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NOTES AND COMMENTS.

The Christian mother who withholds permission for her daughters to attend a dancing-school may be subjected to the imputation of being too rigid in her views, but will have no regrets for so doing in a dying hour. —*Nashville Adv.*

Judge Pitman says: "It is no chance association which leads to the cry, 'Down with the Sunday laws and the liquor laws,' in so many parts of the country. The traffic wants the day. It wants the Saturday night wages. It wants the opportunity and the temptation to drink on the day of rest. It has the day in Europe; it covets it in America. It will have it unless the political power of the traffic is broken."

The fact in regard to Mr. Spurgeon is—and Robert Hall held the same views—that he invites Christians of all evangelical denominations to come forward and partake of the Lord's Supper. We have heard him make the invitation, saying it was the Lord's, not a Baptist, table; and we accepted the invitation in his own church, himself presiding at the Communion. This is where he differs from American Baptists.—*Central Adv.*

In passing sentence on a young man convicted of embezzlement in a public office, Judge Toohy, of San Francisco, used these significant words: "All your friends and relatives are of the most respectable class of the community. You were a favorite yourself, not only among your immediate friends, but you were a favorite among those who had political influence, and that, probably, is the calamity to which you owe your misfortune now"

In one of his speeches in the New York East Conference on the third year limit question Dr. Buckley said (as reported): "I have had twenty-three years' experience in the itinerancy and am ready to go back to it. I was born a Methodist, shall live a Methodist and hope to die a Methodist. In the past five years three other denominations have offered me better salaries than I ever got in my own. They are all after us because we have had Methodist training."

No Christian Church ever had such resources and such opportunities as have been placed at the disposal of the Church of England for the last three centuries, and no Church ever failed more completely in her appointed task. From the day that the Pope was dethroned in England until now the more spiritual sections of the people have been driven in ever increasing numbers into the various forms of Protestant dissent. Each successive generation has found the Nonconformists more numerous and the Established Church farther than ever from her goal.—*Meth. Recorder.*

A man named Stacey, the owner of a splendid saloon in New York, recently gave up business and joined a temperance society. He said, before the society: "I sold liquor for eleven years—long enough for me to see the beginning and the end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and well educated, come into my saloon who cannot now buy his dinner. I can recall twenty customers, worth one hundred thousand dollars, who are now without money, place or friends. —*New England Evangelist.*

"Symbolism" was in the ascendant at St. Clement's Episcopal church, Philadelphia, on Palm Sunday, April 6th. The ceremony of "Blessing the Palms" and of "Knocking at the Door" were duly performed, and a porter said that the whole services were "nearly identical in their main features with those at the Cathedral of St. Peter and St. Paul" round on Logan Square. The "Knocking at the Door" symbolized the entrance of Christ into Jerusalem, and this ceremony was performed by striking the foot of the cross, which is borne in the processions, against the door of the church!—*Philadelphia Paper.*

We justly regard it as a slander to say that ministers are governed in their choice of locations by mercenary motives. It is equally a slander to say that native converts in foreign lands, who are engaged in Christian work, are seeking simply their selfish interests. In multitudes of instances they are rendering excellent service at a great personal sacrifice. Of a certain Christian teacher among the Armenians, who is receiving from the mission and the natives conjointly 3,000 piasters ($132) a year, the natives say: "He has only to make the sign of the cross to command at once 6,000 piasters."—*Missionary Herald.*

The *Lutheran Evangelist* says: "Ethiopia will never stretch forth her hands to God until Ethiopians shall have been used as agents; Africa is to be redeemed through the instrumentality of Africans."

A Methodist preacher of the Chickasaw Nation says: "When an Indian wants to swear he must learn the English language to do so, as there is nothing in his own that he can use in taking the name of the Great Spirit in vain."

President Mark Hopkins, at the last meeting of the American Board, spoke of the answer of some Russian soldiers when told they were marching to certain death: "That's none of our business." It is the answer of the Church when men speak of obstacles.

The Mayor of Birmingham was in his place at the Sunday-school the first Sunday after his election; and the new Governor of Massachusetts, on the Sunday following his inauguration, was at his post as superintendent of his Sabbath-school.

