





It is not often that we wish a book were larger; but here is a case in which we could greatly desire that the little volume before us were much larger than it is.

And here we cannot but express a regret that the first impressions and observations of our missionaries when entering on their work are so seldom published. It is true that after a little while the things which struck them with most interest on their arrival cease to strike at all, and become too common to be deemed worthy of notice.

Without professing a knowledge of the "Fiji" idiom, we cannot but notice the admirable skill with which the translator has made his sentence to convey to us a certain characteristic peculiarity—a sort of aroma of primitive poetry—well befitting the dwellers in those fair isles of the sunny South.

My heart burned within me as I listened to his words; for, in speaking of himself, he told of a I had felt, and I said to myself, "We are like two canoes sailing bow and bow, neither being swifter nor slower than the other."

Where the missionary's study is now built, on the raised mound called Thakanyawa, there stood a house, in which the hands of the slain were hung up and smoked. I have seen the roof full of hands, hanging there in the smoke, the fingers drawn up like the claws of a roasting bird, and the chief would sit round the fire and point up at them with a laugh and a savage jest, making their mock at their dead owners.

# Provincial Wesleyan.

WEDNESDAY, APRIL 26, 1871.

## A BLUNDER THAT WILL NEVER BE REPAIRED.

When the great Franco-German war was declared, there were probably but few persons outside of Germany, and a certain select but exceedingly well-informed circle in France, who did not anticipate that the chief honors of the contest would, in the issue, remain in French hands, so high throughout the world was the reputation of the French Army.

Now there is another French problem up again for solution. That problem is to account for the ill-success of the French nation in the matter of self-government. Since the day that poor Louis XVI. went up on the scaffold to die, the French with warlike monstrosity have been oscillating, with more or less rapidity, between anarchy and despotism; and to all human appearance the movement is destined to go on for generations.

Some tell us that this want of stability in the modern French political system, is mainly due to the destruction, during the great Revolution, of that grand conservative element, the territorial aristocracy. Some assert that the parceling out of the soil of France, under the operation of the French Civil Code, among an infinite number of ignorant peasant proprietors, who in their successive panics rush one way like a flock of sheep, is one of the chief causes of their perpetual boistering in France from one extreme to another.

Had these noble people been permitted the enjoyments of their just rights unharmed, notwithstanding their dissent from the established religion of their country, more than one-half of the French people would be educated Protestants to-day, and the other half would feel their influence beneficially in many ways.

Our General Education Committee, through Dr. Rigg and Mr. Overy, has been the most earnest and able public of the Meads, giving out grants for the new schools, and generally a ding their great and extending work. This is one of the many appeals now being made to British Methodism, but it is an urgent case; and is sure to obtain a fair share of recognition.

and never can. The policy that caused that loss not only led to the commission of the most atrocious deeds, but was in itself a blunder never to be repaired, and never to be atoned for.

## ENGLISH CORRESPONDENCE.

DEAR MR. EDITOR.—Her Majesty the Queen has again appeared in public to the great joy of her loving subjects. It was in connection with the opening of the Royal Albert Memorial Hall at Kensington. This fine building is, as its name imports, in memory of the great and good Prince who was taken from the scene of his earnest and useful life, about ten years ago. It may be described as an immense amphitheatre, roofed in, and superbly decorated, fitted up for great musical entertainments, and for gatherings of a scientific character. It will be used for any frivolous or merely amusing purposes, but is set apart for the encouragement and promotion of science and art.

Its grand organ will when complete, be the finest and most powerful in the world, and the building on the whole, is by far the grandest permanent erection in the Kingdom, for such a useful purpose. It will in connection with the costly monument now being finished, which towers on high in near proximity, form a fitting memorial to the noble Prince, to whom the welfare of England was very dear; and whose labors are now receiving fitting appreciation.

