

# Provincial Wesleyan.

MONDAY, OCTOBER 6, 1873.

## THE PILGRIMAGE TO FRANCE.

Our English correspondent—whose letters we welcome once more—has called attention to the new religious sensation of France. There are several inferences to be derived from this painful delusion. Where is the boasted advantage of Roman Catholicism in its contact with the intelligence and education of the modern epoch? It was to accommodate itself to our time—the spirit of a progressive and sham-detesting age. Education and civilization would tell upon its superstition and ignorance. Miraculous conceptions of saintly blood; resolutions produced by the touch of a godly man's bones; charms for the person, the property, and the beast of the fold, were forever abjured. So men thought. So the Christian world hoped. So the prophet, whose mind glowed with millennial anticipations, most authoritatively declared.

But we accept once more the stern truth that the Romish religion is forever the same. Its priests and votaries rejoice in this. We acquiesce, though with a different feeling to theirs. It makes us sad. For, are not other principles involved in this? The higher anathema from the Papal Altar; the pains and sorrows of inquisitorial agencies; in short, death and condemnation to the enemies of the Papacy—are they not all a part of the great system? And so of antagonism to education, to everything that would elevate and ennoble the race. If the folly of pilgrimages cannot be overcome by association, what hope is there that the love of persecution has been completely destroyed?

Altogether, the outlook for Romanism is not very bright. When the Maories of New Zealand revolted a few years ago from Christianity, and resumed their pagan superstitions and crimes, it seemed like a step backward in the world's history. Very similar is the feeling with which we study this egregious religious nonsense of Paray-le-Monial. It is an evidence that the weakness and darkness of the human heart can be remedied only by the grace of God. May the day come, which seems so long in coming, when the millions of misguided worshippers shall hasten with equal eagerness to the feet of the Lord Jesus Christ!

**REWARD OF COURAGE.**—Rev. Mr. Andriani—a name now universally known—is the recipient of another gold watch and purse of money. The Dominion government has followed the example of generous donors in our own country and the adjoining States, in bestowing substantial favours upon the brave man who imperiled his own life for the safety of others. On that frightful morning, by the bleak Atlantic coast, the beach strewn with the dead, a great ship crashing on the rocks, and death waiting to crush mercilessly other victims, he, a modest, unassuming country parson, did what experienced sailors would not dare. For this he is to-day promoted to a title Curacy, spoken of by the world and rewarded by governments.

As a clergyman, not unacquainted with the sorrows of shipwreck, having, like Mr. Andriani, laid our hand upon the Ocean's mane, as Byron has it—we tender to the reverend gentleman our congratulations. We do not say it as a reflection upon him, however, that there are men of quiet habits, quiet clerical lives, venturing their existence every day to rescue men in danger. How many have escaped from the contagion of disease only by God's good mercy? How many have we cured and amid pestilence and misery, while seeking the souls of their fellow-men. No plaudits greeted them—no monument has been erected for them. But—and our reverend friend will rejoice with us in this—the Master, who conceals his professed hand just now, will give them a noble recognition in the coming great Assembly!

**A REMARKABLE BOOK.**—Rev. Thomas Jackson's "Recollections of my own Life and Times," edited by Rev. Benjamin Frankland, A. B., and with an introduction by Dr. Osborn, we have already briefly noticed as having reached us in the English publishers. As the record of a great and good man's life, it would, in any case, be of more than ordinary value. But it describes how a poor boy became one of the first thinkers and preachers of a connection by no means wanting in exalted and sanctified talent. While Richard Watson expounded theology, and Dr. Bunting administered the affairs of the Church, and Clarke and Benson wrote Commentaries, Thomas Jackson rose step by step to be Secretary, then Connexional Editor, subsequently occupying the Presidential chair, he died full of years and honors. To young men this book will be a stimulus, inasmuch as it will encourage and aid in poverty deprived them, of books, to follow this exemplary student and conquer difficulties. To the thoughtful reader of Methodist History this will be an invaluable publication. Like Adam Clarke and others of our celebrities whose names belong to the church universal, Methodism found him in seclusion nurtured, trained and promoted him to exalted situations. The contemporary of leading men in the early periods of the connexion's history, he traces the record of their lives and deeds, portrays their appearance and habits, with the simplicity of a child and the shrewdness of a philosopher. The autobiography will have an especial charm for English ministers, particularly the Fathers of our Church. They will find here pictures abounding with artistic excellences, representing their home, their companions and teachers in the faith. It is really a history, in one sense, of the Methodist movement, and ought to find its way into every Methodist home and every Sunday school.

