

THE WESLEYAN
FRIDAY, JANUARY 25, 1883.

TO OUR SUBSCRIBERS.

Many of our subscribers are promptly remitting the amount due on their paper. We thank them for it. We want all to remit as quickly as possible. We dislike very much to lose a single name, but the rule of the Book Committee forbids us sending the paper to any subscriber who has not paid \$2.00 within twelve months. If you are in arrears please remit the amount due at once. Also renew for 1884.

S. F. Huestis,
Publisher.

SOME METHODIST READING.

Though Provincial Methodists are not as dependent as they once were upon the English Methodist Book-room for their supply of Methodist reading, they cannot yet afford to close their eyes to the ever-increasing list of English Methodist periodicals and other publications.

A few of these, forming a small monthly parcel, may serve as a sample. The Wesleyan Methodist Magazine is now the oldest religious periodical published. A few years ago its circulation declined, because it was deemed too heavy in style. Its contents were certainly better adapted to the study of the pastor and the library of the man of leisure than to the tastes and opportunities of the great mass even of intelligent Methodists. Of late years, however, under the editorial management of the Rev. Benjamin Gregory, it has been growing more and more popular, until it is now regarded as one of the most trustworthy as well as one of the most trustworthy of present religious publications. The pens of the ablest men in British Methodism write for it, and almost every number contains some valuable paper from eminent men connected with other Churches. Of its character the number for January, now before us, with Mark Guy Pearse's article on "Modern Theories Tried by an Old Experience;" Rev. S. J. P. Dunham's "Wesleyan Worship-song;" Rev. Dr. Cunningham Gaikie's sermon in Westminster Abbey on "The True Holy Orders;" T. P. Bunting's "Episode in the Life of the late Dr. Moffatt;" the Rev. W. H. Dallinger's "Notes on Current Science;" and a number of other papers on religious and secular topics of present interest, reviews of new books, biographical sketches and poetry, furnishes an excellent illustration. Nor must we omit to mention the fine portrait of the Rev. Thos. McCullagh, President of the British Conference. In the parcel with this sixpenny magazine are several smaller—the Christian Miscellany, with good illustrations and shorter articles; Early Days, for young people; Our Boys and Girls, for Sunday scholars and other children; the Children's Advocate, the organ of the Children's Home, and edited by Dr. T. B. Stephenson; the Methodist Temperance Magazine, whose title explains its object; the Sunday-school Magazine, a useful lesson help, published by the Wesleyan Sunday-school Union; and At Home and Abroad, for young helpers in mission work. With some other periodicals we are less familiar. Any or all of these should be found side by side with our Canadian Methodist publications on the tables of our people.

In the same package are several books which afford a fair sample of the less weighty volumes just issued by Mr. Woolmer at the Conference Office. The Great Problem of the Times, by the Rev. Edward Smith, is the fifty-guinea prize essay on "The Churches' Relation to Evangelistic Work," called forth by an offer of the editor of the London Christian. A glance shows that this book by a Wesleyan minister is well worthy of the perusal of Methodist readers. In chaste and neat binding are two other volumes intended as "devotional helps." Both are by the Rev. G. Stringer. The Psalms in Private Devotion contains brief notes on these psalms for the world, and On His Day provides for the Christian such suggestions as will help to send his thoughts "in the Spirit on the Lord's day."

The Sunday school books now issued by the Conference Office are worthy of special notice. Once we feared their books as "Churchy" in their tone, we are now with repeated references to the parish church and the "incomparable liturgy," etc., but a most decided improvement has taken place in this respect. None ex-

cel them in beauty of binding, and in what is of far greater importance—purity and directness of teaching. Before us in this line are Drierstock: or Life on the Frontier; Go Work: a Book for Girls; and Wilfred Hadley: or How Teetotalism Came to Ellensmere—all which can only be read by our children with profit. And, as specimens of the attention which is paid to the "lamb," we have Johnnie's Work; Muriel, the Sister Mother; and Pages from a Little Girl's Life, all pleasantly pointing the little ones Christward and heavenward.

Our English, American and Canadian Book-rooms are rendering it quite unnecessary that Methodists should seek reading for youth elsewhere, because of any lack at home. With no disposition to depreciate the works of other authors as found in the selected libraries now so cheap, so popular and often so excellent, we take the liberty of saying that invariably a number of our own rich and attractive publications should be purchased with them. The race of miserable "nothingarians" is being sadly increased by the rate at which professedly non-sectarian books are being crowded into our Sunday-school libraries. Our children will be all the better Christians because intelligent Methodists. See then that they have above all safe mental food. A Methodist Sunday-school without Methodist books is—

Will the reader supply the name?

