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Provincial Wesleyan.

MONDAY, JANUARY, 26, 1874.
THE BISHOPS' EDUCATIONAL PASTORAL.

As intimated by our last week, an elaborate address has been furnished by the Roman Catholic Bishops of the Maritime Provinces to the congregations of their various dioceses, and in these congregations was publicly read on the first Sabbath of the year.

The pastoral lays down certain premises.—That education is of great importance.—That they (the Bishops) are divinely commissioned to guard the interests of their people.—That parents, and not the state, are answerable for the training of their children.—That there should be no interference with this duty.—That double taxation for the support of schools is tyrannical.—That as the Roman Catholics number really one half the population of the dominion, they have a right to demand, and will never be satisfied with less than the concessions made by the Government of Ontario. (These are, we believe, that a small proportion—say one fourth of the population of any district, may claim its own quota of the Educational Grant and set up schools of their own.)

The Pastoral goes on to argue these points, and quotes the Resolution of the House of Commons last year in regard to Education in New Brunswick, laying special emphasis upon the Pope's enunciation of the same doctrine, as the medium through whom Saint Peter declares his judgment and secures unanimity among the Bishops.

Any one may see to day in the movements of Roman Catholicism, that a concerted and desperate scheme lies at the foundation of this educational agitation. They will be unanimous—no doubt of that. Protestants, priding themselves upon their liberties of thought and action, will be divided in opinion. This is well understood, and doubtless it forms one beam in the Roman Catholic platform. It is a new thing thus to find the strength of the Romish hierarchy bending upon education. The history of that body, now plainly understood in the world, has but very few pages devoted in any way to a subject so vital and essential. It slumbered during long centuries. Protestants have been very grossly deceived if it be true that there has been at any time a disposition among Roman Catholic Prelates to elevate Society by the generous use of educational agencies. Hence they naturally ask—Why are all these fulminations employed in our time? Wherever we look this is the main point at issue. In Europe, notably in England, on the Continent, wherever, in short, there is a Romish Pulpit or a newspaper embued with Romish prejudices. And so well has the scheme succeeded that an educational war has been carried into the enemy's camp. The Protestant bodies, incited by persistent agitation outside, have fallen upon each other unexpectingly. It will suit their purpose quite as well if we save them all the trouble of putting us down, by inflicting serious injury upon one another.

Roman Catholicism is gradually but surely losing its hold upon the world. A few centuries ago the Pope was supreme—kings were his subjects and slaves—the nations his territory. Now he is all alone. His opinion is not even asked in the affairs of Kingdoms. The "Temporal Power" has vanished like a dream. And this is not all. Roman Catholicism is losing ground in its influence upon the minds of mankind—especially of Rulers. No longer do nations dread the old man's maledictions; where his dictates were once received with awe they are now treated as an impertinence. We, in the Maritime Provinces, have been attaining to independence during the past quarter of a century, in a way that is not apparent at a single glance. A contest has been going on which we could not always understand. Each Province in turn has thrown off the Romish yoke and assumed the right to govern itself without reference to what Bishops might say. In some instances the conflict has been fierce and did not end without suffering. But at length we have attained to this—a wholesome dread of priestly influence in government affairs, and a disposition to punish effectually the man or party who yields to its sway.

On the other side of the broad line separating us from Roman Catholicism all this is well understood. The General has evidently changed his tactics. War above ground is to give place to contrivance beneath; the batteries are abandoned for a season, and the soldiers have turned themselves to sapping and mining. We would just warn our readers that this educational cry has a special significance; that liberties very dear to Protestants,—because of their intrinsic value as well as because they cost our forefathers no slight anguish—are again assailed. Ground lost is to be recovered if possible. The Priest is to gain free access to the Cabinet, and control matters in the Church. Educational concessions may be made, but that will not be the end of it. Power is sought, and not limited power either. "Supremacy in all things" is the demand of Romanism; and if we are not prepared for that, we may as well begin first as last to fortify our conquered territory and imperatively declare our intention to hold it against all aggressors.

