

The Wesleyan.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 12, 1882.

No. 19

FROM THE PAPERS.

Did you ever read through the book of Discipline of your Church? If not it is not a little strange. — *Nashville Ad.*

Lord Lonsdale, who recently died at the age of 26 from dissipation, had the right of presentation to 39 livings in the Church of England.

In a letter to the president of the *Church Times* in regard to the imprisonment of Mr. Green, Dr. Pusey begins by saying, "Mankind in the year 1892, will, I think, be much ashamed of us in 1882."

One thing, and one only, is safe for the minister who has not a "call," and in that there is a happy combination of duty and interest. He should devote himself with increased fidelity, zeal, and cheerfulness to his work, acting as though he were to remain a lifetime. — *N. Y. Adv.*

Excessive pulpit controversy "defences of the truth" make the impression that truth is an open question. Moreover, it is the easiest kind of preaching, and often staves a congregation. "We are constrained to express our regret that the President of these United States has introduced into the White House again the wine-drinking customs that had been so wisely banished through the influence of that noble Christian woman, Mrs. Lucy B. Hayes. This we regard as a most unfortunate example to be set by our chief magistrate in view of its direct influence upon the habits of the people."

However brilliant the sky above our heads, we must have something to "tie to" besides the dance of the Pleiades, or we shall grow head-sick and heart-sick. Men do not gather the grapes and figs of peace and righteousness from the thorns of doubt or the thistles of denial. There is no saint in the calendar—yes, and no angel in heaven—to be compared with what Dr. Baker calls "Blessed Saint Certainty." — *Christian Intelligencer.*

The Democrats are making large calculations as to their prospective gains founded on the "Heathen Chinee." They once reasoned in the same way in regard to the Negro, and for the last twenty years have been dividing the profits in continuous defeats. A political party that seeks gain through race hatred ought never to meet anything but defeat. It is too dishonorable and mean to have any standing among decent people.

A humiliating scene, showing the subservience of Roman Catholics to their priests, was exhibited recently in the lobby of the British House of Commons. Cardinal Manning was standing in a corner when a barrister in wig and gown came down from the speaker's gallery. On seeing the Cardinal he pulled off his wig, and regardless of the scores of people standing round, he threw himself on his knees, and, almost bending to the floor, asked for the Cardinal's blessing.

The *London Tablet* says that there are a number of young Roman Catholics at Oxford and Cambridge, and people are asking if the ban has been taken off those institutions. According to the *Tablet* it has not been, although in Cardinal Wiseman's time it was removed. The conviction that a spirit of unbelief prevails at these seats of learning, and not that Roman Catholic youth would be seduced into Protestantism, seems to be the chief ground of objection.

The Baptist press always loses its temper about baptizo, and we set out with the benevolent purpose of hampering a little courtesy into those brethren. They lack nothing to render them admirable and lovable in every respect, except the bad habit, which they have by inheritance, of losing their grip on themselves whenever baptizo is mentioned. We can not flatter ourselves on a great show of success just yet. We must learn to belabor and to wait. — *Interior.*

The *London Times*, commenting on the case of Dr. Lamson and the plea of insanity in his behalf, says: "In the view of many good people insanity is rapidly becoming synonymous with wickedness. He is bad, therefore he is mad, is the formula they unconsciously apply to every convicted criminal. It will shortly become necessary to reverse the phrase and to declare insanity a crime, unless we are to be overrun with licensed criminals."

In Ohio the excellent Sunday law just enacted was put in operation last Sunday, and although many saloons were kept open in breach of it, subject to suit and fine, it was an uncommonly peaceful day in the large cities of the State. The liquor dealers and beer sellers held indignation meetings, and denounced and determined to "boycott" the newspapers that characterize the law. This shows the character of the men and the trade. Liquor-selling is a foe to God and man.

Joseph Cook has made a sensation in Bombay. In five lectures he has drawn the whole native city around him until the largest hall could be filled ten times over. The *Free Church Monthly* (Scotland) says: "Our Bombay brethren, writing independently, declare that no such effect has ever been produced by a public speaker in India, and anticipate much good fruit from this noble defense and exposition of Christ's teaching in the face of the false philosophies and faiths of the East."

