

THE WESLEYAN.

FRIDAY, MARCH 5, 1880.

EARLIER TEMPERANCE WORK.

The Temperance Reform as an organized movement had its beginning in the United States in the year 1811. In a meeting of a religious assembly, known as the "General Association of Massachusetts Proper," a committee was appointed by that Association to prepare the constitution of a society, whose object should be: "To check the progress of intemperance, viewed by the Association as a growing evil."

The Society was formed, but did not hold a meeting until 1813. Previous to this time there had been individual influence exerted, but only in reference to isolated cases. Neither the platform, nor the press, nor the pulpit, had, previous to that time, spoken distinctly on the subject. This first temperance society aimed to do its work both by example and precept. Its members became pledged neither to spirituous liquors themselves, nor to offer them to others. Public meetings were held. Facts were placed before the people. Other societies were formed. The temperance reformation had begun.

It was several years later when the first temperance society was formed in the Old Country, and that was at New Ross, Ireland, July, 1829. About the same time a society was formed in Belfast, and soon after in other places, in Ireland. On November 12, 1829, the first temperance society of importance, in Scotland, was formed in Glasgow. Shortly afterwards another was organized in Edinburgh. In the spring of 1830 the first society of the kind, in England, was established in Bradford. On the 29th of June, 1830, the first regular temperance meeting, of London, was held. Societies soon after were formed in many places throughout the island.

The first organizations provided for abstaining from spirituous liquors only, namely, rum, gin, brandy, and whisky. Many who had been engaged in the traffic, both in the old country and in America, recognizing its evil results, and its moral wrong, abandoned the business forever. It became apparent before many years that another step in advance must be taken. It was found that many, through drinking wine, and the malt beverages, were being made drunkards. Then came a cry for total abstinence from all intoxicating drinks. Multitudes all over the land rallied to this cry, and signed the pledge to abstain at once, and forever, from all that can inebriate.

About this period, in April, 1838, the Rev. Theobald Mathew, a Roman Catholic priest and capuchin friar, became an adherent of the movement. He gave himself with great earnestness to the work. He held temperance meetings twice a week in Cork, Ireland, for a year and a half, with great intermission. Through his zeal and vigour a popular enthusiasm was awakened all over Ireland. England, Scotland, and America, to some extent, partook of the enthusiasm which Father Mathew had kindled in Ireland. Many drunkards were reclaimed. Many thousands of moderate drinkers gave up their tipping habits. Multitudes of young persons were saved from ever learning the experience which grow out of the use of the inebriating cup. The happy moral, social, and pecuniary results of the adoption of total abstinence principles, in those earlier stages of this great revolution, it were impossible to compute.

BAPTISMAL INCIDENTS.

Some of our immersionist brethren have been endeavouring, recently, to convey the impression, through the denunciations of the day, are adopting, more and more, the practice of immersion for baptism. We undertook a few weeks ago to say a word in reply; and stated that we were not aware of an instance of immersion for baptism, by a Methodist minister, in the Maritime Provinces, within the last fifteen years or so. The Messenger asked its readers to send information to its editor on the subject.

A correspondent of the Messenger reports two instances. First, a "Rev. J. Perkins," it is said, immersed some persons about fourteen years ago in "Dalling's Lake." Second, Rev. Mr. Tweedie, it is stated, some years ago, "led some persons down into the water of a certain river which flows through Brooklyn, a village three or four miles from Yarmouth," and baptized them. The phraseology of the correspondent of the Messenger reminds us of the narrative concerning Philip, who went down into the water with a certain Ethiopian nobleman, some 1800 years ago.

Our immersionist brethren are perpetually drawing illogical inferences from erroneous premises. They assume that if two or more persons go down into the

water together, some one must, inevitably, go under the water. It is stated that Rev. Mr. Tweedie "led some persons down into the water," therefore, it is affirmed, of course, according to immersionist methods of reasoning, that Mr. Tweedie must have immersed them.

But, as this baptism by Mr. Tweedie was in modern times, and as there are many witnesses of the event still living, it can be clearly proved that the baptism by Mr. Tweedie was performed by pouring water upon the persons as they stood in the stream.

A correspondent, from whom we have learned some of these facts, writes in addition:

"In neither case did the going down nor the coming up constitute baptism; the descent of the person upon the subject did; but it could have been performed in a house just as well—immersion is performed without going into a river."

