

RENEWALS FOR 1879.

Our friends whose subscriptions end in December—and there is a large proportion—will do us a great favour by reporting at as early a date as possible to the Superintendent of their Circuits, or by writing direct to this Office. We assume that hard times will affect our lists to some extent; though it may be, as in two former years, we shall be agreeably surprised at the results. Please notice.

1.—If you can avoid it at all, do not begin retrenchment with your family, Church paper. There are two kinds of daily bread, and the reading of a good religious paper, or book, is one of them. Renew if at all possible. In that case do not wait till your Minister calls: go to him with \$2, or remit by registered letter or Post-Office Order. The cost is but Two Cents.

2.—If you must discontinue, notify us at once, as the stringency in business requires that we shall trim our lists early in January to avoid carrying extra expense of postage, paper and work.

Our Ministers will do us a great favour by reporting just as soon as possible. If their lists have been lost or mislaid, we will send new ones. A little effort now will get this matter over.

DO NOT FORGET NEW SUBSCRIBERS.

THE WESLEYAN.

SATURDAY, NOVEMBER 23, 1878.

THE TRAINING OF QUEEN VICTORIA'S CHILDREN.

We have hinted several times recently at the influence which the late Prince Consort exerted over the home-life of England's Royal family. He was himself moulded as to his habits principally by Baron Stockmar, who was spoken of by Lord Palmerston "as one of the best political heads he had ever met with," a man of great shrewdness and practical sense. This German Baron, a warm friend of the Queen and her Consort all through life, was early consulted in regard to the education of the Royal children. By references to George III., a King whose domestic virtues England always reveres, but whose want of understanding as to parental duties led to such neglect in the training of his children that many historical errors have attached to their names, the Baron adduced strong reasons in favour of a sound, safe policy of education for the present Royal family of Great Britain. He urged that the faults of King George's children had done immense mischief by creating a false and dangerous sentiment, namely, that they were considered as true English faults by the public, and that they should be condoned. "A truly moral and a truly English" education was what he pressed most earnestly upon the Royal Parents. He had a saying that "A man's education begins the day he is born."

These suggestions were freely imbibed by the Queen. She consulted Lord Melbourne, then Premier, as to plans they were framing. A lady of rank—Lady Lytton—was selected to carry their purposes into effect. This noble tutor left the Palace in 1851, to seek rest, but not till she had left a good impression upon those she had been helping to form for usefulness. She was succeeded from time to time by persons of the best character and attainments.

The Queen's views of education were placed on record frequently in her diary and correspondence. We find in Theodore Martin's "Life of the Prince Consort" such passages as these from the Queen's pen:—"The greatest maxim of all is—that the children should be brought up as simply, and in as domestic a way as possible; that (not interfering with their lessons) they should be as much as possible with their parents, and learn to place the greatest confidence in them in all things." It would be well for the Queen's subjects to adopt the same principle in their household arrangements. After a little time, he was persuaded to

There is much wisdom certainly in the suggestions. The question of religious training she dwells upon repeatedly and anxiously. That this is best given to a child, day by day, at its mother's knees, was the Queen's conviction. So early as 1844 she writes, "It is already a hard case for me that my occupations prevent me from being with her (the Princess Royal) when she says her prayers." There is something very beautiful in these words, written by the Queen as a Memorandum to the instructors of her daughter—"I am quite clear that she should be taught to have good reverence for God and for religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; and that the thoughts of death and an after life should not be presented in an alarming and forbidding view, and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers."

The Princess Louise, wife of our Governor General, was born in 1848, and is therefore thirty years of age last March. Amid the awful political changes of that time—the fall of Louis Philippe, Revolutions in Naples, Vienna, and Berlin, the Chartist disturbances in England, and rebellion in Ireland, the Prince Consort never relaxed his faithful attention to the family. It is now known that he conducted a system of thorough record, mostly with his own hand, which kept the Queen constantly instructed in all matters affecting her own and surrounding nations, thus saving her immense anxiety and making her perhaps the best informed woman in the world, as regarded political events. Yet all this did not crowd out the children. A happier family could not be found probably in the realm; and the secret of its abiding domestic quiet and pleasure was the spirit of firm, but kind and pious management which the parents exercised.

