THE WESLEYAN

FRIDAY, OCTOBER 19, 1883.

MARTIN LUTHER.

The celebration of the four hund redth anniversary of the birth of Martin Luther excites much enthusiasm in the Protestant world. A festival recently held at Wittenberg afforded an excellent key-note. One thousand clergymen listened to the official sermon, fifty thousand visitors crowded the city, and on leaving the church the Crown Prince of Prussia placed a splendid laurel wreath on Luther's grave, and soon after opened the Luther Hall.

The words of the Emperor and Crown Prince, most befitting this occasion, have produced a deep impression at home and abroad. The former, in a Cabinet order entrusting the Crown Prince with the duty of representing him at the festival, assured his people of his warm interest in a celebration in which the Evangelical faith obtains full and unimpaired expression: the Crown Prince, in discharging the duty imposed upon him by his royal father, gave utterance to these forcible words among others "May this festival serve as a holy exhortation to us to uphold the great benefits of the Reformation with the same courage as was displayed in acquiring them for us! May it above all strengthen us in the resolution to be ready at all times to defend the Evangelical creed, and with it liberty of conscience and religious toleration The strength and essence of Protestantism do not rest upon any stiff form of written words, but in the striving after the knowledge of Christian truth." Such sentiments from the occupants of the German palace are most welcome. They assure the world that the phase of religious speculation which has so seriously affected the German Churches has in a large degree exhausted itself. For years its decline has been marked in the rapidly decreasing number of students in attendance on the teachers of rationalistic theories, but more reassuring still are the statements that have just fallen from men in high places.

The 10th November is the day fixed of Luther. About the precise date of his birth there has always been some doubt, even his parents not havthat day is expected to be of a most itime Provinces. It is altogether hearty and enthusiastic character. | probable that on Sunday next, one of The presence at Wittenberg of several the world's days of prayer for Sundaydeputations from British Churches has schools, scores of Provincial superingiven an indication of the interest tendents will announce a date on felt in the mother country, and the which all Sunday-school work in their attention given to the topic by the Church and neighborhood will termi-American press has shown that the nate until the return of Summer Protestantism of America will join warmth. Just as united prayer for heartily in these demonstrations.

likely to be heard. That section of the door and running away from the the Episcopal Church of England and answer? dreads the light of historical investi- teacher can fail to see that his work, gation. Her safety is in bandaging interrupted by summer visiting and eyes. Already Roman Catholic jour- stormy Sundays and followed by a to call the "deification" of Luther, amount to little in the end. To renand are publishing everything that is der religious impressions permanent in any way calculated to injure his under such circumstances is next to reputation. German Roman Catholics impossible, are preparing to celebrate the anniver- The Church's hope is in the childsary as a counter action, and at Rome, ren, and yet we give them a better it is said, preparations are being made chance of preparation for worldly serfor the publication of two volumes of vice. They get five days per week for documents in depreciation of his ca- secular education and but one for sareer. It needs not be said that such cred training. The teacher rarely loses

power to carry out her plans and purooses. Aught that will teach young Protestants to love Roman Catholics while they hate Romanism; or prevent them from "beslobbering the 'man of sin' with their kisses," after the fashion of Broad Churchism, will prove a blessing. Do we seem bigoted? Let it be remembered that since the days of Luther Rome has corrected none of her errors. On the contrary she has added two most notable dogmas to her list of teachings.

Luther had his weaknesses. In the presence of the Diet of Worms he said, "I do not give myself out for a saint. I admit that I have often been more rough than religion and my gown warrant." One has only to read his discussion with a fellow Reformer on the "real presence" to learn that he could be exceedingly unreasonable. Two or three of his public acts cannot easily be excused in the light of to-day. And yet the study of his career must involve a general benefit His home life has been pointed as a model for succeeding generations; his personal experience enabled him to write words on the justification of a sinner before which the Holy Spirit used when He "strangely warmed" the heart of John Wesley for his marvellous mission; his perseverance in spite of combinations that seemed able to crush a continent has nerved men for daring deeds for God; and thousands when staggering in weakness have bethought themselves of the man who in the presence of kings and legate backed up against the pillar of truth and said, "Here I stand, I can do no other, so help me God," and these thousands have then fearlessly gone forth. A fitting termination to such a life was given in his last words, "It is death: I am going: Father, into Thy hands I commend my spirit." Well does Froude say that any faith, any piety alive now in Europe, even in the Roman Church itself, is due in large measure to the poor miner's son who was born in a Saxon village four hundred years ago.

