

# The Wesleyan.

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## FROM THE PAPERS.

It is said that in the Welsh language an imidel book does not exist.

A Preachers' Institute, to train young men for the lay ministry, is to be organized in connection with the general Baptist churches in London.

The Revised New Testament is now regularly used in the pulpits of at least twenty leading Presbyterian churches in New York.

The Duke of Argyll, in a late Review article on Evolution, makes the remark that man is the only known animal capable of development in a wrong direction.

Whoever advised the Pope to start a newspaper of his own gave the holy father pretty costly advice. The *Aurora* of Rome has gone under, and the Papal treasury is "out" 90,000 lire.

Rev. C. I. Horne, after fifty-six years of mission service, forty-three having been spent in India, has returned to his native country in Germany. He has six children in missionary work—four sons and two daughters.

Mr. Thomas Hughes has written out his reminiscences of the late Dean Stanley, especially with reference to his Rugby life and his work as a pacificator in the High Church difficulties at the East of London. The paper will appear in an early number of "Harper's Magazine."

Dr. McCosh says that at Leadville he was wondering how he might go down a mine, when a gentleman in workman's dress grasped his hand, told him he had once been a Princeton student, and led the way down his own mine; and before the Doctor departed, his new friend volunteered to create a fellowship at Princeton.

Judge Papineau recently decided for the Church, in Gibbs vs. Trinity Church, Montreal, that church organs are immovable property, and cannot be seized. It is not a little singular that while English Churchmen there are among the richest citizens, Trinity Church has been figuring in the law courts for debt for several years past.—*Tor. Globe*.

The N. Y. Observer praises the Methodist Council in London for "expending most of its time and strength in discussing practical questions having a direct bearing upon the advancement of the kingdom of God in the earth;" and adds: "This is the secret of that wonderful push and progress which mark the denomination whose history has no parallel for rapid development and religious triumph in the annals of Christendom."

We are pleased to learn that Mount Allison College has succeeded in raising \$1,000 additional endowment besides securing pledges for current expenses. That helps to put the "Consolidation Scheme" farther into the future if not to sound its death knell. The F. C. Baptists in Nova Scotia, a weak body, have concluded to endorse Dalhousie. That will be a grain of comfort homoeopathically administered to our Presbyterian friends.—*Christian Visitor*.

"Hered, lariat and belled by Satan," was the idiomatic phrase in which a Texan characterized the people of a very destitute neighborhood in which he lived to a missionary of the American Sunday-school Union, who replied, "Then I must go to work here," and he soon organized a Sunday-school there. Prosecuting his work in another direction, after sleeping in a buffalo-robe in the open air, and meeting much discouragement, he established a school in another very destitute neighborhood.

In the House of Lords, an effort has been made to prevent the carrying out of the disendowment measure, proposed by the Government in the Island of Ceylon. Lord Stanley of Alderley and the Archbishop of Canterbury called attention to the subject, but it was stated by the Colonial Secretary, Lord Kimberley, that the measure was reserved upon and would be gradually carried into effect. It was stated that of the 250,000 Christians in Ceylon, 190,000 are Roman Catholics, 50,000 are Protestants, and the remainder are assisted by Government grants; and that there were but 15,000 Anglicans and Presbyterians who received state contributions amounting to \$250,000.

"Nobody wanted to hear from the gifted and witty Col. Bob Ingersoll during the hours of the nation's trial and sorrow," says the Springfield *Republican*.

The Queen of Madagascar in a recent proclamation forbidding her subjects either to sell or drink rum, says: "I cannot take a revenue from anything that will debase and degrade my people."

The Yale Theological faculty have formally adopted the Revised Version for use in the devotional exercises of the school, because they believe it to be "better than any other English version, because it follows more exactly the Greek text as originally written, and is a more clear and correct translation."

The liquor-dealers of New York city paid about \$350,000 into the city treasury for licenses to carry on the rum-traffic in 1880, and the city comptroller paid out of the city treasury about \$7,000,000 to pay the expenses of the courts, police, and prisons, at the cost of keeping the liquor-business going on in the city.

Thirty Indian students, who have spent three years in the Hampton Normal school at Fortress Monroe, left recently for Dakota Territory, where they purpose becoming teachers among their respective tribes of Indians. The superintendent of the school accompanies them, and expects to bring back as many more for instruction.

Mr. James Jackson Jarvis, the art critic, says, in a letter to the *New York Times* from Italy: "Sooner or later there must be opened a wide field of evangelical missionary effort of some sort on a promising and open soil, for the Italian peasant has a good native foundation to work upon and capacities of no mean order."

The Methodists and Presbyterians in Ireland are complaining that they do not have their share of the magistracy, and show that while the Episcopalians have one magistrate to 432 members, the Presbyterians have one to 4,215 members, the Roman Catholics one to every 59,968 members, and the Methodists none to 3,155 members.

