

MAHOMEDANISM IN INDIA.

The Empress of India has more Mahomedan subjects living under her sway than any other Sovereign in the world. The exact number however of those subjects has not been accurately ascertained; but there are authorities in a position to form an intelligent opinion on the matter who estimate that the followers of Islam in Hindostan scarcely count less than thirty millions of souls. That is probably too high an estimate. Perhaps the true figure is some number lying between twenty and thirty millions. There was a time when Mahomedan princes were Lords paramount of Hindostan. Indeed, there was a time when the Mahomedan Empire in India was one of the most powerful and most magnificent known to history. For very centuries that Empire held sway over a large portion of the Indian peninsula, and very many of its architectural glories still exist, beautiful as the bright creations of a poet's fancy. The Indian Mahomedans were in some respects like other ruling races, endowed with great qualities. But their day of power is gone by never to return. Their Empire has perished, and their princes and nobles generally have been humbled in the dust. Under British rule, which is certainly by much the most just and beneficent that India ever knew, the proud and haughty Moslems have been compelled to descend to the level of the supple and despised Hindoo races, over whom for hundreds of years they rode rough shod.

The Indian Mahomedans do not take their humiliation kindly. They have not accepted the situation frankly; nor have they as yet apparently resolved to make the best of it. They are upon the whole seemingly becoming of less and less social importance throughout the land. Deprived of their former dominancy, they are not improving their opportunities to attain influence and position under the new regime. Free from the taint of idolatry, and holding in common with their Christian rulers sublime views of the unity and attributes of Deity, they yet have been less influenced by being brought into contact with Western civilization than the superstitious heathen around them. Hindoo youth are crowding the schools and Colleges in which the learning and science of the West are taught; and these youth are in ever increasing numbers engaging in the service of the State. But the Mahomedans keep aloof from the schools in which they would enjoy equal advantages with their Hindoo countrymen, and are as a consequence more and more left behind in the competition for employment by the British Indian Government.

But if the once dominant Mahomedans are steadily losing political influence and position in the Indian peninsula, it cannot be said they are losing their faith in Islam. Christian missions have not as yet achieved many grand successes over Brahminism in India. They have scarcely obtained any success at all in their contest with Mahomedanism in that great country. And according to present indications, long after Brahma and Vishnu and Siva shall exercise as little influence on the hopes and fears of the Hindoo as do Jupiter and Juno and Minerva upon the heart and conscience of the Greek and the Roman, the descendants of the Indian Mahomedans will still declare with fervour that God is great and Mahomet is His Prophet. It may be otherwise. The Indian Moslems may ere long recify the second grand article of their traditional creed; but the prospect at this moment gives no promise of such a result. Mahomedanism in India so far from appearing to be ready to collapse in presence of Christianity is really experiencing a revival. Wahabee fanatics whose professed mission it is to recall the followers of Islam to the purity and simplicity of their religion as set forth in the Koran, are labouring hard to fire the Mahomedan heart in India with something like the ancient zeal displayed by the disciples of the Arabian impostor. And these fanatics are meeting with sufficient success to render it necessary for the British Indian authorities to watch closely these truculent plotters of mischief. It appears to have been one of those Reforming Mahomedan devotees that recently assassinated a British Indian Judge at Calcutta; and if circumstances should favour their design, they would undoubtedly get up another great Indian revolt to drive the English out of India. They are continually at work to encourage resistance to British rule, and even where they fail to enlist their co-religionists in active resistance to British authority, their fiery appeals quicken the religious zeal of their more timid but perhaps not more loyal fellow disciples.

It is gratifying to know that these Indian Mahomedans, now suffer no real grievance at the hands of British rulers in India. Their religion is tolerated like all other forms of faith professed in India, and their rights are respected. More than that they desire, but more they have no just ground for demanding. It appears that even the most peacefully inclined of them have been troubled in conscience by the stirring harangues of the Wahabee Reformers as to whether it was lawful for them to act as loyal subjects of what was in their judgment an Infidel Government, or whether at all hazards they were bound to fight against British rule in India. To satisfy their scruples their case was described and submitted for the consideration of the most eminent Doctors in Mahomedan Law at Mecca and in North Western India. The decision in both instances, though on widely different grounds was in favor of submission; and submission for the most part will be the order of the day among these Indian Mahomedans, especially while British power shall appear to be too strongly established in Hindostan to be assailed with hope or

with impunity. But it will be a long time before they forget how proud was the position they once occupied in the land subjected by Moslem valour, and still longer before they bend in reverent and loving submission at the foot of the cross. J. R. N.

