

THE WESLEYAN.

FRIDAY, JULY 16, 1880.

ONE DANGER OF TO-DAY.

We live in an age of cheap literature. Men can now lay on their tables for a few cents such works as twenty-five years ago would have been paid for in dollars. This fact has its bright side, and its dark side as well. If incentives to the reading of a higher class of literature are more numerous, the temptations to the perusal of another style of publications are at least scarcely lessened. We refer to those infidel publications, bearing on the title-page human names, too prominent just now, but which only hide under printer's ink the name of Satan, the real author.

Those who go abroad, our young men especially, who spend the summer holidays in visiting the larger cities of our continent—need to be on their watch against life-long, if not eternal, injury. On the trains, in the hotels, on the counters of the book-stores, through casual acquaintances, in the absence of the regular church-going habits of home, the danger to which we refer will ever threaten them. That very independence and self-reliance which, up to a certain point, we admire in youth, only increases the peril. How often have we been asked 'Where is the harm?' in a tone which implied the presence of a strong disposition to eat forbidden fruit. In such cases we have used a simple answer. 'You have the right,' we have said, 'but in its exercise cause and effect are just as inseparably linked as elsewhere.' A man has the right to take up coals, but he knows that his fingers must be soiled; he may pick up the burning coal, with the undoubted result of blistered fingers; he may leap into the brink of the swirling waters of Niagara, but must be prepared to reach the bottom a shapeless mass; and a man has the right to read any book, however evil its tendency, but he must remember that a heart, so long a blank, unblotted page, but by nature prepared for the reception of evil renders the exercise of that right a perilous act. We speak that we do know. Years ago a friend handed us a book that was then accomplishing the ruin of a prominent young member of our church, and pointed out to us a single blasphemous passage. Volumes have since been read, and accumulated testimonies have aided our faith in the Gospel, and yet that passage comes forward to be resisted with closed eyes, and fastened teeth, and upward prayer.

Chief Justice Young, in his address at the Sunday School Centenary, a few days ago, remarked, after some reference to John Stuart Mill, that he who had never learned to doubt, was a happy man. Thousands of men have been ruined for time and eternity by an hour's perusal of some hell-inspired book; thousands of others have limped throughout life with the limp of doubt from the same cause. One of these, who had seen in his own early home such evidences of the truth of the Gospel as led him to our class-meeting evening after evening, told us once how the sudden recurrence of some infidel passage, read long before, had made him spring to his feet when kneeling in prayer. Another, so kind to us as a servant of the Church as to lead us to express our surprise that he had never entered into its membership, gave us to understand that the influence of a book read by him in youth, in a lumber-camp, had so pinioned him as to hold him back, though he could not believe what he then read. Saddest of all was the case of a young man to whose bedside we went several times with fear and trembling. Heedless of the better influences of the neighboring Republic, he had fallen under the power of its evil, and had returned home sick, to place himself under the care of an only sister. In his extreme wretchedness he entreated her, drove from his room an aged minister called in to visit him, and barely suffered us to pray with him. Departing he gave us no reason to hope, save that just before death he called for his infidel books and ordered them to be burned. A late but emphatic verdict

Let, then, no mere curiosity be gratified at the risk of such results. Let no act of mere carelessness in the choice of a book at home or abroad subject us to the danger of being bound in chains of darkness unto the judgment of the great day. The influence of a simple book, quiet as the silent forces of nature, may, in many cases, will, be felt 'long as eternal ages roll.'

OUR EDUCATIONAL INSTITUTIONS.