We shall not wonder if the coming General Conference session is shorter than usual. Stern frowns ought to reward the talkative men who waste so much time during the first week. As a rule the Conference begins as if it must sit three months, and it closes as hurriedly as if the cholera were expected to prove epidemic.—*N. W. Adv.*

If you want to balk a horse whip him vigorously and hold the rein so tightly that he cannot go forward. So you may balk a Church by constant whipping and pulling of the reins. It is well to stimulate the zeal of Christians, but allow them some liberty in choosing their methods of work. Don't criticise them sharply, or presently it will be impossible to get them to do anything.—*S. W. Methodist.*

The *Fortnightly Review* is not afraid that men and women of the working classes will be spoiled by an acquaintance with our best writers. "Depend upon it," it says, "no cobbler enjoys making a good shoe so much as the cobbler whose friends in his leisure hours are Shakespeare and Milton, no woman is likely to scrub a floor the worse, or darn a stocking less neatly for having learned to love George Eliot and Longfellow."

The *Congregationalist* quotes Joseph Cook as saying that "out of every 10,000 deaths in England, seven are murders Out of every 10,000 in the United States, twenty-one are murders. The proportion of murders to deaths in the United States is not exceeded anywhere on earth, except in Italy and Spain," and Mr. Cook asks significantly: "Is it not high time that the young idea east, west, north, and especially south, should be taught not to shoot?"

The hangman of Great Britain, having been guilty of drunkenness, some one suggested that his successor should be a teetotaler. Whereupon the London *Alliance News* is moved to say: "We cannot speak for the teetotalers as a body, but for our own part we are inclined to suggest that in each case the man called upon to hang the murderer—if there must be a hangman—should be the man who sold the drink that caused the murder." He would in that case, be simply finishing his work. Then there should be a law provided for his immediate hanging.—*Intelligencer.*

The *Rock* says: "There can be no doubt that fasting is a duty, but it may be fairly asked, What kind of fasting? Is that fasting which consists in abstaining from flesh to eat good fish? Why there are some sinners to whom a fish diet is the greatest luxury. I remember a famous dinner in France during Lent at which a very eminent cardinal was the honored guest on this occasion. On the bill of fare were salmon in every appetising variety, turbot, soles, whitebait, and all kinds of artistic fashions by the best of French cooks; and the wines the rarest and most expensive."

Not long ago the authorities in a certain Department of France were asked to sanction the foundation of a "freethinking and anti-religious association." Permission was withheld, and an angry deputation of nine Radical citizens waited upon the Perfect to remonstrate against the refusal. That functionary was equal to the occasion. He calmly listened to a torrent of magniloquent phrases on outraged liberty, reason and justice, and then opening a record of convictions, recalled to the memories of 8 members of the deputation that they were old offenders, and had, altogether spent 45 years in prison. The would-be society waited for no further explanations, but dissolved itself on the spot.

"CHANGE PARTNERS."

A young doctor gets his diploma, selects his field, settles down there, and in nine cases out of ten, sticks to it till death it and him does part. The professor in his parting address will probably say to him, "When you have settled, hold on to your settlement, and time and energy will give you the victory." So with the lawyer. Perhaps he selects a small village, because the air is not full of lawyers' signs, and there seems to be a good chance for him. Or he selects a crowded city, and patiently submits to being pushed and crowded, in the conviction that a crowd never gets so dense but there is room for one more. And in the long run he wins. The merchant opens his goods first in the western village that is prophetically destined to be a great city. Its greatness lingers—and so does the merchant. In feverish moments he sometimes talks of going to a larger town—but then he thinks over the capital he has, not in dry goods, but in the confidence of the community, in the reticulation of secure business relations all the country round, and he decides, and wisely, probably, that he will stick, and that his boys shall have the advantage of the business confidence he has earned by a life of business integrity.

But preachers are nomadic. One denomination incorporates their nomadic character into the ecclesiastical law, and says once in three years they shall move on; and other denominations do about the same thing unconstitutionally. So, as a Scotchman might say, they are a "flitting" race; and where the exceptions exist, and ministers stay for a generation, that very fact is sometimes secretly construed against them. What kind of sleepy sticks are they, anyhow, that have not enterprise enough to shake themselves loose and move once in a while? If they were lively and aggressive they would get up and move. As they are conservative and phlegmatic they just stay. Such a state of affairs is also sometimes construed silently against a congregation. They must be a sleepy pair, and so they stay together! A congregation with progressive snap to it should be able, once in five years, or so, to accumulate enough dynamite to blow a minister into another presbytery at least.

