

Provincial Telegraph.

MONDAY, OCTOBER 13, 1873.

A HOME FOR THE SAILOR.

There is no such place in Halifax. Not for the sailor's Captain, nor yet a Bethel for those of Ocean. Our earliest recollections of the Sabbath have the old Bethel flag among those objects which left their impression, and some of our first convictions of sin were formed under the direct appeals of the Seaman's religious meeting, whether we often went in preference to places of much greater pretension. In that novel, homely means of grace we have often seen weather-beaten faces covered with tears. In England and Scotland the benevolent enterprises which command the most of Christian sympathy and support are often those affecting the well-being of sailors. Reading-rooms, coffee-rooms, bath-rooms, even smoking-rooms, are provided for them at a nominal cost. No more impressive representation of enjoyment is to be found anywhere, than in the Home which thus gives shelter and food during the week, and provides means of grace on the Lord's day. Thousands have been saved from sin and converted to God by those agencies.

We have no Father Taylor in Halifax. On the Sabbath, poor Jack wanders from place to place, often weary, sometimes drunk, always neglected. Some large-hearted Christian, having a passion for souls and strong faith in God, ought to be here the work of erecting a Seaman's Home and Chapel. It need not be very costly. The means could be obtained, doubtless, in abundant measure. For, are not our Merchants, who make great gain from the Fisheries and from the general commerce of the sea, under obligation to God and to the Sailor?

Montreal has recently given liberally to this object. Boston, New York, Baltimore, in short all great cities on this continent, have Seamen's Homes and Chapels very conspicuous among their public charities. Why should Halifax be delinquent? The outlet of the Dominion's commerce by the sea, it is destined to become, at no distant day either, the Liverpool of America. A Liverpool without a Sailor's Home or a Sailor's Chapel,—who could imagine such a thing? Some one should move in this matter: is there God's messenger to the sailor?

THE EVANGELICAL ALLIANCE.—We had almost despaired of hearing from New York this week, and consequently placed in the hands of the printers extracts from other papers relating to the proceedings of the great Protestant gathering. Reports had reached us that the occasion was proving one of absorbing interest and the feeling was every day increasing. It is most credible to our excellent correspondent that he has not allowed himself to yield to the entrancing influence of the Alliance so far as to forget the readers of the *Wesleyan*. As it is, we shall now place ourselves entirely under his guidance, believing that his reports will be more complete than any we could gather from other sources.

Correspondence.

ONTARIO CORRESPONDENCE.

The whole weather of the summer season has been of the most agreeable character in this western province. While the harvest has been one of plenty, it only wants improved methods of Agriculture to make the average of the wheat-farming countries in the world. But as yet many of our farmers keep to their old fogy notions, and depend upon the native fertility of the soil rather than upon improved methods of agriculture. The consequence is, that the average of the wheat-farming countries is not generally improved systems will be forced upon them, and those who will not adopt them must go under, while the intelligent and enterprising will step into their places. There is one danger which begins to manifest itself in some parts, and resulting from our very prosperity, viz: of the land getting into the hands of a few men of wealth. I know several instances of farmers who counted themselves rich with one hundred acres a few years ago, who now count three, four, six or even eight hundred acres. The result is that the comfortable farm house with its beautiful surroundings of orchard and garden, on several one hundred acre farms become unoccupied, or only tenanted by a hired man or a tenant for the year, and gradually drop into decay, while fewer children through their way to school, and fewer families are found to sustain the church. The evil however cannot be perpetuated. With the death of the proprietor usually comes a redistribution of the lands, and then will follow a rebuilding of the houses, &c.

