

Special offer of the Wesleyan!!

The WESLEYAN will be sent from this date until the 31st December, 1878 for one subscription—Two Dollars. This takes in the General Conference Year, during which much connexion interest is sure to be awakened. We ask our Ministers to give us their cheerful co-operation toward bringing the subscription list, within the next three months, up to 4000. They will be surprised by counting up the number of families in their charges, who do not take the Church paper. What can these know of Methodism, in its modern spirit or operations—excepting as they may hear from the pulpit or see in their neighborhood? What can their children learn of the genius and history of the Church of their fathers? The Church organ may be presumed to preach loyalty and impart connexional intelligence to every member of the household every day in the week, thus taking the minister's place, and doing his work during his absence. Think of it, brethren, and act!

WOMAN'S RELIGIOUS STATION.

Bishop Fallows, in his very eloquent lecture on "The Four Johns of History," pays a merited tribute to the memory of John Wesley, as a Reformer and an Emancipator. By opening the way toward public usefulness for Laymen, Wesley braved much prejudice to sustain the character of a far-seeing and liberal minded apostle. John Wesley's voice and pen were always for freedom. He overcame his own and his brothers' sacerdotal scruples—which were sufficiently tenacious—to meet the plain dictates of common sense, and the pressing wants of perishing multitudes. He accordingly yielded to his mothers' counsel, and gave license to "local preachers." This was an act of immense consequences. The evangelical churches everywhere are but beginning to acknowledge, practically, its reasonableness and advantages.

When John Wesley placed woman in her proper sphere in the Church, recognizing her perfect equality with the other sex, by employing her talents and according to her the rights of office as a Leader, he was even farther ahead of his times than in the other instance. He fought, side by side with Wilberforce and Buxton for negro emancipation; could he do otherwise for the emancipation of woman? The disabilities of the female sex had been, like those of the Jew, the Roman Catholic, and the coloured Race, pressing for centuries on the attention of Legislators and Reformers. One by one those disabilities were removed. Slowly but surely the spirit of Reform gained strength, till Jews and Roman Catholics found their way into the highest offices of the realm, and the Negro race stepped out of bondage into liberty. The complete emancipation of woman has never yet been achieved. She is in many respects as much a subordinate to-day in the eye of the law, as a hundred years ago. A cunning profligate may leave his haunts of vice long enough to engage the affections of a rich young lady, and, after marriage, spend her fortune, till she is left in poverty and disgrace. In all this misery the victim, when not specially protected by previous legal arrangement, is completely helpless. She is but a secondary object.

Woman's position in the Church, is a form of bondage, which has come down to us through the cruel dark ages, during which the strong held mastery over the weak. She is a subordinate—has no voice, no vote, no position except as a hearer and observer. It is needless to assert that the advocates of the exclusive theory are sustained by Scripture. Opponents of the Jew who sought the privilege of citizenship in England a century ago, quoted Scripture fluently enough. So did those who would have excluded Roman Catholics from the Government. As to the advocates of negro slavery, they had the Bible all in their favor. Similarly, quotations of Scripture to-day against women speaking in church are but the special pleading of controversialists, who seem bound to sustain a system of which their forefathers approved. The Bible must be read as a book, not in segments or detached passages, a method which is always unjust to an au-

thor. Taken in this way, the Bible certainly presents the clearest evidence that women have been both preachers and office holders in the Church.

Bearing on this subject is a remark made by a cotemporary, commenting upon an argument used by a Montreal Minister against urging reformed drunkards into public notice.

It is Mr. Rice's plan, as soon as he rescues a victim from the clutches of intemperance, to make him speak to an audience, and thus, if possible, interest him in the temperance work. There is no doubt that the plan is open to objection, but it appears to be essentially the same as that adopted by "revivalists" in religion who get converts to tell their experience, and relate their past follies, and from which much good is believed to result. What is good in the one case ought to be in the other.

