

THE WESLEYAN.

FRIDAY, JANUARY 23, 1880.

AN ERRONEOUS INFERENCE.

THE modes of recreation, adopted by literary men, are often peculiar. That of the editor of the Church Guardian, is certainly novel. We hardly know how to designate it. He might be called a hunter, but in view of the size of the game caught, and the "snares" used, we prefer to speak of him as a trapper. Even this term hardly suits us, for others set the snares, and he takes account of the captures. During the fifty-two weeks of the year just closed, he has been closely scanning his exchanges, and taking note of all the wandering sheep from other ministerial ranks, who, during that period, have sought refuge within the Episcopal fold. This high-toned recreation enables him to tell his readers of forty-nine (49) individuals who, through choice or necessity, have made their way from various quarters to the wide doors of the Episcopal communion, and have meekly said: "Let us in." Thirteen of the names on this sorry list, are, he tells us, Methodists.

In the preparation of the list, the editor shows an independence of action, which should alarm his bishop, Queen Victoria, whom he is bound to accept as the head of the Episcopal Church in England, has set an example which he disdainfully refuses to follow. A few years since, when an act of clerical intolerance dragged the question of the ecclesiastical status of the Methodist ministry before the British people, the Queen—the head of the Episcopal Church—took pains to have a letter from her palace, with the full ministerial title, addressed to one of the best-known pulpits orators of Methodism. The editor treats such an example with defiance. But an idea flashes across our mind. He may have had a good reason. Perhaps as he pats these Episcopal recruits on the back, and publishes their names in his paper, he feels something of that inward disgust with which great and good men are apt to look upon deserters, and finds himself unable to give them a title which Her Majesty honoured in bestowing upon their worthier brethren. We cannot withhold from him the benefit of the doubt, for in his advertising columns we find a long list of Methodist ministers to whom he accords their usual designation, and we are not prepared to assume that money would control him, where Christian courtesy would fail. An assumption like this would imply a flaw in the apostolical succession—somewhere.

We have looked at this list with a good deal of satisfaction. If the perverts from Methodism had been five times as many, we should have felt no surprise. Year after year, in England, as Church Congresses and meetings of Convocation have been held, the best means for promoting the absorption of Nonconformists—Methodists, in particular—into the Established Church, has been a staple topic. When the Methodists quietly laughed at the idea of being swallowed up in such style, less honourable schemes were proposed. Even Canon Ryle, in 1870, in an address altogether unworthy of the author of so many earnest evangelical works, counselled the most unblushing proselytism, and advised offers of special advantages to individual ministers, to induce them to desert the Church in which they had been trained. In accordance with such advice, temptations of church preferment were made to leading men of Methodism; offers of coveted educational advantages were held out by circular to the younger ministers; and in many quarters the wealth and prestige of a State Church were earnestly used. Mark the results of these efforts in 1879, as shown in the list. One young minister in England, and another in the West Indies, are said to have been tempted abroad. To mourn the loss of these there remain in Great Britain, in her Mission fields, and in the affiliated Conferences, 7,496 itinerant, and 48,380 local preachers. And yet the editor sees the current setting towards the Episcopal Church!

The remaining eleven on this "roll of honor," straped from American pastures, in the United States, where, happily, no medieval partnership between Caesar and Christ exists, the Protestant Episcopal Church holds out numerous attractions in the shape of ecclesiastical honors. Her leaders, too, less curious than those early Arkansas settlers who used to ask each new arrival: "What might your name be afore you came here?" ask a Methodist in search of new quarters very few questions. This reticence, while highly complimentary to Methodism, sometimes works mischief for the Episcopalians. There, for instance, was that independent, evangelical young Methodist preacher—Cummins—whom, to their sorrow, they ordained Assistant Bishop of Kentucky. The same mistake is made nearer home—very much nearer home. At least, a series of such mistakes once caused a Provincial prelate, wearied out by the

worm-fence movements of certain perverts, to declare that he wanted no more "Methodist runaways."

