

THE WESLEYAN
FRIDAY, MARCH 16, 1883.

THE EAST TO THE WEST.

The reflex influence of Christian missions has long been one of the strong arguments in their favor. Of the happy effects of this influence our columns have more than once borne witness. A few weeks ago a former Bermudian pastor told of the conversion of a young English naval officer at a Wesleyan mission station in Africa, and some two or three years since mentioned the lesson on Sabbath-keeping which a converted Fijian chief taught the captain of an American steamer when he refused to allow any of his men to touch the intended cargo till the last Sabbath hour had closed. The latest lesson from the mission-field is on the subject of church finances. It is a somewhat sad fact that in many provincial districts where the minister travels very extensively, preaches frequently to the same congregation, and barely scrapes along, a large portion of the support he receives is taken from the General Fund which ought to be almost wholly devoted, in the words of an Indian chief, to "giving the Gospel a push." It seems to be a fact that in some cases our home missions have received financial assistance until such aid is assumed to be a vested right, and they take as a matter of course what men, born in heathenism, are declining on principle to accept. Those who make themselves familiar with our Missionary reports will now bear the bearing of our remarks. There are missions and missions.

A recent newspaper paragraph stated that a native church in Ohaka, Japan, had sent back funds to the American Board of Foreign Missions, with the message that it was quite equal to the test of self-support. Contributors to the funds of the American Board must feel gratified with the similar independence of disposition shown by the missions planted by that Society elsewhere in the East. Concerning those in India and Ceylon the Missionary Herald gives facts which should serve as a stimulus to some much more favored churches. The Herald says:—

None of the twenty-three churches in the Maratta mission received the past year any aid from the Board towards the support of their pastors. Five of these churches are entirely independent of any aid, and the other eighteen have grants from the Association of Native Churches, which raised last year a small fund for this purpose. In the Madura District seventeen of the thirty-four churches receive no aid from the Board, and the whole amount appropriated the past year for these three pastors is less than \$140. Of the seventy-one churches in India and Ceylon, connected with the American Board, there are fifty that receive nothing from its treasury. This statement is as gratifying as it is remarkable.

A similar report comes from the South India Methodist Episcopal Conference. In that Conference there are forty-six pastors and forty local preachers. Of the spirit which animates these an opinion may be formed from a statement in the N. Y. Advocate:—

Neither missionaries nor missions receive a dollar's aid from the Missionary Society, the work being entirely self-supporting, and the Conference, at its recent session, determined, after full discussion, that it should continue to be so. The opinion against receiving missionary aid for English work was unanimous, and a proposition to consent to receive the Missionary Society's aid for the native work was negatived by a vote of 5 for and 32 against. This vote was taken by the Conference with Dr. Reid, Missionary Secretary, in the Chair, and after an earnest argument by Bishop Foster in support of the proposition.

Any attempt to lessen the pastoral support on our home missions would be a grievous wrong, but we ask whether it is not possible by a degree of liberality only equal to that which the Christianized heathen put forth, to support many of their pastors in the field in which they labor. Our present mode seems too much like pawning the heathen abroad to support the churches at home.

TEMPERANCE—PETITIONS.

An "Inquirer" in putting the Presbyterian Witness through a course of catechism on a "Liquor-dealer's Money," charges our contemporary with having sounded no note of alarm in reference to a petition asking the Dominion Parliament to exempt ales and wines from the application of the Canada Temperance Act. We regret that we had not received an earlier intimation that signatures were being

sought in favor of such petition. To allow the desired exemption would be to admit the camel into the tent, head and shoulders, to either crowd out or crush the man. A law to thus favor the rich and take away from the poor man a privilege, however unalloyed and harmless could not possibly stand. This the promoters know full well.

Petitions are too readily signed. Let our readers watch all that may be submitted to them. A list of respectable names will often lead a busy man to say, "of course its all right," and too readily add his own name to a document of which he has little knowledge. The Christian Advocate tells of a town in New York State where eighty-three men signed a petition for the removal of a postmaster and soon after signed a protest against his removal. Commenting on this fact the Independent is reminded of a man in the city of Providence, R. I., who made a bet that he could get twenty men in a certain street in that city to sign their own death-warrant, and won the bet. The same paper says that a similar story comes from Oswego, N. Y. A business man there drew up a petition to the legislature for the hanging in the public square of the pastor of a Presbyterian church, and placing the paper upon a table in his office, he requested his visitors to sign it, replying to their inquiries that the petition favored the widening of Oswego streets. After a great many had signed, among others two deacons of the church and the pastor's own son-in-law, the joke was discovered and noised abroad and the petitioners returned to the office one after another to read what they had signed, and sheepishly ask if they could scratch off their names. "Oh! yes," replied the gentleman, "scratch them off, if you don't want the pastor hung."

