

Provincial Wesleyan.

WEDNESDAY, FEBRU 5, 1873

It is extremely desirable that our denominational literature should be widely diffused among our people. It is in many respects a most valuable literature, and calculated greatly to benefit those who study it. Methodist everywhere ought to be familiar with it. Methodist literature contains a truthful history of the rise and development of Methodism. A knowledge of that history is essential to the proper understanding of Methodism's true place in the world, and to a just appreciation of its character and work. And surely Methodists ought to arrive at such an understanding and appreciation. Besides, the story of the rise and progress of Methodism is full of marvels, and is of entrancing interest to a mind rightly prepared to explore it.

Methodist literature splendidly illustrates the beautiful theology which Methodism finds in the Bible. That theology in all its aspects and relations ought to be the subject of careful and extended study as circumstances will admit on the part of all Methodists. It is greatly to be regretted that a rich and deep Christian experience and to the acquisition of stability of Christian character, to have the mind thoroughly grounded in Christian truth. Methodists find themselves placed at disadvantage in conflicts which they cannot avoid, and in which they are not always victorious.

Methodist literature in a striking manner embodies the genius and spirit of Methodism. In its uncommonly rich biographical stores it treasures memories of the zeal, the courage, the energy, the faith, the enthusiasm which have marked the career of so many noble Methodist heroes, who would have graced by their virtues the best Christian ages had their lot been cast in those times. It is of the greatest importance that the old Methodist spirit of fire and force should be maintained at its highest level in the bosom of Methodism. The Methodism of the future will do but little for God or man if this spirit should sink low in its heart; and the Methodism of the present would operate to immensely greater advantage were it possessed of a double portion of this spirit.

This spirit comes from above; but it comes to him who seeks it expecting to receive. We all to seek it in the proper way all would be imbued with it. We know of no earthly means whose use is better fitted to create a desire for the possession of this spirit than the careful perusal of the lives of men whose souls were aflame with it, and who were burning and shining lights in their day and sphere. The record of the lives of Wesley, Fletcher, Nelson, Benson, Bramwell, Smith, Storer, Collins, and of many, many others dear to the Church, is full of inspiration. One cannot thoughtfully peruse that record without feeling his heart stirred to its depths, and yearning for the heavenly influences which clothed these blessed men with the power which they wielded in the service of their adorable Master. The biographies of these men of saintly memory ought to be circulated in every direction throughout our Church. There were types of piety as much needed, and as likely to be honored on a large scale, and in field of labour now as ever they were.

Methodist literature ought to be studied generally by the people called Methodists that they may preserve their individuality as a denomination distinct and clear. They are never so likely to play their part nobly in the station in Christendom to which God has pleased to call them as when they are unmistakably Methodist in thought, purpose and spirit. Let brotherly love between them and their brethren of other shades of Christian faith by all means continue, and abound more and more. To love those who love God was always in harmony with the genius of Methodism. But Methodism is most lovely when it is Methodism pure and simple. A little of one thing and a little of the other is practically not much of anything.

There is cause for complaint both in Europe and America that agencies formerly trusted to the diffusion of our literature are no longer to be depended on, and that in consequence that diffusion is not nearly as general as it ought to be. A remedy for this state of things ought to be devised as soon as possible. The reasons requiring this to be done are manifest and pressing. On some of these we have dwelt, on others, at this moment we cannot well dilate.

J. R. N.

ENGLISH CORRESPONDENCE.

Mr. Gladstone on Education and Free Thought—Testimony to the Rev. John Bedford—The day of Intercession for Missions—The Earl of Shaftesbury's Benevolence—Death of the Ex-Emperor.

DEAR MR. EDITOR,—Mr. Gladstone has recently delivered an admirable address upon the occasion of presenting the prizes to the pupils of the Liverpool College. He appears to have devoted unusual care to its preparation, for to the amusement of those who are familiar with his ready and extemporaneous speeches, he produced a formidable manuscript, to which he occasionally referred. In carefully selected and weighty words he referred to the great object of education of a higher grade, being intended to make the mind solid, elastic, and capable of enduring wear and tear. Comparisons were instituted in favor of Germany, in regard to the numbers seeking for a thorough education, and the solidity of the results. The immense development of the trade of the country, and the wealth-making tendencies of the age were referred to, and the danger consequent on the depreciation of higher studies as having apparently small value in the eager competition, and rapid race for success in commercial life. Business men were exhorted to confer a solid education upon their sons, and to retain the learning which they may have obtained in the days of their youth. The part of Mr. Gladstone's speech which has excited most attention was that in which he dwelt upon religion and free thought, and his respectful but fearless handling of Dr. Strauss

and his scepticism. He accorded full credit to the amazing progress of research and discovery, but doubted whether the results would be satisfactory or as enduring as anticipated. The latter part of the address was exceedingly earnest and even reverent in its tone. It was in substance based upon St. Paul's injunction, "Prove all things, hold fast that which is good."