Upon the system of Education sought to be introduced by the Bishops, we need say but little. Trained within the limits of

strictly religious denominationalism, what prospect would remain but that the next generation would grow up a race of bigots and partisans to perpetrate strife and discord till society would become a mass of bitterness and confusion.

ALFRED COOKMAN.—On a sunny Sabbath morning as we sat in the Metropolitan Methodist Church of Washington—that stately, rather gorgeous sanctuary, in which a nation's genius and wealth are so amply represented—the subdued light from a stained window fell upon the worshippers beside us and attracted our attention. Looking up, one of the first objects observed was the image of a steamship struggling in the waves. The delineation was so perfect that one could readily imagine the peculiar quiver which passes through a sinking vessel, as through a living creature in death, had begun in this instance, for, just ahead, was an opening wave for the steamer's final plunge. Underneath was written the one word, "Cookman." To Americans the name was familiar enough, and the scene of these artistic touches had been outlined on their imagination's fancy. Since then we have ourselves awakened to a new interest in the name of Cookman by the reports of Fushoff's marvelous speech at the General Conference in which he gave fresh and wide-wide currency to the dying words, "Sweeping through the gates—washed in the blood of the Lamb." The picture in the Metropolitan Church is of the ship "President" in which Cookman the elder went down to the depths of the ocean. His son was the immortal Alfred Cookman whose jubilant death-strains have passed into poetry and song.

Dr. Ridgway, in the volume whose perusal has led to our present writing, has executed a work of extraordinary skill. All will admit he had a subject—or subjects, rather, for father and son are both portrayed in these pages—well calculated to inspire a biographer. Seldom do two such heroes succeed each other, or find a fitting monument in a single literary work.

But great themes do not always ensure success in their treatment—at least rarely such success as that of Dr. Ridgway's book. It has gained great and well deserved celebrity. Disarming all criticism—here we stay that sentence. Rather, charming every reader by chaste, classical composition, and animating souls to holy emulation of this noble man and minister, the author will see the fruits of this labour of love while he lives and hail its richer results with the clearer vision of eternity. Multitudes will glorify God for the gifts and lives of George and Alfred Cookman; and their influence has been widened and perpetuated by this admirable volume. A single sentence will give our readers an idea of the merits of both biographer and subject: "There was a freshness and healthfulness of physique, an openness of physiognomy, a spiritual beauty, a ripeness of culture, a manifest piety, a gracefulness of movement, and a native eloquence which won all hearts; and from this early day until his death there was no minister of the M. E. Church who could draw together a larger crowd of ardent, admiring hearers in the city of Baltimore than Alfred Cookman."

THE EDITOR OF THE "GUARDIAN" ON "PRIESTLY PRETENSIONS."—Mr. Dewar speaks out fearlessly on this subject. He meets "the assumptions of our Anglican assailants" with arguments which they would find difficult to refute. All kinds of measures have been resorted to by Anglicans to recover the ground lost by the independent establishment of Methodism. To-day they patronize, to-morrow they accuse us of unfaithfulness to the principles of our Founder. The followers of John Wesley, with all their veneration for their honoured Father in the Gospel, cannot be brought to think of him as infallible. But on subjects respecting which his opinions are often quoted by outsiders, Wesley changed his mind in many instances. He began writing very early in life, and, like some of his opponents to-day, gave utterance to crude and hasty judgment. He lived long enough to attain maturity of thought, and he was always honest enough to publish a contradiction of his previous errors. It is to be hoped his enemies will follow his example in this also.

Mr. Dewar takes up the "Priestly Pretensions" in detail, meeting with mastery refutation particularly the dogmas of a necessary succession, and the sacramentarian theories that result from it.

This from the *Christian Visitor*, St. John, of last week:—"The Rev. G. M. W. Carey interested a very large and intelligent congregation deeply, on Thursday evening last, in the Methodist Chapel, by repeating his admirable lecture on John Bunyan. The lecturer was in the best possible mood for making a good impression, and it was therefore made."

