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## Provincial Wesleyan.

MONDAY, MARCH 9, 1874.  
TWENTY YEARS' PROGRESS.

We have recently returned from missionary meetings at Wallace and its vicinity. Sharing but to a very limited degree in the prosperity of our new country, that locality yet offers several points of contrast by which our advancement may be measured. Nearly twenty years have elapsed since we first drew Methodist breath on that brave old banner Circuit; and now what do we see? On the bleak skirts of the cold Northumberland Straits, doomed to estrangement from the generous fosterings of railroad commerce, the locality is still a gauge by which, to some extent, our progress for two decades may be estimated.

It was considered in those days good work for one week to reach Halifax, and return with a load of farmer's supplies. For weeks beforehand, preparations went on, and during the great pilgrimage to the shrines of trade, public houses were filled to discomfort with a motley multitude. Once home, the weary traveller required long days to recruit. We will remember the battle of giants, in which Howe, Young, and other veterans drew a picture of what the country would be with a railroad, and how all seemed to listen with mingled wonder and incredulity. The railroad has been built; and though Wallace reposes far from its roar and the rush of its enterprise—being 16 miles from the nearest station—all its inhabitants may visit Halifax, and after driving a good trade, be at home within 30 hours.

Commerce has visibly gained also in the interim. They were times of rather cruel discipline to which we refer. Twenty years ago, through failures of Crops, stagnation of trade, and absence of commercial resources, money was as rare as honey-birds in January. Six pence per pound for butter, and four shillings for wheat, were good prices. Meat might be obtained almost for the slaughtering. As for eggs, wool, feathers, and such like simple products, they were dear at any price! Now, farmers chaffer over an offer short of rates published in this paper from week to week, and those are surely not the scale of prices which indicate the country is going to decay. Money abounds. Farmers need not travel far to find it. Having any commodity to sell, traders travel to their doors and consider themselves fortunate in outstripping their fellows in the race of competition.

Socially, there is a vast improvement. Those were the days of "frolics" and "sprees" and carousings. It was deemed inhospitable to be without the familiar rum-jar. The man who invited his neighbors to assist him, having made no provision of liquors and a fiddler, ran a serious risk of being denied a second favor, and having his name handed down to posterity as a niggardly fellow. On the other hand, men's generosity was measured by the gallons of drink they dispensed. These modes of living brought their natural consequences. At an election, whose roistering were but a specimen of such social occasions, we will remember how one party pursued another of opposite stripe to a vacant building on the brink of an elevation, and the horror which seized us on witnessing an immense piece of timber brought forward with which to capsize the house and its defeated political occupants into the harbor! A magisterial remonstrance, delivered with awful emphasis, saved the drunken crowd from the guilt of murder.

Temperance societies, however, have here, as elsewhere, shamed much of this boisterousness out of existence. Young people meet now for very different purposes—the encouragement of each other in habits of sobriety, and mutual instruction in wholesome knowledge.

The religious aspects of the country yonder are correspondingly improved. There is more general reverence for the Sabbath. Church-going habits have taken the place of propensity to stroll in the fields, or drive for amusement. Methodism has left a deep, ineffaceable mark on society. Other churches have unquestionably worked to good purpose; but we saw more of our own. A succession of men greatly skilled and highly honored of God, have occupied that old station, and the supply is not exhausted. Young students who, twenty years ago, were in theological leading-strings, and have since attained to maturity and strength, are holding bravely the ground consecrated by the labors and prayers of giants. It is but fitting that Wallace should attain in these days to independence and honors. That time is not far distant. The indefatigable and discreet superintendent, Rev. R. Wesson, has under contract a residence promising that ministers will aspire to its possession, and Wallace will thus continue to enjoy the ministrations of gifted and devoted men.

