

The Wesleyan.

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 XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 22, 1882.

No. 39

FROM THE PAPERS.

No scientist has ever yet found a crowbar strong enough to move the Rock of Ages, or a telescope powerful enough to discover a spot on the Sun of Righteousness.—*Dr. R. R. Meredith.*

Mr. Spurgeon recently made this remark, "Doubts about the fundamentals of the Gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church you do not hear of them. They do not come near it; it is too warm. I never saw a fly alight on a red-hot plate."

A man once applied to be admitted to the sacrament at Surrey Chapel, and stated that his religious feelings originated in a dream. "Well, that may be," said Mr. Hill, "but will you tell you what we think of your dreams when we see how you walk, now you are awake?"

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character.—*Bishop Jeremy Taylor.*

There are some unpretending men, who know nothing of Greek or Hebrew, are utterly unacquainted with the labors and the results of critical investigations among "uncials," "curatives," "palimpsests," and the like—and yet they are better translators of the deep things of God's word than all the scholars in Germany.—*Nashville Chris. Adv.*

There are many, very many, who need to follow these directions: If you do not love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidentially until you love to converse with Him.

Bad news is said to travel fast. But the fact that the Edmunds law is in force in Utah and that the days of polygamy are numbered does not seem to have spread abroad widely. Over 600 newly-fledged Latter Day Saints have just arrived from Europe. Half of them are from England, where the classes from which they came ought to know better by this time.—*N. Y. Tribune.*

Another judicial and judicious decision against unnecessary expense in burying the dead is recorded. An executor who spent \$500 for black horses and madding plumes at the funeral of a bankrupt who died in a tenement house will have to pay \$375 of the bill out of his own pocket. When a creditor is defrauded a costly funeral is uncalled for, and when there is not money enough to pay the dead man's debts, it is dishonest.—*N. Y. Tribune.*

Mr. Spurgeon goes against the old notion that a sermon should be divided up in logical order with the application at the end. He puts it in this way: "I think it is a bad plan always to preach to sinners at the end of a sermon. They duck their heads when they know that the shot is coming. Give a bit to the sinner just when he thinks you are going to talk to the saints. There is a deal in the surprise power of sermons. I believe the application of a sermon can sometimes be as well placed in the beginning as at the end, and sometimes in the middle."

The American correspondent of the English Methodist, says of Henry Ward Beecher—referring to his sermons as the peculiar attraction of the Christian Union—"The great preacher has become mellow and more safe and certain in his evangelical utterances than formerly." Indeed! We have something more than an indistinct impression that, in the last month, nearly every evangelical paper in the land has denounced the latest *risings*, as given by himself, of the Brooklyn preacher's creed as utterly antagonistic to orthodoxy. Where was the writer while he thundered all around the sky in Zion's Herald?

Some people—those who have any doubts and fears about the existence of the place—will probably be led to fear that the question as to whether there is or is not a Purgatory, is likely to be decided. An Australian Court is to have the honor of giving judgment in the matter. It appears that an Australian bequeathed the enormous sum of \$100,000 to be paid for masses to deliver his soul from purgatory. The executors declined to pay the money on the ground that there was no such place where his soul is de-

tained, but that it has already reached its final resting place. The case has gone into Court, and the judges of course know all about the case and the place, and will give the world the benefit of their knowledge.—*Religious Intelligencer.*

When the American Forestry Congress elected Dr. G. B. Loring, Commissioner of Agriculture, President of its late session in Montreal, it made a judicious selection. Dr. Loring understands parliamentary rules, is well informed on most topics, and is most wonderfully fluent, not to say "sweetly" also, as a speaker. But he can also be forcible. One of the papers read on the occasion declared that "Matter is one," and that "Man is the brother of the Tree." Dr. Loring, in replying, claimed to be a man of Science as much as the author of the paper, but said he, "I am not a tree, nor a river, nor a gold mine. Matter is one; but I and matter are not one, but two, and distinct." It is not Science but Atheism that says that "Man is brother of the Tree." Dr. Loring was elected President for the ensuing year.—*N. Y. Advocate.*

The New York Times has a startling warning for tobacco users. A gentleman of wealth and culture with a cigar in his mouth, passed out of an instrument maker's establishment as a professor of microscopy entered it. The wealthy gentleman was himself an amateur in the use of the microscope, and had just been trying the power of one upon a drop of blood from his finger. The instrument was still adjusted on the counter, and the professor glanced into it. Inquiring of the proprietor who the gentleman was, he informed him that he was his best customer, buying largely of his instruments. "And this is a drop of blood from his finger?" asked the professor. To the affirmative answer he said, "Very well, tell your best customer, if you can without impertinence that unless he stops smoking at once he has not many months to live." He did not stop, but left for Europe in a few weeks to recruit his failing strength, and in a short time his death was announced from Paris, the doctors styling his disease "a general breaking-up."