Copies of the Calendars of our Institutions at Sackville have been forwarded to us. To the Ladies Academy we made reference last week. The first term at the Male Academy will begin on the 26th of August next; the second on the 6th of January, 1881. The Mount Allison College is one of the affiliated Colleges of the University of Halifax, and as such its students enjoy certain advantages, while the chartered rights of the college are in no way affected by such relation. Each day it becomes more evident that the Educational centres of the Churches are to be most important rallying points. Rome driven by Protestantism to adopt a restricted system of education which polishes the mind while it fetters the soul is wide awake to the fact. Protestants must learn that education is a part of their religion, and that the Gospel is eternally antagonistic to ignorance. We do not hesitate to say that the prestige of Methodism in the Maritime Provinces must be materially affected by the decline or progress of our Institutions at Mount Allison. From the day that Dr. Pickard took charge of the Academy in 1843 our educational record has been one of which to be proud. It is not improbable that in a short time the denominational colleges of the Lower Provinces will by the withdrawal of Legislative grants be thrown wholly upon the care of the churches to which they belong. It becomes our people to face the matter at once. There are two ways by which they may be sustained. Dr. Sawyer of Acadia remarked not long since that he thought it not unreasonable to expect that there should be from 100 to 150 students in each of their Institutions—the Academy, Ladies Seminary, and College, and added that the presence of such a number would be the best Endowment Fund they could raise. We ask all this, and are not asking too much, for our college and schools at Sackville, but remembering that large advantages have been purchased for us by those who have passed away, we go further and urge that by positive gifts, in the endowment of scholarships, or in any other way they may see fit, our friends will ensure a success not only like that of the past but much more abundant. In another column may be found a list of princely donations given to the colleges of the neighboring Republic by men who never part with money until they are confident that their investment is wise. With a layman of the West we say "Would that men and women who love the Church as a Divine Institution would remember our Church colleges and devise liberal things for their endowment."

AN UNFORTUNATE SPEECH.

The editor of the *Religious Intelligencer*, not generally 'long-winded,' devotes more than two of the capacious columns of his last paper to a review of Bishop Medley's speech on Temperance at the late meeting of the Synod in St. John, N.B. The Editor's soul is verily stirred within him, and not without good reason. Last year several clergymen succeeded in the face of bitter opposition in carrying a resolution looking toward the formation of a Diocesan Temperance Society. An attempt by the Rev. F. Almon to render last year's action operative was the signal for an attack during which statements were made which must grieve all interested in temperance work, while giving intense satisfaction to the liquor seller and his victims, and furnishing a justification to youth just entering upon the downward track. Some startling things were said, but these were, says the *Intelligencer*, 'mere squibs.' It was the philippic of Bishop Medley that did the mischief and secured an adverse vote. The Bishop is reported to have said

"He had not been asked to become the patron of the proposed Society, and it was only fair to say that he would not do so if asked. He had joined the Society at Fredericton because he did not want to throw cold water on the efforts of others to promote temperance; but the result had not been satisfactory. It has the tendency to denounce moderate drinkers as worse than drunkards. When he heard such statements he went to his Bible and found that our Saviour was spoken of as eating flesh and drinking wine. He must have been a moderate drinker. All the creations of God were good if taken in moderation and with thankfulness. The denunciation of moderate drinkers was unscriptural. In Fredericton the worst drunkards after reformation had been placed on the platform to speak, and had done so without any manifestation of shame for their course. He could not consent to mix himself up any further with such associations. Some of them had clog-dances and other absurd amusements. A person who was living in open adultery with another man's wife was one of the Temperance Society's speakers at Fredericton. It was a dreadful thing to put such characters on the platform to preach virtue to others."

Respecting the Bishop's connection with

Temperance, the *Intelligencer* intimates that he was never known to make a speech on that subject different in tone and argument from that just quoted, and that his 'cold water' was the virtual death of the Church of England Temperance Society in Fredericton. Fortunately, so far as certain damaging statements are concerned, the *Intelligencer* can state in unqualified language, respecting the Temperance gatherings of Fredericton:

"There never was a temperance meeting held in Fredericton at which there were clog-dances or any other absurd amusements. Temperance gatherings, attended by serious, thoughtful people and addressed by serious men, men in dead earnest about a subject the awful seriousness of which Bishop M. has as yet evidently failed to appreciate."