WALLACE.—Missionary meetings were held on this circuit, Tuesday and Wednesday evenings of week before last. Bro. Mack and the Editor of this paper were the deputation. Of the speeches made by the former we can speak with all freedom. Perhaps the annals of our Provincial history have no record—or, when they are written, shall have none—more fully aglow with missionary fervor and eloquence than that of this old circuit. It is something to say of Bro. Mack's addresses that they were worthy to be ranked in the honored

succession of past memorable utterances by men who kindled such enthusiasm as called out a larger number of ministers here than in any one circuit of our Conference.

Several features of the meeting commended themselves to our sympathies. One most notable event we would publish with emphasis. A subscriber put his own case in this way:—"I have given nothing for three years to missions. Year before last I subscribed, but the collector did not call on me. Last year I neither subscribed nor gave. This year I will take time by the forelock. Put me down for this year so much; and the same for the past two years—with interest!" "An honest man's the noblest work of God." That may not be strictly poetic; but it is true at least. Let the world know that there are Christians who deal sternly with themselves in the sight of their supreme Judge, preferring to render their accounts without the humiliation of being exposed in the Day of Judgment. And let our Missionary Secretaries proceed forthwith to open a Conscience Account and establish a Conscience Fund, giving weary, condemned delinquents in benevolence an opportunity of disburdening their souls in support of missions. Providing all Christians follow the example we have cited, we promise the Treasurers of Missions a fat allowance next year; for alas! the arrears are heavy, and the interest will be marvellous! How buoyant our ministers would feel if they found their deficiencies for ten, twenty, thirty, fifty years coming home to them with interest compounded! They would at once be obliged to adopt the entire prayer, as they have already its opening clause—"Give us neither poverty nor riches!"

The amounts contributed at these meetings were liberal considering that the practical, untiring Bro. Wesson has been working the Circuit up to a high standard in local improvements. With his amiable and cheerful wife—fortunately we can be complimentary in all sober truthfulness at a distance of 100 miles—we cannot see that Providence could have been more liberal even to deserving and apostolic Wallace, at least in the matter of pastoral oversight. Our excellent brother needed himself the thoughtful guidance of his Heavenly Father—his throat having seriously distressed him for some time; and there are sure evidences that his way was being prepared for coming years. May his valuable life and labors long be spared to the Church!

THE WOMEN'S CAUSE.—Seldom has the world witnessed such a movement as that against the liquor traffic. So mighty and effective an agency could scarcely have been secured by human arrangement. We all know how unpopular was every effort to reach the object now being so successfully pursued. Mass meetings, Legislative measures, moral suasion, were like the voices of the wind—heard only to be forgotten. But Providence, weary of waiting for our awakening, has summoned its own strength for the battle. See how it rebukes us: Coming in the dead of winter; beginning in the heart of the enemy's territory; calling out, not men of culture, talent, desperate purpose,—but women—praying, persuasive, patient women. Encouraging liquor-sellers at the Bar, or knocking in the snow at the doors of their saloons, the demon is exorcised, victims are reclaimed.

Now, what is to hinder a similar crusade all over our territory? We promise God's messengers who shall come to the rescue,—who shall abate us temperance and religious people out of our indifference to the curse of strong drink—all true support. They shall have sympathy and co-operation; money to meet expenses, and eloquence to defend them if need be in law. Only let us see that there is hope for our land.

The papers all through this winter have been full of the records of death through the exposure of drunken persons to the frightful rigors of our climate. Who is responsible for this loss of the dead, and the shame and want of their families? It is easy to want their appetites betrayed them. But some one must have given the victim his last glass and sent him away to ruin. The fatal last six pence is in some one's drawer. Had it been by some active person administered under another name, that death was brought about, our Province would long ago have been ringing with cries for justice. But all persons save this are provided for by our laws. Here, each government is a sharer in the fat emoluments of the trade, and the evil that is done has for its shelter the wide canopy of the statute books. There is little hope for us save through some special Providence such as now calls to us from other lands to equip ourselves for the conflict.

