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A BASIS FOR A BROADER UNION.—The General Assembly of the Presbyterian church laid down a basis upon which it would be willing to discuss the question of a general union of christ in bodies. Among the articles is the following: "The universal visible church consists of all those throughout the world who profess the true religion, together with their children."

Alas, alas, that little clause we have put in italics leaves us Baptists out in the cold. We can never assent to make natural birth the condition of membership in the christian church. We have struggled through centuries for a spiritual church, and much precious blood has been poured out, in support of this principle. We shall not now, at this late day, when other denominations are being leavened with this fundamental idea, sacrifice all that has been gained by the conflict of the ages, give up the struggle, and consent to go back to Judaism, and make membership in the church correspond with membership in the Jewish nation, and to be gained by natural rather than spiritual birth. We had rather remain alone on the side of God and truth than have even the company of esteemed brethren, while disloyal to these. Let us ever remember we are standing up for that which is essential to the very constitution of the church, and not to be deluded by the argument that what divides us from others is a mere question of the quantity of water in baptism.

A BROAD BAPTIST.—Rev. P. S. Moxom, pastor of the First Baptist church, Boston, is one of the very, very few Baptists who sympathize with the New Theology. He was at the commencement at Andover, and made some utterances which have grieved many of his brethren, and whose correctness is questioned by the *Watchman*. He is reported to have said:

"Let me whisper it in your ear that the logic of the position of restricted communion—and, admitting certain simple premises, that logic is inexorable—the logic of that position has yielded little by little to the stronger and deeper logic of Christian conscience and Christian sentiment. And I do know that in multitudes of Baptist churches there has been not only a great change in practice, but there has been a greater change in view. [Applause.] I think the day is close at hand when, with reference to this point, there will be no obstruction from the Baptists to Christian union of the ecclesiastical sort."

The *Watchman* refers to similar statements that were made when a celebrated secret circular was handed around, which spoke with assurance of the multitudes ready to break away from the strict communion practice. When the matter was brought to the test the signers of the circular were found to be alone, and some of them united with other denominations.

It will be seen that Mr. Moxom admits that the "logic" of strict communion is "inexorable," and is only to be set aside by the logic of the Christian conscience and Christian sentiment. Had he left out the reference to the Christian conscience his statement would have been very exact. We know that open communion has a sentimentality in its favor, but we do not understand a conscience which will reject truth as established by "inexorable logic."

SALVATION ARMY.—The *Christian Advocate*, the organ of the great Methodist body of the United States is disgusted with some of the methods of the Salvation Army. It says: "The Salvation Army in many places has sunk to a depth beneath contempt. The following is a verbatim copy of one of its circulars recently issued in one of the chief cities of Kansas: 'Smiling Belle, from Wichita, Kan., the girl who jumped out of a two story window to get salvation, will be at 8 o'clock, Monday, April 18, at 8 p. m. Cyclones of sinners! Tornados of power! Gales of grace! Celestial breezes! Collection at the door to defray expenses.' The person who supposes that any good can come of such performances as this will not be wounded by anything we can say on the subject for he will probably never see a copy of the *Christian Advocate*."

Whereupon the *Christian Index* remarks: "It is said that the Salvation Army reaches some who cannot be reached in any other way. This is true and more's the pity. It is to be regretted that anybody should be 'reached' by the Salvation Army. We have heard that there are some Baptists who look favourably on this religious fraud. If there be such, we are heartily ashamed of them."

GOOD ADVICE.—Whatever else may be said of *Master Workman Powderly* of the Knights of Labor, he is true to temperance. On June 17th he uttered these scorching words in an address at Lynn: "Had I 10,000,000 tongues, and a throat for each tongue, I would say to every man, woman, and child here tonight: Throw liquor aside as you would an ounce of liquid hell. It sears the conscience; it destroys every thing it touches. It reaches into the family circle and takes the wife who has sworn to protect, and drag her down from her parity into that house from which no decent

woman ever goes alive. It induces the father to take the furniture from the house, exchange it for money at the pawnshop, and spend the proceeds for rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in a rum-shop furnishes a paving stone for hell. In one Pennsylvania county, in a single year, \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workmen."