The care bestowed on the wounded Boers by Missionary Merensky secured the twenty-two mission stations in the Transvaal from molestation in the late war. It is not only, therefore, "the quality of mercy" that "is twice blessed." It is every act done in the Saviour's name to others. It comes back in richer blessings to him that did it.—*Episcopal Recorder*.

The *Inter Ocean* says, "It is a little strange that families who never attend a church or ask for counsel of a minister demand his best services when death invades the home. Ministers find it the most perplexing task they are ever called to perform, that of preaching a funeral sermon over the remains of a man or woman who in life wholly neglected both the practice and precepts of Christianity."

The London *Times*, commenting on the forthcoming centennial celebration of the surrender of Yorktown, says:—"We have quite as much reason as the Americans to share their centenary thanksgiving, since the event only forced the government to acknowledge what every body knew, that the war they were waging was hopeless."

The *Richmond Advocate* in noticing the fact that two Protestant Episcopal bishops had preached in a Methodist church, says:—"We could give 'constant employment' to half a dozen of these brethren till we reinforce our general superintendency. We fear a Diocesan Bishop at the helm of the Methodist Church would be like a canal pilot at the wheel of the Great Eastern—wishing for slack water and the old flat-bottom."

"I do not think we are far wrong," says the Hon. Neal Dow, "in our belief that the nation, state, people, and the church, have a deeper interest in the success of the great popular uprising against the liquor traffic than in any other branch of political, philanthropic, or church enterprise. This movement, we believe, touches the interest of all as no other does or can, and its complete triumph, we are confident, would mark a new era in political, religious, social and domestic life."

The recent announcements of the Mormons that they will sell no more land in Salt Lake City to Gentiles, leads the *Valley*, of San Francisco, to remark that:—"The remarkable fact just now is that a people in the heart of the continent are not only able to defy the laws of the country, but that they can control a land policy through which they can prevent the rapid increase of a population who are not in accord with Mormon doctrines. Perhaps a thing could be more fortunate for the country than that the Mormons should go a step further and attempt to drive every Gentile out of Utah."

## OUR CHURCH IN THE NAVY.

Rev. W. T. Brown, the Wesleyan Missionary in the Balearic Isles, wrote last month:

"On the 5th inst., three English men-of-war arrived in the Bay of Palma, and on the Wednesday following several others. The squadron of the Mediterranean fleet thus assembled consisted of the *Alexandra*, *Superb*, *Temeraire*, *Invincible*, *Thunderer*, *Condor*, *Coquette*, and *Helicon*. It was announced in the public papers that these ships would sail on the Saturday; and I feared that we should be deprived of the opportunity of holding Divine service on those with the declared Wesleyans. I found, however, on inquiry that they would remain over Sunday, and that the number of Wesleyans was about 400. I had not previously had any experience in the steps to be taken to secure the attendance of men of the Navy at our chapels, but I lost no time in communicating with Lord Walter Kerr, the flag-captain, Admiral's ship *Alexandra*, on the subject.

On Sunday morning (yesterday), shortly before nine o'clock, I met the Wesleyan detachment in the Rambia and accompanied them to our chapel. The officer in command told me that the word had passed for ten Wesleyans from each ship to attend, and that fifty-three were present. With these I held Divine worship, preaching from 1 John iv. 10, "Herein is love," &c. It was soon evident that not a few, if not all, of those present were not only declared Wesleyans, but real Methodists, listening with the greatest attention, singing heartily, and responding with fervent amen. At ten I preached to the Spanish congregation.

In the afternoon two of the men from the Admiral's ship attended the Bible-class for Spaniards, and on leaving sung Spanish hymns to Moody and Sankey's tunes, produced their books and sang in English. Accompanied by the Spanish preacher and one or two of the members, they came on to my lodgings, where we had singing and prayer in both languages and Christian fellowship which greatly cheered me. Mr. and Mrs. Laverack and Mr. Field, of Malta, and Mr. Jones, of Naples, were spoken of most affectionately, and our two English brethren did not forget their old friends while supplicating the Divine blessing. The Spaniards present were favourably impressed by the fervour of our countrymen. There is evidently a good work among the men serving in the fleet.

The Squadron cannot have failed to do good. The marching of 400 Roman Catholics to the cathedral and 50 Methodists to our own chapel is a lesson on religious liberty which must have impressed many. I greatly regret that the preaching-place we occupy is so inadequate. Undoubtedly our attendance would have been equal to that of the Roman Catholics had we been able to make better provision."

Rev. R. W. Allen, who forwards the above letter to the *Watchman*, remarks:—"I would note that the *Alexandra* is the ship from which, when her crew was paid off about a year ago, there went forth nearly thirty members of our Society, the fruit of the revival of religion in the Mediterranean Fleet we had the pleasure to record last year. Mr. Brown's is not the only testimony that, amidst the constant changes of the crews, the revival continues and extends."