How is it?—Can any one explain to us the cause of such marked difference in the tastes of lecture-going audiences in St. John and Halifax? For years we have noticed that lectures which in St. John called forth no note of approval, when repeated in Halifax have been lauded to the skies. On the other hand, lecturers who went to St. John fortified with all our metropolitan recommendations, have barely succeeded in defending themselves against St. John criticism. In a few instances lecturers have pleased their hearers in both cities; but most frequently public opinion in the two cities is in direct antagonism. It is certainly a strange anomaly, for the cities are only separated by a very few degrees of latitude or longitude.

The most recent instance in point was that of Miss Kate Stanton. In St. John she captivated the majority, while those who dissented from her doctrines were tender in criticism because of her sex and beauty. The laudations of our sister city drew out an immense crowd to hear her in Halifax; but here her personal attractions did not shield her pet opinions from scathing review. No wonder. The misguided revolutionists in France differed reason: Miss Stanton holds up for worship the distinguished paragon and lustful grand of every nation and age. In Music Hall Boston,—that safety-valve of high-pressure

New England—such outpourings as we heard last Monday night may be listened to with wonder—perhaps admiration. But in British America—spared hitherto the corrupting influence of an infidel emigration—the advocate of Free Love cannot expect to be tolerated, whether coming in the form of a masculine monster, or a beautiful though fallen angel like Miss Stanton.

SABBATH SCHOOL ANNIVERSARY BRUNSWICK STREET.—Rarely has ever the spacious Brunswick Street Church presented a more attractive appearance than on Thursday evening last, at the Anniversary Meeting of the Sunday School. On the platform, on sloping benches, were the members of the Infant Class, and the children and young people of the school occupied the front and central pews. The principal part of the programme for the evening was a Concert Exercise, comprehending the lessons of several months, a review of scenes in the Life of the Saviour. The several sections were taken up by the different classes in succession. We were thus taken in review to Bethlehem, to the Baptism, the Temptation in the Wilderness, the Teaching by the Sea, the Transfiguration, the Garden of Gethsemane, the Crucifixion on Calvary and the Resurrection. Very appropriately the Gospel story of Jesus receiving little children and blessing them was allotted to the Infant Class. The recitation of the 23rd Psalm in alternate sentences by the little ones on the platform gave evidence of careful training and the effect was exceedingly good.

The hymns and melodies very judiciously selected happily interspersed with the other exercises and beautifully sung kept the interest unbroken.

RETRIBUTION.—Spain is still unsettled, and Cuba shares in its sorrows. It is a great misfortune to be related to Spain at present, for these are its days of punishment. Once it was the proudest boast to have allied connections with a kingdom the first on the globe; but all that is past. Spaniards and Cubans, having no outside enemy, have turned bloody hands against each other. A house turned against itself cannot stand. The only hope for Spain is, a new race or a new religion. There are taints in the social constitution of that country which can only be eradicated by an introduction of new elements,—in other words, by the cleansing, regulating operations of God's Spirit. Had Spain advanced another step by inviting the Protestantism of other countries, its history would soon have changed for the better. It chooses to wait, and waiting in its case seems useless. May it soon turn to the light! Meantime let its condition be a warning to all who favor a religious system which leaves a people after ten centuries in utter ignorance of the first principles of liberty and government.

HOW THEY DIE.—If Christianity may be measured by its power over death, it never had a better record than to-day. Cookman's beautiful death-bed has been almost repeated in that of Emile F. Cook. After partaking of a little refreshment, he said to his devoted wife "I am very tired; I am leaning on Jesus; I want to go to sleep." Dear, weary sojourner and servant! How welcome to him would be the Master's smile and approving sentence—"Enter unto the joy of thy Lord!"

But it is very sad to see that those noble spirits have been hurried away from a world which so much needed them, by an excess of toil and suffering. Cookman himself and Bishop Clark—whose life has just been written by Dr. Curry—and Emile F. Cook, with a host for whom we sorrow, yet rejoice, died all too soon because they would not spare themselves. When infidelity begins thus to sacrifice its own life for the lives of others, it may afford to carp at the religion of Jesus.