The Rev. John Bedford, who for so many years efficiently discharged the onerous duties of Chapel Secretary, at the last Conference was compelled to seek relief from his duties, and retire into the honored ranks of our worn out ministers. The Conference expressed deep regret at the departure of Mr. Bedford, and passed very high encomiums upon him, and the enduring work he had accomplished on behalf of the connexion. He has lately received at the hands of his attached circle of friends in Manchester a testimonial in the form of a purse of £325, and several valuable presents to adorn his residence, accompanied with an address expressing their high appreciation of his unwearied labors, and the value to Methodism which they attach to his protracted services, and Godly Ministry.

The Archbishop of the English Church appointed Friday, Dec. 27th, as a day for special services and intercession on behalf of the Foreign Missionary work. The Clergy appear to have met the request in a spirit of cordial assent, and with a degree of unanimity that was pleasant to behold. In all the principal churches in London and throughout the country sermons appropriate to the day were preached, and earnest prayer for further measures of the Divine blessing upon this great undertaking was offered up. The attention of the great leading papers was brought to the subject, and we were not only favored with full reports of many of the able sermons which were preached, but editorials appeared treating on many phases of Missionary work, and not unfrequently betraying lamentable ignorance of the real work accomplished in the Mission Field. Many strange assertions were made, and doleful prophecies were uttered in regard to the future. These were of little worth, but it is possible to learn somewhat even from our foes. Taking the aid and limitation from the lips of authorities in the church, they have dwelt upon the fact of the difficulty experienced in procuring competent young men to fill the posts abroad; and another equally painful circumstance is the presence in England of fourteen or fifteen Missionary Bishops, returned from their foreign work, and not unwilling to abide in quiet at home. Good has arisen from all this stirring up of the great question as to the duty and ability of the clergy of this country to evangelize the world, and one immediate result has been the reception of offers from many suitable candidates for foreign service, and an aroused and quickened interest in the midst of the Church at home.

The good Earl of Shaftesbury is still foremost in works of philanthropy, and is held in high estimation and esteem for his work's sake by all classes in the community. He has recently been called to pass through a heavy domestic trial, in the person of his only daughter, and the loss of the Countess has been for many years well known as her distinguished husband's helper in all his various plans of benevolence, and has earned a good repute for her faithful services on behalf of the ignorant and destitute, and sorely will she be missed from the ranks of toiling self-sacrificing workers on behalf of the suffering masses. Another heavy bereavement has befallen the Earl, in the death of a beloved daughter, after a protracted period of weakness and suffering. Much sympathy has been expressed by the public, and earnest prayer has been offered by many on behalf of the mourning family.

The Ex-Emperor of the great French Empire, Louis Napoleon Bonaparte, has just been called away by death. He has been in rather feeble health ever since his tremendous calamities came upon him. During the two years of his exile in England he has been compelled to undergo extreme care, and at length had to undergo a severe painful operation. His death was sudden at the last, and quite unexpected. His career has been one of the most extraordinary of modern times, and during the few years of his life he has passed through every gradation of suffering and weary exile, and also counted over twenty years of brilliant power and widely-extended authority. It is a strange and romantic story which the future historians will have to tell of this man and his remarkable life. He possessed some ability of a high order, and toiled long and unwearyingly for the greatness of his beloved France, as he accounted greatness. His upward career led to the commission of many deep wrongs and bloodshed, and his last mistakes involved his bleeding country in fearful miseries, and laid burdens on her people which many years will not remove. But all is now over with the poor frail man, and he now lies, consigned to the dust, an alien from his land, and surrounded only by his sorrowing wife and the son for whom he ventured so much. A few faithful adherents cling to him to the last, and England pays marked respect to the event which has transpired, and places in illustrious name on the death roll of the New Year.

Jan. 13, 1873.

(For the Provincial Wesleyan.)

