Provincial Wesleyan.

WEDNESDAY, JUNE 25, 1873.

THE CONFERENCE.

Our Conference of Eastern British America opens in Fredericton to-morrow. Fredericton, we scarcely need say, is a pretty little city beautiful for situation on the right bank of the far-famed St. John, the chief town of the fine county of York, and the legal capital of New Brunswick. It is chiefly composed of neat or elegant cottages, nestling in gardens and fronting on level streets lined with plentiful shade trees, though it boasts also the possession of handsome well-furnished stores, an Anglican Cathedral, a handsome Methodist Church and some other ecclesiastical edifices, a spacious University building and a commodious Government House. It rises from a narrow plain, on one side skirting the base of a forest-clad height, and on the other, fringing the waters of the noble river.

If Fredericton itself wears an aspect of quiet beauty, the water-way to it from the sea in summer time is beautiful exceedingly. The approaches to some other cities may be invested with elements of superior grandeur and sublimity, or may be more picturesque. But in natural, simple loviliness, the scenery along the river-road to Fredericton from St. John, is scarcely anywhere surpassed.

Our Denomination has in Fredericton a highly respectable society and congregation, whose leading member is LieutenantGovernor of New Brunswick and one of the most brilliantly gifted men of the Dominion. The people of the place generally, too, are kind and hospitable, and on Conferefice occasions in that city, our ministers in attendance are favoured with very agreeable homes, in pleasant families of their own faith or equally agreeable abodes tenanted by families pertaining to the other sections of the Christian Brotherhood. It may well therefore be supposed, that Fredericton as a Conference town is highly popular with the ministers of the Methodist Church of Eastern British America.

The Conference that opens to-morrow will be presided over by Dr. Stewart, nominated for that purpose by last year's Conference, and since appointed by the British Conference. We need not tell PROVINCIAL WESLEYAN readers who Dr. Charles Stewart is, or by what qualities and services he has won the love and respect of his brethren. He is too widely known among our people as a vigorous thinker, an able preacher, and one of the most indefatigable and successful of our pastors to need description in these columns. He has been rendering excellent service to the Church in the Theological Chair at Sackville during the past three years; yet one finds it difficult not to regret that it was found necessary to withdraw from regular circuit work a minister of such eminent pastoral faithfulness as he proved himself to be.

Dr. Stewart will have at his side during the session, as his Co-Delegate, the Rev. Mr. Bre tle, who is in all respects a highly respectable minister.

We indicated last week that this year's Conference will be an extremely important one, because it will have to deal in a decisive manner with the question of a Federal Union with the sister Methodist body in the Upper Provinces of the Dominion. Since then that question has assumed a somewhat different aspect. The Canadian Conference has had it under consideration, and has made serious alterations in the Union plan agreed upon at Montreal last fall between the delegates appointed by that Conference and ours to devise such a plan. One of the alterations substitutes a provision for the quadrennial election of a President of the General Conference, who shall preside over the General Conference, and its committees, and do such other work as the General Conference shall require him to perform, for that section of the delegates' plan which provided for the quadrennial election of three General Superintendents or Bishops. The Canadian Conference has also adopted a provision under which each General Conference will choose a mixed Committee of Privileges to watch over the general interests of the Confederated Church during the time intervening between the General Conference sessions. In short, the Canadian Conference has eliminated from the Union plan published in this journal a few weeks ago, the episcopal element contained in that scheme. It has also adopted a method for effecting ministerial transfers from one local Conference of the confederated church to another, greatly different from that agreed upon by the delegates. Subject to these amendments, and some few others of no great importance, the Federal Union plan has been accepted by the Canadian Conference.

What the approaching Fredericton Conference will do in the matter can only be conjectured. But it is within our personal knowledge that the modifications of the delegates plan effected by the Canadian Conference, command the approval of at least a very considerable number of our ministers. Perhaps when Dr. Rice, President of the Canadian Conference, and Dr Douglas one of its most eminent members, appointed to visit our Conference, shall explain at large the views and feelings of the body they will represent on the occasion, the members of our Conference generally will approve the action taken by their Canadian brethren in the union matter. But whether that be so or not it would appear that by a substantially unanimous vote the Canadian Conference has accepted for the Canadian Wesleyan Methodist Church, the constitution outlined in the amended scheme, irrespective of what may be the final decision of other Methodist bodies in relation to Methodist unification.

It will be found, we trust, on the assemblig of Conference to-morrow, that death has not during the year closing, made havock in the effective ranks of the Conference membership. Up to the moment of writing as far as we know, no active member of Conference has been during the year summoned to another world, though during that period death has asserted its power among the ministerial probationers and done its work among the supernumerary ministers.