TOO TRUE.—We have waited a week to see what light would fall upon the statement made by the *Intelligencer*, that a member of the Local Legislature in Fredericton was drunk during the proceedings of a regular session. Since then a member called attention to the *Intelligencer's* words and actually caused the galleries to be cleared when the Editor of that Paper presented himself in his capacity as a reporter.

The *Intelligencer* is to be commended when religious newspapers wink at gross immorality and conceal the evils which exist in society, they lamentably betray their most sacred trust. We are glad to see that our courageous brother is sustained by other journalists. Drunkenness is no longer an aristocratic frailty, condoned as the weakness of great men, or men imagining themselves great. It is a vice, and the infection of its example must be suppressed in mercy to our children and the world.

COLPORTAGE.—The following letter from a real friend of Home Missions, and a liberal supporter of God's cause in all its departments, will be read with interest:—

MY DEAR SIR,—I notice by report in the *Wesleyan* a short time since, that a most liberal and worthy body is held out by your Book Room, for subscribers to aid your Colporters to disseminate religious books and knowledge throughout our Methodist poor districts, and as I notice some of our good brethren are sending in some funds, I herewith enclose a post-office order for \$20. I submit the matter to your good judgement, to have the small amount appropriated where it will do the most good.

EVANGELICAL ALLIANCE.—The Halifax Branch held a meeting on Monday last when it was agreed to hold a United Prayer Meeting on the evening of March 17, in Argyle Hall. A collection will be made at the meeting for the widow of Rev. E. Cook, of Paris, who died recently from exposure in connection with the wreck of the *Ville du Havre*.

## A SUGGESTION FOR UNITED COMMUNION SERVICE.

The following paper was read by the Rev. J. Lathers at the last Monthly Meeting of the Evangelical Alliance:—

It has occurred to me that, in addition to the proposal which has been made for united effort in Christian enterprise, occasional interchange of pulpits, meetings of united prayer, and such meetings of members of the Evangelical Alliance for the discussion of varied methods of work, we might also secure the advantage of an occasional Communion Service, conducted in such a way as to win the cordial sympathy and cooperation of the ministers and members of Evangelical denominations.

Supposing that, on some given day, we were determined to hold a Communion Service for all the Churches in this city, and taking it for granted that a large majority of the Christian people in the several denominations, Episcopal and Baptist, Methodist, Congregational, and Unitarian, were prepared to unite in such a service, no one church in Halifax would hold the communications.

Is there any way in which we could unite in Communion service without unnecessarily crowding it, without colliding with the convictions of any member in any section of the church; and without traversing or disturbing the discipline of any denomination? Could we arrange a service which would accommodate for all who wished to attend?

Two methods possibly might be adopted that would bring us within the lines and limits required.

It has recently been proposed by Rev. Wm. Arthur, or some distinguished divine, that a Communion Service should be appointed for the afternoon of Whit Sunday—at the same hour, all who are willing to unite shall open their churches for sacramental service.

Could not such a service be arranged for this city upon the same principle? Ought not some Sabbath afternoon to be designated by the Evangelical Alliance for a general Communion Service, in which all the members of these Protestant Churches could meet simultaneously at the table of the Lord?

In this way all the followers of Christ would be engaged at the same hour in celebrating the Holy Communion. Surely it would be as real as when on the eve of the Passion the first disciples of Jesus met in the upper room, partook of the emblems of the broken body and shed blood. In a Sacred Sacrament they would cherish in union memories of the death of Christ, and through their united prayers and pledges their love and loyalty to a common Saviour; and they would show forth the Lord's death until He came.

For many years, under the direction of the Evangelical Alliance, Churches of every name and every land have met in united prayer. At the beginning of each year, as the week of prayer has come round, we have felt the thrill and the gladness which the thought of united supplication—a grand concert of prayer—has inspired while bowing at one common altar, and worshipping Christ, throughout all the world, has been growing richer in sympathy and stronger in faith and hope.

