

The Wesleyan.

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NOTES AND COMMENTS.

A company of Second Adventists in Texas have prepared a tent for the occupancy of Christ—they so thoroughly believe in his early coming.

The Western Christian Advocate declares that the present pastoral term "may be long enough for country circuits, but it is not for large towns and cities."

Go early to church; don't talk, but pray and meditate; the atmosphere of prayer to which you contribute will help to inspire the preacher.—*Bal. Ep. Meth.*

Your preacher's usefulness in the community depends in no small degree upon his social status. His social status depends largely upon an adequate support. Therefore see to it that his "allowance" be ample, and also that it be paid.—*Nash. Adv.*

When a preacher expends all his time and strength on pulpit preparation, he may swell his congregation, but will not build up the Church. He may establish a wide-spread reputation, but he will not build up the faith of the believer or lead many sinners to Christ.—*Texas Adv.*

Sir Garnet Wolseley, in the long despatch about the Egyptian campaign, published in the *London Gazette*, says, "The Chaplains of the different denominations were zealous and attentive to their duties and carried on their work with commendable diligence."

The *N. Y. Tribune* says: "The preaching of the day does not lack eloquence, does not lack earnestness, does not lack scholarship, does not lack vigor. But it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel."

Matthew Arnold says of the Salvation Army, "You see energy, devotedness, excitement, conversions; but a total absence of lucidity. One little of lucidity would make the whole movement impossible." Lucidity is a very important matter with Matthew Arnold, especially when it is mingled with a considerable amount of dogmatism.—*N. W. Adv.*

During the hearing of a compensation claim in London, it was contended that the temperance movement had become a power, and would affect public-house property; and it was admitted that at the present time public-house property was depressed and houses are not letting freely.—At an auction sale recently several ineffectual attempts were made to sell public-houses.

The *Evangelical Messenger* well says: "If you would capture the people and hold them in steady attendance upon your ministrations, always 'have something to say'—some well digested gospel lesson; some wise counsel to offer; some spiritual antidote for secular trouble; some word of encouragement; some message from the King of kings, that rests like a burden on your heart, and burns for utterance."

The controversy about an irreverent Salvation Army hymn has not brought much credit to those who are responsible for Salvationist literature. Of the prevalence of irreverence in *The War Cry* and in Salvation Army meetings there is a wide-spread conviction. If General Booth and his able associates cannot check this tendency, the Salvation Army will produce results which sober-minded people will deeply deplore.—*Methodist.*

The places of godless amusement are opening, and "particular stars" are being advertised to attract the people of the world, while the dens of iniquity, where depraved appetites and passions are gratified, are never closed. Everywhere in city, village, and country, the Churches of Christ should arouse themselves to increased activity, and with renewed consecration and faith seek to save men from sin.—*Western Adv.*

The following resolution was adopted at the last session of the Pacific Conference: *Resolved*, That hereafter every preacher of this Conference who fails to bring up, or makes an effort to do so, the collections required by the Discipline and Annual Conference, shall not be considered blameless in his official life and administration, unless he give satisfactory reasons to this Conference for such dereliction of duty.

Intelligent Christians would not consider the going back of the sun so many degrees on the dial of Ahaz any the less marvellous than it might have a physical explanation, such as the refractive effect of a mass of vapour. The real miracle—the real proof

Divine working—was its coincidence with the prophet's message. So the same event may be regarded in one aspect as natural and in another as miraculous.—*British Quarterly Review*, p. 455.

In another column, in discussing the alleged "lost art" of winning souls, we draw our statistics from the Congregational and Presbyterian denominations. Were the statistics accessible, we imagine that the Roman Catholics would furnish the most striking illustration of this loss of power. Its journals are filled with complaints of the loss of its young people, who either go over to Protestantism or tarry in the borderland of utter indifference.—*N. Y. Independent.*

Well said, M. Renan! In answer to the taunts of the priests and their threats of taking revenge on the first opportunity they possess for the wrongs they judge they have suffered at the hands of a secularising Government, he says, "The Roman Church has become a woman. She defies us in words that charm us into agony, even when she threatens what she will do to us some day." Still, if Rome had the power M. Renan would cease to be charmed.—*London Methodist.*

The Archbishop of York in his able sermon at the opening of the Church Congress, referred in significant language to the principles and fruits of the Reformation, which, he said, "vindicated for men their right to betake themselves to God and to Christ directly for forgiveness and for peace without the interposition or hindrance of any human power." In this brief sentence is briefly set forth the crucial difference between Evangelical truth and Sacerdotalism.—*Evangelical Churchman.*

Dr. Begg, the leader of the anti-organ movement in Scotland, protests vigorously against their use in divine worship as being mere "human inventions." In reply the *Edinburgh Scotsman* argues that in logical consistency Dr. Begg has really no standing-ground, as he allows his predecessor the use of a tuning-fork. "If," as the writer puts it, "you allow the use of one instrument to suggest the first note of the psalm, how can you object to an instrument that suggests the subsequent notes."

