

THE WESLEYAN
FRIDAY, FEBRUARY 3, 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. One month of the new year is gone, and from a large number who are affected by this rule he has heard nothing. He is anxious to retain every name on his list, but increased expenditure, caused by improvements in the paper, renders it necessary that subscriptions should be paid with the least possible delay. An immediate response is requested from agents and subscribers.

REVIVAL SERVICES.

Many of the pastors and church members to whom the WESLEYAN pays its special visits are busily engaged in such weekly religious services as have long been in many quarters a part of the winter's church work.

Do these pastors and church members really desire a "revival"? However pertinent the question may seem it is worth the asking. That no pastor can enjoy a barren ministry, and that no church can be satisfied without some accessions, we can readily believe, but we can also believe that a wish for a revival may exist, and prayer for that end may be offered, without the existence of a desire for all that a revival should include. The pastor should look carefully at his motives, and the church member should watch his heart with equal diligence. If prayer, probed by the eye of Omniscience, mean only an anxiety for more church members, if it be accompanied by no renunciation of self and sin, if it be impelled by no fervid, glowing love to Christ, moving us to seek to save those for whom Christ died, it will fall to move others. Finney wisely says: "A true revival includes conviction of sin on the part of church members; it is nothing else than a new obedience to God." The pastor and members of any church cannot sincerely wish a revival which shall only touch others and leave themselves untouched. Let it not be forgotten that motives lie at the foundation of successful or unsuccessful Christian work.

Again: are these pastors and church members keeping clearly in view the great secret of revival power? This question may seem less necessary than the other, but the experience of devoted Christian workers will prove that it is not irrelevant. Trust in human agents may make us forgetful of the honor to be given only to the Divine power who worketh all in all. "Is he coming?" said a prominent Provincial layman to a young pastor, as they conferred one day on the subject of special services. I have written to him, but he cannot come," was the reply. That loss of the head which followed depressed the youthful preacher and indefinitely postponed the services. How much more it did mortal may not say. Such cases are, unfortunately, not rare. An instance was mentioned at the recent Ecumenical Conference. The officials of a church wrote for Messrs. Moody and Sargkey, whom circumstances compelled to decline the invitation. "Ah," said the pastor, "why did you not send for the Holy Spirit? He never declines." We say nothing respecting religious specialists or professional evangelists—they often have their place to fill—but would emphasize that idea: The Holy Spirit never declines. Has His presence been asked? Is all dependence placed upon Him? He is now the representative of the Godhead on earth. Through him the influence of the Godhead upon men is exercised. He gives discernment to understand the truths of the Word. He convicts of sin wherever real conviction takes place. What the apostle said to his fellow-Christians may be said to every Christian at the present—"You hath he quickened." The Holy Spirit and the Christian Church are the two agents to lead our world to God, but the Church is powerless without the aid of the Spirit. And in the absence of the Spirit, "grieved" and "quenched" in too many of our churches, is the secret of weakness. Reliance upon self or upon others in revival work will be followed by failure; reliance upon the Holy Spirit will give supernatural power—power to pray, to plead, to prevail, to guide.

Deal patiently and yet faithfully with those whom you would lead to Christ. The pastor whose early life has been spent in some Christian household can

not gauge the soul-struggles of the man who having had no Christian training in youth has become impressed in manhood with the call of the Gospel. Some one has well said: "Many a man would like to begin the Christian life if he could begin it somewhere in the middle. If he could only turn about when nobody was looking; if, when all the world were asleep, or away, he could slip quietly into the kingdom of God, and take his seat with the air of a man who had been seated there all the time! It is the turning-over of the leaf when everybody is reading it—it is the right-about-face on the crowded street when everybody will see the act and what it means—this it is which makes it easier to put off till to-morrow the supreme duty which ought to be done to-day." Faithfulness will lead the pastor to point out clearly the claims of God upon such a man, while sympathy will prompt him to offer his arm and accompany him as far as one man can accompany another to the cross for the acceptance of salvation and the consecration of life.

How these spiritual struggles of manhood, half-revealed and half-concealed, should lead the Sunday-school teacher and pastor to deal faithfully with the young. Do not say, when a number of scholars crowd the communion-railing, that they do not understand and may block up the way of others. They kneel there in the presence of a promise which spans the heavens like a glorious bow—the promise of Jehovah, "They that seek me early shall find me." Teach them all the Gospel means. Their lives offered to God, lived throughout in his fear, may mean their salvation and that of thousands. What did the good elder do when he talked with Alfred Cookman, whose Methodist friends were at the moment forgetting that he too might desire salvation? No one can tell. Spurgeon reports that he has never been under the necessity of separating one of the children he had received from the fellowship of the Church. Church members are yet too much inclined to keep children on the door-step, exposed to the world's cold and chill night-air to try the reality of their religion. Rather should they have the care of the tender and delicate babe, whom an untimely blast might send to the tomb. Such revivals as shall bring many children into the Church, to be trained for the Master, will prove the Church's greatest blessing.

