but admit the fact which the excise returns of the country make manifest. It largely abated the pernicious practice of public treating, and drove what drinking was still practised into dark holes and corners, and placed upon it the ban of the law. We hope that temperance electors will "vote as they pray," and exact definite pledges in favour of total prohibition of every candidate for their suffrages at the next elections. We heartily concur in the following vigorous utterances on this subject of the Rev. John Burton, of this city:

"This question of intemperance has more importance than that other question which just now stirs so deeply the public mind—the Jesuit Estates Bill. That Bill has its political significance, and should be made the occasion of convincing us that we need a purer, more earnest and united Christian witnessing to effectually meet the active earnestness of Papal Rome; but what of that dread evil which undermines individual, private and public good under the guise of a "good creature of God"—which seduces the young, goes hand in hand with lust, wrecks an otherwise noble life and destroys the family peace? St. Bartholomew's massacre and Alpine slaughter, soon satiated, stayed; but intemperance claims more victims than all combined, and continues. More defiant than ever now will the traffic rule and curse."

JOHN BRIGHT.

Our very familiarity with the great reforms, secured largely by the efforts of the great English statesman who has recently gone to his reward, tends to obscure the memory of the lasting obligation under which he has placed society. The abolition of the oppressive corn laws, the vast extension of the franchise, the disestablishment of the Irish State Church—these have almost been crowded out of view by the pressing public questions which still urgently demand solution. Bright's greatness is not that he appealed chiefly to economic considerations, but rather that he appealed to the heart and conscience of the country. He was not so much the politician as he was the statesman—not so much the party leader as the seer and prophet of his age. His solemn protest against the Crimean War has been more than justified by the stern logic of subsequent events. Place and power had absolutely no attractions to him if opposed by the voice of conscience. Amid the strifes of tongues and the rancours of political life, not a taint of reproach for place-hunting or of insincerity touched his name. Though he felt it his duty to diverge from the course of action of his leader for many years, not a shadow of estrangement came upon their private friendship: and when the great English Commoner, the People's Tribune, lay silent in death it was the greatest living Englishman who pronounced over him the most sincere and eloquent eulogy.

Religious and Missionary Intelligence.

BY THE REV. E. BARRASS, M.A.

WESLEYAN METHODIST.

Two hundred and three essays on the class-meeting were sent to the adjudicators, three of which have obtained prizes and will be published. Rev. W. H. Thompson obtained the first prize.

Funds are being collected to defray the salary and expenses of a Travelling Temperance Secretary to be appointed at the ensuing Conference.

The missionary recently appointed to Burmah, wants more help than