

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

The Old Catholics in Germany have decided to use the German language instead of Latin, in saying mass.

If it is worth while to have a Methodist Sunday-school at all, let it be a Methodist Sunday-school in fact as well as in name. This means particularly that its text-books and literature shall be Methodistic.—*Nashville Advocate.*

Sydney Smith's definition of Romanism has been sent to the (Episcopal) *Guardian* by "a lay friend" as his definition of Ritualism; "Posture and imposture, bowings to the right and curtings to the left, and a great deal of man-millinery."

A minister, writing to the *St. Louis Christian Advocate* on "Church Needs," says: "A beneficial influence is going out from the city churches, where dancing, theatre-going, and card-playing Methodists are seeking to have 'Ichabod' written on many of our church doors."

W. H. Vanderbilt is reported to be worth \$300,000,000. If this estimate is correct, he is probably the richest man on the globe. That is a big bundle to get through the strait gate! Jay Gould is estimated at \$100,000,000 They ought often to read Mark, 10: 28.—*N. E. Methodist.*

The *Alta Californian*, referring to the late troubles in one of the San Francisco Churches, says with great justice and force: "A Church that does not heartily and wholly believe in and uphold its own proclaimed doctrine is a Church without a soul. If Christianity has any merit, it is the merit of truth, unbending and unyielding. If it has not that, it is a hollow sham."

It is a sad comment on the Churches of Christ that they have to be urged into giving. The motive that ought to be spontaneous in the redeemed soul, born of full love to Christ, is wanting. It can be supplied only by a persistent, hard-faced, weather-worn, unanswerable agent. Thank God for such agents but it is a great pity that they are a necessity.—*Central Baptist.*

We know of nothing more reprehensible in a Christian, and in the end more destructive of Christian character, than the constant study how to get along without giving more than the merest pittance to the support of church services and benevolent enterprises. "Some men's souls," said Douglas Jerrold, "are shrunk within them like dried nuts; you can hear 'em rattle as they walk."—*Morning Star.*

The *Richmond Advocate*, in reference to the election of Bishops at the approaching General Conference says: "Before the election let the General Conference bring out the candidates and make each one go horse-back twenty miles to a country appointment, and send a committee ahead to report whether he ever knew, or has forgotten what the itinerancy means. We dread a sedentary apostleship."

The *London Methodist* says, "The growth of Temperance sentiment in England is one of the signs of the times. There never was a time when so many non-abstainers were disposed to throw their influence against the drinking customs of the country. Public opinion is repairing. Only let Parliament get two or three perplexing questions out of the way and the course will be clear for a measure in regard to temperance."

On the Spartan principle of educating their children not to be drunkards, we may give instruction how to pray by repeating a prayer of Dr. Fulton's last Sunday night. After repeating to the Lord a long conversation he had had with somebody, he continued in this style: "Lord make us more generous. Don't let it seem a burden for a brother to pay ten cents for a hymn-book. Let some one give us twenty dollars for," etc.—*N. Y. Independent.*

Dr. Dix, writing in the *American Church Review* on "The Revision of the Common Prayer," recommends so many additional clauses that the *Guardian* says all could not be included in one volume, while a Book of "Directions" would have to be provided for the due performance of such a system of worship. A writer who has studied the Roman Missals and Breviaries says there are at least three hundred and thirty of these directions,

About eighty Liberals allowed Mr. Gladstone to be defeated in the first skirmish of the session, rather than vote for the admission of Mr. Bradlaugh. It is evident that the Government is placed in a critical position by its determination to make the member for Northampton's claims a Cabinet question. If Mr. Gladstone temporizes he will lose prestige, and if he perseveres he may incur a more signal defeat. In any event, Mr. Bradlaugh is not likely to let the matter rest.—*N. Y. Tribune.*

According to the *New York Tribune* the prize-fight in Mississippi last week demonstrated that the Boston ruffian could strike harder and endure more pounding than the Troy ruffian, and is therefore the greater brute of the two. "No peculiar human quality is displayed in prize-fighting. A man must have physical courage and endurance to be a pugilist, but any bull dog possesses these attributes to a higher degree than the best fist-fighter that ever lived."

