

THE WESLEYAN  
FRIDAY, NOVEMBER 9, 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 Mellowdeu, 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 past or 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. HURSTIS,  
Publisher.

THANKSGIVING—1883.

The observance of a day of public thanksgiving is now a Canadian custom. Once such observance was understood to be the recognition of some special Divine intervention, but now it is accepted as an opportunity for the freer and richer expression of that thought which all the year flows on as a silent stream. Every other day has reasons for thanksgiving; on this we place a peculiar emphasis on our mercies by a universal expression of gratitude to Him from whose hand we trace their origin.

Few of our readers, it may be presumed, have accepted in any degree that modern and fatalistic philosophy that would take all out of God's hands and teach them to treat the day as a superstition. Nor do we suppose that any of them will be so thoughtless as to ask with reckless tongue, "What have I to be thankful for?" Certainly no man who reflects upon the slender thread of life and health yet unbroken, or upon the trials of which others have been the subject, or upon the evils which might justly have fallen upon him, can fail to be glad that possible dangers have been averted, even though no special success or marked glad event may have been recorded during the year in his memoranda of life.

Let us not forget that the blessings we label "common" are facts which make life worth living, or which even render its continuance possible. A truly thankful heart—and an ardent Christian used to speak of a thankful heart as second only in importance to a renewed heart—will recognize these as among the "all things" purchased by a Redeemer's death. Thankfulness gloriously quickens enjoyment. To that poor fellow who a while ago with the remark, "All this and he-

ven too!" the morsel was sweeter far than the richest dish to that mere epicure who lives only to eat. Yet should it be remembered that there are special facts which the preacher may take into his pulpit and the private Christian to his place of private and domestic prayer on this special day of 1883. We have heard of the instant destruction of thousands by earthquake, but no shock has severely shaken our land; the hurricane has torn the roof from above the heads of happy families elsewhere and doomed many of them to sudden death, yet tempests have not exceeded their wonted fierceness on our coasts; and pestilence, with its notes of "sick, dying, dead," has passed through distant cities, but called a halt far from us. There have been, in God's dealing with us, enough proofs of his love and care not only to lead us to keep Thanksgiving Day at the Governor General's bidding, but to cause us to say, "Every day will I bless Thee, and I will praise thy name for ever and ever"—enough even to fill eternity with gratitude.

Even remembered affliction will not to the devout man lessen the obligation of the day. A few years ago a minister was taking home his dead boy from college. In looking out of the car window he saw the moon shining brightly, and he said: "O, moon, how can you shine on so, and my boy dead?" Some readers may by this thanksgiving be reminded of equally keen experiences during the year, but they have had their compensations in the never-failing consolations of religion. "All things work together for good to them that love God." A genuine Christian experience turns even afflictions into blessings and occasions for thanksgiving. Therefore, it is written, "In everything, give thanks."

FROM THE EAST.

Just as Dr. Cochran is successfully engaged in enlisting the interest of many of our congregations in our distant Japan mission, there comes to us from that Eastern country a volume which, as a contribution to the cause of truth, should find many readers here at the West.

The volume in question—"Christianity and Humanity"—contains a course of lectures delivered in Tokio, Japan. One of the series was given by Prof. J. A. Ewing, of the Science Department, Tokio University, another by Prof. J. N. Dixon, of the Imperial College of Engineering, and of the others, our own missionary, the Rev. Charles S. Eby, M.A., was the author. The volume, very creditable in appearance, was published in Yokohama. It is a satisfaction to know that the Japanese Government permitted Mr. Eby the use of a public hall, that the foreign community provided the necessary funds, that Sir Harry Parkes and the Hon. J. A. Bingham, the British and United States Ministers to Japan, presided at several of the lectures, and that the audiences, especially the Japanese, were large and remarkably attentive.