Letters from our brethren visiting Europe, or stationed in our New Province of Manitoba, or visiting our distant stations in the Saskatchewan Valley, or returning to their distant fields of labor in British Columbia, or passing through Utah and California, on their way to Japan and on their arrival there have made the columns of our *Christian Guardian* to possess a very deep interest since our last Conference. The reception accorded to our united representation to the British Conference, and the cordiality with which that venerable body acceded to the requests of our Conferences, and entered into sympathy with our aims, has increased the respect and attachment which we have ever felt towards it. There were rumours of some of our highly esteemed ministers, who informally visited the British Conference, that they had suffered severely in the late gale, which wrought such destruction upon the eastern side of the Island, and by it our people are dreadfully crippled pecuniarily. The inhabitants in the harbor of Gabarus have lost about \$100,000; and this to a community that depends upon daily exertion for maintenance, is very heavy. And the worst feature of the ruin is, that they have not the appliances to follow their vocation. There is not one but suffered, and some of them were far worse off to-day than they were twenty years ago commencing life for themselves. The damages sustained are, 60 large boats, 40 small ones, 5 houses, 12 barns; all their wharves, stores, sheds, flakes, and a large portion of their fish, pushboats, barrels, and oil.

The morning after the storm these things

personally acquainted Mr. Editor with your brother of the quill in Toronto? He is one of the expected class of the Clergy, with marked features, about forty-five years of age, with a slight stoop of the shoulders. He owes his position among his brethren entirely to his own innate talent and indomitable perseverance. He distinguishes himself as a student in the Normal School, Toronto, while a youth, and though struggling against many adverse circumstances, gave earnest promise of making his mark in after life.

He entered our ministry twenty-two years ago, and soon won for himself a name as a Conference debater at the last Hamilton Conference when the subject of division was discussed in 1857, and became a sort of leader to the party who were at that time opposed to the scheme, and greatly owing to the impressive speech he then delivered, was the rejection of the measure at that time. A year after he became known to us as a polemic, in a very useful and conclusive tractate against Plymouthism, which was then making a great noise in our Province, and disturbing many of our churches. Perhaps, mainly owing to this, and the firm stand other books took in the matter, Plymouthism among us is almost invisible and inaudible. He was raised to the editorial chair by the Conference of 1869, in which office he has certainly as eminently distinguished himself as he had previously in other capacities. Laboring cordially with our Book Steward, Rev. Samuel Rose, the *Guardian* never stood so high in the estimation of both ministers and people, as it does at present. It is one-third larger in size, it has been raised in price, and yet I suppose no doubt in circulation since he accepted the chair. His election to be the leading member of the deputation to the parent body, to adjust the exceedingly delicate matter of procuring the independence of Canadian Methodism, was a tribute paid by his brethren both to his ability and especially as due to him for the very earnest advocacy which he had given to the subject of union with the other bodies of Methodism. We hail his return among us, and shall look to the editorial columns of his paper, expecting that they will be much enriched, and perhaps transported somewhat by what he has seen and heard in Europe.

Our Missionary Secretary, Dr. Lauchlin Taylor has not yet returned from his semi-Episcopal sort of visitation to our far off missions in Manitoba and the Hudson's Bay Territory, nor does he expect to be back in time for the meeting of Missionary Conference in Belleville. He writes from Fort Ellis, July 26, and tells of travelling in an open boat for nearly a thousand miles, and in a small bark canoe for 200 miles more, and no exercise; for when we want about ten or twelve millions of the worst musquitos on earth were ready to devour us, from which there was no respite and no rest. The system became disordered, and we suffered positive pain and much uneasiness. Here we are in this great lone house for the last 185 miles, since we left the famous McKenzie farm on Bro. Favett's mission. It is truly a marvellous country. During almost the entire route, fertile and matchless land as far as the eye can reach, and when we got on a knoll could see 50 or 60 miles of the country covered with tall grass, rank weeds, and innumerable beautiful flowers of every hue, and of every form and color so that we could do nothing but express our admiration, and on more than one occasion said, "No artist could paint or brush or post in the highest flight of his imagination could do justice to the landscape." Mosquitoes, however, morning and evening are 'awful.' Up at four o'clock, travel two or three hours before breakfast, and keep on, seated on the back board and driving my own horse till sundown, halt amid a cloud of mosquitoes make two or three fires rapidly, all helping and willing to fight the foe, and after a hearty supper, pray, and retire to rest. Would be a pity after travelling at least 1400 miles on a back board to return without enjoying all our work, in what, though now in its infancy will yet be one of the greatest if not the chiefest of all the colonies of the glorious British Empire. Nothing but population is wanted as far as I have seen the country to make it one of the finest agricultural and grazing countries in the civilized world." Truly the office of Missionary Secretary among us, if such laborers as these are required of them is no sinecure. His visit to the lonely mission stations cannot fail to be of the greatest comfort and advantage to the missionaries and their families, and be very fruitful in its results to the Society which sends them forth.

