

# The Wesleyan.

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T. WATSON SMITH, Editor.

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## NOTES AND COMMENTS.

The Rev. Stephen Gladstone draws a larger stipend, more than £7,000, from his rectory of Harwarden than his father receives as a Prime Minister.

The soul that you are to win next year is not to be hunted for afar. It is in your home. To win that soul to Christ is the greatest thing you can do; so put your most earnest prayer and your best work into the endeavor. *Nash. Adv.*

The News, the Mormon organ published at Salt Lake City, speaks of the President's reference in his message to Mormonism in wrathful terms. Plural marriages, says the News, "are ecclesiastical, perpetual and eternal," no matter what the civil law may do about them.

Rev. Dr. Newman says the Church should revise her creed so that it would read: "I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, total abstinence from all intoxicating liquors, the resurrection of the dead and life everlasting."

"Malacca," says the New York Sun, "is the convenient name which members of Congress who leave good habits at home employ for their often infirmities at Washington." Other transient patriots follow the example, and charge ailments caused by over-indulgence in luxuries to the climate and the bad sewerage of the capital.

"Taint Gospel I want, it's grub," was the reply of a hungry-looking man to a reporter who was inquiring his way to Messrs. Moody and Sankey's hall. That man put the whole truth in a sentence. The poor fellow was not irreligious, but he was poor, and he was hungry, and he pithily described the inopportune of sermons and hymns to his actual condition.

Bishop Cox in the *Kalendar* says:—"Let me remind my diocese that by a solemn act of the Diocesan Council, every clergyman who receives less than \$1,000 and a house to live in, is recognized as a contributor to his parish of the difference between his actual receipts, and that sum, which is fixed at the lowest salary that should be offered."

The New York Herald suggests that the next R-publican convention be held at Chautauque. It says: "Rum can not be bought at Chautauque—so one powerful but undesirable political influence would be out of the way. No State or local lobbies are at home there, to lead delegates into entangling alliances that are not exactly political."

It has not been a hundred years since all of Christian England gave one \$65,000 for foreign missionary purposes. And it was not a great while before that, that the declaration was made that it would not be long till a meeting house will hold all the Methodists, but now the Methodists of England alone give one million dollars in a single year to send the Gospel to the heathen.

The man who wishes to teach virtue and religion to other men must embody his teachings in his own character and life. If he teach truth with his lips which he contradicts by his own spirit and acts, men will not be influenced by the former, but by the involuntary teachings of the latter. As a good and great man once observed, "That which we shall teach, not voluntarily, but involuntarily." What, O reader, judging by this rule, is the character of thy involuntary teaching?

An African missionary writes that one of their converts, a woman, is so anxious to keep the Sabbath regularly that she has adopted this novel way of keeping account of it: She has pierced seven little holes in a bit of board, and to that she has strung with a peg at the end. The peg is shifted every day; and whenever it is in the first hole she knows that Sunday has come. How many people in our land would take such pains to remember the Lord's day, with nothing to mark its return!

At Jamaica, L. I., they had a dancing teacher for a Sunday-school teacher. She talked more about her dancing class in Sunday-school than anything else. Who was more to blame, the Church or the dancing teacher? Put a rascal to teach a Bible class, and why should he not invite the young men to drink? If that would be so, he is not fit for a teacher. The dancing spirit will antagonize successfully the whole spiritual work of a Church among the young people. *Chris. Adv.*

We cannot call the year back and change its record. Its deeds of good or evil are all imperishably written upon the eternal books. But we can, by the grace of God, improve in the year to come. We can repent and find the peace of pardon, and we can secure

strength for future days to live a holier and more consecrated life. Much depends upon the manner of our commencing the year. Let not its busy incidents overwhelm us before we have heartily sought a fresh baptism from on high and made a new and entire surrender of ourselves to God.—*Zion's Herald.*

Be careful about the initial paragraph. Somebody has said that "the first hour is the ruler that steers the course of the whole day." The medical men, in preparing their manuscripts, look special pains in illuminating the opening letter of the chapter, reasoning rightly that they would be likely to conform the rest of their work to that. If the first word and first act of the new year is such as conscience approves, a good square stroke and not a blot, it helps wonderfully to make all the rest of the record comely.—*Golden Rule.*

A correspondent writing to the *London Times* says: "It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that to the hard-working, thoroughly efficient and intellectual clergy disestablishment would, in a pecuniary sense, prove a blessing instead of a curse; for purchase would cease, and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

