

THE WESLEYAN
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THE following telegram, dated Boston, from the Editor, we have received just in time before going to press:—
"Reception of delegates from the General Conference of Canada. Rev. John A. Williams and John McDonald, Esq., took place yesterday; the Conference welcome was most enthusiastic, several gathered around them with congratulations. Conference as yet only fairly at work; but, already, several exciting questions are up. Changes in Western Book Concern; also, a separation of white and colored races in Conference. Will be at Louisville on Saturday, on way to Toronto."

THE CHURCHMANSHIP OF JOHN WESLEY.

The New York Church Journal, in a recent number, publishes the protest of a Dr. Thompson, against the phrase "driven out of the church," as applied to John Wesley and his immediate adherents. He claims that Wesley was never "driven out." He regards the phrase as a libel upon the church, and also as a libel upon the founder of Methodism. He not only contends that John Wesley never left the Church of England, but that all "Wesley's true followers are in the Church still."

We have become accustomed to certain assumptions, of somewhat magnificent pretensions, in regard to the churchmanship of John Wesley, but the claim urged on behalf of "Wesley's true followers in the church still" has the advantage of novelty; and it is also a question of present practical importance. The fact is Mr. Wesley never intended to separate from the church. But his theory and practice were always in conflict. To use the apt illustration of Dr. Beaumont, the founder of Methodism was like a man in a boat upon the river, with his face to the pier, looking constantly towards it, but with every stroke of the oar drifting farther and farther away from it. What Methodism is to-day in ecclesiastical type and organization, in hymnology and itinerancy, in doctrine and discipline, in means of grace, and in modes of work, it was, in all essential elements and outlines, at the death of its venerable founder. It was not John Wesley's churchmanship, but his Methodism, the administration of a grand spiritual movement, upon which the impress of his religious character was deeply stamped, extending over a period of nearly half a century, which, according to Buckley, made him the "greatest of ecclesiastical legislators," and though which, according to Lord Macaulay, he evinced "a genius for government not inferior to Richelieu."

The paragraph of protest against the phrase in question contains acknowledgement of Methodism as an established fact, challenging respectful recognition in Mr. Wesley's life. "Whatever opposition," it is said, "the Wesleys and their peculiar methods had met with in the beginning, they had long outgrown. Bishops, and prominent clergymen, wealthy and prominent laymen, were in numbers friendly to the Wesleys and their work long before John Wesley's death."

Had there been the same manifestation of friendly feeling forty years earlier, and corresponding effort to meet the necessities of thousands of converted souls, the work of the great evangelists of the last century would, in all probability, have been absorbed and kept within the pale of the National Church, and Methodism, as a distinct organization, would not have existed. This doubtless the Wesleys would have preferred, for they never showed any ambition to rank as the founders of a new sect.

The personal preferences of the honoured men who were used as instruments in the Providence of God, for the development and organization of a new movement, are of no moment whatever to intelligent and earnest Methodists of to-day. The question is not, What was the character of John Wesley's churchmanship? but, How far does Methodism as a branch of the Church of Christ harmonize in all essential things with the church of the apostles and with the Christianity of the New Testament?

STABAT MATER.
The appreciation of the famous oratorio of Rossini as rendered recently in Temperance Hall, manifested by the elite of the community, was greatly to the credit of the city; and shews that entertainments may be arranged combining the noblest and purest elements needed for gratification of cultured and refined taste and feeling which will command sufficient patronage and which shall meet with adequate recognition.

Apart from the beauty and power of the oratorio the great hymn of the Latin Church, the Stabat Mater, has a deep and special interest. The Thirteenth Century was not favorable to the composition of immortal hymns. Just as the statue of Memnon at Thebes, on the banks of the Nile is said to have remained silent and impassive, while the cold deep stadows of night rested upon it; and only, when struck by the first bright light, the marble breathed and gave forth its mystic harmonies of sound; so in the days of darkness and spiritual declension the Church was mute and her lips were sealed. The controlling influence of the age was mainly a proud and powerful ecclesiastical despotism, and there was therefore comparatively little of the spontaneity and fervour of spiritual life which demand expression in hymns of praise.

