously, too courageously. The essential spirit of Methodism cannot be fostered too carefully or be guarded too vigilantly. The grand peculiarities of Methodism need no amending, but should be conserved at all cost. All the rest is mere scaffolding, to be made higher, or wider, or longer, or stronger, to be shifted higher and higher as the necessities of God's house-building work may imperatively require. Happy the workmen who are able to distinguish between the scaffolding and the edifice, and wisely to shape their means to their ends.

J. R. N.

THE EDUCATION DEBATE IN CONFERENCE.

The ablest debate which has been heard in Conference within the memory of the oldest preachers took place in City-road Chapel on the Education question. Very impressive was the sight of John Wesley's own chapel occupied by seven or eight hundred ministers, with the monuments around them, discussing, with wonderful eloquence and power, and with a perfect mastery of the subject, one of the most important practical questions of the day. The debate originated in a motion by the Rev. Wm. Arthur hostile to denominational education

and in favour of the gradual merging of schools under that system into unified non-sectarian Bible-schools under school boards. This was met by a somewhat lengthened lecture by the Rev. Wm. Arthur, who, for the terms of which we must refer to our report, deprecating the proposing of a question which had been fully discussed in the mixed Committees of laymen and ministers at the respective annual meetings of the Government in the Elementary Education Act of 1870. It will not surprise our readers to hear that Mr. Arthur spoke with his accustomed eloquence and power in support of the national system, which he well known to hold on national education, and that he was received by the whole Conference, including those of his brethren who differ from him, with the admiration due to his undoubted genius, and with the affection and respect which his saintliness of character wins from all who know him. His own speech was the most remarkable deliverance that was made in support of his motion, although he was well sustained by very able speeches by the Rev. J. R. Hargreaves, John Bond, Alexander M'Anlay, H. W. Holland, G. M. Miller, and W. M'Arthur. Mr. Hargreaves' speech called forth the admiration of many who disagreed with the views which he advocated, for the ability and promise which it showed, and for the moderation and good temper with which he delivered his sentiments and conducted the debate on arguments.

On the other side, the names of the principal speakers will be a sufficient guarantee that it was neither lame nor impotent. Mr. Shaw made a powerful speech in moving the amendment, although "the old man eloquent" disclaimed the title of orator. Mr. Frederic Greaves fully justified the expectations which his friends entertained of him; Mr. Oliver was logical as usual; Dr. Rigg was equal to the occasion and the theme; Mr. Bowman Stephenson, Mr. W. O. Simpson, Mr. Gregory, Mr. E. E. Jones, Mr. Coley, and others, taking the same side spoke in a manner worthy of their reputation as preachers and platform speakers. The two most remarkable speeches, delivered towards the close of the debate, were by Mr. Bedford and Dr. Osborn. These had evidently a considerable effect upon the Conference, and so doubt contributed a good deal towards the issue arrived at. That issue was the adoption by a very large majority of an amendment which, by Mr. Shaw's consent, was substituted for the one proposed by himself. The whole question has been referred to a Committee of ministers and laymen to sit during the autumn. The crisis was felt to be a grave one in the Conference. There was no little fear entertained lest the unity of the great brotherhood of the Methodist preachers should be disturbed by this controversy. It may be hoped that the course taken will help to preserve it in the bond of peace. Thus, too, the laymen of the Connexion, who have built our schools, will be taken into counsel with our ministers, whether it be advisable or not to change our educational policy. On the conduct of the debate, starting this exciting debate there is but one opinion; it was calm, self-possessed, courteous, and impartial.