A GOODLY VOLUME.

Every Methodist should at once become the possessor of a volume destined to have a permanent historic value. We speak of the Proceedings of the Ecumenical Conference, held in City Road Chapel, London, September, 1881. A few of our readers may have enjoyed the perusal of those daily reports in the *Methodist Recorder* which won from its contemporaries such warm commendation, but even these will be anxious to place upon their shelves for future use a volume which is not less remarkable for its value and variety than for its cheapness.

The proceedings of the Conference fill an octavo volume of more than six hundred and thirty pages. The contents comprise a brief note from the editors, an historical introduction by the Rev. William Arthur, the official papers relating to the preparation for the Conference, a list of delegates, the programme of topics and speakers, and the rules and regulations of procedure. Bishop Simpson's masterly inaugural sermon, with Dr. Osborn's address of welcome, and the responses of the Revs. Bishops McTear and Warren, and Dr. Douglas of the Canadian Conference, are all given in full. When it is remembered that the programme embraced forty-two distinct subjects, including such topics as the History and Results of Methodism, its Possible Perils, the relation of our Church to the Young, and also to Temperance; and that the important topics of the Lord's Day, Education, Missions, the Press and Christian Unity came under review, it will be felt that we have not over-estimated the importance to our people of the above-named volume.

There can be little doubt that results, not looked for perhaps by the most sanguine advocates of the gathering, are yet to appear. A growing disposition to unity among scattered Methodist bodies, and proposals for a general gathering of American Methodists in 1884, have already sprung from a meeting which is also important as the forerunner of another similar Council. The editors modestly commend the book to "the great Methodist Family in the belief that its perusal will advance the cause of the Redeemer, by inspiring the followers of Christ with greater zeal in working for the conversion of the world."

Mr. Arthur more than hints at the large measure of blessing to be derived from the great gathering of last autumn when he refers to "volumes to be published by future Ecumenical Conferences."

For other information respecting the volume readers are referred to an advertisement on another page. Orders should be sent in early.

A MODERN MISTAKE.

The social habits of to-day are in many respects an improvement upon those of the past. In one direction, however, some persons, whom we have no right to class in the species "croaker," plainly speak of "advance to the rear." A sad modern mistake, according to such, is the increasing encroachment of business or pleasure upon those hours which nature has most clearly indicated as intended for rest. The arrival of late evening mails, the dispatch of night trains, the loading or unloading of steamers whose hour of arrival or departure has been fixed for weeks, with many other causes, have combined to break in upon that rest, which is equally necessary to comfort and length of days. And it is to be feared that the realization of the triumphs predicted for the electric light will tend still further to turn night into day and thus involve a still greater pressure upon human strength.

Under such circumstances it is to be regretted that society should increase the tax upon the physical system by a departure from the earlier hours of our forefathers. To those who can do with less sleep than others, or that class which may continue morning naps into hours which others must devote to labor, this departure may seem trifling, but it may be questioned whether to all others it is not one of great importance. The busy man or woman whose conscientiousness of parental responsibility will not permit him to entrust a comparatively child with the free use of the latch-key feels it in morning weariness. The youth or maiden who bids a cheery "good-night" to some kind hostess as the clock strikes twelve cannot compete on fair terms with class-mates on the following morning. Much might be said of the intellectual and moral connections of early hours, but space only permits us to remark that the destruction of not a few young men might be traced to the late hours which social etiquette now prescribes. It is impossible for a young man to repeat evening after evening the experiment of late hours at some scene of gaiety, and yet present himself at office or counter feeling himself thoroughly fitted for his work. Conscious of shakiness, a temporary relief has often been sought in stimulants which soon made themselves a necessity, and in the end wrought his ruin. The primary cause was not evil company, but the youth was wounded in the homes of friends who with the kindest intentions effectually did what less worthy friends did for poor Robert Burns, in taking time after time "a slice from his constitution." On this subject Dr. Deems writes in the *Phrenological Journal*:

We must begin a reform in this department. People who "call and profess themselves Christians" must refuse to go out in the evening to any amusement, to any entertainment, to any religious exercises, from which they cannot return at ten o'clock, to be in their beds at eleven. The absurd and ruinous custom of guests arriving at nine and ten o'clock, and supper being served between eleven and twelve, must be opposed. Well-to-do officers and members of the several churches must be made by their pastors to feel that if they give such entertainments they are responsible in a measure for the deleterious results that are to come to the bodies, to the intellects, and to the souls of their guests, young and old. Employees in every department must be made to understand that intelligent men are not going to entrust important matters to the hands of other men who do not sleep. How dare any merchant consider himself a Christian who works his clerks all night, and then holds them responsible for the bodily, mental, and moral injury they have sustained, and which re-acts upon his interests?

