

THE WESLEYAN

THURSDAY, OCTOBER 23, 1884.

PERILS OF THE SEA.

Every newspaper reader is familiar with this expression. It covers a multitude of dangers. The raging storm, the hidden rock, the drifting iceberg, the abandoned ship, form but a part of the dangers to which those who frequently go abroad by sea are exposed, and to some one of which the mysterious disappearance of long missing ships will be ascribed by mourning friends.

But there are moral dangers which may be ranked among the perils of the sea, and these, involving the loss of the soul, are more terrible by far than the shipwreck of the gallant vessel or the physical destruction of the brave sailor. So prevalent have certain vices become upon the great ocean highway, that the parent who values the morality of a son may well hesitate to send him abroad unless under the charge of some trusted friend. At home the youth may pass the bar-room and the gambling room for years without looking in at the doors, but at sea, half-sick, weary with the monotony, confined within the narrow limits of a part of an ocean steamer, he is much more likely to find his way into the smoking room, and to be led into evil and loss by those who it is said use the ocean steamer as a place to ply their evil arts.

Two eminent Englishmen have recently called attention to the gambling that prevails in some of the transatlantic lines. Thomas Hughes, author of "School Days at Rugby," and other books, on a recent passage to America signed with other passengers a remonstrance against the gambling on the "City of Rome," and handed it to the captain, and on his arrival published the facts of the case. R. A. Proctor, the celebrated astronomer, has also written to the press on the same subject. He must infer, he remarks, after having made twelve ocean journeys in several directions, that "a very large proportion of the human race, even among those civilized classes which supply our ocean steamers with passengers, are gamblers." These testimonies have received corroboration from various quarters. One editor, writing of his return from the Ecumenical Methodist Conference three years ago, asserts that "not only was gambling kept up, but that the captain of the ship and other officers were participants," and that the losses sustained by the captain affected his appearance, if not his temper. Such employment, in the case of the officers of a ship, threatens passengers with a double danger, that of injury to morals and of loss of life. In the storm the rough old salt is in the eye of the passengers far preferable to the chief who can spend his evenings in cards even for amusement.

What shall one say of the bar-room at sea, which is open day and evening, and, as Mr. Shenton stated in a lecture in St. John the other evening, every day in the week on vessels which leave our Canadian ports, and carry our mails? Destruction at sea seems more terrible than on shore. The name of "pirate" awakens a keener sense of terror than does that of "highwayman." There is no doubt that less liquor is used on our ocean steamers than in former years, but it is doubtless true that business men are yet through the tedium of the voyage and the influence of company, led into habits which in the end ruin business and shorten life. The floating bar room presents a temptation from which a man cannot run away. Years ago a minister of rare eloquence, who had become separated from his brethren, seemed so far to have recovered his lost manliness that his brethren were about to receive him into their ranks again. Full of hope, he was on his way up the St. Lawrence to supply the place of an absent minister, when under the influence of a hot day and a convenient bar room he yielded to the "well-circumstanced sin" and fell, to die a while after "as the fool dieth." Thousands on the pathway to reform have doubtless been checked and sent to ruin in a somewhat similar manner. Who will say that floating bar-rooms have not made ocean steamers the coffins of thousands of innocent victims.

We are glad that so many pens have of late called attention to these evils. A knowledge of them must precede their cure.

THEOLOGICAL LECTURE AND SERMON.

The lecture of this year is an inquiry into the facts pertaining to organization and government in the early Church, as found in the inspired writings and in subsequent documents. We scarce need now to defend the validity of our orders. Our fathers have fought that battle for us. To-day those who assume so much can be smilingly passed by. Yet so clear a statement as is here given, the result of so wide research and careful weighing of evidence, must be of advantage in keeping before us the simplicity of early Christian organization.

The author divides his subject into four periods:—to A. D. 67; to A. D. 100; to A. D. 160; to A. D. 250. In the first, the Petrine and Pauline, we are asked to place ourselves in the position of the Jews. If no express command directed otherwise, the Hebrew would instinctively turn to synagogue organization. In it the most important officers were: the rulers of the synagogue—the presbyters or elders; the three almoners or deacons; the legate of the congregation, who read the prayers; and the chazzan or sexton. During the glorious Sabbath of the infant Church which preceded the long week of toil and struggle no need of officers was felt. The first appointment was of deacons. Their duty was the distribution of alms, but they became also teachers, evangelists, pastors. The multitude of believers selected them, the apostles appointed them. While this office corresponds to that of the almoners of the synagogue, it also partook of the enlarged and spiritual nature of Christianity. Eldership is first spoken of when the Antiochian church sent relief to the elders in Judea. It corresponds to the presbytery of the synagogue. The elders ruled and watched over souls, and were also called prophets "who exhorted the brethren with many discourses." The very ancient rite of laying on of hands, to which no mystical meaning could be attached, was used in inducting them into this office. Those who ordained were prophets and teachers.

