

THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper. All Wesleyan Ministers are Agents.

SATURDAY, APRIL 15, 1876.

MEETING OF EASTERN BOOK COMMITTEE FOR 1876.—The Executive Book Committee will meet in the Book Room, on Tuesday, 25th inst., at 3 p. m.

Accounts have been forwarded to all the ministers and others having business with the Book Room for the year ending 31st March, 1876. We will be glad to hear from any who fail to receive theirs.

PRESTO!

We have hesitated in regard to publishing a circumstance which recently occurred in Halifax, simply because it seemed so absurd and outrageous that we expected to see shortly some contradiction of the statement. But it has not been contradicted. It has been confirmed. Quite a large number of school teachers of Halifax sent in their resignations one night recently, and next morning were on their way to Montreal.

The teachers referred to were Christian Brothers. We always regarded them as under the direction of the Roman Catholic Archbishop; but we find we have been doing His Lordship an injustice. He had no more to do with them than the Dey of Algiers. They were foreigners, under the control of a French Jesuit ecclesiastic; while he was appalled they remained; when he became offended they shook the dust off their priestly garments and departed.

Here is a pretty state of things! Matters are becoming more and more mysterious as regards Halifax schools. We have all along been engaged in a crusade against the Roman Catholic officials here, because they were using our school system for their own religious ends, while the fact is they had no more control of the order of priestly teachers than we had ourselves.

There are vacancies on the teaching staff of Halifax. No foreigners need apply.

MECHANICAL SHAM.

Perhaps there is no agency more disposed to take up a cry of grievance than the Press, and consequently we hesitate to assert a fact which has often engaged our attention. Besides, our observation may not be confirmed by that of others.

For several years, we have felt that dishonesty of a most serious and reprehensible character, has been gaining on society in the quality of work performed by our mechanics. We have been holding up professional dishonesty to shame—denouncing respectable pilfering, and exposing the disgrace of the educated. It is now time the attention of the pulpit, the press, and the platform were turned toward the working classes. How often have we heard the expression recently—"I cannot trust a mechanic or a labouring man to work for me a single hour without watchfulness." As to the articles we buy for general and household purposes, it has become a proverb that no vender should be trusted too far.

It was not always thus in the Provinces. We had our own scum for the deception of wooden nutmegs and manufactured hams. Now the sorrowful experience comes home to ourselves. More than our share we have had recently of crafty mercantile transactions and failures. Iniquity has stared at us from the windows of religious houses. We have been indignant, heart-sick and despairing. But when we find the very foundations of society shaking, the integrity of our working classes giving way; the conviction of a rotten state of society begins to dawn upon us.

Has there been a single rebuke of an evil which almost every one deprecates? We have not seen it, we have not heard it. While our mechanics are calling upon men in the professions to mend their ways, who demands from them that they mend their manufactures? It strikes us this is a very important element in our social constitution.

THE LORD'S LABOURERS—TWO CLASSES.

FIRST CLASS. "They that go forth weeping."—Not captives or bondsmen, mark you, but believers. More, they are privileged messengers—"bearing precious seed," yet they weep—go forth weeping. Possessed of all the comforts religion can bestow; serving a good Master; receiving holy recompense; looking toward boundless joy and enduring blest companionship, they are yet troubled. Here surely is an enigma. Yes, and religion all through is enigmatical. Christ was an apparent contradiction in many things, but particularly in this—that the holiest and happiest of beings had sorrow and solicitude beyond all men. He who held most intimate fellowship with the Father—who had troops of angels ever at his command—who owned earth, the and hastened to the highest seat in heaven—was yet troubled, weeping in secret and groaning in spirit. In this one particular the disciples are like their Master. Sharing in his joys, they participate in his sorrows. The nearer they approach God and partake of the richest experience, the more tearful and anxious they become.

What is the secret of their sorrow? "Why not leave mankind to the consequences of their conduct? If they presume to reject the Gospel, let them perish! Be it yours to deal with them faithfully; to give full compensation for value received. Having laid before the world your convictions, leave the world to its choice. Having preached so many sermons and discharged other important functions of your office, draw your salary and end the transaction. Why harrass yourself and others perpetually over a matter which lies immediately between God and sinners?" It would be worth a fortune to any minister if he dared to accept this counsel. But to do so he must do violence to a sanctified passion which has taken possession of his heart. It is a part of the new nature of Christians. It is produced by unselfishness, by taking a new, deep interest in others. While a single soul remains in sin, God will put it into some other man's heart to think and pray for, and go in search of that sinner.

