

The Wesleyan.

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NOTES AND COMMENTS.

A newspaper must grow in newspaper soil. The old idea that one sermon and two news items make a newspaper is exploded.—*Holston Methodist.*

For ten years we have been scanning closely our Methodist exchanges to find one time when a Bishop did not "preach a masterly sermon."—*Richmond Ad.*

In the *Washington Star* recently among the "Special Notices" appeared the following advertisement: "The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users much against the wishes of its members."

The German missionaries in Ranchi, India, arranged for a grand demonstration in honor of Luther, in which 35,000 native Christians took part. It is a striking comment on the far reaching influence of a single life that the children of the jungle should thus be found celebrating the birth of one who lived and died on the other side of the globe four centuries ago.

Says the *Chicago Tribune*, the advocate of license: "If nobody wanted to drink there would be no sellers of alcohol except for the arts. It is the drinking that causes selling. The demand is from the bibulist; the saloonist furnishes the supply." Turn the proposition around: If nobody wanted to sell there would be no drinkers. Selling causes much drinking. The supply is from the saloonist; the bibulist furnishes the final distributing stations.—*Ex.*

The baptismal question has caused a little disturbance in Methodism. Will those who have left Methodism for the Established Church find more rest or better opportunities? I heard lately of a clergyman who is constantly reminded by the people among whom he dwells that he is an ex-dissenter. Sometimes the indignity shown him turns particularly on his wife who is said to have led him out of Methodism.—*London Methodist.*

The Roman Catholic Church never expects a man for immortality. If he is baptized, he remains a member though his life is steeped in sin. Some day he may approach the Confessional, and the priest will be ready to wipe out, for a consideration, all his guilt. It is not strange, as they never expel a member, that their numbers should be large. The Protestant Church numbers only its communicants who are in good standing. We find in these facts the explanation of the wide difference in the moral status of Catholicism and Protestantism.—*Texas Ad.*

One who knows says of a charge in the Liberia Conference: "The membership do not seem to grow very fast numerically, yet this little Church holds its own very well, with the exception that I find here a disposition manifested not to pay any thing for the support of their minister, and yet they say they love him. In this respect, however, they are not alone. The membership of the Church throughout Liberia manifest great love for their ministers in the same way, if I am correctly informed."—*N. Y. Ad.*

Ask the publishers of the most popular book in the market how many copies of it they have sold, and you will find that not one person in a hundred has purchased it. Five hundred thousand copies is a very large sale for any work, and yet that would only be one in a hundred in our country to-day. The Revised Version of the New Testament has had the largest sale of any book in the history of books, and yet not more than three million copies have been sold in a population of 80,000,000 of English-speaking people. We do not read so much after all.—*S. S. Magazine.*

Henry Ward Beecher seems pretty nearly to have "boxed the compass" of opinion. He has changed his views of doctrines, of philosophy, of reform on the temperance question, and now on the question of secular amusements, he reverses his engine. He recommends, however, that Christians should follow his example—not attend the theatre until they are over seventy, and then only hear the best actors. Example, however, is more powerful than precept. Young men will not wait until seventy before they cover their scruples with Mr. Beecher's example.—*Zion's Herald.*

The *Alliance News* prints a letter from the curate of Christ Church, Burton-on-Trent, an energetic teetotaler, who says: "I have received formal

notice from my vicar that, under pressure of the brewers, he has been compelled to ask the Bishop of Lichfield's permission for my removal from my present curacy. The reason given to his Lordship is that on account of my pamphlet they threatened to withdraw their money aid (stated to be £1,000 annually) from him. Surely, their great gifts for churches, &c., are but bribes to blind the receivers and ease their conscience to themselves."

The mood of the French Chambers respecting ecclesiastical matters was shown on Friday last by a vote of 291 to 199 cutting down the salary of the Archbishop of Paris from 45,000 to 15,000 francs, the latter being the amount given to all the other bishops. In vain did Bishop Freppel urge that the Metropolitan Prelate required larger means than his brethren. The descending scale, so far as the Archbishop of Paris is concerned, has been from 100,000 francs in 1830 first to half that amount, then to 45,000, and now to 15,000, a whole fall of nearly six out of seven.—*Methodist Record.*

Steamboats out here run to make money, and people who take boarders have the same object. And it is only when missionaries travel by boats owned and run by heathen Chinese that any reduction is made. The heathen allows us 20 per cent. reduction; the Englishman charges full fare, and has tried to force the heathen to do the same! But the latter said: "No, we have done this for several years. The general public make no objection, and we shall adhere to our rule." These are some of the men that gave Dr. Allen about \$16,000 reduction in the price of his college land.—*China Letter in Rich. Ad.*