ENGLISH CORRESPONDENCE.

Recent deaths in the Ministry.—The Congregationalists at Nottingham.—The Social Science Congress at Leeds.—Signs of approaching winter.

DEAR MR. EDITOR.—Death has been in our midst, and since Conference four or five of the brethren have ceased to work and live. The Rev. Richard Folsom, after a long career of labor and most successful ministrations was suddenly summoned hence, he fell in the midst of his brethren, whilst taking a deep interest in the affairs of the Quarterly Meeting in Harrogate, by a stroke of apoplexy, and in a few hours entered into his heavenly rest.

In the same town, and only three days afterwards, the beloved Thomas Vasey, after about four months of patient sufferings, died in almost unparalleled success, and went to his reward with the Lord. Mr. Vasey's removal from earth is widely mourned. A Prince in our Israel has fallen, and Methodist laments at the loss. He was conspicuous among his brethren, and will long be held in loving remembrance for his deep piety and godliness, his noble self-denial, his burning zeal for God's glory, and his constant passion for soul saving work in the Church.

His rare gifts were all devoted to the Redeemer's service, and great successes crowned his efforts, and great honor was put by the adorable Master upon his consecrated servant. Great numbers in the Church bewail the death of him by whom they were led to Christ, and a host of his spiritual children have welcomed him to glory. The highest honors of the Connexion awaited Mr. Vasey had he been spared, and his strength admitted of the burden. He did not aspire to the high post of the Presidency, but such a proof of the strong regard of his brethren would have filled him with much gratitude, and he would have accepted of it as a blessed privilege of continuing to go through the midst of our people urging them to follow after holiness of heart and life, and to secure the richer baptism of the Holy Ghost. He was enabled to resign all;—his work, his beloved family, and the Church of his choice to the unerring wisdom and goodness of God, and frequently prayed on his death-bed, "Lord, let my death stay more than my life."

The closing scenes of this good man's life were distinguished by strong consolations, and bright foretastes of the glory which dwelleth in Immanuel's land. Calmly, safely and victoriously he passed to his reward, and his memory will long be fragrant and precious in the land.

The past fortnight has witnessed the gathering of large and influential bodies of Clergymen and Laymen, and the papers have teemed with reports of the proceedings of these Congresses and Unions. Papers and Essays are read, discussions follow, and there is ample room allowed for the expression of opinion, and the setting forth of new theories. These large bodies possess no legislative authority, and have to content themselves with the passing of resolutions and the publication of the speeches and essays, yet they are felt to exercise a small amount of influence, and to a considerable extent they influence the action of the Churches they are representing. The assemblage of so many earnest workers, the union of kindred minds, the reports of success attended by many schemes of usefulness, exercises a quickening and inspiring influence, and men gather something of light and heat which they will carry back with them to their own fields of labor.

The Meeting of the Congregational Union, in its Autumnal session, at Swansea, was a noble and enthusiastic affair. The leading men were there in great force, and the serious and addresses reported to have been unusually effective and powerful. As the great measures of the day appear to have received some degree of attention, and the peculiar phases of modern unbelief and error were prominently exhibited and their treacherous and dangerous character fully proclaimed. Yet it was chiefly in regard to hard earnest church work, how to secure an efficient supply of men for the pulpit, and how to reach and save the masses, that the Union gave its time and strength. Its voice will be heard by all the churches which it is supposed to govern and practical results will in many cases be sure to follow.

