

**THE WESLEYAN.**

The only Methodist Paper published in the Maritime Provinces.  
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Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda.

As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

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SATURDAY, APRIL 14, 1877.

THE GENERAL BOOK COMMITTEE will meet in the Wesleyan Office on the first Wednesday (2nd) of May, at 9 o'clock, a. m.

THE EXECUTIVE COMMITTEE will meet on Tuesday, 1st May, at 3 o'clock, p. m.

**THE EDUCATIONAL OFFICE OF NOVA SCOTIA.**

It is anything but creditable to an intelligent and straightforward community, to have rumors afloat such as those now detailed respecting educational management in this Province. Of the very best of men and managements unjust things may be said at times; but only the foolish and the guilty will allow an evil report to continue without striking a blow in self-defence. We are all interested in the reputation of public men. Our educational guardians particularly must stand well before the world. Their qualifications for office may be a question for dispute, but their moral character should challenge approval who are appointed to administer the financial affairs, and appoint the teachers, in connection with a great provincial institution. While other papers confined their criticisms to aspects of the Educational Office work which might be supposed to come more directly under political prejudice, we said not a word. It was not for us to judge whether public officers were used as "corduroy," to be laid down in swampy places that governments might be carried safely over; but when it is insinuated by both political parties that the office has been used in the interests of private persons, obliging the Province to meet the expense; when rumours are in the air that public papers have been falsified and public servants in the same office threaten one another with counter revelations should they attempt any complaint, it is about time we were all asking what this means. How much may have been demanded by the accused, in justice to themselves, by way of immediate scrutiny, we have no opportunity of judging. Some notable things of the past few months lead us to the hope that there is strong nerve somewhere when it comes to handling iniquity among the public men of Nova Scotia; yet in this instance no real assurance has reached the public that justice will be done though weeks have passed since the pitiful agitation began. We ask for the merest justice. In pity for the accused if innocent; as identified with a population which has enough educational misfortune to endure without this, should the charges be established, we join in the reasonable demand that the accused should be tried, and the evidence furnished to those who have a moral and pecuniary interest in all its particulars—the entire population of Nova Scotia.

**UNIVERSALISM AND UNITARIANISM.**  
—We see it stated that Rev. Costello Weston, of "The Church of the Redeemer" has resigned. It may be to the interest of all who wish well to the cause of religion to learn one very important fact concerning that little church. It has always been regarded as *Universalist merely*, up to a very recent date. Christ's divine nature and mission were recognized and enforced as earnestly in the pulpit of the old Universalist, as in any other church in Halifax. Some of its old pastors would almost rise out of their graves at the charge of having been Unitarian. But of late Christ's divinity has been treated in the pulpit of "The Church of the Redeemer," in a way that could only result in cutting off all recognition of its existence by all evangelical Christians. Whether Mr. Weston came here

the congregation over with himself to that ultra belief, we do not know, but they ought to see that a very wide difference exists in regard to the former and the latter pastors, and they should be prepared to forfeit all sympathy from Christians if Christ is to be treated for the future in their pulpit as during the past two years.

**PROFESSOR BURWASH AND REV. H. SPRAGUE, A. M.**, preached on Sabbath last according to announcement in Brunswick St. and Grafton St. Churches. The day was anything but agreeable, as rain had saturated the streets and continued falling at intervals until evening. Notwithstanding, there was a full congregation at each service. We hope to see more of interchange between the Conferences on anniversary occasions, and feel quite certain that last Sabbath's sermons will tend to encourage such a system for the future. Mr. Sprague had held an appointment in this vicinity ten years ago; so that his present visit was looked forward to with great pleasure. Of his discourses it is sufficient to say that they fully sustained a fine reputation justly won. He is among the most finished orators in the sister Province. Prof. Burwash was altogether a stranger, save as to his good name. A slight temporary affection prevented him, perhaps, from giving his audience the full benefit of his immense nervous and physical energy; but thought and information and emotion abounded throughout his discourses, making at times heavy draughts upon the sympathies of his hearers. They will both be welcomed back.

**THE "ALLIANCE JOURNAL" AND THE TEMPLARS.**—Two or three things should be said by way of setting ourselves right in regard to a remark recently made by this paper upon present Temperance quarrels. It was with the intention of subduing rather than increasing the irritation that we wrote; a contrary effect might be produced without the present explanation. We are assured that there is perfect harmony between the "Sons" and "Templars,"—that the pitiable advertisements which have been appearing in a few country papers are altogether representations of an unfortunate dispute between different branches of the "Templars" only. This assurance we receive with extreme pleasure. We are quite sure the uninitiated public would read them as we did; for the impression was certainly made that the Temperance paper—the *Alliance Journal*—had uttered most savage words against the Templars, whereas the words were only used by one branch of the Templars themselves, in a column of that paper altogether under their own control. We therefore express regret for the misapprehension; while we certainly hold some person or persons responsible for having conveyed to the public mind a false impression. The paper alluded to ceased its visits to our office for months, so that the drift of the dispute we could not follow for ourselves.

