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SATURDAY, DECEMBER 18, 1875.

THE "EVANGELIST" - INFERENCES AS TO HIS SUCCESS.

Comments vary in respect to D. L. M. But all seem to agree that his speaking talent is not extraordinary. It has simplicity of diction and soundness of logic. The same may be asserted of nine out of every ten among the class called "evangelists." Their address is not of the "popular" style; they are not lifted into notoriety by special powers of speech. Yet they succeed where many fail. And their success has two or three lessons for the ministry.

Here is demonstrated the potent influence of a new voice and presence. These men cannot confine themselves to a locality. Their mission is to preach through the world by stages, at each of which their voices, illustrations, methods, are all new. A few weeks, or months at farthest, bring them down to the level of ordinary mortals, who come as messengers of God.

This bears directly as an argument in favour of the Itinerancy. Nineteen-twentieths of Christian congregations arrive sooner or later at the conviction that though it is well to resist inclinations to change betimes—God really intended a variety of ministerial talent for His people. Instances are quite frequent of unions being formed with the confident persuasion that minister and people are destined to live happily together for a life time, while a few years serve to change the conviction of both in favour of a limited pastorate. The Itinerancy is God's own mode, the fashion of which is implanted in the human mind—its tastes and habits. Moreover, the argument is quite as conclusive in favour of a brief term for the Itinerancy. Excepting in cases of great emergency, any agitation toward the extension of the pastoral term, would seem to be in direct hostility to all that is indicated by God's sanction of evangelistic agency.

Next to the perfect consecration of these men, we may regard their pointedness—their direct and almost imperative urgency to decision, as one great cause of their success. They set upon a supposition which rests upon experience; that is, that in all multitudes there are sinners ever ready to be converted if they will but yield to conviction. Generally we imagine it to be necessary that a period of persuasion and enlightenment must precede any real revival. But what do we think meantime of the daily operations of the Spirit, and the repeated and incessant labours of the Sabbath—their sermons, exhortations and prayers? A faithful ministry surely does not spend its strength for naught. The truth is, gospel-bearing congregations are always under arrest, and the main thing is to lead them to a right use of the convictions they perpetually carry with them. What strikes as most singular in these evangelists is that they stand before the people and urge them, command them—then and there—to yield themselves to God. Though why they should be singular in this respect, while God gives the same commission to all His servants—we cannot see!

DISESTABLISHMENT IN ENGLAND.

They are reviving the agitation in favor of entirely separating Church and State in the mother country. Methodism has always been conservative on this subject, principally for two reasons:—the Church of England had greatly benefited the nation in troublesome times, by defending religion against evils which well-nigh ruined adjoining Kingdoms; and Methodism sprang from the loins of that venerable institution. There is, every advancing year, more and more an apparent change in Metho-

distic circles on this subject—not because the Church of England is daily relinquishing the courage and steadfastness with which it confronted heresy. It is discovered that many of its ministers, calling themselves Priests, are inculcating the most poisonous lessons in rural districts in regard to dissenting bodies and their doctrines. Then, the persistent and foolish exclusiveness which keeps each Episcopal minister upon separate pretensions ground, has been irritating the nation. If we join to this the Romanizing tendencies of many Church of England ministers and teachings, we will see that the bill of indictment is sufficiently heavy. Much would be gained, without doubt, by immediate disestablishment. The Episcopal Church would become more self-reliant. It is well known that that body is far more energetic and evangelical in the Colonies, where there is no patronage, than in England; where the people generally are taxed for its support. Crutches prevent development. But the great advantage of disestablishment would be to give the Church the prerogative of judgment and discipline which it now leaves to the State. Left to itself the Church of England would make short work with those dangerous men who, under shelter of its authority and fed by its emoluments, are doing the work of the Church of Rome.