All God's baptisms—the real, of which water baptism is the symbol—were and are from above—see Acts, x: 44, 45; xi: 15, 16—no plunging the subject. But God did baptize with water. He baptized hundreds of thousands before four o'clock one morning. He rained the water upon them as they walked in the midst of the sea upon dry ground. The waters of the sea were divided, and formed a wall on each side of the boat, but did not overflow them. He did not come up to their ankles—Exodus xiv: 15. He also immersed some the same morning. The baptism was as a consecration to pilgrim life under conditional promise of a glorious rest—and came upon them as a gentle shower. The immersion was unto death, a punishment and token of displeasure, a complete overthrow. The sea covered them. Ex. xv: 10. brother Tweedie's mode, and not the immersion mode, was the sign of a blessing—not a curse. The first is called Baptism, 1 Cor. x: 12. The other is not, nor there any instance of baptism by immersion in the Word of God. The nobleman did not find it there—nor did the person Mr. T. baptized. If anyone will show the writer one instance of baptism in the scriptures by the mode practised by Mr. T. at his immersion, he will submit to the ordinance in that way—until then he will still be "obeying to the faith," and follow the God-appointed pattern—pouring or sprinkling. T.

ENGLAND, AUSTRIA AND TURKEY.

WHAT the outcome of the present muddled condition of affairs in Europe will be it is not easy to foresee. The Turks think they see through the mists, and they have ventured to practice the art of prophecy. The feeling in England and Austria in reference to Turkey, it is assumed by the Turks, has recently materially changed. They imagine that it is contemplated to divide their empire. A correspondent of the London "Times" gives the programme which, according to the Turks, is soon to be carried out.

In the new game the players are to be the same as before, but they will be differently grouped—two ancient antagonists being friends, and two old friends becoming antagonists. The two leading antagonists are to be Turkey and Austria. Russia is for a time paralyzed, and Austria, consequently, considers this the proper moment for extending her influence and her frontiers eastwards. As the absorption of the Southern Empire is virtually an attack on Russian interests, the Czar will become the ally of the Sultan; and England, whose Russophobia blinds her to the dangers of Austrian aggression, will take the side of Austria. When Austria invades the Sultan's dominions, the Italians must prevent her seizing the Albanian coast, and will make an effort to carry out the programme of the Italia Irredenta party. By this movement France will be threatened, and Berlin must come to the aid of Vienna. But as soon as Germany is engaged in a war, France will endeavour to recover Alsace and Lorraine. In this way we shall have a grand European struggle, which the Emperor in the speedy advent of the Millennium may, perhaps, recognize as the battle of Armageddon spoken of in the Apocalypse; and on one hand Austria, Germany, and England, and on the other hand, Turkey, Russia, and Italy.

These predictions are founded on a supposed change in the policy of Austria and England with regard to Turkey. Both these powers were formerly among the most strenuous defenders of the integrity and independence of the Ottoman Empire, but recent events seem to indicate that they have now abandoned that policy and are making preparations for securing their respective shares of the sick Man's inheritance. This is explained, it is advanced toward the "Egeus" and Bosphorus, first by means of commerce, railways and political propaganda, and afterwards by military occupation and annexation, while England would of course prove fatal to Russia by her occupation and annexation of the Balkan Peninsula, and a serious blow to Russia by permanently checking her advance to the Mediterranean. It is only natural, therefore, that the Padishah and the Czar should seriously think of combining for the common defence. A decided rupture between the two sovereigns has, we are assured, already been made, and a formal defensive alliance is on the point of being concluded.

We learn by papers from the Upper Provinces that Rev. W. Brookman, Church of England clergyman, and late rector of St. Thomas Church, St. Catharines, Ontario, has recently seceded, and gone over to a so-called "dissenting" church. Bishop Gregg, of the Reformed Episcopal Church, reports that, during the year 1879, he received into the Reformed Episcopal Church 3000 persons, who had recently seceded from the Church of England. The following item comes to us from a Western correspondent, and indicates the progress of the Reformed Church in England:

The entire congregation, ministers and officers of St. John's Church, Dundee (Church of England), have joined Bishop Gregg. The Rev. H. E. Taylor, lately a Church of England minister in the Church of England, has joined the Reformed Church, and will minister to a congregation of the Church of England that have, like the brethren in Dundee, concluded to unite with the Reformed Church of England. Mission services in a hall have had to be opened at Westwick, Kent, owing to the overcrowding of Bishop Topley's Church. The Lord Lieutenant of the County is a worshippers at this church; lately Lord Sydney and the Hon. Mr. Glynne took Communion side by side from the hands of Bishop Topley. At Worthington and Ten 1/2 churches are to be enlarged, and work for the same purpose is about to commence at Sidcup. Austria has made application for the plan of the Reformed Episcopal Church made application for admission to the ministry of the Reformed Episcopal Church.

