

THE WESLEYAN.

FRIDAY, DECEMBER 10, 1880.

"SUNDAYS EXCEPTED."

Whether a cut of a locomotive stands at the head of the Intercolonial Railway time-table or not, as it appears in our daily journals, a more important adornment is never absent. We can always read at the head of the figures: "Trains will run daily, Sundays excepted." May our children's children read similar words, when consulting the "Bradshaw's Guide" to the more numerous trains of the future.

To any one who has visited other countries, without losing that regard for the Lord's day which forms an important point in Christian character, these words suggest serious thought. They remind him, as do those notices of "Closed on Sundays and festival days," which one reads as he walks along the boulevards of Paris on a Sunday afternoon, that the fact noted is an exception, not the general rule. Fortunately, whatever he may have seen across the ocean, or in the neighboring Republic, he can yet return home to assert with pleasure that no column for Sunday trains finds a place in the time-table of our Government railway, or of those owned by private companies in the Lower Provinces.

Unfortunately, however, words printed as well as words uttered may be used to state an agreeable fact when they also "half-conceal" a wrong. The visitor who reads on the Lord's Day afternoon on some Parisian shop door "Closed on Sundays," may sometimes hear the saw of the carpenter within, or see the glazier at the window. Lumbermen have told us how, nearer home, the employes in some of the more distant lumber-camps of the Aroostook observe the Sabbath. No log is cut and trimmed and carried to the brow on that day—that would be desecration of the Sabbath; on that day they simply cut the week's supply of firewood, and attend to the washing of clothing, for which on other days they find no opportunity. In somewhat similar style, we fear, provided correspondents speak the truth, and exchanges do not lie—and we have no reason to challenge either—are the managers of our Government railway "excepting" the Sundays, when on those days they send their cattle-laden or freight-laden trains over their lines. On almost every Sunday the whistle of the locomotive salutes the ears of worshippers at Moncton, and only a week or two since a cattle train from the North went into Truro on the Sabbath evening and passed on thence to Halifax.

This interpretation of "Sundays excepted," however convenient, is much to be regretted. The total abolition of the exception would, of course, be far worse. A few are robbed at present of their Sabbath rest, while the establishment of regular Sunday trains would prove a strong temptation to thousands who are ready to treat the Most High in the spirit of the robber who, with presented revolver, took away the seventh and last dollar from the traveller who had generously given him six, and his blessing. But we know of no reason that can be assigned for such transgression of the Divine law as we have already noted. The plea of mercy to the cattle—the only plea to which attention could be given—can hardly avail here. An old slave once reminded his master that he had no right to be called upon to take the ox or ass out of the pit on Sunday, if the master with design put it there on Saturday. But no argument drawn from mere economy, or human convenience, can stand in face of the Divine law, when quoted against those irregular trains now referred to, or those express trains which may soon be expected to leave on any Lord's Day on which the weekly boat may reach our harbor.

It is a sad fact that no sooner do those great arteries of commerce, railway and steamship lines, touch a city, than they break down barriers that can never be replaced. And such is the power of example that the limit of the evil can scarcely be estimated. No steamship can sail forth on the

Sabbath, no railway train can go thundering through our country districts and into our towns on the Lord's Day, with no other purpose than business, and from no higher motive than human convenience, without teaching all who see or hear lessons which thousands, to their own injury in the end, are only too ready to learn and to put in practice.

Who is responsible for these Sunday freight and cattle trains? Some one must be. Hitherto it has been the fashion to bandy about the blame from the head of the department to the manager, and vice-versa, and meanwhile to receive deputations with honied words. That interpretation of law which makes the parent responsible for certain acts of his child, and the merchant for certain business acts of his clerk, would lead us to carry such matters to the very heads of departments. There, perhaps, we shall be met by an attempted discrimination between official and personal acts. But such efforts are vain. Men cannot step out in front of their fellows and receive all the honors and emoluments of office and throw its responsibilities to the winds. Common sense protests against such an evasion. And He, to whom all are servants, and to whom all must render an account, has declared that to whom much is given, of him will men (and God?) ask the more. We disclaim any personal purpose in these remarks; we have no personal aim to gratify.

For Christmas Cards—Gift Books—Bound Annuals—and Sunday-school Cards, Papers, Lesson Books, Libraries and Teachers' Helps, send to our Book Room, 125 Granville Street.

OUR SUNDAY-SCHOOLS.

