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CAMP-MEETINGS.

Camp-meetings are an American institution. The first meeting of the kind was held in the State of Tennessee in the year 1779. The necessities of the growing western States made such meetings at that time indispensable. It was not until twenty-five years later that a camp-meeting was held as far east as the State of New York. Multitudes came together at those festivals. They attracted in great measure the attention of the nation. Many rose up to call such occasions blessed. Many others rose up to condemn. Though great good was obviously accomplished, yet it was feared that there was too much enthusiasm and excitement, and sometimes to involve mischievous results. For a time their popularity seemed considerably to wane.

In later years, however, camp-meetings have come into renewed prominence and favor. The church has learned wisdom by experience. The managers of such gatherings understand better now, than their fathers formerly did, how to control the assembled thousands, to avoid threatening perils, to secure gracious results, and to gather in the sheaves. The camp-meeting question has been considerably studied by our brethren in the Republic. Its history covers nearly a hundred years. Its testimony for good, or evil, or both, is before the church. The result is that the interest in them has largely increased during the last decade. Present appearances indicate that the camp-meeting in the United States will become as popular a religious festival as the feast of tabernacles was among the ancient Jews.

We have had some camp-meeting experience in New Brunswick. There were two or three such gatherings in the Sussex-Valley Circuit nearly twenty years ago. In the years 1858, 1859 and 1860, camp-meetings were held on the grounds of John Bennett, Esq., on the Woodstock (now Florenceville) Circuit. In some of their salient features, those occasions were not unlike what such gatherings in former years, in the Republic, used to be. The objector may find some weak points in this enterprise, out of which to make capital to condemn.

Our New Brunswick camp-meeting history has covered ground enough to reap the objectionable features of this institution, as well as some of its better tendencies. A camp-meeting is not organized and carried to a successful issue without great labor. It costs time, work, and some money. Among the thousands who assemble there will generally be some rude fellows of the baser sort. The wise handling of the gathered thousands, of various tastes and dispositions, is a somewhat difficult task. Parties, whose chief purpose is the getting of gain, are sometimes attracted to such places; enterprising traders will use the occasion to buy or sell; huxter shops will be extemporized; vendors of patent medicines will hover round; noisy auctioneers will cry up their goods; saloons for taking liquors will sometimes be opened; and other nuisances will be there; and there will be a good deal of lawlessness and disorder. Of late years in the States, those lawless characters have ceased to annoy; and it is only occasionally that a tipsy straggle is seen on the ground; and one need only use ordinary vigilance to beware of pickpockets who sometimes still mingle with the crowds.

Experience has demonstrated that, notwithstanding these drawbacks, the camp-meeting rightly ordered, is a power for good. It possesses elements of great value. Perils, of course, are inseparable from everything good. Nevertheless the danger of mistakes now is less than in former times. The tented grove has charming attractions for many hearts. Nature's grand temple has sweet voices for the listening soul. The murmuring breeze sings amid the gracefully swaying branches, and amid the trembling and tender leaves, with a melody sweeter than the silvery tones of a Sabbath bell. The warm sunbeams, here and there finding their way down through the leafy foliage; and the soft, balmy air, fragrant with forest odors; are refreshing and inspiring. Amid influences so peculiar let thousands of voices and hearts unite in the song of praise and the voice of supplication, and we need not wonder that the glory and the power of God are manifested, as they have often been in many a camp-girdled grove, and in many a converted heart.

Camp-meetings are growing yearly, in favour with those of our people in the States, who have had large experience in their working and their fruits. They are valuable instrumentalities for christianizing work. They are found to be worth more than all their cost of time, effort, and money. Would it not be wise and profitable to hold annually one or more camp-meetings within the limits of the jurisdiction of the Conference of Eastern British America? We do not see why a location may not be secured for such a purpose at some suitable point, between Annapolis and Windsor, and near a railway station, and not far from midway between those places. Nor do we see why five thousand persons or more may not be gathered in that charming valley in July next, to seek and find a season of refreshing and of soul-saving power, from the presence of the Lord.

We think it also quite expedient to earnestly consider whether, in some locality in New Brunswick, a similar gathering of the Jews should not be attempted during the coming summer.

We beg humbly to invite the brethren generally and those of the fruitful and far-famed Annapolis valley especially, to "think on these things." We purpose returning to this subject next week.

D. D. C.

TIMES OF REFRESHING.

In this favored country, where every month in the year brings us "rain from heaven," thus securing fruitful seasons, filling our hearts with gladness, we can hardly conceive of the evils of drought and famine such as desolated Egypt in the time of Joseph. We remember well the story of the suffering that prevailed then through all the land, even though the famine had been preceded by seven predicted years of exceptional plenty, and hence of almost measureless storage of food to meet it; low the wretched people after spending all their money, gave up their lands and offered

to sell themselves into slavery for bread. Yet all our thoughts of such scenes are inadequate and faint for want of experience to make them vivid.

One day's personal acquaintance with an oriental drought would put new meaning for us into many a passage of Scripture forever after—such, for example, as "A man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land." All nature mourns; the streams are dry; the deepest springs fail; the soil of the farmer is suspended because unwatered; the cattle pine and die; children cry piteously for bread; the air is dust, the sky brass, the sun blood. How refreshing at such a time, to see a cloud arising, spreading, covering the heavens; to feel on the hot cheek a moist breath from the pitying skies; to catch again, as they come pouring forth from God's great treasure chamber, the flashing diamonds of the rain. Every man, woman and toddling child; every beast, bird, flower, leaf and clod, is thrilled with delight. A time of refreshing has come from the presence of the Lord.