The Christian who would sign a petition for a liquor license, or for the exemption of ales and wines from the application of stringent law, ought ever after to feel with Richard Baxter that it would be "easier to believe that God had forgiven him than to forgive himself." Like Cranmer he might well hold up the hand that had signed such a request and ever repeat, "Oh, that unworthy right hand!"

Each day our conviction grows stronger that the world's hope of freedom from the terrible slavery of intoxicating drinks must be based upon the training of youth. "Take that," said a man to another who was inquiring the merits of two pieces of cloth—"Take that, it's dyed in the wool." Temperance teaching in our schools is a grand need. The philosophy of the idea was simply put by Archbishop Hughes when he said, "Give me the boys up to twelve, and the men are mine." If in our public schools boys and girls were taught the nature and danger of alcohol, if the degradation and misery and destiny of those who tamper with it were clearly pointed out, we should have a better hope of comparatively early and permanent success. The expense of such additional teaching would be but a trifle, and its advantages would be incalculable.

Until wise training shall have rendered prohibition easy, positively restrictive regulations must be used to the utmost extent. A glass of liquor has made many a ship a deep sea coffin and many a railway train a wreck of flesh and bones. For several years the public have been frowning upon the use of intoxicants during hours on duty; they are now demanding that men to whom their lives are entrusted shall not be allowed to rob themselves of quickness of perception and steadiness of nerve by drunkenness when on duty. Not any too early the following circular, emanating from the Chief Superintendent's office, is being sent to the Intercolonial Railway employees:

It is of the utmost importance that only men of known sober habits shall be employed in any position affecting the movements of trains; it is therefore ordered that any person belonging to any of the following named classes of employes who is known to be intoxicated, whether on duty or not, shall be summarily dismissed from the service.

The classes of employes referred to are Train Dispatchers, Station Masters, Assistant Station Masters, Conductors, Telegraph Operators, Engine Drivers, Firemen, Brakesmen, and Switchmen.

All officers and employes are required to aid in carrying out this order, and they will be held responsible for any neglect or concealment.

QUARTERLY MEETINGS.

N. B. AND P. E. I. CONFERENCE. The Quarterly Boards of the following circuits have voted unanimously to accept the proposed Basis of Union:—Dorchester, Boobee, Newcastle, Newport and Alma, Chatham, Mount Stewart—P. E. I., Marysville, Carleton, Moncton, St. Andrews, Restigouche.

Queen Square—St. John,—13 in favor of Basis, 2 silent.
Exmouth Street—St. John,—11 for, 2 against, 2 not voting.
Portland,—9 for, 3 against.
Apoahqui,—12 for, 2 against.
Salisbury,—6 for Basis, 1 against.

NOVA SCOTIA CONFERENCE. Quarterly Boards voting unanimously for the proposed Basis of Union:—Hantsport, Truro, Bridgewater.
Arcadia,—For the Basis 6, against 1.
Middleton,—Against the Basis 11, for 1.
Aylesford,—For the Basis 11, against 1.
Wentworth,—Adopted, no numbers forwarded.

UNION NOTES.

An esteemed correspondent, who has both the necessary data and time at his command, calls in question our acceptance of the statement that a two-thirds vote of the Quarterly Meetings throughout the Dominion in favor of Union had last week been secured. According to his figures, which we believe to be correct, the necessary number had not then been reached. In the West the number required had been obtained, with a score to spare: in the East a comparatively small number only had been reported. From the Upper Provinces we have had no report of the vote of the present week; all those reaching us from the Maritime Provinces circuits have, with one exception, been favorable to union. The statement of last week may be true, or may not be true at the present date. Superintendents will please oblige our readers by forwarding statements of votes as soon as taken.

In the N. B. and P. E. I. Conference, Welford yet stands alone in its rejection of the Basis. The Hope-well Board by a unanimous vote thanked the Union Committee for their proposed plan. The St. John News learns that "the Basis is likely to be accepted by the ministers of the N. B., and P. E. I. Conference by a large majority."