Correspondence.

MR. EDITOR.—It is gratifying to those who love the cause of God, and are anxiously watching the progress of our church, to read from time to time the notices of our country, especially those appearing in the *Wesleyan*. The large importations from England of young men to occupy vacant Home Mission stations in connection with our Conference, is an evidence assuring us that there is no lack of good men suited to the station, ready to obey the call of duty, and go where the providence of God directs them, to proclaim the common salvation, and seek to save our fallen race. We have also been greatly delighted to see in your reports from different circuits, and from various parts of the Conference, that the Home Mission organization is being earnestly taken hold of by our people, and receiving augmented support. If the world is our parish—our very vast territory embraced within the boundaries of our Conference, from N. Brunswick to Labrador, the field is indeed—and we may still say the "Harvest is great and the laborers are few."

It will not be enough that the receipts for Home Mission purposes, be equal to last year, but they must be largely increased year by year. We are to meet the growing wants of the work—embrace the openings which are multiplying; and more fully cultivate the ground which has only been partially occupied for years, then the Church must make her duty, and "come up to the help of the Lord, the God of Israel." The Home Mission Fund (we think) is designed to be the material source of supply to the agencies to carry the gospel message to the wilderness, and solitary places of these Provinces, and ought to be quite as general and sympathetic and generous support.

Since the Conference, we were called to visit a part of the county of Cumberland, which we had never previously seen, and therefore known only by report. We found it very different from what we had expected; at the village of Oxford, which by the bye proved to be a place of considerable importance, we have a neat church, and I understand a growing congregation. At Pugh's, we were pleased with the general appearance of the place, and the industry of the soil, facilities for ship building, navigation, and fishing, which ought with capital and enterprise to make it a place of considerable magnitude and wealth. The exportation of fish in the past year we understand has been very considerable. For that can be carried by ships and led them with its own export, with ordinary business tact and perseverance can scarcely fail to be a place of considerable importance. A branch Railway connecting with the International is much needed, and that, the locality well, and we have no doubt can be accomplished with comparatively small outlay. Time no doubt will accomplish this.

We felt interested to ascertain the religious character of the community, and particularly the hold which Methodism has on the regard and practical support of the people.—The Episcopalians were without a minister. The Baptist had no settled Pastor. The Presbyterians are favored with the Ministerial labour and pastoral oversight of the Rev. Mr. Sturtevant, who we found exceedingly able, and thoroughly and much respected by the people.

The Wesleyan interest compares favorably with other denominations, both as to respectability and numbers. Our church edifice at Pugh's is beautiful for situation and commodious for the accommodation of the adjacent country. It is neat, plain, and substantial, and on the Sabbath, especially in the evenings, well filled with an interesting and attentive congregation. We are glad to learn that since the new year, an encouragement has been given to the cause here, and that indications justify the expectation of an ingathering of souls to Christ. This is the great end of ministerial life and labor, and must be greatly encouraging to the minister and people.

The Rev. Mr. Daniel who was informed is highly esteemed and beloved by the people generally—his acceptable pulpit labours and earnest devotedness to his work as a minister of Christ has secured their high respect and esteem, and we are glad to see others the strain upon the physical energy of the minister is too heavy. Last year the resident minister and an assistant worked this Circuit. The present incumbent is trying to do the work of two. Mr. Wesley would be effectual for good and will not kill them." What is wanted, everywhere is a deeper leavening of spiritual life, a loftier tone of Christian experience, and a more enlightened conviction of personal responsibility. Systematic support of the cause of the world's ministerial pressure less heavy. A robust, elastic Christian character through our Circuits would give a richer and more productive soil, and a native ministry in larger proportions would be the result. But we must give credit where credit is due.

We were pleased to see with what unanimity and energy the ladies combined to put the parsonage in a comfortable condition for occupancy. The brethren renovated the exterior of the house; and the barn and the house in good condition for the minister's home, while the sisters plied their handy work upon the internal arrangements of the house, and they did it thoroughly. New carpets, rugs and general furniture made it quite an interesting sight indeed; we are anxious to see what a transformation it will be effected in a short time, so that the occupants should themselves in comfortable quarters, showing that they had the warm hearts and cordial support of the people.