At the annual meeting of a foreign missionary society in a little Western town, a pale, weary-faced woman, grasping the hand of its President, said: "This woman's missionary work is an inspiration to my life. I am no longer simply a part of this village. I am made conscious of my relations to the whole world. From month to month, as I bring my little to the treasury, I feel that with my own hand I am unlocking forces which will speedily bring the kingdoms of the world to my Lord and his Christ."—*Gospel in all Lands.*

The elders of the Presbyterian Church of San Rafael, Cal., were requested, not long ago, to perform the act of anointing the sick according to James v. 14, in the case of "a devout and intelligent sick person." The session referred the request to the Presbytery, being in doubt as to the propriety of the service asked for. The answer of the Presbytery not giving satisfaction, the question was returned to Synod and the Synod has just referred it to a select committee to report next year. After that it may go to the General Assembly. Meanwhile, what is to become of the "devout and intelligent sick person?"—*N. Y. Independent.*

Mr. Lewis W. Ayres, who was a corporal in the Second New Jersey Cavalry, relinquishes his pension on the ground that his disabilities do not prevent his earning a livelihood. The honest soldier says, "I cannot conscientiously accept money from the Government in my present condition." How different the spirit here manifested from that which is too common, and which considers the Government as a convenience for supplying the wants of the seedy and the lazy. Many men seem to consider the Government funds as free foraging ground, where one may help himself to what he likes, and where he who can succeed in getting the most is to have the highest credit.—*N. Y. Adv.*

The English Evangelical Alliance has called the attention of the Egyptian Government to the fact that Christians cannot hold offices in that country owing to conscientious scruples as to working on Sundays. The *London Globe* thinks that this complaint shows a lack of wisdom on the part of the Alliance. "Common sense," it says, "would suggest that the Christian might learn to do without public offices in Egypt. Imagine a religious Mahometan sect memorializing the British Government on the

subject of the conscientious scruples which would prevent a devout believer from taking office as president of the Board of Trade, owing to the enlightened habits Englishmen have of working on Friday."

THE WESLEYAN MISSIONARY SOCIETY.

The outlook of our English brethren is thus given in the introduction to the "Missionary Notices" for November:—"The end of the year is coming rapidly upon us, and the Committee is called upon to complete its estimates and arrangements for 1883. The district meetings in foreign parts are usually held at the beginning of the year, and they must know the grant upon which they may rely. Thus the expenditure of each year is necessarily authorised before one-fourth of the income of the previous year has been received. This is always a disadvantage, but the difficulty is reduced to a minimum when there is a steady and proportionate increase in the funds of the Society. An increasing expenditure is in the present condition of the world unavoidable. There are immediate and pressing wants. Those of China and of India are too many to be mentioned in detail. In South Africa the constitution of the South African Convention and Conference has relieved the Committee from the care, but not the Society from the cost, of the older districts. But already there comes a more earnest cry from the districts which remain. The Transvaal asks for two additional men to do work which is ready to hand. To the northward the country lies open, and after all the present and pressing demands are met it will be the Society's duty to send the Gospel to those who as yet do not ask for it. To-day the grief is that tribes are asking for the bread of life, and cannot be supplied. On the Western Coast of Africa similar openings, as needy if not as numerous, are presenting themselves. Continental missions are in sore need of help. In Portugal and Barcelona additional labourers are needed, and must be sent. Madrid is as yet unoccupied by this Society, and many reasons render it highly expedient that a mission should be commenced there without delay. In Italy, both North and South, movement is sorely hindered, and in some places work done has to be abandoned. In the Naples District the effect of retrenchment, added to that of a change in the Italian currency laws, leaves Mr. Jones in 1883 with £260 for the year less than in 1879; and for the next few years another £100 per year will have to be set aside from the annual grant in order to repay money locally borrowed during the last five years. This can only be remedied by an increase in the Society's income. Sicily at this moment gives proof of awakening interest in the truth of the Gospel and earnestness in the service of the Saviour."

