

'Journals,' of which latter work we are glad to understand that Mr. Kelly is about to issue a popular and illustrated edition. A study of these two characteristic autobiographical works will show that Newman never went to the Bible for his convictions. He never quotes the Bible in the 'Apologia' as the reason for any change in his convictions, although he was much influenced by 'The Fathers.' On the other hand, Wesley declared himself *homo unius libri*, and at every turn found light and guidance in the Word of God. It is further evident that the main original motive of Newman was, as he says over and over again, 'to resist Liberalism'—that is to say, modern thought in theology and politics. In other words, Newman's movement was essentially ecclesiastical. On the other hand, Wesley's was purely religious. Wesley and his colleagues had no theological or ecclesiastical quarrel with anybody. The only thing of which they complained was the state of their own hearts. Once more Newman's teaching was essentially abstract, speculative, academic. He never mixed with the great world outside the exclusive little Oxford of his day. He confessed that he did not even know his own parishioners. He lived in his study, and communed with books. Wesley, on the other hand, lived like Jesus Christ in the crowd, and had 'compassion on the multitude.' He was in living touch with all sorts and conditions of men. His narrow and academic creed was knocked to pieces by the great facts of real life. He was obliged to reconstruct his 'paper religion,' his speculative opinions, in order to bring them into harmony with fact. He accepted the principle of modern science, and insisted that theological dogmas must be submitted to the Baconian test of verification. Newman lived all his days in a dreamland of mediæval romance, and was therefore able to hug to his heart a definition of 'the Church' so narrow and so defective, that it could find no proper place for such Christians as Faraday and Bright and Brown. Wesley, on the other hand, spent his whole life in enlarging and

humanizing his creed, until it had a place and a genial recognition for every kind of genuine goodness everywhere."

LIQUOR PERMITS IN THE NORTH-WEST.

At the indignation meeting of the Dominion Alliance held in Shaftesbury Hall, on September 4, an appalling abuse of the liquor permit system in the North-West was laid bare. That country is ostensibly under a prohibitory law, but the system of granting permits to introduce liquor has been frightfully abused, with the effect of greatly increasing the record of crime and drunkenness. Dr. Potts, Dr. J. J. MacLaren, Senator Aikens, Rev. Leroy Hooker, Mr. Spence and others, made vigorous speeches on the subject, and a strong resolution was unanimously passed. We trust that Methodists everywhere will use their influence to prevent the virgin soil of the Canadian North-West being cursed with the liquor traffic which has wrought such havoc in the older provinces. The following is the resolution:

"That this meeting views with apprehension and alarm the startling increase in the consumption of strong drink, and also the alarming increase of drunkenness and crime in the North-West Territories, as shown in the official reports laid before the Dominion Parliament. That we believe this increase in drunkenness and crime is almost wholly attributable to the abuse of the power granted to Lieutenant-Governors of the North-West Territories to issue permits authorizing the bringing of liquor into the said Territories, this power having been exercised by the present Lieutenant-Governor to such an extent as to virtually replace the North-West prohibitory law by a license system of the very worst character, under which immense quantities of strong drink are being openly imported and freely sold in defiance of the manifest intention of the prohibitory clause of the North-West Territories Act, which was passed by the Dominion Parliament for the purpose