

**THE WESLEYAN,**  
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Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda,  
**IS AN ADVERTISING MEDIUM IT HAS NO EQUAL** in these Provinces.  
Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.  
SATURDAY, JUNE 16, 1877.

**NEWFOUNDLAND.**

**FIRST ARTICLE.**

Science has nowhere accomplished more for mankind than in the facilities of land and water transit. Twenty years ago we hailed with delight a monthly mail from Europe and the Upper Provinces to Newfoundland. There were times when tardy letters missed connection, lay over a second month at the starting-point, and after groping northward, through icebergs and fog, came to the owner in little less than ninety days from date. Those were weary, anxious days betimes—days when solitary thinkers in Newfoundland outposts were thrown back upon their brains and their books. Now there are often-weekly mails, excepting during three stern months of dead winter, for navigation to this Island occasionally bids men beware of taking too many liberties. However, from the old "Merlin," staggering under an encumbrance of lumber and a short head of steam—ramming now against an iceberg, and anon grating over a reef (we saw and felt all this personally)—to an Allan Liner, symmetrical, swift, luxurious—this is a delightful change, surely. One lingering recollection only comes in unfavourable contrast between the conveyances of the past and the present. Twenty years ago there was but little wine-bibbing at the cabin tables; there was rarely any card-playing or other gambling among the passengers, none at all on the part of the ship's officers. It is different now—so different that it gives us pain to think of the decline of morality in the same connection with the rapid onward strides of science.

Forty-seven hours—really less, inasmuch as we gain nearly an hour on time by a change of longitude—was the extent of our trip from Halifax to St. John's. It was the season of District Meetings and Conferences, so that several of the ministers met us on landing. We were soon deep in such conversation as very naturally follows an enquiry which brings up a review of missionary work in a land which has few equals for the romance of travel and the excitement of heroic Christian enterprise. Seventeen years had made great changes. In 1860 we bade adieu to Newfoundland, a colony then so promising in all relations of ministerial energy that, had health permitted, we would gladly have linked to it our own destiny for active life. There remain to-day, of the twenty-one men whom we left in the ministry, only two in regular circuit work, and only five or six at all among the living population. In round numbers—ministers, supernumeraries and probationers—the ranks now count forty-six. The limits of our cause twenty years ago were Grand Bank to the West, and Twillingate to the North, thus covering, by regular ministerial supply, two sides of the triangle forming the Newfoundland coast, at least holding our relations by links of lesser or greater extent over that area, with here and there a break in the chain. A Methodistic map of the Island now would show such progress in our evangelistic work—such pushing out of the ecclesiastical pickets in every direction—that a belt of missions will soon, to all appearance, be clasped about Newfoundland, the results of toil and energy and self-denial among the sons of John Wesley. The coast-line, however, is but a bare, scant representation of life and enterprise in this interesting colony. Indented everywhere by bays, sounds, arms of the sea, the island has, perhaps, ten times the actual coast-line which crudely appears upon a common map. Some of those sounds are amazingly tortuous, carrying the voyager in-

land to many points of the compass, and finally bringing him back to the open sea, after having well nigh swept the circle. In such retreats, moreover, there are timber, soil, shelter, making them ever tempting to fishermen who have grown weary on the jutting headlands, and who have raked the country of its scant growth of firewood. Hence, here is perpetual migration—a fitting of parishioners almost equal to our dense city populations in the dreaded May-day. With houses inland have come agriculture, lumbering, and other occupations of mechanism, followed, of course, by commerce, open-handed yet wary and stern in all its conditions. Of quite another nature is the mining industry, which has opened upon this unsuspecting people, enriching some of them, employing many, and introducing, with increased privileges of accommodation for travel, not a little new wickedness and craft. To preserve their contiguous parishioners from corruption, to beat back the invasion of immorality, to make religion keep pace with the growth of numbers, industries and ambitions, is work worthy of a noble body of men; and we feel confident they are, by the grace of God, fully equal to the occasion.