The false statements of a London Roman Catholic journal about Father Gavazzi, and copied into the *Western Watchman*, alleging his confinement in a Paris prison for immorality, are exposed by a message from Rev. Dr. H. M. Field, in Rome, who says that Gavazzi has been there for many weeks at his work as preacher and teacher in the theological school of the Free Church, "never more active or more respected." Will the *Watchman* make proper amends!—*Central Advocate.*

Candidates for the ministry in the Irish Presbyterian Church are so few as to excite grave concern among the future. The Methodist Church has a large surplusage of young men for whom work cannot be found in itinerant ranks. Many of these are above the average in gifts. If the Presbyterian Church would allow a more liberal interpretation of its standard it might be able to recruit with advantage its ministerial ranks from the unemployed candidates for the Wesleyan Methodist ministry.—*Christian Union.*

A correspondent of the *New Orleans Advocate*, has this comment touching the exercise of the Episcopal prerogative to an extent that often surprises appointees: "Many good and useful men have outlived their usefulness by being too long in the same field. I used to think it a little hard that I was moved so often and so far, and others left to tramp around a stake until they had literally destroyed the pasture; but I feel to day, after an experience of forty-two years, that the appointments I received, without any suggestion from myself and solely in the exercise of the godly judgment of the Bishop were best for me and the work."

Is crime on the increase in Great Britain? Some are of opinion that crimes of violence tending to the destruction of human life are more frequent than they were a few years ago. There is abundant reason for the question. Beyond question, in proportion as doubt is thrown upon either the reality or the awful import of existence beyond the grave, there will be less and less regard for the sacredness of life on earth. A positive philosophy may be linked with a high morality in those who cultivate it only as a science: but it can lead to nothing short of brutal violence and vice in those who adopt and practice it as an art.—*Methodist Recorder.*

Canon Parker, rector of Burnley, Lancashire, is the patron of his own living. It used to be worth only £100 a year, but now it is worth £3,074, to the person who for the time being owns it. The living has been in Canon Parker's family for generations. The canon is not content with his stipend, and offers the living for sale. The market value is computed to be £28,000. This minister of Christ puts up the souls of Burnley for sale. Now, it does not matter who pays the money—Christian, Jew, Turk, or infidel—the seller cares not. He will deal with any man who will pay the sum he desires—Bradlaugh, even—and the purchaser will have the appointment of a clergyman to this living. This is a crying scandal.—*Christian Union.*

An old minister, addicted to the use of snuff, on one occasion caused great amusement among his congregation by giving out his text in the following fashion:—"Ma freen's, in such a chapter and such a verse you will find it written"—snuff-box produced—"line upon line, precept upon precept, here a little, there an enormous pinch was applied with great unction to one nostril—"and there a little," when the second nostril came in for its share. The habits of the pulpit even in this country are not a little singular. Why can't a preacher be natural? Love, it is said is blind. If it were not so, I think preachers' wives might mend their husbands of many an ugly habit. I have heard of some who try. Try, try again, I say.—*London Methodist.*

CHRISTIAN EDUCATION.

An eminent Methodist writer and teacher, Rev. T. G. Osborn, of the Wesleyan Church, thus properly and clearly defines true education: "The Christian idea of education is simply this—it is the preparatory process by which a man is made ready for the highest service to God and man for which his powers and capacities are fitted."