The "Sons" are therefore in a position to mediate in this difficulty, which we hope they will do to some purpose. The difficulty has gone quite far enough. If the Templars would prosper, let them hold together. There is but one end for "a divided house."

**SURELY AN EXCEPTIONAL CASE IF TRUE.**

The following excerpt is from the India Methodist Episcopal correspondent of the *North Western Advocate*. Can it be in every respect correct? We have been taught that denominational differences, which distract the Churches at home, are not allowed to appear on foreign fields. God's cause has surely enough to contend with in an overshadowing Paganism without spending strength on its distractions of creed and polity. So, indeed, might we say of the churches with ourselves; but we expect more of unity among Christians in remote, idolatrous places.

We meet with more or less indifferent opposition on the part of many missionaries of "dissenting" faith, mainly because they are slow to accept the ideas of immediate conversion and living testimony on the part of every convert. But this must soon melt away, and even now some of the indifferent are catching the spirit and proclaiming the same to a dying

late the custom of respecting one another's claim to territory, and obtrude ourselves into fields already entered. The London Mission and Wesleyans are especially sensitive on this point. The Church of England and Rome are equally bitter against us; if anything the Church of England most. The chaplain here is Rev. Mr. Pope, brother of Rev. Dr. Pope of England, who was a delegate to our General Conference in 1876. He is an extreme ritualist, who turns to the east when repeating the creed, and bowing three times before the "elements," etc. The ritualists will not honor us with the name of Methodists, but call us "Taylorites." But in spite of all opposition, God is crowning our work with success everywhere, and our societies are in a good revival condition.

**CHANGING THE PROGRAMME.**

It would not be difficult to tell where the incident took place which here is given from the Boston letter of an American paper. We wish Dr. Tourjee had a hundred separate existences, and employed them all in doing just this kind of work. He is a hero. A man who can thus "face the music," by carrying a congregation above the mincing of a fashionable choir, deserves applause. We have little, and desire little, of this monopoly nonsense in these Provinces. Where it does exist, may Dr. Tourjee appear some day!

Dr. Tourjee has waged long and steady war against choir, especially quartette, monopolies of church music. We once heard him relate an incident in which he came in practical collision with the musical four. It was a bright, song-inspiring Sabbath morning and the church was filled with a cheery, wide-awake congregation. The minister announced a hymn just suited to give expression to the joyous, buoyant spirit of the people, the leaves of the hymn-book rustled crisply, and all stood up with the books before their faces ready to burst forth into song. But the organ gave forth a strange sound and the choir struck into a tune that even the learned Doctor of music himself could not sing, and the people stood silently and helplessly pointing their noses at the hymn before them. The disappointment, however, was not to be endured—the pent-up music in that congregation must find vent. So while the organist was going through the musical gymnastics of the interlude at the close of the first stanzas, at the promptings of some good genius, Dr. Tourjee led off with a good rousing familiar tune and the whole congregation joined lustily, and they sang the hymn through with a power that made the arches ring. The people were happy, but there was wrath in the rear gallery.

**ACKNOWLEDGEMENT.**—The following additional amounts have reached us for Mr. Blackwell since our last week's report: S. \$5, S. \$5, anonymous \$1, Rev. C. \$1; collected by D. H. Keswick, \$16.88; Mr. B. for the most needy of the sufferers \$10. Total \$38.88.

We copy the following from the *Tilsonburg (Ont.) Observer* of March 30th. Some of our readers are acquainted with Mr. Andrews, who is the Secretary of the General Sabbath School of our church in Canada. We omit the address.

**TESTIMONIAL TO REV. A. ANDREWS AND MRS. ANDREWS.**

On Sabbath last Mrs. J. Livingstone invited Rev. Mr. Andrews and his estimable lady to visit them on Wednesday afternoon, and to be on hand about two o'clock, as nearly as possible. Having mentioned the hour, the rev. gentleman, as was natural, took his Liturgy to be prepared for a wedding; but no such ceremony came off. On their return home about 8 o'clock, they found that about 150 persons, young and old, had taken possession of the parsonage. It was a perfect surprise to them. Shortly after Mr. Garnett introduced Mr. R. T. Williams, who read the address, and presented Mr. Andrews with a most beautiful gold watch, and Mrs. Andrews a splendid cake basket and card receiver, electroplated, besides several other smaller articles. Mr. Andrews made a few appropriate remarks in reply for himself and on behalf of Mrs. Andrews. After an excellent supper, the company broke up at 11 o'clock.