The following extract from a speech delivered to a large gathering at Sheffield, by Mr. Chamberlain, Mayor of Birmingham, will indicate to our readers the drift of public opinion on the subject:—

"The question of Church and State was the only one upon which the Liberals could be united. (Cheers.) There might be some truth in the statement that this was a Dissenter's question. And what wonder if a Wesleyan Preacher in a country district allowed personal feeling to vindicate his view of the position of the well-paid State official who recognized his fellow minister with the barest nod of recognition whilst he was alive, and who inscribed his memory after death by garbling the inscription upon his tombstones. (Loud cheers.) But there were other and higher reasons than personal feelings which moved Dissenters in this matter. They were at least in earnest about the faith they professed. No one doubted their intense Protestantism, and they were very naturally shocked by the Romanizing tendencies of the Church, and by the scandals of Church preferment. As to the latter, the speaker read a quotation from the charge recently delivered by the Bishop of Peterborough in confirmation of his strongest accusations. He denied that such evils could be put down by "reform." They would be impossible in free churches, and yet they had existed in the Church of England for generations. With Dissenters their Dissent was always made secondary to their citizenship. He contended that whenever State privileges were granted they engendered narrowness of the mind. The so-called church of the nation had in all times been opposed to the will of the nation. Why was it—asked—that the Church of England was invariably found on the wrong side? They (Dissenters) did not believe the clergy were made of different stuff from the laity. They did not attribute the fact to the men or to the religion that they preached. They did not find the Non-conformists on the side of obstruction, and they did not find Church laymen unwilling to recognise the necessity for reform. But when they found Church clergymen invariably setting themselves in antagonism to the cause of progress they must lay the fault at the door of the institution itself, and not of the men whom it would set free. He said at once that they must disendow the Church upon a different system to that adopted in the disendowment of the Irish Church. (Hear, and applause.) The speaker went on to point out that the public mind must be educated on this question, and they must take Lord Harington's counsel, and apply patience and moderation to a continuation of the struggle. He frankly stated that if he could disestablish the Church to-night by holding up his little finger he would keep his hand down. When they had settled the terms on which to disendow the Church of England the day of disestablishment would not be very far distant."

POETRY.—We have enough of this material on hand to fill a complete issue of the Wesleyan. It principally takes the shape of sorrow and regret for the loss of dear kindred—a most natural and touching mode of affectionate expression. But as it is impossible to publish all we have received, we are obliged to be impartial and leave it to the burial of the fond memories from whence it came.

REVIVAL TIDINGS come to us from far and near. The Gospel is still "the power of God." They are wise who use this weapon vigorously. The world perishes; the Church is God's agency for saving the world.

RENEWALS.—We will be glad to have early intimation from our ministers as to the subscribers of the Wesleyan. A day or two spent in this work will amply repay our brethren and their churches; then it will, if thoroughly done, be over for the year. The paper belongs to the Church—to the ministers particularly. Its success is their success. The canvas for new subscribers should proceed with the annual visit to the old. Write early brethren. The end of the year terminates the subscription of the large majority on our lists. After that the paper can only be continued either by personally remitting two dollars, or by authority of the minister.

POETIC LICENSE.—We have heard this expression so often that we begin to fancy it means something. But whether the Poet has license to send all his productions to the Press, or the Press has license to publish what it pleases, who can decide? We incline to the latter opinion for this time, and give our readers the slightest glimpse of enrapturing verses which reach us often. The lines are on the death of a friend—two stanzas of which are as follows:—

"As still as death no not a sound Or sigh the death like stillness marred Not but the murmur of the wind The heart rent sobings could be heard

He breathed his last Poor weary soul While Porants Sisters Brothers too United stood with aching hearts And heard the faint Adieu Adieu

The thunders Peel the cannons roar Could ne'er arouse him from his sleep" &c.

Is it not somewhat singular that the leaders of the three greatest nations in the world should be found at this day attacking the Pope and policy of Rome? Bismarck began by thundering warnings and protestations in Germany. Gladstone, in England, followed in pamphlets whose arguments and revelations were potent and complete. General Grant, in America, holds to the nation's welfare against Romish encroachments. There is universal jealousy of that religion which will not content itself—Christlike—with treating affairs of the soul, but must also meddle perpetually with the things of Caesar. Taking the Romish religion as one of unalterable principles, which will not take any colouring from either the more liberal religions of the day or the spirit of the times, it becomes more apparent that a conflict with it is almost sure to continue while people value their privileges of liberty and happiness.

