

THE WESLEYAN
FRIDAY, JANUARY 11, 1884.

A long-standing rule of this office prohibits the publication of complimentary addresses. This may now and then disappoint a reader, but at other times he will be a gainer. The statement just made will be a sufficient answer to several correspondents.—Three candidates who were ordained recently by Bishop Binney were all Englishmen. Our Episcopal friends, like our Presbyterian brethren and ourselves, seem unable to raise up a sufficient number of ministers for their work. Is not this a symptom of Church weakness?—If the large attendance at the Covenant services last Sabbath in this city, and the deep interest evinced in them, may be accepted as a test of the vigor of spiritual life in our churches—and we can not tell why it should not—the pastors have much cause for satisfaction.—What Mr. Boreham says in his brief communication to-day, in reference to some sections of the Province, is not without weight, and is a proof of the wisdom of the General Conference in refusing to bind the churches to any one mode of use of the hymns in public worship.—Mr. R. Mellish is visiting St. John as agent for our paper.

The carefully prepared Year Book of the Sons of Temperance, for 1883, shows the skillful hand of the Grand Scribe, Rev. R. A. Temple. It is really a history of the Order for the past year, and a statement of its present position. We are glad to hear of the flourishing state of this organization. Many a mother might say of its workers, as one said of a passing temperance procession, "The Lord bless them; they saved my boy."

The meetings of the Week of Prayer in this city are giving good promise. The morning gatherings have been well attended, and have been much enjoyed by those privileged to be present at them. We have heard special mention concerning the meeting held in the Brunswick St. Church on Tuesday evening, and addressed by Messrs. McPherson, Forrest, and Pickles. Let prayer be continued for the presence of the Holy Spirit. "When He, the Spirit of truth, is come, He will guide you into all truth."

One of our active agents writes this week: "I am not yet quite certain whether we shall have to discontinue —'s WESLEYAN. I do not want them to cease if I can help it. It is lamentable to shut off the only channel of current religious news that ever enters a home!" Aye, lamentable! Years ago we were acquainted with a Methodist family, the parents of which gave up our paper at the suggestion of their children, and provided for them in its stead a foreign paper of the "love and murder" order. To enter into details is unnecessary: the results were such as no honest parent could contemplate without emotion. Do not give up your WESLEYAN! Recommend it to your neighbors!

The higher-class American journals in their comments on the O'Donnell case express no small admiration of the British method of dealing with crime, and attribute much of the lawlessness in their own country to the uncertainty of the execution of law, especially where there is plenty of money to fight for delay. Only last month in San Francisco, one Cox, a contractor, shot and killed a capitalist named McLaughlin. The former had recovered a judgment of \$150,000 against the murdered man at five different times, but McLaughlin's wealth enabled him to carry the cases to higher courts, which always "reversed" the lower court judgments on technicalities. Coxe seemed to have despised of justice, and so resorted to vengeance.

The Annual Meeting of the Halifax Branch of the British and Foreign Bible Society, was held in the Grafton Street Methodist Church, on the evening of the 3rd inst. It is regarded as the best meeting of the kind for years. An audience unusually large for such an occasion—though much too small in view of the important purpose in hand—listened very attentively to earnest and thoughtful addresses from Hon. S. L. Shannon, (chairman), and the Revs. B. C. Borden, Dr. Hill, and Prof. Forest, and W. C. Silver, Esq. Dr. Burns offered the opening prayer. We fear

that many under-estimate the great work yet to be done by this kindred society. Tyndale's prayer is worth repeating still: "Into every home, hut or palace, give Thy Word entrance, Lord; and in the English tongue let it be read and loved!"

The Rev. L. G. Macneill, of St. John's, N. F., writes to the Presbyterian Witness:—

During my brief visit to Brigus I was the guest of J. Sinclair Tait, M. D., from Cumberland, N. S., and wife with his amiable young wife made my visit a pleasant one. The Dr. has a good practice, is much liked in his profession, and highly esteemed for the public spirit and educational enterprise which he is exhibiting. To his energy is chiefly due the organization of a course of lectures in aid of a Wesleyan High School Building Fund. The course was opened by His Lordship Judge Pinnat, followed by Rev. George Boyd, and I came third. On the appointed night I found a large and enthusiastic audience assembled in the court house, to which I delivered my lecture on the "Heathen Chimer." The people were most appreciative and kind, leaving on my memory pleasant recollections of my trip to Brigus.

