

# The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

Longfellow has four times refused to hold political office.

On the first of July, 1881, the sale of the Moody and Sankey Gospel Hymns, all editions of the three numbers, had reached about 9,337,000 copies.

The Austrian ministry has informed the Rev. H. A. Schaffner that the missionaries of the Board in Austria must not read the Bible or pray at the grave of a deceased member of their congregations.

Texas bids fair some day to be the banner State in its educational provisions. The school fund, after the lands are sold, will reach, it is estimated, one hundred millions—an amount equal to the aggregate of all the school funds in the Union.

"Not less than five hundred people are to-day serving terms in the various penitentiaries for bigamy, but they are all Gentiles. The Mormon is the only man who has perfect freedom in this line."—*The Inter-Ocean.*

There is no reason why a pastor may not attend a dance as well as any member of his Church. If there is no evil or appearance of evil in so doing, he is at perfect liberty to attend.—*Methodist Messenger.*

The Salt Lake Tribune very sensibly suggests that the Mormons should consider the proposition to purchase the Sandwich Islands. It would require seven years' tithing to foot the bill of \$7,000,000, and they would have a kingdom all to themselves.

The Diocesan synod of New South Wales has passed a resolution that the Revised Version of the New Testament be not used until sanctioned by the bishop; but several of the clergy have already adopted its use on their own responsibility.

D. D.'s are thought more of in England than here. At the recent meeting of the Liverpool Presbyterian Assembly, the fact that the degree had been conferred on the Moderator was made the special subject of congratulations, which were duly recorded.—*Central Advertiser.*

Only one bishop from the Southern Church (Dr. M'Tyeire) attends the Ecumenical Conference. The bishop's cousin became the second wife of Mr. Vanderbilt, the New York millionaire; and the erection and endowment of the Vanderbilt University, at Nashville, was the result of the union.

The *Churchman* says that the question of exchanges of Episcopal ministers with those of other denominations is not one of courtesy but of canon. But which ought it to be? Which is the higher Christian duty? We remember a biblical injunction: "Be courteous," but none to canonize.—*Independent.*

The authorities of Rochelle have resolved to memorialise the Government of France to exempt Protestant soldiers and sailors from all compulsory participation in the ceremonies of Roman Catholic worship. According to the *Signal*, there was a movement before the elections against any attendance of the military on such occasions.

The interest I find is growing about this great Methodist Conference. The leading secular papers, such as *The Times* and *The Daily News*, are requesting seats for their reporters. The religious press is also on the alert, and attention is being directed from the ends of the earth upon the Conference.—*London Methodist.*

The Railway Temperance Society (England) is seeking to enrol a membership from among the railway employes, who, of all men, should be conspicuous for their sobriety. Considering the tens of thousands of lives entrusted to their care daily, it is anything but satisfactory to find that while 11 per cent. of the army and 15 per cent. of the navy are total abstainers, only five per cent. of the railway workers are teetotallers.

The American Association for the Advancement of Science, now in session at Cincinnati, has appointed a committee to confer with the Boards of Trustees of all colleges in the United States empowered to confer degrees, stating the objections to conferring the degree of Doctor of Philosophy *honoris causa*, and praying them to discontinue the practice if it exists in the colleges of which they have control.

Dr. Frazer, the Bishop of Manchester, and one of the most outspoken of Anglican prelates against ritualistic and other abuses, recently reminded one of his congregations that "while they [the church at large] were fighting and disputing about vestments, and ornaments, and chalices, and incense, the infidels and atheists at their doors were trying to destroy their people's faith in everything that spoke of God, of judgment, and of life beyond the grave."

There is a strange oversupply of teachers in the Province of Ontario. In some cases forty or fifty applications have been made by third-class teachers for situations with a salary of not more than \$300 a year. The trouble lies in the easy rules which permit young persons to take two months' instruction in the model schools and then to enter the profession, use it for a year or two, and then leave it forever.—*N. Y. Independent.*

*The Times* says: "Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course. The administrators of public and private charity are told that alms and obligations go with rates, doles, and pensions, to the all-absorbing bar of the public-house."

The *New York Evangelist* says: "If we are rightly informed the venerable Bishop of the wealthy Episcopal diocese of New York, though in office for about twenty-six years, has during all that time consecrated but a single church! Scores of fine churches have meantime been erected within his ecclesiastical jurisdiction, but Dr. Potter's inflexible rule is not to consecrate a church until it is entirely out of debt; and hence the surprising paucity of his official duties in this regard."

Mr. Charles Darwin, the naturalist, recently wrote to Admiral Sir B. J. Sullivan to the effect that he could not believe that all the missionaries of the world could ever have made the Fuegians honest; but he confessed he was mistaken and added: "I had always thought that the civilization of Japan was the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego, in civilizing the natives, is at least equally wonderful."