PERSONALS.—Rev. H. Pope, Jun., of Centenary, St. John, is recovering from a severe attack of illness. It is stated that Rev. W. Stephenson of Hamilton, Ont., has received and accepted a call to Charlottetown, P. E. I.—Philip Phillips is on his way to England from Australia. He is engaged to sing "a hundred nights" in the old land.—REV. RICHARD SMITH, of Lunenburg, is, we regret to hear, considerably affected physically by his arduous and unremitting labours. Efforts are being made to supply his place for a time in circuit work.

REV. F. H. W. PICKLES writes, "You will be sorry to hear that Father Hennigar has met with a very serious accident. Turning a corner his carriage was upset, and he was thrown from it with force enough to break two ribs and bruise his shoulder very severely. He is a great sufferer but we hope he will ultimately recover. His wife and grandchild who were with him escaped with slight injury. His many friends will make special prayer for him in this time of trial.

KICKED ABOUT.

The Indians are not only being brutally kicked out of Oka by the myriads of the cure, under his beneficent supervision, but are being kicked about by the Reform Government of the Dominion. Hon. Mr. Laird, Minister of the Interior, an excellent man, offered the Indians a good piece of land, being the best lands in the Government, to make for the arrangement by which the Indians were long ago swindled out of their Two Mountains possessions by a former Government anxious to conciliate a clergy whose loyalty must always be paid for. Mr. Laird is now absent and a child of the Church is in his place, who immediately decides that the land Mr. Laird gave the Indians is too good for them, and that they will have to be satisfied with a section in the heart of the Laurentian Highlands, where they may hunt till they starve, agriculture and civing being impossible. The present Government seems like the one just mentioned, anxious to conciliate the clergy, and ready to pay for their mercenary loyalty, even to hunting converted Indians and their teachers into the wilderness. We say seems, because we believe it will turn out to be really otherwise. In fact, whether Government wished or not, they would hardly dare to insult the Methodist Church of Canada, under whose protection the Indians are, and along with them provoke the whole Protestant spirit of the Dominion. Mr. Laird has promised to obtain for the Indians certain lands, and we have no doubt that Government will honor that promise and give the Indians those lands—that is to say if the Indians are satisfied to accept them, as we believe they have consented to do, seeing they were making preparations to take possession of them in the spring. The clergy of Oka appear to have been anxiously and unconsciously laboring to rouse the people of Canada to take notice of their tyranny, and have at last succeeded admirably in doing so. Not only Canada, but the whole world is ringing to-day with their exploits, even though the Montreal papers take no notice of them.

The above is the Montreal Witness's expression upon a most brutal attack made, through the influence of the Romish clergy, upon a church occupied by Methodist missionaries. We have some explanation of the circumstances in the following paragraph:—

Oka village is composed of two parts; in the centre of one is the immense Roman Catholic church, and in the centre of the other is the little Protestant church. On Sundays, the former is empty, and the latter is crowded. When the Indians first became Protestants, the priest ran up a high fence, which could not be climbed, to prevent his people associating with the heretics as far as possible; but, notwithstanding the many persecutions the Protestant Indians have undergone, the Catholic Indian families one by one have, metaphorically speaking, jumped the fence and become Protestant. Most of those who leaped the fence from the "Catholic" side of the fence, leave the village and go further up the river. Their houses are squatted in and occupied by French Canadians. When the old chief was being visited yesterday, an Indian woman entered the house. She was received warmly and chatted with the other women. We were told that she was a Roman Catholic and had for the first time visited the Protestant church last Sunday. There are only about four Roman Catholic Indian families now in the village.

The church had been built by contributions of Methodists in several cities. We observe that, at a legal trial on the case, judgment was given in favor of the Indian chiefs.

We have confidence in the good sense of the government, that they will see full justice meted out in this painful matter. Protestants are required to bear patiently in many things relating to Roman Catholic aggravations; but they must not be expected to tolerate infamous crimes like this. They bear against society at large. We hope the action of Mr. Laird will be prompt and definite.

WHAT THEY SAY OF THE WESLEYAN.