In his preface to the lectures Mr. Eby informs us briefly but clearly of his aim in their preparation. It is indeed evident that the missionary to Japan finds his work no matter of play. As the writer recently glanced at a photographed group of young Japanese Christians, and heard from Dr. Mascham a brief statement of their character and work, he instinctively felt that the evangelization of Japan would demand our ablest minds. To many foreign fields the missionary has gone as the forerunner of the trader and the teacher, but to Japan, waking suddenly and with a strange longing for the knowledge of the West, there have gone at one and the same time as teachers, the Christian missionary the disciple of Paine, the advocate of Herbert Spencer's philosophy, and men representative of all shades of belief and disbelief. There is little cause for wonder, in view of this fact, that "Japanese students as a mass, and Japanese teachers, with rare exceptions, are in the position of ignorance, indifference or positive hostility towards Christianity. The works of Western unbelief are widely read, science and philosophy are greedily devoured, especially such as seem to antagonize the religion of Christ, and Christianity is counted in among the superstitions unworthy even the consideration of educated men." In the meantime, "the influence of Christian professors in the great schools can be exerted only in the capacity of private men, and the private influence of all who have come from Christian lands is not always helpful." It can be seen

at a glance that in this position a missionary to the people of this emphatically non-Christian nation can only make slow progress by the ordinary methods of work, and that it is but natural that he should seek in the way Mr. Eby has done to challenge the attention of any who might be open to conviction, or interested in hearing Christianity popularly discussed from the standpoint of advanced thought.

Any careful analysis or even outline of the treatment of the various topics discussed in this volume is here impossible. We can only say that Mr. Eby has grappled most successfully with those present-day theories of the agnostic and the evolutionist that have perplexed and weakened the faith of some in Christian lands. No mere defence of theories has been attempted, but the saving truths of Christianity on which man leans hard when other helps fail, are brought out in bold and clear relief. The result of such service may not be immediately visible, but it must be powerful and permanent. We shall be glad if this volume finds not only purchasers but readers in the Maritime Provinces. The purchaser will help our distant missionary; the reader will himself be benefited. For two dollars this volume may be obtained through our Book-room. A loud call is heard for the Japanese edition which is passing through the press.

A STEP BACKWARD.

The world at large, which wondered at the passage of an act prohibiting the landing of Chinese laborers in the United States, has a new cause for surprise in a decision lately rendered by the Supreme Court of that country. On the 15th ult. that court gave its decision on five cases known as "civil rights cases." The opinion of Judge Bradley, concurred in by seven of his associates, and dissented from by but one, restricts the application of the Civil Rights Bill to the District of Columbia and the Territories, all of which are under the control of the General Government, and therefore denies its force in the several States of the Union.

The Civil Rights Bill, which was passed in March, 1875, after a protracted discussion, secured to the colored people of the United States "equal enjoyment of accommodation, advantages, facilities and privileges at inns, public conveyances on land and water, theatres and other places of public amusement," subject only to such conditions and limitations as applied to citizens of all classes. That the law has been strictly carried out is not probable, but that it has prevented a vast amount of lawlessness there can be no doubt. It is now feared that the recent decision will subject the whole race, in some sections of the country at least, to a course of treatment from which a wholesome fear of the penalty of the law has in recent years sheltered them. In the cases referred to the rights and privileges in question were full and equal accommodation in hotels, in ladies' cars on railway trains and in dress circles in theatres.

This decision has caused no little excitement among the colored people. That the whole question of the rights of the colored race must be fought over again is evident. Frederick Douglass is reported as saying that the decision put them again outside of the law and places them when on a steamboat, a railroad, or in a theatre, restaurant or any public place, at the mercy of any white ruffian who may choose to insult them. This decision, to use the words of an official, "will carry the country backward fifteen years." Yet if the question of right be settled on a basis beyond doubt, or if a temporary legal disability should arise the colored people to such an appreciation of their powers as will lift them upwards, the temporary disability may prove a blessing. The question of mere social position they will, from self-respect, leave to the future, which will doubtless furnish a wise and equitable adjustment, but upon the subject of their public rights, whether it be equal protection in the United States, or equally good provision with the whites for the education of their children in Nova Scotia, there can be but one opinion.

MARTIN LUTHER.