The Church Congress at Nottingham was a highly imposing affair. Bishops and high dignitaries, together with over 1,500 Clergymen, and a large number of Laymen, crowded to the unauthorized church Parliament, and through the places of assemblies. All sections of the National Church were represented there, and reports tell of a Parish Church in Nottingham where services of the most advanced type and gorgeous ritual were held for the special benefit of those who have travelled so far on the road, whose ending is not far from Rome itself. The most interesting feature of the Congress was the course of the Collusion, but the great majority consisted of Evangelical or Moderate men. The serious and addresses indicate the stirring of new life, and an increase of new interest in the work of the Church. The one of those who were especially noteworthy, were again indulged in, but appears to have called forth little approbation, and it is evident that hope in that direction is at a very low ebb. Despite the sacerdotalism, and supremacy occasionally cropping out, there were many noble utterances, full of unswerving loyalty to the Church of England, yet with a frank and even loving appreciation of much good work that is done outside her pale, and a grand assertion of the fundamental truth of A. I. that the Gospel of the Son of God is the only remedy for the wants of the out, and the appointed means for conveying valuable blessings to the body, as well as the soul.

The Social Science Congress at Leeds has had its full share of attention, and questions of much practical utility have been discussed. This Association has a very wide range of subjects, and takes cognizance of reforms in every department of social science. The list of topics discussed would be long for this letter, and perhaps would fill the column of your readers. Some questions which occupied the time of the Congress must soon appear in Parliament, and be incorporated into the law of the Land so it is hoped that the labors of the learned savants, and their friends at Leeds have not been altogether fruitless.

CIRCUIT FINANCE.

No. 3. In your issue of the 18th inst., we observe a "Reply" to our first article on the above subject. We do not for a moment suppose that many of your readers will fail to discover the unintentional sophistry contained in the "Reply" respecting Circuit classification. That our scheme should be represented as making 160 classes of Circuits, because a certain percentage of tax is levied on the number, is quite too fanciful to be of importance in discussion.

In that clause of "Reply" referring more particularly to classification the author says, "Our principle is one of percentage on the actual receipts." If so, it is not quite apparent that not only are the eight Circuit Circuits to be dealt with, but every Circuit, in each class, is to be dealt with, by an application to its actual receipts of some one of the eight grades of percentage suggested in the plan indicated by the "Reply." Our Circuits must retain their individuality in either mode.

Then adopting the arguments used in the "Reply" we might with equal grace represent the plan of A. W. N. as containing eight grades and 160 special classifications of Circuits; but such a representation we would deem unjust, as his plan in reality only has eight.

Now our original plan had one class of Circuits numbering between 100—just as Halifax District, to which special reference was made, contains not 14 classes as stated in the "Reply" but one class with fourteen Circuits; but one class in this connection can only mean the grouping together of a certain number of Circuits to be treated according to a given mode, and as in the plan submitted in 1869 and 70 there was but one specified mode there could of course be but one class which included all.

We must therefore urge our objection touching the complication, and consequent difficulty of "A. W. N.'s" plan.

Instead of answering section three of "Reply" we beg to refer to our second article on "Circuit Finance" which was forwarded to the Provincial Wesleyan last week.

L. G. Fredericton, Oct. 24th, 1871.

THE CHILDREN'S FUND.

ANOTHER LETTER.

DEAR EDITOR.—I was said of a prominent member of a Methodist Conference on this side of the Atlantic, that at the close of a debate in which the logical arrows of a brother minister had pierced his armor, he expressed his opinion of the "foeman worthy of his steel" by demanding in a somewhat disparaging tone, "What new measure have you introduced this Conference?" If the bringing forward of "A. W. N.'s" measure, as that interrogator implied, is to be regarded as the criterion of genius among the members of a Methodist Conference then there are a few of the esteemed members of our own Conference whose claims of distinction in this direction will not certainly be questioned. Witness the plans for the improvement of the Children's Fund presented during the last few weeks to the readers of the Provincial Wesleyan. Change, when something is to be gained by it, may be desirable; but change, merely for its own sake, should be avoided.

At the meeting of the special Committee on Finance held at Yarmouth in 1870, at which Bro. Gaetz's plan was submitted, an interesting speech was delivered by one of the Lay members of that Committee founded upon the words of St. Paul, "Sire ye should have been united unto me and not have looked from Crete and to have gained this harm and loss." The readers of the Provincial Wesleyan will not doubt infer from the aid, as did all those we think, who had the pleasure of listening to its exposition and application that Bro. Gaetz (and he had the fullest opportunity to do so) did not, either by his figures of rhetoric or arithmetic, convince that gentlemen and we might add, or any other member of the Committee, that his new measure was an absolute necessity.

