

Provincial Wesleyan.

WEDNESDAY, FEBRUARY 19, 1873.

AN IMPORTANT ENQUIRY.

A question of importance to Methodism generally has lately been discussed in the columns of the principal official organ of the Methodist Episcopal Church. That question is, Why is it that so many persons entered on trial for membership in the church never become fully identified with it? That is an enquiry as interesting to English and British North American Wesleyans as to United States Methodists. For in England and British North America as well as in the United States many persons are yearly received on trial for church membership who are not subsequently enrolled as full members. Surveying that question from our own stand-point, we conclude that a full answer thereto comprises many particulars. Some converted persons received on trial for membership in our church ultimately decide, from the effect of early training, of personal associations, or of some specially adverse influence brought to bear on their minds during the period of their probation, to connect themselves with some other section of the great Christian brotherhood. This class is not a very large one. All converted persons are in danger of backsliding, and many do backslide to a larger or lesser extent and for a longer or shorter period. They who suffer serious declension after becoming full members of the church are likely to cease being members. They who backslide while probationers are pretty sure to fail to become full members. And converted probationers are as liable to be entangled in the webs of the devil as full members.

Some converted probationers are a religion of a very feeble type. They are harassed by doubts and fears. They get overwhelmed with discouragements, and shrink from the profession involved in complete membership. Many taken on trial are not converted. It is not at all surprising that a considerable proportion of these fall for the time to obtain the blessing sought; for some of them either from natural indolence or because not prepared to make the necessary sacrifices, or on account of their not being even thoroughly awakened to a sense of their need of conversion, are not in downright earnest in their professed desire to experience this great change, and grow weary of seeking for what they fail to find.

Many probationers are lost to the church because they are not properly cared for. Sometimes this care is wanting on the part of ministers, sometimes on the part of members official and otherwise; sometimes on the part of both. Some of these lost probationers were perhaps aroused to religious concern by the labours of ministers powerful in revival work, but feeble and unskillful in the discharge of the unspeakably important duty of feeding and training and guiding the Christian flock.

Others were possibly led to the foot of the cross by the ministrations of pastors quickly thereafter removed to another sphere of labour. These bereft of their spiritual guide, and meeting with neither sympathy nor aid from the membership around them, felt expelled from the communion of the church rather than drawn toward it, and are lost to it.

Some few here and there, it may be, were wrought upon in revivals almost entirely conducted by outside agency. When that agency was withdrawn, the parties mainly benefited by its labours felt the pressure of no ties binding them to the local religious society remaining, which had taken no earnest part in the revival work accomplished. Probationers thus situated, might easily be lost to the fellowship of that society.

All things thus considered, it is not difficult to understand why so many persons received on trial in the various branches of the great Methodist body fail to augment its membership.

Nor is it difficult to perceive in what direction efforts ought to be made to remedy the evil lamented. Clearly our societies and pastors ought nowhere to place their main dependence for carrying forward the work of God upon special revival efforts. Such efforts are often useful, and when made in the proper spirit and in the proper way, are often crowned with remarkable success. But it has become a pressing need for our church to expect greater results from the use of the ordinary means of grace than are commonly obtained. Were such an expectation cherished as it should be, the desired results would be sure to follow. For the Church's faith would unquestionably give aim and force to the Church's efforts. Such an expectation God-inspired would itself be a pledge of its own realization.

When special revivals seem to be necessary, each society with its pastor ought to have a firm conviction that it has in its own bosom the agencies which if rightly employed the Great Head of the Church will assuredly render successful. The assistance of neighboring societies should be thankfully accepted. The aid of distant evangelists may on occasions be wisely made available. But the members of each society engaged in the conflict should be in the very heart of the fight; and the pastor surrounded by his local preachers, class-leaders, prayer leaders and members mighty in supplication, should head the movement.

