

THE WESLEYAN
FRIDAY, FEBRUARY 10, 1882.

Subscribers are respectfully reminded that according to the regulations of the Book Committee the publisher of the Wesleyan is expected to strike from his lists the names of all persons who have not paid Two dollars within one year.

REVIVALS—INDIVIDUAL EFFORT.

A divine power alone can produce a thorough, true, revival of religious interest, but the means of securing such a revival have been committed by that power to human agencies.

In too many cases the Church as a corporate body is regarded as responsible for the salvation or the loss of men. An error so grievous has sometimes soothed the half-awakened conscience, or prevented some earnest youth from developing into a giant in Christian performance.

The lay-members of the Church need to be warned against the tendency to place an undue responsibility upon the shoulders of the pastor. With no disposition to lessen the importance of the pastor's work we remind them that the steady atmosphere of revival in which Methodism moved in her earlier history was the result of combined and hearty action on the part of pastor and people.

Experience has led the writer to estimate at a high rate the privileges of the laity. Often, when the most earnest words of the pastor may be turned aside as professional, the thoughtful, kind appeal of some earnest lay member of the Church may leave an impression which can never be effaced.

Scripture commands and assurances combine to send each Christian man forth in good earnest to seek to save his fellows. If any consciousness of unwitness deter him from going to his friend in simple dependence upon God, let him not forget that that disqualification should be removed at the earliest possible moment for personal as well as for relative reasons.

"I believe," said a member of a successful political club in a large American city, "that any church composed of five hundred people as thoroughly organized and as deeply in earnest for the conversion of a city to Christianity, as was the Club for carrying Brooklyn, would be simply irresistible."

sonal conversation is the most invincible weapon on earth. What has this to do with a revival? Let pastors and people all resolve to do their utmost on this line, all the while resting upon the promises of the Father, and they will find as a result no more temporary revival, but one that shall continue till it has used up all possible material will take place—in Heaven's own words, until "there shall not be room enough to receive it."

THE SCOTT ACT IN ST. JOHN.

The approach of the date fixed for the vote upon the Canada Temperance Act in St. John—the 23rd inst.—is causing no small degree of excitement in that city, if we may judge from the statements of the daily press. The Citizen's Temperance Committee are using laudable endeavors to prepare the citizens for an intelligent vote upon one of the most important questions ever submitted to them; and on the other hand the Liquor Dealers' Association are putting forth strenuous efforts to maintain their legal right to spread misery and destruction as in the past.

We have long admired the manly and independent spirit of the secular press of St. John, and for this reason so much the more regret its present general tone upon a topic of such immense importance. Day after day it gives its readers such incidents of rum's deadly doings at home and abroad as ought to sadden the most hardened heart, and yet, in the face of these sad facts and of others not given in full to the public, it can speak of an Act intended to limit the operations of one of the most terrible curses of any country as an interference with business, and likely, if adopted, to set adrift and send out of the community a large number of men whose capital and energies are engaged in the wretched traffic.

That there are no reasonable grounds for hesitation at first sight in supporting the Scott Act can scarcely be asserted. The fact that the Act is yet imperfect in some of its provisions, that its constitutionality is yet an unsettled question, that contrary opinions respecting its value are advanced in the neighborhoods where it has been accepted, may certainly lead careful men to tread warily, but we cannot imagine why any thoughtful man should withhold his support.

The great difficulty is that the Act has not had a fair trial. It has not received thorough judicial approval and has been preserved from destruction in its birthplace only by vigilant watch; and for months the hands of its friends have been weakened by uncertainty through delay in the expected decision. Had it been readily accepted in all quarters, and backed by government power as in Kansas; and had favorable circumstances permitted its provisions to have been modified or improved by the appointment of a public prosecutor, we make bold to say that it would have done more for the Dominion than any law its Legislature has yet passed.

It only remains for the friends of temperance to go on. They cannot retreat. Whatever the decision of the Privy Council, a successful vote will be a great moral victory. The eyes of other communities are upon the citizens of St. John. We remind them, as they move on, cheered by the music of a good conscience, of apostolic words: "Quit you like men: be strong."

Is the Wesleyan of value to you? Would it not, then, be useful to your neighbor? Suppose you tell him so.