In Nova Scotia two boards have reported in opposition. We have not space to publish resolutions that have reached us, except where some principle is involved, but believe that many will feel, with the Oxford Board, that "under Divine guidance" the proposition "will open up to the Methodist Church a glorious future of Christian usefulness which could not be attained in our present alienated positions."

An esteemed minister asks "When are we to have a 'rest' in the columns of the WESLEYAN on the Union question?" Now, brother! We have not wanted to inflict "Union" on our readers, but have nevertheless felt that at a period of such solemn importance an unusual freedom of discussion was warranted. Now, if several good brethren who have articles in our drawer will permit us, we will close the discussion. Years hence some good men may wonder whether they really could have written certain articles.

Some one says of Prof. Wiggins, "As a prophet he is a failure but as a humbug he is a magnificent success." This witness is true. The Saturday night's storm would scarcely have caused remark had it not been for his "prediction." Nothing that we have heard indicates any special danger to life and property. Laws are being provided to meet crimes not affected by present statute, is not here a chance for a special act? There is a mirthful side to the affair, it is true. The poor fellow digging a hole in the earth for shelter, the aged gentleman getting a special button on his gate, and the Onondaga Indians tying their houses to trees and fences may furnish an incentive to a laugh, but there is a serious side to the affair, as will be seen when it is remembered that immense losses must have attended the standstill in certain departments of business. No storm for years on our coast has done so much harm as this prediction.

All concerned should give special attention to the change of date for the meeting of the Eastern Transfer Committee at Sackville. A dispatch from Dr. Rice announces that it will be held on April 25th.

English Methodists having taken part in the contest for equal rights in the graveyard have now to contend for equal freedom in the performance of the marriage ceremony. To many Methodists the presence of a State official in the person of a Registrar of Marriages is becoming intolerable. These officials have as a rule acted as became men of common-sense, and therefore of civility, but there have been painful exceptions. Only a few weeks ago at the marriage of a youthful couple in an English Methodist church the Registrar, though duly notified, failed to put in an appearance. After a considerable delay the Deputy-Registrar was summoned and the ceremony performed in the usual manner. After the legal hour of twelve the missing official turned up and expressed his opinion that the marriage had been illegally performed, in consequence of which the parties were remarried the following morning in his presence! This incident is one of many. Verily, English Nonconformists are patient—to a degree which Canadians can scarcely comprehend.

A series of lectures on Christianity has been delivered on Saturday afternoons during the winter at the Meiji Kwaido, Tokio, Japan. The first of the course was given by Rev. C. S. Eby, B.A., of the Methodist Church of Canada, to a large audience of foreigners and native scholars, and was subsequently repeated in Japanese to a crowded and enthusiastic audience of natives. Mr. Eby's lecture, on "Christianity and Civilization," with a prelude on the Antiquity of Man" has been published at the office of the Japan Gazette, and if desired by any of our readers can be procured by the Book Steward. It possesses interest as a specimen of the manner in which truth is presented to the cultivated heathen mind, while it has a value as at once a definition and defence of the Gospel.

We clip this from a Southern exchange. Read it to that bright, ambitious boy at your fireside, and pray that it may be a "life-lesson":—

A. T. Stewart and W. E. Dodge started in business in New York City about the same time. They succeeded. Both succeeded greatly. One grandly. Perhaps the first made ten millions, where the second made one million. The second left an estate of about \$100,000 a year. The other left an immense fortune and an immense business. They have both gone over to the majority; the one, several years ago; the other several days ago. Which succeeded grandly? The boy, who, converted at a Methodist class-meeting at twelve years of age, became the leading philanthropist of his generation; or the boy, who was early thought of for the ministry by the admirers of his early promise, but whom the greed of gain converted into a splendid miser?

The St. John branch of the Evangelical Alliance is working to good purpose. Of late they have been making earnest efforts for a Reformatory. At the annual meeting last week the Secretary announced that there was no delivery of the mail in the post-office on Sunday. This intelligence gave much gratification. A committee was charged with the duty of preparing a memorial to the Provincial Government favoring compulsory attendance at school. Capt. Pritchard, the Chairman, and other members of the branch were re-elected.

Items of circuit news will be gladly received. Only let them be well condensed. A news-letter will give all the general reader wants in a dozen lines or less.

TRUE HERE.