Constituted as the world is to-day, faithful Christian laborers must carry with them a burden of soul-sorrow and anxiety. Though they appear to be paradoxical now in this respect, they would be a more complete contradiction if they lived in perpetual, unbroken happiness. Life with them must be one of solicitude for the salvation of mankind; whether death even will end this anxiety, may be questioned. To suppose that Heaven terminates the solicitude of saints for sinners would be to regard its experience as destructive of some of the best elements in our nature.

Christ there is a Mediator—still feeling and pleading for sinners. The Scriptures do not say that saints in glory plead for sinners; neither do they affirm the contrary. SECOND CLASS. "They are not troubled as other men." No indeed! What matters it to them that the world perishes, or that they are called to holy work and a glorious inheritance? Do they not perform honestly a certain round of duty for a certain remuneration. The Church has given them honour; shall they not wear it? The world is full of fanatics—creatures of unrest, keeping society everywhere in agitation. As for them "they are not troubled as other men;" they faithfully sustain the dignity of an office whose highest object is to keep up a mutual good fellowship between mankind. There is so much that is real and beautiful and enjoyable in life, that they find no heart to condemn any one, and no particular necessity for mental distress.

QUESTION.—Which of these classes is the successful one?—returning, "bearing sheaves with them?" Who are the most honoured of God in building up Churches, extending missions, renovating society, conquering the world? In this respect as in others—"Blessed are they that mourn, for they shall be comforted." A communication has reached us taking exception to "A true story" in the Christian Messenger of the 5th inst., which seems to have been (we did not notice it at the time) a reflection upon infant baptism. This writer gives, as a counter story, the ridiculous circumstance of a baptism by immersion. We cannot insert letters of this class—Christians should be content to suffer, even in being misrepresented, rather than retaliate on a subject which always excites more or less feeling. We have written strongly ourselves on matters of faith and practice; but never in a spirit of revenge or recrimination.

THE CANADIAN METHODIST MAGAZINE, after an absence of several months, is welcomed once more to our sanctum. The April number has articles from the Rev. J. Lathern, on the new Wesleyan Hymn Book, Mr. Withrow on the Temperance question, Mr. LeSeur, on the Chariot of Fire, and other pieces of considerable merit. We understand the Magazine feels the pressure of hard times, being yet in its infancy. We hope to hear soon that it has completely thrown off all hindrances to prosperity.

The Messenger will not look upon us kindly. It now accuses us of ranting. There are several standards by which to judge of literary style. We are willing, by the standard of the Messenger—ever copious, elegant, cogent and liberal, in its treatment of subjects, to be set down as a ranter. And now will our neighbor be satisfied?

PERSONAL.

Israel W. Longworth, Esquire, our Recording Steward, Truro, has been, we regret to hear, the subject of painful family affliction. He lost three children by diphtheria within a few days. These distressing cases should be always remembered in prayer by the church. Rev. A. S. DesBrisay has returned to his circuit, Bridgetown, in greatly improved health. His numerous friends will rejoice to hear this. Rev. James England has been, by unanimous invitation of Pugwash Quarterly meeting, requested to remain. After the gracious year enjoyed this was but natural. Mr. England is not decided, however, as to his providential course.

By letters from Mr. M. B. Huestis, of the Book Room, we learn that Bermuda is restoring him to vigour and health. He returns by the 5th of May. To him there are most amusing and instructive aspects of ecclesiastical and social life, some expression of which we shall publish next week. He reports the brethren and cause as being in excellent condition.

Our English Letter.

THE EDUCATION ACT

is working admirably in favour of the Church of England, and almost every arrangement that it permits, can be turned into an agency for the benefit of the clergy. The new scheme that is now being extensively worked is to throw the expense of a national school upon the rates, and thus make it nominally a Board school as far as its maintenance is concerned, but for certain hours of the day the scholars are accessible to the clergyman for religious instruction, and at other periods, Sabbath, &c., the buildings are entirely in the control of the original proprietors. This is a very clever contrivance to avoid all monetary burdens, and yet retain all the control. The practice is being somewhat widely adopted, and until forbidden by new and distinct legislative enactment, there appears no remedy for the conscientious and aggrieved rate payers. Our Educational Committee is on the alert and have presented a memorial to the chief of the Department which has charge of the educational work, but although they were received with great courtesy, and listened to with patience, no remedy was promised or suggested.