I believe that there is no mission field in connection with Methodism where the missionaries are called upon to endure greater sufferings and privations; an item in our letters of Bro. Egerton R. Young, illustrates this. He speaks of having to camp out at night when the thermometer was 40 degrees below zero—of having to make his bed in the open air by scraping away the snow and lying down in his blanket, being struck by the dews, while the few children through their way to school, and fewer families are found to sustain the church. The evil however cannot be perpetuated. With the death of the proprietor usually comes a redistribution of the lands, and then will follow a rebuilding of the houses, &c.

DORCHESTER CIRCUIT.

Dear Mr. Editor:—The Home Missionary Meetings for this Circuit were held last week. They were four in number. Proceeds quite in advance of last year. The weather was very favorable. Divine Providence favoured us with beautiful weather, clear moonlight nights, and good roads. The able deputation were all up to their appointments. We had the assistance of the President of the Conference, the Rev. Messrs. Comben and Deinsaid, assisted us at Dover. Amount raised \$70, against \$25 last year. Our friends at Dover held a very enjoyable tea meeting last Saturday. They obtained over \$35, which is to be expended in repairing the church. All the arrangements were most creditable to those who furnished the tables. It was well patronized by visitors from Dorchester, Rockland, Moulton, Hillsburgh, and Coverdale. The best of order and quietness was maintained. All returned home early pleased with their entertainment.

Why should we not double our Home Missionary income this year to bring it up to \$20,000? The increase of additional labourers will shortly demand it.

W. McCARTY.

A LAMENTABLE CONTEMPORARY OF THE LATE REV. JOHN WESLEY, A. M.

MR. EDITOR.—I may interest some of the large family of Methodists, in this, and other countries—many of whom are readers of your welcome journal, to know that there is now living a man who has seen and heard Mr. Wesley face to face. His name is THOMAS HAZELWOOD, of Falmouth, County of Cornwall, England; who now resides in New Cornwall, County of Lunenburg, Nova Scotia.

His father was a Custom House Officer, known as "Locker-up of the King's stores," and "the King's man." He was born in 1715, his second son, left England early in life, in the service of the "British Navy," and after several years of sea-faring life, settled in Lunenburg, N. S.

Mr. Hazellwood says he was one hundred and one years of age the fifth day of last September. His mind is amazingly clear and strong. His voice is apparently as firm and unflinching as in the prime of life. He is of medium size, and as the saying is "as straight as a rush." He has a cane in his hand, and his step is short, quick and firm. He often walks of five miles in the morning to visit his daughter, and home again to his son's the same day. Among the many thrilling incidents of his eventful life, he assured the writer the other day that he enjoyed (more by accident than otherwise) a lengthy interview with Lord Nelson, on board the *Foxy*, shortly before his Lordship's death. The circumstances of which interview he tells with most cheerful zest. But to some of us the most striking fact he relates, are his clear and vivid recollections of the *person, character and persecutions* of Mr. Wesley. He says Mr. Wesley often stopped at his father's house. That he remembers Mr. Wesley preaching on a platform in the open air, and of being often interrupted, and variously insulted by the mob. Says that Mr. Wesley was very fond of children, that he often held him on his knee, and taught him to sing Mr. Wesley's favorite hymn,