A minister reports to the North-western some facts which suit this latitude equally well. The trouble is that, like remarks on those who stay away from church, these facts will only be read by those who least need them unless, indeed, some one will kindly mention their drift to a careless neighbor.

In my efforts to secure subscribers I am not unfrequently repulsed with remarks like the following: "There are decidedly too many advertisements in it." I replied, "If all did as you do, it would have nothing but advertisements." He said, "I did not know that." "Do you think it deficient in its editorial department, or in its mechanical or typographical execution?" "I think not," was the reply. "Is it not one of the best and cheapest family religious papers in the country?" "I think it is." "Is it not free from sectarian bigotry, declaring malice toward none, and charity for all?" "I think so?"

"Does it not keep its readers posted on the current events of the times?" "It does that." "Then why will you not again subscribe for it?" "Well, there is my tax, my doctor and store bills, my tobacco, my family and incidental expenses," etc. "Brother Wealthy, have you been taking our church and family paper?" "Well, y-e-s; but my time ran out in January and I did not renew, as yet." "And if not, why not? What is that on your center table, there?" "Oh, that is the Toledo Blade, Cincinnati Gazette, the Tribune, Chicago Times, and our country papers, etc." "Brother Wealthy's children also read novels; still their parents to an alarming extent." "Train up a child, is the divine command. Give up many things before you give up your family paper. Who art thou?" A Methodist, and take a number of secular papers. A Methodist, and voluntarily without the means of information as to what is going on in the church?" A Methodist, daily repeating the Lord's prayer, "Thy kingdom come," and yet give nothing to make it come. A Methodist, and yet neither knowing nor caring to know, who are our publishing agent and editor. A Methodist, not long since, asked the writer if Mr. Hitchcock was still the publisher of The Northwestern and if Rev. T. M. Eddy was still editor!"

CORRESPONDENCE.

WINTER IN THE NORTH-WEST.

DEAR SIR,—In my last letter I gave you the benefit of some experiences during the summer on the prairies. A winter picture is a much more sombre one; still there are many things that one cannot but admire, ever amid the snow and cold of a North-west winter.

During the evenings of November and December we were highly favored with brilliant "Northern light" illuminations, and they far surpassed anything of the sort I had ever witnessed—the colors so rich and varied and the shape ever changing. Other sights we have seen with mingled pleasure and wonder have been the "mirages" which are very common in this country. We have seen a great number of them, and so clear and natural looking are they that they almost make us think for a moment that our geographical knowledge of the country has been quite inaccurate. Imagine a person happening to look across the prairies, where before he had never seen anything but an uninterrupted piece of level country, and behold! a range of mountains covered with trees, even the white patches of snow amongst them quite apparent. I have seen the Moose mountains, which are 40 to 50 miles distant, look as though they were only 8 or 9 miles from here. Whilst I was standing looking at them, thinking that if they would only come a few miles nearer, I might see some of the elk, which are plentiful on them, running about among the trees, they suddenly disappeared from my sight "like a beautiful dream," leaving nothing but the level prairie before my eyes. Of course these "mirages" are only noticeable on very clear days.

There is something about the clearness, dryness, lightness and purity of the atmosphere that often fills us with surprise, though we have been living in it for more than ten months. We are more especially struck with the great distance that sound travels, I often having heard distinctly the sound of a voice over half a mile distant. The atmosphere being so pure and dry, is, I suppose, one great reason for our not feeling the low temperature as we otherwise might do. The thermometer has been as low as 50 below zero this winter, at times. Those who say that the cold of this country is not felt, are to a certain extent correct. When the mercury is down to 40 or 50 below zero a person has not time to feel himself getting very cold. He just feels a sharp stinging sensation and then he is nipped! With a gale of wind and a low temperature the cold is keen, biting and very severe, but on a calm day I have seen the thermometer as low as 40 below zero without making it very unpleasant for our work. A great deal of the weather we have had this winter has been beautiful beyond description—bright, clear sunshine; grand sunrises, with beautiful unclouded blue sky overhead all day, and heavenly sunsets. There is not a very great deal of snow on the open prairie, and in places where the ground was cleared by the fires last fall it packs so hard that you can walk on it very easily. Where the grass remained, the snow lodges and in those places it is always deep, still we can walk round anywhere without snowshoes.

Most of those who took up land here last spring, left their places in the fall, for the winter months, many of them returning to their homes in Ontario, others obtaining work out at Broadview. We, who have remained on our land, can do little in connection with our farms beyond getting out fence-poles and fire-wood and attending to our stock.