Prince Albert died while his home schemes were yet but partially matured. The Queen has impressed upon her children a high regard for their sainted father—for his character, his exalted principles, and his sincere love of truth and honour. Several of them have so cherished his memory and imitated his example that they can dare to be simple and pure in their habits. Princess Louise is one of that number; and her husband is a good man, sensible and upright.

Thus we have a good prospect of an administration under a couple specially trained for exalted position, who will not degrade their opportunities or privileges by countenancing extravagant and foolish practices. It would be a calamity if, in our early, formative condition as a Dominion, our rulers were to yield their influence and example in the direction of excessive gaiety and dissipation. We have to thank God that those who come amongst us to take authority are not merely scions of royalty and nobility, but obedient and reverential to the counsels of good, sensible, honest fathers and mothers.

JOSEPH COOK'S COMMENCEMENT.

This veteran has re-opened his winter lectures in Tremont Temple, Boston. In no other place can he obtain a foothold at once so central and influential. Apart from the fact that his audiences are always of the most intellectual classes, and that his finger, so to speak, rests here on the pulse not only of New England but of the world of culture, he meets in Boston the genius and soul of American scepticism. The moral courage of the man, so often proved, seems to rise with his consciousness of popularity and power. He has been lecturing upon certain evils which are creeping in among the manufacturers of the United States, and uses this language:—

The trouble with the operative class in New England begins now precisely where it did in Old England, with the forcing of the children into the factory too early. [Applause.] Among the causes which separate rich and poor in manufacturing populations is the circumstance, that the child of the operative is needed to support his father and mother in a multitude of sins.—British Workman.

crowded into factory work early, while the child of the master can go to school until he is twenty-one or older.

I blame both parties, the parent and the manufacturer; but there is an excuse for the parent. I look north, south, east and west and find no excuse for the manufacturer. [Great applause.] If you please, I have no church, and in this lectureship neither capital nor labor is king. [Applause.] I am determined that this platform shall be put on its knees neither to capital nor labor, but only to justice. [Applause.]

Or take this sample of scathing invective. His subject was—"The Syracuse Convention of the National Free Religious Association in regard to the postal laws relating to the circulation of infamous literature through the mails."

At Syracuse the National Infidel League of Free Religionists, so far as their principal organization is concerned, transformed themselves into a national lepers' league of moral cancer planters. [Applause.] There are several things that injure a man more than to cut his throat. An honorable daughter dead is mourned less than a daughter dishonored. I know a school of superb culture, a temple of sanctity, where three hundred young women are gathered under the very best religious influences and the loftiest educational incitements. I have wandered up and down the halls of the palatial building in which their instruction is given; I have admired the works of art there, and had occasion to study minutely the enthusiasm, for art and social improvement and religious usefulness which fill that school, and vivify its lofty regard for intellectual culture. But this institution publishes no catalogue. Why? Go to the New York Society for the Suppression of Vice, to the Boston Society, or to the committees which have been organized to suppress vice at Providence and New Haven, and Cincinnati, and St. Louis, and Chicago, and you will find that school catalogues are made the lattice-work through which moral lepers, and assassins, secretly, at night, under the cover of the mails, throw their poison into seminaries of all grades. It is a terrific sign of the times when shrewd men of affairs, conducting a great school, dare not publish a catalogue. The criminals whom the Free Religionist infidels encourage make this caution necessary. I show you the caution in actual exercise. Within twenty miles of Boston the resplendent school I have described stands in its stately park, and within fifty rods of this platform is a hall, the most honored in this city, where a meeting was held in sympathy with the Free Religionist criminal who is now in Dedham jail. The thoughts which these facts suggest cannot be publicly expressed, but if they did not incite the moral rage, our apathy would itself deserve to be smitten with thunderbolts.

In this same official organ (Ibid., p. 536) I find language cited from the faithful Syracuse press, that I dare not read. You would drive me out of the door yonder if I were to recite language that was uttered at Syracuse by Free Religionist women. "But one question arose for consideration and that related exclusively to infamous literature. By persistent as well as quiet effort, a majority of the league was composed of free lovers and infamous literature defenders, and from first to last they were determined upon making a point in favor of its free circulation. Their remarks sometimes almost polluted the atmosphere of the Opera House." The sense of what remains of this official extract is, that if Thomas Carlyle's advice concerning raw skeptics had been followed, and the majority had been covered under a glass bell, the atmosphere there would have caused them to perish in their own corruption. [Applause.]