The fruits of victory should be by both pastors and members in their respective spheres gathered, husbanded, guarded and cherished with the most tender and watchful care. Probationers not converted should be pressed if possible with a determined and wise earnestness into the kingdom. Probationers with hope in God of every shade and degree of experience should be met at every turn with generous sympathy and unfeigned Christian love, and pointed

to the higher attainments of the Christian life. Were all this done, there might still be some losses to lament; but how great would be the gain! J. R. N.

A WORD TO OUR FRIENDS.

(Borrowed from the Christian Guardian.)
Though the Book Steward has extended the period allowed to subscribers to renew their subscriptions, we are sorry to say that a considerable number have not yet renewed. We believe in most instances, this arises from neglect. In the multitude of cares and business engagements, the small matter of paying the subscription for a religious newspaper is last of all and neglected, and then there is a feeling of disappointment and annoyance, if the paper is stopped. The payment of the subscriptions for the paper are not, however, a small matter to the Book Steward. We hope that all our friends who have not paid will lose no time in doing so, as the Book Steward is bound by the resolution of Conference to carry out the cash principle. It does not imply any want of confidence in the honesty and ability of any subscriber when his paper is stopped. All our subscribers have been notified. Some of the ministers have explained that in consequence of the pressure of other engagements, they have not, up to the present, been able to find time to canvass their circuits thoroughly for new subscribers. Well, it is not too late yet. We know the ministers are very busy at this season. But the work of spreading a sound and instructive religious literature among the people is second to none in importance. Now, that the missionary meetings are mostly over, and ministers and preachers generally engaged in circuit work, we appeal to our brethren and friends, before we get further into this year to make one more general effort, on all circuits not fully canvassed already, to send in a few new subscribers possible. There is always a considerable number who fail to renew. So that we need a number of new subscribers to keep up our average circulation, to say nothing of the extension and increase, which we should expect annually from the growth of wealth and population. Men of Israel help!

The *Western Christian Advocate*, in an article on the duty of sustaining religious papers, very pertinently says: "And, furthermore, we believe that not a few of our families are without our Methodist papers because they are not advised as to their intrinsic value, and because their attention has not been directed to the important relation of the literature of our Church to all her other interests. Indispensable as the daily paper has become, it does not supply the wants which the weekly religious paper is designed to meet. The dailies record but a few general religious events, give no connected view of denominational matters, and can not reflect the religious thought of the times. Political and secular news has the precedence, and crowds out religious news from their columns, so that the important movements of the Church can not come to the notice of those who only read the secular daily. There are Church members who subscribe for some secular weekly, either because they can get it as a club-rate or because they think a secular weekly must contain more reliable commercial news. These weeklies are made up from the dailies, and hence can not supply the place of a religious weekly. The dailies, with their commercial reports from all parts of the world, are more important to the business man than as a medium of religious intelligence to the Christian. There is an activity in the Church not less marked than that in the other affairs of the world, and as a result, events are transpiring in her various and widely separated fields of labor which are fraught with interest. These events, with every member of the Church should be familiar, have a current record only in the religious press. And while the religious paper contains these important news which find no place in the secular press, they are also the medium of the religious thought which has been awakened and quickened in the Church, and enabled their readers to keep themselves informed as to the progress and results of religious research and study."

The next speaker was the Rev. J. S. Coffin of Shelburne; his theme "The Penalty of the Law." He proved by copious citations of Scripture that the terms so often quoted in support of the Annihilationist theory, "Consume," "Destroy," "Death," &c., so far from denoting mere cessation of being, are used in a totally different sense; and that the penalty of the law is not physical death, but "conscious misery as the result of separation from God." He also showed that the Annihilationist errors of Annihilationism, and his able and meritorious exposure of the shallow sophisms employed in its defence, will long be remembered by all who listened to them, and we trust they produced an impression which will not speedily be erased from their minds. The subject was "Conditional Immortality, or immortality not mere existence but a state of existence." The scriptural meaning of the terms "Immortality" and "Immortal" was explained with admirable clearness, and their source upon the question at issue distinctly pointed out. The absence of these terms as applied to the human soul argued no more against the immortality of man than against that of Angels, and was satisfactorily accounted for by a reference to the state of Jewish and Heathen thought at the time the New Testament was written.

