

THE WESLEYAN

FRIDAY, MARCH 23, 1883.

THE EASTER SEASON.

The tendency of holy-days to become holidays is evident to any thoughtful observer. So far has this tendency already carried us that the observance of days and seasons is associated in the average mind with customs which, to say the least, are not conducive to piety. Comparatively little of sincere worship is, it is to be feared, inspired by Christmas; and but little hope respecting resurrection seems to be awakened in the ordinary mind by the return of the Easter season.

In spite, however, of all this the devout Christian is cheered by the thought that in his private and public worship at this season many hundreds of thousands heartily commemorate with him the great and solemn fact out of which the world's life springs. Careless as to the accordance of the date with the actual event, forgetful of the superstitious purposes for which Good Friday has been used, uninterested quite in the holiday pursuits of their neighbors, they visit in spirit the cross where their Redeemer died, seeming again to see the mountain of sin flow down at his presence; and stand on that Resurrection morning with the women where the stone was rolled back from the sepulchre, the earliest assurance to us of immortality was given, and the world for the first time laid its hand with absolute certainty upon a future life. To each devoted searcher for the risen Jesus he seems to speak with that voice which first startled and then reassured the seeking Mary, and each such worshipper mentally exclaims on bended knee, "Rabboni," which is to say, "Master." To these the "hackneyed truths" are a "new, new story," and decorated churches, introits and pretty cards are no screen to hide the resurrection power. Behind the rolling music and the Easter lilies are Jesus and the Resurrection—the facts which made mighty those men who turned the world upside down. In view of them they will not argue as Thomas, nor reason as did Cleopas upon the effect upon Jewish politics, but with the sinner for a moment turn to him with the humble yet adoring cry of "Master!"

"I do especially exhort the ministers of the Gospel," said the Governor of a New England state in a recent fast-day proclamation, "on that day to feed their flocks with the Divine Word and not to discuss upon political and other secular topics which may divert the serious thoughts of the people from the humble worship of the Father." The past record of the official cannot detract from the wisdom of his counsel. We commend it to the ministry of our church. The winter has been fruitful in revivals. Many have made their way to the cross of Christ in trembling penitence, to find that "there is life in a look at the Crucified One." To such the sermon and the love feast of Good Friday and the sermons of Easter Sunday will be in marked contrast with the experiences of such days in the past. Let prayer and labor be used to impress upon their hearts those newly-apprehended truths which are instinct with life and salvation. With those who thus rejoice may be others, not less sincere, who can only say, "Sirs, we would see Jesus." Let such be pointed to the cross of the Atoning One, and as they stand bewildered by "love so amazing, so divine," they too may be able to cry, "My Lord and my God," and the day of their espousals be rendered for ever a red-letter day in their calendar.

THE SALVATION ARMY.

The European public is now watching the "Salvation Army" with deep interest. That organization has entered upon a period in which it is likely to be tested "so as by fire." Hitherto it has been received with a degree of favor which in some quarters caused surprise. That it has done much good in several directions none can doubt. Through its influence many have been directly saved from the depths, and through its earnestness the several branches of the Church in Britain, our own included, have evidently been roused to more earnest and aggressive work among the masses.

Such work for a period disarms criticism. Thoroughly earnest men

are generally admired, even when their aims are not of the highest order, but when their professed purpose is to make men better, the world in general, slow as it is to applaud the Master's work, makes not a little allowance for what it deems enthusiasm. In this mood the movements of the "Salvation Army" have been hitherto witnessed. Not a few English Methodist ministers of prominence have espoused the cause of "General" Booth and his co-laborers, and more than one Episcopal Bishop has coquetted with them, because unwilling to venture the repetition of a course which cost—to use mere human language—the Episcopal Church in the last century the loss of Wesley and his numerous followers. Many others, who have had little patience with the music, and marchings, and ridiculous titles and sometimes grotesque actions of the various corps, have nevertheless kept pen and tongue in check lest they might speak lightly of an agency God had blessed.