We would not willingly surrender our interest in this united and universal embassy to the throne of Omnipotence. A greatly advanced step has also been taken towards the fuller manifestation of Christian unity, in the inauguration of a system of International Bible Lessons. In thousands of Bible classes, and tens of thousands of Christian homes, at family meetings, and in the schools of Sabbath Schools, the appointed sections of Scripture are read. With the same page of inspiration open before them, thousands of earnest students of Revelation, looking to Him, who is the

source of the old prophetic fire, breathe the prayer, that He would take to Himself the souls of men, and bless the blessing the reading of the word.

May we not hope that in these arrangements for the simultaneous reading and study of the word of God, and for united prayer and supplication, we are being led along to the throne of Omnipotence? For a united district of churches in the Christian Church? And is not the position for us to take another step in advance, and without compromise of principle or sacrifice of conviction, determine on a day on which, in a general Communion Service, we can meet at the table of the Lord?

Another method might be adopted for the celebration of such a service, and which would probably be unobjectionable in regard to any principle involved, and to which personally I would give a decided preference.

This plan would be to arrange for a united Sacramental Service on some Sabbath afternoon at a convenient hour, and to distribute the service amongst as many churches as would be required by the probable number of communicants. An Episcopalian, a Baptist, a Presbyterian, and a Wesleyan Church might be opened at the same time. St. Matthew's Church and Granville Street for the South, and Trinity Church and Brunswick Street for the North, would be convenient. If preferred, any others, in place of these, might be selected. The mode of administration used in the several churches, determine upon for the service, would probably be deemed most satisfactory. If preferred, still more beautiful would it be if one mode of administration were arranged for each department of the service. For such an occasion, to most of us, one form of administration would be equally acceptable as another.

The members of the several Churches could, on such a plan assemble at the sanctuaries, designated for sacramental service, as a convenience of locality, loyalty to denominational usage, or other preference might determine.

The service could be conducted by the pastors of the churches in which the communicants met, assisted by their brethren present, or it might be congenial to the feelings of all concerned to commit the administration of the communion service chiefly to those ministers whose churches were not used at the time. These and other details could best be arranged by a committee of the Alliance.

If this proposal meet with general approval we shall be able to hold a united Communion Service, distributed into four sections, each sanctuary filled with Christians, leaving it open to communicants to select that Church and service which are most in harmony with feeling and conviction. A Communion service such as this would constitute the complement and completeness of the several united meetings held

under the direction of the Alliance since our return from New York.

The unity which we seek to promote,—not unassimilation and not uniformity;—these could not be attained in living, active growing Churches,—a unity not of law, not of logic, but of love,—a unity not of organization or ecclesiastical manipulation; but of kindred spirit, common aim and Christian sympathy,—would be greatly strengthened. Such a manifestation of unity is in harmony with the Saviour's prayer:—"That they all may be one; as thou Father art in me and I in thee, that they all may be one in us; that the world may believe that thou hast sent me."

At present, in addition to the spiritual work, the thoughts and hands were engaged in gathering funds for the erection of a new church, to which the time-honored sanctuary will soon have to give place. We hope that before many months roll away your readers will learn through your columns that the corner-stone has been laid. We are endeavoring to arrange for the commencement of the work as soon as possible.

A few days ago some of the ladies suggested holding a Refreshment Bazaar, and at once commenced to make necessary arrangements. In two successive nights last week over \$150 were realized, the earnest for a much larger amount which they will secure for the Building Fund. Our people seem determined about the new church, and will do what they can, but their means are limited.

The ladies are arranging for a Bazaar, to be held about next Christmas. Arrangements, when completed, will be announced in your columns. Doubtless some of your readers will wish to avail themselves of the opportunity and privilege of aiding in the erection. It will be remembered that in 1791, Father Black, of this vicinity, visited Carbonate. This visit was owned of God, the all early dawn until far into the night, his hundred souls were converted during his stay in Conception Bay. "His visit to the island is pronounced the most useful and interesting portion of his missionary life." He organized Methodism in the island, secured his church property, encouraged and fortified his classes. Surely there are those who "in memoriam" would like to aid in sustaining and extending the work in which their sainted ancestor took so prominent and honorable a part.