ROMANISM IN BRITAIN.

There has been much said of recent conversions to Romanism from the higher ranks in England and Scotland, but the simple statistics, and the small proportion of Roman Catholics to the whole population, will satisfy the candid reader that there is no present probability of the transfer of the Holy See across the Channel or up the Clyde. At the commencement of the present century twenty-seven per cent. of the population of Great Britain and Ireland were Roman Catholic. Now only eighteen per cent profess that faith. Even including Ireland, Protestantism has advanced more than five times as fast as Romanism during the century. The movement in the Episcopal Church of England towards Tractarianism has no doubt, led many to its legitimate consummation—Romanism. And many forms of Ritualism are little better than Romanism, and certainly, as a matter of fine art, a good deal poorer. It were strange, therefore, if, with the aid of this movement, the Church of Rome had not reaped large gains in England.

But, notwithstanding all these influences, there are, in all England and Wales to-day, less than a million Roman Catholics altogether, of whom three-fourths are Irish immigrants. The great middle classes are moving steadily towards the simple faith and worship of the Evangelical Churches, and the English people to-day are more Protestant than ever before.—*Guardian.*

THE KINGDOM THAT LIVES.

It is a privilege—is it not?—to be a member of the Church of Christ; to constitute one of this mighty and immortal host; to bear the name which it bears; to unite in its songs, and be remembered in its prayers; to be identified with its work, and to share its rewards; to be counted worthy, of its sufferings, and to earn the fruit of its heroism: what has life to offer to a good man of lofty aspirations which can bear comparison with this? I never think of a child of God outside of the Church of Christ but with feelings of unutterable compassion. He is losing so much which might be his; he is failing to achieve so much which might swell his reward at the Master's coming!

He reminds me of the story of "The Man Without a Country," doomed, in punishment of his momentary treason, never to hear from human lips the name of the land that gave him birth. He crossed oceans in his country's service, but could never hear her glory told. Her insignia were torn from the badge of his uniform. When his companions exulted over the news of her victories dead silence stopped all voices if he entered their circle. The newspaper from home was not permitted to pass into his hands till it had been reviewed by a censor, and the name of his country expurgated from its columns. Though an honest sailor and a gallant officer, his name appeared nowhere on the roll of his country's fame. He lived and died a nameless man, without a country, and without a home.

Such a one does a Christian seem, who is trying to serve God and make his way to heaven outside of and out of sympathy with the Church of Christ. What can be done with such a man in heaven? What regrets must mingle with his joys on entering there! "Do this in remembrance of me." That one command, given in the parting hour by the loving Saviour to loved disciples, he has never in his whole life obeyed.

O, thanks to God for his visible Church! for her hymns and her prayers, for her ordinances and the promises she inherits, for the fellowship of the saints on earth with saints in heaven, for the history of her sufferings, and the future of her triumphs! Thank God for her immortality! While every thing else in this world must die and rot, there is one thing that lives, one thing over which death has no power, one thing that smiles at the grave as it passes on to a life that has no end.—*Dr. Austin Phelps.*

THE SALVATION ARMY.

General Booth thus explains in the *Indian Witness* the plan of the Salvation Army's operations in India: 1. To avoid all educational work, for which our officers are not fitted, and will have no time; 2. To avoid zenana work, strictly so called, because our mission is to the degraded and poorest classes who know nothing of Pardah; 3. To avoid itinerancy in order that our whole strength may be concentrated on definite points, so that the work will be consolidated as fast as it proceeds; 4. To make every corps self-supporting, and as far as may be independent of European help of every kind; 5. To raise up a purely native Salvation Army, officered by native men and women, and supported by their voluntary contributions; 6. To avoid every expensive place of worship, develop to the utmost the open-air work,

and, when necessary, make use of structures adapted to the peculiarities of the people and climate. The Indian expedition consists of eight officers (four men and four women), under the command of F. de Lautour Tucker, late of the Bengal civil service, and for four and a half years an assistant commissioner in the Punjab. Judge Tucker, who has given up his office and a salary of £800 a year to enter the ranks of the Army, hails from India, several of whose languages he can speak. The party intend to dress like the natives, to eschew European customs, and to adapt themselves to the manners of the people.

MOODY IN PARIS.