We earnestly hope that Conference will find its members generally in excellent health and every branch of the good work supervised by it in a healthful flourishing condition, and we pray that all its deliberations may be inspired with heavenly wisdom, all its services be fraught with holy unction and its conclusions of a character fitted to promote the best interests of the best of causes.

J. R. N.

Miscellaneous.

(From the Christian Guardian.)

APPOINTMENTS OF MINISTERS.

The time has come round when both ministers who have to move, and circuits who expect to have a change of pastors this year, naturally feel something more than an ordinary interest in pending arrangements. Both parties have a good deal at stake. It is certainly an important matter to a minister, especially if he have a family of children, in what place he shall live and labor for the next three years. The character of the people among whom he lives will materially affect his usefulness and comfort. We have no sympathy with those people who deem it almost criminal in a minister to have any concern or anxiety as to where he may be sent. These critics generally belong to the class who bind heavy burdens on men's shoulders, which they themselves will not touch with one of their fingers.

But the people are also deeply concerned in the changes of pastors. A great deal depends upon the fidelity, earnestness, and wisdom of the ministers. Whether the work of God shall be revived, and the Church built up in faith and numbers, is largely determined by the character of the ministers. It may be that it is not well that a Church should so largely depend upon the labors of any one man, yet the fact must be admitted. We cannot therefore blame the lay members of the Church for feeling a deep interest in this matter. Indifference respecting the character of the men who are to teach and lead the people in the work of God would certainly be no sign of superior piety. Anxiety may be allowed to become too strong, and questionable reasons come into play as motives for desiring certain preachers; but a godly desire that the pastoral office be effectively filled is in itself a laudable thing.

This anxiety on the part of the laity, to secure the services of efficient preachers, has, in recent times, led to the practice of inviting a minister beforehand by the official meeting of the circuit,—a practice on which many look with apprehension and disapproval, as not in harmony with the leading idea of the itinerant system. It is argued by some that inviting preachers trammels the Stationing Committee; that it promotes restiveness and a fault-finding disposition in the Church; that it leads to the selection of the most popular, rather than the most godly and useful ministers; that it gives an advantage to those who may use means to secure an invitation over men of more sensitive modesty and greater worth. On the other hand, it is said that it lightens the work of stationing the preachers; that, as the people are deeply interested in the matter, it is only reasonable they should have a voice in determining the result; that it aids in preventing the interests of the Church being sacrificed for the convenience of individuals; and that it throws a share of the responsibility for the appointment upon the laity, and creates a feeling of obligation on their part, to accept and sustain the man of their choice, that they would not feel toward one in whose appointment they had no voice. It is a question on which "much may be said on both sides." For our own part, we have no serious apprehensions of bad results from this cause.

It may be true, that if the Stationing Committee was left wholly untrammeled by requests, that the men would be distributed more impartially according to their efficiency and the requirements of the work. But the supposition is vain; because all circuits will not relinquish the right to request the appointment of those they prefer, and to remonstrate against those they dislike. And even if they did, what certainty is there that the appointments, made without any external influence, would be more impartial and suitable, than those made at the suggestion of Quarterly Boards?

Some people find it easy to believe that appointments made by the Stationing Committee, without any suggestion from any quarter, are providential and impartial, while they regard those made at the request of circuits, as in a more doubtful category. We are not disposed to limit the divine direction to any one method or instrumentality. If the people seek divine guidance as to their choice, and the preacher as to his acceptance of the invitation, we see no reason to doubt that God will regard their prayers. We have no favor for the idea that the most desirable fields of labor should be given as a sort of reward, due to long service in the ministry. Some men accomplish more in one year than others do in three. All reasonable consideration should be given to the personal claims and convenience of those who have borne the burden and heat of the day. But the main consideration with the Stationing Committee should always be to provide every circuit with the most efficient preachers available. The interests of the Church of God must always be held more important than the convenience or preference of any man. If the invitation of a quarterly meeting be the expression of an intelligent preference for the minister asked, we have no objection to it. But where it is the blind preference of the whole, at the suggestion of some one person, a request has no real weight, and can claim little respect. But, at any rate, as long as it is certain that some kind of influence will be brought to bear on the Stationing Committee in favor of some and against others, it is better that this influence should have the sanction and authority of the Official Board, than the self-constituted representatives should be allowed to speak for the people without being authorized. Whether for evil or for good, the custom of inviting beforehand is rapidly extending both in England, the United States and Canada.

