

The Wesleyan.

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NOTE AND COMMENT.

Some think a country school an insignificant thing, but they are mistaken. The country schools will educate a majority of the children in the future as they have done in the past.—*Am. Journal of Education.*

The *Christianat-Work* says:—In Bæcker's "Italy" the rivers that flow the year round are colored blue; those that dry up every summer are brown. If Christians were marked that way, reader, would there be any tinge of rust on you about these days?

The *Watchword* quotes one of the Jews in nephews of a venerable aunt who lately died at Plymouth as saying in answer to an inquisitive editor who had asked of him "about how much his aunt had left": "She must have left all, as I have not heard that she took any of it with her."

The *Edmund Advocate*, referring to an item of news that a woman had been elected a member of a school committee in Maine over her husband as the opposing candidate, is led to remark: "Is it strange that there is a divorce of every tenth couple married where such civilization exists?"

"But what are we to do if the opium revenue is lost?" is the question that meets those who would stop the traffic in that deadly drug in India. It is the same question all around the world. The *Indian Witness* answers most aptly, "Must every advocate of public virtue become a finance minister?"—*Western Ad.*

Methodists are usually considered a liberal people, but when liberality is carried so far as to permit all kinds of "shows" and other secular gatherings to be held in their houses of worship, their so-called liberality becomes folly, if not sin. Let pastors guard the honor of the Church and its Head at this point.—*Nash. Ad.*

A philosophic writer makes the observation that much of the enduring and valuable work for mankind has been done by men of infirm health. Paul was diseased. The author of "Nearer, my God, to Thee," was bedridden. There is a minister among us with a crutch that leaves a blessing in many homes—the best of pastors.—*Baltimore Ad.*

The Scotch Irish Presbyterians held a separate Conference July 4th. Of these "Reformed," and "Independent" and "United" Presbyterians, Dr. Wm. Adams, of New York, said in a speech to them at one of these world councils: "Brethren, you are B.P.'s and I.P.'s and U.P.'s—Why don't you call yourselves split peas and be done with it?"

The *Congregationalist* says that "probably five-and-twenty of those returned members of Congregational churches are out of their place of normal service, while it may fairly be doubted if more than twenty per cent. of these are anywhere active in the work of the Master; leaving some twenty or very hundred to be passed to the wrong side of the account, and largely reckoned as drones, if not as renegades and deserters."

Governor Robinson of Massachusetts in a recent address in Boston said: "Yesterday I visited the South Boston House of Correction, and as I passed around through their faces, and as I went into the female departments and saw the inmates there, I said to the warden, 'Ruin has done about all this work?' 'Yes,' said he; 'nearly all is the harvest of intoxicating drink.' The harvest of drink! What a harvest it is!"

Dean Barcon says that in 1880 the University of Oxford "withdrew herself from God, and now God has withdrawn Himself from her." All this is because women have been admitted to the examinations. The Dean says that "the charming specimen of young womanhood who had made these halls their temporary home proved irresistible as an argument." If that be the case, they vindicated their right to get in.—*N. Y. Tribune.*

When the name of Blaine was presented the other day at the Chicago Convention, it took that delighted body exactly seven minutes to get through its first spasm and scream of tumultuous applause. Leading men from all parts of the country, from Maine to California, shouted, whooped and yelled—some of them standing on their chairs and waving their hats and their canes. And applause started again and again at every mention of his name. Why? Only because a large body of his adherents wanted Mr. Blaine to be President. That's just about the whole of it. And yet just about every man that was there would be no little scandalized at what they would call the extravagances and excesses of a Methodist Pentecost.—*Southern Ad.*

There is such a thing as war conducted upon Christian principles. The world calls it "civilized warfare," as opposed to savage. A war correspondent of a London journal remarks that the tribes of the Soudan are not more impressed with the skill and courage of the English troops in battle than with the humane and generous treatment of wounded prisoners after the battle. Christian war may be an evangelizing agent.—*Baltimore Methodist.*

A London paper, speaking of the Pope, says: "The foot which the faithful have kissed with veneration is now the object of unusual interest. His Holiness is suffering from an ingrowing nail, which renders the least pressure of the foot so intensely painful that literally putting his best foot forward, the left is now presented at an audience instead of the right, which has hitherto done duty upon such occasions. In this small matter, as in others of greater import, the Pope is reversing the policy of his predecessor in the chair of St. Peter."