A St. John, N. B., clergyman, who preached in the New Brunswick Provincial Lunatic Asylum a few Sundays ago, earnestly appealed to his hearers to avoid the folly, and possibly the sin, of running around from church to church instead of attending their own particular place of worship. The reverend gentleman had evidently got hold of the wrong manuscript for the congregation, or the wrong congregation for the manuscript. At all events the affair was a clerical error.—*Toronto Mail.*

Some people are full grown soon after reaching the age of accountability. If they ever grow after that, except their bodies, their friends never discover it. Such people are usually brilliant. They make preachers who can preach without preparation. Sunday school teachers who can teach without knowing where the lesson is till they reach the school, superintendents who talk their schools to death, whilst in the prayer-meeting and the association they may be described by that curious phrase, "blatherskite."—*Biblical Recorder.*

Colonel Ingersoll has moved into his new house at Washington, next door to Senator Sherman's. His family is a very charming one. Mrs. Ingersoll has a wonderful tact as a hostess, and her two daughters are gifted in the same way. During the winter they give weekly receptions. Every one with a decent coat and gentlemanly manner is welcome. But somehow, the gatherings are not satisfactory. The best people do not go to the Ingersolls'. The specter of atheism is over that house. His family feel it, and the Colonel finds that he has not obtained friends or reputation by his anti-Christian assaults. Consequently he is giving up lecturing.—*Home Journal.*

Two facts strikingly illustrative of the changes taking place in the present times reach England at the same date from places so opposite as Rome and Peking. In the former city on Sunday, Nov. 24, a Waldensian Church was opened in a principal thoroughfare, when, in the presence of a congregation representing many nationalities and nearly every variety of Protestant denominations, Signor Prochet, an Italian, preached from "I am not ashamed of the Gospel of Christ." At the same time we learn that the Roman Catholic cathedral, in the eastern part of the Chinese metropolis, is "approaching completion," its "lofty walls" forming an object of marked interest to the native population.—*London Watchman.*

A correspondent of the *Independent* says of the convention of the National Woman's Christian Temperance Union held recently at Detroit: "I have never seen any more devoutly conducted than this convention by the W. C. T. U. I endorse the opinion of those who affirm that the House of Representatives of Washington has not in our time been more effectively presided over than was this meeting."

When I saw how systematic was the division of the Union into departments, how able were the heads of each, how intense was their devotion each to their several objects, and how strong their religious faith, I no longer wondered at the results in Iowa, Ohio, and elsewhere; nor shall I wonder at any outcome in the future from this movement."

## NEW YEAR.

And whether bright Thy face,  
Or dim with clouds, we cannot comprehend  
We'll hold our patient hands each in his place,  
And trust thee to the end.  
Knowing that leadest onward to those spheres  
Where there are neither days, nor months,  
nor years.  
—Miss Mulock.

## CHURCH AMUSEMENTS.

The Church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so called, and the Church has entered the market, and is in competition with those great caterers. The discovery has been made that the Church, in order to hold its young people to its altars, must provide for the natural craving for amusement. It used to be held that Jesus and His work furnished ample resources to meet the loftiest aspirations of a saved soul. It was often sung—

"Thou, O Christ, art all I want,  
More than all in Thee I find."

That sort of sentiment is thought to be not up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep people from the theatre and the opera, our churches must be made into semi-theatres and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They are now busy, preparing dramas, comedies, farces, (very farcical), suppers, fairs, and entertainments of every conceivable sort. They are spending "their wretched strength for naught." So far from preventing attendance upon a full-grown theatre and opera, by these efforts, they are whetting the appetite of the people therefor. The church-theatre is a preparation for the world-theatre. Satan is delighted with these modern inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approved exercises.

But this is serious business—dreadful business. It is eating out the life of the Church—it is destroying our young people, rendering them unfit for all true, spiritual exercises. We must bear an open testimony against the deadly work, everywhere. We counsel every real friend of Jesus resolutely to discontinue these *Church amusements*. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable Church object—but stand aloof, positively, in the holidays, and evermore, from the unholy festivals.—*Guide to Holiness.*

## DR. BUTLER IN INDIA.

The *Zion's Herald* publishes extracts from private letters written by Dr. Butler, who with his wife is visiting the scene of their former labors and imminent danger: "When we reached Lucknow, at 8 p. m., there was a host of friends to meet us, and we were carried off to Miss Thoburn's mission home. We looked up and there was a great arch over the entrance, hung with lights, and the word 'Welcome,' in evergreens. From the gate to the house the avenue was lined with our Christian people. The lovely trees and shrubs of the garden were hung with colored lights, and, as we entered the gate, all the friends burst into singing:—

"The morning light is breaking"  
O, such a welcome! To be ushered into the mission by hundreds of loving hearts with the joyful notes of sacred song, glad smiles, and happy looks, was indeed a chance from our entrance into this city twenty-seven years ago. Then every man looked

at us with an angry scowl, every man carried a weapon. Then we had not a friend here, now we were greeted by crowds of Christians, calling us the father and mother of the mission."