DAY SCHOOL TEACHERS

in Wesleyan schools are yet strictly forbidden to preach, and their names cannot appear on the circuit plans. The rule is not administered impartially as there are lay teachers and Readers in the English Church permitted to teach as licensed by the Government, and many connected with the Church of Rome who are not required to abandon all their preaching and denominational work before they can be engaged as Government teachers. The feeling of our people for some time has been in favor of the rule, as it appeared to prevent ecclesiastics and nuns from occupying those important situations, but as the matter is now worked, the prohibition is all on one side, and another memorial has been presented pleading for the abolition of the rule, and fair dealing to all. We are placed at a disadvantage in this educational work. Our day schools in many instances are a very serious burden to our circuits, and we cannot multiply them to meet the requirements of our children on account of the expense. By our adhesion to denominational schools, we strengthen the hands of the clergy, and perpetuate a system under which we groan, and become increasingly intolerable year by year.

FLOGGING IN SCHOOLS

has been a subject of earnest discussion during the past fortnight. The occasion was the trial of a schoolmaster for unmercifully beating a boy, and destroying in his wanton rage one of the poor little fellows eyes. A sentence of penal servitude for five years has been inflicted, and the public opinion is in favour of the strong condemnation in which the Judge conveyed to the prisoner the measure of his punishment. It now appears from many letters in the papers that the practice of severe flogging is quite common throughout England. The recitals of some who appear to be life-long sufferers are being published, and much indignation is felt at the barbarity which is thus being dragged to light. Yet it is claimed by some that the discipline of schools cannot be maintained without flogging, and many hard things said about the stubbornness and depravity of English boys, the which, if it meets the eyes of Canadian and American readers will lead to form very strange opinions of the lads who are to become the men of the future. The contrast drawn will be very much in favor of your own bright hopeful boys; and also the merits of the system under which they are taught.

LAY DELEGATION.

We are not yet in possession of the veritable document, containing the recommendations of the Great Committee which met in London early in the year. They are to be forwarded to the Ministers a fortnight before the District Meetings, for private perusal and study, and then for special deliberation during the time set apart in the May District Meeting for purely ministerial matters. It is rather premature for your correspondents, Mr. Editor, however well informed, to forward for publication any outline or abstract of a scheme for mixed conferences, or Lay Delegation which yet remains so indefinite and chaotic.

THE NEW HYMN BOOK

is now offered for sale in all sizes, styles and prices. We have editions in good type at prices which are very reasonable, and in this respect the new enterprise starts hopefully. The demand will be very great, and is certain to tax for a time, the producing powers of the Book Room. There is also a steady sale of the old book, and the question will have to be decided by societies and Trustees as to when and how the new version will be introduced. As so very few copies are yet circulated among our people, their verdict has not yet been heard, but notwithstanding all the able articles which have appeared in its favor, there is at present a strong conviction that many hymns are retained which never were adapted for congrega-

tional use, and that very many more have been added which will not come into popularity and general selection for public worship. Extreme veneration for what was time-honored, and a desire to select from many sources and please almost every variety of taste, have led to the production of a large book, and disappointed those who looked for an entirely re-modelled production. April 3, 1876. R.

CORRESPONDENCE

LETTER FROM OTTAWA.

MARCH 31, 1876. MR. EDITOR.—The weather has been very stormy for the last two weeks, fully illustrating the truth of the old adage—"March that comes in like a lamb will go out like a lion." But again we have the soft sunny day, and the gentle south wind which will soon take away the seven feet of snow which has kept the roads entirely impassable. The trains by some good fortune have made pretty close connection and good time during the stormy weeks.

A case has been entered against the Seminary of St. Sulpice on behalf of the outraged "Oka Indians." One demands \$2,000 for the church, or that the Seminary shall build the church and have it completed within three months from the final rendering of judgment; another demand is for \$20,000 damages. The case is in the hands of men who will not let it die, and we may hope that justice will yet be done our red brethren of the forest.