Blanche Cape Negro, Dec. 7th, 1875. MR. EDITOR.—I have taken the Wesleyan ever since the first year it was published. It has been a good teacher to me and I can recommend it to any family for information. And now I am become old, I have lost my eye-sight, and have no family, and now I must tell you to stop my paper, and oblige, yours, &c.

M. THOMAS. If this subscriber can obtain any one to read the Wesleyan for him, he shall not be without it while he lives. Its object is to do good quite as much as to make money.

THE "WESLEYAN"—This is the name (formerly "The Provincial Wesleyan") of the organ of the General Conference of the Methodist Church of Canada, in Halifax, N.S. We are glad it has taken of its old head. It is now a beautiful sheet and ably edited. It is as true as steel to the principles indicated by its name. We wish it great prosperity. It is edited by the Rev. A. W. Nicholson, 82 a year. Postage pre-paid.—Nashville, Ch. Advocate.

Thanks, Dr. Summers. We know men whose edit papers truly Wesleyan though they are called by other names—and they edit them grandly too. Some of them are officers of the M. E. Church South.

A friend writes:

"God bless the men who are sending the 'Wesleyan' to the poor! The only trouble is that they are teaching us to depend on it. A year of such a paper is a great blessing to any poor family."

We commend this extract to any who may be disposed to do a kind act for Christmas. A good religious newspaper is one of the best blessings of the land.

CIRCUIT INTELLIGENCE.

The meeting at Marysville on Thursday evening last, on behalf of the Methodist Missionary Society was a success. Rev. Mr. McKeown of Fredericton conducted the opening exercises by giving out the hymn "Jesus shall reign," &c., and offering an earnest and appropriate prayer. Rev. R. Wilson occupied the chair, read the Report, and in a few well chosen sentences stated the object of the meeting, and introduced in turn W. H. Gibbs, Esq., of Oshawa, and Rev. Mr. Williams, Esq., of Simcoe. The addresses were excellent and impressive, and were well received by the audience, as indicated by the noble collection of \$250. Marysville is in Missionary matters, the Banner Circuit of the Fredericton District, and seems determined to retain that honor. The organ presided over by Prof. Cadwallader discourses some first class music, and the choir did its work in a highly creditable manner.—Fred. Reporter.

MISSIONARY MEETINGS.—On Wednesday last the Annual Methodist Missionary Meeting was held in this city, the chair being ably filled by S. D. M'Pherson, Esq. The Annual Report was read by Rev. H. M'Keown, showing the society to be in a healthy state, and accomplishing much good. Eloquent and interesting speeches were made by the Delegates from the Canada Conference, Rev. Mr. Williams and W. H. Gibbs, Esq. In addition to the gentlemen named, there were on the platform the Rev. W. W. Brewer, of Andover, Rev. R. Wilson, of Marysville, Dr. Brooke, of St. Paul's Church—who has not missed his seat on this Methodist Platform for thirty-two years—and his friend Rev. Mr. McCullough, a Foreign Missionary. Dr. Brooke in some appropriate remarks declined making a speech by introducing Rev. Mr. McCullough, who interested the audience by giving an account of his much larger attendance than was present. Rev. H. M'Keown intimated to the audience that the absence of His Honor Judge Wilnot from the chair, was caused by his being called to Halifax on business. The collection amounted to \$40.—Fred. Reporter.

AMHERST.—Our special services at Amherst Head were interesting and successful—I baptised 41 persons there in two days last week—a large proportion of them children. The outside of our church is about finished, and the basement nearly ready for use.

The Hot Supper and Oyster Stew of our friends of the Methodist Church in this town came off last evening in the basement of the Y. M. C. A. building, and was quite an enjoyable affair, reflecting great credit on the ladies of the congregation, as well as on the active staff of gentlemen who so ably assisted them. The supper was all that could be desired, and over three hundred persons, embracing all denominations, testified their appreciation of it by the hearty manner in which they did justice to the substantial provided. The again there were the extras, such as oysters, ice creams, jellies, tarts, cake and other delicacies, which disappeared in rapid succession, showing conclusively that the ladies are well up in the art of providing good things. The net gain of the whole affair will not be less than one hundred dollars.—Yours Son.