Ms. EDITOR,—I ask space this week to report the death of two of Bro. Geo. B. Payson's children, who were both buried about seven hours in the same grave. Gertrude Black, aged 5 years, Henrietta Elizabeth, aged 7 years. These interesting and promising daughters were snatched away from fond parents by the ruthless destroyer, whom no money can bribe or anguish dissuade from his purpose. Our dear Brother and Sister were called to part with their children under the most trying circumstances. Stationed within a day's drive of the home of his youth, he naturally desired to spend Christmas with his aged parents. Accordingly he brought his family with him, that they all might share in the pleasure he anticipated. But a day or two had only passed before the youngest daughter took sick, and when the physician was called he pronounced the disease scarlet rash. For some few days the illness was expected; and Brother Payson returned to his circuit, leaving Mrs. Payson and part of the family, expecting to return in a few days for them. But the disease proved to be of a malignant type, and he was soon summoned to return, but only in time to see his child die. Meantime the other daughter was taken ill, and rapidly declined, so that on the day fixed for the funeral there were enteric fever, cholera, and typhoid fever, all assembled, and we were about to proceed with the service, when we were called to the sick room, and as we entered the door the little girl raised herself up in her mother's arms and said, "Mother, I am dying," those were the last words she uttered, for in a few moments her happy spirit passed to the bosom of Him who said, "Suffer little children to come unto me—He took them up in his arms and

blessed them." Many were the tears that fell in company with those of the bereaved parents, now bowed down with grief and broken with the funeral and burial in the same grave, which in company with Bro. E. Moore was our painful duty on the 25th inst.

Brother and Sister Payson need our Christian sympathy, and prayers will be called by Infinite Wisdom to pass through these deep waters.

May God uphold them with his right hand, and cheer them with his presence.

M. K.

Circuit Intelligence.

MURRAY HARBOR, P. E. I.—Bro. Robert Tweedie writes, Jan. 21st: "We have much to discourage us here, and are not oppressed with converts; but we are 'laboring on to God's command, and offering our work to Him.' We hope for better times."

"Last week we held three missionary meetings on the Georgetown Circuit and one here in the Harbor, and they were attended and successful. The religious tone was deep and impressive. At the meeting here Rev. Mr. Medall of the B. C. Church assisted us. Bro. Ashburn was most fairly to work and seems to be the 'right man in the right place.' I have arranged to commence special religious services here this week. We greatly need 'times of refreshing.' May the spirit come with power."

STURGEON VALLEY.—Brother Dutcher writes, Jan. 25: "At Springfield twelve persons have evinced their determination to flee for refuge to the Holy Scriptures, and have been awakened and the church has been much revived."

"On Tuesday last, Jan. 21st, the Hon. J. H. Ryan passed peacefully to his rest in the 60th year of his age. An obituary will be forwarded in a few days."

WOODSTOCK.—Bro. McKewen in a note dated 28th January, writes: "The Lord is reviving his work in this town, and soon I will send you a few lines for publication."

WESLEYAN MISSIONARY MEETING AT POUCH COVE.—A very interesting missionary meeting was held in the village of Pouch Cove, on Friday last week (the 10th ult.) at the Wesleyan Church, conducted by the Rev. Thos. W. Atkinson, the clear-headed and energetic, and assisted by several zealous friends from the capital. Services were commenced by singing the 69th hymn of the Wesleyan collection and by prayer. The report of the last year's work at Pouch Cove was unusually interesting and encouraging; the people having raised there this year some £40 more for circuit work than was raised before—a very flattering circumstance indeed, highly creditable to the people there, and worthy of emulation. The Wesleyan people of Pouch Cove have certainly exerted themselves in a noble manner; they have secured the ministrations of a zealous and indefatigable young man, and if the collection at the close of this particular year is as good as the reports of the previous years, the circumstance is not much to be wondered at when viewed in addition to their very liberal contributions in support of the church in which they worship.

The meeting having been thus formally opened, George Gear, Esq., of St. John's, was called to the chair, and in a noble and telling speech advocated the claims of Wesleyan Missions, both at home and abroad, to the attention and support of the people. Rev. Mr. Atkinson then made a noble and stirring address, and was followed by Chas. E. Ayre, Esq., who spoke of the benefits flowing from the Gospel ministry, and in an address remarkable for its directness and pathos, exhorted every man to his duty. George E. Bond, Esq., then followed, and after expressing his gratification at seeing so large a number present, gave a very animated address, reminding the people that they had an influence either for good or evil, and that they should themselves up to Christ, and to train up their children for God and His cause.