And yet to this Mediaeval period of the Church we are indebted for two hymns, Dies Ire and the Stabat Mater Dolerosa, which have cloven their way to the very heart of Christianity and which have enriched, by their almost unrivalled strain, the one of grandeur and the other of tenderness, the worship of the sanctuary in every succeeding century down to our own time. A fine rendering of the Dies Ire with its stately but simple metre, triple rhyme, majestic harmony and almost overwhelming grandeur of theme, by Dr. Irons from Thomas di Celano, is contained in the new Wesleyan Hymn Book, and will be available for congregational worship in the Churches of British Methodism. We give the first stanza:—

"Day of wrath! O day of mourning!
See fulfilled the prophet warning!
Heaven and earth to ashes burning!"

The Stabat Mater which in tenderness and exquisite pathos ranks amongst the most treasured hymns of the whole Church of God, belongs also to the same Mediaeval period—the 13th Century. The following lines, the opening stanza of an excellent version, will give some idea of this celebrated hymn of the middle ages. The author of the Stabat Mater is said to have been Jacobus de Benedictus and the rendering is by Lord Lindsay:—

"By the cross sad vigil keeping
Stood the mournful mother weeping.
While on it the Saviour hung;
In that hour of deep distress
Pierced the sword of bitterness
Through her heart with sorrow wrung."

THE ROYAL TITLE.

What is in a name? A great deal we should say judging from the excitement produced by the proclamation of Victoria, Queen and Empress. When the name of Victoria was first mentioned in the Imperial Parliament, an honorable member objected to the name of the Princess, who might one day sway the sceptre of the British Empire. Captivated by the memories and traditions of the "spacious times of great Elizabeth" he expressed his preference for the name Elizabeth or one of a class, common to and popular with the English people. The Chancellor, Lord Althorpe, did not treat the proposal with much of deference; but expressed a hope that the name of Victoria would in time become one of the most glorious in British history. We need not say how far that hope has been realized. In the full blaze of the light that "beats fiercely" upon the throne, the noble qualities of Victoria have only become more conspicuous and commanding; and she has long been honored as the queenliest of all queens. During the discussion in parliament the pledge of the Premier was given that the proposed title "Empress of India," should only be assumed by Her Majesty in the government of her Eastern Empire. Even in relation to India, Mr. Gladstone contends that, in its correct historical and classical sense, the title Imperator belongs to the conqueror Clive and "never should be tacked to the crown of the eminently humane and august lady who reigns over this realm."

But on the ground, that notwithstanding the previous pledge of the Premier the Proclamation contains no guarantee against the use of the Eastern style and title in English legislation and procedure, the charge of breaking faith with parliament and people is to be preferred against the brilliant but erratic Disraeli and his government. The discussion in Parliament is likely to be close and exciting. Notwithstanding the glamour which the great Parliamentary Leader throws around questions of statesmanship with which he deals the movement has evoked a deeper dissatisfaction in the various ranks of English Society than for many years has been witnessed.

There is an inveterate dislike to any tampering with established institutions and there is a deep-seated feeling, in which we confess to a very genuine sympathy that the "solid gold of the time-consecrated crown of England's monarchs does not require the factitious and tawdry lustre conferred by this modern shallow gilding."

AN ORIENTAL UNIVERSITY.

An article in the St. John Telegraph, furnishing some facts in regard to the University of Calcutta has deservedly attracted attention. Following the discussion of University organization and administration in Nova Scotia, and the creation, by recent legislation, of the "University of Halifax," with examining and degree-conferring powers, the facts in relation to the Calcutta University with its four Faculties of arts, law, medicine, and engineering, and its various affiliated institutions, are exceedingly apposite.

"The University of Calcutta," says the Telegraph, "was founded in 1857, nearly twenty years ago, during the dark days of the terrible Sepoy rebellion. Not certainly an auspicious time for the organization of such an institution. Like the University of London, it is non-teaching, but exercises a controlling superintendence over affiliated colleges and preparatory schools scattered throughout the country. This system, popularly known as the 'paper' University system, has succeeded admirably in London and Calcutta; and this fact should be a great spur to the friends of the new 'University of Halifax' to make that University, fashioned after the same model, a similar success. In the Calcutta University, we find that the Governor General is ex officio, Chancellor, and he and a Vice Chancellor, with thirty or more FELLOWS, compose a SENATE, having the entire control and superintendence of the affairs of the University. The University receives candidates for matriculation from 270 different schools, in which are annually taught 40,000 pupils. These schools are the great feeders of the affiliated colleges which send up students for degrees to the University. This year (1875) about 2,400 young men applied for admission as students, and 300 presented themselves for the Bachelor's degree."