SUNDAY SCHOOLS IN GREAT BRITAIN.—We clip the following Sunday school statistics from the address by J. F. Briscoe, of London:

"They had a total for England, Wales, and Scotland (to say nothing of Ireland and the colonies), of some 650,000 teachers, and 6,000,000 Sunday scholars; and during twenty years they found an increase in the number of scholars of 93 per cent. in the Baptist connexion, 96 per cent. in the Primitive Methodist, and 27 per cent. in the Society of Friends."

PRESBYTERIAN ASSEMBLY.—The Presbyterians of the Dominion have held their General Assembly in Winnipeg. They received marked attention from the Mayor, and the Governor, and Attorney General of Manitoba. They have received \$26,517 for French evangelization. Their fund for the support of ministers, widows and orphans is \$69,565 for the Maritime Provinces, and \$112,695 for the West. East and West, \$12,208 have been given to aged and infirm ministers. In the West \$83,000 have been expended on home missions. The estimated expenditure for foreign missions for next year is \$79,000. This body has taken on new life and energy during the last few years, and is fast becoming one of the most aggressive in the Dominion.

WILLOWBY AVENUE.—We see, in an exchange, that the Willowby Avenue Church, Brooklyne, is about to erect a house of worship, capable of seating 1500 people, with Sabbath school rooms to accommodate 2000 children, at a cost of \$150,000. This is the church of which our Brooklyn correspondent, Rev. R. B. Montgomery, is pastor. Probably the extra work the new building entails has prevented him writing for the *Messenger and Visitor* as often as he otherwise would. He is one of our successful Canadian boys. We hope he may spare time to send us some jottings before long.

THE METHODISTS OF NOVA SCOTIA.—The Methodist Conference of Nova Scotia has just held its annual session at Truro. The churches report 12,249 full members and 514 probationers. There have been 1064 added to the churches and a decrease of 153 leaving a net gain of 906. There are 11,356 scholars in the Sabbath Schools. The total contributions from the churches to the general fund of the body amounted to \$11,669. More than half of this was given in Halifax. We should suppose this showing is that of a fairly prosperous year. We wish them God-speed in every work for the Master.

DEAR AT THE PRICE.—The following shows how the Roman Catholics secure money for the purposes of their church. This church must reckon its prayers, masses, etc. as of very little account when so many are needed for one soul. Nevertheless, one dollar is dear for any amount of services of this kind that can be purchased with money.

For the low sum of One Dollar in favour of the Cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,048 Masses a year for four years; 145,133 Communions; 323,808 Ways of the Cross; 515,464 Rosaries; 16,372 Masses heard; 4,300 Strings of Beads of the Sacred Heart; 4,600 Offices of the Holy Virgin; 730 Breviaries of the Precious Blood; 100 Salve Regina, chanted by the Trappists, and several thousands of other prayers, such as "Remember," "Patet," Ave, etc., and on a week the spiritual profit of seven millions of Ave Marias by the confraternity of that name. Seen and approved.

EDWARD CHARLES,
Bishop of Montreal.

GOOD EXAMPLE.—A brother writes, calling attention to the good example set by the Salvation Army, in requiring all who unite with them to give up the use of tobacco. Yes, this is good. We hope our people will not be behind them.