JAMES DOVE.  
March 2, 1874.

CANNING.—The work progresses—our church was crowded last Sabbath. After a sermon by father Hennigar, of great pertinency and spiritual power, I baptized twenty-two adults. It was a season of sweet delight. God honored the means ordained by himself, and effectuated the sacred sign. Next Sunday, in respect to baptizing others, we and father Hennigar of great help both in counsel and actual work. His health continues very good. At a large Quarterly meeting held on Monday last, a unanimous vote was given in favor of the "Union of Methodism."

Yours, &c.,  
P. H. W. PICKLES.

CHARLETTOWN.—Latest advice intimates the revival continues without abatement. Many persons of intelligence and refinement, as well as of the general classes, have been graciously brought into the enjoyment of religious life.

LIVERTON.—Sixty persons have been received into the Church, twelve by baptism. The good work goes on.

TATON.—The revival at Craupud, P. E. I., has developed into a work of marvellous power. One hundred and sixteen names have been obtained of persons who have professed to find peace in believing. For a rural district this is extraordinary. No foreign aid has been obtained,—the adjoining minister, Rev. J. S. Phinney, being laid up with throat affection.

SALISBURY.—In my communication from this circuit some two weeks ago, I innocently, and wholly unintentionally, omitted the name of Rev. J. H. Hennigar, who was with us on the second Sabbath, viz., the 1st of February, and administered the ordinance of baptism to three persons and received seven into the Church. He was there on Monday evening and preached a sermon which no doubt will long be remembered and appreciated by the congregation as well as members of the Church.

Yours with respect,  
B. C.

ALBERTON.—Home and Foreign Missionary Meetings have been held with most encouraging results.

HEBON, YARMOUTH.—A Church is being built at Darling's Lake. A parsonage property has been purchased. The debt on the Church at Aredia has been removed and the free-pew system adopted. New preaching places are taken up, and a blessed work of grace seems to prevail.

Miscellaneous.

Circuit Intelligence.

TEMPERANCE MOVEMENT.—The temperance movement of the women is assuming the form of a revolution in morals and public sentiment—it is spreading everywhere. Where man's efforts fail, God raises up his own instruments, and works in his own way. East, West, from all quarters, come news of preparations for the prayer campaign against the giant evil of the age. Our space forbids further comment.

(From the Halifax Citizen.)

A little while ago the reading public was amused in a quiet way by tidings that the women of Ohio had inaugurated a warm campaign against the dispensers of ardent spirits. However much we might sympathize with the end, the most sober minded of us could scarcely refrain from chuckling over the means. Temporary excitement, ephemeral, ridiculous, all end in nothing, we thought. A few grog-shops will put up their shutters, a few barrels of old rum will be emptied into the gutters, a few habitual tipplers will miss their accustomed refreshers, but it will all end in smoke. Some of us in veighed against the absurdity of excitements in general, and this one in particular; some of us predicted that if such a ridiculous course were insisted on the last state would be worse than the first. So the saloon keepers thought. But we were mistaken. The campaign has not been a fizzle. Two months have passed by and it is still carried on. The enthusiasm of the workers has increased tenfold. Even those who at first regarded their heads as being stuck to their posts. They have been laughed at through the streets, they have been sneered at in the public prints, they have been ridiculed in the shop windows, their meetings have been interrupted, itinerant bands have been driven down their prayers, sidewalks have been flooded with glass, to prevent their kneeling upon them, the interference of the law has been invoked, saloon doors were closed and entrances contrived through respectable baker's shops, a bar room was carried by storm, and a retreat compelled by the use of cayenne pepper, but in spite of these and a half a hundred other things, the ladies gallantly went on. Through snow rain, and cold they held to their purpose, and scoffers first wandered and then applauded. One stubborn proprietor, after holding out for several days, announced his unconditional surrender. The church bells rang out, a merry peal, all the inhabitants of the town turned out to rejoice, and amid the wildest demonstrations of joy, barrels were broached and their contents poured out to mingle with the dust. In this extraordinary scene, it is said, all classes participated, lawyers, clergymen, doctors, merchants, and the wives and daughters of the most respectable people of the place. A despatch announcing the fact was sent to the State Convention of Grangers. That body, numbering 600, rose to a school, and received the news with three ringing cheers. What are we to think of all this? Where is it going to end? That intemperance will be exterminated, or that the total abstinence of all sorts will be effected, we do not believe, but that both these ends will, in a large measure, be brought about, can scarcely be doubted. If the women unite with determination, as they have shown that they can do, to put down drunkenness, that vice will be brought into such dire straits as to greatly endanger the prosperity of the liquor trade. The wholesale dealers recognize this truth, and give their present customers every aid that money and influence can render. Not the least interesting feature of this contest is the political significance which has been attached to it. The temperance party have won a signal victory in the State Legislature of Ohio, and uniting with the Grangers, who have lately become powerful in the land, threaten to shatter old systems in the formation of a new one. Old politicians are involved in a state of glorious uncertainty. The Republican party are threatened with a break up, and the Democrats hold wisely aloof. The leaders of the Temperance movement, with a single eye to an endeavor to hold aloof from politics as far as possible, but this neutrality cannot long be maintained. In the next election prohibition will be a live issue, and one that will enlist the sympathies of an overwhelming majority.