OUR readers for some weeks past have seen our columns full of discussions in which Methodist preachers and laymen have taken part. They have, perhaps, been inclined to ask, for what purpose has this waste of time and energy been made? The ordinary and necessary duties of the ministerial life especially have been suspended, beloved duties laid aside, and the pastoral relations grievously disturbed. A very heavy price is paid for the opportunity of the discussions now carried on, and soon to be concluded. The pecuniary outlay also is of no small amount, and only those who have participated in it know the ungrudging hospitality and kind consideration with which the members of Conference are entertained during the sittings. In the result worth all that is paid to secure it? We may ask ourselves whether the thing attained is altogether a benefit. In this world we can scarcely expect anything to be an unmixed good, and discussion is apt to produce some degree of soreness in the minds of those who engage in it. No discussion even between friends, can be carried on without some little friction. But this is healthy, and when friendships continue uninterrupted, or are even cemented by discussion, it cannot be blamed. Sometimes it is true the men who are hot in debate, and produce much stronger arguments than they would put forth in a cold and logical statement of the matters under consideration. Yet even here no great harm is done, and often much good accrues. Men are not logic, and sometimes hot in debate, and produce much stronger arguments than they would put forth in a cold and logical statement of the matters under consideration. Yet even here no great harm is done, and often much good accrues. Men are not logic, and sometimes hot in debate, and produce much stronger arguments than they would put forth in a cold and logical statement of the matters under consideration. Yet even here no great harm is done, and often much good accrues.

But putting aside these minor matters of praise, fall and free discussion of all questions affecting the well-being of a Church is a prime importance. Content an inflexible head be obtained for the visible Church, discussion for the attainment of correct knowledge would be unnecessary; but even the possession of an inflexible head, if it carried the abrogation on the part of the Church of thought, reasoning, judgment and decision, would be a great evil and not a good. Christian men must arrive at their mental majority by slow processes, not by superior leaps into the seat of wisdom. Knowledge can only be obtained from many sources; and only as all the hills of private information run into a common reservoir do we look for a supply. No man, nor any one set of men, has a monopoly of wisdom, nor do any intuitively arrive at just conclusions. Discussion brings many minds into play, it grinds in its mill the lumps of limestone, and makes a good cement out of many ingredients. Further, men of theory, and even men of action, are accustomed to move in very narrow bounds. They know in part; they see in part. It has always been admitted that the knowledge which comes through the eyes conveys a more lively impression than any other; and when men see their fellows absolutely opposing their pet projects, and see the earnestness with which that opposition is offered, they reconsider their own positions, modify and enlarge their plans to suit the many, and thus secure harmony of action. We must also recollect that many men are only capable of being brought to reason after they have gone through the process properly described as "giving the world a piece of their mind." This piece may be very small, but it is all they have, and is essential to them in accordance with the true law of supply and demand—the former being very limited, the latter large. Now, if there be not adequate discussions, unfounded suspicions will be bred between men who ought

to be held in the most fraternal bonds, and harshness and anger will arise on all hands. In the particular instance of discussion in the Wesleyan Conference, no one can well over-estimate the good results that accrue from it. These results are still further multiplied by the reports given by ourselves and other journals of the proceedings of the various sittings. While the price paid is very heavy, the good gained is remarkably valuable. It is a fair question, however, whether the price might not be less. Much of the work seems done over twice. The more popular assembly meets first, and discusses and recommends; the more select official assembly, gathers afterwards and discusses again and decides. It does not seem too much to hope for, that some saving might be made here. Then, again, while in a multitude of counsellors there is safety, it does not follow that a multitude of persons who cannot lay claim to that title will confer the same boon. It requires much practical wisdom to secure a properly representative body, which shall not be unwieldy and unfit for deliberative purposes. We have no doubt that the arrangements for the Wesleyan Conference, as well as others; and that thus the bonds will be strengthened of that charity we wish to cultivate toward all our fellow believers. Our friend considers that while there is nothing in the English Church to forbid it, it is much in the higher law of Christianity to favor his breaking through the hedges of exclusiveness which custom has allowed to grow up around us. While each retains his preference for his own system, my friend and myself wish to show our unity in that Gospel of salvation by a crucified Saviour which is superior to all systems."