Last Sunday night, and the early morn of Monday, were again spent in the sittings of the House of Commons on the bill of the year 1871. This is done but once in ten years, and its results are eagerly looked for and most carefully studied when they do appear. It will be some length of time before the tabulated results will be made public, but there are many points of interest even at the preliminary stage. Much ignorance has been manifested in regard to the object contemplated, and some degree of opposition to the apparent intrusiveness and curiosity of the Government. It is feared that there are as many cases of inability to write, or fill up the papers, and as many children untrained as ten years ago. There is one point upon which the Government has been most firm and unyielding. There has been no column for religious adherence and no permitted enquiry upon this point; strong pressure has been brought to bear upon the powers that be. Earnest solicitations have all been in vain. It is loudly claimed that in England the Church by law established is the Church of the majority, but the necessary will have no voice upon that question. It is not believed by many, it is challenged by many, but whether from fear, or from overbearing assurance that it is really so, the Government would not consent to any religious enquiry or element in the Census of 1871. This will not in the least retard the agitation which is arising against the claims and pretensions of the English Church. It is taken to be a sign of frank and acknowledged weakness that she abstain from such an opportunity of demonstrating the exact state of affairs, and it will not be forgotten when the day of trial really comes.

If deferred hope yet makes the heart sick, the advocates of making marriage with the sister of a Baptist, and the law of this land, are doomed to a further period of this form of suffering. The Bill again passed in the Commons, without serious opposition, and with a most respectable majority. It was confidently expected that the Lords would yield the long-contested point, and pass the Bill. But expectations of this kind are doomed to frequent disappointment, and so it has proved in this case. By an increased majority the Bill is again thrown out, and until some change takes place in the constitution of the House of Lords, or the elimination of all the Bishops; or until a greatly increased public pressure is brought to bear upon the subject, it will not be carried by the branches of the Imperial Parliament.

The Government does not take up the matter, or bring its strength to bear upon it, and it is very difficult to move large masses of the people upon the question, and many are wearying of the long discussion. Parliament has not done much that requires recognition in this general estimate of intelligence, and it is not until after the Easter Holidays, and the country becomes attractive, and our Legislators want to get away from London, that measures receive publicity and business is expedited. The New License Law, for which all Temperance Reformers and many of the Lord's earnest workers are anxiously waiting, is yet delayed. It will be some time before we see the fruits of a reform which has so far betrayed at the hands of the "trade" which is bitterly arrayed against reform or enquiry.

## WENTWORTH BEWILDERED.

April 7.

When one finds that his dearly-cherished plans are spoiled, and that his glittering schemes have failed, he is in danger of being bewildered. When an army learns, on the battlefield, that the chances of victory are all with the enemy, the probability of bewilderment is imminent. When a controversialist finds that his best laid schemes have been proved unsound, and that insurmountable difficulties are in his path, then, if he will not gracefully admit his defeat, the probability is he will find himself bewildered. These whose plans are sound and good, and who are wisely developed, and successful, in any arena, never become bewildered.

Wentworth, in attempting to extricate himself from his baptismal difficulties, finds that his troubles assume a very perplexing aspect. He has published, in the *Christian Messenger*, of Halifax, (April 13, 1871), and in the *Christian Visitor*, of St. John, (April 13, 1871), lengthy articles in his own defence. He indicates in both of those papers his present mental condition. He says: "We," Wentworth, "are nearly bewildered with the character of the antagonists who have placed himself in our path. Wentworth's articles in the *Messenger*, and in the *Visitor*, have been most correctly quoted, yet being separated from "the whole" of what Paul says, they give a false impression of Paul's meaning. We should, in judging of any writer, take "the whole" of what he says in his whole scope, and drift, and design. To "select and call" a part to "serve the purpose" of proving something the author did not believe, and never meant to teach, is *garbling*.