The Ritualists are "the party of progress," the "advanced" section of the Episcopal Church, and a writer sketches the "movement" in a picturesque way. "Now all that is changing is the Catholic revival" came. "It was adopted by some of the younger clergy who had more beauty than brains. The older men, however, said, 'Yes! But the older men had a field to fill. Some of these adopted the new views because it is so much easier to be a priest than a saint. The pastor of Christ. One of these better was met in New York by a friend, with the inquiry: "Why, what are you doing here?" "I have come," he replied, "to buy an altar for my church in Massachusetts." "Do your people want an altar?" "O, no! bless your heart; but I can't preach worth a cent, and I must do something to interest the people. If they hear the Presbyterians and Methodists talking about me, as they will when I get my new altar up, they will think I am somebody."—*Nashville Adv.*

Bishop Seymour of Springfield, Ill., has a comfortable sense of the singular importance of the Protestant Episcopal Church in the United States, though he notices he does not call it by its name. Is he ashamed of it? He says:—"Brethren our position in this land is one of tremendous responsibility. We cannot exaggerate it. We are put in trust of so much that, if we prove derelict and faithless, we bring spiritual disaster and ruin upon our whole country. We are the one Holy and Apostolic Church in this land. To our hands are confided the divine polity, the deposit of faith, the treasure of the mysteries of grace, the prayers of the apostles in the pure and primitive liturgy. We have these unspeakable riches in possession not as a reward of merit. God only knows why we have them. We are no better than others who are destitute, in spiritual poverty, strangers and wanderers. It is God's free gift to us. It is his election, choice of us, to be the recipients of his good things, and his best gifts of good things, that we may dispense them to others." Certainly, let the good man and his Church dispense them. Nevertheless, should he and his "prove derelict," we humbly trust that there will be found some others, not so rich, perhaps, in "the divine polity" as the primitive liturgy, who will save the country from utter "spiritual disaster and ruin." Some might say, possibly, on reading such an ingenious outpouring, that Bishop Seymour is an ignorant and conceited bigot. We prefer to keep our thoughts to ourselves.—*N. Y. Independent.*

CARDINAL MANNING AND THE SALVATION ARMY.

[Although there are some ideas in this article, with which we have no sympathy, it is on the whole so candid, that we give it insertion, hoping that it may be interesting to many to know the opinion of a Roman Ecclesiastic on the much talked of movement. Ed. *pro tem.*]

In response to a request for a public expression of his views on the character and utility of the Salvation Army, Cardinal Manning has written a letter to the *Contemporary Review*, speculating in the main, and characterized by judicial mildness throughout. Passing over nine of the points of discipline, which meet with his entire approval, as indispensable to a rigid and militant organization such as the Salvation Army professes to be, there are several heads in his criticism that are perhaps singularly in accord with the consensus of public sentiment. In the first place he regards with apprehension, and as an evinced of bad taste, the hostile and military bearing of the organization. For "St. Paul did not go in array nor with the pomp and circumstance of war." If, on the one hand, this bold bearing be a sign of Apostolic courage, it is hardly a sign of Apostolic prudence; it is hardly the advent of the Son of Peace, and its sounds are rather of the whirlwind than of the still, small voice. It is hardly like the conduct of our Divine Master, who, when the Pharisees were offended, "withdrew Himself," lest they should add sin to sin. It is one thing to rebuke sinners as St. Peter and St. Stephen did, and another to challenge opposition by military titles and movements with drums and files. In the next place the teaching of the Army is that of salvation and sanctification are the work of a moment, a doctrine that, stands in need of explanation according to Cardinal Manning, to discover to what extent it is true. Understood in one sense it might be harmful. His words are, "There is no doubt that forgiveness of sin is bestowed in a moment, as when the father fell on the neck of the prodigal on his return; and when our Divine Lord said to the man sick with the palsy, 'Thy sins be forgiven thee,' and when in His name at this hour absolution is given to the contrite. All this is an act of grace on God's part—fall and complete when he bestows it." "The cleansing of the soul and the infusion of perfect sanctification are progressive work."

An objection of even greater gravity, to Cardinal Manning's mind, is found in the practice of what is called "the training of converts." One of their requirements is that the moment a person professes to have received remission of sins he or she should "stand up and tell the audience," or in other words, relate the experience. Apart from the self-assured spirit of such a proceeding, it has other faults which the Cardinal remarks. He says:—"If the Salvation Army builds its work on such foundations how can it stand? There is no form of deception or self-deception which this does not invite. They who know the least of themselves, of the sinfulness of sin, and of the sanctifying of God, would be among the first to believe in their own salvation." In addition to this, such actions are not in accordance with the humility by which such actions should be characterized. This observation extends to the practice of making the "saved" put an "S," or some such sign, upon their collar, a usage sure to bring out the self-complacency latent in men, whereas "Humility, sorrow for sin, conversion to God, like the frost, and the dew, and the light, work silently and with a divine power."

