

THE WESLEYAN

THURSDAY, NOVEMBER 6, 1884.

OUR PAPER FOR 1885.

The WESLEYAN will be sent from this date to Dec. 31st, 1885, for Two Dollars. Any person writing at once and sending the money can thus get the paper for fourteen months, while only paying for twelve months.

In a week or two further information respecting premiums, clubbing arrangements, etc., will be given.

THANKSGIVING DAY.

Today has been named by our central and provincial rulers as a day for the special commemoration of Heaven's goodness to us as a people. That the day will be observed in accordance with the proclamations we sincerely hope. It is not in a certain sense a holy day, neither should it be altogether in the popular sense a "holiday." Churches crowded to the very steps should in its morning hours remind us of the inadequacy of church accommodation to a thoroughly God-respecting population. There is something pathetic in the spectacle of a whole people bowed at one time in the attitude of confession, or standing erect in the rendering of a public act of thanksgiving. The power of numbers is impressive. Let our readers remember that the proper place for acknowledgment of the Lord's goodness is the Lord's house. Happily the Canadian Dominion is, nominally at least, a Christian section of a Christian nation. Among us may be men of extreme opinions, but the great majority has not yet vainly sought to banish God.

This day should mark a new era in some lives. Gratitude should strike a higher keynote of praise, to be maintained throughout life. A true, believing heart has Thanksgiving not at the annual bidding of the Governor, but all the year. "Every day will I bless Thee and I will praise Thy name for ever." Yet though, as some one remarks, "they are everlasting mountains out of which flow the occasions of praise," since they flow out of God Himself, out of His nature and character, the day appointed for placing a special emphasis upon a great fact in human experience will henceforth be none the less welcome. That special day will be given over to fuller and richer expression of the thought which all the year flows in a more silent stream.

Thanksgiving day is not now appointed as it once was in view of any special deliverance wrought or benefit conferred. It takes higher ground, more consonant with the New Testament injunction, "Giving thanks always for all things." Yet we can always analyze our blessings and descend from the general to the particular. We need furnish no list of these. Some of them may be subjects for quiet thought, others for household conversation, with the more public the pulpit will deal as far as time will permit, for the topics are many. The fact that Thanksgiving day is always appointed when the harvest is gathered and the balance sheet of the productive year is made up is not a little suggestive. This year the autumn has brought large stores from field and orchard. Plague, pestilence and war have been kept beyond the ocean. A considerable degree of material wealth has been given the country generally. Great religious blessings have crowned the year. Many ripe saints have been safely gathered into the eternal joy. Thousands, too, have been added to the goodly fellowship of the saved. New churches have risen to adorn our land, and blessed tidings of salvation abroad have confirmed our confidence in the old yet ever new Gospel.

Are there homes where death has come, and rendered Thanksgiving day one of silent thought and saddened worship? Even there, in accordance with the law of compensation which pervades the spiritual realm, blessings may be more abundant as the glory and greatness of the Christian hope are viewed through the teachings of Him who hath brought life and immortality to light by the Gospel.

A UNIQUE GATHERING.

On Thursday evening last the Methodists of the Army and Navy now here were invited to spend an evening in the basement of the Brunswick street church. A bountiful tea, presided over by ladies of the congregation, was heartily enjoyed by the soldiers and sailors and other invited guests. Recent changes in the garrison rendered the attendance of the military smaller than it would have been, but the seamen were present in good numbers. The evening was most pleasantly spent in short addresses by ministers and laymen, with songs and recitations by the seamen and the boys of the Industrial school. The guests left the room about 10.30, having given three hearty cheers for the ladies of the church. The pleasure they expressed was not greater than that enjoyed by the civilians who filled every available seat.

The official members of the Brunswick street church have done well in this act of Christian courtesy to British soldiers and sailors. Neither they nor the ladies of that church, who are ever ready for any good work, can at all estimate the value put upon such an evening by these guests, many of whom have sweet memories of pleasant British homes, while, as is well-known, they can have but few opportunities for that pure social enjoyment of which an ordinary citizen when abroad may avail himself.