The second session of the fifth Parliament of Canada was opened by the Governor General on the 17th inst. with the usual ceremonies. Two points of interest were worthy of note—the early date of meeting and the presence of Lord Lansdowne for the first time on such an occasion. The attendance was somewhat larger than usual. The opening speech, which was of unusual length, refers to our general prosperity, the success of Canada at the Fisheries Exhibition, the increased immigration, the great growth in the traffic over the Intercolonial Railway, and to the provisional arrangement between the Dominion and Nova Scotia Legislatures respecting the Pictou branch and Eastern Extension. No paragraph, perhaps, has awakened more interest than that in which it is stated that the Government "has thought it of the greatest importance for the settlement of the Northwest and the development of our trade that the completion of the Canada Pacific Railroad from sea to sea should be hastened and the Company enabled to open the line through by the Spring of 1886." The franchise bill of last session is to be re-introduced and legislation is urged in the interests of factory employes.

Some months ago the British and Foreign Bible Society, to meet the views of many English Baptists, went so far as to propose to insert in certain foreign versions the marginal reading, "Some translate immure." They certainly could have done no more. It now appears that Baptist missionaries in India have advised the rejection of this reasonable offer. If Baptists in general accept this advice, and stand aloof from this noble Society, all others will feel that for their absence they alone are responsible. We learn from the Christian Visitor, which believes that Provincial Baptists will "save their dollars for their own Bible work," that "several brethren have already expressed a desire that some plan be devised by our Missionary Board by which every year a general canvass of our churches will be made at the time the British and Foreign Bible Society make their appeal." From this it would seem that even the venerable Bible Society is likely to become an object of direct attack. "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." To such lengths may men be led when undue importance is given to any one form in religion!

In our larger Provincial sports unostentatious but steady efforts are being put forth for the benefit of seafaring men. In St. John, on the 16th inst., at the nineteenth annual meeting of the "Mariner's Friend Association," the Rev. Jas. Spencer, chaplain of the Association, read a report of his labors for the past year, in which mention was made of several very cheering cases of spiritual benefit to those to whom he in the past had ministered. During the year he had preached 126 sermons, visited 264

ships, made 350 visits, attended 20 funerals, and distributed in various languages 60,000 pages of tracts. On the following evening the annual meeting of the Halifax Sailors' Home was held in the Bethel of the Home. That a good work, of which the hereafter only can tell the real results, has been done through the influence of the Home and visitation of the ships is very evident. During the year Mr. Potter, the worthy manager, has visited Britain, to inspect the working of similar institutions there. The heart-rending calamities of the past year should awaken an interest in this work in the hearts of all true Christians. Men die in their beds as well as at sea, but sudden death, as a rule, stares the mariner more steadily in the face.

The investigation into the riots at Harbor Grace is still proceeding. There can be little doubt in any mind in reference to the guilty parties. We shall await with interest the decision of the colonial authorities. No one who has had an equal opportunity with the writer of becoming acquainted with many of the excellent men belonging to the Orange order can long be in doubt as to the purity of their purpose. Men may join them through mere political selfishness, others may reflect little credit upon them as a body, but their starting point is the preservation of Protestantism and its blessings. No men are more deserving of public protection than they. More than this, however, is at stake. Apart from all religious bias, is the question pure and simple, "Shall the man who exercises his right to flaunt a green flag on Sunday and Monday as he pleases be at liberty to shoot down his neighbor because he once in the year chooses to carry an orange banner? If such liberty were once granted freedom would be utterly at an end.

We publish to-day the first of a complete series of several letters on "Our Educational Institutions." In spite of the somewhat strained construction placed upon an editorial sentence, and the sharp attack in the first letter or two upon the traditional connection between the state and religious education in our colleges, the writer will be found by those who can patiently wait to be thoroughly loyal to Methodism, and able to appeal on behalf of her interests with ringing words. We reserve any comments upon his letters to a later period, and at present satisfy ourselves with merely remarking that much of the dissatisfaction which several religious bodies have felt with the present governmental policy of this province has arisen not so much from an opposition to their policy of leaving religious bodies to do their own educational work—as from a feeling that that policy, when adopted, left one body in the possession of special educational advantages. To the present date no attempt has been made at readjustment. Hence the dissatisfaction, which has often been misinterpreted.