In the city of Jerusalem three Sun days are observed in every week. The Mohammedans observe Friday, not by closing their shops and resting, but by going to the mosque at certain hours and reciting prayers. The Jews observe Saturday, being very strict as to their conformity to ancient custom and ordinance. They close their shops and are not often seen on the streets until after noon. They appear in their best clothes. Sunday is observed by the Christians of various denominations. On that day the flags fly from the Consulates of the Christian nations.—*Philadelphia Press.*

It is a recent item of news that a son of the South Sea Islander who slew the English missionary, John Williams, of Eromanga, laid the first stone of the monument erected to his memory. The fact is remarkable as showing the transforming power of the Gospel. The Bible is the only instrumentality on earth that can produce results like this. It is the light that lighthouses and leaden men out of savagery into the sweetness and blessedness of Christianity. To despisers of God and his word, the Bible is nothing but pasteboard, paper and ink, but to the believer it is the power of God and the wisdom of God unto salvation.—*Christian Intelligencer.*

A subject of great practical importance to the Church is that of enforced resignation. There comes a time in the man's life when his usefulness to the parish in particular, and to the Church at large, has gone. In a religious point of view parishes are allowed to go to ruin and the cause of religion is hindered because the clergyman cannot afford to resign. One of the questions which must soon agitate the Church is that of a plan of compulsory resignation with a pension list. How this can best be done is a subject for the clergy and the laity to discuss and determine. We note the grievance and say that a remedy will soon be required.—*Church Guardian.*

Dr. Charles C. Beatty, of Sturbridge, O., had a peculiar method of disposing of his wealth. At first he prayerfully set apart one-tenth of his income for the cause of Christianity; but when the financial revolution of 1867 wrought widespread distress he resolved that one-fourth should go to religion and charity. After this, in view of the fact that, as he says in his written pledge found since his recent death, the Lord had blessed him peculiarly "beyond what he had ever expected or desired," he made a covenant never to allow the principal of his fortune to exceed \$70,000, and that all above this should be given away. Accordingly, the value of his estate is \$85,000, and the aggregated gifts amounted to \$500,000.

A Christian minister said, "I was never made of any use until I found out that God did not make me for a great man."

WOMAN AND FOREIGN MISSIONS.

The erring hand that first opened the gates of sin and death has made glorious amends in the history of redemption. It is not necessary to recall woman's part in Hebrew history. It is around the cradle and the cross of her Saviour that woman's faith and love shine with most conspicuous lustre. It is not only as the mother of the Incarnate Son that Mary is forever "blessed among women," but on account of that marvelous faith which places her by the side of Abraham forever, as in a very real sense the mother of her believing sisterhood. While Zachariah, the venerable priest, could not believe the simpler promise concerning his prophetic son, she received with implicit confidence the announcement of a miracle unparalleled, and apparently impossible, which she shared with millions of her sisters since—"Blessed is she that believed." This is the secret of woman's peculiar power, her facility of faith.

Then to woman falls the next honor of heralding the advent of the Son pronounced the prophetic Anna—the holy watcher at the gate of heaven—who published the tidings, and "spoke of these things to all whom she waited for redemption in Jerusalem." Who needs to be told woman's ministry to the person of the Lord, of the daughters of Jerusalem, that shed the only tears at the crucifixion, and the heroic hearts and hands that faltered not in that awful hour, when manhood quailed and fled—when at the cross, and helping with her hands, perhaps, to lay the Lord in Joseph's tomb. Fitting that she should be first at his open grave, and that woman's lips should have been chosen to herald the resurrection. Woman thus, the first preacher of the gospel, has kept the van through the Christian era. The Pentecostal story of Acts, the annals of missions, the blood written records of martyrdom, are all illuminated by her faith and love. Often hers has been an indirect ministry, not preaching like an Apostle, but like Priscilla, sending an Apostle to preach; not writing like an Augustine, but living her life, like Monica, in the son who was her own reprint; not writing, but her name in the earthly record and beside the munificent bequest, but known in the annals above as the spring of all true streams of blessing. It will take eternity to reveal the true Church history of the spiritual forces in Christianity.

But recent years have given to woman's Christian work a still more distinctive and prominent place. It has been truly said that the missionary enthusiasm which the past ten years has developed is largely due to the touch of woman's hand. Let any great and true movement become thoroughly infused with her intense sympathy, her fine enthusiasm, her patient and persistent will, her power of self-sacrifice, her peculiar capacity for giving it fascination, and, above all, her pre-eminent faith and spirituality, and it will grow into a great enthusiasm. A man may attend a missionary meeting and feel its power, and perhaps respond in generous action. A woman will not only do this, but she will become a magnetic medium, and speak of it until all within her influence are infused with her intensity of feeling. She is the born herald of good tidings, and not only her sisterhood in far-off lands, but the whole Church of God is feeling the power of her holy evangel.