Even so does the Church lift up her head when God pours out his Spirit. It is of her "times of refreshing" that we now write: of those times when, after long and weary waiting, after now and then reaching the poor faith which says, "Yet four months and then cometh the harvest," she lifts up her longing and delighted eyes to see "the fields white already to the harvest;" in the sickle, gathers abundant sheaves, and sings her "harvest home." Sinners are converted, backsliders reclaimed, lukewarm professors revived, and the whole community is stirred by what used to be termed in New England "a reformation"—a word imperfectly describing a general work of grace, in that it fastens attention on the conduct alone and not on the heart; and yet a word suggestive of an important aspect of every real revival of religion; for on such a revival leads Church members to the renunciation of questionable courses and to better living; and brings in converts who are manifestly new creatures in Christ Jesus, it is a spiritual infusion, a new surface excitement, and not a time of refreshing from the presence of the Lord.

We are sure it must be the occasional appearance of such counterparts which makes it possible for any Christian to object to revivals. Like showers, they sometimes have their minor attendant evils; but the balance of good is immense. We do not need extravagance, nor apologize for rant, nor plead for wild-fire; but we do plead for the fire of the Holy Ghost to be sent down from heaven upon all our Churches, and to rest like a tongue of fire on every disciple. The principles of human nature and the history of the Church alike demonstrate the necessity of revivals; that is, of periods of special divine influence and spiritual activity.

There is in us a law of variety—we had almost said, of periodicity—which cannot be ignored. We were not made by God to run in ruts. He has not bowled us along a straight and level track, to run at one unvarying rate forever. He has put us into a world where the law of variety and periodicity is universal, a world of days and nights, of months and years, and of the perpetual revolution of the seasons. And the inhabitant is fitted for his home. Man needs day and night for his alternate work and rest. The changes of the seasons are better for his health and culture than one constant summer or winter. The race has always attained its noblest development in the temperate zone, where the changes of the seasons are distinctly marked. Man needs for his culture and pleasure the infinite variety of the world he lives in. It delights him because it fits him.

All our arrangements for life—domestic, social, educational and industrial—recognize this same principle. We seek variety at our tables, in our schools, churches, work, everywhere. Would it not be strange indeed if this law had no application to our religious life? It manifestly does apply there also. It lies at the basis of our itinerant ministry, which, with all its drawbacks, is the best system of ministerial supply enjoyed by any branch of the Church; for Paul and Apollon and Cephas in suitable seasons are better than either alone. It has led to the institution of numerous and diverse means of grace, public worship, Sabbath schools, prayer-meetings, class-meetings, love-feasts, and camp-meetings. This need of variety has in all ages of the history of the Church found from time to time its highest satisfaction in the phenomena of revivals.

The excellence of such periods of spiritual quickening will be still further manifest if we note the universal operation of the social principle, and the necessity of excitement for the production of great results. Almost every great movement in the world is carried on by masses of men under the impulse of strong emotion. What is a drop of water? A glance of the sun dissipates it. It seems of no account. A particle of air is more powerless still. Now the ocean is only a congregation of drops, and a hurricane is only air in motion; yet the stern-swept sea founders fleets and strands whole navies. We do not forget that a frequent objection urged against revivals is that they have attended with the very men who object to any earnest and exciting manifestations in the work of saving sinners are often the loudest political partisans, and the most zealous supporters of other great movements. They think intense enthusiasm proper in minor matters; but, in dealing with concerns the most momentous, because eternal, a man, in preaching, or praying, or exhorting, shows that his whole soul is intensely moved, they will cry out as an awakened sinner did of old, "Thou art beside thyself." We may well make the same reply he got.

It is a rule admitting of but few exceptions that sinners will not be converted except under the influence of excitement. No doubt much of the current talk about the "need of calmness" in religious matters, and about acting "from principle" and on "mature conviction," is a joy to Satan. If by "calmness" is meant the stiffness of death, the world is full of that. There are millions in Satan's cradles, and he is gently rocking them, and singing lullabies to keep them quiet. God forbid that the pulpit or the Church should help him in this fatally ruinous work! When men talk of the necessity of mature conviction on religious subjects they

generally speak idly, because they plead for that which already exists, and is almost universal. Probably a sense of duty alone never led one sinner to do his duty. There must be added to this motives appealing to the affections. Men talk as though they supposed the seat of religion to be the head. God nowhere says, "Give me thy head." He does say, "Give me thy heart." He demands the whole part of us, knowing that if he gets that he will have the whole, for that is the controlling part.

What is the question we are asking? Are revivals desirable? We must have them. A careful observer says, "Almost all the religion in the world was produced by revivals." Whether we like it or not, we must perceive the strong tendency of the Church to decline into worldliness and spiritual dullness, a tendency not irresistible, yet not often successfully resisted for any long period. We are liable, as nature is, to lapse into a wintry state, which has in itself no cure.

A few weeks ago we had occasion to make a journey of a hundred miles upon the Hudson. The river, the land, all nature lies prostrate at the feet of winter. The ice-monarch bears undisturbed sway. Not a bud swells; not a flower dars lift its head. No wind can raise a ripple on the imprisoned river. But wait a little. The sun is already returning from the Southern tropic. In a few weeks he will loosen the chains of frost and melt the snow upon the mountains. Every hill side will pour down its swelling torrent; the ice-bridge of the river shall give way; and be swept into the ocean. Every seed and bud shall come to life again, and the broad face of nature shall laugh once more with the gladness of spring. Sunshine makes all the difference. O that the Sun of Righteousness might shine forth in his strength, dissolve the Church's winter, and make her dormant life to bloom in beauty and wave with luxuriant fruitage.—*Christ. Adv.*

THE BURIED TALENT.