Thus a pastoral relation too long continued is a presumption against each party. Only a sleepy minister can be content with the same set of faces forever. And surely that people who like the same style of preaching for more than a few years at a time have either no critical faculty at all, or are making no theological progress. Either alternative is damaging. In these days of the rapid rising of intellectual levels, it should not take long, either for the minister to so far outgrow his people that his fealty to the providence which has gifted him demands he should seek a wider field, or for the congregation to get so far into the ologies beyond the minister that he had better go to the next county, where the people are still in the primary department, where Spencer's last essay has not made a ripple, and whither the new theology has not reached. Without being specially conservative in our make up, we are disposed to go rather slowly in confessional revision, but it is plain as a pikestaff that the form of government might be profitably revised to conform to the new order of things.

We do not know very much about dancing, but we have an indistinct recollection once, in passing a ball-room, of hearing a man cry out, "Change partners," and seeing that then there was a whirling kaleidoscope of unclasping and clasping hands, whirling of laces and broadcloth, and lo! it was done, and every one in the room had a new partner. And that is what we admire in the Methodist Church. The bishops give the call, and before one can collect his thoughts it is all done. But the Presbyterian way is often awkward. Here is a brother wanting to change his partner, and glancing furtively around the circle, and nobody tells him to change except perhaps his present partner, and she does not tell him what to change to! Her hints that it is time to change only make the predicament more embarrassing. And on the other, here is many a sister (she is the congregation) so far ahead of her partner in the science of fast thinking as to have lost all interest in his slow and mechanical revolutions. It is the case of Addison's dream where each man had a burden he wanted to trade.—*Interior.*

WALKING WITH GOD.

Must you, then, leave the city, and go into retirement to walk with God? Nay, where would you go where sin and the world are not? Has not Jesus said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." If walls of brick and stone could protect the soul against the sin which they inclose, and if ceremonial services and priestcraft had power to remit sin, then the withdrawal from a life of testimony before and against an ungodly world would be acceptable to God; then Christians would be safer in monasteries, or in any place of ascetic seclusion.

Such places have been most numerous in the darkest periods. Be not tempted to believe that fellowship with God is confined to a few who possess some special gift, or who, in force of seclusion, have an imaginary enjoyment of spiritual life. Although those who are contented with a little of Christ's company are of the exceeding number, yet his followers are far removed from idle dreamers. Things of eternity are things of reality. Communion is compatible with health and vigor, with household care, and faithful attendance on life's daily calling. The trials that meet us in them are but as the goads and nails of true crucifixion; they drive us nearer to Jesus, to bring about his own counsels for our advancement, and hedge us up into a closer fellowship with himself than we could otherwise attain. Martyrdom is but the outward fulfillment of inward crucifixion. It is the crucified man who walks in resurrection life and power. "Deny thyself, take up thy cross and follow me." This is war, not peace; it is battle declared against the world, the flesh, and the devil." "In me," said Christ, "ye have peace," not in the world; there is no promise of it there; for the followers of the Master tribulation and hatred and scorn. Life is everywhere set forth as a conflict. By his halting Jacob proved that he had wrestled; but Israel, prince as he was, had still to serve and suffer.—*The Secret of the Lord.*

THE SALVATION ARMY.

The Queen's Bench Division gave judgment on Wednesday in the case of Beary and others *v.* Glenister, where an attempt had been made to enforce against Salvation Army processions a local law relating to disturbance of the peace. The evidence was that the defendants "headed a crowd going through the streets shouting and singing, and making a noise and disturbance," &c., but it appears that the members of the Salvation Army were only singing and crying "Hallelujah," and that the crowd was made up of people following them, many of them hostile to them, and that it was rather those who made the "disturbance." The magistrates, however, convicted the defendants, but imposed only nominal fines. Lord Coleridge said as well might it be said that Wesley had "created a disturbance" when he went to preach in Oxford, at Lincoln College, and the undergraduates mobbed him and pelted him with mud. In one sense, no doubt, he had caused it, for he went there, and they did not like him, and it might be said in a sense that he had "headed" the crowd that followed him, but he could not help that, and it was not his fault. So here, the defendants had only "caused a disturbance," or "headed a crowd" in that sense and no other, and they ought not to have been convicted. Singing hymns or shouting "Hallelujah" was not "brawling" and creating a disturbance within the meaning of the law, nor was playing an instrument out of tune an offence against the peace. He sometimes wished it was. The proceedings of the Salvation Army might not always be such as he might like or approve, but they had their legal rights as other people had, and these rights were not to be interfered with unwarrantably. It was not because the magistrates or some of the inhabitants did not like these proceedings of the Salvation Army that, therefore, they had a right to interfere with them if not against the law. And this was an attempt to strain the law so as to make it operate against practices which were not liked or approved of, but which were not offences against the law. The conviction, therefore, was wrong, and must be set aside.—*London Watchman.*

REMARKABLE INCIDENT.

