

# The Wesleyan,

385

Rev. A. W. NICOLSON,  
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXVII

HALIFAX, N.S., DECEMBER 4, 1875.

NO. 49

WESLEYAN BOOK ROOM,  
125 GRANVILLE STREET,  
HALIFAX, N.S.

DEPOSITORY FOR  
**ALL METHODIST PUBLICATIONS**  
AND SALES-ROOM FOR  
General Literature, Stationery, Blank Books,  
**AND SCHOOL BOOKS.**  
Sabbath Schools, Clergymen and Students  
purchasing in quantities have  
**A SPECIAL DISCOUNT.**

## THE BIBLE.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its wise and wholesome counsel to the race of Adam:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of his household, and the wife as mistress of the table, tells him how to rule and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler and the authority of the master, commands the subjects to honor and servants to obey, and promises the blessings and the protection of the Almighty to all who walk by the rule.

It gives directions for weddings and burials. It promises food and raiment and limits the use of both.

It points out the faithful and eternal Guardian to the departed husband and father; tells him with whom to leave the fatherless children, and whom his widow is to trust—and promises to be a father to the former and a husband to the latter.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails right of firstborn, and shows how the young branches should be left.

It defends the right of all, and over-comes vengeance to every defaulter, over-reacher and trespasser.

It is the first-book, the best book. It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong, of wisdom that condemns folly and makes the foolish wise, a book of truth that detects all lies and confronts all errors, and it is a book of life that shows the way to everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetoric, and exercises every power of the most skillful orator, puzzles the wisest anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever will be signed.

## CURSES.

The following letter appears in the London Times:  
SIR—In *The Times* of to-day Sir George Bowyer says that the cursing formula of the Church of Rome has not been in use for centuries. Permit me to inform him of the well-known case of the Rev. W. Hogan, which was legally investigated in Philadelphia about 1837. The form of

cursing excommunication as given by the American papers in that city, too long to give in *extenso*, contains the following mild passages:

"May he, Wm. Hogan, be damned."

"May the Father who creates man curse him. May the Son who suffered for us curse him. May the Holy Ghost, who sugared for us in Baptism, curse him."

"May the Holy Cross, which Christ, for our salvation, triumphed over His enemies, ascend, curse him."

"May the Holy and Eternal Virgin Mary, mother of God, curse him. May St. Michael, the Advocate of the Holy Souls, curse him."

"May all the Angels, Principalities, and Powers, and all Heavenly Armies curse him."

"May the praiseworthy multitudes of Patriarchs and Prophets curse him."

"May St. John the Precursor and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together curse him; and may the rest of our Disciples and Evangelists . . . and the Holy Martyrs . . . and the Holy Virgins damn him."

"May the Saints from the beginning of the world . . . damn him. May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the Church."

"May he be cursed in living and dying, in eating and drinking . . . in being hungry and thirsty, in fasting and sleeping, and in sitting, in lying, in working, in resting. . . . May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his brains and in his vertex, in his temples, in his eyebrows, in his cheeks, in his jawbones, in his teeth" (and so through every part of his person.)

"May the Son of the Living God, with all the glory of His Majesty, curse him. And may Heaven, with all the powers that move therein, rise up and curse him and damn him unless he repent. Amen."

"If Sir George Bowyer requires further evidence, I would refer him to 'The Debate on the Catholic Religion between A. Campbell and John Purcell, Bishop of Cincinnati,' held in Cincinnati in January, 1837—page 330.

Bishop Purcell, learned and keen as he was, could not deny this fact.

Sir George will find in Labbi and Cosart's 'Councils' that anathema signifies 'condemnation to eternal death,' and not, as he says, 'nothing more than greater excommunication.'

I am Sir,  
Your most obedient servant,  
October 30. C. P. S.

DR. PUNSHON IN CANADA.—Mr. Punshon's sojourn in Canada was marked by the most flattering success, both as regards the results of his work and the reception he publicly met with throughout the Dominion and the United States.

Undertaking extensive preaching and lecturing tours, he made his way into almost every province, from the Atlantic to the Pacific, his travels resembling more the triumphal progress of some great martial chief than the peaceful wandering of an ardent soldier of the Cross. Mr. Punshon's lectures brought him much and immediate popularity from the Canadian people. Throughout his vigorous and animating eloquence there runs a deep, faultless vein of human sympathy—a sympathy which at once lays strong hold of his hearers, softening their passions and intensifying their affections. The newspapers were daily aglow with the praises of the man, and Canadian Wesleyanism reflected back, so to speak, the light which English Methodism for the time being had lost. Nor was Mr. Punshon less successful in his preaching, though between his preaching and his lecturing there seems to be a wide and distinctive difference. He seems, as a preacher, to repudiate all adventitious aids of oratory; he leaves the old, old story, which he has never tired to tell, to find its way to the people pure and simple—that old, old story to which human ingenuity can never add and can only take away. And thus it is that one hearing Mr. Punshon first as a preacher and then as a lecturer is struck with the distinctive power and ability which he throws into the two divisions of his work. —From *Cassell's 'National Portrait Gallery'* for November.