In the Pauline era, without temple or ritual as pattern, the spirit of the Christian life was left free to manifest itself in such forms as its own life would evolve. At this time many religious associations were to be found among Greeks and Romans. Christians were looked upon as members of a similar association, and did in fact form organizations like the numerous associations around them. During this period we have the following classification; apostles, prophets, evangelists, presbyter-bishops and deacons. No distinction was made by the apostles between presbyters and bishops: they were different names for the same office. Thus Ritschl, Rothe, Lightfoot, Pressensé, Stanley, Hatch. Such a consensus could never have been reached were not the weight of evidence overpowering. During the Johannine age, to the close of the first century, the simple polity of the Missionary apostles remained intact. In the sub-apostolic age, from A. D. 100 to A. D. 160, as found from many and reliable witnesses, the distinction between clergy and laity was not yet established. No mystical power was in the hands of one which the others did not possess. From A. D. 160 to A. D. 250 gives us the traditional age, when began to work those principles which paved the way for the Episcopate as distinguished from the Presbyterate, bringing the Church at last to the character she attained in the Nicene period, when the notion of unity was not a common life in Christ as in the first century, nor the unity of a common creed as in the latter part of the second century, but a common organization.

Were all the primitive institutions intended to be permanent? The great principles are unchanging, the method of their development is changeable. No church to-day represents in all its features the early Church, and none need do so; but in the simplicity, brotherliness, and elasticity of its government we all may study its records with advantage. We have given the reader a cramped synopsis of what is itself a synopsis of three centuries, and therefore commend the reader to the work itself.

The sermon is upon the doctrine by which the Church stands or falls—justification by faith. It is not a dis-

cession, simply a presentation of the truth. As we read in the sermon, "I am afraid sometimes there is far too much profound philosophizing about the gospel, and far too little plain heralding of it. The loud call of the times is for a faithful delivery of the message." Its divisions are easily kept in mind: *The Man* and the need, back of the creed, of a Person; *the Message*, forgiveness of sins, and the need of deep conviction and repentance; and *the Mission*, justification, "the nexus between the believer and all the blessings of a full salvation." What impresses one most, next to the importance of the truth, is the wealth of metaphor flashing in almost every sentence. The style reminds us strongly of Herbert. For instance this:—"not the preaching that by its depth draws so much water, like the 'Great Eastern,' that there is only here and there a port deep enough to take it in," or this:—"justification 'is a Suez Canal through which come to the soul argosies of more than orient wealth.'"

But we must conclude with this one suggestion. Would it not be a good thing if all the unions of our Church in the Dominion should join in publishing one volume each year, and thus secure a larger circulation for all, and a binding better suited to a permanent addition to the Church's literature?

B. C.

THE GENERAL MISSION BOARD.

A note from the Rev. S. F. Huestis gives some information respecting the recent meeting of this board at Kingston. Mr. Huestis thinks that the grants to Domestic Missions will place the brethren having charge of them in a slightly better position than last year. The Rev. Dr. Meacham, of Japan, is to visit our Conferences and to spend eight Sabbaths in the Maritime Provinces. He will probably be in Halifax, on the first or second Sabbath in November. We append the following report from the Kingston *Daily Whig* of the 17th inst:

The Mission Board concluded its session at 1 o'clock to-day. Considerable business was done.

A resolution was adopted, fixing the appropriations to domestic missions on the following basis: For married men, \$750; \$400 for ordained single men; and \$350 for unordained men. The missions in Manitoba were made an exception to the above rule, and the sum of \$50 was added to the basis in each case. In cities the basis is \$900. The appropriations averaged 70 per cent. of this basis.

A vacancy having occurred in the mission rooms in the assistance hither-to rendered to the secretary, it was filled by the appointment of Rev. John Shaw, of Orillia.

The necessity for more commodious rooms in Toronto having been keenly felt for some years past, and rents in the business part of the city being very high, it was decided to erect mission rooms on the site owned by the society on Metropolitan Square, provided it can be done without trenching upon the ordinary income of the society.