We believe that where ministers and people cordially work for Christ and his cause there will be prosperity. The Home Missionary subscriptions we understand are considerably in advance of last year, and an outlying place of the Circuit by special effort has added considerably to its ministerial support. These are encouraging signs and speak well for the people. But it is this Circuit to carry the burden which the contingent fund committee have put upon it, it must make a long pull, and a strong pull, and a pull together. The Rev. Mr. Daniel is to be congratulated for his labors in the year. "The Lord of Hosts is with us and the God of Jacob is our refuge."

POWELL, P. E. I.—The work at Vernon River is still going forward about thirty come forward publicly on Sabbath last to connect themselves with us in church fellowship, two of them remedied as far as they could the neglect of other years and were baptized according to the simple ritual of the New Testament water. The services have been truly delightful and occasions of deep solemnity especially our covenant service on New Year's Day when the congregation as in olden times "stood upon their feet and entered into covenant with the Lord their God." Pro. Asbury very kindly came to our assistance last week, and I believe enjoyed himself in our midst. Yours, in Christ, W. W. COLPITTS.

Circuit Intelligence.

WOODSTOCK, Jan. 4th, 1874.
To the Secretary of the Home Mission Fund—

I send you a brief report of the Home Mission Circuits in the Fredericton District. I have called the attention of the brethren laboring on Home Mission fields to their duty as defined in the printed minutes, sub 7, page 29. Most of the brethren have discharged this duty with fidelity. I now send you the following reports:—

H. MCKEOWN.—ANDOVER.—Bro. Payson writes that the year thus far has been one of much trial and sorrow. The affliction through which he has been called to pass has made it impossible for him to report much prosperity in the work of his Circuit. He has kept up to the appointments, and both at the Grand Falls and Andover there are signs of prosperity, and by the close of the next quarter he is hoping to be able to report the cause both financially and spiritually.

DALHOUSIE.—Bro. Trevin from the northern portion of our Mission work, writes, that he has cause for thankfulness in the midst of much that is calculated to dishearten. The loss by fire of our little Church in Dalhousie has greatly hindered the advancement of our work in that town. During the summer months Bro. Trevin occupied the court house as a preaching place, but this has been closed against him on the ground that he had a fire in the building would increase the cost of insurance.

At Campbellton the friends have repaired the Church at a cost of over two hundred dollars, which they have paid. There is quite a general religious awakening, which is very unusual for this locality. May the few drops that come to cheer us in this barren waste, be the earnest of a glorious shower.

BELLEVILLE.—The ladies of the Wesleyan Society raised the sum of \$74, being the fruits of their Christmas tree, on Christmas eve.

TORQUE.—Bro. Marshall has had thus far a very prosperous year, and is working well, and is much beloved by his people, but he shall speak for himself:—

In reply to your note calling my attention to rule 7, p. 29, in the printed minutes, I have to say that during six months of my stay on this Circuit there has been no very special work that calls for more than ordinary notice. Our services generally have been well attended, and we have endeavored faithfully to preach the word, and we have the assurance that it has not been done in vain, and to attend the numerous other duties that pertain to the Methodist preacher's work. In some respects this Circuit presents a field for labor, embracing a large extent of country which, during the last few years has been making steady advances in population and natural resources. There is abundant room and need for earnest Christian labour, there are many souls needing still, who are ignorant of Christ only one give, and in different parts of this Circuit we find families settling amongst us, who, in other Circuits, prized the Methodist ministry under which they were permitted to sit, and in their new homes they are seeking for good, and are to the other making very difficult the successful holding of our class meetings, the two we have are well attended, indicating that in some hearts there is still the same earnest feeling that prompted our fathers to stand by the cross in their meeting. We have held our missionary meetings on this Circuit, and although in some respects not so successful as we could wish yet sufficient to give cause for encouragement. At the meeting at Victoria Corner we had most efficient help given by Mr. McKewon and three lay gentlemen who accompanied him from Woodstock. To us their visit was timely indeed, and amidst much that was discouraging it gave us to feel that whilst fighting an uphill battle we are not left to contend alone. The influence of our meetings I think for good and will result in increased contributions to the funds of this society.