THE average salary of sixty-one thousand Protestant clergymen in the United States is computed at $700 annually. Probably more than one-third of the whole receive not more than $500. According to Commissioners Wells' report, a trained artisan receives for 313 working days an average of $4 per day, or $1,250 annually, almost double the payment of the clergy.

From the London Watchman.

OUR SMALL INCREASE.

It may be hoped that the tide has turned, although the flow is but feeble, so that it would, perhaps be rash to make a distinct affirmation on the subject. Let us look back a few years. The following has been the series of results in seven successive years: 1867, 5,887 increase; 1868, 5,310; 1869, 3,146; 1870, 2,925—so far, successive but diminishing increases; then for two years decreases—first, in 1871, a heavier decrease of 1,381; then in 1872, a smaller decrease of 240; now, in 1673, an increase of 2,000. The ebb of the tide was steady for five years; the lowest ebb was in 1871. Since then the tides seem to have been gradually rising, let us hope towards a long continuance of high spring tides. There was more power in 1872 than in 1871, the decrease being very small indeed. There has been more in the past year than in the year preceding.

It will not be overlooked that the real variation of spiritual power and fruit is by no means represented by the net result or balance at the end of each year. The places vacated through deaths, removals, and the defection of unstable or inconsistent members, have to be supplied, before any net gain on the year whatever can be shown. It is probable that even in the year 1871, when there was a net decrease of 1,381, the number of persons brought during the year to religious decision, and to join the Wesleyan Society, was not less than 50,000; while in the year of largest increase (1867) the number who joined the Church may not have reached 60,000. That is to say, the actual fruit in the way of religious decision and ingathering in the year of largest decrease was perhaps not more than one-sixth less than in the year of largest increase. This representation is, at any rate, a sufficiently close approximation to the truth. This is a consideration, however, which affords no compensation or consolation in view of the fact that, notwithstanding all the conversions and additions the actual power and numbers of the Church have in any year gone down, while the population of the world is increasing and while organisations are becoming continually more powerful. The true lesson is this, that ultimate loss or gain depends on a comparatively fractional diminution or increase of spiritual care and prayer and fidelity and power. It may seem a little matter whether each one of us Christians, lay or clerical, it matters not as to this point, does or leaves undone this work or duty, improves or neglects this or that particular opportunity. Yet, as the net gain in the tradesman's year, or the merchant's great annual transactions, often depends on the comparatively small savings, depends, perhaps, mainly, on saving the discounts; so the net gain in the operations of the Christian Church depends on the special zeal, it may be, or the detailed fidelity, of those who embrace every opportunity, depends on the small additions which watchful earnestness may be the instrument of making, or the spiritual enconomies of time and opportunity which a general tone of steadfast and conscientious dutifulness for Christ will produce within the Church. A general tone of laxity, although it may make little apparent difference anywhere, would yet suffice to account for a considerable total decrease. A habit of indiscipline or negligence in a Church will turn the balance on to the side of loss instead of gain. When we regard the subject in this light, how important does the fidelity of each individual Christian, and especially of each Christian minister appear!

It cannot be doubted that there is every year loss enough in one particular alone in our Methodist churches to account for much more than the heaviest decrease we have had of late years, and that this loss is a preventible loss. We have no doubt that if this one leak were stopped there would year by year have been, and would be in coming years, a large increase in our societies. Throughout the societies of Methodism, almost universally, the old rule is neglected which requires those who comes to the Lord's Table to show their ticket or a note from the minister This requirement is enforced in the best Dissenting and in all Presbyterian Churches, but in Methodism it has long been generally obsolete. So also, of late years, it has come to be the practice in many circuits, and especially in agricultural districts, to allow persons to attend the lovefeast without showing ticket or note. The practice of holding the lovefeast after the evening service has greatly contributed to this result. Now, in the good old days of Methodism the preacher saw himself and spoke to all who, not being members, desired to attend these special Church-ordinances. He thus got to know precisely those persons who were under serious impressions; he could and did speak to them when their minds were peculiarly prepared to receive a decisive impression, and he had the opportunity of giving them the invitation which alone many of them were needing and waiting for, and of bringing them to the point of Christian profession and fellowship. Who can calculate what Methodism loses by the loss of this great, chief means of getting personal access to souls under concern? No wonder that our increases now-a-days are small and our decreases far too frequent.