But who are the stray sheep now advertised? One name only is familiar—that of a certain young minister who went off to the United States in search of greener pastures. From his latest movement we suppose him still to be seeking them. Another, a former member of the New York East Conference, is known to us by report. He is said to have moved on through "weariness of the discomforts attending the itinerancy, and because his wife's mother was an Episcopalian." On his ordination as deacon, the Herald announced the defection of a "prominent" Methodist minister. Respecting him, the New York correspondent of the Western Advocate, who was better acquainted with him, wrote: "We know him, and are willing for the transfer. It is only the adjective that we object to. We are reminded," says the same correspondent, in reference to this disposition to magnify wanderers, "of a saying by a noted Cincinnatian many years ago, when the Little Miami Railroad was in its infancy. The section through which it ran was by no means celebrated for the breed of its cattle, and cows were worth little more than ten dollars. But," said the official, "whenever we killed a cow, and it happened very often, it was sure to be of the best Durham stock, and seldom worth less than a hundred dollars." Unfortunately for the editor's theory of a general ministerial tendency towards his church in the United States—a fifth or sixth rate body there—these eleven "prominent" men in their "stamped" have left behind them in the Methodist Churches of the United States 23,950 itinerant, and 26,597 local preachers.

On one point we are in thick darkness. We have not been told why these men changed their quarters. A man may leave old haunts in a thoughtful, deliberate style, or like a certain witty Irishman, he may be "enticed out with a pitchfork." Were the motives which prompted our former fellow-workers to leave us internal or external, were they drawn by cords, or pushed from the rear? We can only apply to the present our observation in the past. This reticence tempts us strongly to pull away the slide, and throw the full light of our watchman's lantern upon the motives which sometimes lead men from the Methodist to the Episcopal Church. We shall not tell all we know. We are not disposed to be ungenerous. Some excellent men, in the fear of God, have doubtless entered the Episcopal ministry, from Methodist ranks. We believe them to have erred, but dare not question their sincerity. Others, through those cubile influences which in youth's most thoughtless moments attack themselves to us, and in later life develop into tendencies against which arguments are often powerless, have been led in the same direction. But these reasons throw light only on the conduct of a small percentage of the number of wanderers. A few, through ambition, or a hankering after the airy nothings of the apostolical succession, have been switched off the former track, but even these are less numerous than those who, under discipline, or in danger of discipline, have resigned their position, and have offered themselves to some Episcopal bishop, whose readiness to receive them has excited the surprise of those best acquainted with their former career. Case after case might be brought forward, but we forbear. Gladly turning our lantern from this delicate matter, we simply quote the statements of Mr. Shipton, at the Church Congress, in reply to Canon Ryle, respecting those Nonconformist ministers who became clergymen, that "those whom they left did not regret their loss, nor could they who received them reckon it any great gain."

We have not written in a spirit of harshness. As we lay down our pen we rejoice in the thought that "the watchmen shall see eye to eye, when the Lord shall bring again Zion."

In the meantime we are content to travel on with the 31,000 itinerant ministers, and 85,600 local preachers of Methodism, and 4,600,000 church members over whom they watch. As to those who have left our goodly fellowship, we bid them (if men of pure hearts and clean hands) God-speed, and leave the latch-string out so that they may return, as others have done, whenever the memories of other days shall make them homesick and sad.

BISHOP GILBERT HAVEN.

The funeral of Bishop Haven took place at Malden, Mass., on Tuesday, January 6. An immense number of persons were present including about three hundred ministers from several States. The burial service was read by Bishop Harris. Addresses were delivered by Bishop Foster, Dr. Upham, Dr. Prentice, Dr. Cummings, and Dr. Steele. The body was buried in the Salem-street cemetery.

SPECIAL SERVICES.

In very many instances and in all parts of the Dominion and the Republic, the week of prayer has, for many years been followed by special services. For the most part gratifying results have attended those services. Churches have been quickened, and large accessions have been made to their membership. Our exchanges indicate that many of the churches, all over the country, are labouring for a spiritual harvest, and are hoping to bring in many sheaves. No season of the year is more favorable for such work than the present. Now is the accepted time. This is the day of salvation. There are unsaved souls in our congregations who may now, through timely and judicious effort on the part of God's people, be brought into the Redeemer's fold, and who within another year may be beyond the reach of soul saving instrumentalities. All things are now ready. Love's redeeming work is done. The door is not yet shut. There is the promise of a shower. Drops already from above are falling. Glorious results may speedily be secured. But, let us ever remember, that this kind goeth not out but by prayer and fasting.

Rain fell in Halifax on Wednesday morning, accompanied with several flashes of lightning and peals of thunder.