COMETS.

The Astronomer Royal of England has announced that a new comet has appeared in the Southern heavens. What does this mean? Whether this comet will visit Northern latitudes, and become visible to the naked eye, remains to be seen. In past times many persons supposed the appearance of comets portended great wars. Probably this supposition was superstitious. And, yet, in many instances, great wars have followed the appearance of remarkable comets. The war of 1812 in this country, and the great wars of Napoleon, were preceded by the comet of 1811. The war between Mexico and the United States was closely connected with the comet of 1843. In 1858 an unparalleled comet for several weeks, in great splendor, swept the sky. This was followed by the comet of 1861. Then came the great civil war of the United States. Not long preceding the march of Russia's army upon Constantinople was the comet of 1875. A popular astrological almanac is published in London, in which there is a pictorial prophecy for the year 1880, showing a helmeted woman, armed with a sword, dominating over a field filled with tramping armies. Meanwhile the great powers of Europe are gathering augmenting armies. And, now, in the beginning of 1880, a strange comet appears. Something, probably, is about to come to pass.

THE PRESIDENTIAL CONTEST.

The meeting of the Republican Convention of the State of New York was held last week. The decisions of the New York Convention, in the Presidential campaign, are always regarded as especially significant. "As goes New York, so goes the Union," it is often claimed. The Utica Convention of last week voted for Grant for the Presidency by a good majority; and then, subsequently, directed its delegates to the Chicago General Convention to go solidly at Chicago for Grant. Pennsylvania, also, the next largest State in the Union, it will be remembered, went, in its Republican Convention a few weeks ago, for Grant. The probabilities are that the Republican Conventions soon to be held, in other large States, will follow the example of New York and Pennsylvania. Grant, therefore, in front of the scenes, appears to be the coming candidate of the Republic party.

But, in every Presidential contest, in these later times, there is "a machine." The machine is managed by artful and influential politicians. Some of these strong politicians may be planning behind the scenes, for the nomination of Blaine, or Conkling, or Sherman, or even for Hayes. It may suit the party purpose of some to shout aloud for Grant now, who, before many weeks, will cry: "Away with Grant; and give us some other name." The influences which the out-and-out Grant men must overcome in order to succeed are potent; but there is a fair prospect that they will win the day.

THE QUEBEC GHOST.

The Rev. Mr. Webster, a Church of England clergyman, of Quebec, has recently seen a ghost, he says. A second, and again a third, time he was favoured with the sight. The vision did not alarm the reverend gentleman, although after its disappearance he was "very much agitated." The ghost remained for "about half an hour" in one position before his eyes. It presented a "most angelic appearance." This ghost was not like one which had formerly disturbed a contemporary, and which was discovered to be in the shape of a cat, with her head in an empty lobster can, and which made strange noises. No cat, with her head in an empty lobster can, ever presented a "most angelic appearance." The ghost was attended, while in Mr. Webster's presence, with other "less angelic spirits." They were not obscuring, but partially "observed by the prominence of the central figure. This visitant accommodated the former clergyman with some revelations, not in words, but by signs. The purport of these signs Mr. Webster has taken down in Greek. He purposes to deliver lectures, in central places, in the Dominion, on this interesting theme. Many persons will probably listen with great expectation to Mr. Webster's story of his ghostly visitant.

Mr. Webster is probably an overworked clergyman, with his digestive apparatus somewhat out of tune. A little rest, and a change of scene, would, we think, be of great benefit to the Quebec parson.

The Provincial Building in Fredericton, in which the sessions of the House of Assembly, the Legislative Council, and the Law Courts of the Province, were held, was destroyed by fire on the night of the 25th ultimo. The Legislative Library was kept in the same building. Nearly all the books, and furniture, were saved. The fire was discovered shortly after 10 o'clock p.m. It was probably accidental. The Legislature was to have commenced its sittings next day. The Lieutenant-Governor met the Council and Assembly in the Normal School Building on the 26th; but on account of the fire a prorogation was ordered until the 9th of March.