Dr. Osborn has, in the introduction,

made an admirable and conclusive point against the Bishop of Lincoln. It is so rich that we present it as the Doctor has written it:

"We are asked to believe that this venerated man lived and died in damning sin. He was a schismatic—had no right to preach without Episcopal license—no right to administer the sacraments without Episcopal ordination; and though like Moses he might give drink to famishing multitudes, he must like Moses, be excluded from the promised land by his disobedience to a positive injunction. The painful narrowness of this doctrine is not all diminished by the solemnity with which it is announced; nor by the high personal character of our latest monitor. And it is perhaps not to be regretted that Bishop Wordsworth's 'Pastoral' should make its appearance while these pages are passing through the press, so that the Methodists of Lincolnshire may of whom Mr. Jackson knew and loved so well, and with such good reason, and all others may understand how the Bishop regards our position. But it is wonderful that so learned a writer should threaten a Methodist preacher with the fate of Moses in addition to that of Korah and his company. He must have forgotten that the man of God, though excluded from Canaan, was not shut out of Paradise, but that after his decease he 'appeared in glory' commencing his reign of glory while his Apostles were terrified and slept."

**SERVICE OF SOLO.**—This is a new feature in the worship of English Methodists. At several central places recently it has proved a great attraction and given general pleasure and profit. No doubt it originated with some of the discerning Ministers who have visited America and witnessed the efficiency of this means of grace and devotion. How we all wondered at its introduction into the service of the Fredericton Conference. A Service of Solo! as if ordinary means were not sufficient. But who that was present can ever forget that hallowed meeting?

## Correspondence.

BOILESTOWN, N. B.

DEAR MR. EDITOR.—Perhaps a few words from this quarter may be acceptable to the readers of your Conference organ. This part of the Nashwaak Circuit, is situated on the south-west arm of the Miramichi River. On coming to my circuit, I found the friends exceedingly kind, and were doing all in their power to make me happy. Our congregations are large. The people seem to take an interest in the cause of God. They do not believe in a copper collection. The twenty-five cent piece is no stranger on the Sabbath day, yet our congregations, on the whole, are not wealthy. On this part of the circuit, we have two Wesleyan churches, the use of a Free Baptist church, and four school houses. The duty of the writer is to preach three times on each Sabbath, and once or twice through the week, besides a large amount of pastoral visitation, required for this extensive field.

I am sorry we cannot present a good spiritual report. We have only one class in operation at present. As far as I can learn we have not a single young man, on all this part of the circuit, who professes to be a member of the Wesleyan Church. It saddens my heart to think of it, yet it is so. Our young men, nearly all, go off to the woods during the winter months, and are beyond the reach of any house of God, and consequently are deprived of the means of grace. We have endeavored to impress upon them (during the summer months) the necessity of giving their hearts to God, and prepare themselves for whatever may befall them, during their months of absence from us. It seems to me we should have home missionaries among these lumber men who could collect them together on the Lord's day, and on the winter evenings for Divine service. If this could be done we should save our young men and do honour to the Church of God. S. J. Sept. 26, 1873.

## PRINCE EDWARD ISLAND.

MR. EDITOR.—Dear Brother.—With pleasure I inform you that in this region of country, the WESLEYAN is becoming increasingly popular. A want, long felt, and sometimes expressed, by those subscribers who take no other paper, is being now supplied by the columns of the third page, entitled, "News in brief." I write not thus to flatter, (well assured that any attempt of the kind, would be as distasteful to yourself as it would be repugnant to my feelings), but to encourage you to persevere in your efforts to make our Conference organ the very best family paper in the Maritime Provinces. That is a laudable ambition which seeks to excel in doing good. The co-operation desirable, yes, necessary, of your brethren in the ministry, being realized to some extent, but more it appears to me, should use their influence in disseminating useful knowledge.