It may not be amiss here to remark that Methodism, as represented by her churches in Halifax, is under no small obligations to the British army. When William Black found himself in 1791 without a church to preach in, in consequence of Philip Marchinton's defection, John Watt, a pious Scotch sergeant, and his little band of Methodist soldiers, several of whom with their leader fell two or three years later in an engagement in the West Indies, prepared the ground for the erection of the first Methodist church in the city. It was under the preaching of Stephen Bamford who landed with the band of a British regiment in 1802, bearing in his knapsack a note from Samuel Bradburn, that Archibald Morton was awakened, and it was Archibald Morton whose conversation with Charles DeWolfe removed the last difficulties in the way of his union with the Methodist Church, of which he became a brilliant preacher. And on Thursday evening the attention of the men was called to a tablet to the memory of Francis Johnson under whose seventeen years' superintendence the attendance at the Sunday-school of the Brunswick street church rose from ninety to four hundred and fifty. Not a few who have heard of the rare work done by that man, whose name will long be as ointment poured forth, may be surprised to learn that he landed in this city a dissipated Roman Catholic soldier, little dreaming how he was here to be blessed and made a blessing. We give but one instance of many of the results of his work when we state that it was in a great measure through the Divine blessing upon the efforts of this converted soldier that the late Jas. B. Morrow became such a power for good not only in the Methodist, but in all the religious, circles of this city. The Methodists of Halifax cannot soon free themselves from their obligations to the British army.

OUR MISSIONS.

Our missionary anniversaries are being held this week in this city. On the Lord's day, the Rev. Dr. Meacham addressed congregations in the Grafton street and Brunswick street churches on the work in Japan, and sermons, highly appreciated, were preached by the Revs. J. Cassidy and Joseph Gaetz, and one or two of the city pastors.

Dr. Meacham has met with a warm reception by Halifax audiences. Though he has not yet quite recovered his health, failure of which brought him back to Ontario a year ago, he has at the very commencement of his visit to the Maritime Provinces awakened a deeper interest in the work which he has come to advocate. As on Sunday he described the work accomplished by Dr. Cochran (whom many of our readers heard with such pleasure last year), and other missionaries of our church, and spoke of the need in Japan and the rare opening for Christianity, to which agnosticism is now the most powerful opponent, the closest attention and the deepest interest were evident. To many of his

hearers it was clear that his residence in the very heart of heathendom, and afterwards in Tokio, the capital of the empire, was not the only qualification for speaking of his work. When—led as preachers sometimes are away from their intended track—he spoke on Sunday morning of the baptism of power received in Numadyu, and said most emphatically, "If the Master calls you to go anywhere, go and you will be happier there than you can be elsewhere!" many hearts were touched. To that counsel lives will yet respond. We were not surprised to learn next day that while some had given goodly gifts more than one had said, "Here am I, send me." We leave Dr. Meacham to tell his own experience, simply remarking that our readers will find one very similar given by Moody, the evangelist, on our first page.

Having to go to press a day earlier than usual this week, in view of Thanksgiving day, we can only speak at any length of the first meeting—that at the Brunswick street church, where, in the necessary absence of Lieut.-Gov. Richey, Rufus J. Sweet, Esq., presided. Some excellent points were made by Mr. Sweet in his opening speech. Very forcefully he remarked that the excitement in the neighboring republic over the Presidential election would soon subside, while interest in the great work of missions would continue to grow. Equally wise was his remark that heroes were needed at home as well as abroad—heroes who would give till they felt the pressure of self-denial.

After remarks from the chair, the Rev. Mr. Borden opened two letters, from two young men. Both envelopes contained \$100 each, doubtless in response to Dr. Meacham's very earnest appeal on Sunday evening. No name was attached to one, and the other contained scarcely a half dozen words. He also had received two offers from young men to go to Japan as missionaries, one most gratifying sign of the times, indicative, as it was, of a desire to follow the heroes who had gone before. He then called upon the Rev. S. F. Huestis, who had been a delegate to the General Mission Board at its annual session at Kingston, Ont., in October.