Looking about us in the St. John District—the larger, though, perhaps, not more important of the two Districts into which Newfoundland is divided—we were impressed with several features of the group. They are all youthful—their Chairman and the Superintendent of Education being but still in the prime of life. How so many young men as compose the strength of the two Districts could have been brought together chiefly from England, with so much adaptation to the habits of a new and, in some respects, difficult country; how so few have yielded to the temptations of ease, followed the whispering siren of proselytism, or even failed actually to meet such stern conditions as those missions necessitate—these are among the mysteries which sceptics would find difficult to explain, and good men can only trace directly to providence. Be it remembered, young men here are shut out from brotherly counsel, often for most of the year—some of them, indeed, not favoured with hearing any ministerial voice but their own during the interval of Conferences. Among people, in some instances, who are more difficult to control in a sweeping revival of religion than before they have ever experienced its power, inasmuch as their honest hearts scarcely place any limits to the Spirit's operations, and so incline them to extravagances,—even mature minds might be pardoned for occasional errors of judgment; but, as far as we can understand, trouble from this source is very seldom reported. The most seductive errors on the other hand, perpetually surround those young men;—Ritualism is strong, by reason of a desperate purpose and a full exchequer; it has an insinuating and plausible word for the wary, and an imperious voice for the credulous and superstitious; so that an undisciplined brain may be pardoned for looking upon that system with awe and apprehension. Romanism is less meddlesome, but far more imperious; never bating a jot of its claims to supremacy, it throws its deep, wide shadow over all the land where it continues to hold sway.

But the relative proportions and influence of the religious systems in Newfoundland, we must leave to another article.

A CIRCULAR sent to the ministers recently, announcing a resolution adopted by the General Book Committee seems to have been the subject of some misapprehension. The Book Steward did not originate the movement, though he fully understands its importance. In sending out a copy of the resolution he was but filling the intentions of the Book Committee, as there was no other way of communicating the information, or carrying out his instructions, excepting in open Conference, which he was quite unwilling to do.

THE EDITOR returned on Monday last from Newfoundland, after an absence of two weeks. His absence at District Meeting and Annual Conferences for weeks ensuing, will explain any apparent lack of editorial matter,

though we hope to be furnished with full particulars of all the Maritime Annual Conferences. The editor reports the Newfoundland brethren as all well, and their cause in all departments as prosperous to an extraordinary degree. In this issue we commence a series of articles on Newfoundland, which we hope to carry through several numbers. It will be our aim to do some justice to the interests of that colony—one of great importance from a religious stand-point.

The catalogue of the Mount Allison Institution for 1877 will be issued about the 1st of July. Henceforth the Academic year will consist of two terms, instead of three as formerly. The first term will open on August 23rd, and close a few days before Christmas. The second, opening after the Christmas vacation of a fortnight, will end early in June. The change will involve no increase of expense to the patrons of the Institutions, and will it is believed, render the labors of Professors and students more effective. Further improvements are in progress, and we are glad to learn that indications point to a full attendance for the next year.

THE pulpits of some of our churches were occupied by distinguished strangers on Sabbath. Rev. Dr. Burns, of Halifax, preached at the Congregational Chapel in the morning, and at the Gower St. Methodist Church to a crowded congregation in the evening. The Methodist Church pulpits were occupied by Rev. A. W. Nicolson, ex-President of the Nova Scotia Conference, in the Gower Street, Church in the morning, and in the George Street Church in the evening. Rev. Mr. Smith, from Windsor, preached at the George Street Church in the morning.—*St. John's, Nfld., Ledger.*

**PRESBYTERIAN GENERAL ASSEMBLY.**

The third annual session of the United Presbyterian Churches of the Dominion, as intimated in our last issue, began its session for this year in this city on Wednesday evening last. It is a representative Assembly, composed of one-fourth of the number of ministers of the several Presbyteries, and an equal number of Elders.

The membership should be about 340. Rev. Dr. Topp of Toronto preached on Wednesday evening in St. Matthew's church. The meetings of the Assembly are open to the public. Prayer meetings in St. Andrew's church, Tobin street, and St. John's church, Brunswick street every morning from seven to eight o'clock. The public will be welcomed to these services also.

**BERMUDA.**

**MISSIONARY ANNIVERSARIES.**

The missions of the Methodist Church of Canada are arranged in the following order—Indian Missions.—These cover a widely extended area, embracing British Columbia, the Great Saskatchewan, the Hudson's Bay Territory, and the Provinces of Ontario and Quebec. There are in the field 42 stations; 32 missionaries, with 6 assistants, and a membership of 8,944, with three times as many adherents.