Messrs. R. Knight and Wm. Pippy, jr., then made some excellent remarks with reference to the mission field both at home and abroad. A vote of thanks to the chairman was then proposed by Rev. Mr. Atkinson, and seconded by Mr. C. Hudson, after which collection was taken up. The meeting then closed with a doxology and benediction.—*St. John's, Newfld., News.*

Miscellaneous.

PROTESTANTISM IN ROME.

A correspondent of a Roman Catholic journal from Rome thus acknowledges with a very wry face, the successful progress of evangelical principles in that city: "The Protestant schools are once more all open, and Mr. Van Meter and Mrs. Gould are in full work again teaching the Bible to the poor, and the 'Evangelical Servant-Girls' natives!' The evangelical party here is getting quite strong. Independent of foreign schools, they distribute tracts in the streets. So we have a Mr. Wall, who goes about giving the pamphlets to the people in the omnibuses and in the street corners. One of these is called 'General Havelock, or the Christian Soldier,' another 'La Via di Mary Perkins, Domestica Evangelica' ('The Life of Mary Perkins, the Evangelical Servant-Girl'), and the descendants of the Ciceros studying the life of Mary Perkins, probably the identical Miss 'Polly Perkins, of Paddington Green.'"

The London Times correspondent at Rome writes: "On the last page of the first number of *Le Unité Evangelique*, a semi-monthly periodical just started, I find advertisements of no less than ten evangelical churches of various denominations now open in Rome. These are the Evangelical Church in the Soderini, with a supplementary establishment in the Piazza Firenze; the Evangelical Methodist church, the Italian Evangelical church, the Apostolic church of Christ in Trajan's Forum, the Free Christian church, at which Conti and Gavazzi officiate; the Evangelical Conference, at which Mr. James Wall officiates; another of the same name, where Messrs. Nelson, Cote, and Gioja are the ministers; a Presbyterian church, and a new English church. From a fly-sheet that has been sent to me, and which I am requested to read and pass on, I learn that a 'Free Social Parler' has been opened in the heart of the foreign quarter of Rome, where English, American, and other strangers are in-

cluded to pass their evenings, and where 'informal Social Christian Conferences' are daily held. The Evangelical Methodist Society has purchased a palace in the immediate vicinity of that of the Cardinal Vicar, and representative, Mr. Piggott (now in Rome), has written a letter to a newspaper disclaiming an aggressive or defiant intention, which seems to have been attributed to his society on account of the choice of the situation. Finally, Admiral Fishbourne, also in Rome, and in his capacity of President of the Italian Bible Society, has just published, in a small pamphlet, an address to the Christians of Italy. There are now at least three shops open in Rome for the sale of Bibles in a great variety of languages, and of Protestant religious publications."

THE ITALIAN GOVERNMENT AND "INTOLERANCE."—A short time ago Mr. Van Meter, a gentleman well known in this city for his work in the reclamation of street Arabs, but who is now in Rome, was, as he thought, somewhat abruptly called upon to close the schools of his mission in that city. He wrote about the matter in the public journals, and much sympathy with him and indignation were felt by Protestants generally. The Roman correspondent of the London Times says that really stars seem to be no longer shining upon the authorities of intolerance, and that the misunderstanding was due partly to Mr. Van Meter's non-acquaintance with Italian and partly to the illness of Signor Gioja, his Italian conductor. The gentleman accused upon the erroneous idea, that he might open schools in Rome as freely as in New York, and thus formalities were neglected. When these are complied with there will be no obstruction in the way of his continuing in the good work.—*World.*

THE JESUIT INTERFERENCE IN CANADA.—For some time past the Jesuits in Canada have been seeking to secure, outside of the regular Roman Catholic authorities, an undue influence in educational affairs. This has resulted in a quarrel between them and the reference of the matter to the Pope at Rome. The Montreal Witness thinks the Jesuit University scheme has received its quietus by a telegram from Rome expressly forbidding the Jesuits to interfere. It would be an act of disobedience to the Holy See, what the Jesuits will do in the face of this remains to be seen. The contest between the two great parties of the Roman Catholic Church in Canada seems to be hotter every day.

INJUSTICE AND PERSECUTION.