In an article entitled "a-ah-ugh," a writer in the *Observer* gets off the following, which will be appreciated in many quarters: The minister reads a notice of some meeting and proceeds: "The object—a of this meeting—ah—is one—a—great importance, and I—a—should be very glad if—ah—the whole congregation—ah—were of the same mind, and—a—would attend. We—a—have not been—ah—as efficient—a—as we should be in—ah—helping on the good work." Would it be wicked to doubt that minister's call—ah—to preach—ah! you!

The New England Southern Conference of the M. E. Church at its recent session adopted the following resolution: "We are constrained to express our regret that the President of these United States has introduced into the White House again the wine-drinking customs that had been so wisely banished through the influence of that noble Christian woman, Mrs. Lucy B. Hayes. This we regard as a most unfortunate example to be set by our chief magistrate in view of its direct influence upon the habits of the people."

In a late number of our *S. S. Magazine*, the Editor says: "For all practical purposes we may continue to use the selections of the International Committee, as heretofore; but the method of using these selections must be conformed to the requirements of the graded system, and so extended as to include regular instruction in the doctrines and discipline of the Methodist Episcopal Church, South. How this is to be done—whether by the addition of supplemental lessons or in some other way—remains to be considered hereafter." — *S. C. Adv.*

It is to be hoped that the present comet will not greatly depreciate the value of real estate, or foment any panic among the numerous class who are always on the watch for some sign of the near dissolution of all created things. Professor Peters, who is always going about after comets, snubs the present visitor by declaring that it will not prove brilliant to the eye nor important to science. Correspondents are requested, therefore, to take this as an answer to any question they may have to ask as to the possible danger of a collision between our own planet and this meteoric intruder. — *Christian Union.*

A speaker at an educational meeting recently held in Chicago insisted that instruction in morals should be given in the public schools from some good text-book. He added that the pupils should be made to commit to memory the ten commandments, and these should be explained to them so that they could understand them. They should be taught the existence of a God, and be taught the existence of the Ruler of the universe, as well as man's responsibility toward God, that there was a life beyond this one, and the hope of everlasting life. — *N. Y. Tribune.*

So many of our friends are writing to us to say that "Easter" is mentioned in the New Testament, that to save the time and stamps of others, at the risk of crushingly diminishing the joy of those who think that we have tripped, we must inform them that "Easter" is not mentioned in the New Testament. The word "Easter" is there indeed, but not the Christian festival of that name. The Greek means *Passover*; so the margin will tell any one who has a Bible with marginal notes. And one of the good things in the New Version is the rejecting of the misleading word, and the substitution of "Passover." — *New York Adv.*

People grumble at Conference time about the inconvenience of the itinerant system to ministers and people. But how many Congregational and Baptist ministers are without charges, and churches without pastors. The present writer came to his present appointment eighteen months ago. At that time a neighboring church had no minister. The new man had just come after all this delay, more candidates having been heard than can be counted. I ventured to assure one of the deacons that the Wesleyan Conference would have settled the matter for the church in a few days! — *London Methodist.*

FUN AND FROLIC IN THE HOUSE OF GOD.

BY A LOWREY, D.D.

The vicious and nonsensical practice of converting the House of God into a place of amusement and show is prevailing to an alarming extent. Fun and frolic seem to be the order of the day. Not religion, but claptrap is too often depended upon to draw the people together and make the church and minister famous. Through a sense of conscious weakness the attempt is made to support the church in some degree, as public halls and places of amusement are maintained, by adapting its uses and scenes to the popular taste. Sometimes the place of worship is made redolent and gay with the products of the garden. The pulpit and altar are buried in flowers and evergreens. At another time dramatic readings and settings are introduced, while on other occasions we are treated to fairs, tableaux, operatic singing, drollery, and grotesque recitals. When these attractions begin to lose their charm, or happen to shock the religious sense too violently, we fall back upon humorous lectures, remotely connected with religion and morals.