No persons are in greater danger of loss than are the wealthy. Christ pointed out that fact clearly, and all experience attests the value of his statements. "To the poor the Gospel is preached" in more senses than one. Here is one phase which parents will do well to consider: "A thoughtful minister once said, in a tone of deep sincerity, that there were few persons coming within the limits of pastoral oversight more to be pitied than the children, especially the daughters, of rich members of the Church. With few exceptions, wealth creates a worldly atmosphere in the house. It is supposed to render necessary certain social courtesies which bring the families of professed Christians into near alliance with purely worldly circles, or with merely formal churchgoers. With these classes the whole round of worldly pleasures seems to have a legitimate claim upon the time and attention of those who move in certain circles, and no opportunity is left for the consecration to higher services for the glory of God and the good of man, even if any desire remains unquenched for such work.

A PERVERSION.
From the recent discussions on "Confession," one may learn to what extent the dogma of Apostolical Succession, so generally accepted at the present day by the clergy of the Church of England, has thrown around the simplest Christian acts an influence injurious to all who may have to do with them.
No one can fail to see that the Confessional, which ecclesiastics have exalted into a most solemn office and have used for the most terrible purposes, is but an outgrowth of that disposition which leads us to seek relief in unburdening the soul to another, and in consultation with those whose experience may be presumed to have prepared them to be guides. With a thorough recognition of this tendency the word of God provides wise direction. In the eighteenth chapter of Matthew are forcible illustrations of the way in which the epitomized counsel of James, to "confess your faults one to another," is to be carried out. As a contemporary has summed up the matter: "If a man sin against the Church, he is to confess it to the Church—if he sin against an individual, he is to confess to the individual—and if he sin against God, he is to confess it to God. Why should a man confess to B. the sin which he has committed against C. Where is the sense in this and where is the Scripture for it? A man lies or cheats his neighbor, or slanders with his tongue or raises up an evil report against his neighbor and confesses in the dark to a priest and what is this all but a mean evasion? If confession have any virtue in it (and it has much) the very essence of it and its virtue arises from the acknowledgment being made to the party injured and offended."

That a man repenting of sin should take counsel with his pastor, when that repentance demands restitution to some human being, or when a public confession may save the church of which he is a member from serious disgrace and loss, is not strange. It may be presumed that the pastor has given special attention to the subject generally, and that he has been prepared by experience to direct with wisdom where personal assistance might seem like interference. Few months pass in which one does not read in some journal that restitution

for some past financial wrong has been made, and generally in such a way as to bring credit to the Romish confessional. Such incidents are commonly read by a faithful Protestant pastor with a smile. They recall incidents in his intercourse with his own people, which have been followed by precisely similar results, but concerning which, when individuals alone were concerned, no public announcement was ever thought of.
Of such cases the Presbyterian, or Baptist or Methodist pastor always thinks as "consultations." He regards himself as having been a trusted adviser, and feels a degree of satisfaction in the thought that he has aided one of his flock in shaking off the consequences of a certain sin. But just here the assumption of Apostolical succession proves to the Episcopalian "priest" the temptation that it was to the Romish priest before he became master of the situation. An opportunity is presented to become lord over the conscience. Power is pleasant, and here is an opportunity to grasp it. "Let men have started times to confess to me," not to consult if that be ever necessary, is the disposition expressed in words. "Let the man kneel to me, and tell me all the secrets of his heart at my bidding, and let him expect from my lips the announcement of God's abrogation."
We trust that the different branches of the Church of Christ may ever be blessed with pastors after God's own heart, whom the erring and weak may ever consult with the confidence which children repose in a father, but it were better that such connection were done away than that the simple act of private counsel of a pastor to a member of his fold should be developed into such a powerful engine of priestcraft as has rendered the name "Confessional" a word of terror to the student of history. It is upon such simple Christian acts that the Romish or Anglican priest sets the foot of the ladder on which they rise to exercise lordship over God's heritage.

Happily, the life of John S. Addy has left his brethren no cause to regret a silent departure. "He was a worthy man," said to us one of the ten who caught a glimpse of him through the windows of the old parsonage at Carbonear on his arrival at that place in 1836, and who had known his manner of life in the succeeding years. Many will use similar words as they speak of his transition.

METHODIST UNION.

