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THE FARMER'S SON.

A Farmer and his little child
Walked out one Summer morn,
Through meadow land and forest land,
And fields of golden corn.
"See child," the sturdy farmer said,
"How fair the golden grain!
'T will make thy father rich and free,
When Winter comes again."
Then plucked he at the golden corn,
The little, gentle lad,
And kissed it: "Bless the corn," he said,
"That makes my father glad."
"Nay, child," he smiled upon his boy;
"The fair grain does its best;
Yet as it grows and ripens here,
Obeys but God's behests."
Then the lad his little hand,
And bared his curly head;
"Bless God he loves my father dear,
So loves us all," he said.
The sturdy farmer's eyes were wet,
"Amen!" then whispered he,
"T is rare I pray but bless the Lord,
Who gave my son to me."
Band of Hope Review.

THE LAW OF BURIALS.

In the opinion of Lord Macaulay, Oxford has never been remarkable for enlightenment. What he deemed true of the famous University may surely be affirmed with equal correctness of the Diocesan Conference which held its sessions in the Sheldonian Theatre last week. In his inaugural address the Bishop expressed much hope as to the useful results of the discussions which he was about to direct; and his desire may yet in some way be granted. Of this, however, we see but little promise. The subject of the first day's discussion was the law of burial in churchyards. It seems to have been generally felt by the members of the Conference that the Nonconformists have, in regard to this question, a real grievance, which demands immediate attention, and which must indeed be decisively dealt with soon. This was distinctly stated by several of the speakers, who expressed a commendable anxiety that what is right should be done at once. Others so blended this question of right with the secular interests of the Established Church, that their utterances showed signs of confusion of thought, if not of a voluntary evasion of the point at issue; and the final decision was of an unsatisfactory kind. That decision was reached by the passing of an amendment several times amended. It affirmed, among other things, that every Englishman has a right to interment without violation of his religious opinions; that the Church of England has a right to secure her own churchyards against the intrusion of any other religious service than her own; and that the proper way to meet the wishes and end the grievance of the Nonconformists would be to allow them to bury their dead in the churchyards without any religious service whatever, if they should desire so to do.

What the Church of England needs at present is, certainly, an enlightened liberality; and a policy thereby distinguished would manifestly find great favor with several members of the Conference; but we fear, it would not suit the majority. The ground of our apprehension is the acceptance of this resolution, which reaffirms the assumption that the national churchyards belong to the Established Church, distinctly calling them "her own churchyards." In what sense are they her own? Has

she provided them exclusively for the members of her own communion? or are they the property of the nation, in theory and in practice set apart for the interment of parishioners, whether Christians, Jews, Turks or infidels? The only true answer is so obvious that it need not be recorded here. Then why should the clergy and the representative laity of the Church of England talk as if a favor were conferred when the remains of a Nonconformist are allowed to be buried in a churchyard? The assumption is both an exaggeration and a falsehood. Its constant recurrence is, however, a help to the cause of right, because it shows in what way wrong has to be defended and upheld; and the verdict of English common-sense must soon be established by a permanent change in the English laws affecting the burial of the dead. But the novel solution of the difficulty proposed by the Conference will not, we think, be adopted; and we consider Nonconformists will be justified in regarding the proposal to which we refer as an insult offered to themselves. One speaker represented this graveyard difficulty as a struggle between Christianity and infidelity; and yet after that the Conference finally adopted the offensive proposal to which we are referring. Such an arrangement might suit the infidel; but to offer it to the intelligence of Christian England is preposterous. It seems to say that what would be proper only to a rank unbeliever is the only relief which the Nonconformists either deserve or have any reason to expect.

The Bishop reminded the Conference that "the feelings, and difficulties and wants of others," ought not to be lost sight of in the discussion; and we suppose his lordship was simply unable to have his will; but while it would have been unpleasant enough altogether to overlook the just demands of the Nonconformists, it is doubly disagreeable to recognise those demands for the sole purpose of showing how completely they are to be refused, and how fully those who urge them are to be contemned. It is a new thing to the Oxford clergy that very many of the religious portion of the inhabitants of England do not in any appreciable practical sense belong to the Church of England. Nonconformists have places of worship of their own, with ministers whom they freely and cordially support; and what they ask is, that natural things may be done in a natural way, and that those who minister to them in life may also perform over them the last religious rites in the enclosures which the nation has provided as resting-places for her dead. Let the clergy of the Establishment stand aside to let them do it. The consistency and perfect reasonableness of such demands must secure them in the end; and that end cannot now be very distant. Meanwhile, as we have often said before, the cause of Christianity is suffering not a little by reason of the denominational narrowness and bigotry of its professors and teachers.