If we look down the list of districts we see that in the two metropolitan districts where we have 28,000 members, and a host of preachers, and a multitude of chapels, with growing congregations, we yet have a decrease. But in these very districts the laxity of which we have spoken notoriously prevails, not indeed quite universally, but very generally. So also the other decreases are almost all of them in agricultural districts where the laxity as to the points of which we have spoken is very general indeed. The increases are almost exclusively in the manufacturing districts, where, for the most part, tickets are still shown at lovefeasts, and where lovefeasts are commonly held in the afternoon. Of course we do not mean to imply that the whole matter lies in this nutshell. The laxity of which we have spoken is associated with other laxities, while, at the same time, the difficulties with which Methodism has to contend in the southern and south midland agricultural districts are very great, and of a special kind unknown in the manufacturing districts. But all the more important is it that, under such circumstances, the essential discipline, the pastoral bond and responsibility and susceptibility which should belong to the system, the pastoral care and contact and opportunity should not be suffered to fall away into nothing. When a member may go for months, or for years, and never be asked to show his ticket, or discover that his ticket has any value, or admits to any special privilege or fellowship, tickets and membership are likely to be at a discount together. We are persuaded that, at this point alone, there is leakage more than enough to account for all our decreases. Can nothing be done to restore, and to reinvigorate Methodist discipline in this respect?

From the Methodist Recorder.

THE CHILDREN'S HOME.

Another well-marked stage in the progress of this enterprise has been reached. Thirty-four boys and sixteen girls sailed on the 15th of May in the *Polynesian*, and it is hoped that they have reached the city of Hamilton. In the most remarkable manner Providence has favoured the enterprise, and help has come from many unexpected sources.

The children were eager to go. They were all, indeed, volunteers. They had learned to appreciate the blessings of a civilised and Christian life, and were anxious to get out of reach of all associations which would be likely to prevent their realising such a life in future years. Every one who saw them was struck with the change which their residence in the Home had produced in them. Mr. Mager, in his report of those who went from the farm, says: "The boys and girls are in high glee in prospect of their departure. I have good reason to believe that though they have had *constant* hard work here, and their mode of life has been rough, owing to the unfinished state of the building, they are gratefully attached to the place. Several of them have so expressed themselves to me. Certainly they have been weaned from the attractions of city life, and more than reconciled to rural scenes and pastoral pursuits. The industrial training they have received here has much improved them, and will be of great benefit to them when they leave this place. Some are specially good workers, and Mr. Horner should know their value as such in order to get them good places and adequate reward. I have great reason to be thankful for the high moral tone of the lads. They have felt the power of religion; and its influence will still attend them after they have gone beyond our care." All this I can endorse; and I can speak in similar language of the children in London. A finer set of young emigrants never set foot in a vessel.

Our farewell services began at the Farm on Friday, May 9, when Mr. Barlow, Mr. Lewi, the Rev. Mr. Penrith and a number of other friends, took tea with the children. In the meeting after tea I gave the children some parting advice, and was followed by Mr. Mager, Mr. Barlow, and others. A very pleasing feature of this meeting was the presentation to Mr Barlow, by the children, of a beautiful hymn-book, as a token of their respect and gratitude. This was purely spontaneous on their part, and was the more esteemed on that account by our dear friend.

On Monday evening, the 12th, the friends of the children who were going, assembled at the Home in Bonner-road, to take tea with them, and bid farewell. Abundance of tears were shed, but there was a sunshine amid the clouds; and on the whole a no unhappy evening was passed.

On Tuesday evening a farewell service was held in the large schoolroom at Approach-road. Many friends attended from different parts of London, and much kindly feeling and many good wishes were expressed for the young travellers.

We left the Home on Wednesday morning, and bade good-bye to London at the Euston station. We had a pleasant run down to Liverpool, and on our arrival at Lime-street met the contingent from the Farm, who had come over earlier in the day, and then went together in omnibuses to the Crammer Wesleyan Schools. There, by the kindness of the Misses Hay, (who had undertaken the entire management of this part of the proceedings, and had received from Mr. and Mrs. Jos. Leather and other friends generous aid) a substantial meal was provided for the young travellers, who, for a long time before the train arrived at Liverpool, had been wondering when it would be dinner-time. A good photograph of the whole group was secured; and then farewell words, which will not soon be forgotten, were spoken by the Rev. Charles Garett and other friends. Then we marched on board the grand ship *Polynesian*, and took posession of our quarters. The ship left dock that night, and, after lying for a few hours in the river, sailed on Thursday, the 15th.

