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THE WESLEYAN. SATURDAY, MARCH 16, 1878.

SINGULAR CONSISTENCY.

Newspapers sometimes lose subscribers. When a paper is discontinued on business principles, there is nothing to be said. The following letter, however, shows an instance in which subscriber and paper are separated by a wrench, painful to the one and somewhat curious to the other.

FREETOWN, Feb'y. 26, 1878. To the Editor of the Wesleyan :

DEAR SIR,-I am very sorry to be forced to request you to stop sending the WESLEYAN to me, as the last two copies received contained articles from a disciple of "the Hellish Art," and as a follower of the sainted and much reviled Wesley, I cannot patronize a paper purporting to be the organ of a branch of the church. bearing his name. when it becomes demoralized, and the example of which is to assimilate the church to the world. The advocates of war have their own paper, and it should be excluded from the organ of the church of Christ, which is a society of ---- brotherhood, whose organ should foster peace on earth and exclude everything from its pages which will in any way hinder the spread of the love of God, and the enhancing of the glorious Millenium. In looking over the WESLEYAN of the 16th inst., my eyes rested on an article headed "Nass River Mission," and in reading it my heart burned within me at the glowing account therein given of the work of grace as displayed in the conversion of the Indians in the far West, and was free to exclaim glory to God; but when I came to the end of the article I found that there was not room in the paper for the whole article, and part had to remain till next week. But nearly a whole page could be filled with foolsome trash, on the advantages of enlisting for soldiers, not to fight in the army organized by Christ, but to fight in that of His enemies, or to learn an art which Mr. Wesley calls Hellish. I must again say I am very sorry to be forced to stop the paper for the rea-son assigned. I know I will miss it, but I must be consistent.

Yours truly,

John Wesley has been made the scape-goat of all kinds of religious nonsense. We heard him once quoted in a public assembly as an advocate of Free Love, and at another time as a disciple of Spiritualism. That he was opposed to war, is but giving him place beside ordinary Christians, but that he was not a Patriot, or that he was a Quaker, in the sense of denounc-

isters who make patriotic songs, and deacons' daughters who sing them? He may find both on his own Island. The writer of our article on The Army is, it may astonish our lost subscriber to know, a gentleman and a

Christian-withal, a Christian of broad views and most liberal charity. His compassion takes in the farmers, who erect strong fences to divide off eachothers territory, and, when an en croachment is made, appeal to the law and the public for justice. He respects and prays for the private citizen who, when he is danger of being murdered, calls into exercise the full power of that instinct of self preservation his Creator has given him, and smites down his opponent. And he-a soldier -professes to do professionally, and for others, what the farmer and the

citizen do for themselves. Three weeks ago, an aged veteran in the British House of Commons,, a man of aristocratic blood, of glorious ancestry, and, better than all, of truly pious disposition, in speaking upon the question of sending men-of-war through the Dardanelles, used this language :--

Within ten days, a difficult and complicated war may ensue, and there are many within and without the walls of Parliament who have yet confidence and strength to give an impulse to the nation. al will. I place myself among that number. (Cheers.) I yet feel within me a spirit which, if needs be, if this country were encircled with danger and with difficulty-I feel within me a spirit which would put a tongue into every heart in England to shame the enemies of our country-(cheers)-and to uphold in unsullied purity and pride the flag which has braved a thousand years the battle and the breeze. (Loud cheers.)

What does our consistent friend think of it?

MOUNT ALLISON.

ELECTIONS BY THE BOARD OF GOV-ERNORS.