We trust that everywhere at the season named our ministers will call attention to the great principles of the Reformation.

THE SUNDAY SCHOOL IN WINTER QUARTERS.

Hibernation has been said to be "a curious habit of certain birds, beasts ing been quite certain, as we learn and Sunday schools. They go into from Melancthon. For the generally winter-quarters and stay during the accepted date of Nov. 10, a statement cold season." Certain of our readers by his brother Jacob is accepted as are aware that this curious habit is authority. The celebration fixed for prevalent in some sections of the Marschools is ascending heavenward, a Only from two quarters outside number of them will be scattered. to Sunday next it is suggested : of Germany is any note of dissent Does not this seem like knocking at

America which has so far lost its be- Can we not tempt some of our halflief in the principles of the Reforma- time workers to try a better way? tion as to have become ashamed of This "hibernation" is more common the name of "Protestant" will be in the country than in our towns and likely to seize the opportunity of hurl- cities. Several reasons given for the ing a stone rather than of laying a adoption of the system have, it is true, wreath on the graves of men of whom some force at first sight. But the disthe world was not worthy. Men who advantages to the schools thus sent fix their whole hope upon tradition into winter-quarters are so serious and descent can have but slight sym- that their managers might well pause pathy with the grand old German re- at any repetition of the former plan. former who declared, "The life of The bear that will soon retire to his Christianity is in possessive pronouns. winter den will come forth flabby and It is one thing to say 'Christ is a lean. In similar condition will the Saviour,' but it is quite another thing Sunday school manager be likely to to say 'He is my Saviour and my collect his scattered flock. The child-Lord." What such dissenters from ren will have forgotten much that Protestantism and the Gospel mutter, they have learned. The influences of will be given more audibly by the the day-school and of the society of mouthpieces of Roman Catholicism. the holidays will have had upon them Romanism, in spite of her professions, an effect of a positive character. No nals are sneering at what they choose whole winter's intermission, can

mer. The Sunday school alone sufsongs cease, its library is unused, and vet its machinery and purpose is to "allure to brighter worlds and lead the way." The children will be doing something, learning something. will not cease its charms nor will Satan close his haunts.

Brethren, try a whole-year Sundayschool! It is worth while to heat your church or school-room "just for a Sunday school." If the trifling expense cannot be met in any other way, omit some excursion or treat. But any Christian farmer, who knows that care of the lambs ensures the finer quality of his sheep, will do his part. A writer in an exchange says "I have known four resolute men covenant with each other, to keep the school alive the whole year, and they did it. The children and young people expected to find these four men there every time. They knew there would be service of some kind." Courage, determination, love for the work, and interest in the children can keep vour school alive this winter. Only try : then "winter-quarters" hereafter will belong to the birds and beasts, but not to your Sunday-school!

SPECIAL PRAYER FOR SUN. DAY SCHOOLS.

To this subject reference was made in our columns last week. Since then we have received the local "call to prayer," an echo of that issued by the London Sunday School Union. In addition to the plan suggested by the circular, a meeting for special prayer will be held at 7.30 p. m., on Monday evening, 22nd inst., in the Poplar Grove Church, which all local workers are invited to attend. We learn also that the Executive Committee of the S. S. Convention of the Maritime Provinces, having found it impractica. le to hold the usual Annual Meeting have made arrangements for a Spec ial Convention and Conference of S. Workers to be held at Halifax, in the Y. M. C. A. Hall, on Thursday, the 1st Nov., and to last one day; the opening session to be convened at 9.30 a.m. An excellent programme is being arranged for the occasion, and it is expected that prominent Sunday school men from different parts of the Maritime Provinces will take part in the discussions. The Conference of the Y. M. C. Associations, to be held here on the 31st inst., will, it is hoped, greatly add to the interest of the occasion. The following, among, other

subjects, will be considered: 1. County organization. 2. The importance of maintaining Sunday schools through the winter

3. Discussion of S. S. Topics.

The programme will include a mass meeting to be held in the evening in one of the largest of our city churches, and to be addressed by leading Sunday-school workers. In reference

That on Lord's day morning, Oct. 21st. from 7 to 8 o'clock all Christians in private offer prayer on behalf of Sunday-schools. That ministers be asked to preach

special sermons upon the claims of Sunday-schools. That the opening engagements of the school be preceded by the teach-

ers meeting together for prayer. That the ordinary exercises of each school be shortened, and that the scholars be gathered for devotional exercises interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited

That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday school shall form the theme of the prayers and addresses.