Now and then an editor finds amusement from the suggestion that he should publish some facts or figures that have already had a prominent place in his columns. Only last week, in New York, the moderator of the Presbyterian Board of Foreign Missions requested the secretary to confer a favor on the brethren by having the facts he had just given printed in the organ of the Board. "I have been trying to obtain these figures for several months," added the moderator. Just then the secretary rose to his feet to remark: "And there is where the joke comes in: that magazine for the last two months has contained just what I have been telling you today." Then came the veteran Dr. Prime, of the Observer, with the statement that his paper of the previous week, and the Evangelist as well, had had a letter containing the much desired figures. The moral to ministers is: Read your own Church publications.

We are glad to know that the sermon preached by the Rev. Dr. Burns at Fort Massey Church on the 25th. November, on "Priestly Confession and Absolution," has been published together with the "C" correspondence in pamphlet form. In his defence of the "faith once delivered to the saints" against the priestly assumptions of Popery and Ritualism, Dr. Burns has rendered a service to Protestantism which is worthy of general recognition. Are not the letters of "P" also worthy of preservation?

They certainly obliged his opponent to resort to the last weapons of a weak cause—ridicule and sarcasm. The above pamphlet, published by request and neatly printed by Wm. McNab, is on sale at our Book-room at fifteen cents per copy; two for twenty-five cents; or ten copies for one dollar.

A contemporary says the Methodist ministers "make vigorous endeavours to secure good reading for the people, and as a consequence their newspapers and periodicals are well patronized. The people learn to look to them for counsel. And their hold is the greater on their people for that very reason. He who has introduced a good book or periodical into the home, has rendered it one of the best possible of services, and one sure to be gratefully and increasingly appreciated." The latter part of the statement is correct beyond dispute, but now and then, in some cases at least, there is ground to question the truth of the former part of the assertion.

A branch of the Woman's Foreign Missionary Society has been formed at Guysboro, whence a first remittance has already been sent. What circuit shall be next?—We had a narrow escape last week from locating a certain marriage in our list at the home of the "bird's father." This misprint, however, would not have been as funny as that which made an American Methodist paper announce that a certain minister retired from effective work not scared, when he had written "not sored."—The young ladies of one of our largest Bible classes in this city are learning our Church catechism. This was a wise suggestion on the part of the teacher, accepted with equal wisdom on the part of the pupils.—Readers have no right to infer because a secular weekly in this city has published, sometimes almost simultaneously, columns of "Gleanings," etc., selected, arranged and condensed with much labor in this office, that such use is warranted by any arrangement.—Two copies of the Christian Advocate, printed more than fifty years ago, were sent to our office by an unknown friend. Any old papers or Methodist documents sent to the editor of the WESLEYAN, will be prized by him and carefully preserved.—Last week a Roman Catholic priest at St. Mary's earnestly warned his hearers against the amusement of dancing, to which, he said, a great deal of evil is justly ascribed. "Father Biggs was right. Now let him 'go for' the lottery, out of which the Roman Catholics of this city are getting so much money for St. Patrick's, in the face we think of the law.—The reasons given by the St. John Deputy Sheriff for the exclusion from the jail of the visiting ladies of the Women's Christian Temperance Union are hardly satisfactory.—What a sad comment upon the weakness of wealth was that call of the demented and wandering owner of the Delmonico restaurant of New York upon an Orange farmer for a breakfast, from which he arose to say, "I'm sorry I can't pay you, but I have no money."

For the Wesleyan

REV. J. S. ADDY.

I feel like bestowing a passing tribute upon our late venerable and salutary brother whose name stands at the head of this article. My occupation at the present is the talking and advocating of temperance—teetotalism. Father Addy was a staunch "teetotaler" many a long year ago in Newfoundland, when things were different from what they are now. He put aside the wine cup and became a worker in the good cause, to the end that no one who might make shipwreck of life and character through wrong drink could plead his example. At one time he was an active "son" and toiled in connection with the "order." I found him equal to some invaluable suggestions and illustrations which he imparted to me in almost his last hours. I have some of them recorded in my memorandum book, and shall ever prize them highly. Only on the Thursday evening preceding the fatal stroke, as I sat with him in the last social party he was to attend on earth, his utterances upon the "great reform" were such as to secure a pleasant place in my jottings. Not very long ago he had addressed the Reform Club in Yarmouth.