It was decided that the *Missionary Outlook* should be regarded in future as the official organ of the society, and that a free copy be sent to every minister of the church, who is requested to use his best endeavours to extend the circulation.

The board fixed the amounts for rent and removals to the several missions. Several standing resolutions in force by the late Methodist Church of Canada, regulating supply in case of sickness, of the removal or death of missionaries, of the erection and repair of mission premises, and of correspondence, were adopted by the board for the present year.

It was resolved that no domestic mission should be recognized as a claimant upon the funds of the society whose receipts are \$600 and upwards.

A resolution expressive of sympathy with the Newfoundland brethren in consequence of the failure in the fisheries, and of a determination to grant them such relief as the funds will permit, was cordially adopted.

In reply to a communication from the Women's Missionary society it was resolved to give the use of a site in Tokio, Japan, free of charge, for a female school.

Several young men volunteered for work in Japan. The board decided not to send on any men this winter, but in view of the needs of the work, and of the return of Rev. Mr. Eby to Canada next summer, one or two men will be sent them. Decision on the matter was left with the consultation committee.

The grants given to the missions in Japan, Bermuda and for the Indian work amounted to \$119,634. This amount has not been changed for years, and is known as "net grants."

The money for the domestic work

was appropriated to the Conferences as follows: Manitoba, \$13,893 (this amount does not include grants to Indian missions); London, \$6,790; Guelph, \$8,370; Niagara, \$3,554; Toronto, \$9,370; Bay of Quinte, \$6,952; Montreal, \$21,018, (this includes the French missions); New Brunswick, \$10,518; Nova Scotia, \$6,823; Newfoundland, \$9,319.

CAN YOU TELL!

Tell what? Why, to which "sections of country," or to what Church the *Presbyterian Witness* refers in the following statement. We have not learned, but hope that these forcible words have not been called forth by any Methodist congregation:—

There are large and prosperous sections of country where the people are all in the enjoyment of the comforts and many of the elegancies of life,—where the Gospel has been preached for more than a century,—but where to this hour there is no fitting idea of the claims of God upon our property. "A," has a fine farm and a richly-laden orchard. He has flocks and herds, horses and carriages. He subscribes and pays \$5 a year towards the support of the minister. For missions and other objects he gives \$3 more, making in all \$8. He ought to give at least \$120 a year; and at this moment he owes the Lord's cause about \$5,000. B is similarly wealthy and comfortable, and being a "Deacon," he gives one half more than A. About a hundred families might thus be gone over—not one of whom has ever given to the limit of ability. They are extremely orthodox; they claim to be Christians of the cleanest type. Yet if we are to judge by their liberality mammon is their god to whom they offer sacrifice. Never yet have they sacrificed anything for the sake of Christ. They will not give the product of one apple-tree for the promotion of the Gospel! The congregation we have thus tried to describe is not a Presbyterian congregation; but we fear that it would not be altogether impossible to match it from among our own congregations. The people we have described pay their some donation visits besides. This, for a people so wealthy, is eminently discreditable. Is there any parallel to this in the Presbyterian Church? Our statistical tables answer Yes.

It is high time that giving should be elevated out of the region of "pew rents," "bonds," "subscription lists," "donation visits," and such like, and should be indeed and in truth giving to Christ, as an act of worship, an acknowledgment of our obligations to Him who gave His life for us. Viewed in this light wealthy farmers would not find it difficult to multiply their givings ten fold.

The first annual Sunday-school Convention for New Brunswick is to be held in St. John on Thursday and Friday, the 30th and 31st inst. All New Brunswick clergymen are invited to be present, and each Sunday-school is requested to send its superintendent and two delegates. Reports will be received from various quarters and a number of subjects of vital interest to all earnest Sunday-school workers will be discussed. The importance of a Provincial association of the kind has long been felt. Much has been done by Sunday-schools: much yet remains to be accomplished. Arrangements have been made with the International, Grand Southern and N. B. railways, and the St. John River steamers, whereby delegates purchasing a first class ticket to St. John will be furnished by the Secretary at the Convention with a free return ticket. Delegates sending their names in advance to W. C. Whittaker, St. John, will be furnished with entertainment while at the convention. On arriving in the city they will proceed to the vestry of the Centenary church, corner of Wentworth and Princess streets, where they will be cared for by the local reception committee.