Mr. Huestis was not prepared to make any official report, but would give what little information he had in regard to the advancement of missionary work under the new union. The close of the financial year was on June 30th, and he went to the Kingston meeting, which opened on the 11th of October, with many misgivings. Since their last meeting the union of the Methodist churches of Canada had been consummated, and it was feared that in adjusting the work a large number of circuits would become dependent upon their missionary society. But their anxiety and fears were happily dispelled. In the report submitted by Dr. Sutherland there was a reference to the revivals of last winter, adding over eight thousand to the church, many of whom were on their missions. Reports from the Indian work in British Columbia, Saskatchewan, Manitoba, Keewatin, Ontario, etc., were most encouraging. This was also true of their French work in Quebec. In Japan there was a great increase of members at all the missions during the past year. In the aggregate the number of their missions was 506; missionaries, 522; assistants, 15; teachers 28 and interpreters, 11; total numbers of the paid agency, 573. For the present year the appropriations for foreign missions amounted to \$119,470, and for Dominion missions \$75,530.

The Rev. Dr. Meacham was then introduced. On board ship he had often heard from below during the different watches, the words "all's right," and in a stormy night they were indeed welcome words. But they had heard those words before. Had they not often been told to let nations away down in the scale of civilization alone, and that by and by they would come up to their proper line? It had many times been stated that the Japanese did not mean to adopt the religion of Christ; but people who talked in that way were sure to dwell upon the progress of Japan since 1868. The march of civilization in that country had indeed been without a parallel in the history of the world, but with those who argued that Japan merely wanted comforts and conveniences without becoming christianized, he would take issue. With civilizing influences went the religion of Christ, Land in hand, nevertheless, the struggle would be a hard one to elevate and purify the people from vices to which they had long been wedded. The whole truth about the moral condition of the Japanese would send a shock throughout the Christian peoples of the world. Nowhere, not even in China, could be found such a degraded social condition. A Yokohama man had stated that fully two-thirds of the population were suffering from diseases induced by immorality. They had good reason to believe, then, that all was not right below. In many respects the people were very clever, and might be divided into two classes. Many were utterly dead to any appreciation of the propriety of things

in general, and many were utterly improvident. They would work hurriedly and slovenly to get their pay as soon as possible, even at the sacrifice of future interests. Their first and last thought was how they could make money out of foreigners. Another class had some appreciation for other than mercenary affairs, and were endowed with enough prudence to permanently enhance their interests. A large portion of the population did not even have temples in which to worship their gods. But again there were different sects with religious creeds which they lived up to with the utmost devotion. He did not think, as many, that no religions were to be found in heaven. Many were sinking into the pit through immoral practices, but there were undoubtedly those who, through the lack of the gospel, worshipped what they considered the true religion, who would ultimately sit at the right hand of God. Dr. Meacham then recounted the difficulties encountered in his early labors in Japan. Almost immediately he plunged into the interior with no knowledge whatever of the language of the country. "And when left alone by Dr. Cochran, who accompanied him quite a distance, no one could tell what a feeling of utter loneliness came over him. The dangers surrounding them were great. Half the time they did not know whether they would live to wake in the morning. The people were kind, but nothing like confidence could be placed in them. Then the English of the interpreters was something terrible. One great consolation was that the people would have the gospel. They would press around him from all quarters, eager to hear the new faith, and ready to take in every word uttered. To one place they took a piano, an organ and a stove. The effect was wonderful. The coupling of the instruments of a civilized people had the most desirable effect, and whenever they commenced to talk to them the simple truth of God was impressed upon them at once. At first he thought that months, perhaps years, might be expended in making a few converts, but it was not so. The work that Dr. McDonald was doing in Japan, and the labors of all connected with the great work there were pictured in the warmest terms. The literature of Japan was also noticed. Among the rubbish in the heathen books he had found considerable that was good, but to call them gospel works was absurd. The schools of the country were not surpassed either by Great Britain, Germany or America. Joseph Cook, who had carefully looked over some examination papers sent him from a Japanese school, had said that in many respects they were ahead of similar papers taken from Harvard. The schools, inculcating the very essence of heathen beliefs into the young men of Japan, were one of the hardest things they had to contend with. What they needed now almost more than anything else was a strong school to counteract the effect of these heathen schools, but they must have the means. More missionaries were also very much needed. Every missionary there now had a quarter of a million souls to look after, but they wanted to reduce the number to fifty thousand for each missionary, and to do this they would have to have more men. In this country were two too many ministers. They were treading on each other's heels. Some should be sent to Japan, and parents should not be backward to let their sons engage in the noble work.