Our religious services, our business, our amusements, our police regulations, must all be adjusted to this great necessity of our nature. When the city is governed as it should be no man will be allowed to make night hideous with loud noises. Not even policemen will be permitted in the dead of night, for an hour at a stretch, at the top of their voices, to bawl for the carriages of people who set the laws of health at defiance themselves, and will not permit other people to obey them—a custom which is rendering property in the neighborhood of places of amusement unsafe for residence. In this age of rapid transit and accumulated work we must more and more provide for the necessity of sleep.

Instead of asking our acquaintances when we meet the usual question of "How do you do?" we might teach a good lesson by that other question, "How do you sleep?"

The twenty-eighth annual meeting of the Young Men's Christian Association of this city was held on Saturday evening last. "Father" Davenport officiating, assisted by Rev. T. G. Dowling, the building with its "furniture and adornments" yet awaiting the proper consecration thereof by the bishop of Fredericton. Our St. John friends will now have an opportunity of observing the "aesthetics" of Ritualism. We are indebted to one of the daily papers of that city for a description of the ecclesiastical millinery worn on the Sunday at the celebration of the Eucharist: "The alb" is a long, white garment with close sleeves, reaching almost to the floor. The "chasuble" is of elliptical shape, with no sleeves, and when put on shows two peaks, one hanging down before; another, on which a cross is embroidered, hanging down behind. It is worn over all the other dress, and is supposed to be almost identical in shape with the cloak worn by the early Christians. The "amice" is a white, loose linen collar, tied around the neck. The "stole" is a scarf hanging round the neck and crossed in front, being the badge of servitude. The "maniple" is a similar scarf, depending over the left wrist. The color of the stole, maniple and chasuble always changes with the season.

Another and most important stage in the Giteau tragedy has been reached. Contrary to the expectations of not a few, the patient jury, after brief consultation, brought in a unanimous verdict of "guilty." To-day was assigned as the date for hearing arguments upon the motion for a new trial, but no one expects the verdict to be set aside. Judge Cox had a purpose of his own in the latitude he allowed the wretched prisoner, and during the long trial of ten weeks, in spite of the abusive language of leading American journals he steadily adhered to it. The liberty given approached license, but will serve a good purpose in preventing a repetition of such a disgraceful scene. The execution of Giteau will be the next event in the tragedy, but may not be the end. When the excitement shall have passed away, so that men can review the case impartially, doubts as to the assassin's sanity will be widely entertained.

Geo. F. Pentecost, the evangelist, in replying to a charge of folly against those who believe in the doctrine of the resurrection of the dead, gave one of those beautiful illustrations which are often more effective than mere argument: "There is a story told," said he, "of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup I believe God can restore my sleeping and scattered dust."

Again and again the publishers of religious papers have been asked why they cannot afford a religious paper at the subscription price of the general secular weeklies. Again and again they have replied that the cost of the latter is to a large extent met in the sale of the daily paper, from the several numbers of which the weekly is made up. And yet the question is repeated—in all directions. The *Chicago Interior* puts the oft-given answer in this form: "For the same reason that it costs our great Chic go hotels and restaurants nothing to feed their hired help. The food, if not eaten by the servants, would be thrown away. The readers of the cheap secular weeklies sit at a table the contents of which have been paid for once, and left on the dishes. . . . The religious weekly must be made new for a specific purpose, and made to fit to its place. It can not, therefore, be sold for the price of 'Rags, old iron and old clo's.' These are the reasons why a new and original paper cannot be sold at a second-hand price."

A lecture given at Moncton last week by Rev. W. Dobson has received complimentary notice through the press. Mr. Dobson's subject was "Popular Superstitions and Absurdities." How strangely some of these popular superstitions linger among civilized and Christian people, giving infinite trouble to weak minds! Within a few weeks an item has been passing from paper to paper in which the death of a once popular American actress is said to have been in some way connected in her own mind with the traditionally unfortunate number, thirteen. Some even of our readers may have hesitated to smile at her superstitious fears. Several years ago the writer found himself one of thirteen at the tea-table on the first evening of the new year. He quietly resolved to use a possible opportunity for protest against a prevalent superstition. According to that superstition one of the company was doomed to die that year, but years have passed and all are yet living, or as an aged Christian better phrased it, are yet "in the land of the dying."