We are in receipt from W. J. Gage & Company, Toronto, of the Teachers Hand Book of Algebra, containing methods, solutions, and exercises, illustrating the latest and best treatment of the elements of Algebra, by J. A. McLELLAN, M. A., LL.D., High School Inspector for Ontario.

This book embodies the substance of lectures delivered by the author at Teachers' Associations, and is now published at the request of the teachers of Ontario. The book is admirably bound and will no doubt be greatly appreciated by those who secure and use it.

The Prayer Meeting Manual is a pamphlet containing Themes and Thoughts for social worship, by Alfred Nevin, D. D., LL.D. It is a useful publication for those who lead prayer-meetings and other social services. It is published by P. Garrett & Co., 708 Chesnut Street, Philadelphia.

Excels in Bible Lands, by Rev. Richard Newton, D.D., is a handsome volume, containing an account of the places in the Holy Land visited by the author in the year 1870. This work is given to the public at the request of the Committee of Publication of the American Sunday School Union, of whose publications Dr. Newton is the editor. This book contains seventy well-executed illustrations of places, etc., of the Holy Land. The volume is from the Wesleyan Conference Office, 2 Castle Street, City Road, London, England.

My Coloured Schoolmaster and other Stories, by Henry Beeby, is a volume of 246 pages, and includes stories illustrative of slave life, and of the hurricanes and earthquakes, that sometimes occur in various parts of the world. This book is from the Wesleyan Conference Office.

Female Heroism and Tales of the Western World, is also from the pen of Henry Beeby. It contains an account of the Gunpowder Plot; a revival incident; and other events. It is from the Wesleyan Conference Office, London. Either of the foregoing books may be had at our Book Room, Halifax.

The January number of the Wesleyan Methodist Magazine, from the Wesleyan Conference Office, London, is very attractive in its Table of Contents as well as in its typographical appearance.

The Christian Miscellany and Family Visitor; and the Sunday School Magazine, for January, are from the same office, and may be ordered for the year through our Book Room.

LITTELL'S LIVING AGE.—The number of the Living Age for the week ending January 17th, has the following valuable contents: Loyalty, by Edward A. Freeman; Fortnightly Review; The Sealed Flower, Temple Bar; On the Utility of Flowers of their Beauty, Contemporary Review; Moland de la Platiere, by Lady Jackson; Temple Bar; The Rec'or of St. Matthew; Agony; The Criminal Code of the Jews, conclusion, Pall Mall Gazette; Doubting Doubt, Spectator; Curiosities of Trade in China, Pall Mall Gazette; The Marhatta Rebel, Spectator; Chinese Cookery, Pall Mall Gazette; with the usual amount of choice poetry and miscellany.

Two new serial stories, one by Mrs. Oliphant, and the other by the author of "Dorothy Fox," have been recently begun in "The Living Age," from advance sheets, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both these serials. For fifty-two numbers of sixty-four pages each (or more than 3,300 pages a year, the subscription price (\$8) is low; while for \$10 50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, including the extra numbers of the latter, both postpaid. Little & Co., Boston, are the publishers.

PERSONAL.—We regret to learn that Rev. Thomas Allen, of Andover, N. B., has been ill for some time with rheumatism. He was when last heard from confined to his bed.

Rev. J. M. Pike, called at our office on Monday last, on his way to Bermuda. He purposes spending the remaining months of winter in a t-stanny group. His throat is still affected, but he has had no attack of hemorrhage of late, and his general health he tells us is much improved. We commend him to our friends in Bermuda as a brother beloved, in whose restoration to health all who know him are deeply interested. For the attainment of that result he should be encouraged to speak in public as seldom as possible, for the present at least.

RELIEF AND EXTENSION FUND.

MINISTERS' LISTS.

St. John, N.B., District, W. J. Kirby \$25 00
GENERAL SUBSCRIPTIONS.