After an address by the Rev. Dr. Burns, of Fort Massey Presbyterian Church, the collection was taken up. It is probably the contributions of this church to the missionary treasury will be seventy-five per cent in advance of last year. Returns from the Sunday-school show that about \$200 will be raised in that department.

Dr. Woodbury presided over the meeting in Grafton street church on Tuesday evening. Rev. W. H. Heartz, of Digby, in an earnest address gave statistics of the society and some facts as to its operations during the past year. The Herald says: "The Rev. Dr. Meacham gave a most eloquent and stirring address in relation to the work of Christianity in Japan. He is evidently a man of superior culture, as well as spiritual power and strangely moves the hearts and minds of all who hear him. Citizens who did not avail themselves of the privilege of hearing this distinguished clergyman, are missing a great treat." Short addresses were also given by the Revs. S. F. Huestis and Dr. Burns. The receipts have not yet been reported.

The most recent results of the temperance warfare are on the whole, cheering. In Prince Edward and Peel counties, Ontario, the Scott Act has been defeated, by a majority of 126 in the former county and of 198 in the latter. The strength of the barley interest in Prince Edward, and "too much singing and too little canvassing" in Peel, are given as the causes of failure. Elsewhere victory has been on the side of right. Three Ontario counties, Huron, Bruce and Dufferin, have accepted the Act by

majorities of 1,659, 1000 and 694 respectively; a second attempt to repeal the Act in York has signally failed; in Charlottetown a man who purchases intoxicating drinks for any purpose other than the law permits is a law-breaker; in Yarmouth violators of the law are being summarily dealt with, and in New Glasgow the friends of the law are taking measures for its enforcement, and elsewhere similar action is being taken. Liquor manufacturers and dealers are getting fair warning. Let them make a note of it.

We observe with sorrow, in New Brunswick papers, the announcement of the death of Mr. Andrew Anderson, of Albert, a consistent and active member of the Methodist Church. While at work on Tuesday afternoon of last week in the mill left of the Hopewell mill company, of whose business he had been for some years the manager, he fell a distance of ten feet to the floor, striking on his head and shoulders. He was at once conveyed to his room, where medical attendance was at once summoned, but he never recovered consciousness, dying at 8.30 p. m. Mr. Anderson, a native of the Shetland Islands, came to New Brunswick about thirty three years ago. The Methodist Church, and several benevolent institutions, of which he was a willing supporter, will feel his death. He leaves a widow and several children in St. John and a son, Walter P. Anderson, in New York. We tender our sympathies to the bereaved family in their deep affliction.

Having to go to press a day earlier than usual, we cannot announce the result of the Presidential election in the neighboring Republic on Tuesday. The fight has been a most determined one. On one day last week over a thousand persons, nearly all of whom were ministers, assembled at the Fifth Avenue hotel to greet the Republican candidate, Jas. G. Blaine. A leading Presbyterian pastor presided, an equally prominent Baptist minister acted as Secretary, while the Rev. Dr. J. M. King, of Eighteenth street Methodist church, presented a series of resolutions in support of Mr. Blaine, which were unanimously carried amidst great enthusiasm. This meeting speaks volumes in favor of the Republican candidate.

No sin is more likely to gain upon us than that of Sabbath-breaking. In a seaport the temptations to this sin are greater than elsewhere. It may be well to quote for the benefit of our readers what a distinguished London merchant once said: "It is about thirty years since I came to London; and every man through this whole range, who came down to his store, or suffered his counting room to be opened on Sunday, has lost his property. There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath."

The Western Christian Advocate remarks: "We confess to no small surprise that in the Protestant Episcopal Congress, recently held in Detroit, so many members spoke with great positiveness in favor of the confessional. They would put the priest in a box and give him full authority to pronounce the 'absolve te,' in genuine Roman Catholic style. Is it possible that any Protestant minister really believes that he has power to forgive sin? Shades of the Reformers, what cruel superstitions still linger among intelligent men! We believe, however, that the larger drift of opinion in the Congress was in opposition to this institution, which has cursed so many generations."