It seems to me that if I were to hide my self away somewhere in the earth, I should be just about as useful as I now am in the Church of Christ. If I were as well versed and as enthusiastic in the service of God as I am in mechanical ideas and pursuits I should certainly make more proficiency than I do. "These words, and others similar in kind, were spoken by a young gentleman, a successful enthusiast in invention and practical mechanics, in a recent experience meeting. Perhaps they expressed a lower estimate of his worth in the church than those best acquainted with him would make. But whether they apply strictly in his case or not, there are thousands of instances which they do most fitly represent. They stand appropriately and forcibly for that large class which the Saviour personified in his parable of the talents, by the man who went and hid his lord's money in the earth.

The representatives of this class we find all about us. They are not always the drones of society, those who beg for a little more sleep, a little more sleep, and whose spiritual slothfulness and worthlessness is best illustrated by their sloth and lack of enterprise in the secular affairs of life. On the contrary, they are often the most busy and energetic, the most clear-sighted, thorough-going business men. They are the men who build up the industries of the cities, the manufacturers and merchants, the men who construct our railroads and drive the wheels of commerce. They are found among that numerous, more quiet, but powerful class, the farmers, who, in digging the earth to hide in its bosom the seeds of future harvests, so often hide also their God-given talents. Among all these classes is found a large proportion, perhaps the largest proportion, of men who are so engrossed with the thoughts of their business, who have their minds and their ambition so thoroughly set on the pecuniary results to be reached, as to bury entirely out of sight the talents which God has entrusted to them for special improvement. Of many of these it may truly be said that if they should hide themselves away somewhere in the earth they could not be any less useful to the Church of Christ than they are now.

There is often a wonderful deceptiveness connected with successful business enterprise. The Saviour, whose definitions were conceived in infinite wisdom, calls it "the deceitfulness of riches." Step by step is the mind drawn away from spiritual subjects, from themes upon which in its earlier simplicity it loved to dwell. Step by step does it become absorbed by worldly enterprise until the spiritual is wholly in abeyance. Not by a sudden perversion, but usually by insensible gradations are the tastes and inclinations so changed that the things which once were clothed with a perpetual charm have lost all their interest, and the things that the world has gained for the mind such a potent enchantment as to hold its energies fast in the chains of an unyielding spell.

So powerful is this deceptive influence that the messages God conveys by his providences and those communicated through his word are alike misinterpreted and unheeded. We have known familiarly a man of this kind. Kind, generous, possessed of many of the most estimable virtues, singularly successful in business, with his name on the record of the church, he has quite forgotten the talents God has entrusted in his care. The strokes of providence have visited him. The Father verifying that "whom he loveth he chasteneth." A child, sprightly, promising, and greatly beloved, has been taken away, and fire has consumed in a single night the results of the enterprise of many months. But the interpretation of God's message is not understood. Will the scales not fall from the eyes, or will further visitations be required, or will there be no other warnings until at the day of final reckoning it will be commanded to take from him that talent which was buried in the earth and give it to him that had devoted his talents to their proper use?

The extent of buried talent in the Church none can estimate. It is greater in amount than that which is kept in active use. Reader, that disposition have you made of the talent God has allotted to you? Are you so using it in the great day you will be able to account for it with the required increase? or will you come up and say, "I went and hid thy talent in the earth; lo, there thou hast that is thine?" There is an immense amount of work

to be done. It is around you on every hand. What share will you take in its accomplishment?—*R. Higgins Tele.*

DANGERS TO METHODISM.—DISINTEGRATION.

Mr. C. C. North, in a third letter on Methodist matters, to the *New York Advocate*, speaks of the dangers impending over the Methodist Episcopal Church in this country from the strongly developed tendency to localism—a theme which has received more attention in preacher's meetings and Conference meetings than perhaps any other relating to our polity. This tendency to localism Mr. North believes to arise from the growth of wealth, which fosters pride and creates sectional attachments. The inherent tendency to localism was most plainly seen in the gifts of the Centenary year. Church edifices received the first and most lavish offerings; Conference academies came next followed by gifts to colleges and missionary and educational societies. The remainder the objects from the homes of the people the smaller offerings. In suggesting the elements which will conserve the Methodist body and arrest the tendency to disintegrate, Mr. North notices: I. Increased spirituality. II. Undiminished powers of government, and legislation. III. The Union of the ministry and laity. On these points he dilates with words of convincing clearness and earnestness.

OUR PRAYER MEETING.

BY REV. A. C. THOMPSON, D. D.