Mr. Minton, who was habited in his usual preaching gown, then preached from "Blessed are the peacemakers, for they shall be called the children of God." "This subject," he said, "appears somewhat appropriate on the present occasion, when we are to long in a minister of the Church of England stands in the pulpit of one against whom, just a century ago, she virtually shut her doors, for no other reason than that she could not bear the light which the Spirit of God had kindled in his and many other hearts. Twice since the Reformation has she pursued this infatuated course. Two hundred years ago she deliberately and intentionally cast the salt out of her by doing that which she knew would compel, and by which she meant to compel, many of her best ministers to quit her service. The Act of Uniformity, as it is pronounced by a living prelate of the English Church to have been as malignant in its intention as it has been disastrous in its results." A century later, when Wesley and Whitefield, and Rowland Hill were called of God to suffer the almost forgotten Church of the Cross to adopt a policy, the very different, though equally fatal policy. Except here and there—as at Oxford, where several undergraduates were expelled from the University for holding prayer-meetings in their own rooms—her efforts were directed rather to stifle than to expel the light. But to stifle the truth is to compel it, for the word of God will not be bound. And as Congregational Nonconformity, such as we now see it—of course it existed then—is the fruit of our national blindness in the seventeenth century, so is the Methodist Nonconformity the fruit of our national blindness in the eighteenth century. Truly the Established Church is reaping that which she sowed. She now sees the descendants of those whom she drove from her pale demanding that she should be deposed from her exalted worldly position, and placed on a level with the children of the Cross she adopted a century ago. And she is prevented by the fetters which she bound herself in 1662 from admitting to her pulpits a whole army of some of the best evangelists, pastors, and teachers in the world.

ought I to gloss over these things because of her ministerial and committee and, as far as I can see at present, intend to remain so? No more than I ought, as an Englishman, to maintain the impeccability of my own nation, or as a Londoner, to deny the existence of metropolitan mismanagement. The first thing needed for the cure of this evil is a reformation in this case the sore is deep, and requires to be probed. If it were only the Episcopal Church that suffered loss from the present state of things it would be a small matter. God can work in the one Church as well as in another. But the chief sufferer is Christianity. And to stifle the truth is to compel it, for the word of God will not be bound. And as Congregational Nonconformity, such as we now see it—of course it existed then—is the fruit of our national blindness in the seventeenth century, so is the Methodist Nonconformity the fruit of our national blindness in the eighteenth century. Truly the Established Church is reaping that which she sowed. She now sees the descendants of those whom she drove from her pale demanding that she should be deposed from her exalted worldly position, and placed on a level with the children of the Cross she adopted a century ago. And she is prevented by the fetters which she bound herself in 1662 from admitting to her pulpits a whole army of some of the best evangelists, pastors, and teachers in the world.

Now such utterances about denominationalism do not come from largeness of soul, but are the product of narrowness and imperfect views of the Christian spirit. The proof is to our mind in the case of the speaker who said, "every man mean while being left at liberty magnanimously to imagine that the platform of the future will be his own." In other words, I as a Baptist, believe that the platform on which we stand is the platform of the future, and that we stand in perfect unity with the Baptist, and you may believe that it will contain your denominational preferences. This has always been the dream of dogmatists and sectaries. Nor can it be otherwise until a man gets broad enough to see that Christianity is the life of Christ in the souls of men. It does not consist in churches, nor the lack of them; neither in partaking of sacraments, nor in partial interpretations of Scripture wrought into creeds; but in a renewed heart. It is the indwelling Spirit that enables a man to stand in perfect unity with the Baptist, and still lose a style of baptism, do not save men nor often add much to their spiritual life. Denominationalism does not separate Christians who do not of their own accord account it of more value than God's own tokens of favor and witness to his love in the family of Christ.

The statement that denominationalism is of the devil is loose and incorrect. It has been and continues to be one of the staple arguments of Catholics against Protestantism. We are not willing with this reverend and able speaker to identify the Baptist Church with the devil. We presume that he would himself object to such a statement. But what else does he mean, without he says plainly the Baptists are of God, and the rest of you are of the devil. Denominationalism is in many instances only a method of Christian unity and stands for men's preferences in matters not essential. It serves also the limitations and oneness of our imperfect natures. It grows out of our mental peculiarities and narrow education and does not endanger a person's salvation. We know that ignorance and sometimes ambition, men have assigned it a place and given it a consideration it does not deserve, and by which they hoped to serve their faith or their ambition. Men try to put it in the seat where Christ alone should sit.

But the characteristic independence of Protestantism is not of satanic origin. If this speaker was not wrapped up in the narrow creed in Christendom, he would know that Christian fellowship which was of daily practice among men who accept solemnly not a rite or sacrament, as the proof of a renewed life. Let us learn to make the right use of denominational differences, and they will not stand in the way of Christ's work in men's hearts, nor oppose the outward progress of Christ's kingdom in the world.

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Miscellaneous.

(From the London Christian World.)

AN EPISCOPALIAN CLERGYMAN IN A NONCONFORMIST PULPIT.