The Sabbath-school Board of the Methodist Church of Canada met in October last at Oshawa, Ont. We are favored by the Rev. A. Andrews, Secretary, with a copy of the Annual Report then adopted. Mr. Andrews, without any expense to the Board, was present at the great Sunday-school gathering in London during the past summer. While there he made good use of spare moments in the selection of a number of books for examination by the committee in charge of the "Winnowed List."

The members of the Board, at whose table Robert Wilkes no longer occupies a seat, received the returns from the several Conferences, and arrived at the pleasing conclusion that "no former year appears to have been marked by greater success in our Sabbath-school department than that closing in June last." A comparison between the statistics for 1875 and those for 1880 brings out with clearness the progress of the last five years. The increase in the number of schools is 208: of officers and teachers, 2214: of scholars, 20,226: of schools open during the entire year, 445. The latter statement is not unworthy of note, for such institutions when frozen up in November and thawed out in June generally exhibit slow growth. In another important feature there is some improvement, but a sufficient evidence of laxity to stimulate Christian parents to inquiry. We refer to the use of our catechisms, lessons from which, it appears, are only being learned by about 25,000 among the 127,500 scholars in our schools, or scarcely by one-sixth of the whole. One can only think with sadness of the large number of our youth who are growing up with that crudeness of view respecting religious truth which may render them a prey to error hereafter, if not to destruction. O, for a trumpet voice to reach the ear of the teachers and parents of these "lambs of the fold!" The number of professed conversions among our Sunday-schoolers in 1879-80 is said to be 5,321. We write the figures with thankfulness, but the thought of the destiny of each of these children, of their far-reaching influence upon others, and of their capacity for endless joy or woe, obliges us to ask: "Where are the nine?" From our Sunday-schools they should be finding their way to our class-meetings and to our communion-tables. In later life they can only reach these hallowed places through fiercer fight, and with weakened power. Many of our scholars will go home early, but the great majority of them may be expected to go out into the battle of life. What work for Christ and his Church would be done by the survivors of our 127,000 youth should they go forth like Timothy, knowing the Holy Scripture "from a child"; like Samuel, replying to the voice of the Spirit, "Speak, Lord, for thy servant heareth"; like Jesus, intent on being "about their Father's business." No teacher is called to look at this vast total; let him next Sunday meet his own little band in the spirit of personal

consecration and mighty faith, and resolve to lead each to Christ.

The 16,000 officers and teachers engaged in the Sunday-school work of the Methodist Church of Canada are to be congratulated on the aids provided for their use by our Book and Publishing Houses. The Sunday-school Banner, in character, fullness and mechanical excellence is second to none. Our new papers, Pleasant Hours and Sunbeam, for advanced and junior scholars, have sprung at once into a very large circulation. A new publication, the Canadian Scholar's Sunday-School Quarterly, will supply a want felt by many teachers. "It is graded in harmony with our S. S. system; teaches, besides the Lessons, the Catechisms of our own Church; and furnishes hymns from our new hymn-book illustrating the Lessons of each Sunday, and is cheaper and better than any foreign Lesson Help of the sort." The aggregate circulation of our Sunday-school publications has already reached 102,080 copies per month, but a proper regard for the welfare of our youth, and a loyal support of our Book Rooms, will result in a large addition to these large numbers during the coming year.

The wintry weather of December is felt by our aged and invalid members. Many who tottered to the sanctuary on the pleasant Sundays, in autumn, must now tarry at home. Let these beware of repining at their lot. Willing absence from the sanctuary involves only loss, but necessary absence may make even the sick-room a palace.

To be "in the Spirit" renders any place, under all circumstances, a "Paradise" in blessing. Faithfulness to Jesus may shine as brightly in prayerful patience as in energetic service, and such patience has sometimes touched hearts that have seemed proof against truth from most eloquent lips. Even more direct work may be done by these aged friends who only seem to sit and wait. "What does God keep you here for, Aunt Betsy?" said a gentleman one day to an aged Christian woman. "Why," she replied, with cheery voice, "the Lord keeps me here to pray for the Church." And to many an aged man and woman the Master gives not only the privilege to stand as beacon-lights to those still tossed on the rough sea of life, but he gives them the position of intercessors for the young and busy. While the pastor is preaching on the Sabbath, these may go to the throne of grace, meet there the worshippers of the congregation, and pray down upon preacher and people the baptism of fire.