It was very hard work to part with the dear children. There had grown up between us and them a strength of affection which we hardly realised until the parting came. But we are content to let them go. They are in good hands—in the best hands, for are they not in the Lord's keeping? And we have every hope and confidence respecting their earthly prospect. They are under the care of excellent friends, Mr. Horner, who is chief of the expedition, and Messrs. Riley, Thies, and Murgatroyd, who have volunteered to take charge of the girls. They have excellent quarters; a part of the steerage having been divided off and specially fitted for this party. Indeed, the arangements of Messrs. Allan have been most complete and satisfactory in every particular.

Many children, friendless and forlorn, need our help; and some are knocking at our doors. I wish your readers could have been present at the committee last Friday evening. For four hours we sat listening to tale after tale of the most heart-rending kind, and looking upon the features of child after child, some pinched and worn with hunger, some with the marks of incipient vice upon them, until we were compelled to cover our faces with our hands, and groan out, "God help us all!" How can we say nay to these cases? And yet the people that have the money won't send it, and so we are at our wits' end. If our rich readers knew the anxiety with which day after day we have to watch our expenditure and income—if they knew how many a time when the post brings no help, or very little, we have to go to our work sick at heart because our poverty makes us helpless to do the work that needs doing, and which we long to do, many of them would make haste to help, who now send little or nothing. I will never ask help for myself; but I am willing to beg in the name of the Master, for these poor children of want and sin. We need a great deal of money if we are to do a tithe of what we ought to do; and it is hard to know and feel all this in our deepest heart, and then think of scores of rich men who have thousands upon thousands, and who have never sent us a single sovereign But God is our help, and in Him we put our trust. Will not our friends help us? Our funds are very low, for the expense of outfit and passage money has told heavily upon us, and though our dear friend Mr. Barlow so warmly sympathises and so generously supports us, it should be understood that the financial burden of the Lancashire Branch rests upon us here, and for the completion of our new building many hundreds of pounds are needed. And, moreover, the time of year is coming when our friends have their summer engagements, and are apt, perhaps, to overlook, for the time, such work as ours. But we will not distrust our God; surely "He will provide."

T. B. S.

FAITH acted supports. Food nourisheth not by having it, but by eating and digesting it. So it is the using and acting of faith that strengthens and comforts the soul. As there is always hunger and want, there should ever be a feeding or taking in.—*Symond.*

THE JESUITS.

Prof. Goldwin Smith, whose keen, incisive intellect and exact knowledge of history are unrivalled, lets the light in upon the dark lanternism of the Jesuits, in a recent number of the *Fortnightly Review*. The point which ought to awaken chiefly the attention of the reader is this: That "Jesuitism is not religion; Jesuitism is, and always was, conspiracy." Prof. Smith says:

Catholicism is a religion; and under the law of religious equality we are bound as citizens to treat it as we would any other religion, giving it free course and a fair share in all the advantages of the State. As Christians we are bound to regard it with charity, and to overcome it not with evil but with with good. *But Jesuitism is not religion; Jesuitism is, and always was conspiracy.* It conspired of old with Catholic despots for the overthrow of Protestant governments, and of the liberty in which Protestantism has its being It conspires with factions for the same purposes now. When Bismark expelled the Jesuits, we are told that he cruelly banished a set of pious men, entirely engaged in performing the offices of religion, ministering to the sick, and educating the poor. In which of the pious offices were the Jesuits engaged when they secured by their intrigues the arms of Philip II., and prepared the way in England for the Armada; when they dictated to Louis XIV., the revocation of the Edict of Nantes, and the elimination of the French Protestants; when they instilled into English Catholics the treasonable sentiment which led to the conspiracy of Guy Fawkes; when they filled the Swiss Confederation with malignant jealousies, brought it at last to civil war, and compelled a Republic, in which Catholic and Protestant have long dwelt together in peace, to send the Order over the frontier; when the other day they instigated the French invasion of Germany, for the purpose of destroying a great Protestant Power? Those machinations against German unity which they were continuing to carry on, and which brought down Bismark's heavy arm upon the authors of them, did they belong to the duty of performing religious offices or of educating the poor, or of ministering to the sick? The Jesuit has no country, nor tie or restraint of patriotism, no regard for the nation on which he operates, no compunction in bringing on it war or any other calamity, provided he can quench its free life, and turn it into one of those living corpses which Loyola enjoined his disciples to be. He strangles free communities as offerings to his Spanish deity, as human beings have been immolated by those fanatical Eastern sectaries whose devotion of body and soul to their secret society or chief equals that of the Jesuit to Loyola. The very mystery with which he shrouds himself is a proof that he is a conspirator; honesty, even honest fanaticism, never shrinks from the light of day. Against conspiracy society has a right to guard itself, though he has none to interfere with the exercise of the propagation of any religion. The main object of a Jesuit university would not be edutation but intrigue. It would be a centre, established by the nation, of conspiracy against the national life. The British Parliament is bound to refuse its sanction to the establishment of a Jesuit university to which its Jesuits are to be admitted; so is any Canadian Legislature, and the Dominion Parliament, if the question ever comes before it, as the case of the New Brunswick school act show that such questions may be

From the Methodist Recorder.