NOBLY DONE!

At the annual meeting of the Board of Governors of Mount Allison, held in June last, in consequence of the loss of the Nova Scotia grant it was determined to aim at an increase of the Endowment Fund to the amount of at least \$50,000. At the meeting held last week, to the very great gratification of the Board, a pleasure in which the whole Methodist community will share, it was announced that the effort had proved to be a complete success, and that the required amount had been secured.

Time after time has the statement been made that the Mount Allison Institutions should receive no legislative aid from Nova Scotia because, to suit the convenience of the Methodists of the several Provinces and to take advantage of the rare gift of Charles F. Allison, they had been located just across the New Brunswick boundary line.

The long bicycle journeys undertaken by Dr. Edwards, the editor of the North-western Advocate, while in Europe as a delegate to the Ecumenical Conference were noticed in almost every paper on this continent. In referring to a highly recommended medicine, Dr. Edwards remarks: "This editor has been almost a martyr to ozenial cephalalgia nearly all his life, and has tried almost every remedy, including the one named by our friend. Each prescription has served the day, or month, and has in time become inert and unoperative."

One of the persons interviewed by the St. John Sun in relation to the Scott Act was asked if he questioned the truth of the statement that St. John liquor dealers ship more liquor to Fredericton and other places than they did before the Act went into operation.

No, but I see through the sophistry of their figures, which are given with a gross intent to deceive the ratepayers of St. John. They seek to make it appear that more liquor is used in Fredericton than before. What are the facts? Why, when the law became operative, the wholesale dealers stopped importing and the illicit dealers were driven to seek their little supplies from St. John, which are sent up concealed in barrels and dry goods cases, etc.

The Hon. Jacob Sleeper, of Boston, was recently elected superintendent of the Bromfield St. Methodist Sunday-school for the fifty-second time, in unbroken succession. Such a record, reflecting as it does the highest possible credit upon a life of usefulness, will not be generally read without some questioning as to the wisdom of long continued re-election.

An exchange remarks: "The Japanese Government very sensibly refused permission to dispose by lottery of the articles remaining unsold at their National Exposition, preferring to advance the \$15,000 yet necessary to cover the cost of the goods."

well, except in very rare instances, to permit any man to occupy any office until he may feel as though he had a title in fee-simple to a seat there, or through failure to be re-elected may have fancied cause to regard himself as wronged by the substitution of a younger or more vigorous man in his place.

A serious miscarriage of justice has just come to light in England. Two years since two men were sentenced to ten years penal servitude for wounding another. The other day the latter, on his death-bed, confessed that both the convicted men were innocent, and they were therefore immediately released from the felons' cells at Millbank Prison, and restored to liberty.

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The leading members of our Young People's Institutes, and all other "out-court" organizations of the Church, whether formed for social, literary or financial purposes, would do well to remember the hint conveyed in this paragraph from Zion's Herald. The italics are ours: "Leading members of the Unitarian body in this vicinity, following the example of the Congregationalists, Baptists and Methodists, have formed a denominational club for monthly meetings. It is a good thing, especially if you can keep the devil out of it and Christ in. The former comes without an invitation; the latter never fails to come when asked."

We omitted last week to note the organization of the Halifax North Methodist Total Abstinence Society. An influential meeting was held for the purpose in the Brunswick St. Church, when addresses were given by Rev. R. Brecken, S. F. Huestis and J. J. Teasdale, and also by Messrs G. G. Gray, A. A. Bliss, J. M. Chase and R. Macdonald. The officers and executive committee represent the several north churches. Rev. R. Brecken is President; Messrs G. G. Gray, H. Harris, J. W. Smith and G. H. McKinley, vice-presidents; and Mr. R. J. Sweet, Secretary.

This in Canada in 1882! It is stated that Col. Houde, editor of Le Monde and a member of the Canadian Parliament, having been called upon to retract some statements made in his paper upon Cardinal Simeoni's letter in relation to Laval University, has declined to do so, preferring rather to retire from journalism! Who will say that Rev. L. N. Beaudry's argument in favor of French Canadian evangelization based upon the strength of Roman Catholic influence in Quebec, and the influence in turn of Quebec upon the Dominion, had no weight?