Allow me once more to call the attention of your readers to some recent occurrences on this Island, in connection with Methodism. The fine opening for the gospel referred to in my last letter, has been providentially filled by brother Charles Nicklin, a young man recently from England. He has cheerfully entered upon his arduous toil, to build up a cause for Jesus, where men have not laboured. If the young men who come out under the two Doctors, prove as useful as those selected by Bro. Angwin, we shall have fresh cause of gratitude for old England. We provincialists are not at all jealous of the numerous recruits to our ranks from the warm-hearted Methodism of Great Britain. In accordance with a resolution of the last Conference, the ordination of Bro. H. Clarke of Murray Harbor took place a few days ago. Immediately on his return from England, Dr. Stewart the President, accompanied by Dr. Pickard, hastened to this Island to ordain the Bro. named. To carry out the wishes of the President, Brethren Pickard, Jost and myself, journeyed from Charlottetown, through a beautiful country, to Murray Harbour, the south eastern extremity of P. E. Island (forty miles). None, however, seemed to think the distance long, because of the fine landscapes and thrifty farms which almost constantly gratified our minds through the noblest of our senses. The two D. D.'s appeared to be greatly delighted, as much of the scenery strongly reminded them of similar scenes recently witnessed during their visit to Britain. If all D. D.'s are as good travelling companions as those we had, I wish benevolent always to have one when on a tedious journey. We were pleasantly entertained and refreshed, as were also our horses at the "Halfway House." We were treated to some amateur music, drawn by one of the party from a new cabinet organ. We had to pay for the whistles, as we thought the charge seemed very high, we however paid it, but not without an inward reservation. On returning two days after, while rapidly pas-

sing the dear house, we were hailed by the Landlord, and informed by mistake he had charged us double fare; we thankfully took the returned money, pleased with the honesty and good will of the proprietor of that establishment.

On Saturday evening we arrived at the place of destination. Found the place all ready for the expected, yet unusual throng to transpire the sacrament tomorrow. A beautiful Sabbath. The President preached to a very interesting congregation, a most useful and interesting sermon, full of experimental and practical truth. At 2-1/2 o'clock, the ordination service was commenced, the usual religious services being conducted by Bro. Jost. After which the Chairman of the P. E. I. District made a few remarks on the manner of entering our ministry, and introduced to the President the candidate for ordination. In response to the enquiries of the President, he gave a very interesting account of his conversion to God and his call to the work of the ministry. Appropriate scripture was then read by Dr. Pickard, after which the President proceeded with the ordination service. We think the laying on of the hands of all the ministers present, a charge of singular power and beauty was followed by the newly ordained, which was followed by a most touching and forcible address from Dr. Pickard, bearing especially on the duty of the people in reference to their Pastors.

At six o'clock the house was again filled with devout hearers who were stirred and edified by an earnest and most pointed sermon from Dr. Pickard. The prayer meeting, closing the services of the day, was a time of spiritual power to many. The incipient tokens of a gracious revival were plainly manifest to the vision of the spiritually minded. We shall not be surprised to hear to no distant day, of an ingathering of souls to the fold of Christ in Murray Harbor.

There are sufficient Methodists in that place to sustain handsomely one minister. But at present there are two, one calling himself a "Bible Christian," the other known as a "Wesleyan Methodist." The two ought to be one, yes, but which one? Ah! that is the question. We think the younger should submit to many. We however will readily proceed to meet our returning brother, and give him a hearty welcome, whenever he manifests a desire for our fellowship. G. O. H. Cornwall, Sept. 25, 1873.

## WYOMOUTH CIRCUIT.

Nearly three months have now gone by since our arrival on this circuit. We are doing tolerably well eye over the field, in so far as to cast the effect of our labor, we feel that, while there are no special results visible, yet, we have sufficient reason to thank God and take courage.

One of the first things that attracted our notice, was an unfilled church, situated on the Bay, at what is called Everitt's Settlement. The frame had been put up and boarded in, but no further progress had been made. For nearly four years it had successfully braved the storm, until it stood with blackened walls, a stigma upon Methodist Christianity. Of course we felt it our duty, to make a movement at once, in order to have it completed. Upon inquiry we found there were no funds on hand, nor was there much prospect of getting any. There was only one measure to resort to, viz., an appeal to the Ladies, who we did to the best of our ability; and it returned received a most hearty response. Not only from our own denomination, but also others, who with true Christian spirit assisted to the best of their ability.