Any organization of this kind must necessarily outgrow these conditions, if prosperity attends its efforts. The forwarding of detachments to France, India, Switzerland, and South Africa, where they come in contact with a state of society containing elements of opposition which men of comparatively limited experience cannot clearly comprehend, must bring them and keep them before the public. In such circumstances the capacity of an autocratic leader like Mr. Booth must be tested to the utmost. His action in sending to Geneva, as leaders of the movement there, Miss Booth and her secretary, Miss Charlesworth, a daughter of an English Episcopal minister and but sixteen years of age, will challenge attention to his methods. Even though the Swiss authorities may so far comply with the demand of the British minister as to annul the decree for the expulsion from Geneva of these young ladies on the most frivolous pretences, the public will not less question the wisdom of placing young women in a position in which to say the least they have borne themselves with credit.

The French and Swiss missions have called forth from an unexpected quarter a presentation of objections to the Army which must have serious consequences. The unfavorable estimate by that great friend of the English masses, Lord Shaftesbury, has exceeded with regretful surprise; Spurgeon's recent remark that the point beyond which long-suffering charity cannot go was nearly reached, and that it was time somebody spoke, has awakened thought, but the pamphlet from the pen of the Countess Agénor de Gasparin, entitled "Arme—soi-disant—du Salut," now being read everywhere in France and Switzerland, conveys the views of that eminent woman in trenchant style. We give an extract:—

There was even one who anticipated Mr. Booth in calling himself "General"—the General of the Jesuits. If Jesus should descend to us, He would break your trumpets and crush your platforms, tear the epaulettes from the shoulders of your officers, bid your women return to their hearths, follow their domestic duties, cultivate humble virtues, fulfill their feminine mission. Your young girls! Do you believe that Jesus, tearing away their veil of modesty, would expose them on your mountebank's stages and let them make public speeches? Do you believe that He would send them in full uniform braving the fire of questionable gallantries, to sell your pamphlets in the streets of Paris, and make them best tambourines in your bacchanalian processions? Jesus! Do not pronounce His name. Invoked in your theatres, it is a profanation the more.

We are not prepared to endorse all that Madame de Gasparin implies in these words. They teach too much, but if workers among the Parisians and Genevese appropriated to themselves the title of "Death and Glory Girls," as used in reference to the 4th Canadian Corps, Chatham, Ont., we cannot wonder at strong words.

General Booth has shown wisdom in abandoning objectionable processions, but, we fear, has taken a false step in a financial direction. Criticism has affected his coffers. During the last year he has borrowed \$100,000 for building purposes, at heavy rates of interest. To meet his difficulties he asks his friends to use the Army as a bank of deposit and to invest sums there for longer or shorter periods at certain rates. With the past in view, it seems possible that the financial question may do him harm. In the mean time we hope for the best, and remember the wise counsel of Gamaliel.

A WHOLESOME LESSON.

It is difficult for some men to learn that they are not living in the days of their grandfathers. To this class belongs Bishop Coplestone, of the diocese of Colombo, Ceylon, who has just been forcibly reminded by the Imperial Government of the progressiveness of the present age.

"Be courteous" is a scriptural injunction which the bishop is inclined to set at naught, at least where Non-conformists are concerned. An Episcopal teacher, in a school in his diocese controlled by the Society for the Propagation of the Gospel, was about to marry the daughter of the resident Wesleyan native minister. In accordance with native custom the teacher invited the bishop to be present, and by this act of common courtesy drew from his superior the charge of "impertinence." This however, was not enough; and the teacher received at once the privilege of choice between instant resignation and certain dismissal, only because of his marrying a Methodist in a Methodist church. And, by way of brine to a bleeding back, the bishop added, "I am deeply grieved that you have not had loyalty or courage enough to save you from the wretched fall you contemplate!"

British law allows, and very properly, a great degree of personal and ecclesiastical freedom. A man may feel towards others as he pleases, the law only takes cognizance of his words or acts. He may button his coat behind if he thinks best, the only penalty in the comments the public have perfect liberty to make. He may be a Christian gentleman or a narrow-minded bigot, but public opinion alone has to do with him until he passes certain limits. Beyond these limits the Bishop of Colombo, fortunately or unfortunately, saw fit to go, when he used his privilege of franking letters to send the above message stamped "On Her Majesty's Service."

