

The Wesleyan.

249
Longworth 1 Esq

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 17, 1880.

No 36

THE "WESLEYAN,"
OFFICE:—125 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

Subscriptions may be paid to any Minister of the Nova Scotia, New Brunswick and Prince Edward, and Newfoundland Conferences.

For rates of Advertising see last page.

OUR EXCHANGES.

Within the last eighteen years the Roman Catholics of Ireland expended \$5,300,000 on churches, \$16,000,000 on convents, and \$1,500,000 on colleges. "Poor Ireland!"

The reports of the Free and Open Church Association (English Episcopal), which has just completed its fourteenth year, give a list of seventy-five old churches, in which the pew system has been abolished and new free churches built.

The director of *The Vessillo Israelitico* divides the Jewish population of the world as follows: Europe, 4,500,000; Asia, 3,800,000; Africa, 500,000; America, 300,000; and Oceania, 110,000, making a total of 9,210,000.

The Universalists do not grow in numbers or influence. Their National Convention reports but \$18,990 annual receipts, and \$10,789 payments. It is thus evident their zeal to propagate their doctrines is proportioned to the necessity.

A pilgrimage is to be made this month from England to Lourdes to beg the intercession of the Virgin for the restoration of England to the Roman Catholic faith. It will be headed by Cardinal Manning, and the Duke of Norfolk will carry the standard of St. George.

During the first six months of the present year 390 ships were registered in England as unseaworthy, and were in consequence detained from proceeding to sea, while 125 others were prevented from sailing because overloaded.

"We learn that within three months fifty Christians have been killed by Mohammedans within a few miles of Robert College, at Constantinople. This illustrates the unsettled state of the country, and the prevalent Mohammedan ill-will toward the Christians."—*Congregationalist*.

M. de Lesseps was invited to breakfast with the King of the Belgians the other day, and the royal host sent three court carriages to the station to meet the Viscount and his suite. The Viscount's suite consisted of one of his little girls whom he had in one hand, and his luggage of a gripsack, which he had in the other.

When Gambetta delivers a speech he pronounces two hundred and thirty to two hundred and forty words a minute. An ordinary speaker pronounces only about one hundred and eighty words in the same time. Lord Macaulay used to pronounce three hundred and thirty words in a minute.

The Rev J W Grubbs officiated at what was intended to be a mock marriage, at Springfield, Mo., but afterward declared that the knot was legal, and made a formal record of the certificate. The couple were indignant at this action, and had the clergyman prosecuted. He was fined \$25 for making a false return; but he has appealed, and for months the pair will not know whether or not they are husband and wife.

It is, says the *Scottish American*, a significant sign of the times in Britain to note the composition of the House of Commons. It contains 241 members who had no seats in the former House. This means fresh blood and new vigor. The merchants and manufacturers have increased from 91 to 198, but the country gentlemen and aristocrats have diminished from 200 to 126. This is a new evidence of popular representation.

The *Christian Register*, a Unitarian paper, says:—The Free-Will Baptists of the United States have raised \$1,500,000 for educational purposes within thirty years. For a while there was a stout resistance on the part of those who trusted to direct inspiration, and who imagined an antagonism between religion and "learning." But probably no denomination in the country has made more rapid progress in the intelligence of its ministry and laity. Its congregations, like those of the Methodists, have generally been gathered by direct conversion from the outside world, and not by proselyting from other sects.

One of the most striking examples of devotion to the cause of missions is reported by one of the Presbyterian missionaries in Persia, the Rev J. M. Oldfather:—"Two unmarried ladies from London, Miss Good and Miss Morgan, joined our circle about the first of December. Miss Good is sent at her father's own expense, and has taken Miss Morgan as her associate. She has a brother in Australia and two sisters in Newfoundland as missionaries—all supported by their father. These two ladies seem absorbed with their Master's business. Will not that family have a high rank in heaven?"