Dr. Adam Clarke complained that the prayers were often so long in public worship that he found it quite painful to remain on his knees till they closed. This has been the experience of very many. Let a new departure in this respect begin in the pulpit, and the example will be followed in short prayers in the social meetings. A few words rightly expressed for right objects, when the heart is in the spirit of prayer, will prevail with God. It is "fervent of actual prayers" that prevail and these are generally short.—*Zion's Herald.*

The Papists who had Wyclif's body disinterred and his ashes cast into the sea, were engaged in a losing business. Contempt upon his name and influence amounted to nothing, while so inhuman an indignity as that only called attention to his work, and the truth for which he lived and suffered. The beautiful stanza beginning "The Avon to the Severn runs," etc., suggests the results of his labors, which were to be as seed scattered among the nations, to carry his name and the Gospel he preached to new people and generations.—*United Presbyterian.*

Whatever reckless social destructionists may say, the chief of all reforms which most radically affect the people is wonderfully near home and quite within the reach of all. Nothing is so costly as the vices. Suppose for the next fifteen years the saloons of Chicago shut shop for the want of customers, and every poor man's child should faithfully use the advantages of education and culture within his reach, the richer and the poorer might live quite amicably together without the least temptation to throw stones or ugly words at each other.—*Inter Ocean.*

The *Independent* might have protested more strongly against Sunday concerts, but there is much force in its remarks: "The New York Park Commissioners have voted very suddenly, with no opportunity for protest, to have the opportunity for recreation in the Central Park on Sunday instead of Saturday, and last Sunday an immense multitude of working people were present to hear the music. We do not like it; but what can be done? If the Christian employers will not give their workmen a Saturday half holiday they must not complain if the Saturday holiday is moved over into Sunday."

For the first time in this country a lady has just attained the degree of Master of Arts. The lady in question, Miss Mary Clara Dawes, passed the London matriculation examination in January 1879, gaining the forty-seventh place in the honours division. Last year, at the B. A. examination, having obtained a place in the first division at the pass examination, she gained also honours in classics, with the first place in the second class. At the examination just concluded she is placed fourth in the list of the Masters of Arts of the year who have taken the degree in the first branch of examination—that is, in classics with ancient and modern history.—*London Methodist.*

Judgment in the Turcotte-Lebeau case was given in Court this morning by Judge Mathieu in favor of the plaintiff. It will be remembered that Lebeau, who is sexton of the Catholic church at St. Laurent, while making the collection at a Sunday service, some time ago, passed the pew of Mr. Turcotte without presenting the box. The latter felt grievously humiliated and immediately entered an action of damages for \$190 against the defendant. Judgment was given for \$5 and costs in favor of the plaintiff. It was proved that the sexton on several occasions had expressed his intention of publicly insulting Mr. Turcotte on the first opportunity that offered.—*Montreal Star.*

SWARMING.

Much may be learned from insect life. The amount of skill displayed by many insects, and the extent and character of the organization for government and work existing among them, afford matter for interesting study and give a constant succession of surprises. Among them the bee holds a high place, since its work has been so carefully examined and is so well known. In the spring or early summer time, the hive becomes crowded with workers, and the existence of several queens all anxious for the sovereignty demand that a swarm shall set forth to find a new home, and the old queen attended by a large body of subjects goes away to the place selected, and begins life anew, while the younger ones stay in the old hive and keep up the organization and work. Churches may learn much from these simple facts in natural history. It is undeniable that the swarming of churches is often followed by the best results both to those who go away and those who remain, if only care be shown in choosing the new time and place for the new home. A weak charge should not swarm, but a strong one ought to do so as often as possible, since there will then be given opportunity for all the young workers, who but for the demands on them might otherwise become idle and listless, and eventually be quite unfit to succeed the older workers when they are called to their reward. We can readily call up a number of places where swarming would be a very healthful thing on a strong church, and out of which in a short time two healthier organizations would come than now exist, and therefore we urge upon our people the importance of considering first whether they are able to swarm, and next if there be a suitable spot in the neighborhood where the new colony may be planted, and if these two conditions be met, then the sooner the separation and new home-making takes place the better. We are not prepared to say that in every case the old members should lead the swarm, but in many instances this will be a necessity that strength and solidity be given to this movement, and that their wisdom and experience may prevent unnecessary and extravagant outlays and injudicious methods of work. There are outlying fields that demand attention, and wherever a Sunday-school can be formed, it should be done at once and workers be spared from the old hive to carry the project to a successful issue. It used to be the Methodist policy to be always reaching out to "the regions beyond," but we fear that of late there has been too much disposition to concentrate effort in a mere selfish desire to have a comfortable and easy church home, but in this Centennial year we should go back to our fathers' enthusiasm and energy and desire for an extension of the work. We dare not be content with the record we have made or lachard would soon be written on our doorway, but as like causes produce like effects, so there is demanded of us a return to any old methods which experience has proven to be singularly successful, and we think that swarming is one of them. There is a vast amount of talent lying idle for want of something to do and talent which, unless used now, may not be available after a while, since energies not employed, soon become aborted, and we have often seen a magnificent ruin where there might have been a happy home or a busy manufactory. While we try to "clear the decks" this year of all past incubrances, we sincerely hope that we shall enter on a new era of church enterprise and be found diligent in planting colonies wherever there is a reasonable prospect of final success, and we shall verify that scripture: "There is that which scattereth and yet increaseth."—*Baltimore Episcopal Methodist.*

ONE WITH GOD.

