

THE WESLEYAN
FRIDAY, NOVEMBER 16, 1883.

NEW SUBSCRIBERS FOR 1884.

A LIBERAL OFFER.

New subscribers to the WESLEYAN for 1884 will receive the paper free from the time at which their order, with remittance enclosed, is received at this office. All persons who take immediate advantage of this offer will thus receive the paper for nearly four months for the price of one year's subscription, namely, \$2.00.

PREMIUM BOOKS.

Subscribers, old and new, for the sum of \$2.30 can have their choice of two books.—Prayer and Its Remarkable Answers, by Rev. Dr. Patton; and Matthew Melancthon, or, A Story with More Heroes than One, by Rev. J. Jackson Wray. The first of these books has about 400 pages; the second about 375 pages; and both are usually sold for \$1.00, but each subscriber may obtain one of them, postage paid, for thirty cents when forwarded with the \$2.00 for the paper. Our rule is strict—Books cannot be charged to agents!

All Methodists should be interested in the expected events of 1884. The coming year will be an historic one. About June next the hitherto divided forces of Canadian Methodism will become one Church—the largest in the Dominion. During later months our American brethren will celebrate the Centennial of the formal organization of the Methodist Episcopal Church on this Continent. All along the line we hope for an advance movement. The WESLEYAN will aim, as far as may be possible, to keep its readers posted on these and other topics of interest.

There are officials of our Church who do not get our paper!—There are many, many hundreds of Methodist families that are posted on all secular topics, but who know nothing of the work of the Church whose name they bear! Will not our pastors aid us in putting a copy of the WESLEYAN in each Methodist home in the Lower Provinces? Please remember that such will get the paper free for several weeks.

S. F. HUMPHREYS,
Publisher.

A THANKSGIVING HINT.

Circumstances giving is becoming the rule rather than the exception in the Church of Christ. "Freely ye have received, freely give," is a Scriptural injunction too rarely remembered. For forgetfulness of this, pastors as well as people may be held accountable. We cannot glance over old files of our paper, in which columns are sometimes employed in the description of tea-meetings—which after all had their advantages—and not feel that the ministry has to too great an extent encouraged the round-about system of gathering funds, meanwhile allowing their flocks to lose sight of the true principles and motives of giving, as taught in the Word of God.

From a merely worldly point of view, the course very often pursued is a questionable one. "Of thine own have we given thee," said Solomon on the day when he presented to the Most High Israel's magnificent temple, built by the most costly offerings. In a similar way were built those more humble temples in which our fathers heard of Christ and worshipped him before their translation. To our loss, we believe, we have departed from the practice of the olden times. Of the numerous novel plans adopted for the support of pastors, or the erection and maintenance of churches we say nothing, lest our mention of some of them might be suggestive to hitherto innocent congregations. But when a number of men in country or city, who could raise money to a considerable extent for personal purposes, evade direct support of the various interests of the church and seek by concerts, charades, bazaars, raffles, and other similar expedients, to secure money from outsiders by a momentary interest, and not on any ground of principle, can we naturally look for the "blessing which there shall not be room enough to receive," which is conditional upon bringing "all the tithes into the storehouse?"

There is a simple cause for our lack of funds for home work and foreign work, and that cause is to be found in our departure from Jewish and Apostolic

principles and example. From the Jew, however humble, a tenth of his income—not of his surplus—was demanded by God, and when the Christian dispensation succeeded Judaism, the New Testament gave no intimation that the amount should be lessened. Assuming that the influence of love to a Redeemer would certainly be no less strong as a motive than the law, the Apostle commanded, "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him," without stating any precise proportion of income; in all probability because he regarded the long-established and well-known rule as a sufficient guide.