We had no right to expect any support of revival methods from the above writer, farther than the philosophy of sense and the fitness of things obliged him to candid. But that his closing sentences involve a fact, they know well who have had much experience in reformatory work, whether moral or religious. But the special bearing of this conclusion upon our present subject is that it should apply to women quite as much as to men. When John Wesley found a penitent, whether male or female, he exhorted to a public profession, and a diligent use of individual talents, forthwith. Methodism has closely copied after Wesley in this respect, finding that the plan is abundantly profitable as well as scriptural. The woman of Samaria was thus the forerunner of multitudes in Christ's service. And here we must note the principal contrast between Methodism and some other evangelical churches at the present date. No better illustration occurs to us than that furnished by a recent experience of our own during a short journey in the Maritime Provinces.

While from home, among old friends, our attention was called to what was considered in the neighborhood a high-handed act on the part of one of our most liberal and energetic religious bodies. A revival had occurred, by which many professed to be brought to the light of the Gospel; and, apparently, without anticipating any serious consequences, the female as well as male converts began to exercise their talents in prayer-meetings. It was said that the gifts of the sisters were extraordinary; so much so that numbers were attracted from a distance and much good was done. The authorities of the church were displeased; held several official meetings over the subject, and ended by suspending from Church privileges twenty or more of the women and those who sympathized with them. Our opinion was asked on the subject, when we were obliged to admit that no other course lay open to the authorities, according to the laws of their body. But, by a strange coincidence we heard, as the first address after listening to the above complaint, a stirring exhortation from a minister in Halifax to the silent sisters in his charge. It seemed indeed as if discipline in this instance was about to be exercised upon those females who refused to testify of the goodness of God in the means of grace.

There is a serious error somewhere. With our views we cannot but regard the old despotism of might over weakness as still asserting its if to the injury of the female sex and the hindrance of the cause of God. Our own mind was indebted in the earlier stages of religious anxiety, to female testimony for much light and encouragement; and thousands in our church would make a similar declaration. The suppressing of so noble and useful a gift in the church is surely cause for no little regret.

THE NEW SUPERINTENDENT OF EDUCATION FOR NOVA SCOTIA.

It is announced that David Allison, Esq., A.M., LL.D., has formally accepted the office of Superintendent of Education for this Province. We were ignorant that the Government had any intentions in this direction when we wrote a paragraph on the subject a few weeks ago. The Methodist body have always avoided seeking political favours on principle. This office may not be a political one, however; but in any case, from our knowledge of the facts, we may assert that the conduct of both the Govern-

ment and Dr. Allison, during this negotiation, has been, in every sense, of the most honorable character.

This appointment, which gives the Nova Scotia system of education a first-class man, deprives Sackville College of a most popular, enthusiastic and successful head. It is probable that ample time will be given the Trustees of Mount Allison to look for a successor to Dr. Allison.

Bishop Fallows has been assailed in the Halifax prints, and defended—with a vengeance. "A Bible Student" takes the ground that the good Bishop is but endeavoring to mend the consequences of an error which began with the Reformation; that "had Luther and other Reformers named by Bishop Fallows taken the ground of those who endeavored to keep infant baptism in the Roman Catholic Church, where it belonged, we would not now hear so much about reforming the churches of France, Germany, Scotland, England and branches thereof in the United States and the Dominion of Canada."

Really this is something "new under the sun." To think that Colenso at the Cape of Good Hope, and the author of "Essays and Reviews" at Oxford, should have become heterodox as a result of infant baptism; that into the Book of Common Prayer should have been introduced numerous doctrinal errors, as maintained by the Reformers; that the agitations in the Church of England, led on by Wesley in a former, and Cummings and Fallows in a later generation, should all be the result of infant baptism! Some one has water on the brain surely.

NEWFOUNDLAND, by all appearances, is to suffer from another fishery failure. Few in the more favored Provinces know what this means. There is no part of our Mission field which is subject to so many contingencies and fluctuations of trade as Newfoundland; and consequently there is none which deserves more tender consideration. Among the benevolent of our Church none can rank higher than the comparatively few of our people on that Island who have gained means by honest industry and trade. They have again and again preserved their claims from going up in excessive numbers to the Missionary board, simply by helping in every possible way their own outlying circuits. But there are limits to all benevolence, and we fear our Newfoundland friends will have a difficult task before them in keeping their church enterprises afloat while their kindness will be taxed to give the poorer classes the necessities of life. The other Provinces in which the Methodist Church of Canada hold territory are so rich in crops and other resources that they may well cherish kindly sympathy for Newfoundland.