Dakota Correspondence.
Your Dakota correspondent is longer in writing on this occasion than he had intended, but an absence from home for nearly two weeks, attending the great anniversary May meetings at Minneapolis, and visiting some old friends at St. Paul, Minnesota, placed extra work on his hands at home in church work and in his wide mission field, which had to be attended to before indulging in the pleasure of writing for the columns of the *Messenger and Visitor*. But I know the Editor's kind heart will excuse such unavoidable delay. Already you have had a full account of those grand and inspiring meetings at that beauty of the west, Minneapolis. Truly, to your correspondent, it was like a rainbow oasis in the wide desert, to spend eight or ten days in such company, and under influences so inspiring. I shall long continue to consider it one of the happy scenes of my life. After fourteen years' comparative isolation from all the leading brethren, both in Canada and the States, to have such a privilege was truly "a feast of fat things." To find one's self at a meeting where everything is carried on so well, with such consummate order, with such ability, and with such sweet christian harmony, and with such marked energy and consecration, and to feel entirely at liberty to sit down and with so little feeling of care and responsibility, revel in the enjoyment of the good things said, sung and done, must be, I venture to say, in some small way, like a little forest of heaven to the soul. Not the least among the happy things of the occasion, was the meeting with not a few old-time friends from Canada. Bro. Thomas Baldwin, now pioneering in the City of Duluth, but who, like the writer, has had for a time the bittern and sweets of a sojourn in the wilderness, but of yore a neighbor in St. Thomas, Ont., was there with one of his fair, amiable daughters accompanying him, while his wife and some of the rest of the family tarried in the wilderness of the Canadian North West Territory. There was found also the giant-bodied, kind-hearted, genial Charles Ede, so well known at the Woodstock C. L. I. for eight or ten years, now settled near Chicago. We were glad to meet, after some fifteen years' separation, with a valued old Woodstock friend from Chicago, Bro. C. Perren, who for the last twelve years or so has been a power for good in that wonderful place for feverish activity. He has for some time been the longest settled Baptist pastor in that city. There was also another old chum whose acquaintance was also formed at Woodstock—the ambitious Dr. R. Cameron, all the way from Denver, Colorado. And then the no less ambitious, other Bro. Cameron, though not yet departed, was there from the growing metropolis of your own North West, the hero of "a thousand and one battles" with the Dominion Board for North West rights and privileges, my honored classmate and my successor in North West tribulation. His fair and enterprising wife was also there, as also his neighbor on the west, from Portage la Prairie, Rev. Jesse Gibson. Last, but not least, in the list of these noble friends was my neighbor and companion in travel to and fro, your old co-laborer (and fellow soldier on the martial field) at old Woodstock, Rev. John Crawford, D. D. Then it was grandly refreshing to see with one's own eyes and shake with one's own hand (and deem it a rare honor to do so) the hands of such men as Drs. Dean, Jennett and Ashmore, who have done such brave, noble, Christ-like work in the foreign fields. Also to hear the inspiring sermons and addresses of such well-known men (in the distance) as Drs. Broadus, Everts, Henson, Lorimer, Hoyt, Wilkinson, Wayland, Colby, Gordon, Judson, etc., etc. Then to meet with such an array of sisters, full of zeal and love, and holy eloquence for the Master and His cause, was really inspiring, or, indeed, almost overwhelming to one who had never been so privileged before. But here we are back home again, plodding away, laying foundations for the great and growing cause moving rapidly westward. Dakota never looked more hopeful than it does to-day as a crop-producing country. We are being favored with grand, refreshing showers, one after another, and the crops, some of them just now coming into harvest, are looking very encouraging. Railroads also are being built (disallowance don't hamper us as it does the people north of us), and the prospect for abundant and convenient, if not satisfying, marketing, is very cheering. The weather has been sufficiently dry to prevent the mosquito pest from breeding largely, and yet sufficiently moist to ensure the very best of crops. The work of the Master is progressing, and another church was organized in the bounds of our most northerly Association, here two weeks ago. A larger corps of vigorous workers are in the mission field here than ever heretofore. Our brother, Peter Grant, has crossed the big bridge to the land of oaks and of his nativity. Our

prayer is that he may return in two or three months entirely restored to his wonted vigor. Park River pulpit and the stations in its vicinity, are being supplied by an excellent Scotch lay brother, Peter Mitchell, and by the neighboring pastors, Ill. Bro. Grant's return. Our Association here, the Red River Valley Association, will have its annual meeting in St. Thomas in about two weeks from now. I may send you, in a few days, a programme of the exercises, and after its meetings are held, some account of the same. A. McD.