Wentworth's admission of the existence of his unhappy mental state, throws light upon the course pursued towards the writer for several years past, by some of Wentworth's co-religionists. The appearance of our *Catechism of Baptism*, several years ago, aroused some of our Baptist friends into a remarkable state of excitement. Erasmus, and his wife, have been subjected to a considerable amount of attention, at the hands of our Baptist brethren. Being unable to refute any of the positions we assumed, they have attempted to cry down the book, and its writer, as though we were unworthy of any consideration at all. Among Baptists of every grade, from the President of their College in Nova Scotia, to the humblest of their people, in the press, in the pulpit, and elsewhere, we have had a particularly lively time of it. It seems strange to us that, if we be so insignificant as is pretended, they do not let us severely alone. Let us string together a few of the choice imputationary gems, from the utterances of the Baptists of these islands, and of other places. "This production (the *Catechism of Baptism*) contains many more misrepresentations than pages." "For unscrupulous assertions—misstatements—suppressions, &c., &c., it unquestionably bears the palm. I never with its equal." "I read this marvellous production, and after a careful perusal laid it away with the ejaculation, some books are lies from end to end." "He descends to the trickery of political writers." "Every sentence is a lie." "The vilest book ever issued from the press." "No infidel work ever did so much mischief." "No Baptist should take the dirty rag in his hand." "Makes no appeal to the Bible to sustain his arguments." "Does not even refer to the Bible." "I regard Mr. Currie as an artful, crafty, subtle writer." These "arguments" of our Anabaptist friends are peculiar; and, no doubt, helped confirm some persons in the idea that "the Baptist belief is true."

Wentworth has occupied between two and three columns of the *Messenger* (April 13, 1871), and between two and three columns of the *Visitor* (April 13, 1871), with his promised defence of himself. In both of those papers he informs his readers how "nearly bewildered" he is. We will now give a few extracts from his defence, which will show what telling and terrific "arguments" our immersionist antagonist can wield. We are now at attention to Rev. Mr. Currie's strictures. "..... It is difficult to believe that Rev. Mr. Currie could be induced to open his mind to an argument, or to employ his pen with the least degree of prudence. With him white is black, and the moon is green." "There are some things it is to be feared will have been misled by his aidacious assertions and negations. The pernicious impressions made by his writings should if possible be removed. One thing is clear and ought to be considered settled beyond dispute. Rev. Mr. Currie is an expert in all the subtle and despicable artifices of a mere sophist." "For several weeks he has been filling from two to three columns of the *Provincial Wesleyan* with articles teeming with repulsive dogmatism, violent tirades, insolent accusations, opprobrious appellatives, cynical sneers, artful quibbles, wily evasions, flagrant garbling, and wretched travesties. .... Course he would be obliged to go beyond the outer limits of charitable toleration." "The renown and vulgarity of Mr. Currie are patent in his appellations. .... Rev. Mr. Currie mouthing on his fiery pegasus, has been making a furious charge in all these directions. .... A tricky design. .... The versatility of his mind is amazing. .... His course will be as disastrous as the fraud he has practised is unjustifiable."

Wentworth's cleverness in defending his creed, after that fashion, is certainly rather amazing. We are not surprised that he acknowledges himself bewildered. No doubt many of the readers of the *Messenger*, and of the *Visitor* will think his bewildering logic is unmaneuverable. We rather think so too. If it be a good thing to be splended by abused we ought to rejoice, and be exceedingly glad, we cannot see, however, how these "arguments" prove anything against the doctrine of infant baptism, or against the fact that sprinkling is the scriptural mode of baptism. We have had no experience in that line of controversy which would have prepared us for such a display of logic as that which we have just read. Wentworth himself can stand it, if we know the meaning of the word "garbling" we can. And he further asks (*Visitor*, April 13, 1871), "Does he know how honest men regard the writer who will resort to such a contemptible vice in order to carry a point in controversy? But let us not delude ourselves with the idea that we can, by exposing his tricks, produce a blush of shame in the stolid face of our reviewer. Wentworth thinks we were very harsh in bringing against him the serious and damaging charge of garbling. As he has indulged so largely in that line of business, and has asked if we "know the meaning of the word garble," we will endeavor to indicate what we mean when we use that word.