A memorial from the Rev. J. Scott, Superintendent of Methodist missions in South Ceylon, met with little satisfaction from Colonial officials, but correspondence by early post found its way to England and there prompted a question in the House of Commons. The English Government could scarcely believe the statement to be true, but readily acknowledged, that, if true, the ecclesiastic had exceeded his rights, and the Earl of Kimberley at once called upon the Governor of Ceylon to report upon the case and show him copies of all correspondence. A despatch from the Earl of Derby, successor to the Earl of Kimberley at the Colonial Office, gives the sequel. Our friends in Bermuda may be encouraged by this illustration of British fair play to seek from the British Government those rights which Colonial officials in these islands yet dare to withhold. The following is an extract: "The Bishop as the head of a religious body is not responsible to Her Majesty's Government, nor do they claim to exercise any control over his language or his actions. I do not, therefore, desire to take into consideration the contents of the letter in question. But Her Majesty's Government cannot be indifferent to the fact that letters which are not on the public service, and for the contents of which the Colonial Government cannot be in any way answerable, acquire an appearance at least of official sanction when purporting to be carried free by the Government 'On Her Majesty's Service'; and I am of opinion that it is convenient on all grounds that the privilege of franking letters should be confined to those officers over whom and whose official correspondence full control can be exercised. I therefore request you to intimate to the Bishop of Colombo, who should receive a copy of this despatch, that, without expressing any opinion upon the letter of the 19th of May, I am satisfied that the Bishop ought no longer to be included among those who as Government officers, have the privilege of franking letters." The same conclusion is announced in another despatch in reference to Mr. Scott's memorial, in which Earl Derby says: "The Bishop's letter, having no official character and relating to affairs which are not in any way under the control of the Government, I have not thought myself justified in taking cognizance of its contents. You may at the same time inform Mr. Scott that, with a view of making it clear that letters written by the Bishop are not official documents, I have determined that henceforth they shall not be franked nor addressed externally as 'On Her Majesty's Service.'"

The youthful preacher sometimes agreeably—sometimes disagreeably—disappoints the expectations of his early friends. An illustration may be found—of the happier sort—in the life of the late James A. Andrew, a bishop of the M. E. Church, South, whose plan in preaching, as Bishop Pierce remarks, was to "hold to one great leading idea which he made to revolve upon its own axis until every spot was bathed in sunlight," and whose inspiration, in his palmiest days, "used to bear him along quite above the level of common men." A reader of the recent memoir of Bishop Andrew says of this powerful preacher, in the *Richmond Advocate*: "After a hard scuffle, he was recommended, in his nineteenth year, to the South Carolina Conference, but his old friend, John Marks, said to him, after he heard his first sermon: 'James, I voted for you to be a preacher, but if I had heard that sermon I wouldn't have done it.' But, as Dr. Adam Clarke said of himself, 'something broke in him,' and light poured in and flooded his mind and filled his heart. In a few brief years he was at the top of the ladder—the great preacher and the popular and beloved Bishop of the Methodist Episcopal Church, South."

On our table is the First Annual Report of the Woman's Missionary Society of the Methodist Church of Canada. A glance at it ought to convince any brother that his fears as to the management of such work by the "Sisters" are without a shadow of foundation. For the present year Mrs. J. A. Gooderham, of Toronto, is President; Mrs. S. F. Huestis, of Halifax, Vice-President. At the first annual meeting the following appropriations were reported: Crosby Girls' Home, \$800; McDougall Orphanage, \$415; French Missions \$400; Japan, \$1300. Since that meeting the first lady missionary, Miss Cartmell, of Ontario, has been sent into the Japanese work. An interesting letter from Miss Cartmell was read by Mrs. Allison on Wednesday evening in Grafton St. Church. Branches have been formed in the Maritime Provinces, in the Halifax North, the Halifax South and St. Stephen circuits. From the first of these \$140, including a special donation of \$50, had been forwarded; from the second \$210, including a special donation of \$100 from Mr. and Mrs. Geo. H. Starr; and from St. Stephen \$13. Mr. J. Wesley Smith, of this city, has become responsible for the maintenance of one pupil at the Crosby Girls' Home.

Rev. W. Scott, Superintendent of our French and Indian Missions in the Province of Quebec, has published a "Report relating to the affairs of the Oka Indians made to the General Superintendent of Indian Affairs." In this report Mr. Scott decides in favor of the Seminary, and advises the removal of the Okas—with some pecuniary consideration—and the discontinuance of the Methodist mission at Oka. Mr. Scott's appearance as an apologist for the oppressors of the Indians has called forth strong comments from Protestants of that Province. The *Christian Guardian* thinks that in popular phrase, he has "given us away," and the officials of a Montreal Methodist church have passed a resolution strongly condemnatory of his action. We have hitherto been at variance with the views maintained by Mr. Scott, and while men who have given years of study to the question hold the conviction that on every point of equity and honor the Indians have a right to the lands at Oka on which they have lived for four generations, it is not strange that we should continue to differ in opinion with him.