## AMUSEMENTS.

These remarks, made at the Ecumenical Conference by the Rev. Dr. Buckley of New York, are worthy of thought:

Now, then, the question arises, Shall we give up our ancient opposition to card-playing, dancing and theatre-going? I hold that we should not, because certain facts are obvious. That class of amusements occupies the minds of the young, so that they do not and will not think on the subject of religion. Take away these amusements from them and the natural impulses of religion will be unopposed and will work conversion of sin. Hence they stand directly in the way of securing the conviction and conversion of the young. Moreover,

over, when a young man or young woman is convicted, it is to this class of amusements, one or all, that the young man or woman is apt to turn in order to stifle conviction. That is a fact, I think, which will be attested by every observer in this body. In the next place, when persons are soundly and thoroughly converted after deep and genuine conviction, whether long endured or for but a brief time, yet essentially pungent and deep—when such persons are converted, it requires no argument to induce them to turn away from the theatre, the dance and the card-table. That is a fact to which there are no exceptions, not only with us, but in other denominations. The most devout and pious Roman Catholic has no sympathy with these things; the most devout and pious members of the Church of England or the Lutheran Church have no sympathy with them. Another fact is that you can scarcely find one spiritual worker in any denomination that is in sympathy with them. You can find dress-parade workers, men who speak well on anniversary days, men who speak well when they are in the front, who have a sympathy with them, but you cannot find any hard worker in any denomination that has a sympathy with them. Moreover, when the liturgical church wish to do any positive work for Christ, they interdict these things; they have a protracted meeting for forty days in which they reap their harvest of the year, and in that time they forbid the theatre, dancing and card-table. Moreover, it is a fact with regard to them that in rural districts in the winter season, when the church is trying to do its very best work, these amusements are much in its way, and often it is a conflict, the issue of which will decide whether religion or frivolity will prevail. Yet with all these facts the subject is a difficult one to handle, because dancing is not wrong in itself; dramatic representations are not essentially wrong; and card-playing where no money is involved, is not essentially wrong. Now then, if it be true that these amusements produce these evil effects and yet are not essentially wrong, the thing is one of great delicacy and difficulty. What can we do? We must appeal first to the influence of these things and prove it to the people. Secondly, we must appeal to the loss of moral power which they will experience if they practice them. We must show them that the world counts it a large gain over the Christian when he dances, or plays cards, or is seen in a theatre, and we must bring to bear a moral influence upon the young which will hold them until a few years are past.

**UNFETTERED PREACHING.**  
"The opening up of Scripture has not hitherto been all that it might have been. There has been plenty of 'lecturing,' 'expounding,' 'commenting,' and so forth; but not quite so much of leaving the Book itself to speak. Undoubted exhibition of truth there has been, but too often of truth cramped by logical swaddling bands, if not actually in dead-clothes; too often of truth obscured in the presenting, like a light seen through a fog. Sometimes the creed, accepted beforehand and hereditarily, has given unconscious bias to the interpreter, and the Bible has become the fiddle on which he has played the tune of his own church, or of his own party. What the churches need, and what many souls are looking for, is not eloquent preaching, or passionate appeal, or philosophizing, or the ransacking of the Bible for 'proofs' of our doctrinal views, or for stones to fling at our theological adversaries, but the speaking out of God's word, as apprehended in the deepest experience of our heart and conscience; the speaking of it freely and fearlessly, in language that all men can understand; which is to be done by those only who, being something more than grammarians or theologians, are spiritually in rapport with the Book, and have unflinching confidence in the teaching of God Himself. The gain of all this would be immense. It would be the counteracting of those influences, perpetually asserting them-

selves, which would turn God's blessed Word into a kind of clever children's puzzle, as if God had given the Bible for the exercise of a small, sharp ingenuity. It would put a stop to the trade of blowing religious soap-bubbles in the pulpit, which the pew is expected to admire; and of that 'spiritualizing,' such as finds the doctrine of the Trinity in the baker's dream of three baskets, and which is one of the most mischievous accomplishments a man can have. It would be the answer by anticipation to all the heresies. It would do very much to secure and consolidate the results of revival; for any revival will be shallow and evanescent, and associated with things to deplore, and followed by double lassitude, if we do not bring out for use the mighty meanings of the Book, and that in the shape and connection which God has given them. And I am sure it would contribute greatly to the clearing away of doubts and perplexities and the deepening of Christian joy."—*Scottish Baptist Mag.*

**A MOMENT.**  
But for a moment! How the thought helps over hard places! No matter how sharp the pain, how keen the trial, how utterly dark the clouds that enfold us, it is but for a moment and will vanish away. How foolish then, for us to sit down and mourn over the ills of life, the discomforts and annoyances that fall to our lot, the toils and privations, or even the sharp agony of bereavement, that sometimes takes from us the last hope and comfort of life.