People speak about holiness in different terms, but surely in whatever words it may be expressed, holiness is oneness of heart and mind with God; true in its measure here, but to be completed and perfected when we shall see him as he is.

I often think, when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes and habits of his life, that, as when two hearts and ways are in perfect affinity, they cannot be long separated, so God took him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with him in his own immediate presence forever.

We are faulty, failing, weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to this question, "Do we, can we, desire anything apart from God's will?"

A lady lately told me that during the visit of a holy man who came to spend the day at her house, she was much struck with the atmosphere of quiet calm about him (which I think always belongs to holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him, "I have heard a good deal of the 'higher life,' and I think you must be quite unfit to succeed the older workers when they are called to their reward. We can readily call up a number of places where swarming would be a very healthful thing on a strong church, and out of which in a short time two healthier organizations would come than now exist, and therefore we urge upon our people the importance of considering first whether they are able to swarm, and next if there be a suitable spot in the neighborhood where the new colony may be planted, and if these two conditions be met, then the sooner the separation and new home-making takes place the better. We are not prepared to say that in every case the old members should lead the swarm, but in many instances this will be a necessity that strength and solidity be given to this movement, and that their wisdom and experience may prevent unnecessary and extravagant outlays and injudicious methods of work. There are outlying fields that demand attention, and wherever a Sunday-school can be formed, it should be done at once and workers be spared from the old hive to carry the project to a successful issue. It used to be the Methodist policy to be always reaching out to "the regions beyond," but we fear that of late there has been too much disposition to concentrate effort in a mere selfish desire to have a comfortable and easy church home, but in this Centennial year we should go back to our fathers' enthusiasm and energy and desire for an extension of the work. We dare not be content with the record we have made or lachard would soon be written on our doorway, but as like causes produce like effects, so there is demanded of us a return to any old methods which experience has proven to be singularly successful, and we think that swarming is one of them. There is a vast amount of talent lying idle for want of something to do and talent which, unless used now, may not be available after a while, since energies not employed, soon become aborted, and we have often seen a magnificent ruin where there might have been a happy home or a busy manufactory. While we try to "clear the decks" this year of all past incubrances, we sincerely hope that we shall enter on a new era of church enterprise and be found diligent in planting colonies wherever there is a reasonable prospect of final success, and we shall verify that scripture: "There is that which scattereth and yet increaseth."—*Baltimore Episcopal Methodist.*

And if this be holiness, dear friends, it is also happiness. Take away utterly the chafing thought and rebellious struggle, and the peace of God which passeth all understanding takes possession of the soul. Amid pain and suffering, or toil and weariness, we comprehend the paradox, "Sorrowful, yet always rejoicing."

NEGATIVE SINNING.

There are many people who have very narrow ideas of the nature of sin against God. They suppose that sin consists, for the most part, of an active and open violation of the expressed commands and laws of God. But while sin is thus committed, it is not, by any means, confined to such an idea. There is a good deal of what we may call negative sinning committed. And if one look carefully into the Bible he will observe that this kind of sinning is quite widely illustrated, in various places throughout the volume. By negative sinning we mean the not doing of that which is a person's duty to do. For instance the sinner is commanded to repent, but if he do not repent he commits sin. Why were the cities of Chorazin and Bethsaida specially condemned by Christ? Was it because they had committed high-handed crimes of a positive and aggressive character? No. We read that Christ upbraided those cities, "because they repented not." Why are the ungodly condemned? Is it simply and solely because they are positive criminals against the moral government of God? No. Christ's words are: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth not shall be damned." The apostle James says, "To him that knoweth to do good and doeth it not, to him it is sin." In the day of judgment, Christ

will say to those who shall have done nothing for him, in the persons of his disciples, "Inasmuch as ye did it not to one of the least of these ye did it not to me." And this he assigns as a reason why he will say unto them, "Depart from me, ye cursed." And the piercing, alarming question, which confronts every unsaved person is, "How shall we escape if we neglect so great salvation?" The cry from heaven to-day is, "See that you refuse not Him that speaketh from heaven." Men may congratulate themselves on the supposition that because they have lived outwardly respectable all of their days, and have borne a reputation that has been admired for its frankness and honesty, they will receive a favorable recognition at the bar of God; but, with all of their splendid moral virtues, they will stand condemned before God, because they either refused or neglected to accept Christ as their Lord and Saviour.—*Religious Herald.*

NEEDED TEACHING.