The Marriage Law affords insufficient protection to ministers. It guards the parties entering upon a marital relation; and it defends the country and government from imposition, by requiring sufficient bonds in each instance before license can be given. But when by some possibility a minor, or a person having a living wife or husband, manages to obtain a license, demands that the ceremony be performed by a clergyman, what protection has he against damages? The license is not sufficient—that has been decided, to the severe costs of clergymen in different law trials. He may have doubts; he may be deceived; but in any case, if he marry persons contrary to law he must pay the penalty. There is an opinion prevailing that a clergyman cannot refuse to perform the marriage ceremony, where parties present him with a license; but this seems unreasonable, though as to the law on this subject we are ignorant. It is a delicate matter to hesitate upon, however, though their would seem to be no way of security, save that of being fully persuaded that all is correct.

Our ever welcome Montreal correspondent keeps us well abreast of public affairs in that interesting and busy centre of Canadian life. He needs no commendation to readers who mark so intelligently his philosophical and discriminating method of dealing with men and circumstances. We thank him again very sincerely.

FELLOWSHIP IN THE UNIVERSITY OF HALIFAX.

Our Sackville College is taking a fair share of honors this year. One of its undergraduates has won the Gilchrist Scholarship in the University of London, its President, as we announce elsewhere, has been appointed Superintendent of Education for the Province of Nova Scotia; and on Tuesday last at a meeting of the Convocation of the University of Halifax, one of its graduates, Benjamin Russell, Esq. A. M., of this city, stood at the head of the poll in an election of three persons from whom the Governor-in-Council are to select a Fellow to take Rev. G. M. Grant's place in the Senate of the University. The other gentlemen nominated by the Convocation are Rev. Dr. Sawyer, President of Acadia College, and Stephen Tobin, Esq., A. B., of this city. We congratulate Mr. Russell upon the honor which he has won, as we assume that the appointment will follow the wish of Convocation, as expressed by its vote. The position is an honorable one, and Mr. Russell has fairly earned it, not only by the high stand which he held as a student in his own college, but by the intelligent interest he has shown in more ways than one in the advancement of the University which has thus early promoted him.

Bishop Fallows will scarcely secure any respectable following in Halifax. Not that there is no need of reform in the Church of England; all churches might be improved. But the Reformed Episcopal Church is already in existence, in essence, in this city. No safer refuge can be found for those who wish to flee from ultra sayings or doings in the Episcopal Church, than already exists in some of the sanctuaries of that body amongst us. On this great advantage Bishop Fallows is to be congratulated; for surely it can be no pleasant task to open a church whose professed object is to gather in members from other Christian flocks. Where the necessity exists, it may be all very well; but they are a favoured people who are free from this necessity.

Mr. Moody has awakened no little prejudice by administering the sacrament of the Lord's Supper at Northfield, Mass. Mr. Moody is not ordained. The dividing line must come in somewhere between the ministry and the laity, or otherwise, the observances of the churches in setting men apart to the holy office are all unnecessary and unscriptural. It has been suspected for some time that Mr. Moody has strong leanings toward Plymouthism, and many will regard this act as a declaration by him of Plymouth principles. It is a pity that one so greatly honored of God should use his liberty to offend others, and thus place obstacles in his own way of usefulness.

Our Subscriber's lists have been enriched within a few weeks by a number of new names, and others are promised speedily. Will our brethren please give orders for those new subscribers as soon as possible, that they may have all the advantage of these passing weeks?

We see stated that Rev. Mr. Tilley, son of the Governor of New Brunswick, a most estimable young clergyman of the Episcopal Church, died last week in Ontario. He had been very ill for some time.