- I. I purpose to be there regularly and punctually.
- "Not forsaking the assembling of ourselves together."
- II. I will endeavor to draw others to the meeting.
- "Come thou with us, and we will do the good."
- III. Before entering the place of prayer I will ask the Saviour's presence.
- "We would see Jesus."
- IV. I will not, unless it is necessary, occupy a back seat.
- "How pleasant it is for brethren to dwell together in unity."
- V. I will not seat myself as a hinderer from occupying the same settee with me.
- "Be courteous."
- VI. I will not sit from fault finding, and will not indulge a criticizing spirit.
- "Be ye kindly affectioned one to another."
- VII. I will not expressly dissent from one who has spoken, and will avoid giving the impression of variance of feeling.
- "That they may be made perfect in one."
- VIII. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise.
- "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another, in psalms, and hymns, and spiritual songs."
- IX. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and aid of what has just been said.
- "Ye also helping together by prayer for us."
- X. II I offer the first prayer, it shall be chiefly an invocation, asking the Saviour's special presence and aid.
- "For without me ye can do nothing."
- XI. My prayers and remarks shall not be long.
- "For God is in heaven and thos upon earth; therefore let thy words be few."
- XII. I will not seem to harangue or teach in prayer, as though I were thinking of man more than of God.
- "We speak before God in Christ."
- XIII. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting.
- "That thy benefit should not be as it were of necessity, but willingly."
- XIV. I will not needlessly expose any want of faith, and discouragement.
- "Who is fearful and faint hearted let him return."
- XV. I will cultivate enlargement of faith and desires.
- "Let us therefore come boldly unto the throne of grace."
- XVI. On leaving the place I will endeavor to maintain a devout frame of mind.
- "Continue in prayer."
- XVII. I will endeavor to use all means suited to secure the blessing for which I have prayed.
- "Faith without works is dead also."
- American Tract Society.*

WEALTH BORN OF SPECULATION.

Wealth born of speculation is as uncertain as the changing winds, and when it flies away leaves its possessor a pitiable wreck. Henry Ward Beecher, in a recent lecture in Boston, said:

I have buried four generations of men from Wall street in twenty-five years. Wall street is a dung-hill of mushrooms. There is a vast growth of men in every single year, and every year they are trampled down in haste. I know but one or two men in that period who have been able to make permanent gains and hold their gains. And they didn't do it by speculation; they added other means of accumulation, which were the foundation of their stability, and I believe that all the men there are trying to be rich in unbecoming ways and getting to be rich without paying for what they try—they are rushing on to destruction. Others may look upon those great, marvellous and sudden changes that have taken place in New York with ridicule. I feel in looking upon them as solemn as judgment day. I have for years been urging the young men in my church not to envy the riches of men that came not by honest means. I have again and again prophesied that the day should come that would see them overwhelmed or ruined. I thought it could not come so soon.

ADVICE TO WRITERS.

The *New York Observer* gives advice to writers for the newspapers. See how old editors lecture on the subject:

Omit the beginning of your essay. Most writers, not used to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your case, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

Dr. Griffin used to say that he could put the five volumes of a Bible Commentary into one volume, and not lose an idea worth retaining. We believe he could have done it. And so could we.

Be short. The time is short, the world is very fast now, and readers of newspaper do not want long articles. Pack your thoughts into short words, short sentences, and short essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else rather than write. It is not every one who can write for edification, and you may not be one who can.

Write the article two or three times over

carefully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We can not undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers, but it is out of the question.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.

METHODIST VALOR.

There is probably more fidelity to the Master and ringing independence in the Methodist ministry than in the ministry of any other denomination. They are among the first to take advanced positions. They were the first to strike the knell of slavery. They have, from the beginning, been in arms against intemperance, and are squaring themselves against the "noxious weed." Among the broadest utterances we have yet heard in favor of breaking the old-fashioned creed-chain, and making manifest "by yet in the flesh, the oneness of Christians, which we all expect to witness around God's throne, [have come from the lips and pens of these men. Why is there so much bravery among these Methodists? Perhaps their system of rotation has much to do with it. The Methodist minister never thinks of "feathering his nest," and making a life work of building up some church in a neighborhood that has won his heart, and then straightway become conservative, so as to displease none. Two or three years he must pack up and lie away. So he is enabled to fire heavy shots, and get away before the return fire. He attacks sin boldly, and yet has little risk. By the time enmity is fairly aroused, he is safely ensconced in his next charge. The tactics of the Methodist minister is to fire and retreat. Half the usual temptation is taken away to make the pulpit the coward's castle.—*Christ. Radical.*

THE ANTIDOTE FOR SKEPTICISM.

The most effective weapon against skepticism is the exercise of the faith we wish to produce in others. This is in accordance with the great law that like begets like. Would you produce kindness in others? Manifest kindness before them and to them. Would you produce forbearance? Be forbearing. Would you produce hospitality? Manifest hospitality. And so, would you produce faith in others, you must manifest before them and towards them the fruits of faith. If an intellectual result simply were aimed at, this would not be so; but, aiming at a practical result, nothing can be substituted for this. Without this there may be arrangements, expenditures, meetings, addresses, but the work will be superficial. The unevangelized mass, untouched by any particle with the true heaven in it will remain unchanged. The whole secret of the spread of Christianity over the world, is in this figure of the leaves. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be on the Lord Jesus Christ. There must be in it the acceptance of Him for all that which he offers himself to us, and sympathy with Him in all that He proposes to do. In such a belief there is life; and in life there is power, and in the instincts of all life there is practical guidance.—*Christian Churchman.*

The Italian side was as natural enough, the affair of blowing wind, and the interest excited in the immense amount of space for the presidents, the disputants, and the reporters, the hall did not admit of the issue more than 130 tickets on either side. If there had been a thousand the demand would not have been met. It was the high tide of Carnival; there was a mask ball that night at two of the principal theatres; Salvini, the greatest tragedian, of modern Italy, was performing at another; yet the palm of public interest was carried off by the Evangelical-Catholic controversy. On Friday evening the hall filled rapidly and to overflowing, not a ticket was wasted. On the side of the Catholics, for the audience sat to the right or left of the hall according as they entered with the yellow tickets of the Papal party, or the red ones of the Evangelicals, were many distinguished members of the clergy and aristocracy of Rome. On the side of the Protestants, to gether with a large representation of the several Italian congregations, were to be seen a few foreign visitors though care had been taken to admit not only such as had some knowledge of the language. Two ladies sat in the first row of the Romanist chairs; all the others were occupied by men; amongst the Protestants was a considerable sprinkling of bonneted heads, both Italian and Foreign. The four Presidents sat on a slightly raised platform, in front of a long table, facing the audience; to right and left of them, the reporters; between them and the front row of chairs the disputants facing one another, and sideways to the assembly; behind these backing of ministers and priests were immediately interested in the discussion.