An Episcopal mission chapel was opened in St. John, N. B., on Saturday evening last. "Father" Davenport officiating, assisted by Rev. T. G. Dowling, the building with its "furniture and adornments" yet awaiting the proper consecration thereof by the bishop of Fredericton. Our St. John friends will now have an opportunity of observing the "aesthetics" of Ritualism. We are indebted to one of the daily papers of that city for a description of the ecclesiastical millinery worn on the Sunday at the celebration of the Eucharist:

The "alb" is a long, white garment with close sleeves, reaching almost to the floor. The "chasuble" is of elliptical shape, with no sleeves, and when put on shows two peaks, one hanging down before; another, on which a cross is embroidered, hanging down behind. It is worn over all the other dress, and is supposed to be almost identical in shape with the cloak worn by the early Christians. The "amice" is a white, loose linen collar, tied around the neck. The "stole" is a scarf hanging round the neck and crossed in front, being the badge of servitude. The "maniple" is a similar scarf, depending over the left wrist. The color of the stole, maniple and chasuble always changes with the season.

Another and most important stage in the Giteau tragedy has been reached. Contrary to the expectations of not a few, the patient jury, after brief consultation, brought in a unanimous verdict of "guilty." To-day was assigned as the date for hearing arguments upon the motion for a new trial, but no one expects the verdict to be set aside. Judge Cox had a purpose of his own in the latitude he allowed the wretched prisoner, and during the long trial of ten weeks, in spite of the abusive language of leading American journals he steadily adhered to it. The liberty given approached license, but will serve a good purpose in preventing a repetition of such a disgraceful scene. The execution of Giteau will be the next event in the tragedy, but may not be the end. When the excitement shall have passed away, so that men can review the case impartially, doubts as to the assassin's sanity will be widely entertained.

Geo. F. Pentecost, the evangelist, in replying to a charge of folly against those who believe in the doctrine of the resurrection of the dead, gave one of those beautiful illustrations which are often more effective than mere argument: "There is a story told," said he, "of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup I believe God can restore my sleeping and scattered dust."

The *Presbyterian Witness* of Saturday says: "Two clergymen take up half a column in one of this week's religious papers, telling of the receipt of overcoats and gloves, and the minister's wife of \$15 in cash." This as our readers know was not done in the WESLEYAN. What might have been we do not say. But the *Witness* passed over the choicest thing yet in "donation" literature—the acknowledgment by a minister, through the columns of a New Brunswick local weekly paper, of the receipt on the 20th ult., of a "fine roasting piece of fresh beef from some unknown friend." Let these kind acts be increased a hundred-fold—ministers and people will be the better for them—but why parade them in this style before the public?

A good hint to superintendents and teachers is given in the *Sunday-school Times*. The quarter is not yet far enough advanced to render its transfer unreasonable: "Not at the close, but at the beginning of the quarter is the time to get ready for a review. Unless you note what is really worth noting as you go over it for the first time, you will not be likely to recall it as noteworthy when you look back at it a few weeks or months later. In every lesson, as it is studied and taught, the superintendent and the teacher should have in mind, and should specially impress on the scholars' minds, those particular points which are to be recalled in review. Then, when your quarter's close is here, your review is already prepared for."

The importance of the work done by the long-established order of the Sons of Temperance may be understood from a glance at their *Year Book*, containing the proceedings of the several sessions of the Grand Division of Nova Scotia for 1881, with other matter of interest to all friends of the order. We are glad to find the G. W. P. able to report a "fairly prosperous year." The *Year Book* is admirably arranged by the very competent Grand Scribe, Rev. R. Alder Temple. Under the editorial management of Mr. Halliday, the *Watchman*, the official organ of the Grand Division, is acknowledged to be doing good service. It has recently been enlarged.

Intelligence from the Northwest is calculated to excite all in whom any tendency to a speculative mania may have been slumbering. Through the sale of lands purchased a year or two ago some have become wealthy. If they know where to stop they may retain their wealth. There is some truth at such times in the old "saying" that any fool can make money, but it takes a wise man to keep it. If reports can be fully relied upon, the Canadian Pacific Syndicate is pushing on its line through the vast Northwest with laudable energy. The railway will be needed. One seems to hear already the tread of millions.

In ordering a number of copies of *Pleasant Hours*—the paper published for the young folks by our Toronto Concern—a gentleman holding a leading position in the largest Methodist Sunday-school in this city the other day remarked that a committee had carefully examined *Pleasant Hours*, and found it to be at once the best and cheapest periodical of the kind published. All Methodist Sunday-schools, from motives of principle and of economy as well, should see that their scholars have it.