**NOTES AND COMMENTS.**

It is scarcely possible to mistake the meaning of straws seen floating just now on the tide of United States Methodism. New York particularly is inclining to a more lengthened pastorate than three years. This may be confined chiefly to a few popular men, and to those of more retiring habits; but the straws increase certainly in number. These restraints of the itinerancy are not more galling, one would think, than the necessities and aggravations of a settled pastorate; yet it is possible that our economy could include both in one system, though we have grave doubts. The genius of the Church will find an outlet from the difficulty, if difficulty there really be.

A clever and very significant cartoon appears in the *Canada Illustrated News* of April 7th. A huge American ox tosses an English butcher into the air. The ox is marked all over at the different low

according to parts, is sold in the English market, thus virtually throwing English butchers out of their situations, as the American meat is sold by commission.

**REVIVALS.**—Cheering reports reach us of results attending special services on different Circuits. At Grand Lake, N. B.—at Cansan Rapids—Rev. G. W. Fisher and C. Manston have seen great good following their labours. On the Wilmot Circuit, Rev. Joseph Gaetz reports a large ingathering of souls. Kaye St. and Charles St., Halifax, continue week-night services with constant additions to the numbers of penitents. Our correspondence columns show other gains for the Redeemer's Kingdom.

The verdict of the American religious papers on the Mormon massacre is outspoken and decisive. The *New York Advocate* makes a masterly exposure of Mormon hypocrisy and corruption, and calls on the Government and people to break up the iniquitous system.

A proceeding which is given in detailed correspondence in one of the Bermuda papers by last mail, is really of a nature to bring shame and contempt in its train. The highly Episcopal Governor refused to give in the name of the Free Church of England minister, a marriage license, demanding evidence of his authority and position as an ordained minister in charge of a Christian congregation. The Rev. gentleman furnished the evidence. No such demand surely would have been made of any other clergyman, and no such indignity would have been offered had the applicant not been a seceder from the Episcopal body. But the licence was at length granted in a clumsy kind of way.

As a handbook for Methodists intending to visit Ottawa, indeed as a little monument of the Dominion Church and its builders, the "Directory of the Dominion Methodist Church," is a very suitable book. It contains every form of information relative to the noble structure itself, as well as its past and present associations. For 50 cents it may be obtained from Rev. W. J. Hunter, Ottawa, or through the Book Room.

Dr. McGregor, Presbyterian Finance Minister for the Lower Provinces, has returned from a two months visit to Bermuda. His health is greatly benefited. He gives Bermuda and Bermudians a first class character, and declares himself amply repaid for the discomfort of a three days voyage.

**EARLY SPRING.**—Rev. A. E. LePage kindly writes that, in the vicinity of Murray Harbour, P. E. I., the Gulf is entirely free from ice, and has been for weeks. Spring weather has opened upon that part of the country.

**THE SEAL FISHERY** in Newfoundland promises to turn out better than for the past few years. At least several vessels and steamers at latest dates in with full cargoes, reported others as similarly hopeful. It would be much to the advantage of that fine population to have success for a few years in the fisheries. There has been recently much failure and consequent suffering.

**QUITE AN ENJOYABLE ENTERTAINMENT**, consisting of Music, Recitations, and Dialogues, was given in the Wesleyan Academy last evening, the several performers being pupils, male and female, attending that excellent institution. We were sorry that we could not avail of the opportunity of attending, but from what we have learned, the performance elicited marked approbation from a crowded and highly appreciative audience.—*St. John's, N. F. P. Ledger, Ap. 6.*

**CORRESPONDENCE.**

**BALMORAL, April 7, 1877.**

DEAR EDITOR,—Since I wrote you last the following sums, &c., have come duly to hand:—

A large case of sundries, 1 barrel of flour, and 1 barrel of oat meal, from the German St. Sabbath School, St. John, N.B., per Rev. H. Daniel, and J. Bullock; \$1 from W. Harris, Pictou, \$1 from friend B., \$7.50 from a few friends of Cambelltown, \$2 from T. Woods of Richibucto, \$4 worth of goods from Mr. Parker, and some groceries from Mr. McKendrick, both of Cambelltown. Thirty of the above articles have been distributed amongst our neighbours. \$25.50 worth of flour, fish, meat, &c., have been sent in for distribution amongst the Colonists, who most needed assistance, by Mr. Barbie and a few of his friends, all of Cambelltown; this has been done to the best of our judgment.