The presence on our table of a copy of the "Life of Martin Luther," just issued by Messrs. Funk & Wagnall, N.Y., reminds us that on Sunday next in a great number of Protestant churches sermons will be preached upon the distinctive doctrines of the Reformation, and that about that date

the name and work of the great Reformer will be brought before immense multitudes of people. We rejoice at the prominence being given to the work of one of God's most distinguished agents. Rufus Choate once said that to make a child an American patriot he would take him to the grave of the old soldiers of the Revolution and would tell and tell him again of their hardships and their sufferings and their victories, till the lesson could never be forgotten. In such way should our children be trained, not merely to make them Protestants—though that is of wondrous importance—but to make them Protestant Christians. In a published letter on the Luther celebration, the President of the English Conference quotes the record of Wesley's conversion and adds, "I pause not to reflect upon this remarkable scene, in which the three greatest preachers of justification by faith, St. Paul, Martin Luther, and John Wesley, are brought into blessed juxtaposition. I refer to it merely as affording a grateful incentive to Methodists to join in the Luther commemoration to the glory of God."

The gathering on Monday evening next, at Brunswick Street Church, when addresses on Martin Luther will be given by ministers of several churches, should be largely attended. The book mentioned at the head of this note will give ample information on the life work of the great Reformer. It is sold at our Book Room at 25 cents.

In addressing the students of Dalhousie College last week the Hon. S. L. Shannon made some statements which should stimulate the young men of the Maritime Provinces to keep the record undimmed. Mr. Shannon said:

When the Upper Provinces want competent men now, how frequently do they obtain them for their most important positions from the ranks of the Bibles? One of the leading newspaper editors of Quebec is a New Brunswick man. The greatest scientist of America at present is Dr. Dawson, of Montreal, born and brought up in Pictou, Nova Scotia. One of the greatest firms of Canadian educational publishers is that of Dawson Brothers, Montreal, also Nova Scotians. The Chief Justice of Canada is a Nova Scotian, brought up under the training of Dr. McCulloch. The two leading newspapers of Toronto have Nova Scotians as their chief brain power. The editor of the Mail is a Halifax boy and a Nova Scotia lawyer, assisted by another Nova Scotian—Mr. George Johnson. When the late George Brown left the editorial chair of the Globe vacant St. John man had to be got to fill it. The examples of all Nova Scotians who achieve such distinctions should prove incentives to the youth of to-day, and especially college students, to study to be a pride to their country. He would prefer to see them honor the country by remaining in it; but wherever in the future the Nova Scotians and the college men who heard him might scatter, he trusted that all might do credit to the land of their birth and ever remember her.

We commend to young friends who may be devoting themselves with all youthful ardor to the pursuit of science, the experience of a Danish Professor, Heegaug, of Copenhagen, who has been regarded up to a recent date as the leader of Danish atheists. They will be taught by him not to renounce science, but to give it its proper place. This gentleman has recently written:

"It is with profound sorrow that I think of the time when I began to write the following work; for I had then no idea of the sufferings I should have to endure. The experience of life, its sufferings, and misfortunes, have racked my soul, and utterly destroyed the foundation on which I thought myself able to build my edifice. Sincerely convinced of the splendour of science, I thought to have found once for all a port of safety. That illusion I have lost. For, when the storm came, and my conscience was enveloped in grief, the solidities of science were snapped like thread. It was then that I laid hold of the succouring hand which so many had grasped before me: I sought and found peace through faith in God. Since then, without renouncing science, I have assigned to it another place in life. When all grew dark, and hope seemed extinguished, there remained, as I was firmly convinced, but one resource, the Christian faith in all its simplicity. Happy the man who does not tarry till too late, but while there is yet time, casts anchor in a ground that cannot be moved!"