Last Sunday evening Rev. S. Minton, of Eaton Episcopal Chapel, Pimlico, preached in Surrey Chapel. Rev. Newman Hall read the liturgy, and at the close of the prayers made the following statement to the congregation: "I am happy to state that Rev. S. Minton preached last evening. The pulpit of Surrey Chapel has always been open to faithful ministers of other Churches. It was no unusual thing for Scott, the commentator, Venn, and other Episcopalian, to assist Rowland Hill in preaching the common salvation. Surrey Chapel has always been neutral ground. Limited to no one organization, it has fellowship with all. The occasional interchange of pulpits services will promote and exhibit the true unity which underlies our Church diversities. Whether there is a reciprocity now, we feel we shall be benefited as well as others; and that thus the bonds will be strengthened of that charity we wish to cultivate toward all our fellow believers. Our friend considers that while there is nothing in the English Church to forbid it, it is much in the higher law of Christianity to favor his breaking through the hedges of exclusiveness which custom has allowed to grow up around us. While each retains his preference for his own system, my friend and myself wish to show our unity in that Gospel of salvation by a crucified Saviour which is superior to all systems."

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pay a fine of sixteen francs for publicly distributing tracts upon the point du palais de justice at Lyons. And a letter in the London "Evangelical Christian" dated from Toulouse (midway between Paris and Geneva) dated June 16th, 1872, gives an account of the attempt of the cure of the neighboring village of Chichee to break up a Protestant meeting held there. Not only was the cure left unpunished after having gone in person to create a disturbance in the Protestant place of worship, but of those who endeavored to prevent him from succeeding were fined 21 francs each, while against MM. Brunet and Fourneau, Protestant clergymen of the vicinity who had officiated there, accusations were brought of offences against the public morals and against the ministers of the [Roman] Catholic faith." Moreover the Protestants have been informed by the prosecuting officers of the republic, that their meetings were not recognized by law, and that by holding them "they were exposing themselves to the severe penalties of the French law, which prohibits religious assemblies of more than twenty persons, unless the worship be officially sanctioned." It is evident that the intolerant legislation under which incidents as those we have mentioned are possible ought at once to be repealed by the present republican government of France.—*Christian World.*

A RITUALISTIC QUESTION IN CHARLOTTETOWN.

Charlottetown, P. E. I., has the honor of reviving the controversy about ritualism. It seems that during a recent visit of Bishop Binney, of this city, to the Island, which forms part of his diocese, certain parties applied to Rev. Mr. Fitzgerald, Rector of St. Paul's Church, Charlottetown, for permission to have a marriage ceremony performed in the church by his Lordship. The Rector, "in consequence of representations made to him that something might be introduced into the approaching ceremony objectionable to the congregation, wrote a note to the young gentleman who asked him for the use of the church, informing him that he could have it on the distinct understanding that the marriage ceremony be performed as it had hitherto been performed by his Lordship as Pastor of St. Paul's Church." The latter "objected to the introduction of the Pastoral Staff into St. Paul's as an emblem of office, and which, he said, had not been in use for the past three hundred years." A church warden supported the Rector in the stand he took. We are not informed whether the Staff was used or not, but judge that it was as his Lordship wrote a letter to the church warden complaining that the Rector and one of their number had resisted his episcopal authority, and stating his determination "not to again officiate in St. Paul's church whilst the present Rector was continued or whilst the report of the proceedings of the meeting, published in the *Islander*, after the Rector and the church warden had explained the part they took in the matter—the Rector producing the authorities on which he based his objections to the Staff—and a number of prominent gentlemen of the island in support of the Rector's action." Several resolutions were submitted and unanimously passed, expressive of the approval and cordial thanks of the congregation, touching the action of the Rector and the church warden, and the firm stand they took on the occasion referred to.—*Chronicle.*

MONTREAL Y. M. C. A. BUILDING.