The adaptation of what is now popularly known as the "Paper University System," to all the conditions and exigencies of educational work, cannot fail to deepen the impression of its value. Oxford University, with all its resources of wealth and prestige of rank and learning, and London University, with its head quarters at Burlington House, and its affiliated denominational colleges all over the realm, are examples of the practical operation and of the possibilities of the paper or examining University. The main distinction between Oxford and London seems to be that the one is ancient and the other modern—the one in close relation to the National Church, the other existing largely for the benefit of Nonconformists—the one munificently endowed, the other the result of voluntary contributions to educational work—the one having its colleges grouped together and the other being distributed through the land—chiefly in the populous centres. In neither case do the students know anything of the University, a corporate body with examining powers, as distinct from the college in which they study, except when presenting themselves for the prescribed examinations.

Very different are the conditions of culture and educational work in British India, and there the assured and established success of the Calcutta University affords evidence of the utility of an examining board. In affiliation are government schools and colleges, and the various institutions of learning founded and supported by the several denominations and missionary societies. "The colleges," we are told, "represent all phases of religious faith—Mahomedan, Hindoo, Roman Catholic, and Protestant. The Universities of Bombay and Madras, upon the same model, are likewise doing a great and far reaching work for British India."

It is not too much to hope that a University system which meets the requirements of the English nation, which unifies and elevates the educational operations of the many nations, tongues, creeds, and sects of India—

may furnish the solution of a confessedly perplexing problem, not only for this Province, but for the whole Dominion of Canada.

METHODS OF TEACHING: ANALYTICAL.

The question of methods in teaching was amongst the subjects discussed at a recent meeting of Sunday school workers. The subject is of great importance. Without approved method the teacher in the Sunday school can scarcely hope to become effective. Of several methods which might be recommended one of the best is that known as the analytical. It comprises four distinct elements.

- 1. The verbal element: words and phrases in their ordinary English sense or in their specific Biblical meaning.
2. The historical element: in the lesson—names, facts, dates, places, persons and allusions to events sacred or secular, past or contemporaneous.
3. The doctrinal element, that which is propounded for belief; and the teaching of the lesson in relation to salvation.
4. The practical element: that which relates to duty, comprised in the first and great commandment, having to do with divine obligations, and to the second commandment having to do with human interests. As one of the most valuable hand books for the teacher we recommend Farrar's Bible Dictionary—worth its weight in gold.

CHALLENGE.

Some expressions used in a valedictory address at the recent Dalhousie Convocation, in which the study of Greek and Latin in Acadia College were alluded to in a disparaging style, have led to a challenge from the students of Acadia. They propose a competition in Latin, between the two colleges. With more of valor than of prudence, perhaps—though in other respects the terms proposed are such as could not be fairly objected to—they are ready to entrust the honor and fair fame of their Alma Mater to the keeping of four members of their Freshman Class, in contention with an equal number of graduates from Dalhousie. The students of the Metropolitan College are scattered, and nothing at present is likely to come of the challenge. If renewed, at a more convenient season, the conditions ought to be somewhat changed, and the competitors made to feel that they enter the arena fairly and honorably matched! Then the chivalrous valedictorian of Dalhousie and his select supporters, as they mingle in the fray, will be nerved to strenuous effort. And the stern joy that warriors feel, In forenoon worthy of their steel."

YARMOUTH.

The esteemed favor of our Yarmouth correspondent to whom we are indebted for the communication published in another column, and whom we have known as a faithful helper in Christian work, we cordially welcome. The insertion of the address and golden testimonial, creditable alike to circuit and pastor, gives us genuine pleasure, coming as it does from a charge rich in pleasant memories. It may not be out of place to intimate that at the late meeting of the General Committee, Bro. Nicholson was placed under restrictions in regard to circuit addresses. They were not to be published in the WESLEYAN. For the time being the present occupant of the editorial chair is altogether as the editor, charged with responsibility except these bonds. We acknowledge such restrictions. The communication finds its way to the readers of the WESLEYAN in its original form. We hope however that all other addresses may be kept over until the Editor's return. We do not wish to "compromise" the office.

CONTINGENT FUND.