God be thanked that behind this scheme of infidelity for the immoral use of the mails, there is most significantly little financial strength. It is officially stated (Ibid., p. 437), that the balance of money which will remain in the treasury after repaying all bills, had been "carefully gathered and hoarded for the cause of State secularization," and that it will now "be turned over to the cause of appeal," that is, of lawlessness. The Free Religionists have had an organization more than ten years. They have swept the Pacific Coast; they have officers at work in the Mississippi Valley; they have used skillful men as agents. Some of them have ability; I suppose some of them have wealth. But, after more than ten years of effort, sweeping the whole broad floor of this Union, there occurs this dire and the amount of plunder carried off amounts to "nearly \$200." [Laughter.] God be thanked for this phenomenal impunctuality! [Laughter.]

God has said, that whoever offends one of his little ones, it were better for him that a millstone were hanged about his neck and he be drowned in the depths of the sea. Is there no granite left in Massachusetts of the old-fashioned sort out of which millstones can be made for the necks of cancer-planters? [Applause.]

What is most gratifying is the encouragement given to Mr. Cook to speak out. The strength of New England is at his back. Imagine the immense good which must result from this man's terrific onslaughts upon the foe of vice and scepticism and meanness. One great disadvantage of orthodoxy and morality in that centre, has hitherto been the absence of the necessary combination of qualities in any one man, with the time and influence to work up a proper, respectful sentiment in this war. Cook has the brain, the culture, the courage, the voice and the stability needed to create

Finding that death was near, Com-

ate an audience and hold them—to shame an enemy and pursue him. If ever man was called to a great work, Cook is. May he go on and conquer!

DEMOCRATS AND SNOBS!

Zion's Herald of last week brought a little warmth to our cheeks, as we read the following bit of manly, democratic criticism:—

Canada is all in a flutter over the two excellent young people who have just reached their shores. One could hardly suppose they could be of the same blood and human generation. The highest circles are carefully discussing the vital questions of etiquette, as to whether a glove may remain upon the hand or not, when these semi-sovereign fingers are touched; as to whether they must back out from the august presence as from her majesty's receptions, or simply turn around and move as the Creator intended we should. All this seems quite ridiculous in our democratic eyes.

Of course it does! And we, childish Canadians, ought to take the example of our staid, sensible, human American cousins. But what are we to make of this remark in Harpers' Weekly of the same date?

The American Jenkins is already keenly alive to the fact that such a personage is coming (meaning Princess Louise), and has already celebrated her bath and her breakfast upon shipboard the morning after sailing. That such delightful intelligence is conspicuously published shows that shrewd news purveyors for the American public know that there is an interest in it and a demand for it. Indeed, it has been sometimes suspected that the Great Republic furnishes as thorough snobs as the British Empire itself.

Ahem! Our cheeks take their natural hue and their normal temperature once more! "One touch of nature makes the whole world kin."

"AFTER MANY DAYS."

One of the principal differences between work in the religious and merely secular spheres, is the hope of abiding results. One man lives with an ambition to do something that will survive—will become a part of that which abides in the best destinies of mankind; the other ninety-nine of the hundred toil merely to extract from the world food and clothing and riches. Hence it is not always vanity that leads preachers to rise and fall in spirits with their notions of work ill or well done; and it may not be merely a tribute to their self-complacency when hearers obey the apostolic injunction—"Let him know that he which converteth a sinner from the error of his ways, &c."

Last week an English lady, driven into this harbor by stress of weather, in a ship bound from New York to Liverpool, England, happened to see walking along Granville street, the sign "Wesleyan Office." It was at the hour when the vice-regal torch-procession was every moment expected. She hurried in to tell us that, four years ago, a number of copies of the WESLEYAN were carried ashore by a ship-captain, and left at a boarding-house in Liverpool. One or two benevolent gentlemen residing in the house found articles in these papers which they thought well adapted to use in visiting prisons, poor-houses, hospitals, &c., a work in which they were frequently engaged. After meeting an immediate want, extracts in large numbers were published on slips, and freely distributed from time to time. She related instances of marked benefit which were known to follow the perusal of those words from a distant country. The lady bade us goodbye after leaving her address; the cheering crowd accompanying royalty closed her out from our view, and next morning she was on her way to her old home. It was a strange message, coming as it did in the midst of intense excitement, and by a person we had never seen before, and never expect to see again. But it left this reflection behind it:—We little know what are to be the results of our labors; by whom their success or failure will be brought home to us; or under what peculiar circumstances we may have a revelation of the good which God has done by our instrumentality. Let us labor on.