A remark in the first of the letters contributed to our columns by "W. W. P." has called forth a note from the esteemed superintendent of the Milltown circuit, in which he affirms his belief, after personal investigation, in the justice of the claim put forth by the N. B. and P. E. Island Conference against the former minister, as stated in the official report of that Conference. It seems to us, that while the Conference, as the higher church court, is intending, as has been intimated to us, to press its claims in favor of the Milltown circuit, it would be hardly proper to open our columns for the discussion of personal ministerial character, which would surely follow the publication of a definite charge. Hitherto we have only published the official reports of the N. B. and P. E. Island and Newfoundland Conferences upon this case, with a brief reference to the subject by the minister accused. Less than that we could not have done.

Our attention has been called to the announcement that the first annual Convention of the Canadian Inter-Collegiate Missionary Alliance will be held at Toronto on the 30th and 31st instant and 1st and 2nd of November. This alliance of theological colleges was formed for the purpose of cultivating a missionary spirit among students before they enter upon the actual work of the ministry. All the colleges in Ontario, and four in Quebec, have already joined the alliance, and an earnest effort will be made to bring in every theological college in Canada, with every prospect of success. We regret that the late arrival of the programme prevents us from giving it in full. We may remark that the papers on various fields and topics connected with missions are likely to be of great interest, and that in the list of speakers are the names of some of the most prominent preachers of the Upper Provinces. We regard the foundation of this Alliance as a most important movement, and trust that it will receive all possible encouragement.

The Windsor Methodist church, which has been closed for some weeks is, we understand, to be re-opened on Sunday next. As the result of renovation and enlargement, the Church edifice is now exceedingly attractive in appearance, and affords facilities for all departments of Christian work. Towards the expense of furnaces and radiating lights a dollar collection has been announced for the evening service.

Mayor Mackintosh, President of the Halifax Sunday-school Association presided at the meeting of the Society held in the Grafton street church on Monday evening. Mr. E. D. King gave a verbal report of the late Convention at Yarmouth, and other addresses of much interest were given by Mrs. Whiston, Miss Waddell, Rev. Dr. Burns and Mr. John Grierson.

MOUNT ALLISON.

DEAR EDITOR:—I read with great satisfaction (though mingled with some regret) your editorial and the letter of Graduate in your last issue, suggesting immediate action towards meeting the prospective debt upon the new college building. It would be cause of lasting regret if any action or want of action at the social gathering in Lingley Hall on the evening of the 9th inst. had repressed the generous impulses of the honored guests, or thwarted the purpose of those who had been devising liberal things. I cannot think that such is the case. However desirable it might be that the enthusiasm awakened by the scene and associations of the day should be turned directly to the financial advantage of the Institution, it is still more desirable that every guest should feel that the social amenities of the hour were not interrupted by a persistent financial appeal which might seem to some unfair and uncourteous under the circumstances. There need now, however, be no hesitation in following up the appeal which you and Graduate have presented so forcibly. For the information both of the friends who were present at the dedication of Memorial Hall and those who were not present, I append the following summary of the building account:

To Purchase of Land and Cost of Building.	\$27,583.16
"Shelving Library and Museum, Furnishing etc.	1,837.78
"Grading, Fencing, etc.	450.49
"Estimated cost of work and furnishing yet needed.	1,250.00
"Removing and repairing old college.	2,417.21
	\$33,543.64
By special Subscriptions and Centennial Fund collected.	\$7,410.62
"do. unpaid at this date	3,350.00
"Request of Z. Chipman, Esq.	10,000.00
	20,760.62
Prospective deficiency	\$12,783.02

With the generous offers already made—amounting to more than \$3000—towards meeting the above deficiency, by gentlemen who had previously contributed nobly towards both Building and Endowment Funds, is it too much to expect that even before this Centennial year shall have passed away, our beautiful Memorial Hall shall stand virtually free from debt—an enduring memorial of the enlightenment liberality of the Methodists of this generation?

Though it was understood at the time the above mentioned offers were made that the payment was conditional upon the amount of the whole debt being raised, yet I have to acknowledge the receipt from M. P. Black, Esq., of his cheque for One Thousand Dollars in prompt fulfilment of his promise.

Your truly,
J. R. INCH.

Oct. 20th, 1884.

SACKVILLE AGAIN.