It had been agreed that Sciarrelli should read his opening thesis, and then deposit the manuscript on the President's table, to provide against all possible misunderstanding of his words. The production did him great credit, and set forth lucidly and convincingly the arguments against the presence of Peter in Rome, to be derived from the silence of Scripture, from the life of Peter as far as traceable in the Acts, from the testimony of the Fathers, from the Canon of the Council, and from the silence and implicit counter-evidence of the Apostolic Fathers, while it anticipated the reasoning of the opposite side by estimating at their true value the patristic authorities of a later epoch. The discourse was well written and well read, and made an evident impression on the audience. The faces of the Evangelicals were radiant with triumph; while the Romanists sat with knit brows and looked anxiously towards their champions. But their turn came next. In reply to Sciarrelli rose a priest of about sixty years of age, of name not unknown in Europe. A profound archaeologist and orientalist, whose whole life has been spent in grubbing amongst the monuments of Rome and the records of the early

Church, and withal a man of robust intellect, and a powerful Lent-preacher, the Romanist could hardly have found through dignified ranks an abler antagonist on such a question than Don Fabiani. He has, moreover, written recently on the very subject in hand, and had, therefore, all his arguments at his fingers' ends. I believe that no better cause could have been made out on the Romanist side of the question than was set forth by Fabiani; that night in his long and eloquent speech of nearly an hour and a-half. Yet it was no reply to Sciarrelli. His scriptural arguments and those from the Apostolic Fathers, which formed the strength of Sciarrelli's reasoning, were passed lightly over as "a few notes on the old story;" and we were overwhelmed with citations from a later antiquity, with the consent of tradition, and with the great fact of the existence of the Roman Church, which as an effect presupposed its only adequate cause, the presence, the penitence, and the martyrdom of Peter in Rome.

Between the discourses of the two protagonists nearly three hours had elapsed; so that the other speakers of the evening were taken somewhat at disadvantage, owing to the lateness of the hour and the weariness of the audience. They were on our side Signor Ribetti, on that of the Catholics a certain Monsignor Cipolla, a parish priest of Rome, and if report speaks true, of no very savory reputation. Neither of them showed very good fight. It was no easy matter to reply to Fabiani's powerful speech, without time for premeditation, and Ribetti, therefore, took refuge in generalities, and in generalities now and then a little pungent for the occasion. As for Monsignor Cipolla, being afflicted with a great thickness of utterance, he so chewed and mumbled his own words that the very stenographers gave him up in despair.

It was already eleven o'clock, and neither Gavazzi nor the corresponding third on the other side had spoken, so it was agreed that the discussion should be resumed on the following evening. I confess that I retired from the meeting a little downcast and discontented; not that I thought our opponents had really had the best of the argument, but the last profound impression had been made by one of our disputants, and it had not met with any adequate reply.

But all was redeemed by the result of the second evening. The audience was as large as before, and pretty much identical in its constituents. Gavazzi resumed the debate, and I never heard him to greater advantage. It was fortunately a subject he had specially studied, and on which, indeed, he had written. He spoke for more than an hour and a-half, and claimed the attention of both Protestants and Catholics by the vigor and life of his discourse. Returning upon the arguments of Sciarrelli, he gave them fresh point and force, turned inside out the sophisms of his opponents, met erudition with counter-erudition, while the wonderful vitality of the man intused itself into the driest facts and hardest logic, making attention a necessity and a delight. Many had feared that Gavazzi's vehemence might betray him into expressions inconsistent with the urbanity desirable in such a debate; but these fears were proved by the event to be utterly without foundation. Nothing could have been more Christianly courteous than his treatment of his opponents personally, though nothing could have been more unsparring than his demolition of their arguments. All Protestants the world over owe a debt of gratitude to Gavazzi for his speech of this evening; for it was a great triumph won for them on a great occasion.

The replicant on the Catholic side was a young priest of the name of Guidi—a fluent and able speaker, but not the man to follow Gavazzi. Nor were his arguments of any intrinsic value. Indeed, it was plain that they were intended not for the Protestants, but for the Catholics; to save the sheep from seduction, not to bring the heretic goats into the fold. The main point was a reiteration of the reasoning of the previous evening. The Romanist Church exists; exists as a stupendous fact; it must have had its origin in a cause equal to so vast an effect; that cause, as attested by all antiquity, is the Pontificate and martyrdom of St. Peter in Rome. Good, perhaps, for those who admit the underlying assumption of Peter's primacy; but for the Protestants a *petitio principii*. With this reply the discussion came to a close. The stenographical report will be published as quickly as possible, and if I can find time, I hope to enable your readers to peruse it in an English version.