Measures were immediately adopted for holding a sale and a meeting, which was appointed to take place on the 25th instant. When the day arrived, Providence smiled upon us. The weather was all that could be desired; the attendance large. For nearly one hundred and forty dollars. Furnishing us with another proof of the independent Methodist to its fair supporters, who by their cheerful services, remarkable tact and untiring labors, have added greatly to its wealth and prosperity. May they never grow weary in well doing.

We would take this opportunity of acknowledging the kindness of our friends on the Digby, Digby Neck and Granville Circuits, who, by their contributions, have materially aided in pushing forward the enterprise. And we trust there are many others, who are only waiting for the invitation to constant and regular contributions, to be made to our friends, but who will not be ready to give their one, five, or ten dollars to advance the cause of Christ.

All who are ready to respond to our call, and lend us a helping hand, we will send their names to the undersigned, who will be glad to acknowledge the same. EREN. E. ENGLAND, St. Mary's Bay, N. S.

## TO PASTORS AND SUPERINTENDENTS OF SUNDAY SCHOOLS.

The Sunday School Convention of the Maritime Provinces, in its Session in Charlottetown, P. E. I., directed us to call your attention to the annexed circular from the London Sunday School Union; and to request that you will make such arrangements as are necessary that your congregations may unite with the members of Sabbath School workers throughout the world, in duly observing the specified days, as seasons of special prayer on behalf of Sunday Schools.

By order of the Convention, W. B. McCNITT, President. R. M. BARRATT, Secretary.

## UNIVERSAL PRAYER FOR OUR SUNDAY SCHOOLS.

"Arise, cry out in the night; in the beginning of the watches pour out your heart like water before the Lord; lift up thine hands toward him for the life of thy young children, that faint for hunger in the top of every street."—LAMENT 13.

In response to many appeals, the Committee of the Sunday School Union have resolved to invite their brethren throughout the world to unite annually in special prayer.

The 19th and 20th of October have been fixed upon for this year, and the Committee would suggest that the following order should as far as possible be observed. That on Lord's Day morning, October 19th, between Seven and Eight, all Teachers should engage in private prayer for God's blessing on their scholars.

That at some time during the evening of the 19th, the ordinary routine of each school should be varied by the children being gathered for devotional exercises; interspersed with appropriate addresses. To this meeting the Parents of the scholars might be invited.

Teachers of each School should hold a meeting for prayer.

That in the evening each Church should be invited to hold a special prayer meeting, at which the welfare of the Sunday School should form the theme of the prayers and addresses.

Teachers in all parts of the world will be invited to unite their supplications at these times.

Appropriate topics for supplication and intercession will present themselves to all. Above everything, the prayers should be for a special outpouring of the Holy Spirit, imparting to the Teachers heavenly wisdom, to the Scholars docility and seriousness; enkindling the deeper interest of the Churches in the work; and leading, as the happy result, to a large ingathering of the young into the fold of Christ.

WILLIAM CROSSER, HONORARY SECRETARY. AUGUSTUS BENTLEY, HONORARY SECRETARY. JOHN E. TRESDER, HONORARY SECRETARY.

## Miscellaneous.

### OUR EXCHANGES.

The *Evangelical Witness* thus alludes to John Douglall's kind offer to ministers in the West:—

Our old friend, John Douglall, of the *N. York Witness*, makes an offer, through the Syracuse *Witness*, to send the weekly edition of his paper, without charge, until the close of the year to all the ministers of the body represented by that denominational organ on receipt of their names and P. O. addresses. The *Witness* speaks thus favorably of Mr. Douglall's enterprise:—"In honor of the year that there is a religious public which does not wish for themselves or families to waste through the amount of police reports and sporting intelligence that occurs in the secular dailies, he has started a daily paper which reports the doings of the better class of citizens. It does not send out his reporters to trace out the movements of the victims of vice, but to write up intelligence of those better and nobler institutions and men with which the country abounds."

This is unquestionably the duty of those who are disposed to use the press to the best advantage. There is a morbid taste for news of accidents, for knowledge of impure and villainous transactions, and the less this always in the world an abundance of wholesome news. All readers may not be grateful for it; but it will do them good.