The Rev. Wm. McCarty, chairman of Sackville District asks that attention be called to the fact that on page 120 on Book of Discipline it is ordered that all special claims on Contingent Fund or for aid of circuits must pass the May Quarterly Meeting signed by the Recording Secretary, and recommended by the District Minutes. He specially desires the brethren not to overlook this order.

INFANT MURDER.

One of the distinguishing features of our holy faith is its power to shield the weak, to save the lost, to drive cruelty and oppression and violence out of the land. Where Christianity prevails, there woman is no longer the slave of the plaything of man; there the life of the new-born babe is as precious as the life of the man of three-score years. The safeguard of a living and active benevolence, as well as the warnings of a quickened conscience, are brought to the help of the helpless. Life becomes unspeakably precious because recognized as the gift of God and the purchase of Jesus Christ. The helpless infant is felt to be an heir of eternity. About the feeblest and the most forlorn the Lord Jesus has said, "Take heed that ye offend not one of these little ones." He has said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." In the eye of the Christian infant murder is peculiarly horrible. No provocation can be pled in excuse; no sudden outburst of passion can palliate the foul deed. The babe's very weakness should be its invulnerable shield. We know the value our Divine Master set upon little children; and every disciple's heart responds to the thought and word of his Lord.

No wonder then that the tales of horror which have come from the Grey Nuns Hospital of Montreal have sent a thrill of anguish and distress through every feeling bosom. The records of the Grey Nuns alone show beyond dispute that over three hundred and fifty babes have been foully dealt with or near Montreal in one year! It is a horrible statement, but it can be clearly made out—it is even admitted. At least 470 of the 700 odd received into the hospital should have been saved, and would have been saved under a proper system of management. But instead of that the number actually saved was about 80; 80 instead of 470!

The Grey Nuns are not mainly responsible for this unspeakably awful "slaughter of the innocents." The unnatural and wicked fathers and mothers are primarily responsible. Dr. Hingston states that many of the infants are so abused before reaching the hospital that they are nearly dead. Still the system pursued by the Grey Nuns is radically bad. All experience shows it to be impossible to do justice to the children if the mothers are ignored, and the nuns insist on knowing nothing about the mothers.

We are sorry to say that the murder of children prevails nearer home than Montreal. Instances occur from month to month of babies being found dead—killed in out of the way places, in this city and throughout the country. There is nothing rarer than the following up of such murders with condign punishment. Then "Baby Farming" is virtually a form of slow murder. To hand over two or three babies to a decrepit old woman who is receiving aid as a pauper, is to hand them over to certain death. To encourage a mother to give up her child when it is but a month or two old, is to encourage her to commit infanticide, for she takes a very sure way of killing her babe when she withdraws from it the nourishment God has provided. In Montreal respectable people, members of Churches, will allow (or rather persuade) girls to give up their babes and enter on domestic service. A case is related of a lady who induced her cook to send her baby to be "farmed" in order that the cook might return to her service. The result was the speedy death of the child. The lady's conscience smote her, and she imagined that the infant's blood was ever dripping from her own and her cook's fingers and mingling with the food she had to eat! Her imagination trod very closely upon the reality.

Christians need, it seems to be reminded that children are the Lord's heritage, and that to care for them is one of the first duties of Christian society. Our own children have of course the first claim upon us—we must care for their souls and bodies. But we dare not neglect the offspring of the helpless poor, or the little ones whose birth is a birth of shame, and whose lives are regarded by their lawless parents as a curse. No; we must not, at the peril of our souls, neglect these. It is Christlike to rescue the perishing. It is devil-like to trample on the weak, or to pass by on the "other side" and say, "Am I that little one's keeper?" Foundling Hospitals like that of the Grey Nuns are an unmitigated evil and a horror. But "homes" conducted like the Montreal Protestant Infants Home where three out of every four babes were saved, are worthy of every confidence and support. The one is conducted on rational and Christian principles; of the other it is enough to record the dismal figures we have quoted. The Halifax Infants' Home, we are glad to learn, is modelled on the Montreal Home, and the results are similar. It is a credit to Christian communities to have flourishing among them institutions which are conducted in the spirit of the Gospel for the purpose of rescuing the outcast or saving the weak and helpless. There is deepened guilt upon a people that shut their eyes against the cry of helpless infancy, and that care not to avenge innocent blood.

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