The editor of the *Paris Evangelist*, says the *Methodist Recorder*, is so deeply touched by Moody's preaching that he recurs to it again and again:

"Mr. Moody's preaching," he says, "has brought us a great lesson." Not that he would propose him as "a model to all and in all." Let every man be "himself." But let all note one thing: "this man does not preach; he talks." Not that his discourses are not carefully prepared; but that they might "equally well have been uttered in drawing room or kitchen as at the Oratoire." What he says is "simple, clear, honest, like that which befits a man speaking to other men, not to a daze, but persuade them;" in short, a style which "prejudice alone has banished from the pulpit to its great detriment." French preachers have too long deemed it derogatory unless they were "solemn, stiff, and starched: avault the word, and say wearisome." Under such preaching, was not "the attitude of the so-called hearers constrained and submissive, recovering a natural and contented air only when they heard the closing Amen?" But look at one of Moody's gatherings: "everyone listening and nobody asleep; all eyes on the speaker, and the working man astonished to find himself comprehending everything as well as the shop-keeper and the man of letters." The fastidious (of whom there are ever some) may convict him of not having preached according to rule; "but, if they spoke the whole truth, they would confess that they had been moved." And then, there is another thing: "that man there, in pulpit or on platform, speaks not for speaking sake, but to discharge his conscience, and, as Scripture says, to deliver his own soul. He poses the question of salvation, old as humanity, yet ever new and always urgent. Nor let any tell us that such preaching is worn out, or at any rate, will not suit French hearers. We affirm, in the name of an experience actually made, that it is, on the contrary, the only sort which can rouse and animate souls. The men of our day will not be interested in Christianity till it shall find out the flaw in their harness, and, getting at their conscience, offer them the true remedy for the malady under which they suffer. Its adaptation to the needs of man, intellectual, social, moral, will touch them only when it shall have brought them peace."

TO YOUNG CHRISTIANS.

Don't be afraid to "show your colors." A cowardly Christian is a missionary. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective. There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on these. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time. Use earnestly every means that will en-

large and strengthen your Christian life. Study the Bible; pray without ceasing; do not neglect the prayer-meeting or the Sabbath-school; stir up your Sabbath-school teacher, and get your doubts explained; go to the pastor with your questions, and find out the best he knows on the things that perplex you; keep your heart warm by doing good. Make your life beautiful in the sight of men. Show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the noblest of any person there.—*Ev.*

THE VATICAN.

Clericalism has suffered a new defeat abroad; this time in the land where it first took root—Italy. An architect having a quarrel with the major-domo of the Pope, sued him in one of the lower courts and won his case. The major-domo protested that the State court had no jurisdiction of a matter arising within the Vatican. The court rejected this plea to the jurisdiction, and the higher court, while awarding to the major-domo on the merits, affirmed the principle asserted by the lower court, that the jurisdiction of the civil courts does not extend into the Vatican. If it extends over the officials of the Pope, the conclusion can hardly be avoided that it extends over the Pope himself. In so far as this decision turned upon the legal construction of the Papal guarantee, given by the Italian Government at the time Rome was occupied by Victor Immanuel, it is not one of more than local importance. But in our age courts reflect public sentiment, though only such sentiment as is fixed beyond all probable immediate changes. Such a decision as this, emanating as it does from the highest tribunal of the State, means that the people of Italy are determined to follow the example of all other free countries, and hold the clergy, from the highest to the lowest, amenable in all civil matters, as all other citizens are, to the laws of the land and their judicial tribunals. And as this determination exists equally among the people of every European State, except Russia and perhaps Spain, the prospect that the "prisoner of the Vatican" can, by either remonstrances or martyr-like submission, change this decree is very small. He may not reconcile himself to the spirit of the nineteenth century, but the nineteenth century will go on just the same, whether he does or not.—*Chris. Union.*

SALVATION.

To be saved, in the full and perfected sense of that expression, is to be made like unto our Saviour Christ, both in body and Spirit. The beginning of salvation in man is to be willing to be like Christ. This is an essentially different thing from a willingness to escape punishment. Every man is naturally and instinctively willing to escape punishment; and every man who has heard, and understood and believed anything about hell, is unfeignedly willing to escape its torments. This unwillingness by itself is no part of salvation. It is the mere instinct of terrified nature, increased sometimes to despairing agony, on a sinner's death-bed, while his heart all the time may be in a state of undiminished enmity against God. A willingness to be saved, on the contrary, includes a desire not only to escape punishment, but also to please God; not only to avoid the pains of hell, but also to acquire a relish for the enjoyments of heaven; not only to be shielded from the wrath of God, but also to be conformed to the holiness of God. This conformity can be had only in the enjoyment of communion with God, or lightened communion.—*Rev. Hugh McNeill.*