ROME AND THE RELIGIOUS CORPORATIONS.

On Sunday 14th ult, a mass meeting was held at the Mausoleum of Augustus in the Eternal City to protest against the policy of the Government in regard to the Religious Corporation Bill; a policy which is alike unpopular with the clericals and radicals. Our readers who have carefully watched the development of events in Italy since 1848, need not be told that politico-ecclesiastical questions have sorely taxed the sagacity and intrepidity of statesmen of all parties. Nothing is more perilous to civil and religious liberty than an irresponsible ecclesiastical body with immense resources of wealth and patronage in its hands; and one of the first measures which Victor Emmanuel had to adopt in order to secure the stability and progress of his young kingdom was the suppression of the conventual establishments and the confiscation of their estates. Count Cavour was the first to grapple with the question of Church property. In 1855 his Minister of Justice, Signor Rattazzi, introduced into Prriiament his famous bill for the suppression of two hundred and fifty conventual establishments, and for the appropriation of their revenues partly to the maintenance of the poor clergy and partly in the aid of the education of the poor.

This was a bold and practical illustration of the supremacy of the State above the Church which the authorities and satellities of the Vatican have never forgotten and never forgiven. When Baron Ricasoli came to the front he threw all the force of his great powers and influence on the side of the rights of the King as against the assumptions of the Church, and was the chief instrument in bringing about the entire suppression of all non parochial religious houses in Italy. This wholesome but sweeping measure finally took effect in 1866, when two thousand four hundred conventual establishments, containing about fourteen thousand monks and nearly as many monks were suppressed. The King and his Parliament were denounced by the priests as vaudals and thieves. But the friends of the Papacy had little ground for their complaints and anathemas. Many of the members of the establishments were allowed on certain conditions to remain in their monasteries and and nunneries; others were pensioned for life; and the surplus fund were applied to promote national education.

When Rome became the capital of the United Kingdom of Italy, it was almost inevitable that the conventual establishments in the metropolis should be treated as similar establishments in other parts of peninsula. But such a policy was enough to make the stoutest statesman falter. It has been estimated that one in every forty of the population in Rome is either a monk or a nun. The ecclesiastics were till recently the landlords of nearly all the property in the city and immediate neighbourhood. You can scarcely buy a house which is not encumbered with a *canone*, or titherent, formerly payable to some religious corporation, and now payable to the Government. The position of the Government is rendered all the more embarrassing by the fact that England, France, Spain, Austria, and Germany have vested interests in many of these conventual establishments, and any precipitate interference with the funds of these establishments might involve them in inconvenient complications with foreign Powers.

The measure which created the disturbance on Sunday last is a doubtful compromise. The Government do not propose at once and rigorously so enforce the law of 1866 in Rome and in the Papal States, but to exempt a certain number of establishments which are connected with parochial work. The clergy trown with contempt on the compromise, and demand all or nothing; on the other hand, the party of progress believe that these exempted establishments will be the hot-bed of clerical factions. It is well that the mass meeting led to no serious outbreak, or perhaps we should have been told that it was the legitimate result of Protestant propaganda.

Italians may take heart from movements which, for a moment, may seem to wear an unpromising aspect. At any rate they have nothing to fear. The foremost of their statesmen and the masses of their people have found out that the wealth which has hitherto been expended on monks and nuns can be better employed in helping to educate the eighteen millions of their countrymen who, till very recently, could neither read nor write; the spread of education will create a demand for literature; and if sound religious thought can only be infused into that literature, neither priests in Rome nor perverts in England will ever be able to check the progress of Italy

PRESBYTERIAN UNION.