For the favours (whether on behalf of ourselves or others) I wish to express my sincere thanks.  
Yours very truly.

**AN M. D. TO THE MINISTRY—GREETING.**

We have not the honor of a personal acquaintance with the writer of this letter. But we have his name, and learn sufficient to ensure us that he loves our cause very dearly.—*Editor.*

Mr. EDITOR,—Knowing your antipathy to the use of tobacco, and your earnest desire to save, at least, our ministers from the terrible consequences resulting therefrom, I take the liberty of sending you the following: As a medical man and a member of the Methodist Church, it is to me a matter of regret and mortification to know that some of those who minister to us in holy things are addicted to this filthy and pernicious practice. I feel humiliated when I see a minister on his way to church squirting tobacco juice right and left, making his mark on the carpet or cushions of the pulpit. But my shame is mingled with sorrow when I reflect upon the ill influence he is exerting upon others, and the injury he is doing to himself. I supposed one of the questions proposed to candidates for our ministry had reference to this very vice. If young men are allowed to abstain, how is it that ordained ones are allowed to indulge without official rebuke, and how can a tobacco-using chairman or president presume to question candidates on such matters? But apart altogether from other considerations, the effect of tobacco upon the physical and mental organization is of sufficient gravity to deter every young minister from beginning the practice, and to lead every one now using the weed in any way to abandon it at once and forever. As the enclosed fully expresses my views on this subject, I will be obliged to you to insert it in an early issue of your paper.

Yours very truly,  
AN M. D.

**WHAT KILLED HIM.**

As I look out of my study window, I see in the village the late, cozy residence of a departed preacher. He was a fine-looking man, in the maturity of his manhood, and was, to all appearances, a noble specimen of our best New England clergymen. He was a pastor in Connecticut, and was probably much respected and beloved by his hearers. But his brain gave way; he found his nerves would not permit him to go on in his holy vocation, and he retired from his pulpit and came to Vineland for the benefit of his health; and he was here just regarded as one of our best Christian citizens. He looked hale and hearty, it was the mind that was shattered.

One of our doctors remarked to him one day, "Mr. T., why do you not follow your vocation, and preach the Gospel? You look competent to the task." "Oh," said he, "I cannot do it. I cannot compose a sermon. My mind will not permit continuous thought. This is what keeps me from the work."

In reply the doctor said, "Allow me to say, then, in all frankness, that this chaos of the mind is the result of your free use of tobacco; and you may expect, as the next result, paralysis, which will wholly use you up."

He admitted that this might be so, but could not and would not pledge himself to abstinence. The will-power of the mind was too far gone to cope with and break the binding chains of this slavery. He continued the use of the quid and pipe, and within a few months a paralytic shock was experienced; the body and mind at once fell into ruin. He lingered for a year or more, and died.

Now, what destroyed this worthy, good man, drove him from the pulpit and hurried him to the grave in the zenith of his manhood and capabilities? Not too much brain or heart work; but that deadly poison, the oil of nicotine found in tobacco. After many years' observation, and some sad lessons of experience, I am satisfied more minds are shattered into chaos and nervous irritability by narcotics, opiates and dissipating stimulants, than by fasting, prayer and earnest work. The body and the mind are made for work; they will bear much hard, earnest and steady work; but the nervous system is delicate and complicated, and will bear but little abuse, and when goaded on to desperation by stimulation, will be sure to make reprisals.—*Watchman and Reflector.*

**BLACKHEAD, N. F.**

DEAR MR. EDITOR,—The Missionary Meetings held on this circuit last fall, were a grand success. The villages in which they were held are Blackhead, Western Bay and Ochre Pit Cove. The first was at Blackhead. The evening was fine, and the people take such an interest in the mission cause, it being a real treat to them to attend and give their dollars, that the church was filled with an eager congregation. We had the pleasure of having the Hon. J. J. Rogerson, of St. John's, for Chairman. The deputation was Bro. J. Godison, Secretary of Conference, and Bro. J. G. Currie. The address of the Chairman, deputation and Bro. Freeman, my colleague, were so excellent and moving that \$60 in advance of last year were received by the collectors. At Western Bay and Ochre Pit Cove, Father Peach was with us, and presided at each place. The addresses were of a high tone, and in response to the appeals made, the congregation advanced their donation more than \$100, which raises the amount this year for mission