Joseph Cook says: "When I was in London I took much pains to ascertain exactly the facts as to the experience of British life assurance societies in making a distinction between moderate drinkers and total abstainers. Every one knows, or ought to know, that for nearly half a century now many of the best life assurance societies of England have insured moderate drinkers in separate sections, and that a bonus has been paid to the section made up of total abstainers of seven, thirteen, seventeen, and in some cases twenty-three per cent. over that paid the section of moderate drinkers. Here is a commercial view of the largest philanthropic significance."

Complaints reach us in reference to an advertisement of "Beatty's Organs." An agent reports the loss of subscribers through this cause, and a gentleman of this city, who saw a similar advertisement in the *N. Y. Witness*, and was led to make a purchase for a public institution, condemns the concern. Good offers have been declined by the publisher of this paper, because he believed certain advertisements to be worthless, but the insertion in papers of the highest character of the one now condemned led him to accept it. Hereafter such advertisements will be declined.

In some homes it is yet the fashion to color eggs and present them to friends at Easter. This was originally in allusion to the Resurrection, and the eggs were given in their natural state; afterwards, however, the custom of ornamenting them arose; and great expense and skill were bestowed upon them. Some were painted with and without upon a gold ground, the halves being joined together with ribbons.

Sometimes the last becomes the first. In Nova Scotia a lottery on an extensive scale took place unchecked by law; in Ontario the publisher of a paper has been fined for giving publication to a notice of one to take place; but in Italy the Minister of Finance, replying to some parties desirous of holding a lottery at the coming Exposition at Turin, has declared that he would not authorize lotteries for any purpose.

The first number of the *Hebrew Christian*, of which Rev. Jacob Freshman, Pastor of the Hebrew Christian Congregation, New York, is editor, has been forwarded. It is a neatly printed sheet. The Union discussion prevented an intended notice of Mr. Freshman's work in our columns. We rejoice in his prosperity and wish him success in his new venture.

MISSION CHURCH AND PARSONAGE AID FUND.

We desire to call the attention of all the lovers of the cause of God to the above-named Fund, which has been formed for the express purpose of assisting the cause of Methodism in Manitoba and the North West Territories. The late Rev. Edward Morrow, with characteristic forethought and prevision, saw the coming wants of Methodism in that country, and donated a certain portion of his property for this purpose, which by rapid rise in values will now bring into the Fund about \$10,000. The organization of the Relief and Extension Fund contemplated some aid in the same direction, and there will be about \$6,000 available for this object. Several gentlemen who have travelled extensively in the North West, have become so impressed with the growing needs and pressing claims at many points, that they have promised to contribute liberally. One brother in Toronto promises the handsome sum of \$5,000 provided a total of \$50,000 is raised, and five friends in Manitoba have subscribed \$1,000 each.

Now we earnestly desire the Methodist public of this Dominion, young and old, to take this matter into their prayerful consideration, and give as God may enable them. We do not want to interfere with any other fund or object of charity that may press upon the church, but so many have made money in buying and selling in the North West, that we think, if for no other reason, this should stimulate them to help in this good work. Besides a dollar vested now will do more good than five times the amount five years hence. We must go up and possess that land. The sons and daughters of the older Provinces are thronging into that country; they have been used to all the privileges of the church, and will feel the need of them in that strange land. They are quite willing to do all in their power, but cannot, unaided, undertake the work they see needs to be accomplished.

The cry is going up from prairie cabins, "Send us the Gospel. Without it we perish; without it we cannot hope to prosper either temporally or spiritually. Aid us now in getting on our feet, and soon we will be strong enough to help ourselves and aid others."