Considerable enthusiasm has been awakened in St. John in favor of having the New Provincial Buildings erected in that city, and of having St. John made the Seat of Government. Several meetings have been held in the city, for considering the expediency of such a change, and resolutions in its favour have been adopted. It is affirmed that the removal of the Seat of Government, and especially the Law Offices, to St. John would be a great convenience to three-fourths, or four-fifths, of the lawyers of New Brunswick; and would also be convenient for many of the members of the Legislature. St. John offers a free site for the Provincial Buildings; and a residence, without cost to the Province, for the Lieut.-Governor.

This extraordinary winter which is now rapidly passing away still maintains its peculiarly mild features. It is doubtful if, for many years, the temperature of the months of January and February has shown so high an average as during those months of the present season. During the latter part of February the slopes of the Citadel Hill, in this city, were not only almost entirely free from ice and snow, but the grass thereon presented quite a greenish hue. March has come in with clear skies, and remarkably sunny and pleasant days. Such a winter season is often followed by a cold, stormy, and tedious spring time.

REV. JOSEPH HART, of St. John, has been, for the greater part of the last few weeks, unable to leave his bed, except for a short time each day. He has been rather more comfortable the last few days, and was able one day last week to take a short drive.

The fell destroyer, whose hand is against every man, has been, in Moncton, the field of our recent pastorate of three years, slaying, upon the right hand and upon the left, the aged, the youthful, and those who were in the midst of their years. Last week we noticed the taking away of some of the youngest of that community. Our columns also then announced the removal of Capt. W. D. Faulke, when he had almost reached his fourscore years and ten. Captain Faulke was for many years a member of our Israel. In age and feebleness extreme he had waited long for the call of the Master. This week's WESLEYAN contains an obituary of Mrs. Annie T. Taylor, wife Mr. R. Thompson Taylor, of Moncton. Mrs. Taylor was, during the greater part of the time of our residence there, the organist of our church. She seemed to us then, so happily was she situated, and so surrounded by friends and associations, as destined to see many useful and happy years. But there is no fold, however watched or tended, wherein the enemy may not break. No forethought, no prudence, no solicitude, no sympathy, no affection, no tears, no prayers, can save us from the inevitable doom. He, with whom are the issues of life and of death, doeth all things well. He maketh all things work together for good to those who, in affliction, are brought in penitence, and trust, to the feet of Jesus. We extend our deep sympathy to the bereaved families to whom these afflictions have come.

We regret to have to announce that Rev. Thomas Marshall of Dorchester, has had his only child—George Baird, aged one year and three weeks, taken from his home circle by death. Many friends of Mr. Marshall will join with us in heartfelt sympathy for the afflicted parents.

The Lecture on the "Great Pyramid of Cheops" by C. F. Fraser, Esqr., was well received by a large audience when delivered in this city a few weeks ago. The Lecture will be repeated this (Friday) evening in Masonic Hall. The subject is one of wide spread interest, and will no doubt draw a full house to-night.

The old and well known firm of Meneely & Kimberly long and so successfully engaged in the Bell Founding business has been dissolved, by the withdrawal of Mr. Kimberly from the business. The business will hereafter be conducted, as appears by advertisement in another column, by the Clinton H. Meneely Bell Company, and at the old stand in Troy, New York.

WE would advise families in want of anything in the boot and shoe line, to give Mr. E. Boreham a call. See advertisement in another column.

We would call the attention of our readers to the advertisement of Messrs. Forsyth, Sutcliffe & Co., in another column.

The lady readers of the WESLEYAN will find some valuable information in Mr. Wm. Crowe's new advertisement in another column.

A SIGN OF THE TIMES.

Some members of the Metropolitan Church choir in Toronto, recently took part in the performance of something known as "Pinafore." They did so, not merely in their individual capacity, but as members of that well-known and popular choir. On this fact being made known to the trustees of the church prompt action was taken, and each of those participants in the Pinafore business was made the recipient of the following communication:

METROPOLITAN METHODIST CHURCH, TORONTO, February 25, 1880. MADAM (or SIR).—The Trustees of the Metropolitan Church having learned from a play-bill that you are a member of an organization known as the "Toronto Church Choir Opera Company," and also that you have announced yourself as said Choir, I am instructed by the Board to inform you that you are hereby dismissed from membership in said choir. And, further, that should you hereafter use the name of this church for similar purposes, the Board will take such proceedings to restrain you as they may be advised.