DEAR MR. EDITOR,—The letter in your last issue from "Graduate" voices the sentiment of most if not all of us who were present at the dedicatory services in the Memorial Hall of our new college building at Sackville. We fully expected to be solicited to contribute toward eliminating the debt. Few present could have given grudgingly or of necessity. Both ability and willingness were well presented. Still we admired the delicacy which refrained from pressing the needs of the hour on the occasion of such a happy reunion. Time for once seemed tenderly disposed and turned backward in his flight to make us all boys and girls just for the night.

My personal conviction is that the omission of all pointed appeals on that pleasant occasion was not wholly a mistake. I believe that the friends of our warm-hearted, home-like Methodist college cannot be such fickle friends as otherwise would be implied. The faithful instructors there are not to be so quickly forgotten and forsaken in their struggle with financial difficulties. Every intelligent Methodist knows they should not have such difficulties and should be better supported than they are. I for one have enough faith in the company present on the night of the 9th inst., to believe that the treasurer of the Board will hear from them all sooner or later. Many regretted that they were not called upon there. Many stated what they would do if solicited. It is not "out of sight out of mind" with these friends. Their goodness is not like the morning cloud and early dew.

I hold that the suggestion of "Graduate" will be followed up. There were even more practical friends of Sackville College absent than present on the 9th. Those who can give will not forget because they were not personally present. It is not impossible that the generous gifts already volunteered indicate the spontaneous generation of a wave of liberality. It is not impossible that by next commencement we may hear of the debt being wiped out and that the waters of Christian benevolence are still rising. Are we dreaming? "Cito dat, cito bat." ANOTHER GRADUATE.

PUGWASH CIRCUIT.

At our Financial meeting arrangements were made by the Supt. of the Pugwash circuit for an old fashioned series of Missionary meetings. The brethren England, Gee and Whitman were named as the deputation. An opportunity was thus given to visit former scenes of labor. It was readily accepted. A few jottings in reference to this tour may not be uninteresting to your readers.

Our starting point was Victoria. On Monday evening, the 23rd ult., we assembled in the neat little church in that settlement. The other members of the deputation were on hand ready for action. Owing to other local engagements the attendance was not very large. The meeting, however, was a very good beginning, as it proved to be one of spiritual power and financial success. After service, we started for Pugwash, arriving at the parsonage in the "wee sma hours." On the following evening we reported at Pugwash River. A gloom overshadowed the community, caused by the visit of that "reaper whose name is death," admonishing us once more to work while it is called to-day for the night cometh when no man can work. An appreciative audience gave tangible expression of their sympathy with the mission cause. Four o'clock next day found us at Middleboro' church, where quite an ovation awaited the deputation. Amidst smiling faces and blooming flowers we seated ourselves at a table in the centre of the church and did full justice to the feast provided by loving hands. We began to feel that Methodist itinerants still hold a warm place in the hearts of loyal Methodists. It is not necessary to add that our meeting at the close of this social repast was one of grace and sweet delight. The offers of our Society did not suffer on account of that five o'clock tea party.

After such a pleasant episode we felt a fresh stimulus to "do noble deeds" for God and Methodism, "not dream them all day long." An opportunity was very soon afforded to test our zeal. Up to this time fine weather and clear nights had fallen to our lot. Now came an adverse experience. The day appointed for meeting at head quarters proved to be unfavorable. As evening set in, the clouds were lowering, the wind high, with dashes of rain. An array of empty pews greeted the speakers' vision, with a sprinkling of intelligent hearers. In spite of these drawbacks, the speeches, with one brief exception, were excellent, music good, receipts satisfactory. At this stage Bro. Gee took his departure, and our noble triumvirate was dissolved.

We were quite at home in the parsonage. The sad and pleasant memories of the past were vividly recalled, reminding us of ties cemented in the bonds of holy chastened friendship only to be severed by death, then to be re-united in that land "where parting is unknown." We were pleased to note the beautification of the mission premises with a number of ornamental trees. A few further improvements would make this property one of the finest in the town. These no doubt will be made as soon as the country recovers from the terrible blow dealt by the Short Line Railway. Wherever we travelled we either be-

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Or to... Mrs... We were quite at home in the parsonage. The sad and pleasant memories of the past were vividly recalled, reminding us of ties cemented in the bonds of holy chastened friendship only to be severed by death, then to be re-united in that land "where parting is unknown." We were pleased to note the beautification of the mission premises with a number of ornamental trees. A few further improvements would make this property one of the finest in the town. These no doubt will be made as soon as the country recovers from the terrible blow dealt by the Short Line Railway. Wherever we travelled we either be-

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