Would it not be well, while Thanksgiving echoes are yet ringing in our ears, to consider our duty in relation to this question in business-like style? There are the two systems from which a choice can be made. Guided by the first we may give large amounts spasmodically, or we may dole out by dribbles what may be left after the demands of comfort and pleasure have been provided for; according to the second we shall lay aside a proportion to be used for church and charitable purposes as may be required. The latter of these will be the safer. In merely promiscuous giving we may get our consciences mixed up with those of others, and thus give unwisely, or we may give much less than we suppose. At least the lack of system is unbusiness-like, and possibly a continuance may cause us to "rob God." In the second course there is certainly a deep satisfaction. The old nature may squirm in view of the decision, but when that decision is thoughtfully made, there is a satisfaction in feeling as calls succeed each other that a certain proportion is already God's, and that from this the needs of his church or his poor may be supplied. The collector for some real benevolence is not then a person to be avoided, he becomes an agent in distribution and therefore a welcome visitor. Some persons in this city yet remember a gentleman whose sincere "thank you" always made the missionary collector take fresh courage. There was a reason for it. The same cause is in your track. Do you ask "Can I afford it?" We reply that God will never be in debt to any man.

THE "VISITOR" ASTRAY.

Since Dr. Ewer's resignation of the post of Chief Superintendent of Education in New Brunswick, our contemporary, the Christian Visitor, has been engaged in the continuous attempt to write up the claims of the Baptist body to the succession of that important office. In its issue of the 7th inst., it fastens on the reported offer of the position in question to Dr. Sprague, to renew in an offensive shape certain insinuations of a most groundless character. While in substance representing its own denomination as modest even to bashfulness, as slow to assert its rights, as without "push," and as willing to be made a mere "rotting machine" to serve the interests of more ambitious neighbors, the Visitor thinks proper to refer to others as follows: "The denomination proposed to be honored by Dr. Sprague's appointment has already a lion's share of places of trust. Two judges of the Supreme Court belong to that body. Baptists are not represented there and never have been. . . . As a denomination we have quietly looked on and allowed others to push by us into the best positions. We owe it to ourselves to permit this no longer, without an effort to have fair play. That we eat and only that. If the post of Superintendent of Education be taken from us we ask that cause be shown, and that there be some more equitable distribution of the loaves and fishes."

We wonder that our contemporary does not see that this putting of the case is the height of folly. If members of the Supreme Court happen to be connected with the Methodist body, what right has the Visitor to assume that they owe their elevation to that fact rather than to their eminent public services and their high professional character? As a denomination the Methodists have had as little to do with the promotion of Justice King and Palmer as the Baptists. In reply to all this unworthy and vapory insinuation we simply ask the Visitor to point out when, where or how, the Methodists have evinced a disposition "to push by" the Baptists or any body else, in an effort to obtain "a lion's share of places of trust." The plain truth is that the Visitor has laid down a false

platform of principles for their guidance in this matter, and that in addition, it stops short of the logical application of its own principles. If mere numbers are to count, and if non-representation on the Supreme bench is by some inscrutable mystery to enter as a determining element into the question of who shall be Chief Superintendent of Education, then the Roman Catholics can prefer a claim just twice as strong as that put forth by the Visitor. But the true principle is this, that no man eminently qualified for a public function should be passed by on account of his religious affiliations. This paltry dabbling with figures, a few thousand more or a few thousand less, is unworthy of the free country and enlightened age in which we live.

It would be premature to discuss with our contemporary the propriety of Dr. Sprague's appointment on the ground of personal qualification. We would have had more sympathy with his plea for recognizing professional merit and experience, had the argument been confined to that point. As for Dr. Sprague, we believe that he will not accept any position which he has not satisfied himself in advance that he can fill efficiently. The Visitor has a right to remind us that clergymen appointed to high positions in connection with public education have sometimes failed to achieve success, but with the conspicuous counter example of Egerton Ryerson before his eyes, we wonder that he stated his principle quite so broadly. The grandest work done on this continent for free, non-sectarian public schools was done by a Methodist preacher.

A GLANCE AT NEIGHBORS.

The public is already aware that a very serious divergence of opinion exists among our Episcopal neighbors in reference to the so-called "Anglican mission in this city. That section of the community which is interested in the growth of evangelical principles will scarcely find in this diversity of opinion any very great cause for regret.

