

THE WESLEYAN

FRIDAY, JULY 29, 1881.

ON MEMBERSHIP.

Entrance upon a new charge makes early acquaintance with previous records a matter of necessity. Both duty and impulse here point in the same direction. Of this, no one, perhaps, is more frequently reminded than the Methodist pastor, upon whose stay in any one locality, however attractive, a precise and authoritative limit is distinctly placed.

An acquaintance with the record of membership and a subsequent knowledge of the persons represented there often awaken some degree of perplexity on the part of the pastor. Here is one whose sense of the responsibility of membership in the Church of Christ seems so dim that he is inclined at first sight to find fault with him who placed the name there. And here is another whose estimate of the privilege of Church membership is so low that ordinary influences and motives must be powerless in his case as incentives to action. And often, among those who tenaciously cling to their position in the Church, so many discordant elements are seen by a pastor possessed of any degree of mental penetration, that a period of depression often follows arrival at a new post of duty. Fortunately, one learns to rise above these moods, cheered by the faithful and devoted members, who in larger or smaller numbers everywhere hold up the hands of the ministry; and often prepared by a consciousness of personal shortcomings to aid in supporting the weak and bearing with the unreasonable. What can we do with sister — ? said a perplexed young preacher to a venerable minister of former days in Nova Scotia. "Bear with her, brother, bear with her," said the old man, "she's one of the Lord's strange children."

Frequently, however, a new pastor is more perplexed by the absence of some names from his list than by the presence of others. It often happens that strange contradictions cause him no little surprise. The name of some prominent supporter of the schemes of the Church has reached him previous to his arrival at his designated field. On his arrival no one greets him more heartily, or shows a greater interest in his comfort, or gives more tangible proofs of the sincerity of that interest, and yet, strange to say, the name of that man has no place on the records of the Church.

Such cases, we regret to have to say, are not rare. They are found in many of our circuits. What minister, of even short experience, cannot name men whose homes are ever open to the ministry, whose purses are never closed against circuit needs, who, in short, are regarded as the main supporters of the work of the Church, in their own neighborhood, so far as finances and worldly influence are concerned, but whom he never hears in the social meeting, whom he sadly watches as they turn their back upon the table of the Lord as if it were nothing to them, and whose whole practice seems to say to the youth growing up around them that the institutions of the Gospel are worthy of their support, but not really necessary to their personal salvation.

These men cause searchings of heart to a faithful shepherd. Just in proportion to the love he bears them—and they are often men to be loved—will be his anxiety for them. Such love should lead him to deal faithfully with them. If their trust in the slightest degree be in money given to aid the cause of God, they should be reminded that "the gift of God cannot be purchased with money." If they seek to enter heaven under the auspices of some devoted Christian friend—a parent—a wife—a child, the necessity of personal faith to personal salvation should be pointed out. If a contradictory career be the result of a disposition to reverse the Divine command and postpone life's chief business to the last, the danger of such postponement, as regards their own eternal welfare, and in relation to the sadly injurious influence which they exert over the youth in their homes or in the neighborhood, should be clearly pointed out.

No class of men is more in danger of being neglected than that class of which we write—the wealthy business men who aid the Church after the fashion of Noah's workmen, and like them, do not enter it. And yet many of them are ready to be guided across the dividing line. We have read of a pastor who, late one evening, after a severe struggle, made his way to the home of a wealthy merchant, a member of his congregation, but not of the Church. "Humbly and prayerfully, he made known to the merchant that he had come to

his home to talk over with him the question of salvation, personal and present. To his great surprise, he found that his friend, to whom he feared to disclose the purpose of his visit, deeply desired such a call and wondered why it had not been given before. The interview, it may be briefly said, led him to Christ and His Church.

The very generosity of these men and the many indications of their nearness to the kingdom of heaven should lead each pastor to use every effort to guide them to Jesus, and into His Church. Otherwise they are in peril, as are all out of Christ, and their example, increased in power by their influence in the community, tends to keep out of the Church many a youth, who is thus exposed to dangers of which these men never dream.

A HINT TO TRAVELLERS.

Dr. B. K. Pierce, the well-known editor of Zion's Herald, is giving his readers the benefit of his trip to Europe. In reviewing the services of the single Sunday spent on the ocean he says: "We regretted sincerely not taking some of our exchanges and tracts for circulation. If our letter is printed in time to reach the eyes of those coming later, we heartily suggest to them this excellent field for usefulness."

