

# The Wesleyan,

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**NATIONAL LODGE, UNITED TEMPERANCE ASSOCIATION.**

The annual session of the National Lodge, U. T. A. was held this year in Fredericton, N. B., beginning Friday, August 10th and closing on Wednesday, of the following week. The same was characterized with much earnest attention to business, warm devotion to the principles of total abstinence and prohibition, and a commendable spirit of unanimity and good feeling. Only a year ago in London, Ont., the united orders of British and B. A. Templars, feeling the need in this practical age of simplifying and popularizing the work of the secret temperance societies, and abolishing useless expenditure in regalia, &c., adopted a new constitution by which the entire Order was placed under a new regime and a union effected with the U. T. A. of Great Britain and Ireland. The reports of the officers this year showed that while the financial crisis had affected this, like every organization, that much substantial work had been done. The Temperance Book Room at Cobourg, established last year, has yielded a small revenue, and the publication of a Canadian Temperance Year Book, under the auspices of the Executive, has proved a good investment in the spread of much useful information and in actual cash profit. The *Temperance Union*, the recognized organ of the National Lodge, will continue to be published under the same editorial management. The publication of the second volume of the Canadian Temperance Year Book was ordered, also the continuance of the Book Room. Provisions were also made looking to the joint action of the National and Provincial Lodges of the Dominion in sustaining at least one first-class lecturer constantly in the field as the Lecturer of the Association.

As was to be expected a year's trial of the new constitution proved the need of some few alterations, the principal of which are the following: the representation from the Provincial Lodges to the National has been increased in Provincial Lodges, lodge deputies alone will have a vote, special deputies being excluded; persons not members of the Association may be admitted as visitors to primary lodges by vote provided not more than four members object; several more changes were also made. Methods of open work were re-commended, the leading features of which is the holding of temperance revival meetings in the primary lodges similar to those held by the Reform Clubs. The work of spreading temperance principles among the young received a large amount of attention and plans were laid for enlisting the co-operation of ministers and public school teachers in this department of temperance effort. Altogether the work of the session was of a practical nature, and the representatives were determined to adapt the organization to the age, and to push on with unabated zeal the temperance reform.

The following officers were elected for the ensuing year: Pres., Rev. Joseph McLeod, Fredericton, N. B.; Past President, Prof. G. E. Foster, Fredericton, N. B.; Secretary, Rev. A. M. Phillips, Cobourg, Ont.; Vice President, E. C. Freeze, Fredericton, N. B.; Treasurer, J. W. Morrison, Charlottetown, P. E. I.; senior counsellor, W. G. Gaunce, Fredericton, N. B.; Junior counsellor, Rev. B. F. Austin, Ottawa, Ont.; Financier, Rev. T. W. Campbell, Cobourg, Ont.; chaplain, Asa Leighton, Ranton, Portsmouth, Ont.; Marshall, C. Full, Charlottetown, P. E. I.; Deputy Marshall, T. P. Taylor, Sheffield, N. B.; Guard, James H. Crawford, St. John, N. B.; Sentinel, John McLaughlin, St. John, N. B.; Auditor, Edwin Rose, Kingston, Ont.

## Y. M. C. A. NOTES.

A Y. M. C. A. Camp Meeting has been in progress at Embury Park, Ohio, with a large attendance. Many gentlemen well known in the Y. M. C. A., have been present at the meeting, among others Mr. Sinclair, General Secretary of the Dayton Association, and Dr. L. W. Munhall, of Indianapolis. The latter gentleman delivered a strong appeal during the progress of the meeting from James I. 22.

The fifth Annual Convention of the Y. M. C. Association, of Illinois, will be held at Champaign, Sept. 6th. The address will be delivered by Messrs. J. W. Dunmore, of Bloomington; D. W. Whittle, of Chicago; and Mr. S. A. Taggart, of Pennsylvania. Many interesting and material topics are to be discussed, for the promotion of the Y. M. C. A. work.

The Association of North Shore, S. J., has rounded the tenth year of its existence. The Society closes its present year entirely free from debt, having received during the year the mortgage of \$6,000 on the building, which was kindly donated by the holder. The building is valued at about \$19,000 and is beautifully situated, overlooking the Bay.

At the Y. M. C. A. State Convention of Indiana which recently met at Indianapolis, 72 associations reported 5,672 members and that 24 which failed to report have an aggregate membership of 1,450.

The eleventh Annual Convention of the Associations of Ohio, will be held at Columbus, Sept. 23rd and 30th. Several very suggestive topics will be opened for discussion.

The Association at Louisville, K., publishes a weekly collection of the services of the week, together with the names of the leaders and the subjects of the meetings. Noon meetings are held every day, and are restricted to thirty minutes in length.

We receive the good tidings from St. Joseph, Mich., that the Association there is performing some very effective work, especially in the awakening of Christians.