Sometimes the pulpit is made to trail its dignity in the dust by announcing an attractive or shocking theme to excite and draw the crowd.

Now what is the fruit of all this sowing to the flesh? Is it not a harvest of corruption? That such practices are detrimental to religion, who can doubt? That they harden sinners, stifle conviction in penitents, quench the longings of the sanctified, is obvious to every observer.

Not that everything connected with these exhibitions is sinful, but the aggregate effect, the resultant of their combined influence and final work is death to spirituality. We allow that, considered separately, many elements in these entertainments are not only innocent but enjoyable, and could they be used, subject to proper limitations, no injury would come to the cause of God.

Flowers and evergreens are emblems of truth and beauty; elocution and graceful gesture are among the accomplishments to be cultivated. Pictures and scenic representations may be utilized as object lessons. Music, both of voice and instrument, may be so employed as to refine and increase devotional feeling. Social repasts and the manufacture and sale of useful articles may be made to contribute to objects of benevolence and the advancement of Christian acquaintance and love. All this we admit comes within the range of possibility.

But we take the position that these shows are not gotten up and conducted in a spirit and fashion to achieve such results. They are confessedly based upon a relaxation of the religious principle. It is the gratification of a disposition to conform to and compromise with the world that gives them their birth. Partial infidelity to Christ must enter the soul before the emotions stir in the direction of such frivolities. A loss of power and spiritual life must always precede the love of spectacular display. When the Prodigal left and lost the luxuries of his father's house, he immediately began to fill himself with husks.

A declining church may invariably be known by the growing tenacity with which it cleaves to form while it denies the power of godliness. Indeed it will magnify, paint, and gild, form and argument and deity ceremony and ritual, just in proportion to its decay. A dead church is always the most splendid, like a coffin, fine and silver-mounted, because it contains a veneered corpse.

There is a philosophic reason for all this. Man is not content without a religion. If the invisible is gone he must substitute the visible for it. A picture of the dead and departed is often more adored than was the original during life. Many a tomb has

been strewn with flowers, which contained a wife who was forsaken and ill-treated until she found rest in the fidelity of the grave.

But what are the implications of these substitutes for the simplicities and sobrieties of religion? Do they not betray a latent distrust of the Gospel? If we really believed without abatement or limitation, that "the Gospel is the power of God unto salvation," would we be found straining every muscle and nerve to grasp a crutch with which to supplement its efficiency?

How do these shows and frolics act on the spiritual energies of a church? Are they not a complete extinguisher of holy zeal? Are they not death to revivals? If the altar on Sunday night is full of penitent seekers, and the pastor announces dramatic readings and other artistic and droll performances for Tuesday night, can he fill the altar again Wednesday night? If the Holy Ghost comes down upon a church and creates a great hungering and thirsting after righteousness, will not the occurrence of these popular dissipations neutralise these aspirations and freeze up the fervors of the soul? Just so sure as waters are chilled by an east wind in winter, just so certainly will these follies congeal the spirit of a whole church. These evils are spreading like the "pestilence that walketh in darkness, and the destruction that wasteth at noonday." The whole body ecclesiastic is becoming infected with it from the crown of the head to the sole of the foot. All, from the highest dignitary to the humblest layman, are being insidiously swept into the Maslstrom.

With respect to many churches, especially the more wealthy, influential and conspicuous, it may be predicated that they are travelling with high speed towards the sepulchre of a dead, formal, and inefficient organization. True, there are exceptions and these exceptions are the day star and hope of their denomination. But let us beware. Mortification spreads rapidly, and every member of the body is connected with the sea of life. If these dissipations are not abandoned the days of spirituality and power in the churches practicing them are numbered.

But the hope of the world rests upon the promise that there shall be a new spiritual epoch, exceeding any and all that have occurred in the past. — *Divine Life.*

IN FRANCE.