Wentworth, in his Dictionary gives this definition of the word *garble*: "to pick out or separate such parts from a whole as may serve a purpose." "To select and call in all" such isolated statements, to "serve a purpose," is *garbling*. If a writer, to endorse the practice of stealing, should "pick out" from Paul's epistle to the Ephesians these words: "Let him that stole steal," that would be a *garbled* quotation. The offence of garbling in this instance may be proved by showing that although Paul did make such a statement, and although the words were correctly quoted, yet being separated from "the whole" of what Paul says, they give a false impression of Paul's meaning. We should, in judging of any writer, take "the whole" of what he says in his whole scope, and drift, and design. To "select and call" a part to "serve the purpose" of proving something the author did not believe, and never meant to teach, is *garbling*.

Wentworth, however, does not admit or hint that there is on his part any mistake. He stands by his first position with a bravery worthy of a better cause. He maintains that he "did quote from Lange," and that what he published from Lange was "correct." How is it that he was so many weeks in discovering so obvious a mistake?

As Wentworth so plumply and squarely defended what we knew to be a forged charge in the *Wesleyan* (March 22, 1871), and suggested that Wentworth could best sustain his position by the production of the book from which he professed to quote, this suggestion, to produce the book, brings Wentworth to the point of confession. In the *Visitor* (March 30, 1871), he tries to excuse himself by saying: "We have fallen into one mistake." He then stumbles through a pitiful explanation, he says he took the extract from the wrong book, and though Dr. Lange did not write the book from which he copied, some one else did. One who has a truthful statement to make need never get so bewildered, if he aims to tell the truth, the whole truth, and nothing but the truth.

Wentworth seems bewildered in trying to account for our making so much ado about so trifling an affair. It is only a "trifle" any way, he says. We would never attach, he thinks, so much importance to a forged affidavit of that kind, if our mind were not a little mist. "Little minds (says Wentworth) are caught with trifles." We do not envy Wentworth those vast mental capabilities he has exhibited in his forged transaction.

Wentworth, in trying to escape from the Lange difficulty, has staggered into another dilemma. He pretends that he has made only one mistake. We beg to inform him that we have three other charges of a somewhat similar character which we are holding in reserve against him. We are prepared to prove that Wentworth has in those three additional instances given pretended quotations, with the quotations marks, as extracts from Pedobaptists, where no such sentences as he has quoted exist. When the interests of truth call for an exposure we will bring those charges to the front.

We think it next to impossible that one could make just such a mistake, inadvertently, as Wentworth claims he did. Lange's views on the question of infant baptism are well known, and clearly expressed. He shows most clearly and truthfully that the doctrine of infant baptism is taught in the New Testament, and that if we should receive any truth taught in the New Testament we should receive that if Wentworth, with all those facts before him, could inadvertently attribute to Lange so improbable and absurd a statement as he did, then we must inevitably infer that Wentworth is capable, especially when bewildered, of seeing into the grossest absurdities, and uttering the most untruthful statements.

Wentworth, moreover, undertakes to defend Rev. Dr. Cramp from what he calls our "recent ebullition of insolence." Wentworth would probably not have called that subject up again if he had not been so bewildered. Dr. Cramp himself, and the editor of the *Visitor*, were both sufficiently cautious and prudent to say nothing in the *Messenger* about it. They very wisely, no doubt, concluded, that Wentworth, however, is too bewildered to keep cool, and to keep quiet. He would have his readers believe that the venerable Dr. Cramp never was guilty of what he calls the "uncouth" and "monstrous" wrong of making such an untruthful assertion as we charged him with. Dr. Cramp in the *Messenger* (Feb. 22, 1865), over his own signature, published these words: "Every record of baptism in this book (the New Testament) is an instance of dipping, as John Wesley and ministers of all Christian denominations have again and again confessed." In the *Wesleyan* (March 22, 1871) we most directly and emphatically denied the truthfulness of Dr. Cramp's statement. It is manifestly impossible that John Wesley could have spoken or written the words that Dr. Cramp professed to have given as Wesley's. If Wesley, after a life-time of teaching and practice so antagonistic to Dr. Cramp's statement, could have been guilty of giving such a testimony as Dr. Cramp affirms he did, he would have deserved the unrestrained contempt of all honest men.

