

RELIGIOUS.

CHURCH OF ENGLAND.

A full choral service will be held in St. Luke's Cathedral on the evening of the 3rd of May, by the united choirs of the city and Dartmouth churches, under the direction of Mr. R. King Pooley, in aid of the building fund for the new Cathedral.

The labors of the Church Army in Halifax, which have been conducted with much sobriety, are now showing good results. On Wednesday evening enrolment services took place in St. George's and St. Paul's Churches, and about 100 were admitted to full membership. The strong point of this movement is its attachment to the historic church.

The Year Book of the Church of England for the current year is just published, and deserves a very large circulation among church people. Among other things, the book shows that the church has contributed for church purposes about £5,000,000 sterling. Much has been given besides this, particulars of which can hardly be collected.

The results of a recent religious census in Wales has shown the numerical superiority of the Church of England in that principality, doubts of which had been strongly asserted.

More than £30,000 sterling has been already subscribed for the Church House, to be erected in London as a memorial of the Queen's Jubilee; and £11,000 was contributed in a fortnight for the clergy distress fund.

BAPTIST.

There are 2,732,376 members of Baptist churches in the United States.

The Carleton and Victoria Counties Quarterly Meeting have withdrawn from fellowship with the Main Street Baptist Church, Woodstock, N. B., on account of the latter having embraced the doctrine of instantaneous entire sanctification.

Rev. F. H. Beals has accepted a call to the Baptist Church at Billtown, and will commence work on the first Sunday of next month.

We regret to learn of the death of the Rev. J. A. McLean, pastor of the Baptist Church at Hantsport. The deceased was ordained at Pine Grove, and was afterwards pastor of the Baptist Churches at Falmouth, Newport, Bear River, Parrsboro' and Hantsport. He was a man of considerable ability, and took a lively interest in everything that concerned the welfare of the denomination to which he belonged. His death will be regretted by many in the Maritime Provinces.

METHODIST.

Recent returns show that the greater part of the pastoral and preaching work of the Wesleyan church in Great Britain is done by laymen. Last year there were 1,370 ministers, 24,579 lay class-leaders, and 15,009 accredited local preachers.

The new Methodist Year Book, published by the Methodist Episcopal church in the United States, furnishes the following statistics of that church: Total number of ministers stationed, 11,885; supernumeraries, 1,045; superannuated, 2,050; travelling ministers, 14,980; local preachers, 12,588; lay members in full connection, 1,717,449; members on probation, 209,527; total, 1,926,976.

Last year there was a net gain of over 100,000 members in the Methodist Episcopal Church, (North). Including the itinerant ministers, this branch of Methodism in the United States has now a membership of 2,000,000.

Rev. Dr. Pierce, who has for the past fifteen years occupied the position of editor of *Zion's Herald*, is about to retire on account of ill-health. Under his management the paper has become one of the best religious periodicals in the United States.

A vigorous effort is being made by the English Wesleyans to establish a West London Mission. Among other things it contemplates a large tabernacle similar to Mr. Spurgeon's. The largest cities in England will be canvassed for funds. It is said that in the interest of the scheme the Rev. M. Guy Pearse, one of the leading Methodist ministers in England, will visit America.

PRESBYTERIAN.

The ladies of St. Andrew's Church will hold a fancy sale on Monday next in the lecture room of the church.

On Tuesday evening, the 12th inst., the Rev. J. L. George will be inducted into the pastorate of St. James' Church, Dartmouth.

A call from the Roxbury Presbyterian Church, Boston, has been declined by the Rev. Godfrey Shore, of St. Stephen's N. B.

Since last July the venerable Rev. Dr. Somerville has been engaged in evangelistic work in the Highlands of Scotland, and has during that time conducted over two hundred meetings. Many of our readers will remember with pleasure his visit to Halifax some years ago.

Last Sunday evening the Rev. Dr. Burns preached in Fort Massey Church a forcible sermon on the question of Sunday observance. He spoke favorably of the Act now before the Legislature.

Dr. Horatius Bonar, with the consent of his congregation at the Grango, Edinburgh, is about to retire from active service.

The Board of Home Missions in connection with the Presbyterian church (north), received last year contributions to the amount of \$671,728. Through the agency of the board 140 churches were organized, and 367 missionaries employed in home mission work.

The catalogue of Princeton Theological Seminary shows an attendance of 157 this term.

VIVISECTION.

Dear Critic.—The horrors and cruelties perpetrated on innocent animals, by which successive advances have been made in our anatomical and physiological knowledge, are indeed lamentable.