On Christmas morning, I heard his last and able sermon on Isaiah ix. 6, and well remember touching a brother on the shoulder and especially directing his, as well as my own, attention to the manner in which he was handling the text. Truly he was beloved and respected by every one as a citizen, a Christian, a gentleman and a clergyman, and I believe that his name is everywhere "like ointment poured forth."

T. M. Lewis.

Shelburne, Jan. 15, 1884.

IS IT NOT A CURSE.

In the course of a sermon recently preached in St. John, N. B., and published in the Sun, the Rev. Job Shenton made these remarks:

The Centennial celebration will aid you to note the progress of the century. You go into the department of machinery and you observe that the venerable sickle has been superseded by the machine to reap and bind. The scythe of our fathers has given place to the mower in its perfection. Instead of the lumbering road wagon, you have carriages light and airy. You go into the department of fine arts and articles for domestic use and see the advance for one hundred years, and as you look over the works of men, how beautiful the scene, as the bright electric light illuminates it, instead of the dim candle light of years ago! Then you must fling yourself into the march of progress. It is not even within the realm of fancy to tell what the next hundred years will do. Even in our recollection, discoveries have been made, so that we are prepared to give attention to what appeared to be the wildest speculations. The advancement and adaptability of the telegraph, the power and development of the steam engine, the rapid transit of travel and commerce, the electric light, the telephone—these are only samples of the range that the human mind is sweeping and a prophecy of what the coming years will reveal and fulfill.

There springs out of this Centennial celebration a question of national, or, if you will let me lower it down to its proper place, of social and city reform. I refer you to the curse of intemperance in our midst. In this Dominion legislation has been had to place the liquor traffic under more stringent control. I do not pronounce upon the constitutionality of the question. I am not able to do that, but it does seem to me it is about time to cease to play between Dominion and Provincial Legislatures, and somebody ought to know whose duty it is to control these license matters. I am a prohibitionist, and, therefore, look upon license simply as a means to an end. If liquor be good, it ought to be sold as freely as tea, coffee or sugar, but there I take issue and maintain that it is an unmitigated evil, and deadly curse. You may discount my enthusiasm if you please; you may call it fervor if you like, but I ask you to look at these facts. During the present year, in the police court of this city, 1,519 persons were brought up for various offences. Out of this number, 760 were for drunkenness or offences of liquor selling. There were 308 cases for assault, abusive language and fighting and probably most of these arose from drinking. Now add the two together and you have 1140 cases out of 2519 directly attributable to drinking, and as for the other cases half of the present police force and half the jail and Alms House accommodation would suffice, and the police court open one day of the week. This is an absolute fact, and further I have it on the best authority that nine-tenths of the men in the Alms House are there through drunkenness and perhaps half, if not more, are in the penitentiary for the same cause. I do not argue upon the subject, but I verily believe that prohibition in a few years would change the social aspect of the city, remove the dark skeleton shadow from many homes and render the jail silent and penitentiary accommodation largely needless. You say it cannot be. I reply in the burning words of Sojourner Truth, "G. d. n. o. d."

There are influences at work to-day, through temperance organizations and through our Sabbath schools which cause me to live in hope that in 10 years at most this liquor traffic will come under the strong grip of the law backed by public opinion and will come under social ban as well. I would utter for this needed reform the strongest words of which our vigorous Anglo-Saxon language is capable. I am free from any bond of the curse. I am not speaking as a convert. But I have made my choice as a decided prohibitionist.

ENGLAND AND THE REFORMATION.

The lecture on the above subject, given by the Rev. J. Lathern on Tuesday evening held in the Y. M. C. A. Hall, was listened to by a good audience. It is said to have been one of his happiest efforts. We copy from the Morning Herald:

Preparatory to the real subject of his lecture he recalled some events of significance in the world's history which preceded and influenced the reformation—chief among which was the discovery of America, the revival of literature, and the discovery of printing, the first fruits of which art were dedicated to the service of heaven in the dissemination of the Word of God. The lecturer briefly sketched the condition of the people before the Reformation, as exhibited in the "religious tariff of ecclesiastical exactions," and proceeded to take a glimpse of the principal characters that figured in the great work under discussion, following Charles Kingsley's method of obtaining a true idea of history in a study of biographies and autobiographies of the time under consideration. Of course in a brief lecture it was impossible to speak of the characters that more or less ably fought the battles of the Reformation, but some of the leading