DIGBY, N.S.
George Henderson, paid.....\$10 00
A Friend, paid..... 1 00
Collection at Public Meeting..... 1 00

ST. MARTIN'S, N.B.
John Chapman..... 1 00
Small sums and Collections..... 2 57

NOVA SCOTIA CONFERENCE.
Pugwash..... 20 85
Rice's Cove..... 50 50
Kentville..... 46 00
Lunenburg..... 98 20
Port Mouton..... 24 23
Petite Riviere..... 82 10
Digby..... 15 00
Wentworth..... 14 50

NEW BRUNSWICK AND P. E. I. CONFERENCE.
St. Martin's..... 3 17
St. David's..... 11 25
Powell..... 76 00

RETURNS FROM CIRCUITS TO DATE.
Toronto Conference.....\$16 87
London "..... 26 90
Montreal "..... 8 120
Nova Scotia "..... 3 923
N. Brunswick "..... 68
Newfoundland "..... 6 " 1 879

Total.....\$75 387
From.....\$98 Ministers..... 27 024
Total amount reported to date.....\$84 411
Cash received to date..... 36 800

CASH RECEIPTS.
Cookshire, per Rev. T. W. Smith.....\$41 50
Digby, N. S., per Rev. R. Wasson..... 15 00
St. David's, per Rev. F. W. Harrison..... 10 75
Rev. G. Harrison, per Rev. F. W. Harrison..... 50 00
2nd instalment, per Rev. R. Smith..... 55 50
Canning, per Rev. R. Smith..... 25 00
Rev. Jas. Strohart and Wife, per Rev. R. Smith, 1st instalment..... 25 00
Bridgetown, per Rev. R. Smith..... 3 00
Aylesford, per Rev. R. Smith..... 21 00
Middleton, per Rev. R. Smith..... 25 00

NOVA SCOTIA CONFERENCE.
GENERAL CONFERENCE COLLECTIONS.
The following sums have been received since last acknowledgement:
Amt. previously acknowledged, \$25 83
Port la Four, 0 70
Granville Ferry, 2 00
Warren, 1 26
Barrington, 1 22
\$31 00

S. F. HUERTIS,
Treasurer.

January 24, '80.

POSTAL CARDS.

St. John, Jan. 21, '80.
MR. EDITOR.—Special services are being held in the Elmouta Street, Portland and Carleton Methodist Churches, with encouraging attendance and results. Rev. J. Hart, we regret to learn, does not improve rapidly. Rev. John Prince has undertaken the pastoral work of the Centenary Circuit.

MARGATE, P. E. I., Jan. 13, '80.
MR. EDITOR.—Kind hearts and hands are making this, the third year of our stay here, very pleasant. One week ago this evening, I was presented with a valuable Fur Driving Coat, the gift of friends representing all parts of the circuit. Very acceptable indeed was the gift. Driving over the New London Hills, with the mercury fifteen or twenty below zero, will not be such a serious matter now.

Our Missionary Meetings were held last month. The receipts promise to be in advance of the last year.

ELIAS SLACKFORD.
MONTAQUE, Jan. 14.
DEAR SIR.—Please insert the following in the WESLEYAN: A public tea meeting was held at Montaque Bridge on New Year's Day (in Mr. O. Connolly's new warehouse kindly loaned for the occasion), in aid of the Furnishing Funds of the Methodist Parsonage. The ladies and gentlemen in connection with the Methodist cause on this circuit are deserving all praise for the spirit in which they entered upon the above undertaking, and the liberal manner, in which, aided by friends, they have carried it out. The building which is very extensive presented a pretty appearance, being gaily decorated with evergreens, flags, mottoes, and Chinese lanterns, showing how industriously the friends who superintended this department had been employed. A well prepared and bounteous repast was on the tables at 3 o'clock, p. m., when a large number of people, considering the stormy day-partook of tea. The programme of the evening consisted of dialogues, recitations, music, singing and speeches; all spent a very enjoyable time. On Thursday, the 8th inst., a second tea was held, when a goodly number again came to enjoy themselves, and the entertainment of Jan. 1st, was repeated. Amount realized, \$150, (one hundred and fifty dollars) after expenses were paid.

PORTLAND, ST. JOHN, Jan. 19, '80.
MR. EDITOR.—Our church in Portland mourns a great loss in the removal of Jas. Williams, Esq., who has been for some twenty-five years Recording Steward of our church, who was ever ready with sympathy, and from his ample means, with aid in all church work; whose quiet benevolence was so constantly sending comfort into houses of poverty, whose presence will be greatly missed in a city with whose business he was long and closely identified.

At the funeral this afternoon it seemed as though the whole population of our town had assembled to pay the last tribute of respect to one whose name is a synonym for business integrity, one who, amid all the difficulties and temptations of trade to-day, has left behind a business record which can challenge closest scrutiny.