Montreal papers publish descriptions of the plan of the proposed building for the Young Men's Christian Association of that city. It is to be erected at the corner of Craig and Beaubien streets, facing one of the main thoroughfares of the city, and four feet of the base will be of Montreal limestone, and the superstructure of Ohio sandstone. On the ground floor will be a store, 30 feet in width, which is to be occupied, rent free, by the Bible Society, and to be used jointly with other religious societies as a depository. There will also be a public news room, and the main entrance to the Association rooms. The corner store floor there will be a large reading room, circulating library, reference library (with study) private room, and committee room. The Secretary's desk will be in the library, so placed to afford him an opportunity of seeing every person entering. This hall will be 25 feet in height, with a gallery over the main entrance, which will be placed a refreshment room and kitchen to be used in connection with the social meetings. The whole building will be heated by steam. The height from the street to the apex of the roof will be 60 feet, and to the top of the spire 125 feet. The main entrance will be flanked by columns of polished Peterhead granite (the gift of a member). The work will be completed in the summer of 1873. The brethren believe that before that time the whole amount needed (\$63,000) will have been raised, and the Association will enter in its new home free of debt, and untrammelled by financial burdens to interfere with its grand object—the salvation of the young men of Montreal.

The Philadelphia Presbyterian complains that the Congregationalists are drifting away from orthodox moorings. In Boston it is rare to hear a Gospel sermon when they were. It was Richard Baxter's rule to counsel the introduction of so much Christianity in each sermon as to leave the sinner without excuse. Alas! alas! the rank and file of New England ministry seem vastly to prefer the model found in Plymouth church, to the sturdy example and counsel of the Kidderminster pastor's rule (the gift of a member). The work will be completed in the summer of 1873. The brethren believe that before that time the whole amount needed (\$63,000) will have been raised, and the Association will enter in its new home free of debt, and untrammelled by financial burdens to interfere with its grand object—the salvation of the young men of Montreal.

Out West Sweden's organs and Universalists to their communion and reject with ridicule all tests of orthodoxy. At an Illinois Association: "The state of the fathers stated that he mourned over the state of things existing in Congregationalism. He trembled for the future. A young man inquired if he should have taken charge of the congregation, and he answered, 'Yes.' One minister from Jacksonville, pronounced 'tests of orthodoxy unchristianlike hangings.' Now what are the underlying factors which produce such results, when a Universalist, regularly educated in the heart of New England, boldly comes to the door of an association and demands admission as his right? And he proffers that the New York Independent, in the number of the paper of that branch of disciples, said, 'he ought to be admitted.'"

RELIGIOUS LIBERTY IN FRANCE is not complete, even under the republican government of M. Thiers. A court of justice at Lyons has recently sentenced a member of the Young Men's Christian Association to

the Congregationalist, in an article on candidating among non-ritualist ministers, says: "It is very clear that our churches cannot afford to continue the course with respect to candidates which many of them are pursuing. It is not wise; it is not Christian. The time for a reform has fully come; and it is in the power of the churches only, and alone, to effect it. Let them cease to look for the ideal minister, in whom all the talents and accomplishments, all the natural and spiritual graces, are combined. Let them strive for the man of a new face and voice—candidate or otherwise—every successive Lord's day. Let them beforehand determine what they want, and call hope to get it, and then let them take just measures to secure it as a sensible man would to secure a competent person to manage an important enterprise of a social nature;—the system that compels a minister of Christ to be looked all over before the bargain, just as one looks suspiciously at the teeth, limbs and eyes of a horse, is not relied upon by those who do not trust, because they do not understand, our incapacity.—*Western Advocate.*"

S. F. Smith says in the *Watchman and Recorder*: "We maintain that the Baptist Church is the Church of Christ, and the only Church of Christ on earth. It is not a schism; but every other body professing to be a church is a schism. You may think this a very narrow view; I believe logic and experience, and the investigation of the Divine Word, will convince you. We would cordially bid our brother 'go up to the head,' were he not already as high as he can get. There's nothing like thoroughness.—18."

Of all the candidates coming before the Examining Committee of the British Wesleyan Conference in July and recommended by the Committee to the Conference, a full list were the sons of Methodist ministers. Some of them were young men of high culture, and all of them very of very considerable promise. Two brothers, one of them twenty-seven years and another thirty years of age, both of them colliers, and converted late in life, had given themselves to study and books, that few of the very large class were more than their peers in attainments and Biblical scholarship. They had studied for the ministry as they would have studied to achieve success in any other department of labor.