"I am not sure that the average Christian, or shall I say the average Methodist conscience, is sufficiently alive on this point. [He might have felt perfectly sure of it.] The Master's claim in the sphere of mental endowment, or elsewhere, is for 'mine own with usury.' The Christian is bound not merely to give himself to Christ, but to make the most of himself for Christ, and the duty is not less binding on him with respect to his children also. To get and to give the best attainable education is not merely a concession to respectability but a solemn Christian duty." Here is a strong reason why the church cannot turn over the whole work of education to the civil authorities. Another cogent reason is furnished by Prof. Diman who was quoted in our last article. He grew up in the midst of the much vaunted New England common school system, and to which he was friendly, yet he says: "I advocate a distinctive academic culture, not in place of these [common schools], but in opposition to them, but in alliance with them, to preside over and direct them. I advocate it because scientific training, unless regulated and qualified by a broader culture, can only end in debilitating, instead of enlarging, the spiritual nature; because popular instruction, unless constantly invigorated and enlightened by higher intellectual forces, can move only in a dull mechanical routine. For education must receive its shape from above, not from beneath." This last sentence strikes the key-note of Christian education—the culture receives its shape "from above."

"For man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Education, therefore, can never be wholly resigned by the churches to the State. But, to fortify my position more strongly, I quote from another distinguished educator, Prof. T. W. Dwight, whose experience of more than twenty years entitles him to be heard with deference and respect. Speaking of the position and responsibilities of the teacher, he says: "Unlike other artists, the Christian educator is not left to form an ideal for himself; for it stands before his eye in a beauty and magnificence all its own, in the person, life and Spirit of Jesus Christ, who came on earth not simply to die for us, but also, though forgotten by so many, to live for us, and to teach us in such a way, how to live for each other: telling us that except we have his Spirit we are none of his. The whole end, therefore, of all true education is, on the one hand, to make the pupil like Christ in his character and in the style and sphere of his outward activity, and on the other, to qualify him most thoroughly to fill out at all times the complete dimensions of his being with the greatest possible use of his time and strength and opportunities for him. 'Look to Jesus' is to be, therefore, the one bright, radiant, guiding motto of the school-room, as of the church and the household." If more proof is needed, it is at hand, and from no less a personage than the renowned Prof. Huxley, the corypheus of the evolutionists. He says: "I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible." Surely these proofs are sufficient. The religious feeling is the basis of conduct, "the essential basis." This skeptic tells us, and even he cannot see how the Bible and its teachings are to be dispensed with. It is just this "utterly" wild and "chaotic state of opinion" that the churches must consider and address

themselves to, that they may bring out of it that steadiness and firmness of moral character, and that true fervor and reverence of religious feeling which form the basis of all valuable work. This they can never do except by holding firmly to their proper educational work. If we will not learn of our friends, let us at least be warned by our enemies.—*Dr. W. W. Bennett in Richmond Advocate.*

A GREAT TEMPERANCE WORK.

Rev. Mark Guy Pearce writes from Bristol to the *London Methodist Recorder*: It is difficult to know by what principles the daily papers are guided in supplying the public with their fare. A political meeting at which the member for Mousehole addresses five adults and three children on the state of Timbuctoo is duly chronicled. If a race-horse have caught cold, or if an old offender is sent to prison for being drunk and disorderly, it is flashed by the local correspondent, and read by ten thousand people next day as the news. It is more than strange that not a single line should have been given in any of the metropolitan dailies concerning a work which has stirred a city like Bristol to its depths; that is likely to affect its political opinion in relation to some matters more than all the speeches of a session; and that has told upon the records of the police-court already, and is telling daily.

Mr. R. T. Booth, of the Gospel Temperance Union, and his friend Colonel Cauldwell commenced their work here on January 15. By January 30 more than twenty thousand people had signed the temperance pledge, and more than thirty thousand persons have put on the distinguishing badge of the blue ribbon. The Colston hall has been crowded every evening by some four thousand people, and not less than two thousand have come together daily at the prayer-meeting from one to two.

The distinctive feature of Mr. Booth's work is that it is directly and avowedly evangelistic. His aim is to set Christ forth as the Great Deliverer of men from this curse; and many have testified that his words have not only led them to become abstainers, but to the salvation that is in Christ Jesus. His addresses and his whole style and manner are simplicity itself. If logic were going to make men temperate, there is logic enough in every village of the land to convince everybody. The columns of our papers daily give us strong reasons enough to have nothing to do with what is the source of such incalculable mischief. Mr. Booth goes straight to the heart of the people in a way that perfectly combines strength and tenderness, and, having stirred them by his appeal, he urges them to immediate decision.