Missions to Japan.—This Mission has been taken up by the church within the last few years, and in no foreign field of Christian work are the tokens of success and encouragement more abundant than this one. There are here 4 missionaries and a few native assistants with a membership of 60 persons.

Missions to the German Immigrants.—Here there are six stations, 5 missionaries and a membership of 308.

French Missions.—In this field there are 8 missions, 7 missionaries, and 140 members.

Missionary Districts.—These are to the settlers and half-breeds in British Columbia, Red River, and Algoma Districts.

Domestic Missions.—These have 339 stations with 388 missionaries, with a membership of 36,472. Total number of stations 422, missionaries 458, members 41,145. This membership simply means the communicants of the churches.

There are, in addition to the above, 30 day schools and 30 teachers; 21 interpreters and 6 ministers; supplying small bands of Indians—making a paid

agency of the church in its missionary work of 515.

The outlay for the past year in round numbers was \$185,000, and the income for the same period was \$162,000, leaving a debt of \$23,000.

Of the gross amount the Methodist Church in Bermuda raised last year \$800.

Anniversary services of the missions were held in the Hamilton and the Somerset circuits during the past week and on Monday evening at the Dockyard. These services were, with one exception, remarkably well attended. The first of the series was held at Warwick on Monday evening, May the 6th, Sergeant Wilson occupied the chair. The meeting was a very successful one. The addresses, singing and collection were good.

Hamilton on Tuesday evening. The church was very tastefully decorated. Revs. Junor, Layton, Brown and Tyler were the speakers. A. M. Oudney in the chair. We may say of the speeches that they were all very practical, impressive and good. The choir on this occasion did exceedingly well. Our next service was at Somerset. This was a most excellent meeting; all were pleased and edified. George Siggins presided. Friday evening we were at Port Royal. Here the church was crowded, and we had a very enthusiastic meeting. The chair was gracefully filled by Mr. Brown.

On Monday evening, the 14th, we closed the series of meetings at the Dockyard. This was a very good service. Mr. Carruthers very efficiently presided at this meeting. Thus closed one of the most interesting series of Missionary Meetings which we have ever attended and we think the interest in Missions, so far as Bermuda is concerned, does not wane. May the God of Missions continue to prosper his own work.—*Com. to the Bermudian.*

**DEATH OF J. BENSON STEED.**

On Wednesday, the 23rd inst., at 1 o'clock, a. m., J. Benson Steed died at his late residence, Hamilton, aged 41 years and 5 months—after a short but painful illness: the deceased was one of the most prominent men of the Island and a prince in his profession; for the past 25 years he was mail contractor for carrying H. M. mails from and to Hamilton and the Dock Yard, at Ireland Island, and without complaint. He was respected by all who knew him; which embraces the high, the low, the rich and the poor of these Islands. The army and navy that have been and are stationed here, and the strangers who have made a sojourn in these Islands all knew "Captain Benny Steed," and his yacht "Union," and loved and honored him; he was a prompt and faithful public servant, a cool and watchful boatman, a man of strict integrity, a kind son, a true brother, a loving husband, a tender father and a sterling subject. He leaves a mother, brother, two sisters, a wife and five children. His remains were taken from his late residence on Thursday afternoon to the Wesleyan chapel where the Rev. Mr. Wasson pronounced a beautiful eulogy on the life and character of the deceased, and brought to the memory of those present the many honorable traits of character which he was so noted for. The Revs. Mr. Junor, Presbyterian minister, and Mr. Ryan of the U. S. took part in the services. His remains were accompanied to the grave by members of both branches of the Legislature, the Mechanic's Institute, and a large number of all classes of the community. His end was peace.—*Bermudian.*

**CORRESPONDENCE.**

**TO CORRESPONDENTS.**

Layman's Communication reflecting on the Moral Character of young Ministers, received. We cannot deviate from the established rule which requires the real name of the writer in Confidence to ensure publication.

Our Springfield Correspondent will please note that there are two Springfields in N.B.; one in Ontario and one in N.S. We will reply if he will say in which he lives.