EDITORIAL NOTES.

DR. McDONALD has been giving the St. John papers a good deal of matter for publication. Missionary meetings are intended for the dissemination of mission-

tor—he is a medical doctor as well as a minister—is well qualified to do. Coming from a land and people of great interest to us—Japan—he brings several mementoes of his visit, which he uses to illustrate the religion and social habits of that country. He is, as will be seen by plan, to occupy the pulpits of Methodist Churches in this city next Sabbath and Monday night. Dr. Williams is also to be here. Missionary Meeting in Grafton Street on Monday evening.

"CANADA," writing to the Nashville Advocate, describes the results following the repeal of the Dunken bye-law. The compositors have persisted in making it repeatedly the "Drunken bye-law"—a curious misnomer. The law was a sober law enough—those only who broke it were drunken. This almost equals a piece of proof perpetrated recently respecting the Marquis of Lorne. The writer intended to say that the illustrious stranger did not employ a secretary to read for him, but took the address, holding it as he read. The type-setter expressed it—"He shook the address, standing on his head." The Marquis has many good qualifications, doubtless, but his skill in gymnastics has yet to be revealed to a Halifax audience. Fortunately not many of these beautiful parodies ever pass beyond the proof-readers broad-nibbed pen.

MAY we not hope that our Montreal correspondent will afford us a glimpse of the noble reception furnished to the Governor-General and Princess Louise in that city? All along the route from Halifax, their journey was a continuous ovation; We cannot enter into details. Indeed, each arch and address and reply was so like every other, that our readers would not pardon us for the reiteration. But the "Welcome" has been a right royal one. It is hinted that the Queen may come next. While cutting spruce for the Marquis and Princess' reception, a jolly Irishman said,—"Bedad, if the old lady herself (the Queen) would come, they'd cut all the woods down." But our forest will be spared. Victoria would not venture. Still, another summer may see Prince Alfred (Louise's favorite brother) in Halifax as Rear-Admiral of the North American fleet, and his Russian Princess, the Grand Duchess holding a little select court amongst us, with the Princess Louise making Halifax her summer residence.

Nothing very new in the McCarthy murder trial. Annie Parker has been compelled to acknowledge she gave birth to a child at fourteen years of age. One or two witnesses were called for the first time, but they bring no light.

READERS who desire to make use at any time of the decisions reached by General Conference, affecting our laws and usages, would do well to preserve the condensed information given on our first page this week. It will serve to amend "the Discipline" without the trouble of comparing books, or even of searching the new journal, or the amended Book of Discipline, for the facts as to changes made in our economy. Some of these changes, as may be seen, are very important, and may afford material for a good many discussions.

TO AVOID mutilating the excellent sermon preached by Rev. Joseph Hart, President N. B. and P. E. Island Conference, at the opening of the "Centenary," we reserve it till next week. Thanksgiving, occurring on the day before publication, obliged us to give most of our material to the printers before we could obtain reliable copy of the discourse.

Mr. Currie's closing letter also reached us on Tuesday. It will appear next week. See Advertisement of Mount Allison Examinations, and beginning of New Term, eighth page.

CIRCUIT INTELLIGENCE.

MISSIONARY MEETING, CHARLOTTETOWN, P. E. I.

Under considerable pressure of financial difficulty and of inclement weather we have held our Missionary Anniversary. We were favoured in having as deputation our honored Eastern Missionary—Dr. D. McDonald. To a large audience, which filled our spacious church, an able and exceedingly appropriate sermon, on the Sunday evening was a good preparation for successful advocacy of this great enterprise of the Church. Unfortunately, as it seemed to us, the evening appointed for the public meeting proved decidedly unpropitious. The question of postponement had to be entertained. In spite of the rain quite a number of persons, however, assembled; and as a compromise we were favoured with an address on the customs of Japanese life. The following evening, though the weather was still unfavourable, the meeting was organized. The Mayor, W. E. Dawson, Esq., occupied the chair. The specialty of the meeting was the very instructive and thrilling address of Dr. McDonald, on the Religions of Japan and facts and incidents of Japanese Missions. The united collections of the two evenings compared favorably with the largest contributions of former years. As a result of Dr. McDonald's visit we are assured that a deeper sympathy on the part of our excellent people in this city, will gather around the Kingdom of the Rising Sun.