"Come let us join our cheerful songs,
With angels round the throne," &c.

and says Mr. Wesley's likeness in the hymn-book is good enough, all but the nose, which Mr. Hazellwood declares was a very prominent feature of the good man's face. It has been my privilege of late to spend a few hours in the company of this venerable and time-honored man, and to see and read several letters written to him by his brother and nephew, between the years of 1830 and 1842, giving accounts of family affairs, of the Methodist Church in Falmouth, and of the death of our aged friend's father, at the advanced age of ninety-three years, in 1842. The dates and allusions referred to in these letters confirm beyond a doubt the age and statements of the venerable and honored Mr. Thomas Cotten Hazellwood.

Yours affectionately,
RICHARD SMITH,
Lunenburg, Oct. 8, 1873.

INCIDENT IN THE LIFE OF WESLEY.

DEAR BROTHER,—In your issue of the 15th inst., I read with peculiar interest an incident which happened during one of Mr. Wesley's visits to Ireland, under the following heading, "Wesley and his persecutors." It very powerfully reminded me of what I have been thinking of since, to which occurred in Cornwall, England:—As many of your readers are aware, the venerable Wesley in his visits to the above named county, sometimes preached at the natural amphitheatre, Gwennap. At Fourche in this place, some of the people were entirely destroyed so that it cannot be repaired, and very little of the material can be used in building another. It is difficult for us to see how we will meet all the claims of this circuit; our people having suffered heavy pecuniary losses, no boats with which to follow their calling this fall: a hard winter before us; church destroyed. We hope that He who guides the affairs of men will look favorably upon this plea of distress and prosper our difficulties that surround them. Some of our brethren have recommended one course of action, others have advised differently; but we think that the loss of this circuit appeals to the whole connection. G. H. D.,
Oct. 1st, 1873.

ALBERTON CIRCUIT.

DEAR MR. EDITOR.—Our tea meeting, which was held on Wednesday, the 1st inst., in the new Wesleyan church, was a grand success. The day was beautifully fine, and the affair was patronized beyond our most hopeful expectations, by all our countrymen and denizens from the surrounding country. The R. C. priest, the Episcopal clergyman, and the Presbyterian minister took tea at the same table, while their people respectively kindly tendered us their presence and aid. The financial result, clear of expenses, is \$215.00, which is considered a very creditable amount. We hope to have the building finished this fall, at all possible, as the Temperance Hall we had hitherto occupied, is now used for another purpose, and it is only through the kindness of the Free Missionary Society that we have a place in which to preach.

Our new church, when finished, will be commodious, comfortable, and we think somewhat handsome. It is 30 feet wide, 51 feet long, and 18 feet post; with end gallery, tower and spire. As we are a poor lot of sinners up here, our financial resources will be fully tested, yet, with all that have it nearly, if not quite, free of debt when completed. L. S. J.,
Alberton, P. E. I., Oct. 4, 1873.

COMPUTING INTEREST.

ST. JOHN, N. B., 3RD OCT., 1873.
DEAR SIR:—The last *Wesleyan* has an article—computation in interest—as the shortest and most accurate method of computing interest. As the article errs in accuracy, I write to inform the errors. It is self-evident that whoever put it forth, adopted the common American mode, in making the year to consist of 360 instead of 365 days. Now you will easily see that if you take this method and ask, What is the interest of \$100 for 365 days at 5 per cent? it will not give \$5, but gives \$5 6 cents and 9/10. Now all this would be corrected if, instead of making the year to be 360 days, we took the correct number, and then divided by 73, as 73 will divide exactly 5 times into 365. For instance, What would be the interest at 5 per cent on \$100 for 365 days?
Multiply the amount by the days — 36500
Divide by 73 — 500
—————
5000
The error in your published article being just 1/2 at 5 per cent, and greater in proportion as the rate advanced.