Evangelistic services are being continued in St. John's, Newfoundland, with unabated vigor and success. By the latest accounts the Methodist and Congregational churches were too small to accommodate the vast numbers assembling.

Enquiries have been made as to the reason of no report appearing of the proceedings of the Missionary Committee. The Secretary of the Nova Scotia Committee desires us to say that the proceedings were of a merely routine order and contained nothing of special interest to the public.

The missionary debt, we are glad to see again by our correspondence, is weighing heavily on the hearts of our ministers. Would that it might weigh more on the consciences of our monied men.

A St. John correspondent asks us:—"By the way, what kind of theology was that you gave us in a late Wesleyan, that if the Lord were sending those fires, they could be borne more easily; but the fear is that a lot of rogues are at the bottom of what you gave us. Have we then to say—'Surely our way is hid from the Lord,' or must we come to the conclusion that He is powerless to avert disaster? We feel that we are dwelling under the shadow of the Almighty."

We give the exact quotation:—"This repeated calamity could be accepted with resignation did we feel confident that it was purely providential—that the just government of God it was necessary to accomplish a remarkable purpose. But there are too many reasons for concluding that a dangerous element in the society of our provincial cities has been gaining in St. John its first malicious advantage, and that Portland has only been additional fuel to feed the fires of vindictiveness, avarice and cunning."

If our correspondent can "accept with resignation," as "purely providential," the calamity of those recent fires, his view is materially different from that of many with whom we have conversed in and from St. John city. God permitted the wicked designs of men to prosper, to the loss and sorrow of their neighbours; that is the opinion of the class to whom we have referred. Cities have been punished for their sins in the past; and some such cities accepted God's penalties and repented. No one believes that those St. John fires had this design in providence. Few people would escape if punishment of this sort came to all the wicked. God does not choose to "avert disaster" always; He permits it sometimes. But that renders it none the less distressing as an injury inflicted on society. We may, and ought, to be resigned to direct providence. Is it required that we should also be resigned to all permissive providences?

CORRESPONDENCE.

APPEAL FOR TRACTS.

DEAR SIR,—It is generally admitted, that great good has been done by a tract. Our "Loan Tract Societies," therefore are doing well, in providing for the continuous and systematic circulation of these "silent messengers." We are anxious to see established, on our poor and struggling missions this way, such societies as these; and very probably some of the existing societies in our wealthy Canadian congregations, would be willing and able to help us. Doubtless there are many old and dis-used tracts—which have been read again and again by their people—and which might be of great service to us as above. Let them not be destroyed; but sent to me for the destitute portions of this mission-field. Hoping this hint will be taken, yours faithfully.

JESSE HEYFIELD, Methodist Preacher, Trinity, Newfoundland.

SELMA DISTRICT.

TEACHER'S FAREWELL.

This District has been favoured, for the last three years, with the valuable services of Mr. E. J. Lay, of Musquodoboit. His ability and faithfulness have been fully tested, in this place, and the result enables us, without flattery, to pronounce him a model teacher.

Desirous to pursue the study of the languages, for the winter, he could not be induced to remain with us any longer, but has bent his steps, with that object in view, to King's College, Windsor; one of the oldest seats of learning in this Province.

Many good wishes have gone with him from the youths of this place, who have profited by his instructions.

A short time previous to his departure, a very excellent literary and musical entertainment was given by the school to the public in the school house. About four hundred persons were present, both departments having been thrown into one, by the opening of the sliding doors.

It was a time of great interest, especially towards the close, when an address, of great beauty, complimentary and valedictory, was read to Mr. Lay by one of his pupils, Mr. Rankin McDougall, and in connection therewith he was presented, as a gift from the scholars, by Miss Elizabeth Huestis, with a superior Photograph Album.

This altogether unexpected testimonial of the esteem and affection of his pupils, visibly effected his emotional nature, as was manifest in his reply to the address.

With pleasure we chronicle such facts. They are adapted to encourage emulation in the important art of teaching. There is an ambition, among some of our teachers, to excel in the important profession. The more the better, there is large room for improvement.

Maitland, Nov. 6, 1877. AMICUS.