Fundamental to the schemes now being presented is evidence that a change in the appropriation is really necessary. This point seems to be taken for granted both by "A. W. N." and "L. G." Now, the necessity for a change, we submit, is the point in dispute. It is asserted that the present principle "is unjust," and "a circuit grievance," entails "ruin," &c., &c.; but where we ask, is the proof? "A. W. N." says, "In England our members are generally contributors to the funds of the Connexion, and the mode of collecting from Circuits according to membership, may therefore be enough." In this country our members pay on city and town stations; in country circuits there is but little support obtained from the classes the principal aid being obtained from all members of the congregation indiscriminately. Now the important question to be settled just here,—"Do our members generally contribute to the funds of the Connexion, or do they not?" That they do so generally in this country as in England will be denied by few, and that they do so generally in the country as in the city circuits might not be very difficult of proof.

The question is not do they contribute in the classes only; but do they in some form, by collections, subscriptions, or donations, contribute to the funds of the Connexion? That they do so contribute we have already asserted; and the principle of collecting for the Children's Funds according to membership, is therefore by "A. W. N.'s" own showing, "fair enough."

But, even if it could be shown that our members generally, on country or city Circuits, who have the means to contribute to our Connexion funds (and no others are expected to do so) fail to discharge their obligations in this respect; then the proper course might be to discuss the best means of teaching all who are remiss in the matter of systematic benevolence that it is alike their duty and privilege to "abound in this grace also," and not to raise the cry of "ruin" in regard to a principle that has been found to work best for longest tried. The simplicity of the present plan is a strong argument against the adoption of any new measure such as has been foreshadowed by the schemes of recent correspondents.

In conclusion we say, let well enough alone. At least let us not loose from Crete until we are certain that by so doing we shall not suffer harm and loss, Yours, &c., CONSERVATIVE. St. John, Oct. 26, 1871.

Circuit Intelligence.

HALIFAX.

OPENING OF CHARLES STREET CHURCH. The new church on Charles street, north suburbs of Halifax, was opened to the public and formally dedicated to the service of God, on the afternoon of Sabbath last. The building was crowded to its utmost capacity, and many who came were unable to obtain admittance.

The exercises were begun by the Rev. Dr. Pickett, who read the introductory portion of the Dedication Service found in the Discipline of the Methodist Church of the United States, gave out the 736th hymn, and led the devotion of the assembly in a brief extempore prayer. The lessons were then read by Rev. Mr. Shrewsbury; 2 Ch. vi. 18-33 and Heb. x. 19-25.

After singing the 579th hymn, the Rev. J. A. Rogers, Superintendent of the circuit, preached an eloquent discourse from John xiii. 16, "If any man serve me, him will my Father honor." We hope to publish the sermon next week. A financial statement, which we append, was read by the Secretary of the building committee. Another hymn was sung, and the service concluded with the Dedication Prayer, which was read by the Rev. Mr. Clark.

In the evening at 7 o'clock the Rev. Mr. Sargent preached an impressive sermon from Ps. xxvii. 4, and administered the rite of baptism to two infants. The house was well filled. A short prayer meeting closed the services of the day, which were marked throughout by deep interest and solemnity.

The dimensions of the church are 35x40 feet. The height of the audience room is 22 feet—with arched ceiling. The whole is nearly but not exactly finished, and furnished with seats capable of seating about 200 persons. A set back lower and spire add to the beauty of the exterior. A bell will be placed in position before next Sabbath. The builders, Messrs. McLouth & McLouder, deserve honorable mention for the thoroughly satisfactory manner in which they have performed their work.

The church has been erected for the City Mission Workers, and the services in it (including a Sabbath school) will be mainly conducted by them.

The collections on Sabbath in aid of the building fund amounted to \$52.19.

W. H. W. The following is the statement of the Building Committee:—

The Committee who have superintended the erection of this Church wish to make their friends acquainted with the financial position of the undertaking.