In contrast with the utterances of Bishop Medley, the *Intelligencer* quotes some of the words of the Rev. Mr. Connolly, ex-President of the Catholic T. A. Union, delivered during the session of the Union in Moncton, a week or two since. He said:

"Man may deceive us, God never does. Man, for many motives, will tell you that wine is a good creature of God, that it is one of the many gifts to man. God says it is a mocker. Man will talk to you about the moderate use. It is the moderate use that leads to and in most cases ends in the ruin of the soul. The man who loves the danger shall perish therein. Lead us not into temptation. Let no man trust himself. Timothy was a total abstainer and a saint, and he would not trust himself. If St. Paul made a suggestion to him, to remove his scruples, it was a saint speaking to a saint."

We who are no saints, but weak mortals, subject to all the infirmities of humanity, must not presume on that accidental expression to permit ourselves strong drinks of all kinds, when our name is not Timothy, and nothing the matter with our stomachs.

(Here the speaker quoted certain well-known Scripture passages.)

"This proves to us clearly how dangerous a thing it is for us to trifle with the enemy, or put any confidence in our own strength. God promises to assist us if tempted against our own will; but if we willfully expose ourselves to danger, he will abandon us to ourselves, and without the grace of God, we must fall. It is for us, therefore, when the enemy comes to us, with that wine which is the glass to turn our back on it, and cry out, Satan begone."

And let us add that the Bishop's words are in sad contrast with those of his fellow-churchmen in Britain. There the Episcopal Church takes a foremost position in the temperance movement. A number of the bishops and thousands of the ministry, are arrayed against the national curse. At the annual meeting of the Church Temperance Society, in London, a few weeks since, the Bishop of London presided, and commended the Church for its part in the work. counselling, at the same time, increased earnestness. The Church of England Temperance Magazine is one of the most effective publications of the kind with which we have ever met. With the *Intelligencer* we wish God-speed to those Episcopal ministers and laymen who, in spite of present discouragements, and even self-sacrifice, are emulating their brethren in Britain.

Other words addressed by Bishop Medley to the members of the Synod, will meet with a response from many of his Methodist brethren, although they convey an idea of loneliness which we are unwilling to connect with the home of the 'whole family in heaven and in earth' when, all their toils ended, they shall meet their glorified Head and praise become their 'new employ.' Said the Bishop:

"The mechanical inventions of modern religion are now so complicated, and its demands so incessant and imperious, that a clergyman in the full tide of popularity seems deprived of time for reflection, study and meditation. Hurried from platform to platform incessantly, framing motions and contriving constitutions, soliciting new speeches or delivering them himself, he is in danger of becoming a talking machine, suddenly set in motion, without control, direction or profitable result. Holiness seems frittered away and broken into loose fragments by never ending excitements of the mere intellect. What a transition from this endless talk must be the deep silence of eternity."

From the Toronto Mission Rooms we have received a small pamphlet, entitled 'Suggestions in regard to Sunday School Missionary Societies, with a recommended Constitution.' The relation of Sunday Schools to missions is well treated in a paper prepared by Mr. L. C. Peake, of the Mission Rooms staff, for a meeting of the Toronto Methodist Sunday School Association. Dr. Sutherland, our Missionary Secretary, tells us in a prefatory note that the purposes aimed at through the adoption of the proposed plan are the cultivation of a thorough missionary spirit among the children of our Sunday Schools, and increased systematic and permanent financial aid from an 'army of trained collectors.' The views set forth are worthy of careful thought. Several of our schools in the cities have done nobly. But a large number in city and country have done nothing. This apparent neglect may have been in part the result of the indefiniteness of our system in the past, through our connection with the Missionary Society at home. Other branches of the church could take the map and lay their finger upon the spot or spots where their efforts were centralized. Our Presbyterian friends had the New Hebrides, where Geddie labored and the Gordons left; our Baptist neighbors pointed to laborers whom the love of Christ had led from Nova Scotia to Burmah; while we placed our gifts in the grand treasury of British Methodism and then almost dazed and perplex-

ed our supporters by our description of fields so vast as not easily to be comprehended. Now, we too can point to fields white with the harvest, where agents sent out by our own church in Canada are sowing the seed and gathering the sheaves. One thing more is needed to increase our interest in the great work, the dispatch of some of our own youth of the Maritime Provinces to those posts of honor and toil. In the meantime we hope that the receipt of this little pamphlet by our ministers and Sunday School superintendents will be followed by immediate, earnest and sustained action.