The death is announced of Dr. Begg, a noted Scotch minister. At the Disruption in 1843 he gave up one of the best livings in Scotland and became prominent in the subsequent great movements of the Free Church. Especially as a leader of the party in that body who are opposed to the introduction of organs, change of attitudes and other innovations in public worship he has received frequent mention. As an author and as a worker in the

An esteemed Episcopal contemporfers through a low thermometer. Oth- ary quotes a statement from the reer work goes on, but its doors close, its port of the Parliamentary Committee of Enquiry into the public-house property of the English Ecclesiastical Commissioners. The item is :- "The Ecclesiastical Commissioners own public-house property, but to a very much less extent than has been alleged. The Bishop of London, instead of passing one hundred public-houses on Church property on the way to Fulham, passes but two, and the houses alleged to be making such enormous profits have either never belonged to the Commissioners or have ceased to do so." "The worst feature in the report," says our contemporary," this that while the Ecclesiastical Commissioners acknowledge that this class of property should be diminished. they refuse to say that no publichouses shall be built upon their new estates. This is far from satisfactory. It compromises and dishonours the Church to be in any degree connected with the drink traffic. The sooner an end is put to this scandal the better. In a letter to the Times, Canon Wilberforce, who deeply feels the stain inflicted by this wrong, assumes this imaginary ride between Fulham Palace and St. James's Square" to be only an evasion of the charges he has made, and asks. "Is it not an undeniable fact, as observed in the Bcho. that every man of common sense and ordinary observation knows full well that twenty-four public-houses will do more harm to society in a month than a whole bench of bishops will do good in a year.'" The Canon's scathing letter

> Talmage said the other day of the Chinese, "Keep them out! You might as well try to prohibit summer bees from a field of blossoming buckwheat. Just as long as the centrifuga! force of foreign despotisms throws them off, just so long will the centri. petal force of American institutions draw them here." It is possible, however, that these persevering and frugal foreigners may find quarters elsewhere than in the United States and Canada It seems pretty certain that the China man, who has been of late somewhat tabooed both in California and Honolulu, will gain a footing in the Fiji Islands. An English paper says that the cost of Polynesian labor in Fiji has increased so greatly within the last three years that it has been found impossible to grow produce at the enhanced rates. The experiment of bringing coolies from India has not been satisfactory, while the cost is as prohibitory as for the Polynesian. An effort will be shortly made to obtain Chinese labour, and there is no doubt that the Mongolian will serve the purpose both in the matter of cost and general behaviour and climatic

must result in good.

A note from the Rev. Silas James, of Gagetown, N.B., informs us of the death of John Palmer, Esq., High Sheriff of Queen's Co., on the 12th inst. Mr. James writes: "He was a delegate to the last General Conference and most earnestly desirous of the union of the Methodist bodies. For many years he has been the circuit Recording Steward, Superintenof the Gagetown branch of the Bible | Provinces the establishment cannot Society, and deeply interested in the | fail to be a success. temperance reform." The loss to the Gagetown circuit of this worthy man must be deeply felt. His home was next to the parsonage, and in him the pastor ever found a firm friend and a wise counsellor. The editor writes to the Supernumerary Fund, of \$10, from a personal acquaintance with the deceased and his excellent family. Heaven's consolations are theirs. Last Saturday's Telegraph stated that four members of the family were prostrate with the same disease, and that the condition of two of them was considered critical. Mr. James makes no reference to their illness: we infer therefore that the Telegraph was misinformed or that the sick were on the way to