The meeting was then addressed by the Rev. M. G. Henry, Pastor of the Presbyterian Church at Clyde River. In a short but telling speech he exposed the Atheistic tendencies of Materialism. "Any reasoning which derives the soul from matter, and holds that matter is the source of all life, and that the immortal nature would be destroyed by the annihilation of matter, is a denial of the spiritual and immortal nature of God of spirit, and being applied to both." Therefore all such reasoning must be false, as it leads to blank infidelity.

The Rev. J. McC. Fulton of Barrington, next took the floor and announced as his theme, "Positive translations of Holy Scripture." He referred to a number of texts relating to the spiritual nature of God, and to that much-abused saying of the Saviour and to the dying thief, to the prayer of Stephen, and several other passages which have been mis-rendered and prevented by the opponents of Evangelical truth, relieved them of their weight, and have been investigated, and set them in their proper light. No small amount of research and critical talent were manifested by Mr. Fulton in this address, while the ignorance and dishonesty of certain Materialist writers were exposed with the severity they so richly deserved.

The Chairman then called upon the Rev. J. I. Porter (Free Baptist), who made a few remarks expressive of sympathy with his brethren in the views and sentiments advanced.

In conclusion the writer would express his hope that this effort on behalf of the interests of truth may be followed by ample and blessed results; and that not only in the locality above referred to, but wherever the dangerous principles of Annihilationism have taken root they may be speedily and thoroughly exterminated.

A desire to contribute in some humble degree to the promotion of this object is his motive in giving publicity to this imperfect sketch of a most interesting and profitable service. ADVERTOR.
Barrington Feb. 4, 1873.

Ministerial Association is an organization formed a few years since by the Ministers of the various Churches in the county of Shelburne, for the purpose of mutual improvement, and the promotion of Scriptural truth and holiness. This Body deemed it quite in keeping with its character and design to attempt the suppression of error by all legitimate means, and accordingly appointed a public meeting to be held in the locality above referred to, for the purpose of setting forth and defending the true doctrine in reference to the nature and destiny of man against the misrepresentations of Materialism. Notwithstanding the severity of the weather and the drifted state of the roads, a large concourse of people assembled at the appointed time, on Wednesday evening, Jan. 29th. After preliminary remarks by the Chairman, Rev. W. H. Richardson of the Baptist Church, made a few remarks explanatory of the nature and objects of the Association, and then proceeded to the discussion of this theme. "The philosophy of thought, or the absurdity of supposing that the organization of the human mind is a matter which it did not originally possess." This somewhat abstruse subject was handled with admirable force and skill. The speaker stowed most clearly that no possible combination of material atoms could produce the phenomena of thought. That there is a thinking principle in man, which is not a mere consciousness. This cannot be identical with the body, for then the larger the man the greater the intellect. Neither can it consist in the breath (as some absurdly teach) for then the greater the lung power, the greater the thought power. Now matter could not be the origin of thought. It may act through the organs. Otherwise how is it that portions of the brain have been removed without destroying thought? Besides it is supposed that the material structure of the body undergoes a complete change every seven years, and yet the mind and individuality is maintained. This would be simply impossible if matter and mind were the same. St. Paul speaks of himself on a certain occasion as "in the body or out of the body," he knew not which. St. Peter says he was "part of this tabernacle." That the soul is immortal with reason to prove the duality of man's nature.