This event has been the talk of the city for the last few days, and the public journals have not failed to note the significance of the fact. If my letter has occupied too large a space in your columns, let this significance be my justification. Think of all that is implied in it, and you will feel with me, that a Roman Priest and a Methodist preacher should sit side by side to preside over a religious discussion in the city of Rome—a discussion between elected dignitaries of the Papal Church and Italian native evangelists—a discussion sanctioned by the express authorization of the reigning Pontiff (for such I have heard to be the case since I began this letter)—a discussion to prove the *petitio principii* of St. Peter's very presence in Rome; that such a discussion should have been conducted with the utmost amity and decorum, for so it was, that it should have terminated in a very demonstrative shaking of hands on the part of presidents and disputants, for so it did; that its results, caught verbatim by stenography, should be committed to the press for free circulation throughout Christendom, is an event so passing strange that had a prophet from God foretold it ten years ago, he would have had to make his credentials very plainly out indeed before the most sanguine amongst us could have "received his report."

I am, Gentlemen,
Yours very truly,
HENRY J. FROST.

Rome, Feb. 11, 1872.

BEAUTIFUL.—In closing the eyes for nightly rest it is good to say, "He giveth his beloved sleep;" and in opening them when night is past, to say "When I awake I shall work them."

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Provincial Wesleyan.

WEDNESDAY, MARCH 20, 1872. THE CHRISTIAN OUTLOOK IN THE FAR EAST.

Fully one half the human race live in countries situated on and immediately off the Eastern and Southern shores of the Asiatic Continent. Japan, China, Burmah and Hindoostan contain probably more people than all the world besides. The time is not far distant when all these countries were not only almost entirely given up either to Paganism or Mahomedanism but were also apparently closed firmly to the advance of the Christian religion, though China, Japan and India each contained a few feeble thousands professing a certain form of that faith. But in these last days great changes have been wrought in those countries in a religious as well as in other points of view. It is true, that in none of those lands are Christians even now numerous, but the Christian outlook in some of them is magnificent. In India within and beyond the Ganges more people are now accessible to Christian effort than had a home in France, Italy, Germany, the Iberian Peninsula, Austria and Turkey in Europe; and those people are by thousands and thousands and hundreds of thousands losing their faith in that old superstition that flourished long before the Christian era.

In China, although some events of a discouraging character have recently occurred in that country, Christian denominations are entreaching themselves firmly at various commanding points, from which there is strong reason to believe they will by and by press forward with great vigour.

It is in Japan, however, that the most remarkable movements have lately taken place, and which are still progressing. These movements were not originated nor are they conducted under the influence of a desire to promote the spread of Christianity. Far otherwise. Their progress has been marked by a new development of hostility toward the few Roman Catholic Japanese that have survived the dreadful persecutions of the past, and characterized by a resuscitation at the expense of Buddhism of an old form of national superstition of which the Mikado, who is now again both the Spiritual and the Temporal Ruler of the Japanese Empire, is the Supreme Head. Yet one's breath is almost taken away in surveying the possibilities which may some day be realized from the situation in Japan.

The Japanese number not far from forty millions of people. They are a most docile and ingenious race. They are by far the most intellectual of the Turanian branch of the human family; and they seem to possess more force of character than any of the Hindostanic offshoots of the more illustrious Aryan race.

The Japanese Empire is splendidly situated for the conduct of commercial operations. It embraces great variety of climate and production, and is rich in mineral resources, coal included. It has recently passed through a most surprising political revolution, and that too almost if not altogether without bloodshed. Feudalism which reigned supreme throughout Japan has become a thing of the past. The Emperor or Mikado, who burst open the gates of the golden age in which for so long a time his predecessors were successively held in seclusion, has abandoned the nobles and exalted the central authority. His government is doubtless far from being modelled after the pattern of that prevailing in free constitutional Britain. But it may be regarded as immensely superior to that factious anarchic feudalism which it has superseded.

The Mikado appears to be possessed by a passion for reform and progress, and he seems to have surrounded himself with intelligent men, able and willing to aid him in his noble purpose in behalf of his people. That purpose seems to be to place his country side by side with the most advanced Western nations in the march of civilization. His Government is working with immense energy to secure the accomplishment of this purpose. It is apparently doing its best to acclimatize in Japan the arts, sciences and more valuable handicrafts of the West. In matters of this sort, it appears to have thrown national prejudices to the winds. It is sending to Europe and America numbers of the choicest of the Japanese youth to be trained at the great seats of learning in those lands for usefulness at home. It is establishing schools and colleges in Japan in which the solid learning of the West is to be acquired. The superior education of the Japanese women is to be provided for. The railway, the telegraph, the steamboat and the newspaper have already become Japanese possessions. The Japan Embassy, now in the United States, is headed by a Japan nobleman of the highest rank and of decided ability, and it is about to make the tour of the European Courts to negotiate commercial treaties with all the chief Maritime Powers. It is even affirmed with some degree of probability that the Japanese government have it in contemplation to make English the national language of Japan; and it is quite certain that vigorous efforts are being made to diffuse the knowledge of the English language quite widely in that country. The spectacle presented by this Japanese movement is singularly interesting. It is to be hoped that it will not be arrested in its progress by the efforts of Japanese reactionaries. Should it have the good fortune to flow onward without any serious interruption, great results must soon accrue. Among such results, it could not be that the spread of Christianity throughout the Japanese Empire with more or less rapidity would be numbered. And if Japan should become Christian in faith and English in speech—a sort of Mongolian England of the Eastern Asiatic coast, what a power for good it would become in that

part of the world. It seems almost too wild a proceeding for sober thoughtful men to dream of such an occurrence. Yet what is transpiring in Japan is very marvellous in its way; and we are living in times in which wonderful events must needs take place to accomplish the recorded purposes of the Most High.

Circuit Intelligence.

HALIFAX AND DARTMOUTH MISSIONARY MEETINGS.