## CORRESPONDENCE.

THE FINANCIAL POSITION AND PROSPECTS OF OUR DOMESTIC MISSIONS—HOW AFFECTED BY THE UNION.

MY DEAR MR. EDITOR.—It is lamentably true that the financial outlook, for all who are laboring on the dependent circuits or missions so-called, in the Conferences of Nova Scotia, New Brunswick and P. E. Island, this year, has seemed to become suddenly dark or gloomy; whereas, for several previous years, it had certainly been gradually brightening. Whence or why the unexpected change? The immediate or apparent cause is found in the reports of the recent meetings of the Central Missionary Board and Conference Missionary Committees, declaring reduced "apportionments" and frightfully increased average deficiencies; the remote but real cause or causes cannot be so readily ascertained. Some are ready to attribute the change to the Union which was last year effected between Eastern and Western Conferences. And when it is remembered that, for several years before, notwithstanding the somewhat rapid increase in the number of labours employed on our missions, and annual reduction in the amount of assistance received from the Wesleyan Missionary Society of England, there had been a gradual improvement going on in the financial circumstances of those so employed in mission work in these provinces; and especially when it is also noted that the cause which produced that improvement, viz.—the increase in the amount collected for Mission Work—continued to operate—the increase in the missionary money raised being in about the same ratio that it had been the previous year, it does not seem, at first thought, unreasonable to suppose that had it not been for the change in Church relations,

the distressing change in the prospects of our missionary labours would not have been realized. But a careful examination of facts and figures which are involved will lead to the conclusion that the mission work in these Provinces is not as yet in any worse circumstances than it would have been, had it been carried on upon the former plan,—as it was before the Union.

During the three years which preceded the Union, the Conference of E. B. America drew from the Wesleyan Missionary Society of England, to aid meeting the cost of its Mission Work, including all remote expenses, except those between St. John's, Newland and Halifax, \$1,065; \$831.67, and \$604.54, or an annual average of less than \$850 over and above what it raised for that society. During the first year of the Union the three Conferences, into which the Conference of E. B. A. was divided, received from the Missionary Society of Canada \$4152.89 more than was collected on their circuits for it; and the amount apportioned to them by the Central Board for the second or now current year, is \$2300.98 more than was collected last year. Comparing these sums with the surplus sums received from England to aid in accomplishing mission work during the two preceding years it is apparent that the mission work of the Eastern Section of the church, taken as a whole, gained in two years, several Thousand Dollars as the result of the Union. It is, however, to be remarked, that the Newfoundland Conference has secured, as doubtless it should, the greater part of this gain. During the three last years that it was a part of the Conference of Eastern British America, the amount which it received from without itself exceeded the amount of the sums which it paid to the Conference Missionary, Contingent and Children's Funds, just about as much as the surplus which the Conference, in those years, drew from England, so that it appears that what was raised for mission purposes in the other parts of the Conference, now constituting the Nova Scotia Conference and New Brunswick and Prince Edward Island Conference, must have just about sufficed for the maintenance of the mission work therein during those years. Both these Conferences, therefore, gained something for their mission work in the Union during the first year of its existence: Nova Scotia upwards of \$1,000; and the other upwards of \$650. How it will be this year cannot yet be exactly determined, as it is

not known what sums will be collected for the Missionary Society. The amount apportioned to the Nova Scotia Conference is \$533 less than last year—but \$689.36 more than was raised in the society. The amount apportioned to the N. B. and P. E. I. Conference is \$1139 less than last year, and \$471.47 less than was raised by it for the society.

The amount apportioned to the Newfoundland Conference is \$250 more than last year, and \$2363.09 more than was raised by it for the society.

I think that the task undertaken, which was of a negative character,—designed to guard against two errors—is now accomplished. Every candid inquirer after noticing the facts and figures which have been presented in my two articles, will think—first, that the "alarming debt" of the Missionary Society should not be attributed to the Union of the Eastern work to the Western; and secondly,—that the distressing change in this financial outlook for those labouring on Missions in two of our Conferences cannot be fairly attributed to the Union which was last year effected between the Eastern and the Western Conferences.

I do not feel called upon just now to attempt to account for the change; candidly, however, requires that I say before concluding, that, I think in full view of the debt and all the circumstances, a considerably larger apportionment should have been claimed and obtained from the Central Missionary Board for one, at least, of the Eastern Conferences. Y. D.

Sackville, N.B., Nov. 29, 1875.