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English Correspondence.
The Funeral of the Emperor—Deaths of distinguished men—Mr. John Fernley of Southport—Hon. and Rev. Baptist Noel and Lord Lytton.
Dear Mr. Editor.—The decease of the Emperor of the French has been the all absorbing topic of the past fortnight. There has been on the whole a disposition to eulogize the departed ruler, and to deal leniently with his great errors, and the crimes which were connected with his earlier administration. All ranks have been eager to tender their sympathy to the bereaved Empire and the Prince Imperial. The respect shown to the family, and the attention paid by our Government and Royalty to the interment of the Emperor, presented a striking contrast to the levity and indifference with which the same was regarded in Paris and throughout France. The Imperialists alone exhibited any concern. Their papers appeared in mourning, and gave evidence of strong regard to the stricken family. About sixty officers of the Army obtained permission to come over to England and pay a last tribute of respect to their late Chief. The workmen of Paris sent over a strong deputation of their fellows, and they in plain working attire appeared sincere mourners. Many officers of the late Imperial Government and Household were present at the funeral, and it was evident that this strange man about to be borne to an exile's grave, had retained through all his misfortunes and to the end, the strong affection of many devoted followers. The funeral was conducted quietly and yet did not lack dignity or style

in patience and expectation then will the spirit be poured upon us, and many shall be added to his church, such as shall be saved.

SOUBIS, P. E. I.—In the report of the opening of the Mount Stewart Church on this station last August it afforded much pleasure to state that the land on which it stood had been given, free of expense, for church purposes. It is with no less a degree of pleasure that we are able to report something of the same of Soubis. We have heard just secured a piece of land, one hundred feet by fifty, the gift of John Knight, Esq. This is now decided according to the Congregational Plan. Your readers may remember a description in a former letter, of a Union Church so-called, inconveniently situated at Soubis West, where few Protestants and no Methodists live. In this structure we, the Methodists, have a small share, which according to agreement at the time when it was built can be withdrawn. During the past year, for convenience and to try for improved congregations, we have held most of our services in a hired hall at Soubis East, which growing village is at the east terminus of the P. E. I. Railway, and where the piece of land given to us is well situated. In this village there is at present no place of worship, excepting the Roman Catholic Chapel, and as we feel our need to be very great it is intended to put forth every effort to build a church and thereby give to Methodism a position more worthy of herself than the unenviable one which she occupies in relation to the Union Church (?) a position which she will never have a better opportunity for taking than now, and which will prevent annoyance by having a place of our own.

But in this comparatively wet station Methodists are a minority yet, and we have much to do to win the hearts of the people, which already seem to hearten us in this scheme. Here is also a strong Roman Catholic influence. In consequence of these things we can expect but little help from others around us beside our own. In these our needy circumstances, notwithstanding that we are surrounded by the Established Church, and the noble family circle to which he belonged, and became a Baptist minister, in deference to his views of right and truth. The act was honored by thousands who did not yield to his conclusions upon certain points of faith and practice, and he retained through a long life, a full measure of the love and confidence of the followers of Christ in all the Churches of the land. A beautiful and saintly life has come to its close, and his name and renown will survive for many rolling years. He gave himself to the work of the ministry, and was ever prominent in his denunciations of all forms of social oppression. He worked earnestly for the repeal of the Corn Laws. Slavery was most abhorrent to his soul, and throughout the contest he was by the side of the abolitionists in America, he stoutly maintained the rights of the North and greatly rejoiced in its final triumph. The persecution and death of Mr. Gordon in Jamaica aroused his intense indignation. His labours for the evangelization of France and Italy were well remembered, and by personal visits he frequently aided the struggling causes of Protestantism on the Continent. Mr. Noel retired from active pastoral work about four years ago, and the calm evening of his days has been spent in the neighborhood of London and in the midst of loving friends. He died on the 7th inst., and had been in the ministry about 50 years.

A name famous in literature must now be withdrawn from the lists of the living, and added to those who have passed to the mighty numbers of the dead. Sir E. Lytton, lately known as "Lord Bulwer," died a few days ago, in his 69th year, after a very brief illness. His works have long been before the public, and he has secured a large and widely known, and has secured enormous popularity. Many of them are famed for their varied power and beauty, splendid description, earnest passion and brilliant eloquence sparkled upon his pages. But alas! some of his works are tainted with dangerous poison, and he retained the almost unrivalled powers of his genius, in some of his books are employed in depicting scenes and evoking feelings which are calculated to soil the mind and deprave the soul. He wrote sufficient almost for a small library, and attained much success in the literary world. He was a man of letters, and his long and brilliant career is closed.