The work of securing a testimonial for Mrs. President Hayes is going bravely on. A life-size portrait of herself is to be secured, to hang, as a significant and eloquent temperance symbol, upon the walls of the White House.

Ten thousand English miners are annually injured by accidents, and 850 of these die. In Prussia the mortality is much higher, a life being sacrificed for every 70,451 tons of coal raised, while in England the proportion is only one in every 89,419.

The whole numbers of Chinese in the Australasian colonies, as nearly as can be ascertained, are as follows: Queensland, 14,524; Victoria, 13,000; New South Wales, 9,500; New Zealand, 4,433; South Australia and Port Darwin, 2,000; Tasmania 750; total 44,207.

President Hayes and party, en route to San Francisco, spent Sunday week in Salt Lake City. Crowds gathered round the hotel where he was stopping and called for a speech, but the President declined to respond because of the day. He promised to speak on some other day.

Since the establishment of the Metropolitan Chapel Fund, London, twenty-nine new chapels have been built, each seating not less than one thousand persons. On one is in course of erection, and another shortly to be erected. Sir Francis Lyett, who has already contributed £50,000 to this object, announces his readiness to give a further sum of £500 towards each of ten additional chapels if a like sum were granted from the fund.—*Methodist*.

The whole Church will be gratified to learn that that princely Methodist layman, George I Seney, Esq., President of the Metropolitan Bank of New York has given another \$75,000 to the Wesleyan University at Middletown, Conn. This, with his recent gifts, makes the round sum of a quarter of a million of dollars which he has given this season to the Wesleyan University. Such princely giving ought to stimulate others to similar benefactions!—*N. Y. Advocate*.

The English correspondent of the *New York Churchman* has the most dismal forebodings in regard to the effects of the Burials bill, when it becomes law. He says: "All protection to the Church in its churches as well as church-yards is gone forever. This is, of course, the beginning of disestablishment, and with the Established Church will go old England. The peerage and crown will go next; India and the colonies after that."

The Rev. Dr. William M. Paxton, of New York is to preach the opening sermon of the Pan-Presbyterian Council, in place of Dr. William Adams, deceased. The first Council appointed Dr. Beadle Chairman of the Committee of Arrangements for the coming Council. Dr. Beadle died, and Dr. Henry A. Boardman was appointed in his place. Recently Dr. Boardman also died, and now Dr. W. P. Breed is to perform the duties of the position.

Dr. Ryle, the new Episcopal Bishop of Liverpool, in the course of his reply to an address of welcome presented on his installation, by the Nonconformists of the town, said: "There is work for all in this great city of Liverpool, and I think our only contention should be who can do most for Christ. No one feels more than I do that England owes a great debt to the Protestant Nonconformists, and I hope their good services will never be forgotten."

The son of an Indian Brahmin—a small, intelligent, bright-eyed young man—bearing the name of Pura, was introduced to the Boston Preachers' Meeting on Monday. His father, a man of wealth, sent him to this country to be educated so that he would be better prepared to answer the missionaries. But he has been happily converted. He wrote of the blessed fact to his father, who at once disinherited him. He proposes to study now for the ministry, if he can obtain assistance.—*Zion's Herald*.

The General Presbyterian Council will meet in Philadelphia on the 23d of this month and continue in daily sessions until the 3d of October. It will contain between three and four hundred delegates from the various branches of the church in the United States, Canada, England, Ireland, Scotland, Wales, France, Holland, Germany, Italy, Belgium, Switzerland, India, China, Australia, and Africa. This assembly will be watched with interest, not only because it will be thoroughly representative of all sections of the church, but also because of the weight and importance personally attached to many of the delegates.

Newspapers in Japan have reached an extension and a popularity which may put many European nations to the blush. The "largest circulation" in the land of the Mikado is the *Yomiuri*, which printed six million copies in 1879. The *Choya* issued five million copies, and the *Nichi Nichi* three millions. In Japan the sale of copies on the public thoroughfare is unknown. Every one who wants to read a newspaper must become a subscriber. Scarcely any house is without its journal, and in the railway carriages and public vehicles it is rare to happen upon a Japanese who is not plunged in the perusal of his favourite organ.