As intimated last week, James R. Inch, Esq., M.A., has been unanimously chosen to fill the Presidental office in the College. Mr. Inch has grown with the growth of the Institution over which he is now to find himself install. ed as principal officer. In every interest entrusted to him by our church, he has succeeded. His best commendation is the fact that, by the large and intelligent constituency of lady students gathered about him, through his own and his wife's kindness and energy, he is respected as a chief and beloved as a father. Their regret at his removal. and their congratulations upon his promotion, were both manifested by methods very touching and beautiful. The Board of Governors have certainly a have been writing. rote of confidence from the Ladies Academy. Rev. David Kennedy, in stepping from the position of associate to responsibly Principal, receives but the reward of his past industry and faith. fulness in the Male Academy. As the companion in care and labours of Dr. Allison during some years, he has attained to a knowledge of Government and of the needs of the Institution, which will qualify him to take high ground as an educationist. Of Rev. Geo.S. Milligan, M.A., Principal-elect of the Ladies Academy, we need say but little. His position in Newfoundland is one of great importance; how it is to be occupied, providing Mr. M. accepts this election, we have no means of knowing. It was felt, however, that he has been at his present work sufficiently long to stamp his own spirit and purposes upon the Newfoundland Methodist school system; and the number of trained school-men among us is not so ample that we can afford to leave them loo long out of immediate connexional work. There were grounds, moreover, for thinking that Newfoundland had, possibly, within its own resources, good material now for carrying on its recently inaugurated educational policy.

The Messenger of last week says, in reply to our enquiry

" The Editor of the WESLEYAN, has done us an injustice. we hope not intentionally: The person of whom we wrote respecting communion had not been ' received by Bantists' nor had he 'joined some other communion' or so far as we knew left its (the Baptist Church's) membership.' Our brother's captiousness has outrun his me hory as he will see by lookng back a week or two."

We have looked back. This is the question asked by a correspondent of the Messenger

"Is it according to Baptist usage, or the teachings of the Word of God, to admit to the Lords' table a person who is not a member of the Baptist Church. Although he may have been scripturally baptized, and is living, as far as we know a godly life ?"

If the Messenger will now say whether a person may be scripturally baptized and living a godly life, who has never been a member of a Baptist Church,

we will be grateful. If, at the same time, it will answer our other question, whether the Baptist Church absolutely refuses the Lord's Supper to godly persons who have left its membership," it will do us and its readers a greater favour. The Messenger will always find questioners troublesome while it tries to avoid giving a straightforward answer

AN INTERESTING CHURCH DILEMMA.

to a very plain question.

A gentleman in St. John, N.B., some twelve years ago, a generous and conscientious Methodist, left a beautiful little independent church and Parsonage, moderately endowed, to certain Trustees, to be kept open on conditions which are not fully known to us, but one of which we believe, was that instrumental music should not be used in the services. The Church is in a beautiful locality. It has had a rather remarkable bistory. Ministers of different denominations, and some who were attached, for the time being, to no denomination, have occupied the charge. Its Pastors have been men of talent;

its Trustees always active; and its chances for success bright with promise. Yet the church has not succeeded. Several experiments have been tried ; the Trustees even brought back on one occasion, a regularly appointed Methodist Minister, and tried to work the Church office of Superintendent of the Asylum under our Methodist economy. The latest supply is, if we mistake not, a Minister of the Reformed Episcopal body, singularly designated, in the resolutions appended " a clergyman of the Episcopal persuasion." We find notices in the St. John Morning News as follows, respecting the Church of which we

in accordance with his agreement with the trustees, and that he be furnished with copy of these preamble and resolutions.

And Further Resolved, That copies of these resolutions and preamble be posted within the Church on Sunday morning next.

At a meeting of the Trustees of Zion Church, held on Monday, 11th March, 1878, at 1 p.m., the following preamble and resolutions were passed unanimously :

Whereas, The Trustees are still unable to obtain from the congregation regularly worshipping in Zion Church the proper and reasonable guarantee required to meet the current expenses, and the cost of necessary repairs during the term for which the Rev. Mr. Windeyer is engaged; and Whereas. The income receivable from the

late Mr. Owen's endowment fund is to be applied to the ministry and other objects connected with the Church, and the Trustees have no means within their control to meet such expenses and cost of repairs : Resolved. That, until further notice, the Church be closed, except for the temporary Methodist Sunday service : and further Resolved, That the Rev. Mr. Windeyer hold himself subject to the order of the Trustees, in regard to officiating in said Church, and that he confine his services exclusively promoting its interest in accordance with his greement: and further

Resolved, That, in case the Rev. Mr. indeyes wishes to cancel his agreement with the Trustees, they are willing to meet his desire at once; and further

Resolved, That a copy of these Resolutions be sent to the Rev. Mr. Windever, and that they be published in one or more of the city papers, together with the Resolutions of 21st ebruary last.