Dr. Pierce's hint is warmly commended to all our roving friends, whether bound across the ocean or aiming at nearer points of rest or sightseeing. A history of the results reached by tract distribution would reveal truth "stranger than fiction." The marvellous work done by "the Dairyman's Daughter"—Lugh Richmond's narrative of the later days of a humble Methodist girl in the Isle of Wight, will itself be a study in eternity. In this department of Christian labor are few restrictions. Few, comparatively, may enter the pulpit; not many have time or tact for successful house-to-house visitation; to many even personal enjoyment of all the means of grace is prohibited; but who is there so busy, so restricted in his movements, so poor, that he cannot provide himself with a supply of these oft-blessed messengers of truth, to place at suitable times in the hand of a friend or neighbor, or stranger?

"Tracts," says a popular writer, "can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers of all classes, the benefactors of all lands."

Yet in the pursuit of a work so simple in appearance judgment and care are demanded. It is well to know when to give and what to give. We have received a tract at the door of a railway compartment, given in such a spirit that it would have been read, apart from any interest in its contents. Again, we have seen tracts distributed throughout a railway car in such a manner as to win little respect for the distributor, or his scattered package. Cases too have occurred which have provoked not a little mirth at the expense of a well-meaning agent. An incident is told of a hospital visitor whose inquiry respecting a smile which played over the face of the patient was answered by the statement that the recipient of a tract on dancing had lost both legs by a chain-shot. Here as elsewhere judgment and thought are needed.

Much time and money are wasted through lack of prayer. Self-sufficiency in any effort for God is not permitted. Bibles may be purchased as gifts, tracts may be freely distributed, and yet through lack of consecration results may be trifling. Let your Bibles and your tracts be taken to the secret place, let them be baptized with prayer, and better still with tears of love to Christ and Christ's erring ones, and then send them forth as Jesus's messengers. Then shall not labor be in vain in the Lord. Time may fail to show its full results, but eternity will reveal all, to the glory of the Master and the joy of the servant.

THE DEATH OF DEAN STANLEY.

By the death of Dean Stanley, England loses one of her best-known sons and the Episcopal Church one of its brightest ornaments. Regret at his decease is not, however, confined to English territories, nor to the limits of the Church of which he was a minister. The readiness with which his deceased wife, the Lady Augusta, united with him in extending a cordial reception to visitors from this side of the sea, gained for them the love of many American hearts; while the Broad Church views which the Dean early espoused, and which occasionally impelled him beyond the following of many ardent admirers, led to such a recognition of the rights of Nonconformists in his general intercourse with them, and in his ecclesiastical position as Dean of Westminster, as won from them a strong regard. This recognition of their rights and tolerance of their opinions was so much the more valued from the fact that the Dean was on terms of more than ordinary intimacy with the reigning family of the realm. Though passionately a "Churchman," he prided himself upon having restored to the noted Abbey the remains of the Cromwell family, and often referred with pleasure to the tablets which, through his permission and by his co-operation, had been raised in the same national resort to the memory of such men as Isaac Watts and the Wesleys. In the light of his many services to the world and in view of his loving, catholic spirit, the attempts to carry out certain schemes which placed him in opposition to the public sentiment of the nation will soon be forgotten.

Dean Stanley early won distinction. His college career was brilliant and was preparatory to early honors and long-continued literary labors.

His "Life of Dr. Arnold" came out in 1844, and he continued to make valuable contributions to literature before the publication, in 1861 to 1865, of his well-known lectures on the Eastern and Jewish churches. Through these he rose to be considered one of the greatest authorities on matters concerning the ancient church. The character of Dean Stanley as a thinker and writer has been sketched as follows by Mr. J. G. Rogers, of England, in his "Anglican Church Portraits":

It is hardly possible to commend too highly the character of the man. It is not only that he is amiable, for many men are that; but in him there is a rare combination of strength and beauty. A man whose thoughts are always thoughts of peace; who regards the region of controversy as a low-lying valley, ever wrapped in cloud and mist, which an earnest Christian will desire to avoid, he has the boldness of a lion in the vindication of his opinions, even though he is gentle as a lamb in his conduct to the champion of error. It is not easy, it seems almost impossible, to ruffle his temper, or to narrow the flow of that expansive charity which marks all his judgments of men and their opinions; indeed, the tenderness he shows to great evils or errors at times becomes almost provoking. Yet he never hesitates in the utterance of his own strong convictions, nor shrinks from the most compromising proceedings if he esteems them right, and feels that they may fairly be required of him.

The Dean is a prolific author, but his hand loses nothing of its cunning by constant exercise. His style is always charming, and he seldom touches a subject without presenting in it some new light and adorning it with fresh beauty. In his noble catholic spirit he is especially fond of doing honor to departed worthies whose creed and ecclesiastical associations were different from his own. Thus at Bedford he pronounced a magnificent eulogy on John Bunyan; at Kidderminster one not less striking on Richard Baxter; and still more recently he came out of the solitude into which his heavy sorrow plunged him to speak of the great work of John and Charles Wesley.