Everything seems to intimate that a union of the Presbyterian Churches of the Dominion will take place at no distant day. A basis of union has, after many meetings of Committees and many changes made on the original document, been agreed to by large majorities of the Supreme Courts of two of the contracting parties, and the likelihoods are all in favour of the other ruling bodies coming to a similar conclusion. This, of course, does not imply the immediate consummation of the union. It is merely an expression of approval on the part of the Assembly and Synod, and, according to the rules of the Presbyterian Churches, the sending down the basis thus amended and approved for the consideration of the Presbyteries and sessions of the different Churches. The resolutions to which these inferior Church courts may come, will be reported next year to the General Assembly of the one Church and the Synods of the other, and according as they are favourable or the reverse will the project of union be proceeded with our abandoned. It is not anticipated that there will be any serious opposition met with from the Presbyteries and Sessions. In the event of a favourable response it is more than likely that the union will be consummated next year, or, at farthest, some time in the following one.

The difficulty about collegiate education has been so far removed out of the way, but only so far. We believe the supreme court of the Church is to be relieved from the responsibility of having anything to do directly with arts course in Queen's College; and the same thing may be said of the relationship which the new church is to sustain to Dalhousie College and to that in Manitoba. Many, doubtless, wish that the course pursued with reference to the whole question of the churches a duty in the matter of purely secular education had been better defined, and had it made more manifest the resolution of the united body to keep extirely to its own special and proper work, viz., the religious instruction of its adherents, while leaving the secular education of the people—both high and lower—to be carried on by the community at large without the distinction of sect or party. But we do not think that any practical difficulty will proceed in future from this source.

We do not suppose that, were there any decided on general opposition to the union contemplated, though on the part of a comparatively small minority, the thing would be pushed through. Of such opposition, however, as we have said, there appears at present but little probability. Comparatively few have even entered their dissents to the resolutions passed, and with these dissents marked in the minutes, the consciences of most, if not all, will to all appearance be satisfied.

No one can doubt but that such a union happily and harmoniously consummated would be conductive to the best interests of religion and of the community; and it is to be hoped that it will ultimately be so arranged that not a single congregation, minister, or member of the different contracting bodies will either object or secede. *Toronto Globe.*

THE ROMAN CATHOLIC FEUDS IN CANADA.

A correspondent of the New York *World* writing from Montreal, gives the following particulars of the feuds among the Catholics in Canada:—

The original warfare was directed against the ultra liberal Catholics—particularly the members of the Institute Canadian, a literary society of this city. The society was composed of Catholics, and had a "Father Director," like all Catholic organizations. The Bishop declined to allow it to place certain works in its library, and after some discussion, excommunicated all its members. One of these dying, was refused the rites of the church over his grave, and so was buried by the Liberals, who contented themselves by pouring libations of oratory over his tomb. Thence came a protracted and undecided lawsuit, and a gradual widening of the gap between the two parties. The moderate Catholics took up arms against the ultramontanes, and allying themselves with the liberals, formed the National party of 1873. This coalition was led by the Archbishop of Quebec, the head of the church in British America, while the ultramontanes were directed by the Bishop of Montreal and the Jesuits.

The result of the alliance against the Jesuits was seen in the elections last summer, where from fifteen representatives the Liberals sprang to twenty-eight, while the Catholic delegation shrank from forty to thirty-seven The war has been hotly carried on within the Church, as well as in politics and the press, the principal object of the Jesuits being to found a new theological school of Canada The bill to incorporate this university was defeated in Parliament last year. Carrying the war into Africa the Archbishop of Quebec went to Rome to invoke the authority of the Pope against the ultramontanes, who by their action (particularly through their newspaper organs) have been subverting the archiepiscopal authority and destroying the influence of the Church. He has just returned, bearing a reprimand for the Jesuits, which is likely still further to intensify the conflict already sufficiently violent, and may finally lead to the expulsion of the Jesuits from Canada by the religious if not by the civil authorities.

How little of the sea can a child carry in his hand! As little do I take away of my great sea, the boundless love of Christ.

DRUNKENNESS IN GREAT BRITAIN.

The *Edinburgh Review*, in an article on Drunkenness, Abstinence and Restraint, says:

The people of this country are spending in drink a hundred millions sterling a year. [Multiply by five to get the dollars.] A trade has grown upon this kingdom with a capital of a hundred and seventeen millions [illegible] a constituency of a million and a [illegible] the management of 150,000 establishments; a trade more powerful than the cotton industry with its capital of £80,000,000, or the wool trade with its £22,000,000, or the iron trade with its £25,000,000—a trade which consumes in the manufacture of drink an amount of grain equal to the whole produce of Scotland—which returns to the revenue £29,126,000, or nearly half the annual taxation of the United Kingdom—and which, after all, in its legitimate exercise provides but a luxury, and in its illegitimate the most insidious of social temptations.