THE ITINERANCY.

The Rev. Benjamin Gregory, the retiring President of the English Conference, in his address to the young ministers ordained in July last, made these eloquent references to the Itinerant system. They were prompted by St. Paul's statement to the Ephesian elders: "By the space of three years I ceased not to warn every one night and day with tears."—Acts xx: 31.

The disadvantages of the itinerant system of Wesleyan Methodism are often dwelt upon both by ministers and people. And, doubtless, it has some disadvantages, the partial disruption of social ties, the impossibility of gathering any high degree of local prestige, or *purchase*, over the public mind within a given area. The name of a Methodist minister does not agglutinate itself with that of the scene of his labors, so as to become a kind of territorial title, like Maclaren of Manchester, or Robertson of Brighton. But has not the itinerancy also many obvious and precious advantages? First of all, what a saving of the expenditure of brain-power in the preparation of sermons, and what a liberating of time and thought for house-to-house visitation and direct dealings with individuals! The minister who has to prepare three discourses a week through a stretch of years for the same congregation may well felicitate a Methodist minister who has a colleague or two to divide the labor of providing for a congregation week after week, and who, after a term of three years' service in one locality, takes all his mental stores and his whole acquired homiletic capital to another place where he can weed out his weak sermons and work up his strong ones to a higher pitch of power. To a man of intellectual earnestness and industry—a workman needing not to be ashamed—this is of immense advantage, and not less to his congregation. And the more intellectually powerful and telling a located ministry may be, the more does the minister himself feel the continuous strain upon his powers to meet the expectations which he has created. It is a disgrace to a Methodist minister, if, on beginning each successive term of three years he does not start from a higher vantage-ground and bring to bear upon his hearers an accumulated power.

And as a set-off against the partial severance of pastoral bonds, to what ministers of Christ is Christ's promise so richly fulfilled: "There is no man that has left houses, or brethren, or sisters, or father or mother, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brothers, and sisters and mothers."

And what a noble and enduring work may be accomplished in the space of three years by the blessing of God upon the single-hearted, well-directed, unintermitted labors of an intensely earnest Methodist minister! What a deep, broad, abiding impression he may leave upon the minds, and hearts, and character of the people, if he himself be what every Methodist preacher ought to be, a man of marked mental and spiritual individuality, with force enough to drive an impression home, and fire enough to melt the heart for its reception! I have no hesitation in saying that our itinerant system, well-worked and supplemented, and sustained, as it is supposed to be, by an efficient body of class-leaders and local preachers, who do not itinerate, is, on the whole, the best system, not only for the ministers, but also for the people. No one man however great or however versatile and many-sided, is equal to the task of thoroughly disciplining and developing a Christian Church. It was better for Ephesus that even Paul should go elsewhere and make way for John, and it was better that Paul should have preached for three years before John came at all. The building up of a complete Christian Church so as to be able to present every man perfect in Christ Jesus is so grand and composite a work as to require more minds than one, though of the highest order, to effect it. It is far better done when, under the direction of the Divine Architect, it is, in different sections, assigned to be accomplished by a variety of subordinate builders, like the towers, bulwarks, and palaces of the restored Jerusalem. There is no variety of gift in the ministry which has not its counterpart in the needs of the Church, and which is not adapted by the art of God to meet that special need. For God fulfils his plans through many minds, lest one great preacher should corrupt the Church. And so in sweet vicissitude, the son of consolation alternates with the son of thunder, and the glorious company of contemporary apostles and the goodly fellowship of Christian prophets, rise and set like the constellations of the firmament, "for signs and for seasons, and for days and for years." And thus the brilliant orator is balanced by the lucid expositor, the man who in a revival exults like a war-horse in "the thunder of the captains and the shouting," is succeeded by one whose doctrine distils as the dew, and after the tempest comes the still small voice. The reaping hook of the revivalist is supplemented by the swathing-band of the judicious pastor; and when things go well in our Methodist Israel the beautiful prophetic picture is perpetually realized, "Behold, the days come, that the plowman shall

overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt."