How worse than foolish to lay to heart the cruel wrongs sometimes inflicted upon us, the unmerited blame, the unjust suspicions, even though we are cast out and forsaken by all but our Father, when it is but for a moment, and is to work out for us "a far more exceeding and eternal weight of glory." "Our light afflictions!" Oh, how light when our eyes are open to see them as they are, to understand they are God's choicest mercies—angels that draw us closer to the loving heart of our blessed Lord.

If we have fellowship with his sufferings we are to be partakers of his glory! Courage, faint heart, bending and breaking under the gentle stroke of a Father's hand; it is but for a moment. Look up through thy tears, and you will see shining through the darkest cloud this bow of promise: "As thy day, so shall thy strength be."  
Only a moment, compared with the vast cycles of eternity; and can we not bear all things, endure all things, when we remember who it is that orders every event of our lives, who it is that says, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness!"  
Only a moment of sorrow and anguish cheerfully met, patiently endured, clinging fast to the Mighty One when the billows sweep over us, and the eternal weight of glory will dawn upon our sight.—*Advocate*.

**ONLY THE CHISELLING.**  
A Christian mother lay dying. Beside her a loving daughter stood smoothing from the death damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face; but still there rested upon those features a calm, peaceful expression, which nothing but a hope in Jesus could give. Tears fell upon the pallid face, from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered, "Patience, darling, it is only the chiselling." Reader, the Master Sculptor "seeth not as man seeth." There are many deformities that must needs be chiselled off before thou canst find a place in the gallery on high.

When God would educate a man He compels him to learn by suffering. He does not give us the knowledge of God rather than to the grace, that, by knowing all our sufferings, he may know also the eternal consolation.

**PROVING TOO MUCH.**  
The following remarks from the *Christian Standard and Home Journal* set straight a very important matter. That paper says:—

"Some who have antagonized the views of the doctrine and experience of holiness set forth in these columns, make a bad use of an admitted fact, that all good men must deplore. It is claimed that the testimony of those who have found the 'second rest' cannot be relied upon, because, in many instances their lives are sadly inconsistent with their profession. As above intimated, the fact referred to must be conceded, and should be deplored. If, however, this inconsistency of conduct exists, we would submit that it only legitimately proves that the persons concerned are mistaken in the statement they make in regard to their own experience, and the estimate they have of their own character. Nevertheless, it certainly cannot be assumed that, because they have erred in the matters referred to, therefore there is no such experience, and the doctrine it involves is untrue. It must be remembered, every person who may profess entire sanctification as 'his profession of justification. Whatever in human conduct may be inconsistent with one state of grace is equally so with the other. The obligation to cease from sinning and to practice holiness is binding upon all who profess discipleship in Christ. In regard to the outward conduct, whatever may be incongruous with a state of entire sanctification is equally so with a state of justification. Hence, if the fact that many who profess to have attained a state of entire sanctification do not act consistently, prove that there is no such state, then it proves too much, because, according to this mode of reasoning, it also proves there is no such a state as justification. Of course we utterly deny the whole argument, and would contend that the Scriptures teach and enjoin such a state, and therefore it is right, possible and true. Moreover, we have known multitudes who have simply professed conversion, whose whole character and life were altogether inconsistent with such a state of grace. But we never supposed this to be a valid objection to such a doctrine or experience. All the followers of Christ should make good their profession of faith by a holy life. If many fail to do this, it is the occasion of great regret. Nevertheless, 'the foundation of God standeth sure.' Religion is true—holiness is right—no matter how inconsistent those may be who profess or advocate it."

## NOT A PLAY HOUSE.

A church turned into a hall, where actors, with disguised faces and strange apparel, play for the amusement of the crowd! Is this right? What says every enlightened conscience? "The church in the world," says a recent writer, "is like a ship in the ocean. The ship is safe in the ocean as long as the ocean is not in the ship! The church is safe in the world so long as the world is not in the church." This is evidently sound doctrine. The church is safe so long as she remains true to her mission; but is she safe when her doors are thrown wide open to give an entertainment which, from beginning to end, savors more of the theatre and the ball-room than it does of any other place or institution? Every student of sacred history knows that one of the main reasons why the Church became corrupt during the dark ages was, that she lowered the standard of purity, and invited the world to come in and assist her. Are we not in a measure doing the same catastrophe? Are we not, by these theatrical entertainments given in our churches, inviting the world to come in and lend us the aid of its sanctified talents and wealth? It may be pleasing to the natural man to have an enthusiastic gathering in the church; it may call forth the loud applause of the multitude, and help materially to defray the current expenses; but the church is being deceived and brought into captivity? Can it be made a theatre instead of a Bethel, without our seeing the alarming consequences?