There is a great awakening among the Jews at Hamadan, Persia. Forty men are believers, besides women and children, though some of them are now deterred from confessing their faith by fear of persecution. Five men have been received into the Church. It is of no ordinary interest to know that close by the reputed tomb of Mordecai and Esther, a company of the children of Israel should be meeting regularly twice a week to examine the Law and the Prophets, and to consider the Christian faith.—*Baptist Weekly.*

The *Christian Messenger*, Texas, puts a good deal of truth, in its own way, into the following paragraph: "Bro. Jones says he has hard work to get his church to go by the Book. The Book says: 'Upon the first day of the week let every one of you lay him in store, as God has prospered him.' They insist on the following interpretation: 'Upon the last day of the year (when the cotton is sold) let a few of you lay by them in store, as the boll-worm has spared them.' Jones says they go by the Book—go right by it, and never see it!"

In the opinion of *The Congregationalist* the present conduct of the Bishops and clergy in France will tend to bring about a separation between Church and State. "The Government," it says, "now pays more than \$10,000,000 yearly in salaries to prelates and clergy. And, notwithstanding this, they are openly siding against the State. The result is sure to be in favor of the Republicans, who are now thoroughly united against their common foe. Nine tenths of the French people are nominally Catholics, but with many it is based upon respectability of religion rather than allegiance to the Pope."

The *Sailors' Magazine* is keeping up a much-needed and well-conducted crusade against "advance wages." Under the present system the sailor spends his money before he earns it, and the worst habits of thrift and dissipation are fostered. It is proposed to introduce a bill into Congress abolishing "advance wages" entirely, and those who have studied the question, either independently or in the carefully prepared article published by the *Sailors' Magazine*, will certainly give this movement the heartiest support and co-operation. Sailors have long been the prey of the worst and most degraded sharpers in our great seaports, and no class more urgently needs or will better repay the thought and work of philanthropic people.—*Christian Union.*

## THE SECRET OF METHODIST SUCCESS

Under this heading the *New York Tribune* has the following paper:

The London Conference of the Methodists of the world began its session on Wednesday, with a sermon by the greatest living Methodist preacher, Bishop Simpson, of Philadelphia. This incident will help us to the key of the Wesleyan mystery—for to most minds John Wesley's work seems to want an explanation. There are said to be 848 theories of happiness; and there are nearly as many ways of accounting for the vigor of Methodism. A few of these explanations are rather fashionable. One of our esteemed contemporaries has recently informed an admiring world that Wesley adopted the papal system as a model for the government of his societies. Anybody who has seen a Roman Catholic reporter struggling with the proceedings of a Methodist Conference—dazed, bewildered, reduced to helplessness by the singular spectacle—may judge for himself how badly Wesley succeeded in copying his model. Whether or not there be ecclesiastical resemblance between the Pope's church and John Wesley's societies we leave for the speculations of theologians; but to plain men it seems strange that Wesley as a pope did not so much as dream of having a church—only voluntary societies; and provided for no pope to succeed him, much less for an endless line of popes.

It is perfectly clear that Wesley had no model and no need of one. He did from time to time what seemed best to him; and being a good organizer he bound his societies together on very adhesive principles. The proof of the excellence of Wesleyan give may be found in the fact that so nearly all the Methodists of this country have the episcopal system—the others numbering less than three hundred thousand in a total of four millions. Methodism in this country cannot be said to have started as an Episcopal church through deliberate purpose; but having taken on that form the more central uniting forces have preserved the Episcopal complexion. Sometimes these people are offered gratuitous compassion on account of their subjection to bishops; but they do not seem to be oppressed. It is the bishops, they think, who have the hard time. For the theory that a bishop can do what he likes gets thinned down in practice to doing, as far as in him lies, what the churches like. Some years ago, a bishop found a rare snarl at one of his Conferences. A church, a presiding elder and a pastor were tangled up in a howling disorder. The bishop began the task of untangling the knots by a remark that "Methodism makes great use of common-sense;" and drawing on this original tool-chest of Wesley he soon found means to put things straight again. The truth is that the theoretical evils of the Methodist system are rarely realized in practice, because there is a historical tendency to administer the system on the principles of common sense. The system is doubtless a very effective one; the results should prove it to those who are perpetually studying the skeleton and forgetting the vital force. We come much nearer to the vital force when we consider Methodism as a system of popular preaching. We do not mean great preaching, or fine preaching, or wise preaching; though the Methodists could probably fill an order for any of these kinds of pulpit goods. By popular preaching we mean preaching that people will listen to and which will stir them to religious action. The Methodists have no monopoly in this kind of theological wares; but there was a time when they had very little competition. John Wesley was a popular preacher, and drew to himself other popular preachers. When he found a man who could move other men with his voice he was not at all curious about the man's gown and bands. This troop of talkers swept over England. Some of them who had never been ordained, or so much as dreamed of it, dropped into this country and started a blaze as if they had been coals of fire. They were such lay preachers as Philip Embury and Capt.