What a noble and enduring work may be accomplished in three years' ministry in one place! How many unsaved chapel goers may be brought to decision and to rest! How many careless relatives of members of the Church and of the congregation may be aroused and rescued! How many may you accompany to the very centre of the death stream, while at your foot-fall the waves retreat! How may your name linger like a household word in the lightsome dwellings of Jacob, and recur like a refrain in the traditions of the love feast!

PROGRESS OF ENGLISH METHODISM.

Some foolish and unfounded statements respecting the alleged decline of Methodism in England have been industriously circulated by some who "would have it so." These statements are met by the Rev. Edward Workman, in a letter to the *Grimby News*:

The extract in last week's *News* from the *Pall Mall Gazette* on Wesleyan Methodism is most misleading and incorrect. Our last year's decrease was not 37,000 as therein absurdly stated, but only one-fortieth that number—viz., 934! and these are more than compensated for by the increase in the "junior society classes," the members of which would have been in our regular church-roll but for this new arrangement; and in that case would have been able to report an increase. But notwithstanding our admitted decrease, seeing that we have 1,800 more on probation, and 1,500 more in our junior society-classes, than we had last year, deducting the decrease of 900 from those whom we designate "full and accredited members," we have actually 2,400 persons more in Church fellowship with us than we had a year ago; and yet the *Pall Mall Gazette* ignorantly talks about a decrease of 37,000 members, and piously croaks about the decline of Methodism, saying, "It occurs, not unnaturally, to outside observers that, in an age like this of free and active inquiry and extended knowledge, the world has got beyond the philosophy and doctrines of John Wesley." The fact is that Wesleyan Methodism was never stronger than it is now in everything which constitutes the strength of all other Churches; but as membership amongst us means attendance at the weekly class-meeting, that has always been somewhat fluctuating from Mr. Wesley's days down to ours. But instead of Wesleyan Methodism decreasing in its Church membership, I am happy to say that, in 1880, we number 28,207 more than we did in 1870, besides upwards of 3,000 who have been gathered into the junior department of our Church! And in a community of above 400,000 members, it is not a matter of surprise that we should have to report a small decrease of 900 full and accredited Church members at a time of such commercial depression, when so many good people are suffering serious adverses in their temporal circumstances, and large numbers are migrating and others emigrating continually, many of whom for prudential reasons and out of love to their Church hold themselves aloof for the present in the hope of a re-union when they have tidied over their difficulties.

THE LATE ROBERT WILKES.

A writer in the *Canadian Methodist Magazine*, in a tribute to the memory of Mr. Wilkes, gives a fine illustration of the power of a Christian experience in opposition to the cavils of the sceptic:—

"To ourselves personally this death is felt as the loss of one of the best friends we ever knew. He was for many years our devoted Sunday School teacher and class-leader. When travelling all the week he would study on the trains and at the railway stations the lessons, and on Sunday bring the treasures of his well-stored mind and the magnetism of his loving heart, and often with tears in his eyes, to grapple with the consciences of his class. His moral earnestness was intense. In prayer he seemed to wrestle as Jacob at Bethel, and like him he had power with God and prevailed. Through over a score of years of ever growing friendship, our boyhood's attachment deepened into the love and admiration of our matured years. He was never too busy for the kind greeting, the wise counsel, and thoughtful epistle, the generous aid for any cause that needed help. The very last conversation we had with him a short time before his death is a sacred memory, almost a dying testimony of his faith. We were conversing of the difficulty of meeting the current of infidelity which is so rife in society. "I find argument of little use," he said. "The best answers to the cavils of infidels is your own experience; and he told of a skeptic whom he had recently met, who scoffed at the idea of God or of a future state. "You may think me a fanatic if you will," replied Mr. Wilkes, "but I not only feel with the deepest convictions of my soul that there is a God, but with all the powers of my being I love

him intensely, and at this moment He holds communion with my spirit by the Holy Ghost given unto me." The skeptic's proud look fell, his lip quivered, and, grasping the bold witness for his Master by the hand, he exclaimed with emotion "I would give the world if I could say that. My sister, the best woman living, believes as you do. I wish I could."

