

THE WESLEYAN,
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SATURDAY, JULY 28, 1877.

NEWFOUNDLAND.

EDUCATIONAL ASPECTS.

When the denominational passion grew in Newfoundland to an extent that rendered educational division necessary, outside spectators predicted sorry consequences. In this regret numbers of the more liberal minded on the Island shared. The time for introducing a noble, expansive system of schools seemed to have arrived. But that evil ambition which always overleaps itself, aimed here at obtaining greater power—at bringing Newfoundland under the dominion of an overshadowing hierarchy more and more. Strangely enough, a quite opposite effect is very certain to ensue. With all our regrets for the fine opportunity which was lost, three years ago, of laying a broad, general foundation for scholastic structure in Newfoundland, we are not quite sure but the present system may be the best for the time being. Romanism was never very ardent in the direction of enlightening its children, beyond the common, and to Protestants questionable, methods of the cloister. It has always withstood to the face, and never shaken hands with, the free school system, till compelled by policy or necessity, to do so. With its immense influence on that Island, it might have given any free school project endless trouble, and perhaps succeeded in breaking it up altogether. All readers of history know that the reactions which follow party victories are almost sure to go to great opposite extremes; so that, after all, a free school system may be actually nearer in that Island to-day, than if the attempt had been made to introduce it before the priesthood and population were prepared for its operations. At all events, our own denomination resisted the pressure of the clamorous party, until division became inevitable. Then, with prudent, wary steps, our officials proceeded to measure their ground and prepare for their work. There can be little doubt as to which denomination shall have the advantage. It is not a question of numbers, or ambition, or intrigue; but simply one of adaptation to circumstances. Who is best qualified to meet this great emergency, to carry schools and scholars through that drill and discipline which will tell in the competition that lies in the not distant future. It is education—more than arms, more than finesse—which is conquering in the world to-day. What gains the first offices for the educated in India, while caste and prejudice look on and sneer, is sure to bring the most intelligent and competent young men and women of Newfoundland to the front. Our own church is never afraid of education—is always ambitious for education; consequently its element on the Island at this moment is one of that kind of pleasure which springs from an active constitution in the midst of a thorough genial employment. Our people will do well to remember that, while pursuing a course which is not of their own choice, their officials are still in the midst of educational work which, more than any other except the religious, will leave its impress for good upon the population, and bring their fine colony into the first rank of Her Majesty's possessions. This vine, which is one day to throw its foliage and fruit over the walls to the joy of passing travellers, deserves tender and patient watchfulness and nurture.

A first necessity in the Educational scheme was to provide teachers. Up to a recent date few inducements were held out to men—none at all to females—of culture and devotion to the teaching art, to reside in Newfoundland outposts. The Normal school system was

imperatively required if, from native material, teachers were to be provided. This is now, we are happy to say, an established institution; the Methodist Board having fortunately obtained a lady teacher of considerable experience, and with sufficient philanthropic ambition to study the importance of an initiatory work which receives all her attention. The Academy at St. John's, in the immediate vicinity of the Normal school, has had a singularly fortunate supply of teachers. We were rejoiced to find there a management which combined much love of the artistic and scientific with a scholastic standard. Associated with these schools are some of the foremost laymen of Methodism—Boards of Directors—as generous, large-hearted a company of men as can be found in any sphere. Some details of this very interesting work will furnish material for another article.

Nothing like the present temperance reform has ever been known in Halifax. The list of names down as having taken the pledge is nine hundred. There is great rejoicing among families of those recovered from dissipation.

The first of the Pastoral Addresses which came to hand is inserted this week. Our ministers should make good use of these epistles ecclesiastic, by reading them on some suitable occasion to their people. They are always well written and calculated to do great good. The others will appear in turn.

Revs. Joseph Hart and S. T. Teed of St. John, visited Halifax a few days ago in behalf of the Methodist interests of the burnt city. Their services in Grafton St. and Brunswick St. churches on the Sabbath were exceedingly impressive. We hope the same success will attend their canvas among the wealthy.

PERSONAL.—We regret to learn that Dr. Stewart is confined to his room and to a recumbent posture, by a weakness of one of his knees, an ailment which hastened his return from Newfoundland.

Rev. T. Berton Smith is in Halifax on vacation, and is affording the congregations of the city the pleasure of an occasional sermon.

