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SINNER, what is your hope and confidence? Have you fled from yourself, your sins, sorrows and dangers, to Jesus Christ? He waits to be gracious. He saves to the uttermost. He is qualified to feel for you, having been made "perfect through suffering." Can you afford to reject such a Saviour, Counsellor, Friend? Are you prudent in delaying, while disease and death are in the world?

THE WINTER CAMPAIGN. In all well organized armies there are diligent preparations for favorable seasons of warfare. Wise counsellors are called in; skilful engineers are employed; provident supplies are secured. The enemy suffers or triumphs according to the excellency of these arrangements.

Our Fall and Winter are most favorable for energetic and systematized advances upon the kingdom of Satan. This is our true work as a Church. No projects of church-building, of mere external advantage of any kind, should stand in the way of this. The true Minister is sent to save souls. His wisest people will co-operate with him in every good work, especially in building up the cause of Christ. We trust that the cause of Christ will be more and more organized, its forces for diligent soul-saving work. Much may be gained. At all events we have our duty plain before us. "To the help of the Lord against the mighty."

From the Bermudian.

THE COURT OF ASSIZE.

THE GREAT BURIAL CASE.

On the 21st of June last, Mr. Cassidy put to the test the important question of the rights of the inhabitants of these islands in the Parish burial grounds. It was a test that required an amount of pluck seldom found. The country had been very much disturbed on the burial question. Its position had been the cause of much ill feeling, and as time went on and men became more liberal was likely to be the cause of much more. Many have been pressing for a settlement of it, but Mr. Cassidy was heroic enough to grapple the question in the only way in which it could be settled here. The matter has been brought before our courts.

We have refrained from examining this case at length until we should have the evidences as to the facts. Now we have them and they are as follows:—

One Hester Levy, a member of Mr. Cassidy's congregation, died on the 21st of June last. Notice was sent on the morning of that day to Mr. Cassidy and Mr. James, requesting in the same words their presence at the funeral at 5 p. m. Afterwards the friends of the deceased appear to have sent a message to Mr. James to inform him that his services would not be required as they wanted Mr. Cassidy, her pastor to perform the service and he was willing to do it. In accordance with the arrangements with the friends and after his custom, Mr. C. held part of the service in the house, and then the funeral cortege proceeded to the parish burial ground, which is also the Episcopal Church burying ground. At the gate Mr. C. was met by Mr. James, Rector of the Episcopal Church, who seems to

have been apprised of Mr. C.'s intention and was therefore accompanied by his Church Wardens. Mr. C. at once intimated to Mr. J. that as pastor of the deceased, and at the request of her friends he had come to perform the burial service. Mr. James and his church wardens protested. Mr. Cassidy accepted their protests but said he must proceed. Mr. J. proceeded to read his service and to go to the grave, but stopped as the procession did not follow him. Mr. C. began his service, the procession following. Mr. J. continued to read, cutting across the grass to reach the grave, while the procession passed after Mr. C. by the walk. Mr. C. finished first, turned and left, the majority leaving with him. These are, we believe, the exact facts. It came out in evidence also, that Mr. C. did everything in the most gentlemanly and courteous manner, and without anything out of harmony with the occasion. The Plaintiff himself testifies to this. An action for trespass was immediately entered by Mr. James against Mr. Cassidy on the ground that he, as Rector of an Established Church and of Pembroke Parish, and therefore owner of the Parish graveyard alone had a right to read a burial service over any one buried there. The case came up for trial on Friday last. On the preceding Monday Mr. King, the able counsel for Mr. Cassidy, arrived from Halifax and was on hand to defend his client. The court ruled that he could not be allowed to plead however. This put both Mr. C. and Mr. King at an immense disadvantage. The latter had to present his case, not with the inspiration of his own thoughts, but through another, who had neither knowledge of law nor of legal terms. We venture to say, however, that very seldom has a case been so skillfully and so ably defended as this.

still more seldom has a defence come down with a more crushing effect, especially the elaborate and overwhelming argument prepared by Mr. King and presented by Mr. Cassidy, in moving for a nonsuit. It came like a thunder clap, followed by the disastrous effects of the lightning flash. Men who felt listless and tired grew hot and excited so clearly was it put and so skillfully and elaborately had it been prepared. The effect was something wonderful and unprecedented on the audience. Audiences do not generally see the legal points when counsel move for nonsuits, but certainly the effect of this argument was magical. The Court found it utterly impossible to prevent expression of applause and admiration. One only wonders how Mr. King could keep so cool under the excitement which it was plain the clear precision of his arguments and the applause of the court had wrought in him. For a gentleman of Mr. King's profession, in the midst of such prevailing excitement, to sit still and allow another to present his own argument, shows a degree of force of will and control that but few possess. The counsel for the Plaintiff pretended not to be affected by it, but its effect was plain. The court at once saw and felt the great gravity of the argument for the defense, and acknowledged it. The court, as soon as the argument for the nonsuit was ended, stated to the Defense that they might either press the nonsuit for argument immediately or let the case go on, risking a verdict from the jury, reserving of course, their privilege of moving for a nonsuit afterward, if the jury gave a verdict for the Plaintiff. The Defense said they were willing to do either. On the court appealing to the Plaintiff's Counsels for their wishes the motion for a nonsuit was reserved and the case proceeded to the jury—good proof of the power and strength of the argu-