Circuit Intelligence
GROBETOWN CIRCUIT (P. E. I.).—It affords me great pleasure to communicate the success with which we were favoured at the Missionary Meetings held in this Circuit on the 13th 14th and 15th January. We were delighted with the ability shown by the Deputation, Revs. W. W. Brewer and A. Lucas, in setting forth, and urging the claims of the Home and Foreign Mission funds. We were also favoured with the presence of my worthy Superintendent, the Rev. R. Tweedie, whose able addresses, together with the thrilling speeches of the above mentioned brethren were calculated to move the hearts of the people and lead them to contribute largely to the Redeemer's cause. There was a gracious influence in our Meetings and, "financially" they were quite a success.

The collections and subscriptions amounting to nearly double, what was raised on this Circuit last year. On Thursday the 16th we proceeded to Murray Harbour. Where we had a very blessed meeting. We were joined by the Rev. Medlam, "Bible Christian." The congregation was large and the speeches were forcible and pointed, the collection very good, and a gracious influence rested upon our meeting. After returning to Grobetsville, we held a meeting in Georgetown, but the people are anxious and we are expecting to have one there in the course of a few weeks. Which we have every reason to hope will also prove a success. These are facts, and conveying to all who are interested in this work, and who have a heart for holding us out to hope and labour for greater spiritual success. So that as we quit the field we may bear the Master say, Well done. With regard to the state of my circuit generally, our Sabbath congregations are very good. On the week night they are not so large. But still I have no reason to hope, that on this my first Circuit my labour will not be in vain, nor my strength spent for nothing. I am expecting a gracious visitation from on High. And hope to report to you of a revival. Let the people of the Lord be faithful and wait

in patience and expectation then will the spirit be poured upon us, and many shall be added to his church, such as shall be saved.

THE CHURCH AND STATE STRUGGLE IN GERMANY.
An "inspired" correspondent writing from Berlin to the *Breton's Gazette* represents Prince Bismarck as resolved to continue his policy of force than ever the conflict with the Church of Rome on which the German Empire has entered under his direction. He is preparing now, it is stated, an official protest against the Papal allocation of the 23rd ult., and he has already had several conferences with the Emperor of Germany on the subject. The Emperor Romanist bishops on their part are also making preparations for the battle. According to the *Frankfort Journal*, a new conference of the German bishops is to be held ere long. It will probably take place at Fulda on or about April 15th next. Meanwhile the *Provincial Correspondence* declares the repeated indignities to which the Emperor and Government of Germany have been subjected by the Pope—enumerates four special occasions in the course of the past year—impose upon the State the duty of at once defining plainly and clearly the boundaries of civil rights and claims.

THE LATE REV. DANIEL MACAFAEE.
AMONG the names of the ministers of note whom death has lately called away, we must record that of the Rev. Daniel Macafee. After the 23rd year he had been reached, surprise could not be one of the feelings called into play by the tidings of his decease. Mr. Macafee had run a long course of diversified usefulness, and until an advanced age, of great activity. His labour, however, was most noticeable in the sphere of thought. While, as others, performing all the ordinary tasks of duty, the amount of his toil was not to be measured by travel, or to be counted by the number of services. He was a brain labourer, learning much, making all he learned his own, and never reproducing the common places of the multitude, or the materials of other men, but displaying whatever they had contributed to him to

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JOHN ASBURY.
Jan. 30, 1873.