At the door of the house we were met by the missionary ladies, their assistants, and a large number of friends of the mission. The spacious rooms were crowded. One large room, Miss Thoburn's parlor, was filled with friends, all ready to welcome us. No wonder we were overwhelmed. It seemed to me a sort of foretaste of the welcome given to those who are called from the cares of earth to the joys of heaven by those whom Christ will appoint to receive them into everlasting habitations.

The Deserah meeting was in progress. This is a camp-meeting for the English-speaking people. It was held in the beautiful mission church, and the crowds that attended the services were delightful to witness. The day after, the district camp meeting was held. This was in tents. It was a blessed sight to see the native Christians from all parts of Oude, blessed to listen to the preaching and hear the glad testimonies of souls who knew they were redeemed by the blood of the Lamb. The men sat on the carpet on one side and the women on the other. Most of the men wore white costumes, but some wore colored. One of the best men there, fine-looking, six feet tall, wore a brown coat, a scarlet turban, an orange colored scarf round his neck, and a pink muslin girdle round his waist. As he rose to tell how he loved Jesus, he seemed to me to resemble one of the men of the East as they came to pay honors to the Babe of Bethlehem.

The women spoke with great earnestness. A few of them were from Miss Blackmar's "Home." We are much interested in that home for outcast women. This morning we went through it. It is admirably adapted to its purpose, and Miss Blackmar is nobly succeeding in this effort to rescue the fallen. Our Church ought to sustain her. While we sat there Miss Blackmar received a letter from Lady Ripon, wife of the Governor general, enclosing 100 rupees (\$50) for her work, of which she had heard.

We are amazed at the work here. But time fails me to tell half of what we have seen. We have attended three and four services a day, till we found we could not continue it, and yet the meetings are so interesting we do not like to lose them. We have had no time for sight-seeing; we have only been to the Asfee Kott, where we first lived, and to the cemetery where our precious little babe lies buried.

Oct. 28th.—We have just come to Nynee Tal—this lovely place where God gave us a refuge at the time of the mutiny. We were met at Bareilly by brother and sister Thomas, Miss Sparkes, and 170 orphan girls. As soon as the train stopped, they broke out into singing the doxology. We visited the splendid orphanage. Dear Miss Sparkes! What a work she has done for Christ! And noble Miss Swain! Bless her! She heads the list of the grand women, who, counting not their lives dear unto themselves, go into the homes of disease and suffering to save life and to point the perishing to the Cross.

Our journey from Bareilly to this was most interesting. Especially so as we traversed the same place where, when we were fleeing for our lives, the men set Mrs. Butler's palanquin down, refusing to go any farther, and where God heard my prayer so that they resumed their places without further trouble.

Lay aside your wrong habits with the old year. It will require the exercise of the full force of your manhood to make the start; but once begun, you can go on doing right.

## EL MAHDI.

The false prophet of the Soudan is reported to have obtained a great victory over the Egyptian army sent against him, and it is feared that the city of Khartoum will be taken by him. He claims to be the new Messiah of the Mussulman faith. It is said that his appearance and success correspond with the tradition that with the ending of the thirteenth century from the Hegira a new age would commence and the new Messiah would appear. The thirteenth century was completed on the 31st of October. Mohammed Ahmed, now generally known as El Mahdi, was born at Dongola, the son of a carpenter, and followed his father's calling. Afterward he gave up carpentering and took to reading the Koran in the public places and haranguing the crowd. Soon he acquired a great ascendancy over the people and many presents were made him. His followers became so devoted to him that at a signal from him they were ready to sacrifice their lives. At last the Mahdi announced that Allah had definitively chosen him to be his prophet, which caused such enthusiasm among his adherents that he seized the opportunity to surround himself by a kind of court. The expense incident thereto was readily defrayed by his partisans. It was then that Reuf Pacha, at the time Governor of the Soudan, decided to arrest the Mahdi and put an end to his proceedings. At first an attempt was made to disarm him by persuasion, but afterward two hundred men were sent to take him prisoner. The Mahdi had, however, already a large number of followers, and the small detachment of troops was ignominiously put to flight. That was the beginning of the revolt in the Soudan.—*Gospel in all Lands.*