The Annual Foreign Missionary Meetings, held during the past week in this city and the vicinity, have been highly interesting and successful. The meeting at Dartmouth Street on Monday evening was attended by an audience which, though not large, was evidently interested in the cause of Mission as ably advocated by the various speakers. Owing to the circumstances referred to in the last Wesleyan, the Rev. Mr. Brown, of Pictou, was not present, but the other member of the deputation, Rev. R. Wasson, rendered most effective service. The Rev. J. Rogers also spoke in his usual felicitous style; Presbyterianism was well represented by Rev. Mr. Simpson, of Poplar Grove Church, and the lady of our own city equally ably by the Chairman, Hon. S. Shannon, and by W. H. Webb, Esq., both of whom delivered admirable addresses.

The severe storm on Tuesday evening had naturally the effect of thinning the congregation at Dartmouth, but the interest of the meeting was nevertheless well sustained. The chair was ably filled by John Forrester, Esq., Brother Brown having arrived, the deputation was in full force, and its members nobly discharged their duty. The Presbyterian element was again supplied in the person of Rev. Mr. Falconer, while Mr. Jas. Angwin, son of the highly esteemed Supernumerary Minister, whose recent sabbath has already been noticed in very interesting and suggestive, will only mention one other article of the seven in this number of the Review; it is one on Wesley's Character and Opinions in Early Life, and is understood to be from the pen of the Principal of Westminster Training College. Dr. Rigg, if he is the author, recognizes the value of Mr. Tyerman's Life of Wesley as a representation of Wesley as an estimator of Wesley's character, or as a view of his spirit and motives, he does not allow it any real merit. He admits that errors are exposed and facts brought to light, but appears to regard Mr. Tyerman as having entirely failed to conceive Wesley aright, and as having committed some errors of construction in regard to his character, as serious as any he has corrected. The review is much milder in its style of criticism and its condemnation of Mr. Tyerman than the unsparing articles which have appeared in the Wesleyan Methodist Magazine, and which are from the pen of Dr. Osborn, but their tendency is in the same direction. The article, however, only deals with Wesley's character and opinions in his early life, a most interesting field, but not perfectly explored. Its range is bounded by the termination of Wesley's American course. As to two parts of Wesley's history it appears to contain new information, or to contribute new light: Wesley's character and life during his Oxford period, and the love affair in Savannah. From hitherto unpublished materials very interesting new facts are brought to light respecting Wesley's relations with two ladies to whom he was successively attached during his Oxford course, namely Miss Betty Kirkham, and the celebrated Mrs. Penland, afterward Mrs. Delaney. I think the students of Wesley's character and life in your country would find it necessary to get this article reprinted for the sake of its new information. The writer is, however, made to have a mistake. He has spoken of Delamotte, Wesley's friend and companion in Georgia, as his brother clergyman; whereas, though he was Wesley's fellow colleague, every one knows that Delamotte was not in Georgia. The article closes with the following words: "We have thus endeavored, bearing ground seldom trodden, and known hitherto only by name, to explore the life and living humanity of Wesley, the collegian and the Oxford Anglican, before he entered into the liberty of the children of God. In another article we shall endeavor to illustrate his character after his conversion, especially on the side of his intellect, so skeptical, and yet seemingly so credulous; his wonderful power as a preacher, and his principles of conduct as a man. We shall, in the next number, endeavor to present Wesley's intellect and his character as a preacher appear to us as yet to have been little understood." That second article, which is thus promised us ought to be valuable, if it fulfills in any degree the promise here given.

I mentioned in my last, I believe, our Metropolitan Chapel movement, and Sir Francis Lycett's very great liberality as the originator of that movement, especially in its latest stage. That, however, is not the only great movement in the way of liberal contribution which has been and still is going on in this country. Your readers will have read in your columns that the Methodists have had in Italy two centers of operation, Padua and Naples, with Mr. Piggott stationed as missionary at the one center, and Mr. Jones at the other; these two being surrounded and supported by from fifty to twenty missionary Italian missionaries and officials agents. Eight months ago Mr. Piggott made his missionary descent on Rome, and since then Signor Sciarrelli has regularly preached there. The Methodists henceforth are to have a settled and adequate mission at Rome; premises have in fact been bought within the last two months at a cost of 210,000 sterling, (\$500,000). They suffer for church, school, and missionary's residence.

Mr. Fernley, now an aged man, and resident at Southport in Lancashire, not far from Liverpool, is one of our most liberal laymen. For many years he has been the Senior Treasurer of our noble and admirably administered Chapel Fund. Ten years ago or more he built, at a cost of perhaps \$65,000, the most beautiful building in the Church (M. E.) has now among the Chinese 1,007 church members, and 653 probationers.

The Metropolitan Church in this city is now nearly completed. It only awaits a few finishing touches. Since the scaffolding has been taken down, it presents a most elegant, symmetrical, and beautiful appearance. It is indeed "a thing of beauty"—a noble and beautiful conception wrought out in material expression. From only four missionaries in China in 1841, working under great disadvantage, the working force has now run up to encouraging figures. There are over four hundred stations and outstations, occupying forty walled cities and three hundred and sixty villages; and there are over four hundred native preachers now laboring for Christ, with a church membership in excess of seven thousand. Our own Church (M. E.) has now among the Chinese 1,007 church members, and 653 probationers.