Our reference to this subject is prompted by a sense of duty. The presence of earnest men really engaged in directing their fellow to Christ would give us joy. It is not at all necessary that they should bear the name which honors us. The arrival of Hugh Price Hughes, the English Methodist evangelist so well known at Oxford, would give us satisfaction, and so would that of Wm. H. M. Aitken and Wm. E. H. H. and other successful ministers of the Church of England. The latter two would, we believe, direct their hearers to Christ as the sinner's only hope of salvation, as faithfully as would the first-named. But they would come to us to present Christ as the first and only God of the Church as the second. [No showings and crossings of Romish peculiarities of dress would render it almost impossible for the unskilled in ecclesiastical millinery and robing to determine whether they were Protestant ministers of the Gospel or priests from the Province of Quebec.

We are not at all troubled by the "rotting smile" which some may treat these questions of ritual and robe. The persistence with which these symbols are introduced and need tells at once the importance they have in the system of certain opponents of Protestantism. The candle and the cross on the altar assembly candle and cross—from one point of view, but do they not in every case enable the stranger who looks into that church to know at a glance the style of feeling which the attendant public gives to the seatless souls who listen there? To pooh-pooch these statements is the policy of Ritualists, but to quietly add other emblems in their purpose. What importance can there be in dress? From some aspects we grant there is little: from some others we claim there is much. So far as comfort is concerned a British or a Russian military uniform may be equally satisfactory, but in the day of conflict it has sometimes involved life or death. And who will say that in connection with the cry of "the Church, the Church," the semblance of Romish garb is of no significance?

It is a significant fact that the "missionaries" whose presence that now calls forth these remarks are under the special direction of the men who use and defend the ecclesiasticism of Dr. Morgan Dix and the work on confirmation by the late Dr. Ewer, and that those who have declined to approve this new departure

are faithful representatives of the historic old Church of England. It certainly is not strange that, under such circumstances, a discerning public should see under the guise of earnestness in saving men, a most determined effort to introduce into the Episcopal churches of this city an ultra-ritualism which the most advanced ritualists have not yet dared to attempt to force upon the congregations. Need we say then that we deeply regret that an Episcopal bishop should have consented to rebuke men who are more true to the spirit of the Reformation and of the old historic Church of England than he has been, and that we beg the men and women who have hitherto resisted the encroachments of Romanizing teachers to contend more boldly than they yet have done for the "truth once delivered to the saints," and for the sake of which so many sons and daughters of England have in the past permitted themselves to be enrolled with "the noble army of martyrs."

Very satisfactory to all sections of the Protestant Church has been the action of the Ontario Episcopalians in placing in the seat of the Bishop of Huron the excellent Dean Baldwin, by a majority of votes of both orders. Not less satisfactory has been the recent refusal of the General Episcopal Convention at Philadelphia, by a vote of 252 to 21, to drop the title of "Protestant Episcopal" and substitute for it the significant name of "Catholic." There is some significance too in the election of Dr. H. C. Potter as Assistant Bishop of New York—an act which has called forth general approval. Ritualism in New York was supposed to be sweeping everything before it, yet almost in spite of his own request to the contrary Dr. Potter was elected to an important post by a large majority over the votes of the men who desire for the Protestant Episcopal Church such leaders as Dr. Morgan Dix and the late Dr. Ewer, whose semi Romish teachings find, we are sorry to say, too much favor among our city Episcopal clergy.

MARTIN LUTHER.