The deep impression made upon neighbors by the action of Canadian Methodists in 1883, has not yet passed away. The Central Christian Advocate, of St. Louis, remarked a week or two ago:—

Methodism is giving Christendom an example of Christian feeling and wise thinking that cannot fail to make a great impression on the Churches. It began in Ireland with the union of the Wesleyans and the Primitive Methodists. In Canada it embraced a larger number of the shafts of Methodism, composed of still more varied elements, but there is every reason to believe that it will prove successful and a great blessing. Now the movement for union has taken form in New Zealand. Committees appointed by the Wesleyan Conference, the Primitive Methodists, and the United Methodist Free Church district meetings, and the Bible Christians have proposed a basis of union which they commend to the Churches represented, under the name of "The Methodist Church of New Zealand." They have also published a circular letter advocating the union, showing how great advantages would almost of necessity grow out of it. The wisdom of this movement will hardly be called in question; it is in the right direction, which accounts for the success that has been already attained. The greater divisions of Protestantism would stand little in the way of spiritual religion if the minor divisions could be healed. There is no need of a score of Methodisms and twice as many Calvinistic Churches. The era of religious individualism is coming to a close. American Methodism, or rather that of the United States, ought to take up this work. There is no reason for more than two, or at the most three, Methodist organizations in this country.

The Canada Presbyterian says on the same subject:—
The recent union of the Methodist families brings out with almost amusing clearness one of the points of difference between Methodist and Presbyterian human nature. Scarcely had the ink on the Basis of Union become dry when a number of congregations throughout the country began to "double up." Steps were taken by local officials to put three congregations into two, and two into one, although the Union is not fully consummated, and may not be for a year or more. The brethren who were a little tired of keeping up separate organizations, took time by the forelock and began to rush into each other's arms. The embracing business became so lively that the authorities had to remind the parties that the ceremony was not yet performed and osculation was premature. It was far otherwise with the Presbyterians. As a result of the unions of '51 and '74 probably not twenty congregations have united. For some years the number might have been counted on one's fingers. Quite likely the right course lies somewhere between the Methodist and ours. They go too fast and we too slow. They embrace too soon, and we wait until the next day. One thing is clear—they will double up in half the towns and villages in Canada with less labor than would be required in uniting half a dozen small Presbyterian congregations. Methodism has a marvellous power for adapting itself to the situation.

DEATH OF REV. J. S. ADDY.

An item in our last issue will have prepared our readers for the announcement of the death of the Rev. John S. Addy, who passed away on Sunday evening, at Yarmouth, his late place of residence. Friends had hoped that the generally vigorous health and cheerful, buoyant spirit of this venerable minister would prove in some measure a barrier to the power of disease, but he, "in whom our breath is," saw fit to order otherwise.

Mr. Addy was a Methodist of the third generation, and brought up in or near the town of Sheffield, England. There he early connected himself with the Church of his fathers. In 1836 he was sent out to Newfoundland by the Missionary Committee, where he arrived while the ministers were holding their annual meeting at Carbonear. He had the hardship and the honor of making one of the earlier tours to Green Bay, where Methodism has in late years made such astonishing progress. After twenty-one years of effective service in that colony, closed on the Blackhead circuit in 1857, he removed to Liverpool, N. S. His subsequent circuits were Petite Riviere, Halifax, St. John South, Bridgetown, Woodstock, Berwick, Aylesford and Mill Village. During three years he filled the office of Chairman. Many persons in the circuits just named, as well as others in Newfoundland, will recall his faithful pulpit appeals and warm, affectionate pastoral counsels. In 1878 he became a supernumerary, but continued ever ready to occupy a pulpit or take charge of a social service when his aid was required. He leaves three children—Mrs. Spongale, wife of Rev. John L. Spongale, of Dartmouth; Mrs. Howie, wife of Rev. J. W. Howie, of Advocate Harbor; and Dr. Addy, of St. John, N. B. Their mother closed, some years ago, a period of long suffering, the result, we have understood, of hardships endured in missionary life. For her who has shared Mr. Addy's later life, and for his son and daughters, their many friends and those of the husband and father will feel true sympathy.

THE PRINCESS ALICE.

Dear to the hearts of the English is the memory of the Princess Alice, who died in her German home of disease received while watching her sick child. It is well known that, like her elder sister, the Princess Royal, she had become strongly influenced by the skepticism of Strauss. A German literary man in a letter to the Pall Mall Gazette speaks of this fact, and of her recovery from infidelity:

A friend of hers writes: "After the death of her son I thought I perceived a difference in her sentiments. While formerly she almost openly avowed that she doubted the existence of a God, and that she would only allow herself to be guided by philosophical reasons, she did no longer speak in this way after her child's death. She was silent under the noiseless struggle which went on in her heart, and which I afterwards perceived. It seemed as if she could not confess that a change had taken place in her. Later on she confessed to me how that change took place, and I could not listen to it without tears. She ascribed it to the death of her child, and to the influence of a Scotchman who every morning gave her lessons in drawing. 'To that man,' she said, 'who exercised so beneficial an influence on my religious views, of whom people said so many had things, and likewise of my relations to him I owe everything.' I recollect her saying to

me, 'The whole edifice of philosophical conclusions which I had erected for myself have dwindled down to nothing. Nothing is left of it, and what would become of us in this life if we had not the belief, the conviction that there is a God who rules the world, and rules over everyone of us? I weary for prayer; I love to sing hymns with my children, everyone of whom has his favorite hymn.'