We learn from a St. John paper that the Holiness Convention, announced by us last week to take place in St. John, N. B., will commence on Tuesday, the 11th inst., in Berryman's Hall. In addition to the Rev. W. McDonald the Rev. J. A. Wood, Rev. J. W. Johnson, Rev. J. Parker, of Brooklyn, N. Y., and G. B. Morse, of Putnam, Conn., are expected to take part in the proceedings.

The Rev. Dr. Meacham will be in Charlottetown, P.E.I., next Sabbath, and during that week will speak to congregations in the Island. On the following Sabbath he will be at Sackville and Amherst. Further announcements will be made in next week's issue.

Our Presbyterian friends in the Dominion are gradually pulling through the organ difficulty. In Fort Massey church in this city a fine instrument is shortly to be put in position. The small instrument already there moved an old Scotchman to remark: "Dr. Burns may be a good man, but he's nae sae guid as his father, or he wouldna hae put that organ thing in his kirk." An American paper thinks very justly that "more music from the organs and less of the angry clack of tongues and pens would be better." "Why," it asks, "praise David's psalms and curse his harp!"

The Week of Prayer for Young Men and Young Men's Christian Associations will commence on Sunday next. The programme reaches us to date for insertion in full. At 4.30 o'clock the Rev. J. J. Teasdale will address a meeting in the Association Hall. A meeting will also be held on Monday evening and on succeeding evenings with the exception of that of Wednesday, when the gatherings are held in the churches. The ministers expected to address the several evening gatherings are the Revs. Dr. Hill, W. H. Cline, H. H. Macpherson, and John McMillan.

A painful degree of suspense is caused by the rumors respecting the capture of Khartoum and its gallant defender, Gordon. Though no confirmation of the defeat of that officer has yet reached the authorities, it appears certain that foes are swarming in the neighborhood of the beleaguered city.

CIRCULATE YOUR PAPER.

It is easy to mark failures in our church work; it is less easy to state the definite causes of failure. Suggestions, often wise enough, are freely given in reference to improvement, but these too often fall upon but a few ears. Will our pastors think us too much inclined to magnify our office if we remind them that no aid to the expansion of their work can equal that which would be given by the extensive circulation of their own church paper? We prefer, however, to let another speak—the editor of the organ of the Southern Methodist Church on his return from an Annual Conference:

This syllogism was in the editor's mind: The success of the Publishing House depends largely on the sale of its books; the sale of the books depends on the circulation of the Christian Advocate; therefore, it is the duty of all concerned to circulate the paper. But some of our friends have been accused of their meaner is room in it. After the year have met in churches, requirements, Let the Gospel creature. That large of nothing by principle. who pay the little exertion many who of to contribute towards the. Why not the plan immediately ruin may come in which to become in notes. "C power under tural holding Oct. 30th.

Where the Christian Advocate has the largest circulation most of our books are sold. This is a rule almost without exception—so we learn from the business management. From the mailing-books of the paper a map of the sales of books might be made. Here is cause and effect. Here is demonstration. In this age and country nothing goes that is not pushed. No man wants a book of which he has never even heard. Curiosity and literary appetite are whetted by judicious advertising of religious works. Every successful book-publisher in the country understands this matter. The laws of business will not be suspended even to favor religious publishing house.

In the reports made by the preachers of Tennessee Conference it was found that the ratio of subscribers to the Christian Advocate to church-members ranged from one in five to one in fifty-six. Think of it—500 churches, members and ten Advocates taken! Bear in mind that no other church paper was taken on that charge. Can anybody wonder that in all that region no churches have been built, and that a whole generation has passed without perceptible progress in any department of church work? The people do not know what is being done by their own Church in either the home or in foreign fields; they do not feel the throb of the Connectional heart; they lose the stimulus and benefit of comparing themselves with others. And so they are apathetic, unenterprising, and non-progressive; and though there is so much vitality in the truth they receive that they do not perish, they live on year after year at a poor, dying state.

THE FINAL

MR. EDITOR: WESLEYAN is the sixth page subject. The commotion mentioned whether ant could have a competent minister, vigorous as mentally as have means to shall fail in expect to make that those who have ample subject of this tal a deeper to our gro.

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The first New Bruns held in the tenary ch 31st ult. John, was vice Pres appointed Carleton C John; I White, Ke Albert B Barker, S moreland; B. Noble Northumb Gloucester che; L P ponding—ingham; Henderson Fletcher;