METHODIST WORK IN THE ARMY.

Recent advices from England inform us that the Methodists among the troops in this garrison are to be placed more directly under the care of our ministers who, with those in Bermuda, are henceforth to receive, from the "Horse Guards" a stated allowance per man. It is to be hoped that in future the utmost attention will be given to those sons of British Methodists who, having found their way into their country's service have reached our shores. A correspondent of the Methodist Recorder describes the commencement of the Christian work in the army and navy, where for a long time Methodists were not recognized:

The correct history of the inauguration of the Wesleyan Methodist work in the British army and navy is as under: In the summer of 1856, at the close of the Crimean war, a detachment of the Royal Marines was stationed at Lewes. The Rev. James Fisher (for three years superintendent of the Lewes and Eastbourne Circuit) visited the men in barracks, conversed with the non-com-

misioned officers, told them of a Wesleyan chapel in the town, and invited them to attend the services. He also waited on the commanding officer, informing him of his ministerial office, and offering to accommodate any of the men at the chapel. "Sit down," Sir, said he; "how many men can you accommodate?" I am at this moment writing to the various clergy of the town to ask them how many men they can accommodate in their churches. Mr. Fisher replied at a venture: "We can accommodate eighty, Colonel Rea." "I do not know, Sir," replied the Colonel, "how many would wish to attend the Wesleyan chapel, but I will ascertain next Sunday morning at church parade by asking those men who wish to do so to stand out." The interview closed. The next Sunday morning, to Mr. Fisher's surprise and delight, the very exact number mentioned by him (eighty) were marched by an officer to the chapel, much to the astonishment of the "natives." This continued for many weeks. Mr. Fisher frequently visited the barracks, and requested permission of the Colonel to visit the sick men in hospital. This was readily granted, and he held frequent spiritual converse with the sick and dying. He remembers specially being present at the death of one of the brave Crimean warriors, and pointing him to the Lamb of God as taking away his sins. After a time the Colonel one day said to Mr. Fisher, "Why should you not be recognized and appointed by the authorities as a regular chaplain to my men?" "We Methodists have no status in the army and navy at home, though one or two or more of our ministers abroad have been recognized, I believe, as chaplains." "Well, never mind that; you can I suppose enter yourself on my books as Presbyterian minister; for I find that there are only three classes of chaplains recognised in the two services—viz. Church of England, Roman Catholics and Presbyterians." "No, Colonel, I cannot sail under false colors; I am a Wesleyan Methodist minister, neither more nor less, and it is only as such that I can allow myself to be recognized as chaplain to any of your men." "You are an honest fellow, I declare; I will write at once for instructions to the Admiralty." Then Mr. Fisher also at once wrote to the then President of the Conference, the Rev. Isaac Keeling, for advice. No reply was ever received from the Rev. I. Keeling, doubtless by reason of the onerous duties of the Presidency, which have alas! broken down many a Methodist preacher. A long correspondence ensued between the Admiralty, the Colonel and Mr. Fisher. The latter had simply to act on his own responsibility and judgment, because no advice came to him in this entirely new position of a minister in British Home Methodism. In course of time an official appointment from the Admiralty was sent to the superintendent of Lewes Circuit as Wesleyan Methodist chaplain of the Royal Marines, dated July 27, 1857, authorizing the payment of 7s. 6d per annum for each man, from 25 to 100 of the detachment accommodated at the Wesleyan chapel, and which duty (the document says) you have performed. The document was signed "A. Fleming, Lieut. Colonel."

The original document from the Admiralty Mr. Fisher still holds; and it can be seen by any Methodist minister or lay gentleman who desires to inspect it. A weekly religious service was for about twelve months or more held at the Barracks Hospital by Mr. Fisher, the men (80) were regularly marched to the chapel on the Sunday morning; many voluntarily attended divine service on the Sunday evening; the money payments were regularly made to the minister by an orderly officer; and the ordinary military salute was given on every occasion to him by the Wesleyan men. Part of the money received was given to the trustees of the chapel in lieu of seat-rent, and the other part paid the minister's income-tax which at that time was heavy and was not paid by the circuit. All these circumstances were made known to the Wesleyan Home Missionary Committee, of which the late Rev. Charles Prest was then secretary, and to other estimable men, some of whom have been taken "home to rest." From this small beginning blessed results have followed.

EDITORIAL NOTES.