A CONTRAST.—An American Minister, who recently visited London, after listening to two of London's celebrated preachers, draws this comparison between them: "No two men could be more utterly unlike each other in person, character and manner than Dean Stanley and Mr. Spurgeon. The Dean, small, thin, refined in aspect, cool, unimpassioned in delivery, the exponent in thought of highest intellectual culture. Spurgeon, burly, almost gross, intense, magnetic, and apostle of the people. The one almost inaudible reading in a church conceived and slowly fashioned by polished art; the other holding sonorously forth in a plain temple, put up as it were in a day for real use. The unheard Dean carrying through the force of reputation, the impression of mental power; Spurgeon, through the sense, that of truth and earnestness; the one a doctor of law, the other an apostle of Christ.

P. E. ISLAND.

A recent visit to Summerside awakened in the mind of the writer some pleasing reminiscences in reference to the beginning of Methodism in that place. Twenty-two years ago, Green's Shore, as the place was then called, became a regular preaching place, on the Bedeque Circuit, being visited monthly. About that time the first indications of a town appeared,—a portion of a farm was laid off into lots. One of these lots was presented to the writer by Mr. Joseph Green, the proprietor, as an appropriate place for a Methodist church. Preparations to build were made in the month of May, which were carried into successful operation during the ensuing summer. But the writer was removed in June from the Island, nor did he see that lot or the building erected thereon, for twenty-one years. How remarkable the change! Summerside is now a flourishing town, of three or four thousand inhabitants. And it is increasing more rapidly than any other place in the Maritime Provinces. Proof; a Rev. gentleman residing there informed me that in the summer he could count from the window of his dwelling, "one hundred new roofs in course of erection." Methodism has not kept pace with the growth of the place, yet, we have there a commodious place of worship and good congregation. At present the religious aspect is encouraging. If the Bible Christians and Methodists were united, Summerside would at once take the position of an independent married station. It is probable that if the present pastor of the Methodist Church should attempt to give that status to the circuit, before the union referred to takes place, his congregation would not forbid the bands.

On the seventh of November, in association with our energetic and promising brother Lodge, I had the pleasure of opening our new church at Dundas. This is the first church the Methodists have built in this region of country. The Rev. A. B. Black, when stationed at Pownal twenty years ago, followed one of his parishioners, a Mr. Wood, into this, then wilderness region, and preached in his little kitchen the first Methodist sermon preached in this part of the Island. Mr. and Mrs. Wood refer with peculiar feelings to the day of small things, and rejoice with many others in the permanent establishment of Methodism in the place. This is truly a mission ground. The preacher's labors are so scattered, and the places so distant from each other, that the field cannot be cultivated as is desirable. There is however, but little prospect of additional laborers on mission stations, while our Missionary Society is nearly forty thousand dollars in debt. This little difficulty will soon be surmounted. Eight cents apiece from all the adherents of our church in the Dominion, would liquidate the debt. Our people require only to see clearly the necessities of the case, in order to a favorable response.

We have greatly enjoyed the services of the excellent deputation from the Western portion of civilized Canada. They compare well with those sent last year, if not superior, they are equals. Some of our men from the East have been up West attending missionary meetings. If their record is as good as the Western men we shall be satisfied. This interchange of men and thought is one of the pleasing results of Methodist confederation.

The Charlottetown missionary meeting was a model meeting in many respects. The address of the excellent chairman, Judge Wilnot, was in his usual happy style. Then after a most admirable report by Mr. Heard, the time was occupied by the beautiful addresses of Bros. Gibbs and Williams. Two speakers are far better [at a mis-

sionary meeting, than four or five. At the tea meeting on the evening following the missionary meeting the larger and smaller sums were promised, which will in all probability fully equal, if not surpass, the amount of last year, and that was largely in excess of any former year. Eight of the twelve missionary meetings on the Cornwall circuit have been held, realizing thus far a large increase. The deputation from Ontario were with us only at North River. The meeting was a success in every respect, especially in finances. The amount raised last year, was \$177; this year \$224. \$39 of this sum being for the debt. At this meeting, not only were the chief speakers from Ontario, but the chairman, Mr. McKennie, also hails from that place; who, when the Rev. Mr. Williams intimated that Ontario was the garden of the Dominion, corrected the idea, by stating that a visit to this Island in the summer, would check the use of such a phrase in reference to any other portion of British North America.

Mr. McKennie has in charge, as superintendent, the railroads of this Island. I am glad to say that his religious principles are much more straightforward than the road he controls. Yet the road has been a success during the time it has been running. No serious accidents have occurred. It is becoming popular. We hope the motion of the iron horse, will not be stopped, as it was last winter by the snow drifts.

The Wesleyan is as welcome as ever to the homes of our people, notwithstanding its occasional typographical errors, which makes some of your correspondents say some queer things.

G. O. H.
Cornwall, Nov. 17, 1875

[We will try to improve—typographically. If our correspondents knew the spasmodic mode of proof reading which sometimes obtains, of necessity, in this office, they would sympathise, and really they are generally a compassionate lot.]—EDITOR.