Another great danger is to be looked for in the reckless language in which the most sacred and awful subjects are treated. *The War Cry* and *The Little Soldier* are written with a

letty of coarseness that cannot but hurt, he thinks, in demoralization on alike, "deadening the reverence of one and provoking the blasphemy of the other." In the last number of the *Contemporary* many examples we give of the war hymns of the Army, but it is unnecessary to quote them. It is wonderful that the jaunty spirit to say coarse, spirit in which they were written did not elicit a harsher attack from Cardinal Manning. The "spiritual desolation" of England, the fact that one-half of the population of the great metropolis are none reached by the existing church organization is a more than sufficient reason for the existence of an organization that would go down into the out-of-the-way places, and among the thousands, to whom Christianity, notwithstanding its wide proclamation, is almost and often entirely unknown. The Cardinal says:—"So far, then, as brings men to any truth, even though it be only one truth, such as a belief in God, in this evil and unbelieving generation, it is doing a work beyond its own foresight. Lookings we must over the spiritual desolation of England, every voice that speaks for God is on our side." After a candid and kindly review of the features of the Army, sympathizing with its organization as an attempt to meet a tremendous want, the absence of Christianizing work among those not gathered to the chrobes; but unfavourable in the parts we have enumerated, he concludes:—"Such are some of our fears for this zealous but defiant movement. Our fears greatly overbalance our hopes. Nevertheless our heart's desire and prayer is that they who labor so fervently with the truths they know may be led into the fullness of truth, and that they who are ready to give their lives for the salvation of souls may be rewarded with life eternal."—*Toronto Globe.*

must take great care, or vain thoughts will lodge within me. If not repelled in a moment, they are of such a pernicious nature that a sting is left behind; and were it not for a fresh application of the blood that speaketh better things than the blood of Abel, it would prove fatal." When the frosts of fourscore winters had bleached his reverend head, he wrote: "I have lately had some sharp conflicts with myself and with the adversary of my peace. O, what a necessity do I find for using *self-denial*. More and more I see I must be mortified. But I have again proved by experience that it is faith, and faith alone which brings certain victory over *self and sin*." The nearer he lived to God the keener became his perceptions of the "exceeding breadth of the Divine commandments, and his consequent ever increasing convictions of personal defect when tried by them. He says, "I would not undervalue the grace which I have received, because nothing is more likely to hinder the soul's progress in holiness; but O, how clearly do I see I could not stand acquitted before God one moment without the atonement. After fifty-six years spent in the service of God, I find I have nothing to keep my soul in motion but faith in the blood of Christ. Without this I should be at once as a ship becalmed. Glory be to God for precious blood and precious faith!" What profound humility! What positive repudiation of the idea of innate *absolute sinlessness* in these golden sentences.—*From "A Saintly Worker," by Rev. Dr. Wise.*

GENERAL CONFERENCE.
PRESIDENT'S ADDRESS.
Dr. Rice said:—"Brethren, we are here for legislation and are crowded for time, and some of the brethren come from a long distance, and therefore, a saving of time is more important than a simple address. I would certainly be less than human if I did not feel gratification because of your act in electing me to the chair. The days of my active-work are past, virtually. That I should so have conducted myself during the forty-five years of my ministerial career as still to have the confidence of my brethren, both lay and clerical, is not a matter of small moment to me. A long life I have passed in all its varieties, and yet, by the mercy of God, I am here. I don't think it would be wise for me to talk much about myself. Our relations here are very sacred, and I don't think one can estimate our work. We are not here as a legislative body for the nation, but as, under Christ, legislating for the Church of the living God. The interests of the Church in all its departments, in its breadth of work extends farther, it strikes, me, than any national work can do; entering into the deeper and higher ideas of all that constitutes the greatness and goodness of the earth, for the Church of Christ is the foundation of all hope of national enjoyment, prosperity and security. Therefore, as we enter upon this work, we have a very strong call to consider the responsibilities of it. We all have opinions in regard to the methods of doing things, and the best manner in which to reach the objects we seek to gain. I think we elevate methods too much, that is, we are liable to do so. That which is to be done is the thing which should be kept in view. Our views may be strong, and it is well that we should state and sustain them with the utmost incisiveness, but still with the heart subordinated to the love of the law of the brotherhood, so that when all the smoke of the debate has cleared away, the heart still retains its affection for the Conference as a whole. This day has been lovely to me. When I saw the pleasantness of disposition, and the hearty enjoyment of the brethren as they gave each other a hearty shake of the hand in equal and dirt, and their appearance corresponds very closely with the Conference is inaugurated well. I