THE CAMP-MEETING AT BERWICK.

A communication from a ministerial brother at Berwick having failed to reach us, we clip the following from the columns of our enterprising neighbor, the Halifax 'Herald':

'The opening services of Tuesday afternoon and Wednesday morning, have already been noted in the 'Mail.' On Wednesday afternoon at 2.30 an earnest discourse was preached by Rev. T. Rogers, of Horton. The attendance was fair. On Thursday, after an interesting prayer meeting in different tents, beginning at 8 o'clock, the Rev. Wm. Allen, of Carleton, took the stand at 10.30 and preached a very instructive sermon from Romans, 8th chapter, 9th ver. On the afternoon of the same day there was a short service of prayer and praise commencing at 2 o'clock, after which Rev. J. Strothard, of Canning, kept the attention of a large audience, delivering an earnest and powerful sermon. The same evening in the open air at the stand a meeting for prayer and addresses was held, in which Revs. Messrs. Stevens, Robinson, and Black took part. The weather up to Friday was favorable, the attention fair, and the conduct of outside camp followers and hangers on quite tolerable. Those who forget on such occasions "the fear of the Lord," have learned to their cost here, that "the fear of the Lord is the beginning of Wisdom." An Aylesford man for attempting to sell liquor near the grounds and for shamefully abusing his horse, was arrested, tried before three magistrates and sent to jail at Kentville. The law, a clause of which in the County Acts, regards booths on the street for the sale of refreshments, etc., a nuisance, will probably be enforced. Strict order is maintained day and night by four stalwart policemen specially appointed. On Friday afternoon the Rev. D. B. Scott delivered a solemn homily from the text "Prepare to meet thy God." Friday afternoon and evening heavy showers of rain fell in the valley, to the great joy of the farmer. The Rev. P. Prestwood, of Kentville, preached from "Whatever thy hand findeth to do, do it with thy might." Addresses were delivered in the evening by Messrs. Strothard and Rogers. Saturday morning, the strong breezes and bright sunshine after the heavy rain made the grounds and country delightful. Rev. B. C. Borden, late of Bermuda, preached from Heb. 11: 24th to 26th, an earnest and able effort well received. At the time of writing, the trumpet tones of Rev. J. Cassidy's voice are enchainning the attention of a very large audience. Every word is distinctly heard over the whole ground. The attendance promises to be very large on the morrow (Sunday).'

A friend informs us that at least 4,000 persons were on the grounds on the Sabbath. The weather was all that could be desired. In the morning the President of the N. S. Conference—the Rev. Richard Smith—preached from 'Who then is willing to consecrate his service this day unto the Lord?' His sermon was one of great power. The Rev. S. F. Huestis occupied the stand in the afternoon, taking as his text 'Wisdom crieth without; she uttereth her voice in the streets.' These services were followed in the evening by a sermon from the President of the Camp Meeting Association—the Rev. F. H. W. Pickles, who read as his text the invitation of Moses—"We are journeying, etc., come thou with us and we will do thee good for the Lord hath spoken good concerning Israel." Perfect order was maintained, and the speakers were distinctly heard by all in the vast congregation. The day was one of much spiritual power. On Monday morning a sermon by the Rev. J. S. Addy was followed by several addresses. Rev. I. M. Mellich preached in the afternoon, and in the evening meetings for prayer were held in the tents. At the closing service on Tuesday morning several addresses were given, and then the wayfarers began to strike their tents and move homeward.