At a recent temperance meeting in Washington, D. C., the Vice-President elect made a short speech from which we extract the following. He said—
"The cause of temperance is not to be carried by any sudden spirit, which may promise great things for a day and as suddenly disappear. We have 34 Christian churches in this city, 600 churches and 8,000,000 church members in the United States, and when the pastors and people of these churches realize that God has placed us here for a higher life, and are willing to follow the example of their Saviour by denying themselves, for the benefit of their fellow-men, then we shall have temperance in this land; and until the large body of the clergy-men and their people arise, I have no hope of a speedy temperance reform. Washington is said to be one of the worst places in the United States. I have found it one of the best, and I have not less drinking in Congress than when I first came here, eighteen years ago, and I am proud to say that it is now far harder for the drinking man to find his way to Congress than it has been, or is in any public office for that matter."

OUR MISSION WORK.
We are gratified to learn that while God is putting it into the heart of the Missionary Committee to enlarge the field of our missionary operations, he is also putting it into the hearts of our people to sustain these enterprises by increased liberality. Montreal and Kingston have nobly led off in this good example. Already we hear from several circuits of creditable advance upon the contributions of last year. The zeal and liberality of the Church in the work of saving the souls of men are always a fair test of the genuineness of its piety. When there is little personal effort, little faith in God for success, and little liberality in sustaining and extending the institution and agencies of the Church, the pulse of spiritual life beats feebly, and there is great need of a quickening from God. Liberality and zeal are not only signs of piety, but also elements of growth and progress. "The liberal soul shall be made fat." There is no growth in grace for those who are living in the selfish neglect of duty.

It is now confidently expected that two missionaries will be sent out in the spring to Japan. Already the expectation of this has stirred the hearts of our people. Some indeed have apprehended that we are undertaking more than we can well maintain. But if last year our income rose above our expenditure, without any special effort, may we not take it as a token that God would have us move forward. Our American brethren have, in faith in God and in the liberality of the people, appropriated over \$100,000 more than their last year's income. It is the movement to extend our agencies and enter the purely foreign and heathen field of the Lord, as we fully believe it to be, he will open our way both at home and abroad, to prosecute the work successfully. The secretaries of the M. E. Church say they are moving forward with their eye on a million dollars. We may safely move forward with an eye on one hundred thousand dollars. We trust that while our readers enlarge their contributions this year, they will also pray earnestly that God may crown this Japan enterprise with rich spiritual success.

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HENRY WILSON ON TEMPERANCE.
At a recent temperance meeting in Washington, D. C., the Vice-President elect made a short speech from which we extract the following. He said—
"The cause of temperance is not to be carried by any sudden spirit, which may promise great things for a day and as suddenly disappear. We have 34 Christian churches in this city, 600 churches and 8,000,000 church members in the United States, and when the pastors and people of these churches realize that God has placed us here for a higher life, and are willing to follow the example of their Saviour by denying themselves, for the benefit of their fellow-men, then we shall have temperance in this land; and until the large body of the clergy-men and their people arise, I have no hope of a speedy temperance reform. Washington is said to be one of the worst places in the United States. I have found it one of the best, and I have not less drinking in Congress than when I first came here, eighteen years ago, and I am proud to say that it is now far harder for the drinking man to find his way to Congress than it has been, or is in any public office for that matter."

OUR MISSION WORK.
We are gratified to learn that while God is putting it into the heart of the Missionary Committee to enlarge the field of our missionary operations, he is also putting it into the hearts of our people to sustain these enterprises by increased liberality. Montreal and Kingston have nobly led off in this good example. Already we hear from several circuits of creditable advance upon the contributions of last year. The zeal and liberality of the Church in the work of saving the souls of men are always a fair test of the genuineness of its piety. When there is little personal effort, little faith in God for success, and little liberality in sustaining and extending the institution and agencies of the Church, the pulse of spiritual life beats feebly, and there is great need of a quickening from God. Liberality and zeal are not only signs of piety, but also elements of growth and progress. "The liberal soul shall be made fat." There is no growth in grace for those who are living in the selfish neglect of duty.