Now, a few years back, in thinking over this matter, I saw that, taking this 5 per cent as the standard, and having got the reply thereto, if I wanted to know what the interest would be on all I had to do was to double the required rate and multiply the product of the 5 per cent. The answer would be accurate and no error or fractions left.

You will see at once, by the following, the correctness of the plan of doubling the rate, and then multiplying the result at 5 per cent. All I know that the interest on \$100 for 1 year or 365 days at 5 per cent is just \$5.

Now say you want 1 per cent.	2 1/2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
100	250	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000
100	250	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000

Yours, &c.
R. ROBERTS.

Miscellaneous.

ENGLISH NEWS.

The *Recorder* gives a synopsis of the Minutes of Conference:—

The new volume of the "Minutes of Conference" was issued from the official press on Monday last. It is creditable to the authorities at the Conference-office to have produced in so short a time a volume of nearly four hundred pages, presenting typographical difficulties which the general public cannot be expected to appreciate, but which would have formed a not unreasonable excuse for further delay. In addition to its routine contents, the volume before us contains evidence of what we have already called the attention of our readers to—viz., the intellectual activity which characterized the Conference of 1873. It cannot be said that very many matters of importance were finally settled, although the Canadian arrangements and the new what regulations affecting Sunday and day-schools exhibit an average amount of actual legislative and administrative activity. Besides these, several politico-social subjects, such as the laws relating to the celebration of marriage, the Contagious Diseases Act, and the Poor Law, were under review, are noticed in official paragraphs. But what chiefly distinguishes the Conventional manual for the present year from its predecessors is the great variety of subjects directly associated with the actual working of our Church to which the attention of our readers is attracted. The efficiency of local preachers, the improvement of schools, the pastoral oversight of the congregations, and especially of the young, the question of temperance, the plan of stationing the ministers, and other important subjects which we need not here particularly specify, are so referred to as to show that they have engaged the earnest attention of our supreme ecclesiastical assembly. In the earlier pages of this volume are found memorials of the dead; while the latter part affords evidence that Methodism is still a Church of the living.

Of Jackson's *Recollections*, &c., the close of this paragraph at the close of a most appreciative notice:—
We regret that the limited space at our disposal prevents our following this history in all its varied and characteristic details. The remainder of Mr. Jackson's public life was passed within the view of many now living, and these records will be perused with keen and living interest belonging to contemporary history. For 70 years Mr. Jackson was one of the foremost men in the Methodist Church. In every movement of importance he took a prominent part, and in some was the leading spirit. As a controversialist, as an editor, as a biographer, as

a theologian, as an administrator, his faithful services were called into requisition by the Church which he adored, and whose members cherished an ever glowing confidence in his integrity and fidelity. Twice he was elected President of the Conference. The first occasion, that of the Centenary year, will be ever memorable in the history of Methodism. In the year of his second Presidency the expulsion of three ministers took place, an event which was followed by serious agitations and losses during several subsequent years. All these important affairs were directed by Mr. Jackson in his own clear and manly style, and from his own point of view; nor will we blunt the edge of curiosity by inserting lengthy extracts, but will at once recommend the volume to the immediate attention of our readers. It is a book of surpassing interest. No bibliography of equal satisfaction has been issued from the Methodist press during the present century.

THE EVANGELICAL ALLIANCE.

We can only glean items of information on this deeply interesting subject, according to space at our command. The *Montreal Daily Witness* gives a good resume of the business and addresses of each session from its columns we extract the following (taking the liberty of detaching the paragraphs as may seem most suitable for our readers:—

ACCOMMODATIONS FOR VISITORS.