A letter from the Railroad Branch Y. M. C. A., Detroit, Mich., says:—"We are getting along nicely with our work this summer." The results of our efforts are not quite as strong as might be desired but faithful labor has been performed and the results are expected by and by.

The Y. M. C. A., of Seattle, Washington Territory, is wide awake. The Secretary writes:—"The prospect is very favorable for the organization of three if not more Associations on Puget Sound this fall." Rev. T. McCoy of Southern Indiana, has recently removed to Snohomish City, Washington Territory, and expects soon to organize an Association at that place.

## SYMPTOMS OF DISLOYALTY.

To prevent surprises hereafter, it will be wise to study the symptoms which indicate a tendency to shuffle off the itinerancy and enter the settled pastorate.

1. The moment a Methodist preacher forgets the great law of the itinerancy—sacrifice—he is ripe for departure. Our work will always be uncomfortable to those who adopt it as a profession, and expect to find in it worldly ease, pleasure and wealth, such as often pertain to the settled pastorate. When a brother has enjoyed a round of first-class appointments, until he becomes accustomed to the pleasures of first-class society, and begins to fear lest he will be called upon to share with his brethren in the occupancy of humble stations and less refined Society, and cannot contemplate a descent to the lower grades with cheerfulness—he is in a fair way to hear suggestions from other quarters.

2. When a brother becomes so inflated that he selects his own places and makes his own terms, and declares without hesitation that if the Bishop appoints him to a charge which he does not like he will not go, that brother is ready for the first offer outside the itinerancy.

3. When a preacher ranges through the flowers of rhetoric to beautify his sermons at the expense of the unction and power of the gospel—when he quotes Carlyle instead of St. Paul, and Emerson instead of Wesley, and is more careful to win admiration than save souls—he has no longer use for the itinerancy, and the itinerancy no longer use for him.

4. When a preacher begins to find fault with the Discipline, and with Methodist usages generally, talks of class-meetings as obsolete, ignores the General Rules, reads them to his people under protest, and verily believes that he is wiser in theology than Wesley, Fletcher and Clarke—that man may become useful in the settled pastorate, but he is a miserable apology for a genuine Methodist itinerant.

When any of these symptoms appear it will be well for our official journals to notify the various denominations that Methodism has preachers to spare—while Methodism is ready to spare all that feel the yoke of the itinerancy too heavy to be borne, God grant that she may find ample opportunities for those heroic spirits who are prepared to confront without a murmur the difficulties inseparable from an itinerant's path! It would be just as absurd for a soldier to enlist in the army with the calculation of never appearing before an enemy, or for a sailor to enter the naval service to sail over smooth seas without a storm, as for a Methodist preacher to be a follower of Christ, St. Paul and Wesley with the idea of exemption from hardship, self-denial and sacrifice.—*Christian Advocate.*

The "Christian Guardian," Canada, prints the subjoined extract from a "First Catechism for the Church of England," printed in 1876, for "private circulation." The preface bears the initials of the rector of St. Mary's Episcopal Church, Bay of Islands:

Question. How can we obtain God's grace?

Ans. By prayer and the sacraments.

Q. What is baptism?

Ans. Washing away of sins.

Q. Can a child go to heaven with sin in its soul?

Ans. No.

Q. How can this sin be washed away?

Ans. By baptism.

Q. Of what do we partake in the Holy Communion?

Ans. The body and blood of Christ.

Q. What rite makes us strong and perfect Christians?

Ans. Confirmation.

Q. How can we be assured of God's pardon and grace?

Ans. By absolution.

Q. Who can pronounce the absolution?

Ans. A priest.

Q. Who gives the priest this authority?

Ans. Jesus Christ.

This, taken in connection with the following extract from a recent article in the "Catholic Review," is suggestive. Speaking of the acquisition by the Roman Catholic Church of 117,000 acres of land in Minnesota, it says:

"It will henceforth be the duty of the Church in America to see that no Catholic family landing on our shores and seeking a new home in our Western States and Territories shall be permitted to stray beyond her control, but shall be conducted to localities where her priests are already prepared to receive them and where their fellow-citizens will be bound to them by the ties of faith. Catholics in this land are already about as one in six. We receive accessions every day from the ranks of the Protestant sects; few, if any, of our own number fall away from us; the emigration of the future, to a great ex-

tent, will be in our hands. Thus will the Church in America—where to-day, to use his own words, our Holy Father 'is more truly Pope than in any other land'—grow in strength and beauty, and thus will it be prepared, when the hour comes to save the Republic."—*Chris. Union.*

