

The Wesleyan.

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NOTES AND COMMENTS.

The Duke of Marlborough—better known by his recent title of Marquis of Blandford—has just been divorced for misconduct in the patron of ten church livings! Is a word of comment necessary on so suggestive a fact?—*Liberator*.

One of the most damaging sins today is covetousness. A Baptist brother some time ago jumped from the train just before it stopped and fell. The conductor asked him if he was hurt. "Hurt!" said he. "No. I have lost fifty cents."—*Biblical Rec.*

Hitherto in Hebrew congregations women have had no voice in the election of rabbi, or any of the Church business, but a Philadelphia synagogue has accorded to them equal privileges with the male members except the holding of official positions.

We cannot do without Greek and Hebrew scholars. They are indispensable to the Church. But between the premise and the conclusion that every minister must be a Hebrew scholar, there is a missing link which no logician has found or can find.—*Central Pres.*

"The Bishop, speaking of a certain very talented brother, said that he was always so anxious to get into a better place, that he did not do his duty in the place he was in. There are too many men of that stamp, and the shores of time are strewn with their failures."—*Holston Meth.*

"Do you see this?" said a Brahmin to a missionary who had been speaking of Jesus, and he held up a large bunch of hair at the back of his head. "Do you see this? It was as black as the crow's wing once; and, sir, it has grown white with waiting for words like these!"—*The Presbyterian*.

The Interior is of the opinion that Monsignor Capel has miscalculated the intelligence of the people, and that his mission, if he has any, to the United States will prove a failure. "He may do," it says, "as a chaplain of the Pope's household, but as a public teacher he relies on the ignorance of people, and insults their intelligence."

It must have been a matter of great rejoicing to Noah, the man of faith, that the seven out of all the world who believed his message to the saving of their lives and their souls, were of his own family. Many faithful Christians have to mourn that some of "their own" are yet outside, while the stranger and foreigner come into the fold of Christ.—*Western Advocate*.

A missionary of the China Inland Mission, in the province of Kan-suh, says that in Thibetan families every other son is given up to the service of the gods, and is supported by his family. A principal temple has 300 priests; another has 100. Is there not a suggestion here for Christian parents as to what they might and should do in the service of Jehovah? Every Christian household might well covet the honor of having one of its members connected directly with the ministry of the Gospel.

In Marseilles, a praiseworthy work is being carried out among the soldiers by a lady. She has a room opened for them, with 50 to 80 attendances every night. They read and write. She never interdicted smoking, yet they never smoked in her presence. When, in one or two instances, one of them came in with his lighted pipe, they soon put him right—without being told—merely out of respect for the lady. She certainly has more authority over them, and a deeper influence than ministers could have.

The Baptists and Free Baptists are beginning to talk union. They are approaching gradually. It is better to approach carefully; hence we recommend them to bring the less sensitive sides together first—the intellectual before the spiritual. Let the two bodies in New Brunswick unite to sustain an efficient Academy in St. John; let the two bodies in Nova Scotia unite to sustain the Academy at Wolfville; finally let the two bodies in the Maritime Provinces unite to support and thoroughly equip Acadia.—*Acadia Athenaeum*.

The *Journal of Education* gives the Century great credit for its article, "The Massachusetts Experiment in Education" in which Mr. Barnard describes the daily routine of a good primary school conducted with intelligence and moral convictions. It says: "If our great journals will tell the people what thousands of faithful teachers, in all sorts of schools, are actually doing for the children and youth, the parents may be induced to

look for themselves, and justice will be done where injustice and ignorance too often prevail."

A Methodist minister at Statesville, N. C., while attending Conference, was asked by a stranger to go to pray with a dying man. He was taken to a back street where the supposed dying man was lying in the street. Upon kneeling to pray at his side, the preacher was seized by the sufferer and held while the confederate robbed him of \$400 in money which he was taking to the Conference and what valuables he had. In that case it would be better for the priest to have "passed by on the other side."—*N. Y. Adv.*

The *London Echo* thinks it is remarkable that in America no women of eminence have yet appeared to rank with Mrs. Browning, or George Eliot, or Madame Sand. The reply may be made that not one of these women has ever written a book which has had one-tenth the power of Mrs. Stowe's "Uncle Tom." Women in this country are too busy with reforms to devote their supremest efforts to culture. Wait until the reforms are effected, when the women of genius will have more time for poetry and romance.—*N. W. Adv.*

The *West Indian* says that by the last mail steamer for Jamaica the Bishops of British Guiana, Trinidad, Barbados, and Antigua were passengers "to meet in conference with the Bishops of Jamaica and Nassau, for the purpose of confederating all the different dioceses of the Anglican Church in the West Indies in one arch-diocese, under an Archbishop for its head—a step in the way of confederation to which no objection can be taken, as it might tend to bind these scattered colonies together, and strengthen the influence of religion among their inhabitants."