PROGRESS OF "OPEN COMMUNION."—Rev. Dr. Caswell, late President of Brown University, an eminent and influential Baptist clergyman, has come out practically, as well as theoretically, in favor of open communion. A few days ago one of the leading Baptist ministers in this region assured us that the principle of open communion is rapidly gaining adherents among the clergymen of that denomination. Some of the Church journals, and a large number of the "old liners" among the ministers and deacons, earnestly oppose the "innovation" as they term it, but its general acceptance by our Baptist friends seems to be only a question of brief time.—*Christian Advocate.*

PRESBYTERIAN.

KU-KLUXING A RULING ELDER.—Mr. G. A. Leland, a Presbyterian Elder, is President of the Laurens Female College, of South Carolina. On Easter Sunday, while conducting morning prayers, he was arrested by a squad of cavalry as a Ku-Klux. He was not allowed to bid his family farewell, although one of his daughters was lying at the point of death. After a forced march of thirty miles, he was thrown into jail at Union, and thence transferred to Columbia, where he was confined for weeks. He was finally taken to Charleston, making the journey in a common cattle-car with fetters on his limbs. A jury was impaneled, and he was indicted for murder. Then, after the arbitrary arrest, the denial of bail, the refusal of a habeas corpus, the dreary weeks of imprisonment, the torture of manacles, the solemn indictment for murder, Mr. Leland was suddenly released on his own recognizance.—*South Western Presbyterian.*

THE WESLEYAN PICNIC on Tuesday on the grounds of the Rev. Dr. Ritchie was attended by some 400 persons, little and big, and was preciously a success. We heard many persons say both young and old they never enjoyed themselves more in their lives. Want of space prevents a more extensive notice of the affair.

THE Rev. Antonio Arrighi an Italian lecturer last evening in the Wesleyan Church to a very large and respectable audience on "Life in Italy." The audience seemed much interested in his remarks. The Hon. Charles Young LL. D., of Prince Edward Island, presided as Chairman. A vote of thanks was moved in an eloquent speech by the Rev. A. B. Garvie and was seconded by the Rev. A. S. Dunbar who announced that Mr. Arrighi would lecture again in Windsor on Thursday evening next in aid of the Wesleyan Sabbath School, Subject, "The Religious aspect of Italy."—*Windsor Mail.*

A YOUNG PHYSICIAN FLEES GUILTY.—Among the prisoners in the dock of the Municipal Court this morning was a young physician, who came there of his own volition for the purpose of pleading guilty to a charge of being a common drunkard, and receiving a sentence to the House of Industry. Two years ago this man stood high among the leaders of his profession in an adjoining State. He had practice which was estimated to be worth \$4,000 a year, occupied a high position among his associates, and was generally esteemed in the community. He married a young lady well connected, and possessed of a small fortune in her own right, and the happy couple were on the high road to prosperity. But with never a word of complaint the husband became an engagement of his circle of acquaintances, and in that circle were admitted those whose business should have been elsewhere. The allurements of dissipation gradually attracted the young man until, step by step, he descended to the lowest depths of degradation. His wife bore with him until patience ceased to be a virtue, and she was compelled to return to her father's house. His own father struggled hard to effect a reform, but he, too, was unsuccessful. The demon of strong drink was too powerful to be easily overcome. At times he would remain for a week without drink, but such occurrences were very rare. He finally, therefore, knowing that while he was free, it was impossible for him to remain sober, adopted the course mentioned above. The enforced detention at the island, together with the reformatory influences which will be thrown about him there, will it is hoped, effect a recovery, and restore him to society a wiser and a better man.—*Doston Trav.*

ADMONITIONS OF THE CONFESIONAL.—At the Assize Court of Versailles the Abbe Hue, the Cure of Limes, a parish in the Seine and Oise, was tried on the prosecution of the relatives of four young ladies who had been sent to him to obtain certificates for their first

communion, for unpriestly conduct toward them in the confessional box. This conduct was of such a nature that the President turned the public out of court while the evidence was being given. The cure was found guilty and sentenced to the crushing punishment of ten years' imprisonment, and alone, in the cell, it should be stated that he justified his proceedings, which will not bear description, by the precepts of a book, sanctioned by the Roman Catholic Church, called the Science of Confession.