News has just reached the city of the illness of the Rev. C. Tupper, D.D.; great sympathy is felt here for him by numerous families who have the benefit of his medical practice. The Baptists are just beginning operations at building a new chapel, the one they now worship in being altogether too small to hold the congregations that gather to hear the talented and popular pastor, the Rev. A. A. Cameron. The estimated cost is \$16,000. In our own churches protracted services are being held with cheering results. Many are enquiring "Men and brethren, what must we do to be saved," and are finding out by believing in the Lord Jesus Christ their hopes are realized.

LETTER FROM BERMUDA.

REVIVALS.

DEAR EDITOR.—The tidal wave of blessing that has rolled over the Nova Scotia Conference during the past year did not leave us unvisited. Through every part of the Islands great grace has come down. The work began at Tucker's Town, a part of the St. George's and Bailey's Bay circuit, more immediately under my care. One morning in August last, a young man came to me in my study, desiring direction in the way of salvation. He had been a professor for years, but through the "foolishness of preaching" had been brought to realize that he possessed not. He was terribly burdened with sin. Thanking God for this, I expounded to him the Word, and pointing him to the wound of a crucified Redeemer, I bade him "pray without ceasing," thanking God for all he received, and asking in faith for more, till satisfied by awaking in the divine likeness. A few days after, he came back and told me he had found his precious Saviour. Then and there we knelt and poured out our souls in thanks and praise. That dear young man did not hide his light under a bushel, but with burning love for souls at once began to work. Thus commenced the work of grace in Bermuda. We opened meetings at once in the Tucker's Town church. Soon it was found that many more had recently been led to feel the burden of their sins. Our first ingathering numbered twelve. But God had greater things in store. A very

SHOWER OF BLESSING

came down. Tucker's Town had become a real spiritual battle-field, and the Prince of Peace was prevailing. We often sang, "To Jesus I will go and be saved," and every time there were some to come to Jesus. The very caves, which abound in that picturesque part of the Island, became Bethels. Night and day they echoed the wrestling prayers of sinners seeking pardon. The wave of blessing rolled on largely through the instrumentality of converts from Tucker's Town, meetings were opened at St. George's, Crawly, Flatla, Hamilton, Warwick, Somerset, and Port Royal. The ministers worked, the people worked; and scores have professed the pardon of their sins. The addition to our membership will not be so great as might be supposed, for most of the conversions have taken place among the colored population, and the British Methodist Episcopal Church, being a decidedly a colored church, will gather a large number into her own communion. Many will remain with the Episcopals. Such a merciful visitation as this has been is most cheering to the Christian workers of Bermuda, for though these Islands are beautiful and sunny by nature, they are chilly religiously. Cold formalism and exclusiveness are

not the exact character of her novel course of action rather than "the for us where had a glorious be the precu

Looking ary Messeng in the intere find an articl ence is ther the Wesleyan strument in story is so ours so stro mon celebri that for the bound to ce marvellous r currate mus mind. The one of whol J. Peter Smi with all the d ence, I can sa was a remark in it unreason compatible w of the Christi followed "c The

"JAMES is, we underst Court of Gene day. What trial is yet a m it is pretty ge fore, a jury agree. The High Church eges is at the b advantage of a defeat of Mr. seems to give t test more com Bermudian" gi us bury the hat

Foefully hoping year we would ute "surplus" find the groun mily; indeed w be obliged to joi our provincial already proved p ple who believe ministers, and that they will du of the prod and Philadelphi amount of ship son, together wit our liberal supp curtailed our cir

OUR It contains th to part, but none mourn. They sh Him whose grac ful, and cheered, we hope to see th

NEWS

NOV

New Glasgow seal at a cost of \$ There is an es 000 to the credit Steps are being rest of Patterson J. Aldred, a man Halifax for some Lunenburg Co. Mr. A. G. Church cently of Bryson wounded finger. Mr. W. M. Brown appointed managi liance Journal.

The gang mills Davidson of Bridget by the late freshe Great destitutio Sydney coal cutter to the overseers of Rev. Dr. Tupper Tupper, has been d time past. He is n Mr. J. D. Nash, of Halifax, has b Manitoba through A diabolical att Templar's Hall, W been made, but it frustrated. A book agent at but after a severe s escape from them. The Rev. Geo. M land on Tuesday ne General Assembly Church of Canada.

NEW BR

Fredericton wants ornament towards dr river.