The lot of land on which the church stands was presented to the City Mission Workers by Mr. Jost, with the stipulation that the sittings in the proposed building should be forever free of cost.

The cost of the Church itself, with necessary equipments, is \$2500. The Committee are confident that the work has been executed in the most economical manner. Not a penny has been spent in needless adornment or unnecessary furniture.

The total amount subscribed up to the present time is \$1800, leaving a deficit of \$700. The Committee are very desirous of handing the Church over to the Trustees free of debt. That they may be enabled to do so they ask the aid of the Methodist people of Halifax, North and South. The work should not be regarded as belonging solely to the North Circuit. It is rather the taking up of new ground for the extension of the cause of God and of Methodism in Halifax.

The Workers have already done their full share. Though nearly all young men of limited means, they have contributed \$900. It is hoped that all who share their interest in the enterprise, will give practical evidence of their sympathy by contributing to the extinguishment of the debt.

Further contributions may be handed to J. W. SMITH, Treasurer of Building Committee. Or to W. H. WEBB, Trustee.

YARMOUTH NORTH.

The second of the series of Home Mission Meetings arranged for Yarmouth, was held in Wesley Church on the 25th, of Oct. The evening was beautifully fine and the attendance, though not so large as we could have wished, was said to be greatly in advance to former years. Mr. Sheriff Dodman presided with efficiency, and the choir turned out music especially appropriate for the occasion. The Rev. J. Shenton with great fervour and fluency, and Rev. T. Rogers with a marvellous and thorough efficiency addressed the meeting on Home Mission objects. It was not difficult to find in Yarmouth Circuit where many a Community is destitute of Sabbath worship, and the ministry of the Gospel, telling illustrations of the necessity of Home Missionary Agency. We have in Yarmouth town and suburbs a cause which is becoming influential and fully consolidated, and we have what military men would call a good base of operations; but beyond the limits of the East Circuit we do not hold a single post in this fine County. And we cannot but hope that the contributions to the Home Mission Fund from these Circuits will be on a scale of liberality sufficient to warrant the Committee of Conference in supplying at least one such Mission Circuit within the limits of this county the following resolution was moved and seconded by Messrs. Freeman Gardner, and W. A. Bieten and unanimously passed:—

That a society for the Yarmouth Circuits South, North, and East, shall be formed auxiliary to the Home Missionary Society of Eastern British America, of which each subscriber of not less than one dollar annually shall be considered a member and each subscriber to the amount of twenty dollars a member; that a Committee shall be appointed to take charge, in concurrence with the several pastors of these churches, of the Home Mission interests; and that the following gentlemen shall be representatives of Wesley Church being appointed members of the Committee for the ensuing year viz:—James Olive, James G. Allen, Joseph Burrell, Geo. H. Gardner, Geo. H. Porter, Oscar Davidson, Thomas Raymond, Ed. Allen.

A resolution to the same effect was unanimously passed in Providence Church and members of the Committee appointed.

The interest apparently manifested in this evangelical enterprise of our Church will be a most gratifying expression in continued and increased contributions. J. L. Yarmouth North, Nov. 5nd.

ALBION MINES CIRCUIT.

The work of the year thus far has been very largely that of reorganizing and reading just our church machinery. We think we can truly report progress.

The Sabbath congregations at Stellarton have on the whole been very good, and what is very singular, the male element preponderates. A Thursday evening prayer meeting has been established, which despite a poor attendance has been marked by gracious influences. A Bible class, a very necessary auxiliary to our work, has been organized, and is very encouraging in its progress. While to the careless or unskilled eye, these services may have presented no very promising indications, they have often brought to the pastor's eye a ray of gladness and to his heart a ray of hope. One night not long since we listened to the first public confessions of a contrite and repentant soul, whose name we trust ere long will be written in Heaven.

As Westville, we are labouring under peculiar disadvantages. Not having any place of worship of our own, we have been necessitated to avail ourselves of the kind offer of our Kirk friends and use theirs. But this involves a degree of uncertainty and irregularity in our services which is unfavorable to progress. We have nevertheless organized the members dwelling there into a class, with not yet been held. A week night prayer meeting has been established among our people there, which reports increasing interest. We have given more than ordinary attention to our pastoral work having made three visits during the three months ending Oct. 31st, 1870.