LOVING GOD WITH ALL THE HEART.
Perhaps few things have hindered multitudes of humble Christians from seeking the blessedness of a perfect love for Christ more than the presentation of it by some of its over-zealous confessors. When unintentionally made to appear as the equivalent of absolute sinlessness, modest Christians, conscious of their own weakness, and aware of the faultiness of the best representatives of poor humanity, have shrunk from "perfect love" as an unattainable height. Hence, as if rebuking such injudicious confessions, Carosso says: "I find, by conversing with professors, that many who truly desire this inestimable privilege are prevented from laying hold of it by setting it too high. It is nothing more or less than simply loving God with all the heart. Blessed be God I do enjoy this great salvation! *Loving God with all the heart!* That is indeed, the kernel of the doctrine of 'perfect love' as held by our Church. He who thus loves God may indeed, fall short of the strict requirements of the law made for humanity in the perfection of its power but he cannot willfully and consciously offend his beloved Lord; and, therefore, through the merits of the allcleansing blood, his deficiencies and infirmities are not imputed to him as sins. Nevertheless, his love for Christ impels him to mourn over them, and struggle with all the might of faith and manhood to overcome them.

It may encourage some to persevere who have been discouraged because their experience has fallen below their conceptions, if we make the dark side of this holy man's inner life a subject of observation and study. After more than fifty year's experience of "perfect love," our venerable patriarch writes: "In all my life I never felt a greater need of praying to my heavenly Father that he would continually cleanse the thoughts of my heart. I see I

heard a lay brother say that he came to the Conference after great prayer, and with the conviction that God would guide us in our work. Now, with that spirit manifested at the beginning, and maintained to the end, our work cannot help but be a success. We cannot expect to obtain perfect legislation, but, having divested ourselves of as much of our prejudices as it is possible for men to do, and so harmonized our views as to bring everything to the point most likely to lead to the result we wish to reach, I have no doubt we shall be saved from anything like dangerous legislation or serious error. God has greatly blessed us in the years that are past. Brethren, there are some things coming before this Conference of greater moment, perhaps, than have come before previous General Conferences. The method by which to do our work in the great North-west will be a problem for the consideration of this Conference. Although a resident of that district, I cannot myself say exactly which way or how the work is to be reached, and it is likely others of the Conference also will be puzzled. The question of union is one that has gone through the entire Connexion and will require the greatest possible care on the part of this Conference. Therefore, with these questions looming up before us, we at once see the need of the greatest possible care in doing our work, that we may so proceed in the matter that we shall not go astray in it. A word in conclusion in reference to my relation with you. It seems a very strange feature of my life that I began my work clear down at the north end of the Maritime Provinces, and I am to-day located in the most westerly section of our work. And my connection with those eastern Provinces, being my native land, has always given me an intense interest in everything that affects that department of the work. Again, having been so long in the Ontario connexion, the very pressure of circumstances is brought upon me to interest me in the work of that connexion. And now that I am in the North-west, which seems to be a department by itself, my affections and interests are there. And so it does seem strange, that occupying this chair as the head of a Conference in which the entire Dominion is represented from Newfoundland to British Columbia, I should have been almost familiar with the entire field. We pray that God will guide us in the work we have to do, and that the results may be in accordance with the best judgment of unbiased minds under the direction of the spirit of God.

MISSIONARY SERMON.
On Monday evening Sep. 11th. at the Centenary Church the anniversary missionary sermon was preached by Rev. Dr. Nelles, of Victoria University, who, in the absence of Bishop McTyeire, of Tennessee, who was expected to preach, consented to fill the position.

Dr. Nelles said that he came before his audience totally unprepared for the duties of his office. He did not intend to speak specially to the friends of the Methodist Church in Hamilton. He selected his text from John v. 3, and Zachariah xii. 8. The first passage is a description of the world as it is. The second passage is a prophecy. Many forms of impotency afflict the unregenerated humanity of to-day. There is the impotency of ignorance which is by no means to be restricted to the want of knowledge of the Scriptures. Ignorance of everything exists in the world to-day. In reference to all forms the Scripture remains true when it says that the people perish from ignorance. The impotency of poverty stalks through the world and is only very partially relieved by the wealth of the rich. Some are bound to be without the facilities for intellectual culture and to dwell for ages in squalor and dirt, and their appearance corresponds very closely with the (Continued on 4th page.)

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