It is now confidently expected that two missionaries will be sent out in the spring to Japan. Already the expectation of this has stirred the hearts of our people. Some indeed have apprehended that we are undertaking more than we can well maintain. But if last year our income rose above our expenditure, without any special effort, may we not take it as a token that God would have us move forward. Our American brethren have, in faith in God and in the liberality of the people, appropriated over \$100,000 more than their last year's income. It is the movement to extend our agencies and enter the purely foreign and heathen field of the Lord, as we fully believe it to be, he will open our way both at home and abroad, to prosecute the work successfully. The secretaries of the M. E. Church say they are moving forward with their eye on a million dollars. We may safely move forward with an eye on one hundred thousand dollars. We trust that while our readers enlarge their contributions this year, they will also pray earnestly that God may crown this Japan enterprise with rich spiritual success.

THE CHURCH AND STATE STRUGGLE IN GERMANY.
An "inspired" correspondent writing from Berlin to the *Breton's Gazette* represents Prince Bismarck as resolved to continue his policy of force than ever the conflict with the Church of Rome on which the German Empire has entered under his direction. He is preparing now, it is stated, an official protest against the Papal allocation of the 23rd ult., and he has already had several conferences with the Emperor of Germany on the subject. The Emperor Romanist bishops on their part are also making preparations for the battle. According to the *Frankfort Journal*, a new conference of the German bishops is to be held ere long. It will probably take place at Fulda on or about April 15th next. Meanwhile the *Provincial Correspondence* declares the repeated indignities to which the Emperor and Government of Germany have been subjected by the Pope—enumerates four special occasions in the course of the past year—impose upon the State the duty of at once defining plainly and clearly the boundaries of civil rights and claims.

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in patience and expectation then will the spirit be poured upon us, and many shall be added to his church, such as shall be saved.

DRATH OF JOHN FERNLEY, ESQ.
It is our mournful duty to record the death of John Fernley, Esq., which took place at his residence, Clairville, Southport, on Thursday the 16th inst. We shall not attempt at present a lengthened biography. He was well known to a wide circle of our readers, and universally esteemed. During a lengthened and active life he took a deep interest in the domestic and foreign institutions of Methodism. His numerous acts of princely munificence have often been recorded in our columns. Trinity Chapel, Southport, in which he worshipped, was his gift. The new chapel recently opened was erected mainly through his liberality. Trinity Hall, for the education of the daughters of Wesleyan ministers, was the last outcome of his generous heart, and will be a lasting monument of his worth. A few years ago he founded and endowed a lecture to be delivered in connection with the sessions of the Conference on the Doctrines and Principles of Methodism.

When Rome was opened to the labours of Methodist missionaries he was ready with his open purse, and by his gift of £5,000, aided nobly by other gifts, the spacious premises in Via Scrota became the property of the Wesleyan Missionary Society. As one of the trustees of the Chapel Fund he rendered for many years important service in connection with this department of Methodist work. He was a catholic Christian. Although intelligently and firmly attached to his own Church, he bore a sympathetic interest in the labours and successes of others. In Manchester the building occupied by the Bible Society, the Tract Society, and the City Mission testifies to the breadth of his sentiments, and the largeness of his soul. His life was eminently peaceful. He had long held the great essentials of evangelical truth with an unflinching grasp, and proved their preciousness in the dying hour. His remains were yesterday interred in the Southport Cemetery, amid a large concourse of friends, who had gathered from all parts of the kingdom to see their prominent pastor, who served his generation according to the will of God.—*Meth. Recorder.*

THE NEWSPAPER TAX.
The last *Union Advocate* has an editorial addressed to Publishers of Newspapers in the Dominion of Canada, inviting co-operation in an attempt at securing the repeal of the tax on Newspapers. We are pleased to find the *Advocate* expressing strong opinions on this subject, similar to those which have so often found a prominent place in our columns. We shall be glad to join hands with the *Advocate* in furtherance of the object which it thus favors.

THE NEWSPAPER POSTAGE TAX IS EVERYWHERE throughout the Dominion a vexatious one. In the Maritime Provinces its imposition produced irritation.