We made a brief reference to the Y. M. C. A. work last week. It may be added that special efforts on behalf of the 60,000 college students, the 100,000 commercial travellers, the 500,000 German speaking young men, the 500,000 colored young men, and the 1,000,000 railroad men of North

America are made by the International Committee with gratifying results. 170 college Associations are in operation, and the railroad corporations have shown their appreciation of the railroad Associations during the past year by contributing over \$75,000 to their support. In 1886 the International Committee was located in New York city. Then there was less than 80 Associations on this continent, now over 700. Then one building devoted to this work, now 73 valued at \$2,900,000, and other property making a net total of \$3,468,000. Then nine salaried General Secretaries—or superintendents, now 340. Then thirteen Associations reported bible classes, and 47 reported prayer-meetings, now over 300 report bible classes, and over 600 report prayer-meetings, besides a great variety of educational, social and physical work for the benefit of young men.

How "in a moment, in the twinkling of an eye" death may come! A correspondent of the N. Y. Observer, writing of the recent earthquake in Sicily, says that "a reception was held, and the flower of the summer society of this favorite bathing place was gathered that evening in one of the houses. Nearly all of these were killed. The musician was found, seated upright at the piano, with the music before him; a lovely young lady, who was to have sung, was taken dead from the mass of stones; a marchioness from Rome was found dead with diamond earrings in her ears, strings of pearls around her neck, and her costly lace dress but little injured. The bodies of two ladies, richly dressed, lay along the road as I passed this point where the courageous soldiers were excavating for other persons. Some passed in sleep to their eternal repose, as the attitude of many bodies showed."

This, according to a Kansas correspondent of the St. Louis Advocate, is the way a certain judge in that state treats the perjured witnesses and rascally jurors who are the hope of the liquor traffic:—"When a witness takes the stand before Judge Martin in a case of prosecution for selling whiskey, and testifies that he saw something that looked like whiskey, and tasted like whiskey, and then says it was sea-foam, he orders the clerk to fine him ten dollars. Then he tells him to be careful how he answers questions, and directs the attorney to ask the question again. And if a jury retires with a clear chain of evidence and facts before them, and returns stating they cannot agree, he again orders Mr. Clerk to fine them ten dollars each, for perjuring themselves."

In Prince Edward Island the good effects of Methodist union are already being felt. From Summerside, where was a congregation of the Methodist Church of Canada and also another of Bible Christians, the pastor of the latter, the Rev. J. A. Dafe, has withdrawn, and leaving both congregations under the charge of the Rev. J. S. Allen, has gone to Wheatley River where no pastor had been appointed. On the Alberton circuit our church has been needing a young man for a neighborhood where a Bible Christian minister was already stationed. The young man could not be obtained, but the whole work is now being fully attended to by the Bible Christian pastor. Thus two men are doing what three would have been called to do, and in happier spirit and with better support.

A number of temperance workers have been in the city. Last week the annual meeting of the Nova Scotia branch of the Dominion Alliance was held. The President, Hon. Samuel Creelman, occupied the chair, and with him were associated not a few veterans in the cause. A day later the Grand Division of Sons of Temperance of Nova Scotia began its annual session. The report of the Grand Scribe, the Rev. R. A. Temple, shows a progress unprecedented in the history of the Order. During the year 66 new divisions were formed, 44 old ones re-constituted, and 7,381 persons admitted to the Order. The finances were shown to be most satisfactory, the balance to credit being about \$1,300.

The upper circles of New York are all excitement over the competition between the Academy of Music and the Metropolitan Opera House. The daily papers are even publishing plans of the interior and names of the f-

ilies occupying the highest seats in these places of gaiety. How much money is spent in attending them may be imagined when we inform our readers that in one of these resorts "orchestra halls" bring \$150 and "boxes" \$1200 for the Fall season of thirty performances.

An American contemporary reports that a certain minister has sent in sixteen new subscribers in four or five weeks. The editor of the Canada Christian Advocate, who knows the brother, quietly speaks of him as still being "at his old tricks." One minister, on the southern coast of this Province, startled us by a similar "trick" last year. Such "tricks" are a blessing. There is nothing mean in them. The trouble is that they are played so seldom.

OUR ONTARIO LETTER.