The Luther Celebration is evoking world-wide enthusiasm. In the Faithful and little is heard of but the "undying deeds of Luther. Erfurt, Eisenach, the Wartburg, Worms and Wittenburg are becoming shrines." At Berlin, on the morning of the 19th, 80,000 school children were formed in 53 bands, which accompanied by music, marched to the various churches, where they attended religious services. In each church a bust of Luther, decorated with flowers, was placed in front of the altar. The Emperor and the Crown Prince attended the services at St. Nicholas church, and a procession was formed by the municipal authorities. At Hamburg the day was celebrated by the unveiling of a colossal bust of the Reformer, and by a popular fete. Luther's battle-hymn, "A mighty fortress is our God," was never before sung with so much enthusiasm in Germany or elsewhere as on these occasions. Very extensive arrangements were made for the observance of the day in England and America. At the London meeting in Exeter Hall the Earl of Shaftesbury was to preside, and at the Liverpool meeting in the Philharmonic Hall the chair was to be taken by Bishop Ryle. Among speakers named were the Rev. T. McCulloch, President of the British Wesleyan Conference, and the Rev. R. E. Lundie, Moderator-elect of the English Presbyterian Church. The Archbishop of York, in opposition to the opinion of his Dean, resolved to take a public part in the commemoration. In reference to the Archbishop's published letter, the Methodist remarks: "The Luther Celebration is a distinct test applied to the Church of England. The nation will observe, with critical eyes and ears, its action and its utterances in regard to the celebration of the 400th anniversary of the birth of Martin Luther. A Church which ceases to be Protestant will not long remain the Church of the English nation."

Our exchanges contain appreciative notices of the addresses of Rev. Dr. Cochran on missions to Japan. At the meeting in the Brick Church, Charlestown, Hon. Judge Young, L.L.D., occupied the chair. On the platform, with several Methodist pastors, were Rev. Mr. O'Meara, of St. Paul's Episcopal Church, who conducted the opening services, and Rev. S.

H. Rice, Bible Christian. The report was read by the Rev. F. W. Moore, and its adoption moved by L. L. Beer, Esq., seconded by Rev. S. H. Rice. It was shown in the report that the contributions to the Society in the Dominion for the past year averaged about one dollar per head of the membership of the church, while in Charlestown something over one thousand dollars had been collected, or about two dollars per head of their membership. The address which followed was heard with the interest which Dr. Cochran has always succeeded in awakening during his visit to the Maritime Provinces. In St. John, on Sunday afternoon, the scholars of the Centenary, Queen Square, Exmouth Street and Portland Sunday-schools all met in the Exmouth street Church, which they completely filled, to hear Dr. Cochran on Japan. In addition to Dr. Cochran and Dr. Pope, who conducted the services, Messrs. Lodge, Dobson, Brewer and Read took seats on the platform. An address by Mr. Brewer to the children was listened to with closest attention.

We have sometimes been asked if there were any Wesleyan Methodists in the United States. There is a small body in that country known as the "Wesleyan Methodist Connection," which has sometimes been confounded by strangers with the great Methodist Episcopal Church, the largest in the republic. The Wesleyan Methodist Connection was constituted by a body of ministers who more than forty years ago seceded from the Methodist Episcopal Church on account of their belief that it was guilty of complicity with the great evil of the age—slavery. The new body has not grown in numbers or influence. Some twenty-five or thirty thousand members left the M. E. Church at the period referred to; the members of the seceding body do not now exceed twenty thousand. Their General Conference, which recently met, elected one President and two vice-presidents, one of the latter a layman. This body takes strong ground against secret societies. A fraternal resolution was passed at the recent session of the Central New York Conference of the M. E. Church. The minister by whom it was to be presented handed in his paper, and stated his appointment, but was referred to a committee for examination. It was found that he belonged to the Good Templars, a temperance secret organization, and they declined to receive either him or his paper.

The unconverted man should see that the preacher means business. A series of special services will not alone convince him of this. Many listen to earnest appeals who seldom have an opportunity to act upon any deep conviction or gracious impulse. A layman, in speaking not long since upon this lack of opportunity, said, "I might have been a Christian long before I was one, if the way had been open." Pastors should carefully avoid giving excuse for delay. The fisherman again and again lets down his net and as often pulls it to the shore. So should fishers of men do. The secret of the great success of Robert Young in this city and in his English circuits lay largely in the business-like prayer-meetings which followed his stirring appeals. While we need not dictate the several paths in which a first step towards heaven may be taken, we may remark with a Western contemporary that "if we would maintain a revival spirit all the year round, something should be done every week that will keep the way open. While the conscience is aroused and the heart touched by the presentation of Gospel truth, the will should be given a chance to do something toward deciding the all important question in the right way."