The burial of a Protestant widow at Eaurville, Haute-Marne, is circumstantially described by M. A. Martin. After the funeral it came to the knowledge of M. Prugard, pastor of St. Dizier, that the body had been laid in the corner reserved for suicides. "Who," he quickly inquired of the grave-digger, "ordered you to dig the grave in that spot?" It was Monsieur le Cure, answered he. Neither mayor nor adjutant being at home, the worthy pastor could get no further. Next day, however, M. Prugard, joined by M. Martin, a neighboring pastor, and accompanied by the widow's son, arrived at the adjunct's house before he had time to get away. Representing to him that cemeterial orders belonged not to the Cure, but to the mayor and his deputy, they demanded an order for the exhumation of the body to be reinterred in another part. He declined, however, to be mixed up in the affair; yet on being urged, said, "You are free, gentlemen, to displace the corpse and put it wherever else you like; that permission I give you, but I refuse authority in writing." Refusing in their turn, a verbal authority which the wind might drive away, they declared that they would telegraph to the Prefect of the Department, and if necessary to the Minister of the Interior.

"Oh," rejoined the now-awakened functionary, "I had no idea the thing would make all this noise, and get into the papers. Here I will give my written authority." In fact he himself carried it to the widow's son, and made the best of his own way to Vassy, probably to elude the reproaches of the Cure. The consequence was, that at the reinterment all the people attended, and the two pastors had an excellent opportunity of preaching the Gospel of peace, which, as M. Martin observes, "has nothing in common with the teachings of those who trample under foot liberty of conscience, and pursue to the very grave all who will not recognize their authority, injurious alike to peoples and to individuals." — *Evangelist.*

HONESTY IN PRAYER.

There is hardly a more wholesome exercise of godly self-discipline than a courageous analysis of our words and utterances in private devotion. For example, what an extraordinary plight we would find ourselves in if some of the supplications that run most glibly from our tongues should suddenly be granted! What surprises there would be, covering us with confusion, or turning us pale with alarm! One of the first and most frequent of these supplications is, "Thy will be done." But we do not stop to think into what disappointments, mortifications, sacrifices, agonies, the answer if sent, might plunge us? We ask that our hearts might be purified; but purification of heart is a process that has its conditions, methods, instruments. Do we remember that one of the purifying agents is fire? We ask that our faults may be corrected, but at a cost of what chastisements? We ask for the grace of humility, but do we consider that humility supplants pride very often only by humiliation? Communicants who are avaricious tradesmen or greedy politicians pray for clean hands, forgetting that what is on their hands is a patch that will not come off unless the skin comes off with it. Frivolous women entreat that they may be delivered from the crafts of the devil. Do they mean that the Almighty shall take them at their words, and that they are ready for the pain that attends the going out of that demon already within them, which is a spirit of envy, slander, deception, selfishness, and which goeth not forth but by fasting as well as prayer, and by a downright reformation of conduct as well as fasting—in short, by a sharp battle with pleasant sins? They asked they know not what or how. They asked to lay hold of Christ's cross, and when he had reached it to them it lacerated their hands. They had upon them awe and fear, as Jacob at Bethel, or Elphaz in the night visions, or as the apostles when they thought they had seen a ghost and knew not that it was Jesus. They could almost pray him to depart from them, or to hide his awfulness. — *Churchman.*

MISSIONARY SISTERS.

From the report of the ladies' auxiliary of the Wesleyan Methodist Missionary Society for the year ending December 31, 1881, we extract the following notice of two sisters: Miss C. E. Beauchamp went out in 1869 to Palmerton, South Africa. In 1874 she removed to Umzimkulu, and in 1878 to Enfundisweni, Pondoland. The gracious results following upon an outpouring of the Holy Spirit on the girls there in 1860 decided the committee to attempt a boarding school, but this was prevented by the recent war, and the day-school would have been entirely broken up had it not been for the energetic conduct of Miss Beauchamp. Owing to a change in the superintendence of the circuit, she was for some time alone in her work, and the only English female on the station; but, though her friends urged her to go to Kokstad, she remained firm at her post, not only keeping her own scholars together, but taking charge of the two older classes of the boys' school, which had been left some time without a teacher. She has just obtained the permission