We have received from the Rev. John Borland a pamphlet on "The Seminary of St. Sulpice, and the Indians of the Lake of the Two Mountains" in four letters addressed to the Hon. Joseph Howe, Secretary of State for the Indian Department. Most of our readers are aware that since the great proportion of the Indians of the mission revolted under the control and teaching of the priests of the Seminary, they have been bitterly persecuted, and expelled to the westward of the St. Lawrence, to prevent Protestant Indians building a small house for a place of worship; and have imprisoned and fined Protestant Indians for trespass, because they have cut timber on the land, or necessary for their support. Mr. Borland brings to light several important facts in the history of the case, which reveal the unprincipled shrewdness of which the Seminary people have sought to obtain the complete control of the lands, to which the Indians are entitled as guardian of orphans, and should dolefully guard their wards out of their rightful property, and keep it for his own purposes, would be no more guilty than are those great corporations, who under our present laws, and another, have managed to clutch so large a portion of the public domain of Lower Canada. But because the Seminary is powerful through its wealth, and its ecclesiastical and political influence, the cry of dealing with the Indian traffic is loudly explained, and the good results accruing are clearly stated. The writer, going from the blue book, says that "the moral and social improvement of Gothenburg" is most marked, and the advancement in the country may, without contradiction, be traced to the educational law, the rules for restricting the sale of spirituous liquors, and the act for regulating the employment of women and children." In another paragraph we read, "Ignorance and intemperance, twin evils, mutually strengthen one another; sorrow and wretchedness, and material discomfort, still press down the soul; and much of the good seed must be lost in rocky ground until the conditions of outward life are altered."

It is strange that neither Mr. Denison nor many leading modern statesmen insist upon the greatest of all preventives of pauperism, the repression, and if need be, the suppression of the liquor traffic. Where poverty is the lowest drink-shop are the thickest. This abnormal trade creates poor rates, and then fattens upon them. The remark of a reserved boy in *Mac Mcpherson's* admirable "Home of Industry for Destitute Boys" was as true as it was keen. Pointing to a home for street Arabs supported by a brewer, quoth our boy, "They give us six-pence, and take twenty pounds; or, to quote our East-end coxswain, 'It's drink, drink, drink; nothing but drink. There's—' has swallowed three donkeys, and I know not how many charitable barrows, and now lives on his boy, who changes heart-strings for fat and grease. When with the Church heard the great factor of pauperism, and pronounce the doom of England's great curse—the liquor traffic!"

DEDICATION OF A CHRISTIAN HOME.

The Young Men's Christian Association of Boston, the oldest Association of the kind in the United States, having been formed December 21, 1851 dedicated their new building on New Year's day and evening. They have occupied rooms in Tremont Temple for nearly one year. During the past season they purchased the building located at the corner of Tremont and Elliot streets, at a cost of \$125,000. It has been fitted up for their use, and contains reading, library, and committee rooms, a hall for public meetings to accommodate about six hundred, and a completely equipped gymnasium. The first floor is devoted to stores, whose rentals will constitute a sinking fund for the liquidating of the debt on the building.

New Year's day was one of great interest to the members of the Association. A moral devotional service was held from eight to ten o'clock, conducted by Rev. J. W. Kimball. A noon prayer meeting from twelve to one o'clock, was conducted by Mr. Russell Sturgis, President of the Association. A public meeting was held in the evening in the large hall, at which the President congratulated the Association on their success in se-

curing a building so well adapted for their purposes. They had bought the building and given it to the Lord, and had come together to pray that he would accept it."

The venerable Rev. Dr. E. N. Kirk followed, vindicating the work of these Associations from the objections that had been urged against them, and commending their catholicity and their devotion to the cause of the Episcopal church, eloquently urged the great duty of self consecration; Rev. A. J. Gordon, of the Clarendon Street Baptist Church, spoke of coeuses with Christ, one in sympathy, and union with him in work, and the Rev. Dr. Strick of the Tremont Street Methodist church, spoke of the witness of the Spirit.

Congratulatory telegrams were received from officers of different Associations throughout the country, the reading of which was followed by earnest addresses by Dr. Cullis, R. B. McBurney Secretary of the New York Association, Rev. Dr. Henry M. Parsons and Messrs. W. H. Baldwin, President of the Young Men's Christian Union, and F. W. Smith, Secretary of the same. Mr. McBurney stated that these last year 844 Young Men's Christian Associations in the country, with a membership of over 150,000, and that their progress had been in a large degree due to the earnest labors of the Boston Association.—*Illustrated Christian Weekly.*

(From New York Christian Advocate.)

LETTER FROM THE PRESIDENT OF THE BRITISH CONFERENCE.

The following, just received by Bishop Harris from Rev. Luke Wiseman, the honored President of the British Wesleyan Methodist Conference, will explain itself. It will be remembered that the writer represented his conference at the late General Conference of the Methodist Episcopal Church. After his return to the British Conference he was elected President of the British Conference.