BERMUDA MATTERS are well represented this week in our columns. Mr. Ryan's letter alludes to a mistake, or misapprehension, on the part of the Report. The Secretary of the Nova Scotia Conference, during the annual meeting of the Central Board, gave some details as to our work in Bermuda. which were distorted by reporters in some way, greatly to the disadvantage of both Mr. Huestis and Bermuda Methodism. Mr. H. was not the first victim to difficulties of this nature. A misprint on a former occasion in the Missionary Notices, as regarded Bermuda, led, naturally, to some little feeling, which only died away after a round of explanations. It is well to have these things met by friendly, instructive correspondence, serving to bring out in their true light the cause of God on those most interesting Islands.

The Herald does us injustice. We did not say that Dr. Reid's religion had the change seems not far distant. The Leeds Mercury says :--

The discussion differed in several respects from the debates of former years, It was felt by speakers on both sides that the position of the question had greatly changed since it was last raised in the House of Commons. The publication of the return of churchyards and other burying places all over the country has given definite information, where there were before only vague inference and assertion. It is now shown that in about nine parishes out of ten the resident Nonconformists have no place of sepultre in which they can use their own religious rites, but must bury their friends in the parish churchyard, from which the services of their own communion or the prayers or their own minister are excluded. But the main change in the position of the question is that made by the introduction of the Government Burnals Bill of last year, and the fate it met in the House of Lords. The vote on Lord Harrowby's clause overshadowed the debate last night, and made even Mr. Beresford Hope admit that the opponents of concession are fighting a losing battle.

A CORRESPONDENT WRITES :- During a recent visit of the Rev. Peter Mackenzie to London, he went one evening to Madame Tussaud's Bazaar, Baker street, Portman-square. After inspecting the various wax figures in the Large Room and the Hall of Kings, he went into the Golden Chamber, and saw the reading chair of the French infidel, Voltaire, "And this belonged," said he, "to the man that was going with his own hand te pull down the edifice of Christianity, and sweep the religion of Jesus Christ from the earth." Then, seating himself in the chair, in his own peculiar nervous style, compilers of the General Missionary he exclaimed, "Jesus thall reign where'er the sun," &c. A triumphant comment on the vain boast of the poor infidel philosopher !-- London Methodist.

CORRESPONDENCE

RIVER PHILIP CIRCUIT.

MR EDITOR .- When we entered upon our work on this circuit, we did so with many misgivings as to ability for the efficient discharge of its duties; but a few weeks experience convinced us that we had not even anticipated the full extent of our labors; yet we felt that few fields could exceed it in interest. The scene of the labors of the pioneers of our church : here is the very cradle of Methodism. Here lived and labored John Black, Esq., the brother of the venerable Bishopwhose marble cenotoph with that of his wife adorns the walls of our church. Here are names, all along this river, of historic interest, which for what their ancestors did for Methodism in its infancy will be spoken of in lands remote and to late posterity. Could I then persist in refusing to come to River Philip, when iny name was put down for it on the Stationing Shee: at last Conference. If I anything to do with his fitness for the objected, it was only because I feared that

ing the profession of arms, is a new imputation upon his creed and teach. ings.

War is always a calamity. The best preventive of war is strength. Its standing army and navy are the safeguards of Great Britain. Without these it would not be to-day the umpire of nations, the greatest friend of the oppressed, and terror of evil-doers, on the face of the earth. It is safe to say that, but for the British Army, the continent of Europe might at this mo ment be in a conflagration of war, the kingdom itself in danger, and these colonies, as the frontiers of the nation, exposed to the ravages of lawless conquerors. Let us see how far this writer carries his consistency.