The session of the Presbyterian Synod of the Maritime Provinces was closed on Friday afternoon. After some discussion on the Dalhousie Colinterest of the working classes he lege affairs an amendment to the efwas well-known. The Scotsman, in fect that "the Synod instructs the commenting on his death, says: "His College Board to confer with the Govecclesiastical views could not com- ernors of Dalhousie with a view to mand general approval; but everyone their taking measures more effectualcould admire his tenacity of purpose, ly to protect the interests of the coldemonstrations of ill nature can only a winter day at school; the children, his dialectic skill, his courage, his love lege and to relieve this Church in end in increasing that spirit of inves- rosy and bright in their winter wrap- of country. His faults were those whole or in part of the pecuniary obtigation which intelligent Protestant- pings, are seldom the worse for the of the system in which he had been ligations which they have assumed in ism desires, and in impressing the keen frosts; and our public-school reworld with the fact that the Paracy is ports show a better average atten. He was a strong ecclesiastic, but he 69 to 17. The Widows' and Orphans' carefully the notice of the Publisher

\$39,200. to which a legacy of \$20,000 will shortly be added. Some earnest discussion was called forth by a motion that in case of a congregation failing to call a minister in six months, the Presbytery proceed with the settlement of a minister over such congregation. Dr. Murray's resolution to transmit the motion as an overture to the Assembly was carried by 19 to 15. The presence of Revs. H. A. Robertson, of Erromanga, and Thomas Christie and John Morton, from Trinidad. added much to the interest of the public meetings.

The Rev. G. B. Payson is at Villard. Pope Co., Minn., a pleasant, growing town on the Northern Pacific Railway, and about 130 miles from St. Paul's. The dry, bracing climate suits him so well that he expects to remain there through the winter. Of the Minnesota Conference at St. Paul's, at which he was present, he writes in a private

The session has been very interesting and profitable. The bishop's seron, yesterday morning, in the Market Hall to over two thousand people, was beautiful and grand, and his ordination charge in the afternoon was exceedingly interesting. Chaplain Mc Cabe's sermon in the evening was responded to by a collection of \$2165 for the benefit of the Church Extension Fund. Methodism is doing a glorious work in this state. Hamlin University, between here and Minneapolis, is a credit to the Church and

The Christian Messenger quotes an item given by us last week from the Independent. We do not think that the latter paper has been unfair in its dealings with the Baptists, nor do we believe that it intended to throw any doubt upon the general high character of members of the Baptist churches. We certainly should not aid in any such intention. To state that immersion gives the right to the Lord's Table, as spread by our Baptist friends, is not to call the character of communicants in question. A little thought would have saved our esteemed conemporary from some questionable utterances in reference to Methodist

Those Methodist brethren who have plusage of ministers as a consequence of union will be relieved by this statement of the Canada Christian Advocate: Eight or nine ministers of our Church have joined the Detroit Conference, or taken work therein within a few weeks past. There seems to be a general exodus to Michigan, and the Canadian element in the Michigan Conferences must be very strong, we should judge, by this time." It will be well if our lack of faith in the Great Head of the Church receives no rebuke through a scarcity of labor-

The Book Steward will be glad to forward to any minister or superintendent a catalogue of Books for Sundayschool Libraries, Prize Books, Rewards, Periodicals, etc., on sale at the Book Room, 141 Granville Street. The large and varied assortment of books now in stock has never been excelled. If the personal efforts of the manager are seconded as they should dent of the Sabbath-school, President be by our friends in the Maritime

Rev. J. S. Coffin writes from Ber-

I perceive that the Minutes of Conwhich I had the pleasure of presenting from Miss Hales, of Wolfville. A donation of \$10 from the same lady to the Educational Fund is duly ack nowledged. I made distinct note of the former matter on my returns to Conference.

Ministers who have not yet sent the addresses of the Sunday-school Superintendents on their circuits to Rev. W. H. Withrow, Secretary of S. S. Board, Toronto, will confer a great favor by sending those addresses at once for immediate use.

The Missionary Anniversaries at the beginning of next week should be seasons of deep interest. See announcements in full elsewhere.

We have been asked to correct the report of the amount raised last year by the W. F. M. S. of Halifax North. It should have been \$258.18.

Fund of the Church now amounts to of this paper on the eighth page.