During the past fortnight we have been holding special services in this place, and are still continuing them, part of the time upon our work here after Conference, meeting many of the usual difficulties which stand in the way of God's cause. After taking up some new ground, we found ourselves in possession of ten appointments; compelling us to preach three times every Sunday, and also taking up much time during the week. Early in October we commenced meetings for Holiness, meeting on Monday evening of each week. These services have had a blessed influence on the Christian experience of both preacher and people.

PEITTE RIVIERE.—With all the knowledge and tact we could command we entered upon our work here after Conference, meeting many of the usual difficulties which stand in the way of God's cause. After taking up some new ground, we found ourselves in possession of ten appointments; compelling us to preach three times every Sunday, and also taking up much time during the week. Early in October we commenced meetings for Holiness, meeting on Monday evening of each week. These services have had a blessed influence on the Christian experience of both preacher and people.

Last week we observed the week of prayer, and determined to engage more fully in special services this week. We have just closed the second day's work, and there are already tokens for good. Some are seeking salvation, and one soul obtained the witness of pardon to-day. Sinners are bold and hard, backsliders can be counted by scores, yet we look for a revival. May God carry on His own work. T. R.

AGASSIZ'S WILL.—An exchange says:—In these days of money-grasping it is refreshing to find an exception, such as appears in the case of the late Prof. Agassiz. In his will he bequeathes a portion of his library to his son Alex. E. R. Agassiz, expressing the hope that he will add them to the rest of the library, which is bequeathed to the museum of comparative zoology at Cambridge. He gives the remainder of his estate, consisting of his home, to his wife, and says: "I make no provision for either of my daughters, Ida and Pauline, but not from any want of affection, but for the reason that my house in Cambridge, subject to mortgage, is the only remaining piece of property that I have to dispose of."

Miscellaneous.

OUR EXCHANGES.

The N. W. Advocate notes a further development of an invention mentioned by us some months ago, namely a new form of Pastors Card—

Pastors are learning the uses of printers' ink and "manuals" are multiplying. Dr. W. G. Miller, of Spring Street, Mr. Wauke, has issued the fullest one we have seen. It contains a pastoral address, a financial plan, paragraphs about almost every point in church work and etiquette, an alphabetical list of members with residences, and a full cash account for the year. Rev. S. McChesney, of Trinity, Chicago, has a full directory of church officials and members. Dr. L. C. Matlack of Grace Church, Wilmington, Del., sends out a beautifully-printed, and bound manual containing a print of his splendid church, a church calendar, a list of class and prayer-meetings, and a full directory. Dr. McKown, of Wabash Avenue Church, Chicago, prints his directory on a cover, which latter envelopes one of the new revised tracts, printed by our Book Concern. These tracts are to be scattered widely among the people in the neighborhood of the church. These devices are indications of energetic, systematic work, and they pay for themselves "ten times over."

The following, from the same Paper, reminds us very forcibly of a scene we witnessed at the "House" at Washington two years ago, when this same Stephens met with a tremendous infliction from a sturdy representative who came from some of the new territories. Stephens does good perhaps by calling out slumbering talent, but his blood must tingle betimes under the indignant eloquence of his opponents:—