We expect that some competent hand will write an obituary; may we ask that in the meantime you permit the following from this morning's "Daily Sun"? But before closing, may we say this further:—"Behold the upright, for the end of that man is peace." Quietly he sank to rest, repeating with his latest strength, "Jesus, lover of my soul, let me to thy bosom fly."

B. CHAPPELL.

On Saturday morning, death robbed the Town of Portland of one of her most esteemed citizens, Mr. James Williams, who had been suffering from feeble health for some time past. About 18 months ago he received a slight stroke of paralysis, from the effects of which he never fully recovered. He was born in the County of Cornwall, England, on the 13th February, 1803, and was consequently in his 77th year. He came to St. John in 1831, and was employed in his business of spar-making up till the year 1838. About that time he started in the grocery business on Simonds street, where, by upright business qualities he succeeded in working up a good trade. In 1848 his business had grown to such large dimensions as to require increased accommodation, and he built for himself a brick store, the first, and to the present day the only brick building on that street. Here he carried on his business very successfully, employing a very large staff of clerks, and doing the most extensive grocery business in the (then) Parish of Portland. Some years after, his trade having still continued to increase, he fitted up the wooden building adjoining his brick one and occupied it as a wholesale warehouse and provision store. Though rather of a conservative turn of mind, Mr. Williams, by dint of close attention to business managed to keep up with the times, and never allowed his business to suffer through neglect of what was wanted for the proper supply of his customers. In 1871 he became the possessor

CENTREVILLE, CARLETON Co., Jan. 9.
REV. D. D. CURRIE.—The members of Rev. E. Mill's church on this circuit met at the mission house on the evening of the 7th inst., and after spending a pleasant and sociable evening, with vocal and instrumental music, friendly conversation and speeches, by Councilor Melville, J. King, and G. W. White, M. P. P., they presented our good brother and his family (70) dollars, the largest part of which was cash, after which Mrs. Mills kindly thanked the people for their liberality and also for their visit, followed by our good Bro., who very feelingly expressed himself as under a deep obligation to all who had assisted and visited him and his family, and informed them that a minister could preach better if he was not financially embarrassed.

AVONDALE, Jan. 13.
Our Christmas tree was a grand success. Amount realized \$140. The services during the week of prayer were generally well attended. The meetings were interesting and profitable, and will, we trust result in permanent good.
On Saturday last, a handsome lamp, creditable alike to the maker and donor, was placed above the entrance to the church. It is the gift of a member of our church—a lady who is deeply interested in the cause of God, and is never happier than when ministering to its needs. Not long since a clock was presented to the church by the same lady. We have also to record as further evidence of the thoughtful, loving interest of our people, that an elegant communion service, triple plated, has been secured to replace the old one. It is from the establishment of Messrs. Reed & Barton celebrated silverware manufacturers. We regret to report the illness of several of our leading men. We trust that a kind providence will speedily raise them up. R. A. D.

DEAR BROTHER—
The friends of our Educational Institution, throughout the Connexion, will be glad to learn that the good work among our students, to which reference has already been made in your columns, still goes forward. It was developed in connexion with the meetings held in the Church during the week of prayer, and has powerfully affected all the branches of the Institution. The prayers of many parents and friends have been answered, and a large number have sought publicly and have professed to find the pardoning grace of God. So far as we can judge, the work has been as thorough as it has been gentle and soothing. Those who have found the Saviour have become fellow-workers in the spread of the Holy influence and in the endeavour to lead others into the way of truth.

The Rev. Mr. Chapman has been indefatigable in his labors, and has been well supported in his efforts by Prof. Burwash, Dr. Kennedy, and others. We trust that fervent prayer will accord for us among all our people, and that the Lord will establish the works of our hands upon us.

NEWS
Rev. D. A. sent with gratification...

The Four... Tuesday last... The P... report showed...

The Princess Lou... during their sojourn in England...

Archbishop... been in Halifax...

DEATH OF... The last two... of the... true who... formed the... Nova Scotia... The project... in the Octob... McDonald... a society... the Rev. Dun... that meeting... Before another... by Mr. David... Ebenezzer... society was... with seven... pledge... seven was... whose death... sent numbers... from town... for the form... was a new... and signed... pledged temp... or in East P... to no end... relatives... were the last... should be gl... the other six... friends in W... obtain the int... who thus earl... and maintain... deserve to be... brance—New...

ROBBING... TESTS—The store at... Francis J. P... taken Tuesday... in company... in Tryon on...