THE GOSPEL IN ITALY.  
Over thirty distinct Christian agencies, according to an article in an English paper, are engaged in propagating the Word of Salvation in Italy. There are eight Protestant Italian Churches. The Waldensian Church has seventy-two ordained ministers, 12,150 communicants, together with a large staff of weekday and Sabbath-school teachers. At 228 places throughout the land the Gospel is preached by 120 mission agents. The Free Italian Church has 50 gatherings or churches; 22 of them are in the principal cities, and a number of evangelists are occupied in connection with them in various districts. The Free Christian Church, with which Signor Gavazzi is connected, has 54 agents, 2,034 communicants and catechumens, and 1,007 scholars. The Wesleyan Methodists have 61 ministers and evangelists, 1,692 communicants and catechumens, with 1,932 scholars under instruction. The Methodist Episcopal Church has 33 agents, 23 stations, 1,050 communicants, and 781 scholars. The American Baptist Mission has 22 stations, 12 ministers and 200 members. The English General Agents have two agents at Rome, 20 members and a school; and the Christian Apostolic Church (Open Communion Baptist) has 9 ministers in Turin, Naples, and Rome, 9 churches, 343 members. Besides these there are independent organizations, some distinctly evangelistic, as the Harbor Mission at Genoa and Naples, the work at Spoleto, conducted by Mr. Clarke, and at Siena, under the direction of Dr. Comandini. Twenty benevolent institutions, consisting of hospitals, convalescent homes, orphanages and other similar agencies, are established in Rome, Florence, Genoa, Milan and other places. The Italia Evangelical Publication Society has nine depots, from which books and tracts are constantly sent forth. The British and Foreign Bible Society has 40 colporteurs in Italy; the Scotch Bible Society, 11; while the Italian Bible Society has given an edition of 10,000 Testaments and a Family Bible to the people. Various foreign Churches, American Presbyterian, Methodist, Reformed French and German, German Lutheran and others are also in the field. There are in all at least 400 places where the Gospel is proclaimed, seven full congregations being in Rome.

## THOUGHTS FOR THE SEASON.

Another year is closing with the golden seal of Christmas. All it has brought us of good and of ill, all that we have given it of ill or good, is shut away from us, not wholly hidden, but as from some strong perfume closed in a porous case, ever and anon a breath of fragrance is wafted, so memory will bring to us the odor of the past. We would not lose all that the year has bade Love give us; and, heaven sent gift that it is, its sweetness is not dissipated, like that of earthly flowers, but remains, gathering strength as time passes. Nor would we altogether forget our sorrows, for in every tear some special, tender mercy of our Lord is mirrored. Is there anything this vanishing year has brought us we would wholly forget? Not its joys, for they increase in our remembrance; not our griefs, for they bring tender thoughts of our Consoler; not our burdens and our cares, for clasping them is the comforting hand of our Helper.

But what of that which we have given to this year? Ah! much of that we would forget, only looking at it once more to see how sadly we have scarred it, and to take a solemn vow to treat no other year so ill. All the unloveliness, the selfishness, the ingratitude, the uncharitableness, the idleness—what a woful count against us memory hastens to recall! Blessed be God, we need not look at them longer than to make sure we hate them, and then to rejoice to know how large a bundle of misery the gracious forgiveness of our God can unwrap. Henceforth we may know nothing but the pardon; the misdeeds shall no more fright us. But to have this blessed peace, we must not deceive ourselves with anything less than a "perfect hatred" of them. Not one clinging sin must be sheltered by our weakness, to go with us, burlesque across the threshold of the new year. Not so much as a morsel of the sweets of sin must be allowed to hide under the tongue while we take into our mouths the angel's song.

It is said that the bell of the Muravian Mission at New Hurhut, in Greenland, bears the motto: "Come, for all things are ready." That benignant invitation mingles in melodious peals with the tempest as it roars about the turfed dwelling and the lowly sanctuary with the never-ceasing resonance of the surf and the reverberating, undering of the ice. May His messengers, "flaming spirits," speed the day when the motto of the bell may be wafted around the whole earth when in China and Thibet, in India and Central Asia, in Russia and Turkey, in Siberia and Patagonia, all things shall of a truth be ready for the longing souls that wait for the feet of him who bring good tidings, publish them, announcing: "Thy Rescuer seeketh thy safety; thy God reigneth in love for thee and all mankind."—*Criterion.*

"He has a respect for religion." Is it possible! How vastly condescending! How deeply humble! The creature has a respect for the service of the Creator! A messenger deigns to acknowledge that it has a respect for the King of kings and Lord of lords. Verily, a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow worm that it has some respect for the government of the "high and mighty One that inhabiteth eternity."—*Miller's.*

The Gospel of the Kingdom of God is proclaimed in the heart of the Father and closes with a sermon in the house of Clara.—*St. Louis.*