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others apparently are gathering strength, to follow them. Our congregations continue large, especially in the evenings, and seem to listen with thoughtful concern. Our class and prayer meetings are well attended and are seasons of grace and pure devotion. Our Foreign and Home Mission Funds will I think be in advance of last year. Our church debt of over \$300 we expect will be wiped out some time next month. The ladies are diligently preparing (meeting once a week) for holding a Bazaar in July next, during the straw berry season, for the benefit of the Parsonage, and will very thankfully receive any donations our Sydney friends may be able to send them. After the church debt is paid our people here long to have a vestry and a bell attached to the church with other improvements and also a new and renovated parsonage for their minister, but one thing at a time, and as last as they are able in their motto, and considering their number and means they do nobly. We trust that as we receive no grant from the Conference, that they will make Sydney Circuit this year self-sustaining, and send us to Conference with a square sheet. Our people at Ingonish are building a new church, and our warm friend Mr. John Burke is doing all that he can, and that is not little to have it completed. As we cannot send a minister they expect to have the services of a Presbyterian minister from the Cape to attend them occasionally during the summer, and who is already engaged for that purpose, nevertheless a Methodist preacher will be heartily received as soon as one can be sent.

Our Young Men's Christian Association is doing well—they meet once a week among themselves and once a fortnight publicly on Sabbath afternoon as you do in Halifax, in the several churches. We have formed a Y. M. C. Association at the Bar, which though smaller is doing well also. Once a month on Wednesday evenings all the churches meet together for united prayer. Altogether there are about six prayer meetings held weekly in Sydney town, and the result of these meetings is seen in the large numbers that attend them and the manifest and growing seriousness of the attendants, and in the spirit of brotherly Christian union that prevails (generally speaking) among P's, B's, and M's, so that at present we are more highly favored than our some other large places not out of our young Dominion, for Ephraim does not vox Judah nor Judah vex Ephraim.

Ye different sects who all declare  
"To here is Christ or Christ is there;  
Your stronger proofs divide for united prayer,  
And close the doors of the Christian's fire."

Pray yours,  
J. V. Jost.

## CANNING CIRCUIT.

And much discouragement, and often great depression of spirit I have laboured in the gospel vineyard since coming to this Circuit. Though a beautiful valley it has been morally for some time emphatically a valley of dry bones. If small, cold, and rainy prayer meetings are a correct index of a low state of piety in a church, we have had abundant testimony in Canning that vital piety was at a very low ebb. Very rarely have we seen more than twenty persons on such occasions on week evenings.

But a change has come over us. The spirit of God has caused that change. A few special services have been attended with blessed results. The Lord is working mightily in our midst. Professors of religion, long half-hearted in the cause, are coming up to the post of duty, and realizing sanctifying power,—Backsliders, returning with contrition, to their offended God, and rejoicing in the restoration of the saints. While sinners deeply convinced of the sinfulness of sin are pondering the great subjects of personal salvation and damnation. Some few have deliberately decided to abandon sin and serve God benevolent and forever. The good work seems only begun. Nothing more cheering to a true minister than a true revival, especially when members of his own family are sharing in the heavenly inheritance.

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Joel Bull. The Autobiography of a Native Minister in the South Sea Islands. Translated by W. M. G. Missionary, London; Wesleyan Mission House, and 66, Abchurch-lane.