The United States House of Representatives. Hon. Holliston, "saw another sight," Jan. 6. On the day previous, Alex. H. Stephens, once vice-president of the rebel confederacy, made a speech against the pending Congressional bill of rights to secure the civil rights of the people whose slavery Mr. Stephens had fought to perpetuate. He argued that the bill was impotent, since the States—Georgia for instance—should regulate such matters. On the day we first came, Mr. Elliott, a full-blooded, black African, arose and read a speech, in which he, a dignified manner, replied to Stephens. By argument and citation of precedents he showed that Congress has authority to regulate the question of civil rights of citizens in the different States. The speaker in a biting, but polite manner said that an American house of representatives would take lessons in matters touching human rights. It is scarcely twelve years since that gentleman had shocked the civilized world by announcing as the highest form of government, one that rested on human slavery. The progress of time had swept away that pseudo-government, and the race which (Stephens) ruled despotic and trampled upon was here now to meet him in discussion; to demand that the rights enjoyed by its former oppressors should be accorded to those who, even in the darkest days of slavery, had kept their allegiance true to freedom and the rights of man. That the gentleman had learned much since 1861; but he was still a learner. He (Stephens) should put away entirely those false and fatal theories which had marred his otherwise enviable record; he should accept in its fullness the great doctrine of American citizenship carried with it every civil and political right manhood can confer.

The speech has made a profound impression throughout the country. The poetic justice in the tableau was striking. A few years since a colored man in many parts of the Union was liable to death for daring to hint that his soul was his own. The cries of the humbled ascended to heaven, and now God commands the nation to listen while the freedman demands his legal rights. Mr. Elliott continued: "That as to the gentleman from Virginia (Harris) who had yesterday transacted decency and propriety, he (Elliott) should have no words with him. He would let that gentleman feel that a negro was not only too magnanimous to smite him in his weakness, but was even charitable enough to grant him the mercy of his silence. [Applause and laughter.]

Mr. Beck, of Kentucky, having given notice that he should introduce certain amendments to the civil rights bill, among them, one providing that it should not be interpreted as requiring whites and blacks to be put in the same beds, in the same rooms, at the same tables, in the same seats at places of amusement, or in the same lots in cemeteries, Mr. Elliott turned to him in closing, and said:—"The Holy Scriptures tell of a humble hand-maiden who had long and faithfully glared in the rice fields of her wealthy kinsman, and that at last, in spite of her humble antecedents, she found complete favor in his sight. So with his race, it had for two centuries reaped down their field. The cries and woes they had uttered had entered into the ear of the Lord God of Sabaoth, and they were at last politically free. The last vestiture of civil rights only was needed. Having gained that, they might, with hearts overflowing with gratitude, and thankful that their prayer had been granted, repeat the prayer of Ruth: "Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do to me, and more." If Alexander Stephens or anybody else can beat that, he may have the floor.—N. W. Ad.

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"As regarded himself, the meeting was no doubt, aware that since his return to England his conduct had been the subject of a great deal of comment. He would not say that he was 'best abused' person in the field, for he had, in fact, been abused there he expected. Of course, many newspapers had found fault with him; for how, without finding fault, were newspaper columns to be filled while parliament was not sitting? But the censure pronounced was, after all, rather mild. The *Church Times* said that it would willingly send him back to America at its own expense, but he supposed that he had accepted the offer it would have been made a condition that he

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The N. W. Advocate notes a further development of an invention mentioned by us some months ago, namely a new form of Pastors Card—

Pastors are learning the uses of printers' ink and "manuals" are multiplying. Dr. W. G. Miller, of Spring Street, Mr. Wauke, has issued the fullest one we have seen. It contains a pastoral address, a financial plan, paragraphs about almost every point in church work and etiquette, an alphabetical list of members with residences, and a full cash account for the year. Rev. S. McChesney, of Trinity, Chicago, has a full directory of church officials and members. Dr. L. C. Matlack of Grace Church, Wilmington, Del., sends out a beautifully-printed, and bound manual containing a print of his splendid church, a church calendar, a list of class and prayer-meetings, and a full directory. Dr. McKown, of Wabash Avenue Church, Chicago, prints his directory on a cover, which latter envelopes one of the new revised tracts, printed by our Book Concern. These tracts are to be scattered widely among the people in the neighborhood of the church. These devices are indications of energetic, systematic work, and they pay for themselves "ten times over."