The members of the American Alliance having charge of the arrangements for the coming convention, have secured accommodations for the visitors in the private houses of members residing in New York City. Hon. William E. Dodge is President of the American Alliance, and the Executive Committee contains the following among their well-known names: Rev. Dr. S. T. Prime, Rev. Dr. McCosh, Rev. Dr. Noah Hunt Schuck, Rev. G. W. Samson, L.L.D., Chancellor Howard Crosby, Rev. Wm. J. Boddie, Rev. Dr. Wm. Adams, Rev. Dr. Thos. D. Anderson, and Rev. Henry D. Giles. The number of actual delegates is 336, but there will be many visitors and friends, so that the accommodations for the Convention will be taxed to the utmost.

SUMMARY OF THE MEMBERS.

Of the representatives who will take part in the proceedings, 101 are from various portions of the United States, 44 of whom will read important papers. From the British Provinces of North America there will be 52 delegates; from England, Ireland and Scotland, 98, and from other foreign countries, 11 from France, and several from Switzerland, Norway, Sweden, Denmark, Belgium, &c. All the delegates with but very few exceptions, have arrived in the city, and are enjoying the hospitality of New York members of the Alliance, seeing the noteworthy of these and neighboring localities. There being nothing sectarian about this great Protestant association, no official record is kept of the extent to which the various denominations are represented in the membership and among the delegations, but from an account of the names that in the representative from this country, the Presbyterians predominate; among the English, Irish, and Scotch, the Dissenters; among the Germans, members of the United Church of Prussia; among the French, the Protestants; among the Swiss, the members of the Reformed Free Church. The Episcopalians who favor the Alliance are of the kind known as the Low and the Broad Church—the High Church Episcopalians, for the most part, having thus far kept aloof. One of the Lutheran Church in Germany, which calls itself the High Church also remains outside.

THE MOST DISTINGUISHED DELEGATES.

Among the delegates are many remarkable men, and among these may be mentioned Rev. John Long who has been an English Episcopalian missionary in India for over thirty years. He is also a native of East India who comes as a delegate from Bombay. His name is Narayan Sheeshari; he is very dark, and still wears the costume of his country. He speaks English, and is a zealous missionary. Very Rev. R. Payne Smith, Dean of Canterbury, has been in this country for some time, and while waiting for the commencement of the Conference, has been making a tour of this country and of Canada. Among the others who also came early were Professor C. Pronger, D. D., of Geneva; Professor J. S. Astie, of Lyons; Dr. E. Bore, of Neuchâtel; M. Cohen Stewart of Rotterdam, Secretary of the Netherlands branch of the Evangelical Alliance, and several other very eminent clergymen and scholars.

PRINCIPLES OF THE ALLIANCE.

The common platform upon which members of the Alliance is briefly expressed in the following summary, which was agreed upon at the organization of the Alliance:—
1. The divine inspiration, authority and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The unity of the Godhead and the Trinity of the persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the alliance.

The sessions will begin at ten o'clock each morning, and will continue until 1 o'clock, when an adjournment for luncheon will take place. Refreshments to be served in the parlors of the Young Men's Christian Association. The afternoon sessions will begin at 2 and close at 5 o'clock. The public will be admitted free, but a number of reserved seats may be furnished. Tickets admitting the bearers to all the exercises of the Convention may be had for \$10 each, the money being appropriated toward helping to defray some of the expenses of the gathering, which will be about \$50,000, to be borne by the American branch.

OPENING SESSION ON FRIDAY.

NEW YORK, Oct. 2.—The delegates who are to attend the sixth annual session of the Evangelical Alliance were received this evening at the rooms of the Young Men's Christian Association. On the platform of the large hall in which the reception place every seat was occupied by the foreign delegates and many prominent men of the city, and in other portions of the building not even standing room could be found. The interior decorations were graceful and elaborate. The flags of all nations, symbolical of the cosmopolitan character of the conference, were intertwined, while over the platform were placed in large gilt letters the names of such prominent reformers as Calvin, Wycliffe, Bunyan, Edward's and Knox.

About 9 p. m. the choir was taken by W. E. Dodge and great applause. Then followed the hymn "From all who dwell below the Skies" by the audience, and the reading of the Lord's Prayer, by the Rev. C. Marston of London.