WEEK OF PRAYER, 1876.

The following Circular has been sent out by the Evangelical Alliance, inviting all Christian people to observe the first week of the coming year as a Week of Prayer. The time named is from Lord's Day the 2nd of January, to the 9th. It will, doubtless, commend itself to our readers generally, as in former years, and they will enter into the meetings, whether in their own churches or combined with others, with heartiness, sincerity and earnestness. We trust that it may appear in the experience of many again, as heretofore, during the time that meetings are being held, that the set time to favor Zion has come.

"Unto the Church of God with all that in every place Call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED CHRISTIAN BROTHERS THROUGHOUT ALL NATIONS.
"He is faithful that promised." Havin' is our encouragement to pray always; not only alone and in secret, but also in sympathy and communion with our fellow Christians of every nation, kindred and tongue. Let us, therefore, draw near to the throne of Grace; always accessible through the one Mediator and Advocate, who ever liveth to make intercession for us; knowing that the Lord hath not said "Seek ye Me in vain."

For many years you have been invited, in all lands, to usher in the New Year with the assembling of yourselves together for thanksgiving and prayer; agreed, notwithstanding the diversities of name and nation, touching the things you ask of God. We gratefully acknowledge your response to our request and our hearts have been gladdened by the tidings which come to us from many and various parts of the world, indicating that the January week of United Prayer has, with each successive year, been increasingly and more widely observed. Our devout and abundant thankfulness is due to Almighty God, for having manifested His fidelity and goodness, in the bestowment of manifold blessings in answer to the supplications of His people. Especially do we

recognise this in the bestowment of personal, national and family mercies; in the effusion of the Holy Spirit and consequent revival of religion in various countries; in the blessings accompanying the preaching of the Gospel among all ranks and classes of society; in the opening of doors wide and effectual for the entering in of God's word; and in the increase of Christian love and active co-operation among the followers of our Lord Jesus Christ. Whilst gratefully remembering the past, we must regard with serious anxiety the present condition of the world, still lying in wickedness; and the weakness, imperfection and division of the Christian Church, calling for more prayer and effort. We would be mindful also of the need of a closer fellowship with Christ, a more sincere and entire consecration to His will and service, and a more constant dependence on divine help, on the part of all those who name the name of Christ. We, therefore, cordially and in all earnestness invite you, if spared to see the opening of the New Year, to join in observing the week commencing January 2nd, 1876, as a week of special and united supplication, and to promote its observance among your fellow Christians around you, asking them with one accord to unite with you, and to make common supplication before the merciful Seat of God.

THE FOLLOWING TOPICS ARE SUGGESTED AS SUITABLE FOR EXHORTATION AND INTERCESSION ON THE SUCCESSIVE DAYS OF MEETING.

SUNDAY, JANUARY 2nd.—*Sermons:*—The love of God perfect to him who keepeth his word." 1 John ii. 5.

MONDAY, JANUARY 3rd.—*Thanksgiving and Confession:*—A retrospect of the past year.

TUESDAY, JANUARY 4th.—*Prayer for the Church of Christ:*—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the gospel of the grace of God.

WEDNESDAY, JANUARY 5th.—*Prayer for Families:*—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally and otherwise afflicted.

THURSDAY, JANUARY 6th.—*Prayer for Rulers, Magistrates and Statesmen:*—For soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed.

FRIDAY, JANUARY 7th.—*Prayer for Foreign Missions:*—Matthew xxvii. 19.

SATURDAY, JANUARY 8th.—*Prayer for all Nations:*—For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season.

SUNDAY, JANUARY 9th.—*Sermons:*—The ultimate triumph. Psalm lxxii. 17

A friend sends us the following, quite suitable to the times and the season:—

A GOOD RECIPE.—To impart a double relish to Preserves and Pickles.

Send a Jar of each, with best respects, to your minister, or if you should hear that a neighbour has got the start of you, a roast of beef, a barrel of potatoes, or of No. 1 Annapolis Apples, will answer quite as well.

N.B.—Never mind the printer. He lives on Gas.

The British channel has been tamed at last. The *Catalia*, a double ship running between Dover and Calais, seems to be succeeding. The *London Spectator* says: "Apparently even when the ordinary Dover and Calais packet-boat is swept over every minute by the seas the *Catalia* is not only perfectly dry, but pitches and rolls so little that even passengers the most sensitive to sea-sickness are not sick. The only fault is the slowness of the ship, which is said to take three quarters of an hour longer for the passage than the ordinary boats. Still though three-quarters of an hour of deadly sickness is an age, three quarters of an hour of unexpected immunity from sea sickness is an age only of paradise." That three-quarters of an hour will have to be overcome for the American market.