LONDON, Dec. 18, 1872.

My Dear Sir,—Many thanks for the copy of General Conference Journal and Book of Discipline, which I have had the pleasure of receiving this week. The acknowledgment of my poor services made in the "Reply" of the General Conference has been a great pleasure, and I may add, a great comfort to me; for although receiving from my brethren here continual and indubitable marks of esteem and confidence, I felt apprehensive that among strangers the trust committed to me would suffer in my hands; and I did not leave New York without grave apprehensions that it had been so, although I could not but feel how amply any deficiency on my part was compensated by the eloquence and ability of my colleague in the deputation.

The very kind expressions of the conference—the generous criticism it has formed of my poor services—have dispelled such apprehensions, and I beg to assure my sincere thanks to you, as the then secretary, and that you will do me the favor to convey them to your brother bishops, for whose health and prosperity I fervently pray. The welfare of the M. E. Church lies near my heart, and I pray that its members will be ever more and more disciplined and adapted to the circumstances of the time, there may continue to be combined that resolute adherence to our solid and definite theology which, under the blessing of God, will give firmness and perpetuity to the conquests so rapidly achieved. Believe me to remain, with much esteem, dear brother, yours in the faith.

LUKE H. WISEMAN.

THE WESLEYAN METHODIST MAGAZINE AND THE LIQUOR TRAFFIC.

(From the Alliance News.)

SEN.—To those who are watching the signs of the times I venture to say that among the most noteworthy signs of progress will be found three articles which appear in the above magazine for this month. One of them, by a well-known writer, who modestly appends his initials, F. E. T., is a very able production on "The industrial classes of some foreign countries," the latter part of which is devoted to the subject of intemperance. The Gothenburg system of dealing with the drink traffic is lucidly explained, and the good results accruing are clearly stated. The writer, going from the blue book, says that "the moral and social improvement of Gothenburg" is most marked, and the advancement in the country may, without contradiction, be traced to the educational law, the rules for restricting the sale of spirituous liquors, and the act for regulating the employment of women and children." In another paragraph we read, "Ignorance and intemperance, twin evils, mutually strengthen one another; sorrow and wretchedness, and material discomfort, still press down the soul; and much of the good seed must be lost in rocky ground until the conditions of outward life are altered."

It is strange that neither Mr. Denison nor many leading modern statesmen insist upon the greatest of all preventives of pauperism, the repression, and if need be, the suppression of the liquor traffic. Where poverty is the lowest drink-shop are the thickest. This abnormal trade creates poor rates, and then fattens upon them. The remark of a reserved boy in *Mac Mcpherson's* admirable "Home of Industry for Destitute Boys" was as true as it was keen. Pointing to a home for street Arabs supported by a brewer, quoth our boy, "They give us six-pence, and take twenty pounds; or, to quote our East-end coxswain, 'It's drink, drink, drink; nothing but drink. There's—' has swallowed three donkeys, and I know not how many charitable barrows, and now lives on his boy, who changes heart-strings for fat and grease. When with the Church heard the great factor of pauperism, and pronounce the doom of England's great curse—the liquor traffic!"

TEMPERANCE IN NEWFOUNDLAND.

(From St. John's Ledger.)

We have much pleasure in stating that the election which took place in the District of Burin on the 20th of December, under the provisions of the Temperance Act of 1871, passed off quietly and very satisfactorily, the result being in favor of the permissive Bill by a large majority. Indeed the result seems to have been opposition for the Bill in the case of the settlements except St. Lawrence, where there was a majority of three votes against it. Notwithstanding the defeat in Carboneau the advocates of Temperance have no cause to be disheartened by the result of their efforts during the past year. The work in the districts of Carboneau, Willingdale and Fogo, and Trinity, was going on favorably by last accounts. It has been stopped at the present, but it can be resumed at the point where it temporarily ceased, and the circumstances permit; and we have no doubt that it will be brought to a successful issue in these localities this year. The requisition in the hands of the Magistrate; the one from St. John's East is withheld for the present in

thought it of sufficient importance to have an array of orationists in Manchester to protest against the liquor traffic. If the *Methodist Magazine* will continue to insert such articles as those from which I have made the foregoing extracts, the Methodist people will soon be sufficiently educated to deem his subject of sufficient importance to bring down the President of the Conference, and some, if not all, the ex-presidents and other official dignitaries to Temperance Society, the members of which must bind themselves together not to rest until the work of the Alliance is pronounced, and the doom of England's curse is proclaimed.