The Wesleyan quarterly review, the London Quarterly, is still flourishing. It was originally started, nearly twenty years ago, through the spirit and liberality of Mr. John Robinson Kay, of Walmersley House, Summerseat, near Manchester, under the editorship of the late Rev. David McNeill, A.F.C., and it was for a time edited by Rev. John Farrar, and then by Rev. W. B. Pope. About a dozen years ago, however, Mr. Kay found the burden of the Review heavier than its success seemed fairly to justify one man in carrying. Mr. Budgett, for two or three years bore a share in the burden; still, however, the undertaking was not satisfactory, because not self-sustaining. Under these circumstances it seemed at one time likely that the Review would cease to exist; and, in fact, it was only sustained for a few quarters, through the gratuitous writing of several of the ministers, chiefly Mr. Pope, Dr. Rigg, Dr. James, and Mr. Geden, if I remember rightly. Meantime these ministers, easily obtaining from Mr. Kay a cession of his rights in the concern, succeeded in forming a joint stock company of proprietors. The shares were £5 each; £2 have, I believe, been paid up. The Review is now, and has for some time been self-sustaining, and

appears likely to flourish for many years to come. The general character of the Review, both as to politics and theology, is liberal-conservative. The writers are too thoughtful and too cultured to be either stationary or destructive. As to political economy, the land laws, the tone of the Review seems to be profoundly, yet sensibly radical, mildly and gently revolutionary at some points; as to matters ecclesiastical, it is in favor of conservative reform.

For many years Dr. Rigg, now of Westminster Training College, and the Rev. J. D. Geden, Classical Tutor at our Disbury Theological College, were associated with Mr. Pope as his assistants. Eighteen months ago, however, Dr. Rigg found himself unable, from pressure of other duties, to retain any editorial connection with the Review. At the same time Mr. Geden, whose health had long been feeble, also retired from office. Since that time Mr. Pope has been sole editor. His two former colleagues, however, still write for the Review, the time saved from the minor duty of editing being no doubt available to some extent for the easier task of original writing.

The last number contains an article on Bishop Berkeley, from the pen I suppose, of the Rev. John Moore, a very acute and able metaphysician, who of late years appears to have succeeded Dr. Rigg as the philosophical critic of the Review, although I may say, in passing, that the Review, in the time saved from the minor duty of editing being no doubt available to some extent for the easier task of original writing.

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Conference. This has been going on at the same time with the collection, during the last eighteen months, of £50,000 from Methodists in the provinces to meet Sir Francis Lycett's £50,000, so as to make a fund of £100,000 to aid the London circuits and stations in building new chapels. Nearly the whole of this fund is now subscribed.

I should add that Mr. Fernley has finally built, or is building, at his own sole cost, at Southport, a complete school establishment for the education of the daughters of Wesleyan ministers. London, Jan. 27. Y. Z.

Miscellaneous.

THE SCHOLARLESSNESS AND CHRISTLESSNESS OF CORNELL. [The following letter speaks for itself. It is from Prof. Field, of the Okeada Conference, Francis Lycett, of the late Rev. Chester Field, of this city.]

I have recently had a very interesting conversation with a gentleman who has spent some time in Ithica, N. Y., and had an excellent opportunity to witness the workings of Cornell University. His statements confirm so completely the position you have often taken with reference to this institution, that I cannot refrain from expressing a depth of regret to you. To illustrate the effect which this strife after the practical in education has, my informant stated that he found on visiting the Freshman class in Latin, only 20 out of more than 200 students, pursuing this study, while the class in Greek had but six members. And this, notwithstanding the appointment of two eminent scholars, Dr. Flagg and Peck to the classical professorships would have. The whole tendency of things there is to degrade classical studies in the estimation of the students. The method of teaching in all the departments is mainly by lectures, with fortightly examination, while such a course would be well adapted to advanced students, and those pursuing the study of two eminent scholars, Dr. Flagg and Peck to the classical professorships would have. The whole tendency of things there is to degrade classical studies in the estimation of the students. The method of teaching in all the departments is mainly by lectures, with fortightly examination, while such a course would be well adapted to advanced students, and those pursuing the study of two eminent scholars, Dr. Flagg and Peck to the classical professorships would have. The whole tendency of things there is to degrade classical studies in the estimation of the students. 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The Family

THE BRIGHT SIDE

BY REV. J. MILTON ARKES

Now and then a shining pebble...

And in winter's desolation...

God hath placed these things to please us...

Happy he who sees the beauty...

THE CHRISTIAN ENGINEER

The following Lecture-Room Talk...

Some time ago I gave you a narrative...

I was conversant with his earlier history...

I saw him a few weeks ago...

There were about twenty of them...

"One day they were drinking...

"I looked into the matter...

"I sent a man down for a pledge...

"I went to sign the pledge..."

"I sent a man down for a pledge..."

"I went to sign the pledge..."

"I sent a man down for a pledge..."

"I went to sign the pledge..."

"I sent a man down for a pledge..."

pose you know that I am master in it...

"No," said I, "if the Lord had meant you..."

I noticed in all his conversation that he was...

This man certainly was not fitted by any particular...

Employ the talents God has given you...

CARE IN MILKING

Says Daniel Foster in the Maine Farmer...

"I saw him a few weeks ago..."

There were about twenty of them...

"One day they were drinking..."

"I looked into the matter..."

"I sent a man down for a pledge..."

"I went to sign the pledge..."

"I sent a man down for a pledge..."

"I went to sign the pledge..."

"I sent a man down for a pledge..."

about seven inches long, driven three inches in...

Scientific Farming

When to cut timber

FAT HORSES

CHEST CURATIVE

Obituary

MRS. JOSEPH ROULSTON

HEALTH OF FARMERS

THE ROLLER

THE ROLLER

THE ROLLER

THE ROLLER

THE ROLLER

THE ROLLER

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