The following, from the same Paper, reminds us very forcibly of a scene we witnessed at the "House" at Washington two years ago, when this same Stephens met with a tremendous infliction from a sturdy representative who came from some of the new territories. Stephens does good perhaps by calling out slumbering talent, but his blood must tingle betimes under the indignant eloquence of his opponents:—

The United States House of Representatives. Hon. Holliston, "saw another sight," Jan. 6. On the day previous, Alex. H. Stephens, once vice-president of the rebel confederacy, made a speech against the pending Congressional bill of rights to secure the civil rights of the people whose slavery Mr. Stephens had fought to perpetuate. He argued that the bill was impotent, since the States—Georgia for instance—should regulate such matters. On the day we first came, Mr. Elliott, a full-blooded, black African, arose and read a speech, in which he, a dignified manner, replied to Stephens. By argument and citation of precedents he showed that Congress has authority to regulate the question of civil rights of citizens in the different States. The speaker in a biting, but polite manner said that an American house of representatives would take lessons in matters touching human rights. It is scarcely twelve years since that gentleman had shocked the civilized world by announcing as the highest form of government, one that rested on human slavery. The progress of time had swept away that pseudo-government, and the race which (Stephens) ruled despotic and trampled upon was here now to meet him in discussion; to demand that the rights enjoyed by its former oppressors should be accorded to those who, even in the darkest days of slavery, had kept their allegiance true to freedom and the rights of man. That the gentleman had learned much since 1861; but he was still a learner. He (Stephens) should put away entirely those false and fatal theories which had marred his otherwise enviable record; he should accept in its fullness the great doctrine of American citizenship carried with it every civil and political right manhood can confer.

The speech has made a profound impression throughout the country. The poetic justice in the tableau was striking. A few years since a colored man in many parts of the Union was liable to death for daring to hint that his soul was his own. The cries of the humbled ascended to heaven, and now God commands the nation to listen while the freedman demands his legal rights. Mr. Elliott continued: "That as to the gentleman from Virginia (Harris) who had yesterday transacted decency and propriety, he (Elliott) should have no words with him. He would let that gentleman feel that a negro was not only too magnanimous to smite him in his weakness, but was even charitable enough to grant him the mercy of his silence. [Applause and laughter.]

Mr. Beck, of Kentucky, having given notice that he should introduce certain amendments to the civil rights bill, among them, one providing that it should not be interpreted as requiring whites and blacks to be put in the same beds, in the same rooms, at the same tables, in the same seats at places of amusement, or in the same lots in cemeteries, Mr. Elliott turned to him in closing, and said:—"The Holy Scriptures tell of a humble hand-maiden who had long and faithfully glared in the rice fields of her wealthy kinsman, and that at last, in spite of her humble antecedents, she found complete favor in his sight. So with his race, it had for two centuries reaped down their field. The cries and woes they had uttered had entered into the ear of the Lord God of Sabaoth, and they were at last politically free. The last vestiture of civil rights only was needed. Having gained that, they might, with hearts overflowing with gratitude, and thankful that their prayer had been granted, repeat the prayer of Ruth: "Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do to me, and more." If Alexander Stephens or anybody else can beat that, he may have the floor.—N. W. Ad.

So much interest was excited in the case of the Dean of Canterbury who was brought to task in the U. States by Bishop Tozer and others, for participating in a general communion of the Evangelical Alliance at Dr. Adams' church, that we are quite certain his own utterances on the subject will be eagerly read. He spoke in London recently, and the following extracts of his address are given, as reported in the *Record* of that city:—

"As regarded himself, the meeting was no doubt, aware that since his return to England his conduct had been the subject of a great deal of comment. He would not say that he was 'best abused' person in the field, for he had, in fact, been abused there he expected. Of course, many newspapers had found fault with him; for how, without finding fault, were newspaper columns to be filled while parliament was not sitting? But the censure pronounced was, after all, rather mild. The *Church Times* said that it would willingly send him back to America at its own expense, but he supposed that he had accepted the offer it would have been made a condition that he