WORK ON!

Some wearied temperance worker may be helped by these reflections from the Northwestern Advocate. They are called forth by Senator Blair's article on "Alcohol in Politics," in the latest number of the North American Review:

Why not cut it off entirely by closing up distilleries and breweries forever? The buildings and machinery may be employed for something else; if not, the fixed capital in them may be allowed to fall into peaceful decay, and stand as historic monuments, like the slave barracks of Africa, to the end—thank God—of a hideous crime. A century ago there were millions invested in slave ships, specially constructed to convey men as merchandise and sell them on foreign shores. Every nation in Europe was a slave trader. Just 100 years ago the Quakers of London sent up the first petition to the British parliament for the abolition of slavery. Less than 100 years ago the first abolition society in the world was organized in London. Then slaves were just as much merchandise as cotton is to-day. The beginning of the nineteenth century saw the germination of an idea which to-day is dominant in every place save in central Africa—that property in man is wrong. At first the idea was that it was merely an evil. To-day it is regarded as a crime, and slave-traders are dealt with as pirates. Such was the growth of a moral idea. It transformed a business, which Queen Elizabeth was anxious to develop on every sea, into a crime. The liquor interest to-day is not half so respectable as the slave trade was 100 years ago. Let us lay the ax at the root of the tree, and by and-by we shall see it fall, and great will be the fall thereof.

ENGLISH LETTER.

To the Editor of the WESLEYAN.

MR. EDITOR,—Since I wrote you last I have paid a flying visit to the County of Cornwall, and had a look at men and things in that interesting region. The country is rough and hilly, with some fine scenery, but leaving the impression that its agricultural capabilities are not of an high order. It is, or rather has been rich in mineral resources, but I was sorry to learn that many of the mines had become exhausted and that several others would have to close many have been thrown out of employment and more will be, and the suffering consequent thereupon is daily increasing. At Liskeard I had the pleasure of attending a Wesleyan Circuit Sabbath-school Convention, at which there was a tea, addresses, essays and discussions, and a good time generally. The best part of the whole was a paper by a Miss Hayward, on "The Teacher and his Work," beautifully written and admirably read, and brimful of good things. By vote of the meeting it was decided to publish it in pamphlet form. Our ministers here are Messrs. Banks and Rhodes, the latter being a brother to Prof. Rhodes, of Albert County, N. B.

I made the most of the few hours I spent in Truro, visited its places of interest, and called on the Wesleyan and Bible Christian ministers. High Churchism is rampant here, and when the new cathedral now in course of erection is completed some very high doings may be looked for. It is a pretty little town and shows considerable enterprise in its building operations. Five branches of the Methodist families are represented here, and the Wesleyans are about to erect another large and expensive chapel.

I spent a week in Redruth, every night of which I was engaged in some kind of public service. I have certainly seen prettier places. Nature has been very sparing in her gifts in the line of the beautiful, and Art has done but little to supplement her deficiencies. The townplot is very uneven, the streets narrow and crooked, and the sidewalks especially by butchers' stalls, hucksters' tables, and improvised eating saloons that the pedestrian has to take the middle of the street and take his chances with the teams. I believe it has neither Mayor or Council and every one does what seems good in his own eyes.

But despite these disadvantages and drawbacks there are worse places than Redruth, and here and in the surrounding country the Methodists wield a commanding influence. In the town there are four different branches of our Church, each pretty strong and occupying good houses, while the Episcopalian, with two churches and another in building, are so weak that the congregations itinerate from building to building, unable to have service in more than one at a time. An idea of the hold that Methodism has upon this section of country may be inferred from the fact that within a radius of four miles, Rev. Mr. Dixon informed me, there were over sev-

enty Methodist chapels, more than half of these being Wesleyan. Truly, if Wesley when he preached in Gwentnap Pit could have foreseen such an issue he would have sung with still more than his usual fervor.

TO THE EDITOR OF THE WESLEYAN.

"Saw ye not the cloud arise,
Little as a human hand,
Now it spreads along the skies,
Covers all the thirsty land."