We are sure that our pastors will feel the value of this aged praying band, who tarry at their firesides, yet meet in spirit at the mercy-seat. It is just possible that through our frequent changes of pastorate one may occasionally be overlooked; possible, too, that through our peculiar test of membership the names of some of these, unable to attend the class-meeting, may unintentionally disappear from the circuit lists. No board of circuit managers would be cruel enough to erase the name of one who is soon to enter within the veil and become a possessor of membership in the Church triumphant. Once or twice we have spent many months on a circuit before we have known of some aged Christian whose house had been a home in other days for the ministry, but whose pathway, through the deaths of friends, or intermarriage of children with attendants on other churches, was seldom crossed by the itinerant minister. Brethren must care faithfully for these aged saints, and they in turn must pray for the peace of Jerusalem.

Our Presbyterian friends are still smarting from the restraints imposed upon them at their recent Council, by the presence of a small body of "United Presbyterians." These delegates—among them the minister who expelled George H. Stuart from the singing of hymns—prevented the whole body from using those glorious songs which are the heritage of the whole Church. So far was their determination carried that when the venerable Dr. Schaff proposed at the close of a certain session to sing "Praise God from whom all blessings flow," the chairman, who belonged to the class of exclusives, openly rebuked him. Dr. Charles S. Robinson, a leading Presbyterian, protests through a late number of the Independent, against the action of the Council in yielding as it did to the prejudices of a few who took upon themselves to select the matter for purposes of praise. "It looks bad from without," says Dr. Robinson. "People are laughing at us." Very properly he adds, after stating that Presbyterians in general do not accept that type of Presbyterianism which ruled the Council: "Our friends in other denominations that are laughing at our frets and mortifications for a moment good-naturedly know this as well as we do." This "psalm-singing faction" in the Council accomplished even more—they prevented the celebration of the Lord's Supper by this grand gathering of Presbyterians from all continents. Over

this Dr. Robinson grows warm: "The mistake is serious," he says, "when the wide Christian community is invited to inspect and judge Presbyterianism, and is obliged to say afterward that it reproduces the close communion sentiment and doctrine and holds the scouted thing secretly."

Now, the clock of the ages is simply set back for a long time; for any ribald tongue is at liberty to say, without our power of denial, the Presbyterian denomination is unable to hold a communion service together. They cannot even join in singing a Doxology to the Lord Jesus Christ or to the Trinity."

These important points, it appears, were allowed to go by default for the sake of peace, but the compromise has been found a mistake. Unpleasant thoughts will long mingle with recollections of the Council. Meanwhile, whatever rocks the leaders of the Methodist Ecumenical Council of 1881 may have to avoid, they have nothing to fear from Church Psalms. There is nothing to prevent them from uniting heart and voice, and giving grand illustration of unity in diversity in words supplied by Charles Wesley:

"Thee let us praise, our common Lord, And sweetly join with one accord, Thy goodness to proclaim, Jesus, thyself in us reveal And all our faculties shall feel Thy harmonizing name."

Every one, who regards aright the great facts in the life of Christ which make man's redemption possible, must rejoice at the pressure brought to bear upon that theatrical manager of New York who had resolved upon a travesty of these upon the boards of his theatre. To a sensitive mind nothing could be more abhorrent than the thought of any representation of the death of the Redeemer, above all by such men as the theatrical performers of the day. We are not surprised that many Roman Catholics and a certain class of High Church Episcopalians, whose sensuous views of worship lead them to abridge Paul's motto till it reads, "God forbid that I should glory, save in the cross," are said to look with favor upon such a representation. It will be no surprise if some of these adopt, in some way, a part of the play excluded from the theatre. We observe that on Friday evening last the play was read in the Cooper Institute, N.Y., to an audience of one hundred persons, by the author, Salmi P. Morse, assisted by a large chorus and full orchestra. The listeners, at the close of the reading, "folded the orchestra chairs and silently stole away." Let us hope that this is the last to be heard respecting a purpose at which every true Christian must shudder.

One cannot say that the withdrawal of this objectionable play is to be regarded as altogether owing to the influence of the New York pulpit. Some people believe that Edwin Booth's protest had much more weight with the manager than all the utterances of the clergy. What influence prompted Booth's protest we cannot say. Its lateness leads to the supposition that he acted rather in accordance with the opinions of others than from the force of his own. Doubtless the manager enjoyed, if he did not plan, the position of the New York preachers, who first learned of the withdrawal of the play on Sunday morning, too late to arrange for a new point of attack.