P. E. ISLAND. A fortnight since Bro. Lodge held his Missionary Meetings at Mount Stewart and Dundas. At the former place Bro. Allen of Power delivered a most interesting and able speech, dwelling upon the divine commission to man to subdue the earth, and setting forth in well chosen words how the Gospel of God is the power to human hands to accomplish the work, and with some details of early experiences on the Mission field, closed with a glowing description of the future of our great Dominion.

At Dundas there was a large gathering. Mr. Edward Vickerson took the chair, and with a brief speech introduced the deputation; after reading of report by Bro. Lodge, Bro. Penna was called to address the meeting, and in a short time gave utterance to many noble thoughts for the consideration of our friends. The writer followed and was heartily welcomed to the scene of his former labours, and was not a little rejoiced to find the people of Grand River with the principal part of a new church, fit for use and fast advancing towards completion. This was the first Missionary Meeting held in Dundas by the Methodist Society, and was cheering to find many ready to lend a helping hand, and according to their ability, to do so nobly as they did.

The public collections and prompt donations were liberal. Bro. Lodge is doing a good work, and is well received in all parts of this wide circuit.

J. C. B. The blood is the one subject of the Bible. Take this scarlet thread out of it, and the whole book would fall to pieces.

Our English Letter

THE QUEEN AT THE SACRIFICE. DEAR MR. EDITOR, My heart felt at the death of this man was for years the most prominent representative of the Baptist Church in the metropolitan of the country. He was highly respected for about twenty years, and had obtained the full of his life, being living single, and a successful worker in the Gospel. He was highly respected by other Churches, and was a most earnest sympathizer, full of work, and zeal, surrounded with faithful friends, and high in the affections of the young men of his charges. Dr. Brock was a massive build, his voice was somewhat rough, he was a sturdy independent, but when he heard him there was the grand that moves the audience, the speaker. Self-learned to extent, he won a first-class among his brethren, and his will be cherished by the Baptists in England as one of the of their honored and beloved.

Her Majesty is protracting at Balmoral, and appears anxious to quit the retirement of her home in the far North, a statement of her southern palace has been moving among the country folk in a very quiet fashion, as usual winning their hearts, womanly actions. On the Sabbath she worshipped in the Presbytery, and she has again received sacrament in a way that is administered, void of all perfume. The wrath and fury of High Church and Ritual, not in the least disturbed our Queen, and we trust that she has again to take this step by a give expression to her Evangel at the Lord's table, with the company in the midst of whom been living. It is certainly a rebuke to those who claim ordinary rights and administer the sacrament with ceremony. We see those who attach immense importance to every act of royalty, but yet ground for satisfaction that our has had the courage again to express her strong sympathy with the gospel and truly catholic practice will not be moved by any prailing, however high the quarter which they emanate, from a congenial to her feelings, and one we believe is very closely identified with the prosperity and greatness of our realm.

ENGLAND AND THE SUEZ CANAL. In connection with the question of the Suez Canal, the answer, as she tried to quiet her looking more tired and perplexed ever.

layed some time to hold the baby, and the first arms of the mother. I got the baby asleep, and after came, left their advice, and went away.

Following are specimens of the result I heard that afternoon, and during the subsequent call, made for the same purpose, to hold the baby. "Is your good? Cries, does it? I never had any baby, and should not know what to do with one." "I should give him some syrup," another remarked. "I do it to all my children, and I guess you are all as smart as other folks children." "It does not hurt babies to cry, only way they have of relieving themselves." "But it does hurt them." "I speak to reply, it strains them." "I am turning to me, said, "You are not tiring him, it's very injurious." "I was thinking, what else to do with it, but to be in the hands of our government. If any calamity befalls, and the prospects of that country present peculiarly dark and gloomy, we might hope that in the long way will open for the progress of Christianity, and the furtherance of the cross.

Dr. Cumming is again on the ground, and favors us with predictions of events near at hand, and large amounts of prophecy.

EXCHANGE OF FEELINGS between Englishmen and dissenting ministers, is again being freely distributed, and real progress is made. Clergymen would like to extend of courtesy to some outside the