Few individual defeats at the polls have received such general mention as that of Butler in Massachusetts. In his rejection as Governor for a second period, the pulpit, press and people have combined. He must surely know by this time how it feels to be put through a threshing-machine. The Boston Journal speaks of his defeat as the "victory of decency over indecency; of intelligence over ignorance; of popular government over the one-man power, and a system that will hereafter be stigmatized as Butlerism." If it be, as the same paper claims, "a victory not of the Republican party, but of the decent people of Massachusetts, it is hardly satisfactory to know that Geo. D. Robinson, the

Governor-elect, has only a plurality of 10,000, and that Butler added this year 14,000 votes to his 134,000 of last year. A despatch says that when the news of defeat reached him, he arose, and in a voice which betokened suppressed emotion said: "Well, then, Butler is beaten"; and leaving his friends, he quietly strolled out of doors and walked about the grounds for a few minutes. When he returned he was calm, and was to the casual observer unaffected by the news of his defeat.

The London Methodist is "perfectly convinced that great material and social changes will have to take place before the English masses will be Christianized." It would seem that in the presence of increasing social difficulties, Christian workers are losing heart, while the masses are not only losing faith in churches and ministers, but are becoming embittered against them. A minister said not long since that it was no uncommon thing for him to be insulted in a railway train. Little improvement can be expected while things remain as indicated by an article in the London Daily News. "The writer says that the toiling masses are simply absorbed in the struggle for bare existence. Tailors, for example, have to make a dozen pairs of boys' trousers for 2s. 6d., and a man's waist-coat with three pockets in it for 4d. They know absolutely nothing of politics. They hate capitalists. They deprecate charity, and are bitterly opposed to the religious bodies. What they long for is such a change in their material and social conditions as will enable them to secure a fair and reasonable return for their labour, and to live in some degree of comfort."

The Y. M. C. A. Bulletin for October is the first number of a lively little monthly to be issued by the Montreal Y. M. C. Association, which has entered upon the fourth year of its work. The Association is actively engaged in Gospel and Temperance work. A pleasing instance of success in tract distribution is thus told: "One of these little leaflets taken from the free tract holder in the hall, by a gentleman, was sent in a parcel of goods to a distant part of the county. It fell into the hands of one who was careless of his soul's salvation. He wrote a few weeks later that the reading of that tract was the means, under God, of bringing him to the Saviour; he was induced by it to attend the prayer-meeting in his neighborhood and thence became a member of the Church."

An esteemed supernumerary minister, who has been glancing over the Minutes of the last Nova Scotia Conference, sends us the following figures. The total increase in church membership during the year was 849. Deducting from this number the loss by 500 removals and 166 deaths, the net increase is shown to be 183, with 411 persons on trial for membership. Of adult baptisms, on profession, there have been 246; and of infant baptisms "on the covenant of redemption," and the testimony of the Master, "For of such is the Kingdom of Heaven," there have been 922. In our Sunday-schools there have been 247 conversions. In these schools \$836 have been collected for missions, and \$250 for school purposes.

A copy of the Baptist Year Book for the Maritime Provinces, for 1883, neatly published at the Christian Messenger office, has been laid on our table. After having glanced at it, a Methodist minister remarked, "That is something we should have." So say we. In this illustrated pamphlet of 160 pages, sold at only 10 cents, a Baptist, or anybody else for that matter, can get an answer to any question on Baptist work at home or abroad that can possibly be raised. If young Baptists will take the advice of the mother of Sir William Jones to her boy—"Read, William, and then you will know," a deep interest in the work of their Church will be the result. We commend the wisdom shown in the preparation of this volume. It merits reward.

INFANTS HOME.

The Treasurer of the Infants' Home acknowledges, with thanks, the following Thanksgiving offerings:—
Bewick, per Rev. J. Johnson \$1 57
Hantsport, per Rev. J. S. Swafford 6 25
Windor, per C. DeW. Smith, Esq. 7 18
Springhill Mines, per Rev. E. E. Eng 3 26
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Charles Street, per A. M. Ball, Esq. 3 30

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