Dear reader, could you have been with us as we travelled over that great country and attempted to grasp its actualities and possibilities, and had seen how eager people were for the Gospel, and how they appreciated a sermon, your heart would have been stirred to its deepest depths, and you would have exclaimed, "God helping me, they shall have my sympathies, prayers, and money." By your love for Christ, by your remembrance of past mercies and present blessings, by your realization of how little you deserve in comparison with what you enjoy, and in consideration of the positive joy that comes from cheerful and liberal giving, act in this matter, and act promptly. We call upon you to lift up your eyes and "look upon the fields, for they are white already to harvest." Consider the unlimited opportunities in a new country where

the population is increasing with unparalleled rapidity. The little churches we are planting in new communities are small beginnings that cannot fail to grow, as the country develops, into large churches. "Now is the accepted time;" the spring time in the history of the great North West. The soil is good, let us scatter the seed; it will bring thirty, sixty, or a hundred fold. We ourselves will soon be gone. What shall the next generation find where we have labored? Remember, "he that reapeth receiveth wages and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together." Remember, *the money is needed now.* Already the applications are coming from many points desiring aid, and we have not the funds at hand to aid them at all.

We have decided not to make "Grants" or "Gifts" to any object till the committee is properly organized, but to loan about 1/4 of the total cost of building (provided the balance is in a fair way of being paid), for a period not exceeding five years, at 5 per cent. interest, with proper security and assignment of insurance policy. We expect all borrowers will meet all engagements promptly, according to their agreements, as we hope to carry on the fund on business principles, and keep everything in good shape. Some of the liberal givers have suggested the propriety of adding a "Special Loan Fund," so that all sums contributed specially shall be used as a perpetual loan fund and no part ever spent for current expenses, and that sums of \$3,000 and over contributed by any person or persons, church, district or conference, may be named by the contributors and shall constitute a separate Loan Fund, and the treasurer shall report annually the investment thereof and the work accomplished thereby. This plan has worked most satisfactorily in the Methodist Church in the United States. Permit us to give an example, only one of many. Two gentlemen gave \$18,000 in 1869, which has been kept loaned out, and to-day it amounts to \$46,405.67, and 91 churches have borrowed from this fund alone, showing the great increase and wide spread blessings of this single subscription. The total of their "named funds" to January last was \$108,713. Interest accumulated amounts to \$140,799, making a working loan fund of almost one-third of a million of dollars, loaned on 650 churches valued at \$3,500,000. It has also been suggested that any person desiring to contribute any sum to be loaned in Ontario, Quebec, or the Maritime Provinces can do so, and the committee will see to the investment of the same for the benefit of the Conference or Province named, and report all such investments annually, and possibly by the next General Conference the way may be open for the organization of a General Loan Fund for the Methodist Church of Canada.

This circular will be sent to all our Ministers, who will please present the object and aim of this fund to their respective churches in the way they may think best. Persons reading this circular need not wait to be called on for a subscription, but can send the amount, or any intimation of the amount and the time of payment, to the Treasurers. All sums will be acknowledged in the *Guardian*, and a report will be sent to every contributor.

Forms of Application for Aid will be sent in the meantime to the Chairmen of all the Districts in Manitoba and the North-West (not including the Indian work.)

Address all communications to THE SECRETARY OF THE C. & P. AID FUND, METHODIST MISSION ROOMS, TORONTO, and make cheques payable to the order of the Treasurers as under.

Geo. Young, D. D., Sup't of Missions in N. W. A. SUTHERLAND, D. D., JOHN N. LAKE, Treasurers. Toronto, Feb. 20 '83.

AN EXPLANATION.

DEAR MR. EDITOR:—In a recent issue of the *Wesleyan* a correspondent—"Surprise"—made certain criticisms on communications sent by Rev. R. Duncan and myself.

It may relieve "Surprise" to know that there are a few points of difference between "the blundering action" of the St. John Preachers' meeting and the course pursued by the St. Stephen District Convention.

1st. The one was a meeting composed wholly of preachers; the other was a meeting open equally to the laymen and ministers.

2nd. The Preachers' Meeting by preamble to Resolutions said "Whereas the Basis of Union has been submitted to us for approval &c." The District Convention knew that the Basis had not been sent to it for any such purpose.

3rd. The Preachers' Meeting implying that it had the authority of General Conference for so doing expressed its condemnation of the Basis. The District Convention, free from such foolish imaginations as to constitutional power on this subject, expressed, nevertheless, its approval of the scheme.

If "Surprise" has that keen insight which he gives himself credit for, he will be able to perceive the differences pointed out and may think that others as well as himself regard "consistency" as a "jewel."

A. LUCAS.

India has only two native churches which are more than fifty years old, and both of them are self-supporting.