When the King of Dahomey thrust a number of British subjects into prison, our friend would have said to the Queen of England,-" Disband your army ; let the cries of our countrymen die on the desert air of Africa !" When Nana Sahib closed the prison doors upon England's fair sons and daughters, and sent his butchers to their bloody work, this man would have counselled neutrality, and left the victims to their fate. His policy is nonresistence. He withholds a paper from his family, and sorrowfully himself bids it farewell, because it takes up the discussion of the army as one of the professions of our time. He does this on the principle of consistency. We are curious to know how far this consistency goes. Does he refuse to pray for good Queen Victoria, because she is surrounded by a magnificent bodyguard? Does he deny himself of tea, cotton, and other articles of merchandize, because the national revenue from these helps to sustain the militia and volunteers? Does he also refuse support to Methodist missions, because they send chaplains to fighting men ? Does he withhold a portion from the ministry, because they pray for a Queen that supports an army, and a parlialiament tl at sends guns and powder to subdue robellion? Has he locks on his own doors, or a lash for his own

The friends of our educational institutions may rest assured that, in the judgment of the guardians of those interests, the very best has been done in filling vacancies that was within the limits of their choice.

Moncton is bound to keep moving. We hear of a grand programme of lectures, concerts, &c., for next week, in connection with the Methodist Sunday children? What does he think of min- school. May the effort prosper !

ZION CHURCH AFFAIRS.

At a meeting of the Trustees of Zion Church, held on Thursday, the 21st February, 1878, at 11 o'clock a.m., the following preamble and resolutions were passod unanimously:

Whereas, During the period of three years and a quarter that the pulpit of Zion Church has been occupied by a clergyman of the Episcopal persuasion, there has been applied by the trustees to the various objects connected with the church the income derivable from the late Mr. Owen's endowment fund, amounting to the sum of two thousand four hundred and twenty (\$2,420) dollars, besides form. the free use of the parsonage by the offici-

ating clergyman, equal in money value to a further sum of nine hundred and seventy-five (8975) dollars.

And Whereas, During said period the trustees have only required the congregation worshipping in said church to contribute as follows : For repairs to the church about two hundred dollars : for insurance one hundred and twenty-four doltars; and annually to the sexton one hundred dollars; taxes about twenty-five dollars and the cost of fuel and

And Whereas, at the commencement of the period aforesaid, the church was in good order and condition. having within the previous eighteen months been rebuilt after the fire and painted, together with the parsonage. And Whereas, Said Church and Parsonage now require repairs, and the Trustees have failed during the past four weeks to obtain from the congregation a proper and reasonable guarantee to provide for the running expense as aforesaid, together with the costs of the necessary repairs of the said Church property during the ensuing year, not exceeding however, an amount equivalent to the benefits received (independent or the free use of the

church) during the same term. And Whereas, By notice posted in the Church on Sunday last, the Trustees requested such of the Congregation as felt an interest in the Church to meet them in the schoolroom on Monday evening last, to consider matters of finance necessary in connection with a continuance of the services as heretofore; to which request not one of the congregation responded.

Therefore Resolved, that the sexton be directed, after Sunday next, to open the church until jurther notice at the usual hours, and that fires and lights be dispensed with, except for the Sunday School; the Thursday evening Singing Class; the Sunday School Temperance meetings; the meetings of the Ladies' Sewing Circle for benevolent objects, and the Services on Sunday evening in the basement. And Further Resolved, That the Rev. Mr. Wyndyer continue to officiate in the Church, and otherwise discharge his pastoral duties,

for the Insane. We merely coupled his name with a rumour that he was brought forward on the ground of that we did not introduce religion into this discussion. If the Herald knows We have not yet heard it contradicted.