Some of our party have secured several foxes, minks and a couple of Wolverines. They catch them in steel traps and also poison them. The foxes have come quite close up to the houses, but it is hard to get a shot at them. We get considerable small game in the shape of prairie chickens and rabbits and they make a very agreeable change in our bill of fare. Shooting prairie chickens in winter is

not as easy a matter as might be imagined, for they are very shy, and when on the open prairie it is almost impossible to creep on them. They jump in the snow at night, and it is most aggravating after prowling round very cautiously to see one of them fly right up from under your feet and off in hot haste to some distant part of the North-west.

Sunday is a very quiet day with us. We try to observe it as well as we can, and employ ourselves in reading good books and writing home. When we started out here last Spring we made certain rules for ourselves concerning the observance of the Sabbath and so far have adhered to them. One was that we would do no working or shooting, and, though the chickens often come within easy shot of the door of our house, our guns will not send the message of death among them on that day.

Last week we had a visit from a Presbyterian missionary who came over from Broadview. He remained with us Saturday night, had prayers in the morning and then we all went over to a neighbor's where we had service according to the Presbyterian form. He gave us a very good sermon, and we quite enjoyed the service. After dinner he started on his eight-mile tramp back to Broadview where he was to preach in the evening.

No one but the Lord knows what privation and suffering such men as he endure in preaching the Gospel in this country. He has been here for many years, wandering backward and forward, hither and thither, doing whatever good he can—on one day preaching in a rough rail-road camp, and the next tramping across the prairies to some distant settlers. He has not a spot he can call "home," and told us (not at all in a complaining way) that he often had to take the bare prairie for his couch at night.

If you will allow me, I will conclude this with a story that is told here, which might interest some of your readers. It is to this effect. In the fall, when we are liable to heavy down-pours of rain at any time, some travellers got astray on the prairie, and just as it was beginning to rain and get dark, and they wandered round for some time, unable to find anything that would give them a clue as to their whereabouts. Their prospects for the night were not very brilliant. With nothing but the wet grass for a couch and the pelting rain for bed-clothes, it is not to be wondered at, that they felt rather low spirited and that one of their number was heard to sing in a very doleful way something about, "Oh why was I tempted to roam." Suddenly their eyes and hearts were gladdened by the sight of a light shining forth from the window of a log mansion. They made it for it as quickly as heavy grass and wet clothes would allow them, and arriving at it went to the door and knocked. Not receiving any answer, and still hearing voices inside, one of their number called loudly, "Are there any Christians living in this house?" The voice of an aged female replied from within, "No, we are all Cameron's!"

MICAWBER.

Broadview, N. W. T., Feb. 4 '83.

HAMILTON, BERMUDA.

DEAR BRO. SMITH,—We are in the midst of services three times every day, conducted by the Rev. E. P. Hammond. He has several American associates in the work of speaking and singing. Indications we have already that God's Spirit is and has been mightily at work. Sunday-school teachers and ministers begin to see they had not been laboring in vain. We are looking for great things.

Our Quarterly meetings will, I think, go heartily for union. Our laymen are of one mind respecting it. A few things allow me to note, now that the vote will have been principally taken.

1. Our lay brethren generally seem to espouse this new movement against the convictions of many good, true ministers of the Church. Let us look (as one of the results of the union that seems now so likely to be) for a general lay effort to place the ministers who may suffer from union in much better circumstances. They dread any greater pressure on our finances and will they may. Let the Church aim first in that direction. There are indirect effects of contracted salaries, which are influencing our ministry very seriously, saying nothing of the consequences to the families now on our missions. The standard of salary must keep pace with the standard of education if we are not to have a perpetual dearth of suitable candidates.

2. The General Superintendency affair will right itself. As contemplated in the "Basis" it has a clumsy and sacerdotal appearance. But there will be strength enough in the Methodist Church of Canada always to keep us from Episcopal millinery, and prevent any from being "lords over God's heritage." This union is likely to kill any little leaven of high-churchism that lingered in Canadian Methodism. Amen!

3. As to the rights of editors. Certainly they of all men cannot be prevented from asserting their opinions. If they were of the class that is easily put down, their brethren could dispense with them altogether. By all means, when a question is distracting the Church, on which all are thinking, and many differing, let us hear what our editors have to say. But at such times, ought they not to write, as do their brethren, over their own signatures, and not editorially. Is it