Never had we more liberty or satisfaction in conversing directly upon the subject of personal and experimental religion. We anticipate gratifying results from this department of our work.

As regards the material interests of the Circuit we are not negligent, but these we consider as not only connected with, but dependent upon those spiritual, and if as a whole we can only secure the visitation of the Lord the Spirit, we have no fears as to growing prosperity in matters financial.

Owing to Mr. Brown's illness, our Home Mission Meeting has not yet been held. We cannot forecast the results of our labours in any one department, yet we confidently hope to furnish an increasingly cheering report from time to time, believing that those who have sown and those who may reap will eventually rejoice together over the harvest gathered in this interesting mission field.

A. D. M. Stellarton, Nov. 3rd, 1871.

THE LEEDS MISSIONARY ANNIVERSARY.

From the Watkinson, 18th Oct.

The services in connection with the anniversary begun on Sunday last, the 15th inst. The members of the deputation, the President of the Conference, and the Rev. W. O. Simpson and T. B. Stephenson, preached in the principal chapels of the town to large and appreciative congregations.

On Monday morning, the 16th inst., the usual GLEDHLOW BREAKFAST was held. The numbers that gathered together under Mr. Smith's hospitable roof were perhaps somewhat less than those of some former years in the history of this famous breakfast, but in spirit and in all that comprehended in the insignificant word "tone," the meeting was equal to any of its predecessors.

After the devotion exercises by the Rev. T. B. Goodwin and the President, the Rev. J. H. Lord, as superintendent of the Brunswick Circuit, took the chair, and in a few admirable sentences opened the business of the morning. The noble hall in which they were met, was not, he said, technically consecrated, but it was not less so that account holy ground, for it was hallowed by holy deeds which the Church of Christ could never forget. He briefly referred to the progress of affairs on the Continent of Europe, where the last barrier to the spread of evangelical truth had been swept away; and he regarded it as a good omen that simultaneously with the opening of new lands for the light of the Gospel, there had been excited in some of our people at home a spirit of unswerving liberality.

Referring to the times of trial in which that breakfast held its origin, he urged that whatever might be the necessity for exertion and sacrifice in the past, the necessity of the present was not of a less equally pressing nature, and he therefore hoped that there would be no abatement of zeal for missions or of generosity in sustaining them.

The President stated that it was nineteen years since he had attended the first breakfast at Gledhlow, and as his imagination called up around him the forms of the many munificent supporters of Christian missions who had been wont to meet in that mansion, but who had passed away to mansions which were better, he felt as though he had come already to the spirits of just men made perfect. It was a joy to think of those who had fought the fight and won the crown, and it was for us to emulate our fathers. He also adverted to the new openings for the Gospel in Spain, Italy, and elsewhere, and mentioned the circumstance that a missionary had been labouring for some time past in Vienna, and that there was a prospect of our soon getting an avowed establishment in the Austrian capital. It was impossible, he said, to think of the stupendous events which had just happened upon the Continent without believing that some grand crisis in the history of humanity was imminent—crisis, as he finally believed, of blessing for the world. He hoped that Leeds would keep its ancient and honoured position in the van of Methodist missionary enterprise, and that Methodism generally would more fully appreciate the glory of aiding in the recovery of the human family to God.

The Rev. W. O. Simpson felt that in that hall he could not speak as the member of an official deputation, as he had come into his friends' district and was surrounded by the friends of his childhood. He was present at a similar gathering there eighteen years ago, and during this long interval a chapter of his history, perhaps the most momentous of his life, had been opened and closed. He had been made a missionary, not in any institution established for that purpose, but in Brunswick Chapel, and by the godly influence of a host of noble men, most of whom had gone to their reward. Addressing the young laymen present, he said he wished he had their position, though he would not give up his own for it. If he had in early life "stood by the stuff," he might now have been worth much more gold; but he said eighteen years back—

My talents, gifts, and graces, Lord, Into thy blessed hands receive, And he said so still, with more of thought and reverence than ever.