The NATIONAL REPOSITORY for March contains two illustrated articles, one on the "West Point Military Academy," by R. Wheatley, and the other on "American Art," by J. H. Worman. The tale of "Maroussia" is continued through two more chapters; and a critique on "Alfred" is contributed by Mrs. M. L. Dickinson. "A Cons-erated life, by Mrs. M. M. Sites, is a sketch of Mrs. Maclay, Missionary lady in Japan. Several selected articles and poems, and the "Editorial Miscellany, (this month quite full) make up the number."

LITTELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending February 21st and 28th respectively, have the following contents: The Progress of Taste, and The Successors of Alexander and Greek Civilization in the East, Quarterly; Fucinus, a Lost Lake and a New Found Land, New Quarterly; Sir Humphrey Davy, Temple Bar; Some hints on the Teaching of Latin, Macmillan; An Imprisoned Princess—Leonora Christina of Denmark, Fraser; The Civil Code of the Jews, and the German Army, Pall Mall Gazette; Revolutionary Laughter, and Children of the Pantomime, Graphic; Canon Liddon, Spectator; Ingenuity Misapplied, Chambers Journal; and in the way of Fiction, Celia, an Idyll, and instalments of "He that will not when he may," by Mrs. Oliphant, and "Adam and Eve" by the author of "Dorothy Fair," and the usual amount of poetry.

POSTAL CARDS.

LIVERPOOL, March 1, 1880. DEAR BRO. CURRIE.—With thankful hearts we record God's great mercies. Several weeks ago we commenced special services, though some members of our church thought the time unfavorable. My own mind was moved, I believe by the Spirit of God to go on, and we went on. The result has justified our course. Nearly sixty persons have come forward to seek salvation, and the whole church is feeling the quickening influence. I cannot say too much of the valuable assistance I have received from Bro. Lockhart.

LIVERPOOL, March 1, 1880. DEAR BRO. CURRIE.—The date of that extract from my brief note to you week before last is wrong as given in the WESLEYAN last week. It was written on the 17th or 18th, not on the 24th. I mention this because that the state of things here in regard to the special services when I wrote would not apply to the 24th, for things had a good deal changed then for the better. On the evening of the 19th the aspect of the services very much improved—quite a number came forward to be prayed for and counseled in regard to how they were to be saved. Since then the work has gone on very encouragingly, and a goodly number have found peace with God.

PORT MOUTON, Feb. 24, 1880. DEAR BRO. CURRIE.—The Lord is graciously visiting us at Port Mouton with marked tokens of his presence and power. For three weeks special services have been held, and 18 persons have stood up or come forward to the altar for prayer, most of them heads of families, some of whom are now rejoicing in the blessed knowledge of sins forgiven, and happy in a Saviour's love. We are looking and praying for the coming shower, of which there are the precious droppings—to God be all the praise. Brethren pray for us.

NOVA SCOTIA. GENERAL CONFERENCE. The following subscribers last acknowledged amount previously Middle Musquodoboit Wallace, Oxford, Annapolis, Port Hawkesbury.

NOVA SCOTIA. DEAR SIR.—In my note of the 20th of Jan., containing the list of subscribers to the "Relief and Extension Fund" for the Bedeque Circuit, one name is left out of that list, viz: John E. Watt, \$5.00. This five dollars is necessary in order to make the total correct. The mistake may have been mine. However, you will please rectify it, and oblige yours, W. W. P.

FROM THE

With remembrance to all our friends, the following is the result of our efforts in the "Relief and Extension Fund" for the Bedeque Circuit, one name is left out of that list, viz: John E. Watt, \$5.00. This five dollars is necessary in order to make the total correct. The mistake may have been mine. However, you will please rectify it, and oblige yours, W. W. P.

RELIEF AND EXTENSION FUND. The circuit report shows that the following are the names of those who have contributed to the fund: ...

Table with 2 columns: Name and Amount. Includes entries for Jos. Pascoe, John Kaye, Jas. Dove, etc.

Table with 2 columns: Name and Amount. Includes entries for Rev. Prof. Burwash, Rev. Dr. Kennedy, Bedeque, per Rev. W. Dorchester, etc.

NOVA SCOTIA. GENERAL CONFERENCE. The following subscribers last acknowledged amount previously Middle Musquodoboit Wallace, Oxford, Annapolis, Port Hawkesbury.