In 1842, while the late Bishop Doggett was Professor in Randolph Macon College, he attended a meeting at Lunenburg Court-house. There being no house of worship in the village, the services were held in the court-house. Bishop Doggett himself related the following incident to me more than once. The meeting had been in progress only for a short time when great religious interest was developed. Dr. Doggett had preached in the morning, and at the close of his sermon twelve to fifteen of the leading men in the county came forward as penitents, seeking religion. In the afternoon the Rev. William B. Rowzie preached. Before the sermon the penitents were requested to occupy the seats set apart for them. They did so. Bro. Rowzie preached on justification by faith. His sermon was plain, simple, instructive, and unimpassioned. The penitents were invited to kneel for prayer. Not one moved. Dr. Doggett said he was not only greatly surprised, but greatly disappointed. He arose and approached the first gentleman on the seat, and spoke to him—asking him if he had given up seeking religion. He replied instantly, with joy lighting up his face, "O, I was converted while Bro. Rowzie was preaching." He turned to the next, and received the same response. He spoke, in turn, to the fourteen, and in every instance received the answer. The revival progressed and nearly 100 souls were converted. Who ever witnessed a parallel case? O how I wish, during this Centenary year, we could get back to these "first principles." Salvation by faith, divinely attested. A heart-felt, Holy Ghost religion.—*Dr. J. E. Edwards, in Richmond Adv.*

IN THE ITALIAN ARMY.

On March 14th the Military Methodist Church celebrated the birthday of King Humbert, to whom Italy owes her freedom of religious worship. The Rev. H. J. Piggott presided as in former years, supported by many gentlemen, not a few English, and a large number of soldiers, non-commissioned officers and privates in the various regiments quartered in the capital. Corporal Ricci, of the artillery and a deacon in the Church, made a manly speech, avowing his persuasion that the freedom and independence which, by God's providence, had been founded in Italy, would by His blessing live for ever, and paying a tribute of thanks to his "master," Signor Capellini, as founder of the church in which they were then assembled. He was followed by a brother officer in the artillery, Maria Vigna, who congratulated himself and his military hearers that, while soldiers of their King, they were also soldiers of Christ, with the Bible in their hands to give them patience, firmness, and fearlessness in the discharge of their duty to God, their sovereign and their country. A third corporal in the same force, Pozzi, casting himself with the impassioned ardour of a young soldier into his theme, electrified his brother soldiers with a glowing address on their duty to respect and uphold the laws, institutions, and liberties of their own land, together with the equal rights of other nations. The concluding speech of the reverend chairman seemed to fall with a gentle force of its own upon the excited audience, as with a quiet voice, in a calm spirit, and with a tender eloquence "all his own," he spoke of the benefits of the Gospel of Christ the Redeemer. He took occasion, among other points, to say that this was the only church in Rome, or in all Italy, which really united, in the present ceremonial, a sentiment of patriotism with one of Christian faith, completely and reciprocally harmonizing religion and country. In token of the satisfaction with which he has viewed the operations of Signor Capellini, the Wesleyan minister among his gallant troops, King Humbert has been pleased to confer upon him the Cross of the Crown of Italy. —*Meth. Recorder.*

PROPPING UP THE CROSS:—Dr. Cuyler is given to saying good things, and to striking the nail on the head. He did so most truly when he said at a meeting he lately addressed, "I wish some of our preachers would spend less time in propping up the Cross, and more in pointing men to it." Many preachers would seem to be living in perpetual fear of the complete overthrow of truth, and so are continually defending their position, instead of fearlessly and persistently asserting the invulnerable and immovable character of the Gospel of Christ. The great business of the ministry is to preach Christ, not to argue with his enemies. Souls are saved, not by controversy or wisdom of words, but by faithful testimony, and by clearly setting forth Christ as the only Saviour of men.—*The Christian.*

"HOW LONG?" "How long does it take to be converted?" said a young man to his father.

"How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'Not Guilty?'"

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when we desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

HUMILITY.—A farmer went with his son into a wheat field to see if it was ready for the harvest. "See, father, how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."—*Pulpit Treasury.*

The colored brother who referred to a sort of religion that has no very definite experience by saying, "What a man's got that he don't know, he can lose, and not miss it," was a sound philosopher. Better have a religion that would be missed if it were gone.

John Wesley, in the course of fifty years, says Dr. Whitehead, gave away $150,000. He told me himself, says Bradburn, that he never gave out of his own pocket less than [illegible] a year.