An excellent pastor, when addressing his people upon the influence of the religious paper, said to them:

It is worth ten times more than it costs to any man. No head of a family ought to consent for a week to be without it. It will help you in every way. It will make you better Christians. I affirm it that THE CHRISTIANS IN EVERY CHURCH OF LARGEST VIEWS AND MOST FIRMLY ESTABLISHED CHRISTIAN CHARACTERS, AND THE MOST READY HELPERS OF THE PASTOR IN EVERY GOOD WORD AND WORK, ARE THOSE WHO TAKE AND READ A RELIGIOUS NEWSPAPER. Scarcely the extreme poverty should shut it out from your doors. It will help to refine and train and Christianize your children. It will stir and warm your own heart. It will inevitably and always do good.

If you aim to reach the standard just named, if you desire your children to measure up to it, and your neighbor and neighbor's children to be Methodists of "largest views and most firmly established Christian character," renew your own subscription, and tell your friends that for Two Dollars the WESLEYAN will be sent to Dec. 31st, 1881.

EDITORIAL NOTES.

Friends in the city will not forget the Kaye St. Bazaar, which takes place on Tuesday and Wednesday of next week.

The Secretary of the Infants' Home acknowledges the receipt of \$100 from Rev. J. Johnson, of Petite Riviere.

Chappelle's P. E. Island Almanac for 1881 exhibits an amount of enterprise for which we were sorely prepared. The compilers of such manuals elsewhere may learn some useful lessons from it, both as regards preparation and appearance. From the Diary Almanacs of a gentleman who has preserved them for more than forty years, Mr. Chappelle has been able to give his calendar pages an unusual

value. We are not surprised to hear that the publication finds rapid sale.

The sixth report of the Women's Christian Association of Halifax is before us. Eighty-eight names appear on the roll of membership. How many of these are active workers is not stated. The aims of the Society in the visitation of the sick poor, the maintenance of the night school and of the Women's Home, are sufficient to engage the attention of all. Such work demands much faith and patience. We are glad to know that it has not been in vain. In fact it never is, for it receives the Master's special approval. The Visiting Committee have, in a "quiet way," done no less than usual, the night school has prospered, and of the twenty-one girls received at the Home during the year, "many are giving excellent satisfaction as servants." A number of General, Thanksgiving and Christmas Donations find a place at the end of the report.

PERSONAL.

In common with their numerous friends we desire to express our deep sympathy with Mr. and Mrs. Sweet, of Brunswick St. Church, in their present sorrow.

The Maple Leaf makes glowing reference to a temperance sermon preached by Rev. W. E. Johnson, at Hopewell Corner, N.B., on the evening of Sunday, 28th ult.

Revs. John A. Clark of Carleton, and Benj. Chappell of Portland, have recently spent a Sunday in Halifax. Mr. Clark's health is much improved.

We regret to learn, through the Carleton Sentinel, that Rev. E. Mills, of Florenceville, has been obliged to desist from preaching, through severe throat trouble. It is to be hoped that the period of enforced quiet will be brief.

Through the St. John Telegraph we learn that Rev. Dr. Pope, of that city, has been confined to his bed for the past week or two by an "attack of illness similar to that which prostrated him last winter." We hope soon to hear of his recovery.

A minister of the Maine Conference, in ordering a photo of the late Rev. Joseph Hart, writes: "I knew him when he was at Newport, N.S., in the beginning of his ministry, and though but a boy myself, I loved and have ever remembered him as a devout man of God."

The death of Thomas R. Thompson, Esq., of Oxford, Cumberland Co., is announced. We tender our sympathies to his family. While they sorrow over his removal, the community will regret the loss of his energy and enterprise, and our Church at Oxford will feel the absence of a prominent member.

LITERARY NOTICES.

Littell's Living Age for December 4th is on our table, and is quite equal to former numbers. This publication, which in 1881 enters upon its thirty-eighth year, is unrivalled in its chosen field. Its selections of fact and fiction from the various magazines and reviews are made with great wisdom. Littell & Co., Boston, are the publishers.

Our Little Ones, a new publication for children, of which we have received the second number from the Russell Publishing Co., 149 Tremont St., Boston, must become a favorite in the nursery. A glance at its pretty cover is followed by no disappointment as we open it to admire its clear print, pretty illustrations and pleasant stories.