The two most hopeful features of modern missions are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home. A gifted Christian woman has lately said: "In ancient times and classic lands they tell us that if a band of vestal virgins met a poor criminal on his way to death, he was pardoned

and freed to go joyfully to his home again. So let us women walk that not one only, but thousands and millions may feel the power of a pure womanhood to carry out the Lord's purpose of deliverance to our race from eternal death."—*Gospel in Ark Lands.*

REVIVAL WORK.

A most successful Revival Mission has just been held in Dublin, conducted by the Rev. Hugh Price Hughes, M. A., of Oxford.

The mission lasted a week, and consisted of daily Bible-readings in Stephen's Green Chapel in the afternoon, and an evangelistic service in the evening in Abbey Street Chapel. The Bible-readings were very well attended, many business men laying aside their business for an hour "to rest awhile;" and old Abbey Street was crowded every evening, all the services in the other chapels being suspended for the week. These Bible readings were times of great refreshing, and many were stimulated to seek for higher attainments in Christian living, for it seems to be Mr. Hughes's aim, at these meetings, to teach the way of the Lord more perfectly to those who have believed to the saving of their souls, and are engaged in working for God, yet have not that fulness of rest and consequent joy and comfort which is their heritage. The subject of the first Bible-reading was "The Siege of Jericho;" and, in the course of his remarks, Mr. Hughes stated that all his plans in conducting revival missions are based on that incident. Very beautifully and simply, he showed the leading characteristics of that memorable event, and applied them to the thoroughness, unanimity, perseverance, publicity, self-sacrifice, dependence on God, faith, and action. To the common-sense application of these to his great work, and the accompanying influence of the spirit of truth, is due Mr. Hughes's success.

His addresses at the evening meetings were overwhelmingly powerful. Selecting striking subjects, as the Prodigal Son, the Conversion of Zaccheus, the Conversion of Saul, the Woman with the issue of blood, etc., he showed the claims of Christ, the simplicity of faith, the danger of delay, and brought out of his ample treasury things new and old to illustrate and enforce his appeals. Every evening many stood up to witness for Christ, and show their determination to live for him, and then withdrew to the enquiry-room for conversation with the ministers and others, who, Ananias-like, would tell them what they should do. More than one hundred and twenty-five professed conversions of adults, besides many young people, have been the result. A peculiar and well-trained choir was a strong feature in the mission, the leading feature being "Hymns for Mission Service."—*Methodist.*

THE FALSE PROPHECY.

We are too far removed from the scene and too little acquainted with the spirit of Islam to grasp in its religious excitement the full import of the situation in Egypt and Constantinople. The natural tendency of Mohammedanism is to great a dreamy fanaticism, ready to enter with enthusiasm any religious enterprise, without clear conception of its aims or serious thought of the mistakes that may befall it. There is a strange restlessness throughout the Orient, growing out of the success of Christendom in winning back from the Moslem Empire the lands once possessed by the followers of Christ. Muslims profess implicit confidence in their faith, but confess that it has fallen away from its best days and needs to be restored to its ancient purity that it may regain the power and glory of the past. Everywhere the Arab looks upon the Turk as an intruder and usurper, only tolerated as

all because of their common faith; the dream of the sons of the desert is to see the Empire restored to its rightful rulers. It will be observed that all reformers and prophets of Mohammedanism are Arabs and religious enthusiasts. Arabi Pasha failed probably because his scheme was too narrow; he made himself leader of an Egyptian revolution instead of committing himself to the still more uncertain issue of a holy war.

More than a year has passed since it began to be known that in the Sudan, over which the Khedive claims the suzerainty, an Arab proclaiming his descent from Mahomet and producing convincing proof to his followers that he was Allah's chosen instrument for the restoration of Mohammedism, was gaining many adherents. That El Mahdi, as he is called, possesses many qualifications for such a mission is the universal testimony. His personal presence is attractive, for he is endowed in an eminent degree with the beauty and dignity of the pure Arab stock. And he inspires all who associate with him with a conviction as strong as his own that he is "sent of God." His followers are represented as a wild, enthusiastic horde, well mounted and well armed, but lacking in military training, unable it has been said to stand before English troops or an Egyptian army commanded by English officers. It was assumed therefore that Arabi having been disposed of, the troops of the Khedive under Hicks Pasha had an easy task before them. So confident were those in authority of successful issue that no calculations had been made for defeat. If newspaper correspondents do not deceive us the Sultan regards the situation with great anxiety. The Ulema, the high priests of Mohammedanism, were unwilling to pronounce against El Mahdi, and this increases the concern and distress of the Porte.—*Central Ad.*

THE GREAT EVIL.