ment evening having been occupied in the examination of witnesses and addresses of the counsel for the Plaintiff. The opening address of the Attorney General, leading counsel for the Plaintiff, was a most interesting one, containing as it did an elaborate analysis of the history, Ecclesiastical and civil, of Bermuda since the beginning of the 17th century. The only difficulty was that the history was of little value as evidence. Of course to those points here and there seemed to build a structure of argument. It had to be remembered that if the whole were read a different face might appear. A little after 9 o'clock on Saturday night the evidence was all put in and the Chief Justice began his charge. There were two great points in that charge which were most pointedly in favour of the Plaintiff. The two points were—

1st. Is there an Established Church in Bermuda?
2nd. Has the Rector a freehold in the graveyard?

The first point the court ruled in the negative, and the second in the following manner:—

First—the Plaintiff has attempted through his counsel to show that the freehold does rest in the Rector, but failed to establish it.

Second—the Defendant through his counsel has denied the freehold of the graveyard to be in the Rector. In addition the Defendant has asserted the freehold to be in the parishioners. The Chief Justice ruled that this could not be because Parishioners as such can not hold property. Lastly, as the freehold is not in the Rector, and can not be in the parishioners, and further, as it must be some where, the court ruled, (and this was not left to the jury to decide,) that henceforth the freehold of the graveyard rests in the Crown.

THE COURT OF GENERAL ASSIZE.

We stated in last week's issue that Mr. E. D. King had arrived per mail str. Beta from Halifax to conduct the defence in the suit of James vs. Cassidy, for alleged trespass in reading the burial service of his Church over the body of Hester Levy, in the Parish burial ground.

By the Laws of Bermuda with reference to pleading Mr. King could not act in this case in his legal capacity; but, by a law on the Statute Book he could conduct as Mr. Cassidy's friend. It has pleased the Court, however, to decide that this law has been superseded by a subsequent one—both laws being in the same compilation. If this be so, may we not reasonably ask, why, when the Bermuda laws were compiled, an Act that had been rendered null was put into the same compilation with the one which annulled it, and that, without any notice of the fact? Every one knows that His Honor the Ex-Chief Justice, who made the compilation, was a man thoroughly conversant with the laws of Bermuda. His long experience in the administration of the laws of this Colony, as Chief Justice, puts this matter beyond dispute; while the fact of putting both laws into the compilation, as clearly shows that, in his estimation, at least, the subsequent law did not supersede or annul the former. We do not question the right of the Court to decide as it has done, but, if this be the true interpretation of the law in Bermuda, it is time our Legislature took the matter in hand.

We think it will be the duty of our Legislators when they meet to bring in a Bill to remove all those restrictions that fetter the liberty of our Courts. Why should any Barrister, pleading in an English Colony, be denied the right to plead in our Courts, because he has not gone through certain Inns of Law? Why, we would ask, should this be made an indispensable condition for ad-

mission to the Bar, when there is no such condition for admission to the Bench? At what Inns did our assistant Judges study law? Perhaps those who know will be good enough to inform us. We have a very strong impression, though we may be wrong, that they never studied law professionally at all. Now, it seems to us, and we think every one will agree with us, that if it be necessary to guard the sanctity of the Bar, to place such restrictions upon admission to it, much more are such restrictions necessary to guard inviolably the sanctity of the Bench?

Mr. King, in conducting the defence of Mr. Cassidy in such a masterly manner, and under the difficulties imposed on him by the decision of the Court, has proved himself a Barrister of no ordinary talent; while the many high offices of trust and responsibility which he holds in Nova Scotia, show that his talents both as a lawyer and a Christian are well known and highly appreciated.

Mr. King may not have received his legal training in the school which the Bermuda law requires, to enable him to practice here, but as far as we have been able to learn, there is but one feeling prevalent in the public in regard to him—a feeling of regret that they should have been deprived of the privilege of hearing him plead. The masterly pleas for a non-suit which he put in and sustained by cases cited from the highest legal authorities, threw such a light on the stations of the so-called established Church in Bermuda, and on the power of our Court to deal with such questions, as astonished all who heard them, and, if we are not misled by appearances, considerably non-plused and confused the gentleman conducting the prosecution.