Yours fraternally,

DERBY. (REV.) JAMES E. HARRIS.

CURRIE ON BAPTISM.

From the Christian Guardian.

DEAR SIR,—I have just read a volume by the Rev. D. D. Currie, Secretary of the Eastern British American Conference, entitled a "Catechism of Baptism." In the interest of the cause a small portion of your space for the purpose of calling the attention of the readers of the *Guardian* to a really valuable book. As its title implies, the volume discusses the subject of Baptism in the form of question and answer; and almost every question that can be raised as to the differences between Baptists and others respecting the nature, subjects and mode of baptism is asked and answered here. The book is not large, being a doxology of 150 pages. The arrangement is excellent; and by means of short chapters with well chosen titles, and a full table of contents, the reader can as easily turn to a given branch of the subject, as he can find a passage of Scripture when he knows the chapter and verse. The aim of the author seems to be to present, in a pithy and vigorous style, and as briefly as is consistent with perspicuity, the results of the long processes of reasoning to be found in the elaborate works of standard writers on this subject. It seems to me that this is just the book for those of our people who have not much time to command for reading, or wish to devote what time they have to the perusal of books of a devotional, rather than of a controversial character, and yet desire to be informed on those questions that arise between Baptists and ourselves, especially respecting the subjects and mode of baptism. In my opinion, it is also just the book to place in the hands of those persons, generally young, whose minds are not settled as to whether there is any baptism but by immersion; for here are satisfactory answers to those "quibbles" by which the minds of the young are sometimes unsettled on this point. The reader will find all those short phrases of the Baptists, such as, "follow the Lord down into the water," "buried with him by baptism," "only one meaning to the verb baptizo, and that to immerse," etc., etc., concisely and satisfactorily disposed of in this volume.

I should like to give some specimens of the clearer Secretary's catechizing, but economy of space forbids. His chapters on "The scriptural meaning of the word baptizo," "The baptism of the Holy Spirit," "John's baptism," "Christ's baptism," "Paul and Regeneration," and "The testimony of Christian Greek writers" are especially good.

I will not recommend the tactics for which the Baptists have acquired an unenviable notoriety, but will say, nevertheless, that when a Baptist reads a sermon or tract on immersion to a Methodist for the purpose of saving him from error and perdition, it would be well to reciprocate his zealous concern, and give him the reading of Bro. Currie's catechism, to redeem him from that dangerous ritualism into which he has fallen; for, if ritualism consists in making the efficacy of an ordinance reside in the form in which it is celebrated, rather than in the Spirit which accompanies it, then the ritualists of this day are to be found among the Baptists.

I believe this little book is to be obtained at the Book Room, and hope it will have the circulation it deserves.

E. B. RYCKMAN.

THAT BANNISHED WINE.

The fact has been heralded everywhere, as it deserved to be, that on New Year's day the President of the United States banished wine from the list of refreshments, at one of the most brilliant receptions which the White House ever witnessed. Foreign representatives were there in large numbers and splendid array—counts, lords, and distinguished men from nearly every first-class power on the earth. Generals and admirals, glittering with gold and medals, represented our own army and navy; senators and representatives added their presence to the imposing scene. What refreshments were offered to this distinguished company we are not informed; but wine and champagne were banished. It was a brave act of our republican President, and he should be honored for it. There is not probably another ruler on earth who would have had either the moral conviction or the daring—call it what you please—to do such a thing. Wine and strong drink have had a place at the banquets of kings and rulers, ever since kings and rulers first gave banquets. Probably no titled foreigner at the White House on New Year's day, had ever been a recipient of that kind, or a court banquet of any sort, where there was not wine. The act was a tribute to the President's own temperance convictions, or else to the common convictions of very many in the nation upon that subject. In either case it speaks well for him, and is a hopeful indication in our great temperance conflict. Temperance principles are securing recognition in places of fashion and power, and on days when many private citizens, and even ladies, imagine that to refuse wine to guests is almost ill-mannered.—*Western Advocate.*

CHARITABLE BEQUESTS.—Mr. W. H. HORN, an eminent Sheffield merchant, has deceased, and bequeathed £17,500 to various charitable institutions in Sheffield and London.

MUSIC.—Received from O. DITSON & Co., the following popular pieces of music:

"Sweet Eyes Watching," Song by Geo. Cooper, words by Albert Berg.