Young men looking forward to a Collegiate education should send to President Inch for a copy of the Calendar and Catalogue of the Mount Allison Wesleyan College. The College is conducted on strictly non-sectarian principles. The general denominational control under which it is placed furnishes a sufficient guarantee that sceptical license will not be allowed within its walls, but does not imply the existence of a purpose or a wish to interfere with the conscientious convictions of any. The fullest recognition, however, is given to the truth and claims of the Christian religion, and no pains are spared to lessen the education imparted with religious principle. The first term begins August 25th.

Students may enter the College either as regular undergraduates, having passed the Matriculation Examinations, or as Specialists who do not look forward to a University Degree.

Generous donations to the Theological Library are acknowledged from Alexander Gibson, Esq., Marysville, S. M. Brookfield, Esq., Halifax, and Rev. D. Chapman and W. H. Hearst. Further contributions are earnestly desired.

The Presbyterian Witness, in view of the fact that a "very large majority"

of the members of several of the religious bodies of the Province are "in favor of progress on the old lines," professes to regard the question of "consolidation" as being "as good as settled for the present." Yet the Witness, while thus appearing to yield the point for a time, endeavors to throw a Partisan shot by connecting with the names of the several Protestant bodies who have expressed a negative opinion that of the Roman Catholics. We think our contemporary in error. Roman Catholicism has everything to gain from "consolidation." On the one hand she might become a party to it, and thus seek to eliminate from the curriculum of a Provincial University every vestige of Protestant teaching, as she has done elsewhere; on the other hand she would only have to wait until a Provincial University should ask a large sum from our revenues by way of assistance, and then make an imperative demand for an equal sum to be used in an open and undisguised teaching of her soul destroying dogmas.

Various rumors respecting the minister likely to be chosen President of the British Conference are set at rest by the election of Dr. Osborn to that important office. Rev. R. N. Young has been chosen Secretary. Mr. Young, if we are not mistaken, is a native of Nova Scotia, where his father, after several years' service in the West Indies, occupied the Windsor and Halifax circuits, much to their benefit. Respecting the annual gathering the Methodist says: "The Conference promises to be a very large one—one of the largest, if not the very largest, which has ever yet assembled. Upwards of 900 tickets have been issued to ministers, and 238 to laymen. The exact number of laymen entitled to attend is 240, but as two of the general treasurers have died during the year, Sir Francis Lyceet and Mr. Samuel R. Healy, the number is reduced to 238. There will therefore be at the Conference, ministers and laymen combined, between eleven and twelve hundred persons. Ten years ago Dr. Osborn stated that the Methodist Conference was the largest ecclesiastical assembly in the world. That remark might be equally just at this time with greater emphasis."

The first Annual Report of the French Methodist Institute at Montreal has been published. The objects in view are: "first the training of missionaries; second, the education of French Canadians, especially converts from Romanism; and, thirdly, general educational work in French, provided it does not interfere with the other two objects. None are admitted but young men of the age of fourteen years and over." The Principal, Rev. L. N. Beaudry, reports that the experiment, viewed from every stand-point, has been a decided success. The whole number of students present during the term has been twenty-two. Nine of these were studying with a view to missionary work, and four others were English speaking students learning French. We would remind our readers that a valuable opportunity to learn French is here offered to English students, in case all the vacancies are not filled by French students. A copy of the Report, with any other information required, can be obtained by addressing a note to the Principal, No 1 Rue Ste. Elizabeth, or to Rev. Prof. Shaw, A. M., No 22 Windsor Street, Montreal.

Some remarks in the American Journal of Education are deserving of notice in Nova Scotia. They might indeed have been written for this latitude:—"There is a good deal of useless sneering at the smaller colleges by the young fellows who figure in the boat-crews of a few universities or go forth clad in the complete armor of what is called, in these higher regions, university education. But as long as the smaller colleges, as in the past and present, develop great men in startling disproportion to their scholastic opportunities, it were for the critic to look a little deeper into the significance of university education. The 'true inwardness of college life is a vital connection between a great teacher and a student, and that university is best which best secures this, even if a huge university, at Atlanta; or the little Williams College of long time ago, up in the mountains, with Bryant, Armstrong, Dawes, Dickinson and Garfield on the rough benches, and Mark Hopkins at his philosophical seminar writing match, in the professor's chair."