SUNDAY SCHOOLS, THEIR TRUE OBJECT.

The gifted English correspondent of the *New York Advocate* shows that a very considerable difference of opinion prevails in England from that obtaining in America respecting Sunday School work. Every form of faithful guardianship should be exercised over the religious interests of the family; and no agency, however admirable, should be allowed to interfere with parental instruction. The father or mother cannot depute another to discharge his or her duties.

The principle, however, on which our Sunday-schools have hitherto been organized is, I think, different from that which also rules, more or less among the Protestant Churches of Ireland. In no case so far as I know in this country, is the Sunday-school organized merely as an aggregate of Bible Classes for the children of the families of the Congregation. The idea which still rules in this country is that, wherever the parents have leisure and competency, they should one or both of them instruct their children themselves in the home circle, on the Lords day, and with special prayer and persuasion. The parents—especially the mother—would not like to devote this labor of duty and of love on the Sunday School Teacher. Sunday afternoon is sacred to this work, and to such exchanges of love and endearment as always are added and not seldom intermingled. The Sunday-school is supposed to be provided mainly for the sake of those whose parents are either incompetent—perhaps also altogether indisposed—to perform such offices for their children, or are so circumstanced that the pressures of family duties, with little or no help, puts it out of their power to give systematic and efficient instruction to their children. Many parents, though they send their children to school, very seldom, if ever, attend public worship in the sanctuary themselves. Others, a large proportion, are members of the congregation, and often of the society, but belong to the less educated industrial classes, or to the small shop-keeping class. A few only belong to the superior Christian families, and when this happens it may be taken for granted that the father is a leading spirit in the school. In such cases the elder children may accompany the father to school, and will probably, in due time, become teachers.

(For the Wesleyan.)

WILL IT PAY?

Of all the thoughts that occupy the minds of well-thinking and Christian people everywhere, none are of more importance than those of the world's evangelization.

That there are places upon this earth completely destitute of the saving truths of the Gospel, we all know; but how these places may become enlightened, and brought within the pale of civilization and Christianity, perhaps we have never thought. Now, while there are various ways in which Christian people can help on the glorious work of the Redeemer's cause in heathen countries, there is but one way in which these dark and benighted lands can be illuminated, these ignorant and sin-cursed nations blessed; and that is by the introduction of God's word, and the preaching of His everlasting Gospel.

The Methodist Church of Canada has done much for the propagation of the Gospel in foreign lands, and under her fostering care have gone forth heralds of the cross, who have been eminently successful in the fields of missionary toil; and nurtured by the spirit of Christianity, they have done much to ameliorate the sufferings of mankind, and unite into a common brotherhood the nations of the earth.

But much yet remains to be done. New fields must be opened up, and those that are already opened up must be supplied with ministers; means must be forthcoming, and provisions made for the substance of those who go forth to the mission fields of the North West, and the more distant ones of China and Japan.

We thank God for the success of the missionary spirit of the past, and for the liberal-minded men and women who have so largely contributed to its cause; but is there not a large proportion of the 100,000 members of our United Church who have contributed nothing at all to the Missionary cause? And not only have they failed to cast in their mite, but divested of missionary zeal, they have allowed the cause of Christ to languish and die in many hearts, when by true Christian effort they might have benefited themselves and been a blessing to those around them.

We would call upon the ladies of our church to come to our aid; while you cannot all go forth to the toil of distant mission fields, yet you can assist in the work of domestic missions, and by your earnest endeavours may be the means of saving many souls.

Out of the 100,000 members of our church one half at least are sister members; and of this half 25,000 are able to subscribe on an average \$10 per year to the missionary cause. This will amount to \$250,000, the amount needed as a missionary income for the present year. You ask how this may be done? The majority who would be called upon to donate this amount would be ladies in the more healthier circumstances of life; and if they would only consent to lessen the extravagant decorations of their person to the amount of \$10 per year, they would be more in the spirit of true Methodists, and honouring God by giving to His cause, they would escape the pride of fashion, which is corrupting the vitals of Christianity, and undermining our religious system.

Will it pay? Ladies, try it for one year at least, and you will see that a power of good will be the result. Just look what the church has done for the cause of missions, and being a part of the great Methodist Church of Canada, let your influence be felt; and 50,000 strong, go forth as valiant soldiers and do battle for the Lord, and the result of your efforts will be the salvation of souls and the extension of Christ's Kingdom. J. S. T.