ENGLISH LOCAL PREACHERS.

This "honorable mention" of English local preachers should be read as a confirmation of the views of our respected correspondent—"Observer." We clip it from the editorial correspondence of the *Christian Standard and Home Journal* of Philadelphia.

"The local preachers, as we before have intimated, are a most worthy and important body of men. They seem to be as much interested in, and are as closely identified with, the work, as are the regular travelling preachers. We found, among many others, a Mr. Woolley, of Garforth, near Leeds, one of God's noble men. It is a great pleasure to meet such a man. He is hearty and devoted. Verily he is a man 'full of faith and of the Holy Ghost.' Although regularly engaged in a large secular business, and a man, too, of great business energy, yet he is constantly employed in some glorious work for the Master. The people hear him gladly, and he is marvellously successful in leading souls to Jesus. An associate of his, Mr. Beckwith, a 'counselor-at-law,' is also spoken of in terms of commendation, and is widely known as a successful laborer. There is also a brother Dawson, who, judging from his general demeanor, resembles his celebrated namesake, whose fame is well-nigh world-wide. But we have found many 'mighty men' in the local ministry of this region. Some of our English brethren have turned to good account the talents of the local ministry. We think our American friends might take some lessons from them."

THE REAL DIFFICULTY.

These words from the *New England Methodist* may comfort some desponding worker:—

"In certain quarters it has become the fashion, in press and pulpit, to charge the religious and revival deficiencies of the time to the delinquencies of the clergy and the church. The charge is both uncharitable and unjust. We have some preachers and people, even when measured by the standard of these croakers, as good as the fathers; but they find the same obstacles and are hardly more successful in saving the people than those accounted less devout. These facts indicate some deeper trouble. We have struck the Gulf Stream of unfaith, and have to bear up against its strong current. An old farmer in going to market after a heavy storm, with an unusually large load, found his team inclined to stop. At first he bailed and used his whip freely on the horses, to no purpose, when he discovered the discovered the difficulty to be in the deep mud on the road. In religion, we have come into heavy travelling and shall be obliged to pull on, as best we may, until, under the direct rays of the Sun of Righteousness, the way dries a little and admits of more rapid progress. No hallooing or floundering of the critical lash will compass the end. We have touched a difficulty which none but the Almighty can remove. When he shines forth from between the cherubim, the clouds will vanish, and a way be made ready for the ransomed of the Lord to return from their captivity with songs and everlasting joy."

THE HOLINESS MISSION.

Wednesday, August 11th, concluded a ten days' holiness mission at Malton, conducted by the Rev. J. S. Inskip, William McDonald and J. A. Wood, of America, who are on a tour round the world, for the purpose of bringing the subject of Holiness before the Methodist Churches. They are ministers well-known in America as evangelists, editors, and authors, and have made a specialty of the subject for years. Their services at Malton were in an eminent degree successful, and words fail to tell the blessed results. Many professors of religion entered into the blessing of perfect love, and a number of sinners were converted. The evangelists preached twice or thrice a day, and at times the chapel was crowded. We have never heard so clearly and scripturally set forth, and their teaching is throughout perfectly harmonious with Methodist theology. The universal opinion of those who attended the meetings was that they had never in their lives witnessed so much of the marvellous power of God. We are just now lamenting over our want of success, and asking the question, "What can be done to stop leakage in our membership?" We regard the visit of our American friends at this juncture as most opportune and providential. Their motto in all their services is "Holiness unto the Lord." They are now conducting services at Leeds and already there are tokens of good.—*London Watchman*.