It becomes a question whether the end justifies the means in this case, but mankind would be very reluctant to give up the benefit of the knowledge thus acquired by the experiments of Hunter, Majendie, and their followers, down to this as yet dubious inoculation of Pasteur.

Ought the certainty of benefit accruing to humanity to be considered sufficient ground for experiments giving torture to animals, who are after all our fellow creatures.

As a matter of "dry right" or of justice, the answer must be decidedly in the negative. The tiger or the shark must eat or die, if a man comes across them they will eat him. Man, however, is usually unwilling to be made a convenience of in this way. He would rather have a thousand sharks or tigers starve than one man eaten.

Clearly then there must be a tariff of rights. Man is the more valuable animal, and his right to existence is paramount.

From this point (to deny which would be absurd,) *facilis discensus averti*, we come down by easy steps to the right of man to inconvenience the "inferior" creatures for his own special convenience, and certainly as far as ox, horse, sheep and ass go, we practice the theory *à merveille*.

The question is really removed from the region of right into that of expediency, and expediency is the real basis of 19th century morality.

Were the matter put to a consistent Christian thus—to choose between vivisection, causing the torture of animals, to save his own life, or death, he would unhesitatingly choose the latter.

Pile on if you will the arguments, the importance of his life to his family, his church, his country, his answer would be, "All that is in God's hands—if I cannot live without breaking the law of kindness, let me die. It is the will of God, he will provide."

So too would decide a pious Hindoo Buddhist or Mahometan, and it is hard to say if they all would not be right.

This may be called casuistry, and doubtless it is; but when we are confronted as we all are with extremes, when we are to choose between the Christian scientist and his faith cure on the one side, and Pasteur with all his horrid diablerie of tortured dogs and rabbits, you cannot help taking a review of things to try and ascertain the real truth of the matter.

Time was when anatomy of any kind was a horror even of the dead subject. Anatomists were driven to horrid shifts to procure them. Men are yet living who remember the Burke and Haro atrocity, and going back through the ages we find the mummy embalmers of Egypt, who were priests, pelting with stones the "schistes," or pariah of a man who made the first incision in their dead patient.

He was supposed to have violated the sanctity of the human framework. But having thus satisfied their theoretical conscience, they proceeded to eviscerate and de-cervellize, and otherwise scientifically maltreat their subject for the due performance of their task.

The Egyptians and their mummies have been long merely objects of antiquarian curiosity, but are beginning to furnish material for research in many branches of scientific enquiry.

It is denied that they preserved the bodies of the dead with the idea of their resurrection. It was rather that when the spiritualized body of the deceased should visit the burial chamber, he might see with what tender care his relatives had preserved his earthly habitation.

Their jumble of superstition and sensuality, of refinement and barbarism, of sensibility and cruelty, is alluded to by the poets and satirists who found the Egyptian mythology establishing itself in Italy during the early Caesars.

There is, after all, a jumble not very dissimilar in this 19th century.

At the beginning of our era all that the intellect could attain by purely *a priori* reasoning had been attained, and no thinker believed the popular creeds in their entirety. For the mass there was a jumble to choose between of oriental and accidental superstitions.

Upon this state of things the simple faith of the early Christians came as a truly divine revelation. Its asceticism was not new, its element of the miraculous and supernatural was not new, neither was the principle of self-sacrifice for mankind read, to wit the Prometheus vinculus of Osobylus.

But their law of kindness was new, their self-denial and mutual love. "See how these Christians love one another." This was the link that bound them to humanity, and lengthened into the chain which included the whole then inhabited earth as far as it was actually known.

Success and ease bred corruption. The concessions to Pagan customs and times and seasons, the accessions on masses of the barbarians, an unquestioning faith and a decaying practice, the rapidly increasing power of the clergy as a superior class to the laity brought us the dark ages.

The reformation, the revival of letters, and the introduction of inductive reasoning in preference to the *a priori*, led to questioning of old and long established premises, and released the intellect from supineness and bondage.

Physical knowledge increased, daring theories based upon insufficient data rose and fell, accustoming men to doubt. Astronomical discovery and the invention of printing, placed before men a wider range of thought.

Within the last hundred years only have chemistry and anatomy made their rapid strides. Then followed geology and palaeontology.

All these brought to bear a force which greatly altered the relation of the intellect to the simple faith of the early Christians. And when within a half century we have Darwin's evolution theory, Spencer's sociology, and Buckley's attempt at a science of history, how can it be otherwise than that a race of men be produced who have once more erected an altar to the