"My charge will pay in full all the Conference assessments, but there will be a deficit in my salary. Quite a number of my members were guilty of dancing, and I re-monstrated with them privately, and also preached against it; and they pay little or nothing for ministerial support." Thus writes a young preacher in the South Carolina Conference. Those who violated their Church vows may possibly take some delight in withholding their dues from God's ambassador, but he has the consciousness of duty discharged, and the satisfaction of knowing that he put a stop to the dancing.—*Ec.*

The *New Orleans Advocate* says: The Tennessee Colored Conference, of the Methodist Episcopal Church, seems to be rather a model of liberality. It contributes twice as much as the white Conference in the same territory, and within two cents as much per member as the Methodist Episcopal Church, South, in the same time and territory with all the wealth of Nashville. That is a significant report, and is at once a premium upon negro liberality and a humiliation of Caucasian penuriousness. It also indicates the growing disposition among those people toward self-support.

We have often called attention to the value of Sunday, and that we should all do as much as possible to lessen Sunday labor. "I'm dying—I feel I'm dying—fetch some one to pray with me," cried a poor cabman who had been thrown from his box some days before. At his request his weeping wife sent her poor boy for the nearest minister. The sorrowful boy soon returned with the minister, and found his father surrounded with medical attendants doing all they could to alleviate the agonies of the sufferer. The minister, bending over him, assured him there was mercy. A convulsive struggle showed that the conflict was nearly over. He opened his half-closed eyes, and with an expiring effort he muttered, "I've had no Sunday!"—*Christian Life*.

Even those who grant Mr. Arnold his virtual denial of the truth of the Bible, cannot maintain, with the smallest hope of being supported by the judgment of the thinking world, that his pleas for that residuum of significance which he insists on assigning to the Bible, will hold water for a moment. To empty the most personal religion in the world of all its personality, and then to assure men that nothing is changed, that it is left more solid than before, is the enterprise of a conjuror, not of a man of letters. And of this we feel absolutely confident, that even if the negative school, to which Mr. Arnold belongs, could triumph, that school will regard with a half pathetic scorn Mr. Arnold's effort to save the teaching of a book which he has done his very best to undermine.—*London Spectator*.

THE NEW YEAR.

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee.
—*Frances R. Havergal*

PERSONAL INFLUENCE—FOR THE NEW YEAR.

The sum of the influence, which every man exerts, is incalculable. From each soul goes forth a force which is not confined to his immediate circle of friends and acquaintances, and will not cease with his life, but will continue to operate after he is moldered back to dust and his name has been forgotten. This influence may be voluntary, and therefore consciously exerted; or involuntary, and unconsciously exerted. The first results from what men do with a specific purpose. The second is the resultant of what they are, is the influence of character; and though silent and all-pervasive. No finite intelligence can even trace the influence of a single act through its ramifications and accurately measure its results. Only Omniscience can know how much benefit one good act will confer upon mankind, or how great the loss and suffering that flow from a single evil deed.

We are exerting an influence upon others which not only modifies their characters here, but affects their destinies hereafter. Not that the influence of any man can coercively determine the eternal destiny of his brother. That responsibility rests upon himself alone. Every man is the arbiter of his own destiny in the sense that he and he alone can determine whether his eternal state shall be one of weal or woe. Nevertheless, "we are creatures of influence," and it is possible that our influence may decide our brother's choice of the course which fixes his eternal destiny. We may be influenced, but not coerced. The prerogative and the responsibility of choice rests with him; but if our influence upon him be pernicious, and he should be lost, who can tell how much of the blame will rest with us?