### THE N. W. Christian Advocate has this opinion as the result of its observation on the subject of open communion:—

That the subject of open communion in Baptist churches is making rapid progress in all parts of the world. It is a noted advocacy of the belief by several prominent Baptist clergymen, has given voice and confidence to many of the laymen who had a silent unbelief in the close communion doctrine. And at the recent meeting of the Western Baptist Association, at Rhode Island, on the question of the admission of a new church, open communion in doctrine, the motion prevailed by a decided majority. The Straight Baptists claim, however, that their progressive brethren stole a march on them, by bringing it up at the first Methodist General Session, when a large number of delegates had gone home.

And now historic doubts have begun to cluster about the memory of Dr. Albert Barnes. Was he or was he not a Calvinist? He does not seem to have been a Calvinist, his voluminous writings do not settle; and it is the question which the *Independent* propounds to two of its Presbyterian contemporaries.

The able English correspondent of the *New York Advocate* says of the distinguished Layman of the Methodist Church, Mr. McArthur:—

"I may mention here, by the way, that Mr. McArthur, in his first title, Mr. Alderman McArthur, M. P., received a tribute from all classes and denominations in that city and the adjacent county as very seldom indeed falls to any man in any place. Mr. McArthur has been a citizen and merchant of Derry, and there established his character and laid the foundation of his fortunes. In a few years, if his life is spared, it may be assumed that he will be Lord Mayor of London. He has held the office of Sheriff of the City of London. Methodism has always been relatively weak in London, but it is now manifestly gaining ground."

The retrospect of the Conference at Newcastle causes continued surprise. This correspondent says of it:—

You may have gathered from my letters respecting our late Conference, slight and inadequate as these were, that the Conference was remarkable for the amount of special business of high importance which was transacted. I believe three times as much was done as in almost any other Conference I have known, except perhaps, that of the important year 1852. The business was, as usual, sometimes done rapidly. It has been under consideration in district meetings and by special conferences during several years, so that the Connection and especially the ministers, have come gradually and very generally to the same conclusion respecting it in their own minds, comes at last to be done not only quickly but safely. New propositions, suddenly thrown across the Conference, and happening to coincide with a present, perhaps only a temporary, wave of feeling or opinion, are sometimes adopted off-hand, and turn out not to be wise or right. No one assembly ought to be able both to initiate and adopt at a stroke. The Conference cannot do this as respects any matter of finance, or any question affecting the societies. But it can as to other things. We need something like a first, second and third reading. At present there is no such regulation except as to stationing. If we should adopt lay delegation in our supreme Conference, we shall still more strictly need a restrictive check on hasty legislation. At present the power, as to many important matters, is divided between the mixed committees of review and the Conference. Neither can act or decide without the other. We have thus, in effect, something like two houses. Consolidate all into one assembly and this check will be removed.

### THE ENGLISH PILGRIMAGE.

Our readers will be glad to learn the true merits of that strange infatuation which has been recently sending pilgrims to France. The N. Y. *Methodist* says of it:—

The English Journals have been discussing with lively interest the pilgrimage of British Catholics to Paray-le-Monial in France. The body of Pilgrims was some eight hundred strong. It was more than one half composed of women; half of the remaining half consisted of ecclesiastics; about one fourth of the whole were laymen, and many of these Irishmen. The Hibernian brogue was particularly distinct in the gathering at the railroad depot. The company was led by the premier Duke of the realm—the Duke of Norfolk—the representative of an old Catholic house, whose adherence to the Pope was conspicuous in the reign of Henry the Eighth, when the chief of the family came near losing his head. Other Romish noblemen assisted the Duke on the present occasion, and the devotees passed over to the Continent, displaying the papal flag and the banner of the "Sacred Heart."

On our number for September 13th, we gave, under the title of "An Extraordinary Delusion," a full and accurate account of the legend which has given rise to this pilgrimage. A man of a convent at Paray-le-Monial "asserted that she had been visited by our Lord, who leaned his head on

her breast, extracted her heart, and placed it in his own, where she saw it enveloped in flames. It was then replaced in her bosom, which after retained the wound, and she was charged among other things, to communicate to the Church that the worship of the Sacred Heart should be established."