The preachers and other teachers of Methodism have, from the beginning, aimed, not too much, to evangelize the people, but too little to indoctrinate—to root and ground—converts and children in the doctrines and polity of the Methodist Church. Other sects, in the meantime, have given greater attention to the instruction of their "faith and order." The result has been that, compared with some others, the Methodists generally are so broad and liberal in their views as Christians, and yet so imperfect and shallow in their convictions as Methodists, that many of them fall an easy prey to proslavery, and readily yield the point—very often their clear right—when the question is, Shall a minister of their church or of another officiate at a marriage, a baptism, or a burial? While the Methodist church has been relieved by low proselyters of many unstable and fickle members—dead weights—it cannot be denied that some of a better quality have been persuaded into other communions who would have remained with us if they had been more perfectly instructed in our doctrines, government, and usages. Our people should not be less broad and liberal in their views as Christians, but, by sound teaching, they should more clearly define and firmly fix their church relation, not as bigots, but as Methodists, who are ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.—*Christian Neighbor.*

AN EARNEST CAMPAIGN.

The Moody and Sankey mission is now a matter of history. What had well-nigh come to be regarded as an institution of the metropolis has suddenly ceased to be. On Monday, and during eight months, the streams of humanity flowed ceaselessly. On Tuesday all was changed. The attraction, which never failed to control the human ebbs and flows as effectually as the moon governs the waters, had departed, and with Mr. Moody's disappearance the spell was broken. It would not be difficult to imagine Old Father Thames in a fit of jealousy and with a touch of sarcasm, exclaiming, "Men may come and men may go, but I go on forever." And for a month, at all events, the living tide on the Embankment held its own with London's mighty river. Macaulay's New Zealander, King Tawhiao, for instance, gazing down from Waterloo Bridge last week, might have been led to regard England as a very religious nation, what with our statues of Tyndale and Raikes, and the hurrying hither and thither of people Bible in hand. And the spectacle observable in the City was merely a repetition of what had been witnessed in each of the ten districts previously missioned. Ever multitudes and crowds of willing helpers have been the distinguishing features of the

work. In the 32 weeks something like 360 meetings were held, the attendance averaging not far short of 5,000. While Mr. Sankey utterly broke down a few weeks since, Mr. Moody only absented himself on two occasions—once when he visited the North, and again when suffering from toothache. Mr. Moody, in answer to a question put by the writer of this sketch as to "Whether he was perfectly satisfied with the work," replied in characteristic fashion, "Very much pleased but not satisfied. I am never satisfied." The committee express themselves delighted with the results of the campaign, the work being regarded as of a deeper and more enduring nature than the mission of 1875. The original estimate of £15,000 as the cost of the entire movement will not be exceeded by more than a very few pounds, if exceeded at all. The Embankment hall, which was in course of demolition on Tuesday, had been purchased for the Salvation army.—*Christian World.*

ENGLISH CEMETERIES.

The division which Mr. Richard Beresford Hope moved that his Cemeteries Bill should be read that day three months, is a valuable indication of the opinion of the House on the subject. Mr. Hope's amendment was defeated by 176 to 154, but before the final question could be put that the Bill be read a second time the debate stood adjourned. The voting was very straight, the majority consisting of Liberals, and the minority of Conservatives and Parnellites. The *Times* of June 26 contains an article explanatory of this measure. The article embodies Liberal national sentiment as against Conservative and ecclesiastical sentiment. It indicates that the measure will soon become law. The Bill merely provides for the extension of the principles of the Burial Bill to cemeteries. It proposes to release local authorities from the obligation to build in new cemeteries separate chapels, and to make consecration entirely an optional matter. The Bishops can consecrate whole cemeteries if they choose, and thus give Dissenters the advantage of sleeping in "holy ground." We shall be curious to see what course they will take. If they consecrate, the people will say that they believe in their own ceremony. If they do not, the people will doubt their sincerity. If they consecrate only a part, the people will say that they are anxious not to benefit Dissenters, but to emphasize their separation from Churchmen, in death as in life. Finally, the measure, with due regard to vested interests, abolishes those compensation fees which go into the pockets of the clergy whether they render any service or not. The Bill is a further step towards religious equality. *London Methodist.*

"Our vile bodies made glorious!" We saw the water in the stagnant pool yesterday; it was filthy and poisonous; to-day it shines as a dewdrop on the roseleaf. Then it was death to drink it; now it is the perfection of health, mysteriously changed, yet still the same. So the grimy coal becomes the shining crystal; we know not how, but it becomes the glorified diamond. So of the body. It is sown in dishonor; it is raised in glory.—*Chancellor Sims.*

"The same silly reasoning," says Dr. E. A. Kittredge, "which would do away with the creed of the Church would do away with the constitution of the State."

It is better to make a high profession with a fixed aim to live up to it, than to make a low profession with a perfect willingness to live down to it.

We let our blessings grow rusty and then call them curses.

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DYNAMACOLORS A F E T Y A F I L M