men were very fully and clearly discussed. Of those who were really opposed to the work but yet aided it Henry VIII, and Cardinal Wolsey were instanced; of whom the former, while spoken of by one section as being wise as Solomon, strong as Samson and beautiful as Absalom, was by another believed to be as near the incarnation of wickedness as the infirmities of human nature would allow. His aim was simply to be supreme in church and state in England, while Wolsey placed ecclesiasticism before nationality with his own aggrandizement only in view. These men were not reformers, except so far as God made the mouth of men to praise Him. He then proceeded to delineate briefly the leading men of the Reformation in England—Cranmer, Latimer, Tyndale, Bede, Wycliffe, and others. A great deal of valuable information of the most interesting nature was given in a very eloquent and impressive manner, and a number of well-executed diagrams, aided by the lecturer's personal experiences on the Eastern continent, gave a freshness and impressiveness to many well-known chapters of history. A vote of thanks, eloquently proposed by Rev. Dr. Burns and seconded by Rev. S. F. Huestis, was accorded by acclamation to the lecturer. The president announced at the close that the annual meeting of the Association would be held on Tuesday evening next in St. Matthew's Church.

For the WESLEYAN.

OUR EDUCATIONAL WORK.

It is equally clear that if our institutions are to move on in keeping with the spirit of the age, the era of giving must be regarded as being quite begun.

WESLEYAN, Oct. 26th., 1882.

The above utterance is as timely as it is appropriate. It is apparent that if our beloved Church is "to move on in keeping with the spirit of the age," its Institutions must "move on" along with it. But there is no question about the moving on of the Church—therefore there should be no question about the moving on of the Institutions. While the Church shall move on "in accordance with the fiat of Him 'who saith and it is done, who commandeth and it standeth fast,'" it cannot be denied that human perversity, obstinacy and stupidity have been opposing forces in its past history. So while the Institutions shall move on with the Church and "the spirit of the age," it is evident that the forces that oppose the one may oppose the other. The certainty of ultimate victory should not make us ignore these forces, for human agency is a factor everywhere recognized throughout the entire trend of revelation. Therefore it is that the foregoing deliverance of our Educational work, is as timely as it is appropriate. It is timely as coming during a momentous crisis in our Methodistism; it is appropriate as placing the burden "of giving" just where it should be placed—on our people. Our Educational Institutions must be supported. On this point there is no diversity of opinion. How are they to be supported? Here the diversity begins. Some maintain that as these Institutions are performing a certain proportion of the educational work of the State, they should be at least partially supported by the State. Others hold that being purely denominational in their character, the Church compromises her dignity and independence by any such equipping with the State. Let us consider these two opinions fairly and impartially.

The object of government—the primal idea that gave it existence—is the protection of life and property—the protection of all from the highest to the lowest in their inalienable rights such as "life, liberty and the pursuit of happiness." It therefore follows that it is no part of the prerogative of the State to teach religion. Every such attempt is foreign to the original conception involved in the evolution of government. If the State has the right to teach religion, pray what religion? What denomination is to be the favored one? Is it the religion of the majority? Then it is done by the oppression of the minority, who are taxed to support a system which they conscientiously repudiate. Is it all religions? Then a Christian State gives public aid to incite the superstitions of Romanism or the abominations of Spiritualism. If an exception is made of any, just so far as the exception extends, oppression extends. If a community of Spiritualists existed among us, they would be taxed like the rest of us. To except their religion in the apportionment of the public funds in this matter of education, would be an act of despotism for which there could not be put forward the excuse of an excuse. How could there be an excuse? The State has no religion. What right has the government—a non-religious committee—to sit in judgment on theological vagaries and say this sect is Christian and that sect is not? It cannot be done save by the exercise of despotic power—a power that by right belongs to no government upon earth. A free government merely executes the will of a free people. In other words it is a committee appointed by the people to transact business. In reality the people are the government. To facilitate matters they delegate their power to a committee. If this committee take upon itself to pass judgment on theological tenets, it degenerates into contempt. But if, on the other hand, it subsidizes all religions then we have the pitiable sight of a Christian State teaching the drivelling nonsense of the Shakers or the puerilities

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Mr. has kin followed written daughter former Sackville Rev. W. I re and on passing hardly have p weather ther, a lovely weather day be have to mas is by the go to t ing no have h from e churche cherrie so will grapes were a soon b is all s in larg the dr the de have will b throw son for day w in the Coainn mas, t liah-sp decorn Thea another Castle My ne work f first of sent f who is here, any fo He ha I au girls' ability hands work ably w quite

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