The all-engrossing subject in the Nova Scotia legislature is the Consolidation of the Provincial Railways. On Wednesday and Thursday of last week the Provincial Secretary made an exhaustive explanation of the proposed Act. He was followed by Mr. T. B. Smith of Hants, who spoke at great length in opposition to its passage. Other speakers have continued to discuss the question. Comparatively little opposition to the Syndicate is looked for in the Lower House; as to its probable treatment in the Legislative Council opinions differ.

A friend informed us that a communication addressed to the WESLEYAN, over the signature "Truth," appeared in the *Herald* of this city one day last week. It escaped our notice on the day of publication and we have not taken the trouble to look for it. A contemporary who received what we suppose to be a similar letter labels it "coarse personal abuse," and reaffirms the truth of the statements which called forth the attack. No cause can be benefitted by such advocacy.

EDUCATIONAL FUND, 1881.

To the Editor of the Wesleyan.

REV. AND DEAR SIR, Will you kindly afford me space to present to the brethren in the Maritime Provinces the following synopsis of our Educational Fund for the year past:

Income:—

Toronto Conference	\$1599.11
London Conference	2326.87
Montreal	1181.84
New Brunswick & P. E. I.	653.22
Nova Scotia	558.42
Newfoundland	204.37
Total	\$6523.83

Expenditure:—

District Expenses	\$255.70
Grants to Students and Examinations	3236.25
Proportion of Salary of General President	200.00
Grant to Victoria College	900.00
" to Mt Allison Wesleyan College	450.00
" " Montreal Theological	450.00
Applied on Debt.	1031.88
Total	\$6523.83

It will be seen that we are slightly in advance of last year (\$700.), but not yet up to the results of former years. In proportion to membership the New Brunswick and P. E. I. Conference is the banner Conference of the Dominion, contributing 7 1/2 cents a member. London's share next with six cents. If the *Wesleyan Church* would equal New Brunswick we would net \$9000 next year; and 10 cents, which does not seem an extravagant demand, would give us over \$12,000, and (as after this year the debt will be wiped out,) place our College in a comparatively comfortable position.

Hoping that the appeal of your deputations will continue to meet with a generous response,

I am yours sincerely,
N. B. WASHBURN,
Secretary.

Coburn, Jan. 26th, 1882.

THERE
In December Southern Conference letter to a circular will Christian word might have chairman stewards. It lo a more northern the dear.

My Dear B quarterly-meeting instead of This is the time ter is upon him now. He cannot be sealed. If there is no relief for in silence; and that he is new facts of the first final. Just here usually occur.

Are times ha with those who the advanced pr these prices for salaries have no prices. Do not burdens the need heavy heart. M and get in return vice, the best money paid now to him, and add love.

Lay the facts people. Do not wa ing. Do it now— respond, and the not a cup of cold iple, will reward ings on you, on b In much earnestn

IRISH METH

The Rev. Dr. V deputation from the Methodists c writes to the Iris York;

I had no conce which Irish Meth roved of her chil and saw them in of all ages and fr Ireland. The coo has contributed a ny Methodist the I think the count, and Antrim third. The South bereen. West Co largely represent and the West fall m many old f Drogheda, Skerri Bandon, Limerick, Ballymoney, Mour Templemore, Belf shoo, while the R. McChesney, Remarsh, etc. If us own children fruit of her own labor, she need tion to America for to say that the every where amon nter members and porters of Method lending the sessio Committee a few ing of the annual thousands of doll where it was stat was little or no ta not resist the im by far the best Methodist Episc furnished thousan trained liberal m year, on whose tra ed a dollar!

PERS

In a business n Percival of St. Joh of my little boys, been very ill since not get better or l

In the course sermon, preached Fredericton, Rev. ference to the lo church in the deat F. Grosvenor, noti

Mrs. Isabella R late Rev. Wm. R stationed at Hamil in the Lord at Tab of Dec. last. She dent of Kingston,

The Truro Gu Hiram Hyde, who for some years, d Friday last and wa We regret to lea Hyde is fast succu mady, consumpti carries away so t people. Mr. Hira well for some day

In our death list, Capt. J. W. Conro departure. Th expresses the g says, "He was r respected by a la for his conscientio convictions and his character." Captain ber of the Brunswic city.

Rev. L. N. Beau home safely and well played out. to Acadia was one of my life: I enjoy and heart are full meetings Prospe fore. Eph. 3: 20, 2 our toil. Hope to