The fact is, every one of us is his brother's keeper in a much larger sense than we suppose. God has created us under the law of influence, the operation of which we cannot evade. He has made it our duty and privilege to exert a healthful, saving influence upon our fellow men, and holds us responsible for the performance of that duty. Many are disposed to excuse themselves for neglecting duty, for doing nothing to save others, and, even, for a positively bad example, by the plea that they have no influence. No one, however poor and obscure, can truthfully make that plea. He may be unconscious of it, but there are some who receive and transmit his influence. It is related that when Thorwaldsen, of Copenhagen, returned from Italy to his native land with the wonderful statuary that has made his name immortal, the servants who opened the boxes containing it, scattered upon the ground the straw in which it was packed. The next summer flowers from the seeds, thus accidentally planted, were blossoming in the streets of Copenhagen. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside. It is our unconscious sowing that is doing much of the good or evil in life. We are as responsible for our unconsciousness, as for our conscious influence; for the former flows from character, and it is the first duty of every man to see that his character is right. If he does that, he need have no concern about his influence. Let him diligently fashion that noblest of all monuments of human endeavor, a righteous character, and he may be

sure that there will go out from him a pure and holy influence. He is planting seed, the precious fruit of which he shall see in eternity. Blessed is that man whom his Lord, when he cometh, shall find so doing.—*Central Pres.*

SIN AND SALVATION.

If we confess our sins, He is not only just to forgive us our sins, but also faithful and just to cleanse us from all unrighteousness. O what a relief it is when our guilt is removed! How the soul springs back to God when this burden, this load of guilt and condemnation, is taken off, and how great is our joy when we feel that we have passed from death unto life, when we feel that by the forgiveness of our sins we are translated into the kingdom of God's dear Son, and, as children, are the "heirs of God, and joint-heirs with Jesus Christ," to an inheritance incorruptible, undefiled, and that fadeth not away! O, in that first moment, when our heavenly Father smiles upon us, when we take hold of heaven, and feel that we have a title to it, how great our relief and joy! And if that were all of religion, it would be worth more than anything else; but he not only forgives us our sins, but he cleanses us from all unrighteousness. O, the purifying of the heart, this taking away all our depravity, this regulating our affections, purifying our motives, and making holy our aspirations!—O what a change is this! God is faithful to do it. He has given you a desire for it, and he is faithful to satisfy that desire. He gives you to aspire to it, and he is faithful to meet that aspiration of your rising spirit. And he is just to do it; for, through the mediation of Jesus Christ and the atonement made, we have provided for us the office-work of the Holy Ghost, and by the operation of that Divine Spirit we may be created anew in Christ Jesus; made partakers of the Divine nature; have re-impresed upon us the Divine image; may be made not only heirs of that inheritance, but meet for it.

He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—*1 John 1:9*

And, as we said before, all unrighteousness is sin, and if we are cleansed from all unrighteousness we are cleansed from all sin.—*Bishop Jans.*

EVANGELISTIC.

The *Methodist Recorder* says of the closing service of Rev. H. P. Hughes's Revival Mission in Hull: "The last service, held in Waltham-street Chapel, was perhaps one of the most extraordinary services ever held in the history of Methodism. Before the time announced for the commencement of the meeting, the large edifice was packed with a dense crowd—aisles, pulpit steps, and every inch of ground being occupied. Mr. Hughes was assisted by several of the Hull ministers and by a large and well trained choir. Several solos were sung with great effect, and the discovery was made that Methodism has at her disposal godly ladies and gentlemen who can sing the Gospel as effectively as Mr. Sankey. In making some announcements Mr. Hughes took occasion to refer to the George-yard Chapel. Having inspected the neighborhood he was of opinion that the site was priceless, and that it was the bounden duty of all concerned to make good use of it. For the sake of the poor the speaker thought the pews should be abolished in such chapels, and all comers should be welcomed, and allowed to sit where they liked. After this rousing call to mission work Mr. Hughes chose for his text the narrative of the penitent thief, and a most powerful address was given. Penitents were afterwards invited to go into the inquiry-room at once without waiting for either sing-

ing or prayer, and the appeal was responded to without a moment's delay. A stream of inquirers began to flow into the two rooms set apart for the different sexes, and, with scarcely any intermission, it continued to flow for upwards of two hours, until when at length the service concluded, at half-past ten o'clock, it was found that upwards of 130 persons had sought salvation during the evening. One of the ministers who was called upon to pray, as he was about to do so, saw his own son going into the inquiry-room, and, as this was the third son who during the week had decided for God, he was much moved. Now and then a husband and wife were seen going together, and at times a husband was manifesting anxiety about his wife, and vice versa. Mr. Hughes found it impossible to close the service until long after the usual hour. The people remained standing in the aisles or sitting in the pews as though they were utterly oblivious of the time, and were athirst for the water of life. Shortly after ten o'clock permission was given to those who wished to retire to do so, and many left the building; but at half-past ten, when the service closed, the chapel was about half filled.

SOUTH AMERICA.