EVENING MEETING.

In the evening session of the Evangelical Alliance, Rev. Mr. Davis Secretary of the British Alliance, furnished a long report of the origin and progress of the Alliance, and then delivered a short address recounting the good effected by the Alliance in different countries. This Conference is not held for the exaltation of any man, priest or Pope, but to diffuse the Gospel of Christ. The motto of the Alliance was: "In Essentials Unity; in Non-Essentials Liberty; in all things Charity." The power for good of the Alliance was in its unity, and it is a power which will be mighty against superstition and infidelity.

Rev. J. S. Russell, of the British Alliance, said he hoped that something would be done at this Conference to do away with the division. It had been the magnet which drew them to this country. It was time to be sick of the word "denomination"—a word not found in Scripture; his motto was *E Pluribus Unum*. Rev. Mr. Wilson, of London, said his idea of Christian unity was unity in variety. There is no real difference between men bound by one Spirit and one Eternal Lord. The Dean of Canterbury said while we differ in small things, we would show the world we are agreed on essentials. He favored denominationalism as a developed of the truth, but we were all one household in Christ.

One session of the Alliance met at Association Hall Building.

Rev. A. Besonnes, of Paris, gave an account of the progress of Protestantism in France.

Dr. Fisch, of Paris, said the Baptists had a fine church in Paris, built mainly by American contributions. The Methodists number about two thousand, and the Free Church about 26 thousand. He said if the French Republic stands five years, there will be complete separation of Church and State. One pastor of the Free Church is a member of the Assembly.

OUR EXCHANGES.

The St. Louis *Christian Advocate* thus alludes to the home work of English Methodists:—

A GOOD MOVE.—The English Wesleyans seem never to have lost the aggressive spirit of their illustrious founder. They have, perhaps, founded and supported more missions than any other people on earth whose numbers and wealth were no greater, and still they go on. One of their latest projects is to extend their work and influence to the hitherto neglected villages and hamlets of the kingdom. So the motto with them is, "Repentance, faith, holiness, a penny a week, a shilling a quarter." For this purpose they propose to raise a quarter of a million pounds sterling.

In matters of giving for church purposes they act upon the true principle, "All is his, and always at his." The motto with them has been, "Repentance, faith, holiness, a penny a week, a shilling a quarter." And as much more as ability will allow. Would that their systematic and efficient policy prevailed in this country.

The St. Louis *Advocate* notices:—

ANOTHER MOVE.—Some of the ladies of Des Moines, Iowa, have formed an association for the purpose of effecting a reform in woman's dress. They have a platform, a part of which is as follows: "Moderately short walking dress for the street, longer and wider costumes, warmly clothed, and as clean as possible, the discarding of superfluous finery in church costume, and skirts suspended from the shoulder."

And adds its opinion in these significant words:—
What is the remedy? Not, as we think, in associations with broad platitudes for a platform, but in the cultivation and improvement of the public taste—the teaching, learning and practicing the principles of common sense.

While writing of dress, there is another point to which we would allude. Why do Protestant men and women so frequently, say, so generally, wear crosses? Do they wear them as objects of veneration, adoration, and to assist them in their devotion? If so, we have in this connection, nothing to say.

But do they wear them merely as ornaments, trinkets for adornment? If so, will they permit us to ask how it is possible they can allow themselves to make trinkets—playthings, mere ornaments of the symbol—the sign of the most awful, the most solemn, the most stupendous scene the world ever did or will witness—the scene of the crucifixion of Christ! a scene that darkened the sun, opened the graves of the dead, and shook the earth to its very centre!

Do they make a toy, a plaything of the sign of that scene? Sooner, a thousand times sooner, would we make trinkets and playthings of the bones of our father or mother!