The commission appointed to inquire into the management of the Hervey Institute at Montreal has refused by a vote of five to three to discharge the matron, Mrs. Greig, to whom the world is indebted for the invention of a new reformatory agent in the shape of mustard plasters. One of Mrs. Greig's collaborators was perhaps justified in saying that the use of the irritating poultice was better than the shutting up of the refractory child in a dark cell, but the mention of either mode of punishment has something sadly suggestive to all parents who may have to contemplate the possibility of their children being cast on the world's care.

The Hon. Jacob Sleeper, of Boston, was recently elected superintendent of the Bromfield St. Methodist Sunday-school for the fifty-second time, in unbroken succession. Such a record, reflecting as it does the highest possible credit upon a life of usefulness, will not be generally read without some questioning as to the wisdom of long continued re-election. However indispensable the services of some veteran worker may seem to those surrounding him in circuit or in Sabbath-school, the world is not likely to end with him, and others should be learning from practical experience, under his guidance, to fill his place in case of sudden removal.

Mr. Chapleau does not intend to foist the dishonest lottery scheme upon the Provincial Government. It is rather dirty work for even priests to undertake and distinctly illegal, but at any rate they do not compromise anyone but themselves and their poor dupes. The definite statement in favor of honest action is here made in reference to heaven and Japan; the less definite to Roman Catholic Quebec. Another instance of the last being first.

The most sorrowful thing in connection with the following colloquy is the statement given at the end by the N. Y. Advocate:

"Have you had a revival in your Church?" "No; our minister does not believe in them. We have not had a conversion for ten or twelve years." "Well what are you doing?" "O, we are having the grandest fair you ever saw; the seats are all taken up in the church; we have a promenade concert every night, and a shooting gallery and a grab-bag, and a post-office, and the ladies dress up in all sorts of old-fashioned costumes. We expect to clear \$1,200." "What is to be done with it?" "It is to fit up a church parlor." And "so they wrap it up." (Micah vii. 3.) "And what will ye do in the end thereof?" The above is not a supposed but a real case.

The treasury of the Episcopal Church in Nova Scotia needs to be replenished. The Church Guardian remarks:

Seeing that, according to a circular just sent out by the Clerical Secretary, \$1,600 will have to be taken from the salaries of certain of the clergy in 1882, thereby reducing the income of some of them below \$600 a year, and some others even to less than \$500 a year, we think the better paid should do more to help their brethren than they have been doing.

The Board of Home Missions will reduce all their grants by 10 per cent.; the Church Endowment Fund Committee have to do the same; while the S. P. G. Missions will in some cases lose their grant altogether, and in others suffer a large reduction.

The leading members of our Young People's Institutes, and all other "out-court" organizations of the Church, whether formed for social, literary or financial purposes, would do well to remember the hint conveyed in this paragraph from Zion's Herald. The italics are ours: "Leading members of the Unitarian body in this vicinity, following the example of the Congregationalists, Baptists and Methodists, have formed a denominational club for monthly meetings. It is a good thing, especially if you can keep the devil out of it and Christ in. The former comes without an invitation; the latter never fails to come when asked."

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"WOMAN'S MISSIONARY SOCIETY."

HALIFAX SOUTH CIRCUIT. Dear Mr. Editor.—A branch of the Woman's Missionary Society in connection with the Grafton Street Church has been duly organized and is now in active operation. The following are the officers of the Society. President—Mrs. G. H. Starr. Vice Presidents—Mrs. J. Cairns Hart, Mrs. S. L. Shannon. Recording Secretary—Miss Silver. Corresponding Sec.—Mrs. David Allison. Treasurer—Mrs. W. F. MacCoy. Collectors—Mrs. F. G. Parker, Mrs. Burdige, Mrs. Inglis Harrington, Miss Grace Saunders, Miss L. Shaffer. Committee of Management—Mrs. Pope, Mrs. Coleman, Mrs. Teasdale, Mrs. L. Hart, Mrs. T. W. Smith, Mrs. Thos. Jost. E. ALLISON, Cor. Sec.

PERSONAL.

The Rev. W. G. Lane has received from the War Office notice of his appointment as chaplain to the Methodists among the troops stationed in Halifax.