Before us is a circular addressed to parents and guardians in the interests of the "Cadets of Temperance," by the managers of Acadia Section, No. 2, of Halifax. We are not strangers to the order, having nearly thirty years since made our first attempt at public speaking when promoted to the chair of a section in Windsor. We believe that to-day we are reaping benefit from the associations into which we were then led, and the pledge we were then asked to take. The authorities of Acadia Section very wisely require a certificate of consent from the parents or guardians of any lad offering himself for membership. A serious difficulty in the way of many favorable to the institution is their unwillingness to have their children in the streets in the evening. In the country where the distances to Temperance Halls are so much greater, sad evils have sometimes resulted, which have been unjustly charged against a most meritorious cause.

Some one at the elbow of the editor of the *Windsor Mail* has been leading him sadly astray. If our friend will look at the record of the English Wesleyan Conference Office, at the immense Methodist Publishing Concern, at 805 Broadway, and at our Book Room at Toronto, he will find himself to have been somewhat rash in his sweeping remarks respecting the ministerial management of these. Ten or eleven years since our own Book Room, about which he makes a most unwarranted statement could not be regarded as solvent; to-day, after all the pressure of hard times, it occupies a more satisfactory position.

A Pastor writes—

Your allusion in the last issue of the *Wesleyan* to our catechisms and the need of their use in Sabbath schools is to those engaged in pastoral work very suggestive. The International series has practically superseded the old catechism. We greatly deplore the fact and can only see one remedy. The series has established itself in the regards of all engaged in S. S. work. We cannot hope to displace it nor would we wish to. It is very little prospect of the catechisms being used simultaneously unless in a few of the best organized schools—the only remedy therefore is to incorporate two or three questions from our No. 2 catechism, in the lesson leaf from week to week. This we think is practicable and should be considered by those having the matter in hand.

The sale of catechisms at our Book Room leads us to take a more cheerful view than that presented by a "Pastor." His suggestion however is well worthy of consideration. We know a school in which ten or more minutes previous to the study of the Berean lessons are marked off by the bell, or by the singing of a verse, for the special use of the catechisms.—EDITOR.

EDITOR'S NOTES.

Subscribers to either the *Methodist Magazine* or the *Christian Guardian*, whose address has been changed at our recent Conferences, will confer a favour by dropping a card containing both the old and the new address to the publisher, Rev. Wm. Briggs, Toronto.

Original poetry is not wanted just now. We have quite as much as we can manage in that line. If good it will keep, but we cannot undertake to keep it.

We have not yet seen Dr. Ryerson's new work on "The Loyalists of America," but from the interesting character of the subject, the well-known ability of the author, and the number of years spent in its preparation, we are prepared to predict for it a favorable reception.

PERSONAL.

Just before his departure from Pictou, the Rev. J. G. Angwin, late secretary of the Committee of the Pictou Auxiliary of the British and Foreign Bible Society, received from the Committee an address expressive of warm regard for himself and high appreciation of his services.

Revs. Dr. Andrew McKeown, and Samuel McKeown, with their brother, Rev. H. McKeown, are visiting their native county—Annapolis.

Rev. Dr. Bennett and Mrs. Bennett, of St. John, narrowly escaped severe injury on the 8th inst. The horse Dr. Bennett was driving backed over a bank near Lae-caster, and threw them out.

Rev. Ralph Brecken was presented with a handsome dressing gown, and Mrs. Brecken with an autograph album, by ladies of the Methodist congregation of Windsor. The presentation took place at the house of Mrs. Benjamin Smith.

The ladies of the Methodist Church at Westville, a few days ago, presented their pastor, the Rev. A. F. Weidon, with a very handsome silver ice pichet, goblet and tray.—*East Chron.*

The St. John 'Telegraph' of the 10th inst., contains a highly complimentary notice of the Rev. I. N. Parker, stationed at Bathurst during the last three years, which our space this week does not permit us to publish.

C. E. DeWolfe, Esq., has received the appointment of Judge of Probate for Hants Co. We have no doubt Mr. DeWolfe will fill this position with credit.