The Jubilee at Westminster Abbey.

[Our readers will be interested in the following sketch of the jubilee celebration in Westminster Abbey, by the correspondent of the *New York Tribune*.]

THE COMING OF THE QUEEN.

It was twenty-five minutes to one o'clock when, after one false signal which brought the spectators to their feet, came a blast from the Queen's state trumpet which told of her arrival at the west door of the Abbey. The white bands of choristers in the galleries on either side of the choir rustled up, and the whole vast audience rose with them and remained standing. Only the kings and queens in the sacristy remained seated, not caring to rise till the Queen was actually visible. Then came a pause and the minutes glided by. The vice-chamberlains and other gold-laced officers of the royal household, grouped themselves at the entrance to the choir. Then they stood suddenly apart and the head of the royal procession showed itself, the ecclesiastics first. A dozen canons, minor and major, formed a guard of honor to the Lord Bishop of London, the Lord Archbishop of York, the Dean of Westminster and the Lord Archbishop of Canterbury. These episcopal and archiepiscopal dignitaries were in gorgeous robes of dark velvet and gold, strangely fashioned and monastic. More strange were the heralds in tabards, who came after. Then followed a long array of great officials, then hereditary princes, hereditary grand dukes, serene highnesses, and royal highnesses. Whispers of admiration greeted the tall, well-set figure, brilliantly uniformed in white, of the Crown Prince of Germany. These personages walked three abreast, the last of the trio being the Duke of Cansauigh, the Prince of Wales and the Duke of Edinburgh. Then came, preceded by the Lord Steward and Lord Chamberlain walking bravely backward, the Queen. Alone of all that glittering procession, Her Majesty was plainly dressed, in a gown of black and gray in broad stripes, a bonnet that looked like another crown of gray hair, and the blue ribbon of the Garter from left to right across her broad shoulders. She moved, as ever, with a dignity as beautiful as it is marvellous in a woman of such physique, her face gravely radiant, her eyes turned right and left as, with her unequalled demeanor, she acknowledged salutations addressed to her from either side. The bishops, great officers, hereditary dukes and princes, all passed to the right or left of the dais, where stood the coronation chair, over which the coronation robes had been thrown, and passed on to the sacristy, or entered the dais at the side. The Queen alone kept on, unwavering to right or left, and reached the broad steps left untroubled by all but the royal feet, which moved slowly, with some help from the Lord Steward and the Lord Chamberlain, and so arrived near the throne. There she stood a moment before seating herself, and with one sweeping movement of head and body signified her royal recognition of the homage this wonderful company offered her. That was the most brilliant moment of all—kings, queens, peers of England, commons of England, her youngest loveliness and her oldest nobility, ambassadors, ministers, princes, princesses and sovereigns, doing honor, in person or by deputy, to this sovereign of England. All were standing, all heads were bent, the music was still echoing through the arches, and cheers were still faintly heard from the street. It was the supreme hour of her life, and the spectacle one on the like of which no living soul has looked before. The sunlight streamed in upon the Queen and the people, and the gray walls and dim arches of the Abbey were all aglow with myriad hues of silk and gold, with delicate tints of ails and more delicate bloom on the wearers' cheeks. Jewels flashed, and swarthy Oriental faces for once lighted up. When the Queen sank into her gilt chair this multitude remained standing, as if under a spell, till she had twice signed to them to be seated.

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The fund of £500,000, or \$2,500,000, left by George Peabody for building improved houses for the poor of London, has, through rent and interest, grown to £210,668, or \$4,513,340. There are now 6,014 separate dwellings containing 11,150 rooms; and the average rent of each dwelling is less than \$1.25 a week.