New phases of the St. John loss are all the time coming to notice. We give this week a fine article, from the *St. John Globe*, on the Libraries and works of art consumed in the flames. The artistic tastes of our neighbors, it will be seen, was of a high order. We also insert notes of a sermon, which must have greatly helped to stimulate benevolence in Hamilton, Ont. Our friend Mr. Williams has not forgotten the Provincialists whom he visited eighteen months ago, as one of the Missionary deputation; nor has he ceased to take a deep interest in their welfare.

NEWFOUNDLAND.

We are indebted to a friend in St. John's for the following interesting particulars: We shall raise about \$1000 in this city for rebuilding our churches in St. John. Our people have also largely subscribed to the General Fund.

Bro. Milligan is now North. Most of the brethren are on their respective fields of labor. We are hoping and praying for a good year. Bro. Bond has permission to attend the Sabbath school Convention in New York State when held next month. Our fishery prospects at present are very gloomy in every part of the island, but from the Straits of Belle Isles favorable accounts have been received.

Gambo mills, in Bta. Bay, owned by Hon. S. Rendell, were destroyed by fire last week, during a shower with lightning. Some suppose the buildings were struck by lightning—others attribute it to the work of an incendiary. No insurance.

Hon. James Clift was taken yesterday morning in the street with apoplexy, and died at 1 o'clock.

LITERARY.

Judge Marshall has written a pamphlet on the Roy case, which is on sale at the Book Room. The Judge shows no decline in mental vigour when upon controversial subjects. The Montreal schism seems to have come very closely home to his mind, leading him to a refutation of the subtle errors which were involved in that sad movement. There is such a thing as schism, and schism

(in the true sense of that word) can only follow heresy. Judge Marshall meets the errors of the Roy Pamphlet with great force of reasoning.

The Halifax Medical College is still doing good work. The Annual Announcement for the eleventh session has been laid on our table.

We also have to acknowledge the Report of the Game and Inland Fishery Protection Society of Nova Scotia, for 1877.

OUR ENGLISH LETTER.

GENERAL GRANT IN ENGLAND.

DEAR MR. EDITOR.—The ex-President of the United States and his family are having a splendid time in England. From the day of their landing in Liverpool they began to receive distinguished honors and attention. The merchant princes of Liverpool hastened to extend a hearty welcome to the illustrious General, and one great city after another has showered its hospitality and civic distinctions upon him, whom all delighted to honour. At length Royalty extended its invitation and the General has been the guest of the Queen at Windsor. All this is very gratifying to the admirers of the ex-President, but it is also a high tribute of respect towards the great nation represented by our visitor. With quiet dignity, and remarkable reticence of speech he has gone from scene to scene and receptions and banquets of every variety. It has been a pleasant study in the midst of wars and political contests, to watch the quiet unpretentious progress of Gen. Grant, and remark the high estimation in which he is undoubtedly held in England.

THE PRIEST IN ABSOLUTION.

It has been generally understood that a certain section of the English clergy were practicing confession in the midst of their congregations as far as was practicable, and persons were weak or silly enough to resort to them for that purpose. Recent disclosures have brought to light a condition of affairs deplorable to relate, and which for the present stirs up no small amount of popular indignation. A book has been discovered, bearing the title which heads this paragraph, a book, filthy and prurient, a manual to guide priests in the confessional, a work unfit in every way for perusal, and yet it is published for the Brethren of the society of the Holy Cross. Designed for them alone, it bears the name of no printer, and could only be procured by them upon production of the proof of membership in that so-called holy order. In both Houses of Parliament, in Convocation, and in the papers the vile thing has been condemned, and the hot vials of a righteous indignation are being poured out, but yet there are some who defend it, and plead for the practice, and regret that the Bishops do not license men for the special duty of hearing confessions. It is to be feared that very little permanent reformation will be wrought in the midst of all this outcry. The law will not restrain these men, and bishops fear to enforce the statutes which are already enacted. The sad conspiracy against Protestant faith and practice is widely extended, and this last exposure affords a glimpse of the deadly work which is being wrought by the party in families, in schools and in congregations.

MR. BRADLAUGH

secularist and infidel, has been condemned, together with a lady who aided him, for the sale of an immoral medical work, to an imprisonment of six months, and a fine of two hundred pounds. The question is asked, why this vile book of the confessional, used and circulated by clergymen, is not to be reprobated by the Judges, and its votaries punished by law? But they are repudiating responsibility, in some instances asking people to believe that they had not read it and were in ignorance of its contents, and thus justice will be defeated, and men who are guilty will be allowed to escape punishment.