Every man is sinful before God and a transgressor of the holy, just and good law. The fact more important than any other in regard to every man is that he is a sinner. The need more urgent than any or all other is the need of deliverance from sin. The danger more to be feared than any other is the danger of being condemned and punished for sin. The cause of all disappointment and grief and wretchedness and sorrow and suffering and death is sin. Human life is blighted by sin. Humanity is weighed down by sin. Not ignorance or poverty or friendlessness is the great evil. The great evil in the world is the sinfulness of human nature, and this the ever flowing spring of which issue the innumerable evils from which men suffer. Banish sin from the world and the world would be heaven. Banish sin and the world would be full of light and life and joy. God is working among men to overcome, to root out, to put an end to sin. Men maintain the existence and dominion of iniquity by refusing to listen to God, by turning their backs on Him, contending against him by rejecting his Saviour and resisting his Spirit, by the greatest fully man can be guilty of—despising God's Word. God has revealed his will, with its instructions, commands, warnings, pleadings, invitations and promises to turn men from sin and win them to righteousness. The Lord Jesus came into the world to make his soul a sacrifice for sin, to bear the stripes due disobedient men, to save his people from their sins, to save his people from their sins, to save his people from their sins. He ministers to those who trust in Him, that he may sanctify and cleanse them, and at last present them before God without spot or wrinkle, holy and without blame. The Holy Spirit and without blame. The Holy Spirit is sent to convince men of sin, to enlighten, to renew and sanctify them, to bring them from heaven to earth, to be born again, to be born of water and the Spirit, to be born from above, to be born of above, to be born of above, to be born of above.

THE SET TIME.

The *Independent* thinks that much harm has come from a misunderstanding of the Scripture phrase, "The set time to favor Zion." Probably Methodists are not in that danger from extreme views of Divine sovereignty, against which the *Independent* cautions its readers; but the mistake of setting the time for Zion to be favored is, we apprehend, frequently made even by them.

The church authorities consider when it will be most convenient for them to have a protracted meeting, and then go their way, to lay, sell, and get gain; to give tea parties, and possibly to go to questionable places of amusement until the set time arrives. Then the preacher preaches, the people sing, a few pray, and if results are not seen immediately great wonder is expressed. "Why don't we have a revival?" is the question on every lip. Something like impatience is manifested because matters do not move according to the programme of local officials and their advisers. Do these suddenly anxious brethren and sisters consider what great things they are daring to ask—to ask at a much neglected mercy-seat, to be granted at their set-time! They pray that the Spirit of the Lord may now be poured out, convicting sinners, breaking up the hardened ground of the worldly heart, arousing the indifferent, spiritualizing the groveling at just the time they have fixed.

When shall we realize and deeply feel that the Church can not afford not to be in a revival state, and that a Church which has not a spirit of labor for souls is not in a healthy condition? There is a possibility that even in the summer of revival, some Christians may forget the hearts all about them that are tossed like a restless sea—may take no note of the desperate souls that are going down to death, nor of the young feet that are wandering far from the right way, nor of the world at large that is lost without a Saviour.

Shall not the revival commence next Sabbath, or at the prayer-meeting to-night? Go and see if the Holy Spirit will not be there, and send upon you and others the revival flame.—*Western Ad.*

Christ gives peace by healing the diseases of the soul. Instead of the stretched device of attempting to satisfy restless and unholiness, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

Moody, speaking the other day at Cork, Ireland, said, in his characteristic fashion, that the way to get a room illuminated is not to send a hundred men to bail out the darkness, but just to let in the light. It is the same with our hearts. "We must let in the light."

"I have known," says St. Basil, "men who have fasted, and prayed, and groined, and yet would not give the afflicted one farthing." But God said to Cornelius, "Thy prayers and thine alms are coming up for a memorial before God."

"Without the Holy Ghost to unfold, impress, and quicken, the Bible remains a book not understood, and the Saviour as a root out of dry ground, without form or comeliness, and the preaching of Christ and him crucified but a vain babbling of foolishness."

If you have made a mistake or committed a sin get away from it as fast as ever you can, for the old proverb says and truly, "He that falls in the dirt, the longer he lies their the dirtier he is."

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