R. Worthington, 770 Broadway, N. Y., sends us specimen copies of his Holiday Books for young folks. Chatterbox, Jr., and The Sunday Chatterbox are beautifully illustrated books, which will diffuse a healthy pleasure in any childish group to which they find access. For the "wee folk" there are two other beautiful volumes—What Rosa Did and Prof's Journey. The paper, printing and pictures in all these are of the very best. As gifts they must certainly supplant those fragile toys which too often teach our little ones lessons of destructiveness.

Reprints of the London Quarterly Review, and Westminster Review, for October, have been received from the Leonard Scott Publishing Co., New York. The most attractive article in the first of these is on "Recent Travels in Japan," with copious extracts from Miss Bird's narrative of her recent horseback journeys. There, the other articles are "Cicero;" "Art Collections," comprising many details concerning collections of objects remarkable for beauty, rarity, or scientific interest; "Mr. Morley's 'Diderot';" "The Camisards;" "Olympia," a description of recent explorations; "The Newspaper Press," an epitome of the history of the newspaper press of England; and "The Marshal Duke of Saldanha," his life and career. Most of these articles, full of interest, are of considerable length. Of the Westminster we can only quote the contents: "Paul and Seneca;" "The Parliamentary Oath Question;" "Mr. Bradlaugh's Case;" "Caroline von Linsingen and King William IV.;" "Plato and his Times;" "Chastity: its Development and Maintenance;" "The Religious Instinct of the House of Commons;" "East Indian Currency and Exchange;" "India and our Colonial Empire;" "Contemporary Literature."

Late issues from the Wesleyan Conference Office, London, afford evidence of a happy combination of enterprise and judgment. Among them we find—"The Lancasters and their Friends," a tale of Methodism; "Glenwood, a Story of School Life; Summer Days at Kirkwood; and Story of an Apprenticeship." The first two of these are designed for young people, the other for childhood. All are most suitable for Sunday-school libraries, as well as for gift-books, and can be ordered through our Book Room. At a time when error lurks under so many bright covers and about so many pleasant pages, we observe with no little satisfaction the frequent additions to the equally attractive and always safe publications of our English Conference Office.

The WESLEYAN is a religious journal published in the Maritime Provinces. It is packed, and contains more than those of some other papers. The first number in its improved type. We will send Dollars to any address free to Dec. 1881.

IRISH AFF.

In spite of the remarkable agitation abroad than at home, the current is not losing volume. The are not copying O'Connell's "Countrymen" bit." They are however far in holding their folk to permit them to practice system of terrorizing tranquility. The author deal with open acts of counteract these more

The approach of the meeting of Parliament have the minds of the classes in Ireland. We pursued, should no suspension of the combustible prepared, it is hard to be more certain than that involving change of preland would be followed of immense importance should be made—in fact in spite of time-honored precedent in reference to G as Ireland. In the me doubts whether any taken will give peace to

Much to his surprise ly to be in his place in the hero. His request, ment of his own and of tious language until he been refused by the Irish Bench. The Chief Justice opinion that the request modest one, consider condition to which the brought by the travers

A WAR.

Says the Philadelph shocking story of the neota Hospital for with it the warning, again, that there is reservoirs and hose extinguishing fires unless enough to make sure complete working order the nose had been un time that when the was unfit for service, soaked the fire was ga the delay made it im wing where the fire of cities which have reg departments, the fire-st atus is kept in good of mills, worksho, ho that depend on pri extinguish. In to neglect and unvo such places there sho fire brigade, exercise often enough to acqu their duties in case of a thorough examination made of all hose and extinguishing flame spread slowly at fit strong headway became minute or two gaine may save many lives able property."

METHODIS.

The eighteenth an odist Chapel in the was celebrated on the ber. The Rev. W. C address, referred to of the chapel, and odism in Paris, before vious to its building had been carried o Newstead and the modelling of the n city, under the Napoleon, gave the eligible site for a pe church was built. Francis Lyett, ju opened by Mr. Pan Among those who opening services wa took, at that time The Methodist. tor of an Independe rent was about to marked how good church in Paris to The Rev. A. de Mo pastor's house, wh should be home f Methodists, and th tians should meet The Rev. Dr. Hitc all the English spe were bound at this selves to the utm possible way the which France wa manner, prepared.

The united circ Witness publicat those of any oth Canada. The Witness, 13,300; Northern Messeng—in all 101,500. pulation of Cana souls to a family, lies in the Domin be seen that one tions—if no two family—would be nine families in r all races and relig a good fraction o circulation. The ness are not satis access, and are their proportion, certainly very a can be explain d every subscrip Witness of North