Now read the following from the same article on the effects of *Prohibition* in a portion of the same country; and ask the question, Will human society forever endure the monstrous curse of the liquor traffic?

The landlords have already done much in the rural districts, partly as magistrates by refusing licenses, and partly as landlords by inserting in leases a prohibition of beershops. We have seen a list of eighty nine estates in England and Scotland, where the drink traffic has been altogether suppressed with the happiest social results. The late Lord Palmerston suppressed the beershops at Ramsey as fast as the leases fell in. We know an estate which stretches for miles along the romantic shore of Loch Fyne, where no whiskey is allowed to be sold. The peasants and fishermen are flourishing; they all have money in the bank; and they obtain higher wages than their neighbors when they go to sea. Within the Province of Canterbury there are no less than 1,402 parishes, townhsips or hamlets where there is neither public house nor beer shop, and where, in consequence, the intelligence, the morality and comfort of the people are all that could be desired.

It is currently reported that the communion of the Lord's Supper is to be dispensed with at the meeting of the Evangelical Alliance in New York next October, and the reason given is that otherwise the Baptists who believe in close communion would be offended. This is putting denominational courtesy to such a test as the world has not seen before and proves what permanent gain has been made in Christian charity by all orthodox churches except one. This is a practical application of the apostle's doctrine, that the "strong ought to bear the infirmities of the weak, and not to please themselves." That there be a gathering of the most eminent Christians in the world, representing nearly every shade of Christian faith, and omit this sacrament, which is the badge of Christian faith and fellowship, needs no ordinary justification. But the world will honor the deference paid to this narrow but conscientious conception of Christianity. And we hazard the opinion that close communion will never fully recover from this self-inflicting wound.—*Central Advocate.*

FORT MASSEY (PRESBYTERIAN) CHURCH.—The annual meeting of this congregation was held on Wednesday evening. From the Committee's report it appears that the Building Fund Expenditure has amounted to $42,211, and that $16,371 has been raised by subscription towards the Building Fund. The Sabbath day collections average $77. The amount of $578 was raised for the schemes of the Church during the last three months. The minister's stipend has been raised from $2000 a year to $2,600. The estimate for 1873-4 places the expenditure at $4,780. In order to meet this, the average Sabbath collection must be about $90. From the past liberality of the congregation there is no doubt that this average will be reached and surpassed—as the Church is steadily growing. It will be remembered that Rev. J. K. Smith's ministry in this Church extends only to about seven months The figures therefore, in the Statistical Table in the *Record* do not indicate the work now being done in the congregation.—*Presbyterian Wit.*

AN OLD ESTABLISHED FIRM.—The firm of S. M. Pettengill & Co., commenced their advertising agency in the old *Journal* building, No. 10 State street, Boston, nearly a quarter of a century ago (February, 1849,) where their agency still is located, carried on a large and successful business. They established a branch in New York city, May, 1853, which has grown to be much larger than the parent house, increasing steadily year by year until now it has the agency of nearly every newspaper in the United States and British Provinces, and does a yearly business of hundreds of thousands of dollars. S. M. Pettengill & Co., have recently opened another branch office at 701 Chestnut street, Philadelphia, where they are doing a successful and increasing business. They have done advertising exceeding ten millions of dollars. This firm is favorably known not only throughout this country, but in all parts of the world. They have established a reputation for honorable and fair dealing which any firm might envy, and but few have attained to. We congratulate them upon their success.

A BOOK FOR BUSINESS MEN.

Messrs. George P. Rowell & Co., of Park Row, New York, have just published the edition for 1873, of their *American Newspaper Directory*. It contains a list of all the newspapers published in the United States and Canada, with concise details of their size, objects, circulation, and price of subscription. This Directory also contains an excellent introduction in the shape of a comprehensive and well digested sketch of the growth of journalism in the United States. Messrs. Rowell have made advertising a business, which they conduct on a most extensive scale, and a thoroughly honorable manner. Their publications are all got up with great skill and enterprise.

The DIRECTORY can be obtained for $5.00, and the information which it contains being wisely used, will be worth much more than that in any counting room in these Provinces.

As a help to advertisers in making their estimate of the relative value of advertising space in the columns of the different weekly religious papers, which are published in Nova Scotia and New Brunswick, we give below their reported circulation:—

	Copies.
Presbyterian Advocate, St. John,	950
Church Chronicle, Halifax,	1150
Presbyterian Witness, "	1620
Christian Messenger, "	1960
Christian Visitor, St. John,	2000
Religious Intelligencer, "	2000
THE PROVINCIAL WESLEYAN, Halifax	2840