THE IRISH CONFERENCE

has just been held, and it will be memorable as the first in which the laymen sat as members and took a full share of the business. The work appears to have been done well, in good time and to the entire satisfaction of all concerned. Our Irish brethren are to be highly congratulated at the happy issue of the experiment, and for the honor of leading the way in this great movement. The Lord has blessed the Methodist Churches in Ireland in very many ways during the year. All the agencies of the Church are in vigorous and successful operation. The way is now open for a union with the Primitive Methodists in Ireland, and the financial requirement is provided by liberal subscriptions. This will considerably strengthen our position in Ireland.

METHODISM IN OXFORD

has suffered greatly for want of a good chapel. This reproach and difficulty will soon be removed. The memorial stones of a new and superior chapel

have been laid amidst much rejoicing, and the Methodist people of England are sending liberally to the aid of our people in the great University city. Some regret is felt that a nobler central site has not been obtained, but the difficulties in that direction were judged insurmountable.

THE WAR

is assuming greater proportions, and is being carried into the very heart of the Turkish territory. Over one hundred thousand Russians have crossed the Danube and are preparing to march southward and towards Constantinople. In Asia, the invader has suffered some heavy reverses, and a gleam of hope has lighted upon the Turkish forces. The English fleet has returned to Besika Bay, a step on the part of our Government in the wrong direction, as it will lead the Turks to hope for speedy interposition on our part, increase their obstinacy, and protract the dreadful strife.

CORRESPONDENCE.

MR. EDITOR.—Allow me to suggest to those who consecrated a portion of the substance committed to their trust by our Heavenly Father towards liquidating the expenses incurred in carrying forward the camp-meeting, which was so signally owned of God, that they at once forward the amount yet unpaid to Henry Jefferson Esq., Secretary, Berwick. If any who did not subscribe, have allowed the scriptural arguments for subscribing so grandly presented by Dr. Pentecost, to obtain their proper influence upon their minds and hearts, it is not too late. Let them send to the same address.

Yours,
F. H. W. PICKLES, Pres.

A DIRECT ANSWER REQUESTED.

MR. EDITOR.—A few weeks ago I wrote a short note to the *WESLEYAN* asking a few questions of the Baptists, or any friends of the Baptists who might be honest enough to answer them. After some delay I found a supposed reply to my queries in the *Christian Messenger* of July 11. To make the matter plain your readers will please turn to the *Wesleyan* of June 25th and scan my note. To this a writer in the *Messenger* of the above date makes the following satisfactory (?) reply.

"For the *Christian Messenger*. Mr. Editor, your friend 'Observer' must have observed the report of a certain 'District Meeting' which appeared in the same paper with his own report of the naughty conduct of their Wesleyan ministers during their brief stay in Yarmouth, and he doubtless observed likewise the boast made by the writer of that report, viz.: That the Wesleyan people remain firm adherents to the doctrines and practices of their church concerning the mode and subjects of Baptism. Now will 'Observer' or the Editor of the *WESLEYAN*, or somebody, be so good as to inform us what mode of Baptism Wesleyans call their mode, and will they also enlighten us as to their subjects for Baptism, who they are, and also will they give us a reference or two to their best authority or authorities on this matter, and thereby much oblige—'Another Observer'."

I have quoted "Another Observer's" reply to give your readers a very fair sample of immersionist dodging. At the proper time I am quite prepared to answer all his questions, but the mode of baptism is not now the point at issue. I want my questions answered, not evaded. If "Another Observer" cannot give an honest reply, he never should have taken up his pen.

In the *Christian Messenger* of July 11, the Editor also notices my letter, but does not attempt to answer my enquiries. He says "It is only quite young birds that are caught by chaff." I am quite aware that the Editor of the *Messenger* is a very old bird, and has at his command a good many first-class dodges when the thrusts of his opponents are to be evaded. It was not to exhibit his talents in this respect that I woke him up, but to get an honest answer to some pointed and vital questions. Let "Another Observer" should be off again to his imaginary "Jordan," and lest the old bird should devote his time to chaff, I will re-state in substance my former queries; and if my two opponents cannot answer them, I hope that some honest Baptist minister will be kind enough to give a candid reply.

Do the Baptist ministers in Nova Scotia endorse the action of the Baptist ministers in New York in rebaptising and reordaining Mr. Haynes? Do they believe that Methodist ministers are not baptised, are not ordained, and are not members of a New Testament Church? If the Baptists believe in these things, are they consistent in inviting men to preach in their pulpits, who they believe teach error?