Rev. Wm. Taylor writes: I have thirty-two missionary workers in Chili. We have schools in Copiapo, Caldera, Coquimbo, Santiago, and Colchagua, preaching at each place every Sabbath, a small Methodist Episcopal Church organized in each place except one. In our schools and Sunday schools we have between 500 and 600 pupils, under the training of these missionaries.

The shortest cut to the moral citadel of these South American nations is the school-house, manned by godly teachers. The best, and in many cases the only, agency by which God can reach the hearts of adult sinners here will be converted children, and the children now being trained in godly schools will be the men and women of to-morrow, to run the trains of salvation when the track-layers shall have gone to heaven.

I came to Coquimbo last April, to relieve our missionary here, Rev. A. T. Jeffrey, who was ill. We hoped he would recover, and resume his work in a month or two; but after waiting six months we learn that he cannot fully recover under a year or more. So now I must wait the arrival of a new man from home. Mean time I am preaching in charge of Coquimbo circuit; it is a large circuit, extending to different centers of the province of Coquimbo, which I reach partly by rail and partly by horseback. I like circuit work about as well as I did 41 years ago, when I entered the ministry, except that I am pressed by the demands of my general superintendency upon my time; but I am here in the Lord's order, and it is a right. With time at command a vast field in South America can be opened for Christian work in a very short time, by the day of Pentecost for South America can not be realized yet for a few years; meantime while God shall be opening the field, he will be developing the workers to enter and occupy it.

THE COVENANT SERVICE.

On Sunday next there will be many who will listen to this form of words for the first time. Many more there will be who have made it theirs in years that are gone. Some will join in the opening passages who will shrink from the Scriptural but, to them, startling language of the full acceptance. Some will find a seeming want of fitness in the words which describe the thought and purpose of a newcomer, but they will no less give utterance to the fervent vows of consecration, and rejoice in the assured sufficiency of the Divine Redeemer. As to words and phrases which, if such there be, describe a state of distress no longer theirs, even these may

be an occasion for devout thanksgiving, giving increased energy to the consecration and the trust.

What a wealth of blessing is stored up for the Methodist Societies, and through them for the whole world, if only the Covenant Service of Sunday next is everywhere a season of personal dealing with the Living Saviour, "in spirit and truth." "All for Christ" will bring a supply of all wants, whether of the Churches or of those whom they are sent to seek. All given up to the Master, and then in his fear and in his sight devoted to holy purposes—self, family and household, time and talent, wealth and wisdom, only to be used in harmony with his will—who can measure the result? It is the old legend, surmounting cross and crown, "Follow me!" It is the old doctrine of a full salvation, as learnt from the apostles, taught by John Wesley, enforced and vindicated by John Fletcher, and handed down through succeeding generations. It becomes mighty in proportion as it is recognized as descriptive of the habitual relationship of the believer and the Saviour. Renewed next Sunday, "daily renewed," renewed as often as the soul talks with the unseen but ever-present Lord, it will become the constant and the natural law of life—a life hidden with Christ in God. At all times and in all places this holy bond will be both a strength and a joy. Well may all hearts unite to ask that abundant blessing may rest upon the services of the coming Sabbath, in all sanctuaries and in all lands. Then will the Charobes everywhere have rest, peace, and be edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, they shall be multiplied.—*Watchman*.

THE SAFE WAY.

In speaking of the terrible end of a gambler, and its lessons for young men, Rev. Dr. Cuyler writes some truths worthy the attention of any church members who may make their homes places of temptation for their own and their neighbors' children:—

I do not affirm that every one who ever plays a game of cards is a gambler any more than every one who drinks a glass of wine is a tippler. But it is equally true that he who never touches an intoxicant can never become a drunkard, and he who never plays a game of hazard can never become a gambler. My own personal practice, at school, college, etc., was one of entire abstinence from cards as well as from wine cups; and I have never repented of it, either. All games of chance, when played in earnest, have a dangerous fascination. As Canon Farrar well says, "there is a gambling element in human nature," and we have got to watch against it just as we must watch against in-born sensual appetites. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game; as soon as the first stake is laid down, conscience goes with it, and literally the Devil has a hand with you in the game. So strong is the fascination of this spell of sorcery that I have seen—in the public "Conversationshalle" of Baden Baden—well dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd; the "gambling element" in them had taken fire. Now just here lies the peril with you, my young friends: the excitement of games of hazard sets you in a flame; then comes a small stake; then a larger; if you win, you win, to play to win more; if you lose, you play on to make up your losses. But be you know it, you are a gambler. The only safe, and sure way is to stop before you begin.—*Halifax*.

It is more honorable to the head as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of truth.