Rev. W. Penna, of the Tabusintac Circuit, was presented on the 5th inst. with a purse made up by a number of his congregation, whom he leaves after a stay of three years.

Rev. Joseph Gault was in town on Wednesday. We were sorry to learn that he has been indisposed since Conference.

Mr. James Jost, an old and respected resident of Sydney, passed away on the 8th, at the age of 77. He was a brother of the late Edward Jost, Esq., of this city.

COLLECTIONS IN AID OF THE GENERAL CONFERENCE FUND

Received during the illness, and since the death, of Rev. Joseph Hart, Treasurer:

Circuits—	
Bocabec	\$ 100
Chatham	2 00
Eastmouth	1 90
Milltown	1 96
Bro. Chappell, from Bro. Hart	2 13
Boiestown	1 00
Arthurville	0 25
Kingear	0 50
Kewick	0 50
Northampton	0 75
Woodstock	1 23
Cornwall, P. E. I.	1 50
Bathurst	1 00
Richibucto	0 50
Derby	0 50
Campbellton	0 25
Tabusintac	0 25
Bai du Vin	0 25
Amount	\$16 05

The above amount is the balance of the General Conference Collection for the N. B. and P. E. Island Conference for the past year; most of which was handed to me during the Conference session. I have forwarded the above amount to the Treasurer of the General Conference.

H. MCKEOWN

OUR BOOKS.
The Mines of Nova Scotia by Inspector of Mines been laid on our table so much value better quality of paper as the gypsum, and of the Province, and careful survey which are probably has hitherto been and there are such may be disposed of native Province, we idea from this book are its mineral resources.

We have also receipt of a copy of Board of School City of Halifax for 31st, 1879.

The Canadian July 1880, with its Missionary Secret articles on Europe with Dr. Byerson Methodist, and the cles on Japan and Wesley, as well as est, will be welcome friends. Nath of Early Methodist number, while Bar the Founding of U ned. Orders for forwarded to our

From Messrs. L. 12 Dey St., New York and His Friv Giving. By Mark "Daniel Quorson," illustrated. The teach and enforce giving. The style is a book well worth. This book is & Co.'s Standard S The "Orations of lated by Thomas in two vols.) This some twelve of the of this great Ath I. K. Funk & C Price, 20 cents.

Messrs. A. S. Ba and Chicago, send Evangelical Hymn them in July. T English rather the semble that of Hy era. Of hymns the been made with nse has been made Wesley, Doddridge poets of their age the compositions of and other modern w the voice of the me hymn-writers is also fort at reform is in tunes. The old En largely represented writers have been the whole work ab Tune-writing of the school which, in the pliers, 'has so faith of Divine worship, for the best emulor A Biographical In vular of a book w

"The Temperance lection of Gospel Te Sacred Song, publi & Co., is a cheap (10 lection, whose price it, as its contents ar but evidently caref denied. There are the words and mus twenty-seven differ seen that two or thr quite enough book "reform club."

MEYHODI
At Arthurette, V tea-meeting and baze 1st to raise funds fo the new Methodist C \$37.50 was realized.

A Strawberry Fest 5th inst., in the school land Methodist Churc fund. Quite a so Choral Union furni Blaisdell gave read Myles, the builder, a is to be ready for se October.

Our Wesleyan fr P. E. I., turned out ago and cleared up grounds surrounding sion house, and also nance of their burying no boast of by far t some Church para in the village, or per This congregation ha great things during under the guidance of atio head.

In the Bermuda A ult, A. M. Oudney, E tion from the trust members of the Wea for a Grant in aid of in course of erectio ilton, Bermuda.

At the Montreal Co for delegates to the ence resulted in the Douglas, L.L.D., and Rev. Dr. Elliott an Kingston, are the alit

On Friday evening, number of the membe of the Methodist wood, Ont., assembled Herbert Starr on his Sire S. L. Filley, in stone of the new M Morrisburg, on the fr ed with a silver t twenty minutes.