of the committee to return to England for a visit, but she wishes to go back to her work at the end of her leave of absence. Miss A. M. Beauchamp took charge, in 1863, of our English School in Bangalore, and remained there more than six years. She was then transferred to our boarding school at Batticola, where she worked four years. In 1880 she was appointed to Point Pedro, where Mrs. Winston has been very successful in establishing a native boarding school, and the girls already show signs of improvement under her efficient care. Her admirable qualities as a teacher, and her continuance for so long a period in missionary work, entitle Miss Beauchamp to the gratitude and confidence of the committee. — *Methodist Recorder.*

A LESSON.

A correspondent writes: "We have been suffering in our circuit from respectability. A smile, a friendly recognition in chapel, a grasp of the hand, a word of sympathy or inquiry in going to, or returning from meetings were not in accordance with conventional propriety. A general coldness prevailed, a lovefeast was rarely held, and when held it was only at the close of another service; the class and prayer-meetings were badly attended. The new ministers who came into the circuit in September last, were not satisfied with such a state of things, and they were resolved to alter it. They preached earnestly and practically. They did not fear men. They spoke to the church and especially to the leaders of it, in the spirit of the letters to the churches of Sardis and Laodicea. They invited workers to visit from house to house. Vigour and earnestness were infused into the prayer-meetings, and women were asked to pray, according to the old Methodist practice. The Saturday evening band-meeting was reconstituted, the speaking at which was divested of routine and unmeaning phrases, but was, and is, varied, free, original, and instructive. Young men and women were set to work and the old gave the benefit of their counsel and experience. The ministers noticed the poor as well as the rich, mixed freely with the people, visited the sick frequently, and threw all their souls into the work. The results are that our congregations have increased, the preaching is attended with great spiritual power, the prayer-meetings are lively, better attended, and very profitable. New life has been infused into the teaching at the Sunday school, and many of the older scholars have been converted. Inquirers and penitents have retired into the vestry or knelt at the communion rails during Sunday evening services, and many have found rest in Christ. A good work has broken out in one or two of the neighbouring villages, and faith and hope are much increased. — *London Methodist.*

God's most important dealings with his children are known to him and them alone; but the results of those dealings are known to all who observe those children. We may keep secret our mental and spiritual struggles; but we cannot conceal the effects of them. *How God works on us and in us, only he and we can know. What he has wrought by his providences and by his Spirit, we cannot conceal if we would. It ought to be an added inducement to us to improve our soul-training, to realize that all about us will note our gain or our loss accordingly.* — *S. S. Times.*

The readiness for death is that of character, not of occupation; and God does not wish me to be always thinking about dying. He wants me to live, he wants me to walk with himself while I live, and if I do that, I may leave the dying to take care of itself, or rather he will take care of the dying. — *Rev. W. M. Taylor, D.D.*

ROBERTSON
LISON,
RS OF
OODS
NERY
SCRIPTION
I RETI L.
OF SHITS
S. AN
CLOTHING.
G STREET,
N. N.B.

EDMONTON

BLOOD!
PILLS make
completely change
in three months
pull each night from
to meet anything but
sold every where,
stamps,
Baylor, Mo.

FG - 1882
& CO.,
THEIR
SUMMER
& CANADIAN
DS.
FINE ASSORT-
BOYS' HATS.
TWEEDS, &c.,
and lowest prices.

HATS
SOFT FELT.
CHILDREN'S
ITS
VERY CHEAP.
hawl Straps,
rellas, &c.
RETAIL
STREET.

steps, \$90. Pia-
Factory running
Write or call on
MERTON, N.J.

NTATIVE
HOUSE
OVINCES
represent have

ARDS
EXPOSITIONS
ED.
ED ALL THE
THE
IBITION

OS
LNS
ully establish-
ds of the pub-
HANCES from
UNERS ena-

NT. LESS
ould induce you
ES.
you wish to
on the instal-
paper.

NSON,
LIFAX, N.S.