## DEAN STANLEY ON CALVIN AND BURNS.

On Sunday, Dean Stanley, who is at present the guest of the Rev. Dr. Storey, preached in the parish church at Rosseneath, from the parable of the Publican, and in the course of his sermon said: It is sometimes remarked by foreigners, in speaking of this country, that the intellect and feeling of the Scottish nation are strangely divided between the sway of two great names, the two well-known characters both gone to their account—the preacher Calvin and the poet Burns. God forbid that I should exalt the dissolute, reckless manners of the wayward genius above the unblemished purity of the high-minded pastor; yet still it may be that many and many a secret sin of pride, of intolerance and untruthfulness that has sprung up under the cloak of the professedly religious man and the stern, unbending divine may be as hateful in the sight of God as the wild excess of which the other was so mournful an example. Who can doubt that there are lessons of evangelical truth to be derived from the wit and wisdom and generosity of the poor outcast which we should vainly look for from the stern predestinarian teachings of the Pope of Geneva? But it is not a question of Calvin and Burns only; it is a question for the whole race and generation of our country. You who have been in the house of God always, you who may well thank God, not proudly, but in all sincerity and humility from the bottom of your hearts, that you are not as other men are, you who, by the grace of God, by good friends, by happy homes, by gentle influences of all kinds, have been kept from grosser sins, remember that you may be haunted by sins of temper, sins of pride, sins of vanity, sins of untruthfulness, sins of cowardice, sins of harsh judgment, sins of frivolity, and remember that it is these very sins which disgust them with a pure, religious life which else they would honor. It is by the unexpected follies of the wise, as much as by the grosser sins of the wicked, and the flagrant follies of the fool, that the evil is kept up and the good kept down in this mixed world.

## OUTRAGE IN PALESTINE.

A remarkable conspiracy, undoubtedly having for its object the massacre of Palestinian Jews, has, says the *Jewish World*, just been happily frustrated and the offenders placed in safe custody. It appears that the Jews of the Holy City, with the Chacham Bashi of Jerusalem at their head, proceeded to the tomb of Rachel, where they recited Psalms and offered up prayers for the success of the Turkish army. This was the means of exciting the ill feelings of the Christian residents, which took a somewhat peculiar form at Damascus. A Christian woman wrapt her infant in rags so that no vestige of it was discernible, and then offered the bundle, as one composed entirely of kitchen stuff, &c., for sale to a Jewish rag dealer. The purchase was hardly concluded when the woman seized the parcel, and creating a disturbance, stated that the Jew had endeavored to steal her child for the purpose of murdering it. The Jew was then attacked, and he has since died from the effect of the barbarous treatment inflicted upon him. A fanatical mob entered the Jewish quarter, and all sorts of outrages were

committed. On representation being made to the authorities, the woman was arrested, and on her confessing that the affair had been planned by several others, the whole of the conspirators were thrown into prison, and are now awaiting their trial. It is hardly likely, however, that the sentence will be a severe one. On most occasions, when Jews in Palestine have suffered persecution at the hands of Christians who have ultimately been arrested, the Jewish authorities have invariably interceded on behalf of the prisoners, being afraid that the wrath of the Christian population would be excited against them on witnessing the punishment of their fellow-believers.

## THE INDIAN FAMINE.

In response to an appeal from the chairman of the Famine Relief Committee at Madras, sent by telegraph, the Lord Mayor announced last week at the Mansion-house that he would be delighted to receive subscriptions for the purpose of mitigating the distress which is now prevailing in India. The mayors of various provincial towns have also expressed a hope that the citizens will subscribe with the same object.

The Lord Mayor has received the subjoined communication from Miss Florence Nightingale: "London, August 17, 1877. My Lord, if English people knew what an Indian famine is—worse than a battle-field—worse than even a retreat; and this famine, too, is in its second year—there is not an English man, woman or child who would not give out of their abundance, or out of their economy. If we do not, we are the Turks who put an end to the wounded, and worse than they, for they put an end to the enemy's wounded, but we by neglect of our own starving fellow-subjects; and there is not a more industrious being on the face of the earth than the ryot. He deserves all we can do. Having seen your advertisement this morning only, and thanking God that you have initiated this relief, I hasten to enclose what I can, £25, hoping that I may be allowed to repeat the mite again, for all is wanted. Between this and January our fellow-creatures in India will need everybody's mite—given now at once—then repeated again and again. And may God bless the fund! Pray believe me, my lord, ever your faithful servant, FLORENCE NIGHTINGALE."

The Lord Mayor of London has received a communication from the Prince of Wales, stating that the distressing accounts from India of the terrible famine now raging in the southern parts of that country have caused him the greatest concern, enclosing a cheque for five hundred guineas as a donation in aid of the relief fund now being raised by his lordship, and expressing the hope that the Lord Mayor's appeal to the public may meet with the prompt and generous response it deserves. The fund had reached £12,000, and a cheque for that amount will be forwarded to India in a day or two.

The Calcutta correspondent of the *Times*, in a telegram of Sunday's date, states that the reports for the past week show that there is little if any change for the better in the harvest prospects. On the whole, "the prospects of the autumn crops may be regarded as hopeless in Southern India, most critical in Western, Central and Northern India, and fairly good in Eastern India." The Relief Committee appointed at the Madras meeting have published an appeal for help, which they are circulating on all sides. A meeting will shortly be held in Calcutta for the purpose of appointing a committee to cooperate with the Madras committee.