Mr. B. Vickers regarded himself as the sole surviving representative of the generation which was gone. He had attended the first missionary meeting in Leeds and every anni-

versary since, and he was not yet weary in well-doing. It had been his privilege to be associated from his earliest years with the benevolent and the holy, and his heart was still full of zeal for God.

The Rev. Emile Cook, of Paris, was the next speaker. He spoke of the avidity with which he was accustomed to read the *Wesleyan* on the occasion of any great anniversary services in connection with British Methodism, and there was nothing which in past years had delighted him more than the accounts of these Leeds meetings, and notably of this Gledhlow Breakfast. He had often longed to be present at it, and little thought that any opportunity would ever arise. After briefly adverting to the state of affairs in his own country, he concluded with the hope that these happy gatherings would in the future, as in the past, give an impetus to missionary zeal throughout the Connexion.

Mr. J. J. Flitch hoped that the sunshine which was streaming in upon them might be significant of continued prosperity for the boy cause, though they must not be discouraged in the shade. They must all work with equal diligence and faith through sunshine and shadow. He, for one, was not apprehensive as to the missionary cause, but he confessed to some apprehension as to the prestige of the Leeds anniversary. He trusted the friends would give their best to sustain the honourable pre-eminence of the town.

Mr. James Walker felt his heart beating as true to Methodism as ever, as he attracted to it, under God, all the good he had gained in life.

Mr. Lomas Joy believed that Methodism reared the plainest flight posts to heaven, and he rejoiced that he was a partner in so beneficial a concern. He was fully purposed to do his part to fill in some measure the places of those who had passed away.

Mr. W. Hudson would not make his subscription less than last year, although he had taken the chair at thirteen missionary meetings since the year began, and had a dozen invitations at home not yet answered.

He esteemed his association with such a work as this the highest of all honours.

Mr. Legg hoped that the Methodist people would soon set before them as a goal to be attained an annual missionary income of £200,000.

Mr. B. T. Vickers was made a missionary subscriber when he was born, and the obligation to labour for the cause was laid upon him in his youngest childhood. His love for it had grown with his growth, and was deeper now than ever.

Mr. J. R. Flitch, as the youngest man in the room, felt that upon the young men was laid the solemn duty of perpetrating the work of their fathers. His is not yet been put into great jeopardy, and he would give a special donation as a thank offering for his deliverance.

The Rev. J. Broadhouse was the oldest man in the room, and gave an amusing account of the circumstances under which he gave his first missionary subscription. By the exercise of a little skill he had succeeded in reducing the inconvenient dimension of a certain elderly gentleman's head, and had received seven shillings for the operation. This he made up to half a guinea for the missions—a subscription which he gradually increased as his increasing means permitted. This year he would give a guinea beyond his usual subscription to aid in securing the downfall of the Pope.

The Rev. T. B. Stephenson described the halloving effect upon him of a noon day prayer meeting which he had attended at Harrogate just after the funeral of the late Mr. Vasey. He should go back to his work with the seal of a new consecration upon his heart and life.

The Rev. H. H. Chettle rejoiced at the true old Methodist "tone" of the conversation that morning a tone which he should be sorry to see go out.

The Rev. B. Hellier said that he had been brought up in the Church of England, and that to that Church he owed his conversion. He could not however find in it a practical realisation of that "communion of saints" which he said every Sunday he believed in, and therefore united himself to Methodism, a decision of which he had never repented.

Brief remarks in keeping with the character of the meeting were also made by Messrs S. Atkinson, W. E. Burrows, J. Crawford, G. Cooper, and J. R. Broadhouse. The host had at the outset sounded his usual note of warning to his guests not to indulge in long set speeches, but to let their speaking take a free practical action, and be accompanied by a practical action, and his exhortation was thankfully obeyed. At the close the secretary reported that the sum of £567.9s. had been subscribed, to which about £100 would be added by friends not present at the breakfast, making the total an advance of some £59 upon that of last year.

General Intelligence.

THE MORMONS.