Webb, men who had securely planted Methodism here before Francis Asbury came over to be its bishop. The Wesleyan movement began everywhere with a hot-hearted preacher; and the new local beginnings have been starting in that way ever since. Lay preachers founded half of the new churches; but ordaining them has not spoiled them, and with or without orders the successful Methodist preacher is more or less of a popular orator.

It goes without saying that Wesley, his fellows and his successors have had something special to talk about; as orators they had a theme and a purpose; the subject was, indeed, a very old one, but they put it before men in a way that had gone out of use. Christian ages had made the shibboleth venerable, but these men gave it a new accent. It is only half telling their secret to write that they talked well. They talked well because the matter of which they were full inspired them. "Under ordinary circumstances," said a Hoosier, "I weigh 150 pounds, but when I'm mad I weigh a ton." The Wesleyan itinerants weighed a ton in their extemporized pulpits because they had gotten hold of a tremendous thought, or rather because it had gotten hold of them. This thought they called the "Witness of the Spirit."

There is no metaphysic and perhaps no formal theology in the expression. It just meant that, after genuine repentance and true faith, there follows a conscious change of the inner man. He loves God, has the heart of a son in him toward his Father—and knows it. This is the Methodist accent of the venerable shibboleth of Christianity. When he says "experience" he utters the woe of his race. There are those who believe that the sharp accent is wearing out; others who affirm that the Methodists have drilled it into the tongues of other ministers, and not a few who declare that, however muffled by theologians, the old accentuation is still the secret of the yet spreading Wesleyan conquest. It follows from all this that Methodism is less a theology and less a government than many suppose it to be. It now has thriving theological schools and not a few vigorous theologians; but the seminaries are schools of the prophets rather than of the philosophers, and a Methodist theologian sometimes has the air of being a person with no pressing home engagements in the line of his profession. The body of preachers and laymen keep a pretty stout grip on their thought about experience, and they do not yet take very kindly to scientific theology, preferring to stick to what one of them has called "experimental religion and practical godliness." The turning of this aspect of Christianity, by preaching, to the general mind has been successful because it has been thoroughly done. One of the quaint old phrases describes "the preachers called Methodists;" they were not quite all preachers, but they did a great deal of preaching, and did it to good purpose.

## ANOTHER TRIBUTE.

Sir A. E. Havelock, Governor and Commander-in-Chief of the British settlements on the West Coast of Africa, was presented on his arrival at Sierra Leone in July last, with an address from the Wesleyan missionaries of the colony. To the address he replied substantially as follows:—

Reverend Gentlemen,—I have listened with sincere pleasure to your kind address on my appointment to the Government of this Colony. Your expressions of satisfaction at seeing myself and my wife among you are most gratifying, and I beg you to accept our best thanks. The brief sketch of your work in this colony which you have just given, conveys but a faint idea of the energy and self-devotion which your Church and its agents have displayed in their noble efforts to civilize and Christianize the west coast of Africa. And it has now been my good fortune to witness, in more than one remote region, the good results which have attended the missionary efforts of your body. At the Cape and in the West Indies I have observed your work. In the Fiji Islands, the courage, organization, and zeal shown

by the Wesleyan Missions are beyond all praise. A whole nation has been rescued from heathenism and the most cruel barbarism; and in the achievement of this success the Wesleyans have been almost alone. You refer to your work here in the cause of education, and you express a hope that the Government may be able to assist you in this matter. I believe I may safely say that before long the Government will be in a position, under certain conditions, to meet your views in this respect. On all points touching the action of the Government with respect to education, any suggestions or information which you may think proper to offer will be gladly received by me, and will be most carefully considered. And now, reverend gentlemen, I will conclude by asking you to accept our thanks for your kind welcome, and by assuring you of my warm sympathy in your work, and of my earnest hope that it may continue to prosper and extend.

## THE BEST SAFEGUARD.

Most notable will be the deliverance from various harassing questions concerning details and particulars of conformity to the world. We wholly fail to understand "the liberty wherewith Christ has made us free," if we suffer ourselves to become "entangled again with the yoke of bondage" in endless discussion as to the more or less harmfulness of this or that thing. It is not thus that we are to show forth "the victory that overcometh the world." The only way alike of safety and freedom, lies far above the distraction of these petty disputings. A life made strong and satisfied with the fulness of the love of God, and consecrated with joyous devotion to his service, passes on its way unhindered by the world's fashion and pleasure, and will not stop to argue about that which it neither needs nor desires.