"Make your Home Beautiful," A very pretty Song and Chorus, by H. S. Chandler.

"Christmas Carol," A trio for children's voices.

"Honor Greeley's Funeral March."

"Glorious Freedom and Grateful Praise," Solo and Quartet for Christmas, by Adam Johnson. We should say that these were received in time for the season for which they were especially appropriate, but in consequence of our absence from the office they failed of receiving the seasonable notice of which they were worthy.

HARRIS'S MAGAZINE for February is unusually rich in the variety and interest of its contents. The Number opens with an entertaining paper, by Albert E. Coleman, on the Diamond Fields of South Africa, characteristically illustrated. Herbert Tuttle contributes a very interesting sketch of the Mont-de-Piété—the pawn-broking institution of Paris—with eight illustrations.

The illustrated sketch of the life of Mary, Queen of Scots, by Lyman Abbott, although it attempts no solution of the historical problems involved in her career, is a very thrilling narrative, told with dramatic effect.

In "The Life of an Eastern Woman" (illustrated), we have an entertaining and novel presentation of a subject of which little is accurately known among Western nations.

A collection of most curious information, with illustrations equally curious, is contributed by Prof. Henry Draper, under the title of "Relations of Medicine."

R. H. Horne contributes a paper on "The Great Fairs and Markets of Europe," made up for the most part, of interesting personal reminiscences.

Besides the serials, there are two excellent short stories in this Number, "A Wait and Estray," by D. R. Castleton, and "One Quiet Episode," by Fannie K. Hodgson.

The poetry of the Number is contributed by John G. Saxe, Mary E. Nutting, Tracy Robinson, Nelly M. Hutchinson, and Rose Terry.

The Editorial Departments are full and interesting. In the Easy Chair a graceful tribute is paid to Horace Greeley; fashions in music are pleasantly discussed; and there is, apropos of recent disasters, an effective satire on the wonderful ways of a people overlooked by Captain Gulliver, which, while claiming to be civilized, is guilty of the most barbarous neglect of human life. The Scientific Record contains eighteen instructive articles. In the Historical Record a full summary is given of the month's history from November 26 to December 26, 1872, including a complete record of Congressional proceedings from the beginning of the session to the holiday recess. Besides the usual fund of humor in the Editor's Drawer, there is in it a continuation of *London Scrap Book*, with a graphic description (illustrated) of the institutions of the Temple.

order to give the inhabitants of the neighboring settlements an opportunity of signing it. It will be handed to the Magistrate in a few days. Besides this public action, the work has been vigorously prosecuted in private. Twelve or thirteen lodges of Good Templars have been organized in various parts of the Islands during the past year. They have a large membership, and are in a fair way of spreading the principles of Temperance over the whole population. On the whole it is not extravagant to expect that in a few years Newfoundland will be a model for other countries to imitate in the matter of Total Abstinence.

REV. MR. SIMPSON'S LECTURE.—REV. ALLAN SIMPSON lectured in the Y. M. C. A. course last evening in Temperance Hall, on "From the Netherlands to the Overland," giving an account of after days travel during his recent European tour. Commencing with his approach to the shores of Holland and arrival at Rotterdam, he took his bearings through the clean and handsome streets of that city; then over the lowlands to the Hague, a beautiful city, thence to Amsterdam; Paris; across the German border to Cologne; up the Rhine, with its scenery first dull and then more beautiful than ever it was pictured; past Bingen and other noted places to Baden, the most beautiful inland watering place on the continent—a paradise of beauty and a hell of vice; into Switzerland, stopping at Lucerne, Geneva and Bern; beside the classic Lake of Geneva and up the Alpine peaks. Mr. Simpson can hardly be called a fluent speaker, nor has he great descriptive power, but his easy informal manner in which he delivered himself, pleased, interested, and, if generous applause be an evidence of satisfaction, satisfied his audience.—*Chronicle.*

RICHMOND Y. M. C. A.—At the annual meeting of the above Association, held on Wednesday evening, the 29th inst., the following officers for the present year were elected: President—J. C. Anderson; Vice-Presidents—J. E. Ecker and J. H. Walker; Secretary—J. McLellan; Corresponding Secretary—E. Bosk; Assistant Secretary—J. Rose; General Committee—Rev. W. Johnson, D. Thalley, Rev. H. McMillan, T. Walker and G. McKinlay.

TEA MEETINGS.—The children attending the Charles Street Wesleyan Sabbath School, had their annual festival on Tuesday evening. After the abundant supply of substantial had been disposed