THE PASTORAL TERM

The American Fall Conferences have had under consideration the important subject of an extension of the pastoral term. By an overwhelming vote they have pronounced both against the removal of the limit and any extension of time. Only two o the more prominent Methodist jour. nals have advocated any change, These are the Northern Christian Adrocate and the Zion's Herald. The Christian Advocate, the leading official journal, has given the proposed extension able opposition. Several others of the numerous family of Advocates have given a large amount of space to the subject but have contented themselves with moderate editorial utterances. Enough has however been said in various parts of the republic to show that a burning question has been started.

The English correspondent of the Nashville Advocate writes to that paper:

An attempt has been made under this Conference to enlarge the time limit of the preachers from three to four or five years, especially for Scotland, where the three years' limit is strongly objected to; but the request has been firmly declined this year. The feeling in favor of enlargement to four or six years is growing yearly; our departments are held and worked by ministers with a six years' location mostly, and have been for half a century, so that the people ask, Why may not the privilege be extended to the itinerants when the circuits so desire? This point will be conceded in the near future. The prevailing discussion in America on this question will act strongly in promoting the change

The French correspondent of the Christian Advocate, Rev. J. P. Cook, gives in that journal a statement of the course pursued in the French Conference on the above subject When the French Methodists were

organized into a District Church 31

years ago, the newly formed Confer-

nce followed suit in most respects of the British societies, of which they had been hitherto a Mission, and the question of the itinerancy or the time imit was not even raised, everything being supposed to remain as before. It was mooted soon afterward, however, by some brethren who were averse to frequent changes and insisted that the three years' limit was too short. Their views were strongly op-Cook, my late father, whose attachment to the old rule was very great, and the result was that the three years' limit was maintained by the Conference of 1854, but with a rider to the rule, to the effect that "if the Conference judged it necessary in any exceptional case to grant a longer residence, the prolongation could extend to two more years, but not beyond." This prepared the way for a further concession, which, however, was only granted in 1860, after my father's death. It was then resolved that, considering the difficult position of the Church in France, from the small number of the ministers and the great difference between the various stations, the Conference might, after a serious examination of the needs of a station, continue the appointment of a minister beyond the five years. Practically, this was removing altogether the time limit, and hence we have had some of our ministers remaining from six to twelve years in the same station.

Twenty years of this regime showed the Conference that it did not work well, and increased considerably the difficulty of the appointments. The ministers felt wounded if they were not returned to the same posts year after year, and insulted if the Quarterly Meeting did not ask them to remain; and on the other hand, when a change was absolutely needed the Churches could not designate nor invite any other pastor, as they did not know who might be free to accept such an invitation. Hence, after a long discussion, both in the District Meetings and in the Conference, it was resolved, in 1880, to return to a time limit, but to have it fixed at five years, and not three. And this is our present rule, which, so far as I can see, works better than the preceding one. Should this experience, although on a very small scale, be of any use to you, you are welcome to it. It shows that while an extension of the timelimit might be granted, its removal would not be an improvement, but the contrary. And by publishing this. fact I add one more "unsolicited testimony" to those you have published

A NEIGHBOR'S VIEW

The spirit of the following remarks in the editorial columns of our neighbor, the Presbyterian Witness, is so kindly that we cannot refrain from copying them.

The policy of "rest and be thankful" will not do in either Church or State. There is no "fluality." Methodist family feuds are healed, greatly to the advantage of religion as well. Presbyterian family feuds have been nearly healed, and the gain has undoubtedly been very great. And nowin both these bodies the idea of a union between Methodists and Presbyterians is beginning to be thought over and quietly discussed. The Bishop of Fredericton in his address.

before the at Montreal as having la Theaccusation less, for the ganization is -not just copied from evidently dance with under the The parity the unity of ciples recogn as thorough! " stewards other name is but the ence is but eral Confer Assembly. concerned mountable "itineracy but not an regards do is - no de very formic hands an house, the them ! Th would not Henry B. thoughtful, theologian minary. W "What is

Presbyterian essential to t well-being. it is. Your ing of grace, harmony wit wide outlook siastical unio byterians; is vital for b and Christia this country per se-1 am difficulties (metaphysica itual; in sh rial. As to Scriptures go ference between These sure

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PRINCE

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