The Rev. H. Boehm, who is now on a visit to Canada, as was mentioned in our last, is probably the oldest minister in the world. He is not altogether a stranger in Canada. Mr. Boehm visited the old Bay of Quinte, or Hay Bay Church, in 1811. Bishop Ashby was detained by lameness at Kingston, and it fell to the lot of Mr. Boehm to fill the appointment at that first Methodist Church in Canada. But he says the crowd was so great that they had to adjourn from the Church to a shanty near, where he preached, standing in a wagon. The old gentleman is still able to preach a little, though in his ninety-eighth year.—*Church Recorder.*

The donation of the British Government of 2,800 volumes of the British Patent Office Reports, containing 77,000 plates, and which cost the English Government over £26,000, are now ready in England to be forwarded to Chicago. The donation of Messrs. Macmillan & Co., of London, England, consisting of 4 volumes published by their house in the Chicago last week. Many of these books contain facsimile autograph signatures of the authors, with the works. Presented to the City of Chicago toward the formation of a public library, after the great fire of 1871, as a mark of English sympathy.

In Bloomington, Ill., they have greatly improved the acoustic qualities of the courtroom in that city, by stretching small wires across the room, near the ceiling. The wires are supposed to break, in some way, the reverberations. This is a valuable hint to those who worship in echoing churches.

ROYAL RECOGNITION OF THE SERVICES OF MR. STANLEY.

The unusual honor of a costly presentation from Her Majesty Queen Victoria has been accorded to Mr. Stanley, chief of the Her Majesty's expedition to Africa in search of Dr. Livingstone. In recognition of his services in securing the great explorer, Mr. Stanley received a note through the Foreign Office, accompanied by a magnificent gold snuff-box set in diamonds. The note is as follows: "FOREIGN OFFICE, August 27, 1872. Sir: I have great satisfaction in conveying to you, by command of the Queen, her Majesty's high appreciation of the prodigious and real work you have displayed in opening up communication with Dr. Livingstone, and restoring her Majesty from the anxiety which in common with all subjects, she has felt in regard to the fate of that distinguished traveler. The Queen desires me to express her thanks for the service you have thus rendered, together with her Majesty's congratulations on your having so successfully carried out the mission which you so fearlessly undertook. Her Majesty also desires me to request your acceptance of the memorial which accompanies this letter. I am, sir, your most obedient humble servant. GRANVILLE."

ACADIA COLLEGE ENDOWMENT FUND.

The Rev. Mr. Bill, who is engaged with President Sawyer in an agency for this fund, writes from "Niatauk, Sept. 7," to the Christian Visitor: "We opened our endowment mission in the past week and visited Churches and raised up to Malvin Square and Kingston. Success in the two former places quite equal to our expectations. A good list of one hundred dollars names to bear upon the fund, and the Pleasy of labor required to accomplish the object. In the course of the week we attended six public appointments, and made some considerable success. The results of course; but the seed must be sown. The reaping day will come. Noble responses were given and then came to a hundred dollars. We must urge as to it. One thousand persons giving us \$100 each give us the amount. Where is the Baptist that has the means to build a Church, and will not take to the ground? We are earnestly looking for others whom we have not yet heard. We confidently hope that several will arrive in the course of a very few weeks. We have to report that another vacancy has been caused by the serious indisposition of Rev. W. H. Hobson, who having just completed his course of study at the College, was appointed to the Truro Circuit at the last Conference. He has been compelled lately to return home, and it is feared that he will not be able soon, if ever, to resume the work of the ministry. Many prayers will, we doubt not, be offered for both he and Rev. Sargent, who seem to be prepared for usefulness, may be restored to health, and especially that the young Master may be with them and comfort them in this time of weakness and enforced silence."

REV. ANTONIO ARRIGHI, who is a converted Italian and an ordained minister of the M. E. Church of the United States, is now on a visit to Halifax. His addresses on Sabbath last in the Wesleyan Church, and at the public meeting held by the Y. M. C. Association in the Mission Chapel were listened to with very great apparent interest, and his singing especially, was very greatly admired. His lecture in Italy, which it is to be delivered on Tuesday evening in the Brunswick Street Church, after we go to press, will, we doubt not, attract a large audience.

For loss of God, Horn All, Red water in Cow; loss of appetite, red, or in urine, is deep; thick wind, and roaring for all obstructions of the Kidneys in horses, use "Sherridan's Cavalry Condition Powder."