REV. S. D. MAIN, of Victoria, B. C., sends the following touching note to the *North-Western Advocate*:—
A few days ago, the youngest, our pet, tired of his play sooner than he was wont to do. He came to me, and laying his head upon my arm, wished me to sing. I asked him what I should sing, and he answered, "Sing 'Scatter seeds of kindness.'" He had often sung with us that song, which has touched so many hearts. We knew the baby's fingers, "etc." With a shudder I looked into his face, and something told me that Watie must die. I bowed over him in prayer, but could not sing. Medical aid was summoned. At times he was feebly in the ascendency, but soon it was apparent that all hope was cut off. Kind friends took him from our arms, and then we heard them say "Your baby is an angel." We saw them lay it tenderly away to the long last sleep. We returned to the duties of the itinerant, but the paragon has become a lonely place—where the close student of the two Gospels that was as sunshine to our hearts; we are

constantly waiting for his coming, or listening to the music of his little songs. Oh, blessed Saviour is our lamb in Thy bosom! Has he moved to the pastorage above which Thou hast prepared for us? We will believe it. We rest in hope that soon the great Bishop of souls will say to us, "It is enough. You may now go home." Your circuit shall be along by the river of life, and the paragon I have furnished, all ready for your coming. Your little ones shall greet you at the door with songs which could not sing below." We are trusting in His word.

The *Montreal Daily Witness* notices with great satisfaction, in which all good men will share, the progress of Temperance principles in the Western Provinces:—

ANOTHER TEMPERANCE MOVEMENT.—Another long-called-for movement in favor of temperance appears in the call for a Temperance organization among themselves, Gentlemen of this profession send beyond the university, and still larger numbers of them think, treating an essential part of their profession, and there is no doubt that many, even well doing storekeepers, accept the blandishment as if it were a bribe, and purchase, they were to be sold, being so cheaply sold. The compliment is paid to a purchaser by offering him a drink is certainly a dubious one. To protect themselves and each other from this demoralizing, and to the traveler himself very dangerous custom, is a very worthy ground for such an effort as is now being made.

The Irish Correspondent of the *Nashville Christian Advocate*, says:—

There has just been a correspondence in the London Times between the Rev. Dr. Rigg and the Rev. H. W. Holland, as to the accuracy of the report of the Wesleyan Conference, which appeared in the *Times* on Tuesday, appended the following note to one of the letters:—"If the Wesleyan Conference would admit reporters, we should be answerable for any error they might commit; but, instead of this, the Conference excludes reporters, and we are thus driven to accept reports from members of the Conference, for whose accuracy we must not be held accountable: It is surprising that Methodists and other Non-conformist bodies should so persistently adhere to a system which is only suited for the days of the stone brought from Scotland, they understand this matter far better, where most of the denominations follow the example which has been so long set by the Presbyterians, of throwing open, as a rule, their meetings to the public, and making special arrangements for the attendance of the press. Dr. Punshon would, we should think, have a dozen Wesleyan brethren that in America even provision is made in the churches for the presence of reporters; and he might do something to ward introducing such a reform as that suggested by the *Times*." The dispute about accuracy still continuing, the *Times* of Wednesday added to another letter the decisive note:—"We shall report no more Conference proceedings until one of our own reporters is admitted." This decision will expedite the opening of the Conferences to the public and the press.

The same writer gives an interesting paragraph on the election of Chairman in the English Conference:—

The largest number of votes recorded for a Chairman of a District was 344 for Thomas Gifford, of the Chairmanship of the Cornwall District. There was a close contest between Mr. Osborn and Dr. Punshon for the Second London District. Osborn received 119 and Punshon 182 votes. There was a closer contest still for the Chairmanship of the Manchester District between John Bedford and Rev. William Bedford. There was only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the youngest of the District Chairmen, except Thos. H. Harell, Chairman of the Zealand District. George Goff, D.D., is chairman of the Edinburgh and Aberdeen District. He is only four of a majority. Frederic Greaves was elected by 21 and unanimously to the Chairmanship of the Oxford District. He is the