The Methodism of this part of England is a shade livelier than it is in some other places I could name. To hire a clerk to repeat the responses is quite unnecessary, and to hear a hearty "Amen" or "Praise the Lord" is nothing unusual. While preaching a few Sabbaths ago I had a new experience. The subject was "Lessons on the Autumn, or the Aged Christian nearing Home." I had what preachers call a good time, the congregation was much moved, and quite oblivious to the fact that I was preaching, an aged man burst into a song in which he was joined by a score of voices, and the way that hymn was sung was like the rush of many waters. I enjoyed this new departure much, and when the song ceased finished my sermon. The choir was ready with an anthem, but the congregation led off with something else, and the anthem singers had to reserve their pretty piece for a more convenient time. Your readers may call this disorder if they choose, but with all my love of order and aversion to confusion I must confess I saw nothing out of place, nothing irreverent nor unseemly in it whatever, and I would not be displaced at a little more fire in our meetings at home.

The Methodist ministers of this country are worked very hard, and I am almost tempted to call the Methodist people an unconscionable lot. Those I have met with are out every night in the week, preaching, attending tickets or meeting the leaders, and having to tramp it from one to five miles. I frankly told them we would not do it, and as strikes were the order of the day it might not be a bad plan to try a ministerial one. In all seriousness, it is unreasonable to expect a man to be at it every night and all day Sunday, but the usual reply is, If we won't others will, and our people will go elsewhere.

OXFORD.

A good old woman in the North West has remitted three pounds to the Missionary Society, to help support a minister where she resides. As Wesleyanism has no workers in Canada I assume it ought to find its way into our treasury.
Oxford has been the scene of quite a little excitement over the appointment of a Nonconformist as an Examiner in Divinity. What it all means may be gathered from the following extract from a late issue of the Recorder, and which I am sure will be relished by every broad thought reader. [The circumstances were given in our last issue.] Ed. "Not for the first time the bellicose clerical host have achieved a greater victory than they intended. Once they defeated Mr. Gladstone, but in doing so they enabled him the more easily to disestablish the Irish Church. In casting out Mr. Horton they really cast out the Thirty-nine Articles, which, if they had only kept quiet, might have been tolerated in the national University for a generation longer. And when they met to curse the memory of Martin Luther they put another nail in the coffin of that bitter and intolerant Puritanism which once ruled at Oxford, but is now a defeated minority there. 'The Oxford that we loved' is indeed 'no more,' and whatever untoward fate clerical bigotry may reserve for Zanphibor, Oxford is receding every day more and more from the narrow ecclesiasticism which has hitherto made it the 'champion of the lost causes' of civil and religious despotism."

The Bitter Cry of Outcast London is heard as loud and appealingly as ever, and the cry of other places is almost as pitiful. Owing to the pressure of the times and the want of employment there are thousands all over the land who have little to live on, and to whom the future gives no promise. Wages are wretchedly low, good, able bodied laborers are glad to work for twelve shillings a week and board themselves and families. No wonder there is such a bitter feeling against the rich, and the hope expressed that some day these lordly ones may have to pay for grinding down the poor. Devonport is nearly all owned by one of these lords of the soil, and yet if I am rightly informed, he owns the tollgate from that town to Plymouth and expects a paltry half-penny from every one who passes through it. Such are the sources of the revenue on which some men make such a spread. Poor! Between the poor of England and of Canada there is an almost measureless difference, while very few with us really know what the term means here. The more I see of this country the more am I pleased with and proud of my own.

While in Redruth I had the pleasure of calling upon the family of Rev. S. James, of our Conference, and the tender way in which the old lady spoke of her absent boy showed that eighteen years had in no way weakened her motherly love. Oh how she would like to see him once more before she goes home! At Gunnslake I had a few minutes chat with the mother of the Rev. Mr. Secco mbe, late of Newfoundland. How fondly these mothers talk of their dear boys.

Wishing you and all your readers all the compliments of the season.
I am, etc.,
ROBERT WILSON,
Barnstable, Dec. 24, 1883.

TO THE EDITOR OF THE WESLEYAN.

DEAR SIR,—
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HALIFAX, N. S.

July 4, 1883.
The Rev. J. D. Dyer, to Rev. W. L. W. writes: united with work for your exception.

On Jan. 1st Mr. Stewart with a well White and half of the of the light of the Lodge in various parts We are g P. E. I. C. a part of I. turning on C. The presence doubt lead across the o The book contains lenghy des the funeral. The biograp found a plac esteemed in bereal, was of the W signature of The Rev. nor of Wes been electe of London; a by the Cou tion to re science at August nex Lecture at the Associa In a no Hooper, of tribute to Edward M. moved to Mr. Murray superintendent and for so In his far he stated it twice dur on account the more because Sept. 1882 connected also rem

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