The Rev. John Lathern, President of the N. S. Conference, and Dr. Inch, President of Mount Allison, are in the city in the interests of the Institutions at Sackville.

Rev. J. M. Pike writes from Sumnerville, S. C.: "My health is greatly improved. Would start for home if I dared." We hope to have a letter from Mr. Pike for our readers next week. From the Southern Christian Advocate we find that he has been in Florida.

The death of an aged resident at Sackville, N.B., appears in the local papers. The Transcript of last week remarks: "Mr. George was one of our most respected citizens. The family funeral service will be preached in the Methodist church, Sunday morning next, by Rev. J. Shenton."

The London Watchman, in a review of the Wesleyan Methodist Magazine, says: "Our Magazine opens the new year well. Dr. Douglas, President of the Methodist Church in Canada, contributes a fine sermon on 'The Power and Assurance of the Gospel.' This is in continuation of the series of 'Texts for the Times,' and is altogether worthy of the august predecessors of the preacher in the same series."

LITERARY, ETC.

Blind Bartimeus, and his Great Physician; by Professor W. J. Hogg; and published at the Conference Office, is a most suggestive book for the Christian's quiet hours. Mr. Woolmer has acted wisely in issuing this cheap edition of an excellent work.

Mistaken Signs, and other papers on Christian Life and Experience. By the Rev. W. L. Watkinson. London: T. Woolmer. As a help to those who aim at a "more abundant" Christian life, as well as to those who desire a model of forceful style, we commend this book to our readers.

Three little volumes, suitable both for our Sunday-school libraries or for gifts, have been lately published at the English Conference Office. Gradibus Fidei, by Mrs. R. A. Watson, appeared in the "Christian Miscellany," and is well worthy of being placed within a separate cover; Uncle Dick's Legacy is a story of Western Life, by Emily Huntington Miller; and The Boy Who Wondered is a tale of German juvenile experience. These books, like all that bear the imprint of the English Wesleyan Conference Office, may be placed in the hands of young people with all confidence.

The cover of the Canada Methodist Magazine for February bears a good table of contents. Inspection of the list will not involve disappointment. The illustrated papers are The Stately Homes of England, and the St. Lawrence. Lotterings in Europe and the second instalment of a Week on Sable Island will interest all fond of travel. Life in a Parsonage will put some ministers and, perhaps, more ministers' wives in a meditative mood. The paper on the Higher Life will excite noble aspirations. The several departments of Religion, Literary, and General Notes are, we think, unusually good.

Our clerical readers will find matter calculated to interest and instruct in the February number of the Homiletic Monthly, published by Messrs. L. E. Funk & Co. New York. All the departments display intellectual vigor and pleasing variety. Under the titles—Sermonic—Sermonic Criticism—Preachers Exchanging Views, Living Issues for Pulpit Treatment, as well as under others, are articles which no preacher can carefully read without his "profit-benefit" become visible to intelligent hearers. Methodist readers will find the statements of Christ as to the fact and eternity of Future Punishment ably discussed in a discourse to young men by a minister of their own Church—the Rev. S. V. Leach, of Frederick City, Md.

DR. SOMMERVILLE.

The Rev. Dr. Somerville, of Glasgow, whose work was so well-known in Berlin, was recently preaching at Strasburg, His method of address is thus described in the Beagile et Liberte. "The choir," says the writer, "was composed of Methodists, who are the true missionaries of our city. The Scottish preacher begins by naming his divisions, and stating the points he will discuss. But he does not reason; he illustrates everything, and throughout; and not only by comparisons, but by gestures. His whole body speaks, and he, with it, in such wise that even those who do not understand his language can divine what he is saying. Dare I say it? He is an actor, in the sense in which Demosthenes wished the orator to be. And when at the end of the first hour, he invited those who wished to retire to do so, nearly every person remained for a second meeting lasting quite as long."

years ago is very sthetic in the writ... My good to blessed flowing among p saving k showing win oth would le of some of their the time nothing here, I s been in of the go their ex greater s hearer of ward his strive to gan to w and I th do good ed from ing an e meeting years in India w every pro in conv that night to do go my pow er spoke and the is not on hand an dear A— strive fo soul, and leave off he or she the Mast which on This is th conversio you. E prayers.

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