BAPTIST BOOK ROOM. Just received, first lot of *History of the Baptists* by Dr. Armitage from New York, Ex. "Fortia." Now is the time to send your orders, \$5.00 inclosed, or get it from the agent in your district. More agents are needed for Nova Scotia. G. A. McDonald Sec. Treas.

"Sorrow Not, Even at the Rest, Which Have No Hope."

When the ripened grain falls before the sickle, men do not weep: they sing the harvest song. When a life has been completed, and, like a shock of corn fully ripe, is gathered into the garner of God, must there be weeping and sore lamentation?

After awhile the nest becomes too narrow for the little birds which had their home there; then they, with strengthened wings, soar toward the skies; and we rejoice that they have escaped from the narrow nest-life to life more exalted and free. And when, earth having become too narrow for the soul, it mounts upward with songs to the holy and exalted life of heaven, should not our mourning be lost in thanksgiving? O. C. S. WALLACE.

"Filled."
BY A. J. GORDON, D. D.

The first thing said of the disciples after Pentecost was that they were "filled with the Holy Ghost." Whenever there was anything important to be done, it says, for example: "Paul being filled with the Spirit," spake thus. "Peter, being filled with the Spirit," did this. It was characteristic of the apostolic church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege, it is our duty. "Be filled with the Spirit," is a command. "Be not drunken with wine, where in excess, but be filled with the Spirit speaking unto one another with psalms and hymns and spiritual songs." If a man is drunk with wine he will speak out. He won't have to be educated before he will let loose his tongue. If a man be filled with the Holy Spirit, he won't have to learn much before he can deliver his message—it will come spontaneously. In Germany a man was once so holy that the neighbors called him the "God-intoxicated man." We want a "God-intoxicated church." Some one says, "That is a great mystery. How can we be filled with the Spirit?"

In speaking of the Spirit, Christ uses the simile of the wind. You know the wind always blows toward vacuum in our hearts, the Holy Ghost will fill them. During that ten days before Pentecost do you suppose the disciples were just praying over and over again? I think they did a good deal more than pray. I imagine they were just emptying their hearts. Peter says: "I am headstrong and rash. I wanted to call down fire from heaven. I denied my Master." They were confessing their faults while waiting for power. In ten days they had got their hearts really empty, when the Spirit came like a rushing, mighty wind, to fill the vacuum.

I wonder how many of you have read the life of James Brainerd Taylor. He was a graduate of Princeton, and only twenty-eight when he died; yet he did a work that any man might envy. He got hold of the idea that there was something in this doctrine of the endowment of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. He was spontaneous. He could not help speaking to men; and his words were mighty.

There is one very beautiful incident in his life. One day he was out driving, and he drew his horse to a watering-trough. It so happened that another young man was doing the same thing. While the two horses' heads met in the same trough, he turned to the young man and said: "I hope you love the Lord. If you don't, I want to commend him as your best friend. Seek him with all your heart." That was all; they turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa. Said this missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering-trough. I never knew till some one sent me in Africa a box of books. I opened them; saw a little black-covered book; opened it; turned to the title page; and there I saw a portrait—a beautiful face. 'Ah,' said I, 'that is the man.' That's the man who preached to me at the watering-trough. To him I owe my salvation." And that of how many more on the Dark Continent! What we want to-day is to be filled with the spirit. We are filled with so many other things—pride, selfishness, ambition, and vain-glory. May the Lord enable us to empty our hearts, and have them filled as with a mighty, rushing wind.

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This, That and the Other.

—Philadelphia has 6,059 licensed liquor saloons, or about one to every 160 inhabitants, or one to every 26 voters, or 19 saloons to every church.

—At the close of the war the colored people of the South numbered 4,000,000. Since that they have increased to about 7,000,000.

