

SINGULAR CONSISTENCY.

Newspapers sometimes lose subscribers. When a paper is discontinued on business principles, there is nothing to be said.

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."

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.

War is always a calamity. The best preventive of war is strength. Its standing army and navy are the safeguards of Great Britain.

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!”

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 subscribers to know, a gentleman and a Christian—wital, a Christian of broad views and most liberal charity.

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 national will.

What does our consistent friend think of it?

MOUNT ALLISON.

ELECTIONS BY THE BOARD OF GOVERNORS.

As intimated last week, James R. Inch, Esq., M.A., has been unanimously chosen to fill the Presidential office in the College. Mr. Inch has grown with the growth of the Institution over which he is now to find himself installed as principal officer.

Rev. David Kennedy, in stepping from the position of associate to responsibly Principal, receives but the reward of his past industry and faithfulness in the Male Academy.

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.

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 school. May the effort prosper!

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 Baptists nor had he joined some other communion or so far as we knew left it.”

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.

AN INTERESTING CHURCH DILEMMA.

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.

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 passed 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 the free use of the Sturgeon by the officiating clergyman, equal in money value to a further sum of nine hundred and seventy-five (\$975) 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 dollars; and annually to the sexton one hundred dollars; taxes about twenty-five dollars and the cost of fuel and oil.

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 school-room 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 further notice at the usual hours, and that fires and lights be dispensed with, except for the Sunday School; the Thursday evening Singing Class; the meetings of the Ladies' Sewing Circle for benevolent objects, and the Services on Sunday evening in the basement.

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

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 to promoting its interest in accordance with his agreement; and further

Resolved, That, in case the Rev. Mr. Windeyer 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. Windeyer, and that they be published in one or more of the city papers, together with the Resolutions of 21st February 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 compilers of the General Missionary 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.

The Herald does us injustice. We did not say that Dr. Reid's religion had anything to do with his fitness for the office of Superintendent of the Asylum for the Insane. We merely coupled his name with a rumour that he was brought forward on the ground of being a Roman Catholic.

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 information, holding as he does, the first rank in the profession. It may be worth while for persons interested in that department of public enterprise to preserve the facts afforded, in case anything should prevent their coming before the public in more tangible form.

THE BURIALS BILL in the English House of Commons gave rise to a very animated debate. It began with this motion:

Mr. O. Morgan rose to move—"That in the opinion of this House the time has arrived when the long pending controversy as to interments in parish churchyards ought to be closed, by permitting such interments either without any burial service 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 religious liberty in separating from the Established Church are justly free to provide themselves with places for worship and for burial with such ceremonies 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 resolutions—

The House divided— For Mr. O. Morgan's resolution..... 227 Against..... 240

Majority against..... 15 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

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 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 sepulture 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.

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 to pull down the edifice of Christianity, and sweep the religion of Jesus Christ from the earth."

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 Bishop—whose marble cenotaph 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 my name was put down for it on the Stationing Sheet at last Conference. If I objected, it was only because I feared that my strength was not adequate to such onerous labors—not at all diminished—rather augmented by the division of the circuit. Let me indicate for a moment. In the summer season—often in winter—we harness our horse at 8½ a.m., drive to Westchester—a mountain distance of about ten miles—preach at 10½—take a hurried dinner—drive to East Branch, over 8 miles—find an interesting congregation 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 6½ we find an important congregation—the 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 Windmill Hill—a long up hill drive for 8 miles—for the morning—and Glenville, over four miles from R. P. church for the evening—taking 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 distant 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 healthy body"—and single steady aim however, are indispensable in such a field as this; and blessed with these, this work might still our powers employ, and fill the measure of our days; yea, and happy he who amid the hurry and weariness of such labors shall be called to lay down his charge, and cease at 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 is weak."

What greatly tended to discourage us, at the outset, were the following circumstances. 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 dilapidated 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 circuit up to something like a self-sustaining point. Our appointment under these circumstances, was felt to be a cause of discouragement to ourselves; and little short of affliction to the people. The very inadequate grant of about \$80, which the Missionary Committee apportioned, did not at all relieve our minds, especially as we had bought a horse and wagon, as a necessary fit out, to work the circuit. Nor was it very comforting to our people, as with a noble generosity they had taxed

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