Our article on Teaching this week, the commencement of an essay on the subject, is from the pen of a gentleman well adapted to give inforrank in the profession. It may be worth while for persons interested in that department of public enterprize to preserve the facts afforded, in case before the public in more tangible

THE BUBIALS BILL in the English

House of Commons gave rise to a very animated debate. It began with this motion :

the opinion of this House the time has these, this work might still our powers arrived when the long pending controversy employ, and fill the measure of our days; as to interments in parish churchyards yea, and happy be who amid the hurry ought to be closed, by permitting such and weariness of such labors shall be callinterments either without any burial set- ed to lay down his charge, and cease at vice or with the services preferred by the relatives or friends of the deceased, and conducted by persons chosen by them." An amendment was moved to the

following effect :

" That Englishmen exercising their regious liberty in separating from the Es tablished Church are justly free to proand for barial with such ceremonials as | they approve, but have no right to require changes in the regulation of parochial churchyards, which would impair the legal security for their orderly and religious use agreeably with the purpose of their foundation."

After a powerful discussion of both esolutions-

The House divided-For Mr. O. Morgan's resolution ... Against

Majority against. The resolution was therefore lost.

A majority of 15 in a vote of 467, indicates so very decided a purpose on the part of Nonconformists to oppose a monopoly of English parish graveyards by the Church of England, that as with a noble generosity they had taxed

my strength was not adequate to such nerous labors-not at all diminishedrather augmented by the division of the circuit. Let me indicate for a moment. In the summer season-often in winterwe harness our horse at 81 a. m., drive to being a Roman Catholic. This shows Westchester-a mountain distance of about ten miles-preach at 1012-take a hurried dinner-drive to East Branch, over 8 miles-find an interesting congrethe rumour to be untrue, let it say so. gation at 3 p. m., after service and a cup of tea at another friend's house, we are on our way to River Philip, a distance of 7 or 8 miles, to the church, where at

61 we find an important congregationthe principle one on the circuit. Over a mile, we find ourselves at home, not a little wearied. The next Sabbath we repeat an equal task-taking in Windham Hilla long up hill drive for 8 miles-for the mation, holding as he does, the first morning-and Glenville, over four miles from R. P. church for the evening-takng the latter place at 3 p. m, We are at home again between nine and ten of the clock. Thus we alternate every Sabbath in the year. We have four places for week day preaching, each of which is disanything should prevent their coming tant from 8 to 10 miles. In one of these also, viz., West Branch, we give monthly Sabbath preaching. These places include a vast extent of country, all the families of which expect the minister to visit them, hence the impossibility of overtaking our work.

Onerous as these labors are we have found them intensely interesting. "A sound mind in a healtby body "-and single steady aim however, are indispensible Mr. O. Morgan rose to move-" That in in such a field as this; and blessed with once to work and live. More regular and attentive congregations I have not found on any circuit; but who amid such labors can preach as he ought to preach ? alas! for our too often flagging spirits, and frail body. "The spirit indeed is willing, but

the flesh isweak. What greatly tended to discourage us, at the outset, were the following circumvide thems-lves with places for worship stances. The circuit had been divided contrary to the wishes of our people; and no guarantee had been given from the different preaching places, for the support of a married minister. Then however there was another alternative; and in view of the delapidated state of an old parsonage, the few stewards, upon whom the burden would mainly devolve, asked the Conference to send them a young man, at least till they could repair, or rebuild their parsonage, and work the cir-227 cuit up to something lize a selfsnetaining point. Our appointment under these cir-240 cumstances, was felt to be a cause of dis-15 couragement to ourselves; and little short of affliction to the people. The very in adequate grant of about \$80, which the Missionary Committee apportioned, did not at all relieve our minds, especially as we had bought a horse and waggon, as a necessary fit out, to work the circuit.

gated and country ove the healthfu phere ; but ter already. sion, our car cuit. We ti too, for the blood redee souls. Our to this, or we **River Phil** TH To the Editor SIR,-I ha

the articles WESLEYAN speculated 1 store. Prol such things mit a sugges AUCTIONEER readers of the derable num now devoting this professi worthy if e express a hop your program ject. I am man can be a as an auctione

(We leave ists.-EDITOR

A MISSION

BAR

MR. EDITO Barrington Ci lissions, and ly charged wit report, page 93 grant from th ears? We ha an give an enc ircuit. At Bea ag places, we on with Fathe ist Church in week of prayer efforts and be power, and ma Villagedale, Go Spirit and a gl