(From the St. John Tribune.)

THE PRAYER-GUAGE.—Prof. Tyndall may consider the movement inaugurated by the men to take up the challenge, but the host of Professors of Theology, editors of religious journals, and Doctors of Divinity shrank from the contest. Just as the materialist professor had begun to congratulate himself that the Christian world dared not put their faith to the test the wives and daughters of the men of little faith and much logic accepted the challenge and bravely entered the lists against one of the most formidable evils of the day. If they did all their praying in their carpeted parlors, or in their churches, it would not produce the same results. That it has accomplished very much is indisputable, and that it would abolish public drinking if persisted in their is no doubt. We consider that the women have proved the efficacy of prayer, and thereby effectually confounded Prof. Tyndall. Should not the male Christians of little faith be ashamed of themselves for having shrunk from the test proposed to them?—*St. John Tribune*.

(From the Western Advocate.)

AT SPRINGFIELD, OHIO.—One week has elapsed since the women of this place began, in real earnest, their peaceful war on the liquor saloons. Nearly all the saloon-keepers in our cities are foreigners. And this movement has developed the fact in this place that the Irish are comparatively easily moved, and ready to sign the pledge to quit the business, confessing that it is a curse; but the Germans are immovable. Most of them are infidels. They have no faith in prayer, and are not concerned about the future. In them there is very little to appeal to. To one of these ladies, after exhausting every other plea, spoke concerning his two children in heaven. His answer was, "I have two over

in the cemetery." The ladies assured him that his innocent children were in the heavenly world, and exhorted him to repent and turn to God, and meet them after death. His only answer was, "I shall never go there."

As to results: Drinking has diminished perceptibly. Saloon keepers, who before took in from twenty-five to fifty dollars a day, now complain that their receipts are but two dollars. Young men in the habit of tipping will not run the risk of meeting their mothers, sisters, and wives in these places of resort. Drinking has become almost a common name. Hundreds drank beer and wine without thinking of the evil they were promoting. Many have been awakened by this movement, and have abandoned the habit.

But it is not by this "worrying-out" process that the women hope to succeed. Their trust is in God. Their weapons are prayer and the Gospel. It is distinctly a religious movement.

As to our success, it is a question of faith. The eyes of the whole country are turned towards us. This is the largest place where the movement has been undertaken. It cries that there are difficulties known to smaller places. And I write these lines to ask for patience on the part of all who are waiting for the result. Let no one be surprised if at the expiration of months there are still saloons in Springfield. It will be the women of this place engaged in this work, knowing full well the magnitude of the work of closing one hundred and fifty saloons in a city whose population is fifteen thousand. Their arrangements are made for a perpetual war through the Spring and summer, and the years to come. This is the power of God. These women are all servants of God, and they go forth attended by the power of God, and we believe that nothing can stand before them.