On this ground only can we deal successfully with the young people of our families, our schools, and our congregations. We both commit a grievous blunder and put our Lord to shame when we try to attract these to his religion by making concessions to their worldly tastes. Such an attempt must defeat itself, for those whom we would thus seek to lure are keen to discover the meaning of the bait held out to them, and the practical insincerity of the faith which thus acknowledges that it hopes to succeed by false pretences. How often is the question anxiously discussed. How shall we attach our young people to us? The answer, is one, and plain and sure. Get them converted. You can never conciliate the carnal mind. It is as great a folly as a fault to try. Your own observation will bear out our assertion, that when our youth are saved through faith in Christ they very rarely leave us.

We are more disposed to lay affectionate stress upon this point, inasmuch as we have heard with great sorrow that in some places our chapel and school-premises, set apart as they are for the worship and service of God, have been unlawfully abused by the holding therein of entertainments, which were not only utterly devoid of religious tendency, but seemed to enter into undisguised competition with the music-hall and the theatre. Brethren, we call upon you everywhere to stand by us in an uncompromising opposition to this mistaken and dangerous policy. Even if any success could be gained thereby, it is too dearly bought to be worth having. And in truth, such gain is unreal, and must, in the end, bring damage and loss to the Church which seeks it. Here, again, the cure is to be found in the spread of fervent piety, and active devotion to the work of the Lord. Where these are, the evil will not only be escaped, but made impossible.—*Pastoral Address (English).*

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all his; he made it all, gives it all, and has simply trusted to us for his service. A servant has two purses, the master's and his own; but we have only one.

## FOR PASTOR AND PEOPLE.

My brethren, "Amen" is your subscription, consent, stipulation.—*St. Augustine.*

The time to push a thing is when you can. Do not wait until the ebb-tide before you launch the needed Church enterprise.—*Nashville Adv.*

When you quote second-hand profanity with gusto, it shows that you would use it at first-hand but for the looks of the thing.

When I met in class, I understood the preaching better; and getting an acquaintance with my own heart, and hearing the experience of God's people, I soon got acquainted with God himself.—*Adam Clarke.*

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for all that day.—*Abraham Lincoln.*

The young men of the Church in many places are doing just what the young women are doing in the way of Church-work—nothing. These unbroken colts will be harnessed by Satan the first thing the pastors know.

Sublimar in this world know I nothing than a peasant saint. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of the earth, like a light shining in great darkness.—*Carlyle.*

"I expect to pass through this life but once. If, therefore, there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now. Let me not defer nor neglect it, for 'I shall not pass this way again.'"

If I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall.*

"Thou shalt be sure to be assaulted by Satan," says Leighton, "when thou hast received the greatest enlargements from heaven—either at the sacrament or in any other way; then look out for an onset. This arch pirate lets the empty ships pass, but lays wait for them when they return richest laden."

That was a noble and, no doubt, a truthful saying of the late Bishop Duggett on his death-bed: "I may have been ambitious, but I have not been ambitious for place. I have been ambitious to excel in preaching. I desired and endeavored to preach just as well as I possibly could with the powers that God had given me."

The effort to get the greatest possible number of prayers and talks into a religious meeting within a given time, is a burlesque upon genuine devotion. The religious showman who boasts of such an achievement, ought to be employed in other feats of dexterity, and leave the worship of God for those who can engage in it without the spirit or the show of competitive zeal.—*Religious Herald.*

I am tired of hearing people say that they prefer to worship God in the fields in summer, by the side of some babbling brook. What if they do? We are not permitted to live for our own comfort or pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the house of God regularly.—*Rev. E. E. Hale.*

A judicious pastor and a sensible choir always agree—if in no other way, by a compromise. There can, however, be but one head. The pastor knows what he is aiming at in the service. He knows what verses should be sung and what omitted, if any. He knows the state of feeling he hopes, by the help of the Holy Spirit, to produce by his discourse and Scripture readings and public invocations. A choir "independent of the pastor" is a monster, as much as a bookkeeper or salesman independent of his principal. Great discretion is necessary in the itineracy. The minister comes and finds the choir. He who has a disturbance with a choir is like unto a man going into a hornet's nest. A wise old woman said that "if Satan tried in vain to break into a peaceful, happy church, before he utterly gave it up he would try to climb in over the singing seats." But it is better to have some trouble (always as little as possible) than to stand forever in fear of a choir, certain that the service will be spoiled if they are left to themselves, and certain of trouble if a suggestion be made.—*Christian Advocate.*

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