**N. B. AND P. E. ISLAND CONFERENCE.**

MR. EDITOR,—I desire to remind Superintendants in the above Conference that two lists of the names of subscribers to the Missionary Society, are required, one containing the names of all subscribers of One dollar and upwards, and the other the names of subscribers of Five dollars and upwards.

May I further ask that the Chairmen, Districts, will before taking charge of these lists, see that they are in agreement both with each other, and with the schedules in the District Minutes. has been found that after the District meetings the lists cannot be corrected.

JOSEPH HART,  
Secretary of Missionary Society,  
St. John, May 6, 1877.

**CONFERENCE TRAVELLING ARRANGEMENTS.**

EDITOR WESLEYAN  
The W. and A. R. Company will grant no other consideration to "Conference Goers" than the ordinary "Return Ticket," which is good for ONE WEEK. The cost of this Ticket is somewhat in advance of the "one and one-third" fare of previous years.

J. S. COFFIN,  
If we mistake not the Return Ticket is good for all time.  
ED. W.

**OUR ENGLISH LETTER.**

**RITUALISTS IN TROUBLE.**

DEAR MR. EDITOR.—The celebrated Folkestone Ritual case has at length been decided. It will take rank among the great ecclesiastical trials of the past fifty years, the result has been waited for with intense anxiety, and the consequences will be most momentous in the future history of the English Church. It is not only Mr. Ridsdale and his flock that are concerned, but the decision effects every Parish church and all Episcopal places of worship throughout the Kingdom. The authority in this case is not that of the recently constituted Court, presided over by Lord Penance, who was removed from the Divorce Court, to take charge of matters Ecclesiastical. The Ritualists have heaped all manner of scorn upon this tribunal, and Mr. Ridsdale appealed from it to the Privy Council, the highest Court in the realm. It is in fact

**THE QUEEN AND HER COUNCIL.**

The Lords, Lay and Spiritual, including of course Archbishops and Bishops who have agreed to condemn some of the vagaries of ritualism as opposed to the law of the Church and of the Realm.

The offences were indeed numerous. Lighted candles were placed on the altar in day time. Water was mixed with the sacramental wine. The priest stood with his back to the people. He knelt during the prayer, where he is directed to stand. The "Agnus Dei" was sung. Processions with banners and crucifixes were introduced. A sculptured image of the Saviour on the cross was set up, and other things all foreign to our Protestant worship, were again and again forced upon the people. The appeal has gone decidedly against the Rev. gentleman, and all others of similar proclivities. For want of positive evidence the decision of the Lower Court in regard to the position of the priest at the altar and the use of water bread, was not confirmed. They were pronounced decidedly illegal, but in this case they were "not proven." The appeal has failed, judgment is confirmed averse to the High Church party, and from this time all their practices and innovations are under

**THE BAN OF THE LAW.**

and another step is taken in the putting down of ritualism. If we may judge from what took place on the very next Sabbath morning after the delivery of this famous judgment, the Law has but small terror for some of the Clergy. The Rev. Arthur Tooth and his friends broke into the church at Hatcham from which he had been driven by his Bishop, and celebrated an early communion in the forbidden dresses, and with nearly all the objectionable practices just condemned by highest authority. We do not hear that any notice has been taken of this act of defiance, or that there has been any marked abatement of the excesses which characterized ritualistic services.

**DISTINGUISHED HONORS.**

have lately fallen upon two of our Methodist brethren. They are well-earned and eminently fitting the men thus designated. Mr. Pope, Theological Tutor at Didsbury, has received from the University of Edinburgh, the title of D.D. The distinction has been conferred in a manner most flattering to Mr. Pope, fitly recognizing the important post he fills and his valuable contributions to the standard Theological literature of the times. The University of Cambridge has conferred its degree of M. A., upon the Rev. Dr. Moulton, of the Leys School, Cambridge—one of the Revisers of the New Testament, a Greek scholar of high standing, and a Methodist Preacher greatly beloved and esteemed by our people.

**MR. STEPHENSON'S BAZAAR.**

in aid of the funds of his Orphanage and its Building fund, was held in the first week of the month and in the midst of the great anniversary meetings. In response to the circular contributions of valuable goods came in from all parts of the kingdom. The