MAYOR WELLS ADMITTED TO BAIL. SALT LAKE CITY, Oct. 30th.—The United States district court was occupied the whole morning in the argument of the motion to admit Daniel H. Wells, one of the party arrested on Saturday upon a charge of murder, to bail. Chief Justice McKean said: "Although before this motion was argued I was well aware that both in Great Britain and the United States prisoners under indictment for murder are rarely, if ever, admitted to bail, still I would be right to do so. Nay, more, I have sought to satisfy myself that it would be right and proper to say that as defendant Wells is a Mayor of the city and the head of the police and that as Camp Douglas, where prisoners are not bailed are usually kept while awaiting trial, is some miles distant from the city hall and the Mayor's residence, it would be practically impossible for the defendant, while in that camp to attend to any of his official duties, and he could be held responsible for the quiet and good order of the city. I therefore will admit the prisoner to bail in \$50,000, with two sufficient securities."

BIGHAM YOUNG'S TRAVELS.

Brigham Young is still going southward, and will not return before spring. He travels by night, and will probably stop in the southern extremity of Arizona.

ENGLAND.

POPULAR AGITATION THROUGHOUT THE COUNTRY.—THE "NEW SOCIAL MOVEMENT"—LORD SALISBURY'S VIEWS—SIR STAFFORD NORTHGOTE'S POSITION.

Lord Salisbury writes to the London "Daily News" as follows:— "Sir,—I have read with considerable surprise the statement contained in your paper of this morning under the heading, 'A New Social

Movement.' I have not signed the resolutions contained in that statement, or expressed any approval of them. They were struck in a confidentially last summer. I fully coincided with the wish to obtain better laws for the workmen of our great cities; but I expressed my strong disapproval of several of the proposals contained in the resolutions. I am your obedient servant. SALISBURY. Hatfield House, Hatfield, Herts, Oct. 13th.

The London "Observer" says:— "We understand that the accounts given in several of our daily contemporaries with reference to the alliance between the conservative Peers and certain representatives of the working classes are substantially correct, in so far as the preliminary negotiations are concerned. We can, however, state positively that no ratification of the draft terms proposed by the Council of skilled workmen has as yet been exchanged, nor has any conference so far taken place between the members of the Legislature who are reported to have signed the draft document and the working class representatives. It is not, indeed, believed by the principal parties to the negotiations that any very definite results will follow. The working men themselves, rightly or wrongly, do not regard the movement as bearing any political or party character. They are not unwilling to see the opportunity of manifesting their opinion that the present Government has not evinced sufficient activity in legislating for the interests of the working classes, but they wish it to be understood that if the conservative leaders are ready to sacrifice their principles to secure the co-operation of the artisan electors, they, on their side, are not prepared to sacrifice their political principles in order to secure the support of the conservatives in measures of social reform."

The following are the resolutions to which Lord Salisbury and the "Observer" allude as proposed to constitute the basis of the alliance between the conservatives and the working classes:—

1. The families of our workmen shall be relieved from the dismal lanes, crowded alleys and unwholesome dwellings of our towns, and placed "out in the country" where, in the middle of a garden, each family shall have its own detached homestead, and where, in wholesome air and sunshine, they may grow up strong, healthy and pure under the influence of well ordered homes.

2. There shall be created a permanent organization for the soil given most of our towns, villages, and hamlets, with power of the acquisition and disposal of land for the common good.

3. A day's labor shall consist of eight hours of honest work.

4. In addition to schools for elementary education there shall be established schools for technical education and practical knowledge.

5. Places of public recreation knowledge and refinement shall be established and maintained as parts of the public service.

6. Public markets shall be erected and maintained in every town for the sale of goods of the best quality in small quantities at wholesale prices.

7. There shall be provided a great extension of the public works of the nation.

Sir Stafford Northcote, one of the alleged signatories to the treaty between peers and workmen, writes to the "Exeter" "Gazette" of this (Tuesday) morning as follows:—

"None of the nobleman or gentlemen whose names have lately been brought upon a public notice have signed or in any way intimated their agreement with any of the resolutions which have been published, or any resolutions at all, nor has any meeting taken place between them and any council or body of workmen. All that passed so far as I am aware, is that one peers and members of Parliament have expressed their willingness to consider any suggestion for legislation on questions affecting the well-being of the working classes and to discuss them in a friendly spirit. No such suggestions, however, have as yet been made in a form admitting of consideration."

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