—The growth of Methodism the last thirteen years in London has been 32 per cent. of the Baptist church 31; Anglicanism 13; and Presbyterianism, 12.

—There are 250 missionaries to the Jews in the world, and there are 100,000 Jews who are now Christians. A Russian Jew, who is laboring as a missionary, says that a Jew becomes a Christian at the loss of everything. He adds: "The son of a wealthy banker, baptized at the same time as myself, cast off by his friends, became a gorbok.—Exchange."

—In New Jersey the spirit of '76 has commenced to animate the bosoms of the maidens fair, who have most commendably organized a Maiden Mutual Protective Board, the obligation of the members being a pledge not to receive attentions from any young man who smokes, drinks, or gambles. Sensible girls! It is a move for not only independence, but for the prospect of future happiness, so often wrecked by the very vice they have made up their minds to discountenance.—*Catholic Columbian of Columbus, Ohio.*

—There are perhaps in all Turkey, 40,000,000 of people; these are divided as follows: Turks, 15,192,000; Armenians, 2,400,000; Servonians, 6,200,000; Romanians, 4,000,000; Greeks, 2,000,000; Druses, 1,000,000; Albanians, 1,500,000; Arabs in Africa, 5,000,000, and in Turkey proper, 900,000; the balance of the population are Circassians, Moors, Tartars, Jews, Koords and Syrians. There about 24,000,000 Mohammedans and 15,000,000 Greek and Armenian Christians.

GENERAL.—The disbursements of the Methodist Missionary Society for the year 1886, for foreign missions, were \$407,232.46; and the balance in the general missionary treasury Nov. 1, 1886, was \$124,444.48. The last year was the most prosperous financially in the history of the society. The summary of the foreign missions is as follows: Missions, 282; assistant missionaries, and foreign teachers, 282; ordained native preachers, 328; unordained, 413; other native helpers, 1,533; church-members, 40,213; conversions during the year, 3,632; schools, 613; pupils, 20,480.

—The New York Sun has been collecting facts concerning the Knights of Labor which show a rapid decrease in membership. Taking ten of the largest local assemblies the decrease is found to be 40 per cent. in eleven months. Rivalries and internal disputes are among the causes of this diminution. If the decrease continues at the same rate, the order must soon lose its power.

—When Benjamin Disraeli was a young man he bet a pair of gloves with a friend on the question whether a wreath of primroses worn by a young lady were natural or artificial. They proved to be natural and he not only won the bet, but the young lady gave him one of the flowers, which he preserved carefully as a souvenir. That incident was the beginning of his love of primroses, and now the Primrose League founded in memory of him, is one of the most potent factors in English politics.

—Queen Victoria is among reigning sovereigns the fourth in age. The Emperor William of Germany, who was 90 years of age last March, is the oldest. After him comes King William of Holland, who was 70 on February 19th. King Christian of Denmark was 69 on April 8th. Queen Victoria next, with her 68th. Pres. Grey will be 74 in August. In length of reign her Majesty surpasses all European Sovereigns. The Emperor of Brazil and Queen Victoria are the only sovereigns living who have reached their jubilee.

—It is told of Billy Bray, the eccentric Cornish preacher, that on one occasion when sitting by the bedside of a Christian brother who had been sadly wanting in religious fervor, that the dying man grew joyous, and turning to Billy he said, "Oh, Mr. Bray, I am so happy that if I had the power I'd shout glory." "Ha, mon," said Billy, "what a pity it was that didn't shout glory when they had the power."—*Baptist Weekly.*

—According to the official journal of the Russian minister of war the effective forces of the regular imperial army numbered, January 1, 1886, 224,762 soldiers, 30,555 generals and officers. The reserve amounted to 1,160,815 men, and the militia of the first call, 160,000 men. The Finland regiments are not counted. The forces were increased nearly fifty per cent. during 1886, so we can see what an immense army Russia has.