To these questions and to these alone I earnestly desire a reply.

Yours, &c.,
OBSERVER.

WHAT ST. JOHN METHODISTS SAY.

MR. EDITOR.—The teachers and members of the Bible Classes remained after school yesterday, and by a unanimous and warmly grateful vote, we were requested to convey, through your ever-welcome paper, the sincere thanks of the Germain St. Sabbath School to the following, for their kind remembrance of us in our time of misfortune:—

Brunswick St. Sabbath School, per W. B. McNett, Esq. \$8.75
Charles St. Sabbath School, per J. W. Smith, Esq. 2.00
Charlottetown Sabbath Schools, per F. S. Moore, Esq. 2.00

Methodist Book Room, for contributions to Library, and other of books at cost.

The vote was not a formal one. As a school, we greatly appreciate both the sympathy and help. Said a strong man a few days after the fire,—"I saw my business burn and my family turned out on the street, and felt that I was penniless, unmoved, but when I read those telegrams I could not stand it." We trust that the

TEMPERANCE IN THE CONFERENCE PROGRAMME.

Yarmouth, July 18, 1877.

SIR.—In a recent issue of our provincial temperance paper, I noticed the following editorial paragraph. "The Churches have had their gatherings in Association Conference, Assembly, or Synod, and in each the subject of Temperance has had a prominent place." Prominence to the subject of temperance could not, I think, be proved by any record or notice given in the *WESLEYAN* touching our Confederal proceedings in Yarmouth. A bald notice of three words, viz.—"Temperance committee reported" was all that I observed. Permit me to say that I scanned each issue of the paper since Conference, to see if any reference was made to our noble Temperance meeting, held June 27th, in Providence Church, but observed nothing. I hope my reference to it now will not be attributed to the fact that I had the honour of being designated by the President as Chairman on the occasion. But Sir, I feel proud to say, and bound to say, I am zealous in regard to the interests of the grand old reform, and I cannot bear to see it have the "go by." As a church, as citizens, as heads of families, as followers of Christ, as admirers of Wesley, we must be known by our enthusiasm in this matter. Was there a subject brought forward at Conference and chronicled in the *WESLEYAN* of more importance to myself or my neighbor, be he clergyman or layman, than that which Ryan, G. O. Huestis, Shenton, Thomas Rogers, and Pickles so eloquently advocated that Wednesday evening. Would a session of Conference within a hundred yards of the church, have been entertained for a single moment, while the missionary meeting, or ordination service was being held. I presume not, and why? why because the mission work and ordination work are emphatically the business of Conference, and could not be set aside, but the Conference Temperance meeting was not apparently of so much importance, notwithstanding the record before us in our large missionary report, that one of our churches not many miles from Yarmouth, has to acknowledge that "several of our most promising members have been drawn under a cloud by yielding to the power of the demon drink," and also the declaration of one of England's most eminent statesmen, that "the drinking evil, is Britain's greatest bane."

The fate of the heathen is, to a certain extent problematical, and their punishment will be to an eminent extent mitigated—as we can prove—but we are a unit respecting the fearful doom of the drunkard. And I deeply regretted, Mr. Editor, that on our annual and duly advertised temperance occasion, the public look in vain for the countenances of say forty or fifty of our ministers, to lend by their presence that magnetic influence to the occasion which clergymen alone can inspire. Permit me to say the meeting from the first was a great success. Bro. Coffin's prayer was most memorable, the speeches were really able. "Providence" Church choir furnished the music and singing which was grand, the congregation—minus the ministers—was large, and included some notable temperance workers, among whom might be named Gayton, M.P., Hilton, Stipendiary, Randall, D.O. W.P. of the county, Gardner, clerk of license, and several other tried friends of the reform. Do not conclude, Mr. Editor, that the above remarks are written in a cynical spirit, but may I not as a Methodist and a total abstemious devoutly hope and suggest that our temperance occasion at all future Conferences may have a place and a prominence among our other great meetings.

Yours &c.,
T. M. LEWIS.

[NOTE BY THE EDITOR.—Mr. Lewis will give the annual Conferences, we are sure, full credit for the best intentions as regards the great subject here alluded to. All our ministers are giving substantial aid to the cause of reform, as occasion offers during each year. Some better prominence may perhaps be afforded to the Conference Temperance meetings after reading his reasonable arguments.]

July 20th, 1877.