To the Editor of the WESLEYAN.  
Four months have passed and what varied events have occurred since we last put pen to paper to inscribe a few thoughts for the Wesleyan! June has given place to November; the summer sun and the long days to the chilly bias, which announce approaching winter. In our Methodist ecclesiastical history they have not been idle days, or months not pregnant with events—of most vital and important interest. This of course is as well known to your readers as to your correspondent. The Adjourned General Conference and the first Union General Conference now belong to history. Anxiously looked forward to, like other events, they came, feared by some, hoped for by others, but now gone—but they have left their record on the permanent future history of the church. Methodism has become a unit, the rivalry of its different sects is over, and we unite together to build up a common fold.

Belonging as we did conscientiously, and as your readers must have discovered, to the minority in our views of the Basis of Union, and sympathizing with the immortal "thirty-eight," yet now that it has become an accepted foundation upon which Union has been consummated, we accept the inevitable and prepare ourselves to enter into Union founded upon it loyally and zealously. We loved the church of the past with its name, its discipline, its government, its prestige and its fraternity, as we cannot at present love the new, but were not unaware that younger converts growing up under the new regime may learn to love the present with as hearty a zeal as we have done the past—and we are preparing to train them to do so. Perhaps we grow conservative as we advance in years, and this may account for some of our prejudices against changes which have seemed necessary to the majority. Whatever may be the future of the Methodist Church in Canada, its past history, changed as it may have been, like a ship tossed by many a periodic tidal wave, has been one of which neither patriot nor sea-captain can be ashamed, and for which its every member has reason to thank God and take courage. Its frequent changes in the past have certainly seemed to have been necessary to adapt it to the ever changing features of our country's social, national, and economic character, and this leads us to hope that its present great changes may be of the same adaptive character. Should it be, as hoped for by all, a history of increasing progress and wider usefulness in the world, it is certain that you of the East will share much of the honor as you have of the responsibility. Without you—Union would not now have been an accomplished fact.

The interest and excitement attendant upon the meeting of the General Conference did not, as last year, prevent the holding of camp-meetings in several localities. First came the much advertised Union Camp-meeting of Scarborough, to which the venerable Dr. Carroll devoted all his energies. We have looked in the columns of the Guardian and other sources for some account of his meeting, but have only met with hints here and there. We fancy that though good was done—and it is said that a great evangelistic movement for establishing Methodism in destitute localities will be the issue of it—yet it did not in immediate result come up to the anticipations of its sanguine projectors. It is possible that, being of a Union character, there was no one who felt really authorized to assume the supreme control of it, and above all other meetings a camp-meeting requires a head. And then being situated near Toronto, and held during the week of that city's great annual exhibition, made greatly against it. Other camp-meetings have been held with marked success. At Heckston, a village on the Kemptville circuit near Ottawa, a most successful meeting was held, and of one held near the village in which your correspondent resides, by the Stratford district, he can speak with great confidence. At both of these meetings a great prominence was given to the Scriptural doctrine of entire sanctification, and at both there were sinners and marvellous displays of the presence of the Holy Spirit. Scores we believe hundreds, were converted to God at each of these and very many and very earnest were the seekers of purity of heart. The Kirkton meeting though not Union by name was so in spirit, both Primitive Methodists and Bible Christians attending and

taking part in it clear and most the work of the S the need of entire of accomplishing of a young minist church.

The opening S (Principal) McLare (Presbyterian), re-opening a disc Calvinistic and theology. The view that he with him, have t that Arminianism of negotiations of He shrewdly of Calvin views of John Wesley in zeal against Calv a style "painful phrenous." The own Guardian trenchant logic language. Per the disputation tune in the younger people son why Metho protesting in the testant churches superstitious of Lattitudinarian and Calvinistic of 1500's real, to of Huro grateful to ever again. The son of his father a lit eminent in the of Canada, he v in his youth, himself with sit labours for the city of Toronto associated with Methodist as w With several the ministry of father, and from distinguished f and as an exting and a worker. were associated town as fellow learned to kno is the third in the chair of the was Bishop Cr Christian and v. Bishop ceeded the fo Hebrew. He h the diocese, giv and collecting of money for a cathedral. H sub bishopric land. We can't is to be succo edly (econom Montreal.

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