The changes are again to be rung on the "Prisoner of the Vatican," and perhaps not without some reason. It is possible that the isolation of the late Pius IX. may not have been altogether the result of that "pure sulkiness for

having lost his temporal rule over Rome and the States of the Church" or which a contemporary speaks. The recent brutal attack on the bones of the deceased Pontiff leads one to believe that fear of the Romans was as powerful a motive as any of those alleged by the outside world. The necessity of Italian soldiery to repel a populace whose hatred to the clergy and opposition to the revival of mediæval customs, were aroused afresh by the attempted removal of the bones of Pius to the altar of San Lorenzo, gives his successor, Leo, a good opportunity to continue his childish protest and work on the feelings of devout but ignorant Roman Catholics throughout the world. "Truly," as an exchange remarks, "the times have changed since a German emperor was compelled to stand all night hunched in a snow storm, before he could gain audience with a Pope, or when kings were compelled to hold the stirrup while a Pope mounted his horse."

Dr. Crary, of the California Christian Advocate, has evidently been suffering loss of sleep through editorial embarrassments. Yet he can afford to tell of his troubles in this pleasant way:

"If our paper was as large as a main-sail of a three thousand ton ship, we could probably publish one-half of the ponderous documents we get. Just now comes about a half acre of printed matter with a request to publish. We may have time to read it when we get to heaven. Earth and time are limited. A man who cannot tell how old he is in less than six solid columns, ought to keep his private matters to himself here. Eternity may give him the floor. For pity's sake, if you have anything to say, say it without going back to the pre-Adamites. We are delayed once a week with everlasting stupidities from all manner of semi-benevolences. We have just dismembered one of these, and put six columns in one inch of space."

The Camp-meeting at Berwick will be commenced (D. V.) on Wednesday next. Persons intending to be present should make arrangements, if possible, to attend the first service and to remain on the grounds until the close. The Book Room and WESLEYAN will be represented by Mr. James A. Knight, who will be prepared to transact business on account of the establishment with any of the ministers or visitors present. Mr. Knight will take with him a good supply of Revised Testaments, Hymn Books and such other books as have usually been found at our Book Room tent. After the close of the Camp meeting he will probably visit several of our circuits in the interest of our establishment.

There seems yet great reason to fear that President Garfield has not passed through the most critical period. It is said that his physicians have concluded to cut for the ball, in consequence of their conviction that he cannot recover without its removal. If, as a last resource, such an attempt must be made, the world will await the result with the deepest anxiety. Colonial sympathy, like that of Britain is keen and watchful. Throughout the neighboring Republic, and beyond its limits, prayer is ascending in his behalf.

Miss Rankin, in her narrative of "Twenty years among the Mexicans," says: "It has been a fixed principle with me not to attack their religion, but to present the truth and let that do its work. If you wish to enlighten a room you carry a light and set it down in it, and the darkness will disperse of itself." Forgetfulness of this important fact has rendered the work of many able men of little value.

It is announced that the Eleventh Annual Convention of Sabbath School workers in the Maritime Provinces will be held at Woodstock, Carleton Co. N.B., on Friday, August 12th and following days. The Convention consists of one delegate from each Sabbath school in the Maritime Provinces, in addition to teachers and superintendents, who are members ex officio.

The Calendar of Dalhousie College and University is now issued. Intending students will find in it all necessary information relative to that Institution, its Board of Governors, Faculty, Course of Study, Exhibitions and Bursaries, etc. The session will begin on Monday, Oct. 24th.

McAlpine's Halifax City Directory for 1881-2 supplies a want which not only each business man, but each citizen, must frequently feel. Those who have once had it will be sure to have it again.

A very neat edition of the Bible and the Hymn book, in one cover, has just been issued from our Book Room of Toronto.

The offer of Pell to take command of the British mission, with satisfaction to the 10th insuperintendent Sunday-school was formerly with a pleasant "appreciation" wishes for address, signed, and teachers, of the regular evening service Church. After which led Mr. mission work had offered an earnest live is Christ, course Mr. S. Chappell, at Toronto con-service.

Mrs. Martha sued the York City for that paper, Broadway, any information which may be

The girls Sunday-school S. F. Hueston, Mr. of \$4.15, to Labrador M

Rev. Joseph minister ference, with Charlotte

Rev. La Charlotte we believe, mer at Sac

Rev. Dr. and Oliver ist Episcopal passengers lately ashore

Col. M. foremost pal Church urn Colleg Ecumenical Dr. Summ great loss.

Miss Len School, St. to her Stewart, a foundland ble work her present

Prof. University ted to the College. tempting splendid Boston. city has of L.L.D.

The N. inst. says the Dominion Montreal week by gentlemen the Mething, last morning holiday

Rev. called in Rimouski the N. H. the Boat Just before his front through sum of ment of late season Confereed him We note

"S. J. Salvatic and is John. how man through lovers of ego, no some of with the waety. To be reavices, it message accomp and by someth Great sacrific cannot

The tris an and the partici to her