This, in brief, is the history of the case given, from authorized Catholic books by the London *Saturday Review*, a publication which treats the subject with unusual respectfulness, and as Catholics will admit, with indisputable accuracy. Such is the high conception of the "Supernatural" which these enlightened Englishmen would sanction and vindicate with solemn procession and flaming banners, before the civilization of the nineteenth century; for it was as an attestation of the "supernatural," a rebuke of the "secularism" of the age, that Archbishop Manning and his ecclesiastical assembly at Ware approved and blessed the pilgrimage. The facts that the "wound" of the nun was a disease which preceded and continued after the alleged vision, that her "supernatural" pretension was repelled and condemned by high Catholic authorities of the time, and subsequently, till the Jesuits forced it on the credulity of the French people, received no consideration from the Ware assembly. The more incredible, not to say puerile and disgusting facts, the better; for the more astonishing and defiant will be this demonstration of the faith of the "faithful."

The number of persons participating in the French pilgrimage is enormous. One procession at Caen in August estimated 25,000 pilgrims; another estimated to have had in it 100,000. The English pilgrimage to Paray-le-Monial numbered 800 devotees. In Austria and Italy, these demonstrations have been forbidden. Why Englishmen should share in this outbreak of French devotion it is difficult to see, for as well understood, the feeling at bottom is largely political.

### MR. ARCH IN CANADA.

The St. John *Morning News* thus alludes to Mr. Arch's aims and prospect in Canada:

Mr. Arch is receiving much attention in the Upper Province. He has had interviews with the Governor General and the Premier, and had been treated handsomely by the Minister of Agriculture. Indeed, he seems to be cordially received and aided in his enterprise by representative men of all sorts. It would seem that he is very favorably impressed with the general condition of things in Canada, though he is of opinion that Lower Canadian farming is susceptible of improvement. And according to his long acquaintance, Mr. Clayton, member of the Consultative Council of the National Agricultural Laborer's Union, Mr. Arch has found one settlement called Scott's Town, established on principles of which in the main he greatly approves. So far as we can gather, the Scott method of settlement is almost exactly like that adopted by our Local Government. A certain number of settlers are grouped together in one locality, each settler, the head of a family, gets a house and some cleared land, and finds himself in a position to earn the ordinary day's settlement to earn something by outside labor, till his farm becomes sufficiently productive to sustain him and his family. It is on some such system as this that Mr. Arch wishes to see his friends at home settled in the new world. He would not have independent land owners; approves of the plan that, by reasonable aid at the outset, gives a poor man a chance to attain that position. We trust his wishes in this respect will be abundantly gratified. There is land enough and to spare, procurable on easy terms, in the Dominion, to furnish comfortable homes for vast multitudes of the men of his class. If he shares the feeling of his companion for Canada, we should infer that he will be instrumental in securing a handsome addition to the population of the Dominion. That gentleman winds up a letter to the *Montreal Gazette* in the following strain:—"I feel an intense interest in the Canadian Dominion. Its matchless educational advantages and its purely democratic form of government, together with its well nigh limitless material resources, invest its every interest with a kind of imperial importance to a thoughtful Briton. Never did post mark a greater mistake than our Laureate, when he inferred disposition on the part of England to shake off her robust colony. The one aspiration of Britain is rather to strengthen that which unite us, &c., by pouring forth some of our surplus wealth into her bosom to realize the double blessing of the useful."

### THE CHOLERA IN EUROPE.

General Conferences of the Evangelical Alliance in this city is the Rev. Narayan Sheshadri an Eastern Indian Brahmin. His history and person are thus described:—"He is an ordained minister of the Free Church of Scotland, and attended the General Assembly in May last as one of the representatives of the Presbytery of Bombay. Wearing as he did his Indian dress—a white turban and gay-looking shawl and—was presented rather a marked contrast to the brethren who sat around him; but he spoke the English language with as much ease and propriety as any of them, and was almost without being impressed by the culture of a college bred European." Mr. Sheshadri has been labouring at Indapur, near the old Bramanical city of Puna, where he has gathered a company of twenty evangelists, all of whom are successfully engaged in propagating Christianity.

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