This letter reaches us just as we go to press. Like others of a similar spirit, it is timely. Whatever may be thought and felt by our ministers, it is gratifying to know that our people are not infatigable in their devotion to their duty.

enthusiasm rises to the occasion. As to the representatives to the Mission Board, they are, we presume, willing to endure all chastisement, though they have no condemnation, and give all explanation, too glad if by so doing they could give any comfort to a most worthy class of brethren who are deprived of so much of their necessary support. This agitation will work for good, humiliating as some of its aspects may be to outside spectators. And now let us get near to God, and take His cause to our hearts with confidence. Our brethren will, in the end, benefit by their present deficiency.—EDITOR.

DEAR EDITOR.—We have been treated lately through the columns of the WESLEYAN with Cape Breton "cries" and Nova Scotia "cries" and New Brunswick "cries." If the tears bear any proportion to the "cries," the words of the Psalmist might be appropriately uttered "Rivers of tears," &c. Of course the latter part of the passage would have to be slightly modified so as to be adapted to the cause that gave rise to the "cries."

I see no good that can possibly result from the present discussion of the matter in question. It is more likely to engender strife—unsettle the minds of the uninformed, and impart sluggishness to that stream of liberality that we desire to see swelling up to the proportions of a majestic river "overflowing all the banks" until the income of our Missionary Society not only reaches \$200,000, but stretches far beyond it.

There appears to be an amount of "railing accusation" and recrimination indulged in, unworthy of the men and the cause. If the delegates sent to the Central Board (our best men, and true, in whose hearts beats the purest love and sympathy for all their brethren, and through whose veins flows the blood of loyalty to their Conferences) have done wrong or permitted a wrong to be done, there is a proper time and place to call them to an account. Why throw out insinuations and ask questions as though we had been betrayed by the hands of our brethren, and thus awaken suspicion in the minds of some too glad to have even an imaginary reason to withhold the portion that belongs to God?

No sooner was our political confederation achieved than the ecclesiastical confederation of the various branches of Methodism in the Provinces became,

in the words of one of our most honored statesmen, "the dream of our life." It has through the blessing of God been partly accomplished. There is a glorious future before us. I cannot see that we are worse off to-day than we would have been under the circumstances out of the union. God has been opening up our way. He has been laying honors upon us, and intrusting the greatest of all work to us. Faith in God led our fathers to respond to the Macedonian cry, "Come over and help us." We have as much right to follow our people, and to feed them too, as other churches have. Look at what has been accomplished in the Newfoundland Conference by adopting that line of action. God bless the sea-washed Island, and her noble people! They sent their missionaries after the scattered families forced away from the thickly-populated centres to make new homes in the lonely bays and harbors along the coast, and what a glorious history for Methodism they are writing. "The little one is becoming a thousand, and the small one a strong nation."

Many of our dependent circuits ought to be higher up in the financial scale. Lavish grants have well nigh killed them, and in too many instances slain their independence. The year that we asked for twenty men to fill our vacant stations, I had an unprovided for deficiency of \$157. I voted for the motion. I did so because I had faith in God, that He would not open up our way without providing the means necessary to sustain the work. Brethren take care. Let us direct our "cries" to God. Our hope is in God. We will not lavish more on our labours than we can get this meeting than we can get.

We have heaven's blessing on every flowing storehouse, and every overflowing hand. Be not afraid of overflowing. Emulate the example of our Halifax friends, who so nobly sustain their work, some of them rarely without any aid from the home churches, then freely give their princely gifts for the purposes of the general work, and there will be such an advance along the whole line "as will thrill with joy the heart of every weary worker in the remotest corner of our field of toil."

In haste,  
Respectfully,  
JOS. GAETZ.

Liverpool, Nov. 29, 1875.

P.S.—I saw in a late issue of "Christian Messenger" a report from Baptist missionaries who have been exploring Newfoundland, and state that in St. Pierre there are two denominations represented, Roman Catholics and Episcopalians, Wesleyans having tried some years ago to establish a mission there but failed. Will you be kind enough, Mr. Editor, to correct their error. J. G.

## AN ECHO TO CAPE BRETON.

"The stone shall cry out of the wall, and the beam out of the timber shall answer it."—MAT. II. 11.

DEAR MR. EDITOR.—Your presses as they worked off the issue of the 27th inst., must have given utterance to most dismal groanings. Such a lugubrious sheet could not have been brought forth under any other circumstances. Really I did not feel so very badly when first the intimation came to us concerning the heavy deficiency for this year. I thought then that some how we would survive, and sitting on the easiest chair our scantily furnished Parsonage affords, I looked upon the little ones who climbed up my knees with a courageous heart. But since reading the opinions so frankly expressed of late through your excellent paper I find I have made a serious mistake. A doleful change has come over the spirit of my dreams. The skies are darker, courage is quite gone, and with eyes too anxious to weep I look upon the little images of myself and wonder how soon they will become the victims of starvation. And the dear partner of my sorrow and—ah, there are no joys now for her to share. Alas, woe is me! Survive? Impossible. No longer can we sing, "The opening heavens around me shine." We can but mourn—"O debt, thou bottomless abyss."