Contemporary Opinion.

THE DEATH OF DR. LIVINGSTONE.

(From the Ottawa Times.)

Sir Bartle Frere, speaking at a meeting of the African section of the Society of Arts on the 30th ult., said that the news of the death of Dr. Livingstone was founded upon such evidence as left us no grounds for hope. Sir Bartle Frere dwelt upon the interest of the world sustained by the death of Livingstone, who, he said, was intellectually and morally as perfect a man as it had ever seen his privilege to meet. Sir Samuel Baker said that any services he might have rendered to Africa were a mere nothing compared with what had been done by Dr. Livingstone. The greatest possible proof of the enormous power Livingstone must have exercised over the Africans was the fact that his people were carrying the body home. He (Sir Samuel) never knew an African willing to carry a white man alive, and it was the greatest proof of Dr. Livingstone's love and devotion that these men, without hope of reward, were sadly and sorrowfully carrying their master home. The Rev. Horace Waller strongly urged the advisability of bringing over to England Dr. Livingstone's remains, and that the Rev. Dr. Waller, who services dated from his boyhood, when Dr. Livingstone sent him to school at Bombay, and who would be able to furnish many valuable and interesting particulars of his master's life and travels.

THE REFORMED EPISCOPAL CHURCH.—Rev Mr. Young lecturing in Ottawa recently, gave this reason of the movement.

The Rev. gentleman on coming forward begged to have it distinctly understood that he was not delivering this lecture at the solicitation of any sect or body of men in the city, but that it was prompted solely by himself. He at first intended confining it altogether to his own congregation; but circumstances had so changed things and the question of a Reformed Episcopal Church had agitated the public mind so much that he felt like choosing a more central place for a plain and unvarnished narration of the last great religious movement in the Christian Church to the public. He explained fully the origin of the great schism, if such it might be termed, in the Church of England, attributing the movement to the action of Bishop Cummins of Kentucky, who took a decided stand against the Ritualistic and other innovations that characterized the services of what is usually styled "The Protestant Episcopal Church." He adverted at some length to the circumstances connected with the Bishop Cumming's attendance at the Evangelical Alliance meeting at New York, and stated that his future line of conduct had been inspired by what he had seen and heard at that great Christian gathering. His career then became the object of attack from editors and critics throughout the whole English Church, notably amongst several who were the onslaught of Bishop Tozer on both him and the Dean of Canterbury.

He then declared how Bishop Cummins had to leave the church, he not being able to associate with those whom he deemed guilty of the most deadly sins, in their indulgence of the various ceremonial innovations introduced into the services of the church. He therefore sent a long letter to the Archbishop of the Diocese, resigning his charge and setting forth his reasons for so doing. The lecturer next referred to his plan of organizing for the proposed "Reformed Episcopal Church," and of the success attending the movements of the bishop and his great coadjutor in the work, Bishop Cheney of Chicago. The promoters of the new movement, he said, next met at New York, and arranged a base founded on the Prayer Book of 1789, with privileges to alter in such parts, as would prevent its becoming a church of the most evangelical character. He next gave very lucid biographical sketches of both Bishops Cummins and Cheney, adverting to their great zeal and piety in their native land of England. He concluded a very lengthy address by expressing the hope that the efforts to establish a "Reformed Episcopal Church" would succeed, and this preserve in its integrity the primitive episcopacy of the Church of England, as she was in the 10th century.

Bishop Cheney's church in Chicago has added another to its various steps that have given it distinction in the religious militant world. Its edifice was to have been sold at auction lately, because of non-payment of interest on a mortgage of \$25,000, held by the Chicago Presbyterian Theological Seminary. This occasion was to have been seized by the opponents of the Reformed Episcopal Church to gain legal possession of the church, thus ousting Bishop Cheney. A day or two ago,