God has indeed done marvellous things whereof we are glad. We have heard of those in the trade coming out of it and signing the pledge; of whole households where not only the father and mother were drunkards, but even the children, all reclaimed. And many of a higher social position have testified to their deliverance from the curse. Brewers and publicans are seeing the hope of their gains sadly interfered with, and ask what these men, who do so expeditiously trouble our city, are going to do for those who will be thrown out of work, and whose business will be destroyed.

This blue ribbon does not represent a new temperance organization. It has been accepted as representing a union of all existing temperance bodies. These by their earnest and steady work have certainly done very much to prepare the way for this great result, as Mr. Booth and Colonel Cauldwell have repeatedly acknowledged; and of them all none has done more than that great red-hot temperance organization—the Salvation Army.

A PLEASANT GATHERING.

On Sunday, January 8th, the friend connected with our Methodist mission work in Naples were gladdened by the presence of one of the members of our Missionary Committee, Alderman W.

M'Arthur, M.P., who, during the week, had returned from a visit to Sicily and Malta, where he had an opportunity of witnessing the progress and requirements of the work of God.

On the Monday evening the ladies of our English congregation invited the friends of our mission amongst the English speaking population of Naples to a meeting in the Upper Schoolroom to welcome Mr. M'Arthur. The room was elegantly and tastefully decorated, and the proceedings of the meeting followed an excellent tea provided by the ladies of the congregation. We were favored with the presence of all the resident ministers of the English Churches, as well as the French minister, the Rev. Mons. Peter. The friends who responded to the invitation (about 150) were the representatives of all the most influential families of all the different Evangelical Churches of the city; and a strange and happy gathering they formed of all nationalities—English, American, French, Italian, German, Swiss, and, amongst others, a Syrian gentleman; nor were there wanting some who, if asked, would have confessed themselves still members of the Roman Catholic Church.

The meeting opened by singing "Come, let us join our cheerful songs," followed by prayer by the Rev. H. J. Barff, the British Chaplain. Mr. J. K. Williamson presided. A brief report of the year's mission was read by Mr. J. Wood. Kindly addresses were delivered by the Revs. Mr. Barff, Landella, Baptist missionary minister; Mons. Peter, the French minister; Rev. Mr. Murray and Mr. Fletcher, of the Presbyterian Church; Mr. Burrows, missionary to the sailors in the Port of Naples; and most interesting was the address given by Mr. M'Arthur in reply to the words of welcome of the friends in Naples. We all, says the pastor, Rev. T. W. S. Jones, feel encouraged and gladdened by the happy moral and spiritual tone of the meeting, and feel happy to think of our mission work as the trying place round which has gathered so universal a representation of the Christian thought and life and sympathy of Naples, once the centre of the Bourbon and Papal tyranny, and in our premises, only a stone's-throw from the palace once the home of the Bourbon dynasty.—*Watchman.*

EMOTIONAL FEELING.

I have a strong conviction that our sermons should be more and more marked by deep Christian feeling. The subject is one of extreme delicacy, without question; for nothing is more odious than an affectation of pathos, and nothing more likely to be resented than an artificial attempt upon the emotions of our hearers. You will not, however, understand me as advocating any thing so hypocritical and abominable, so I need not waste your time in fencing my position. I wish to draw your attention to the suggestion, that the emotion of our sermons is not equal to their information. At this moment, for example, there is lying before me a volume of really able sermons, in which I have not found one touch of natural pathos. The sentences have been carefully constructed; there is no appearance of any word having been hastily adopted; the logic is good; the theology is sound; yet it would almost appear that either the preacher had no heart, or he preached to hearers who had none. Throughout the whole production there is a cold scholastic air; and in the effort after scientific precision the emotions have been quite overlooked. Surely, this is not Christian preaching; it is vigorous and even eloquent talk about Christianity, but the spirit of sympathy, tenderness, and anxious importunity is not in it; the anatomy is good, but where is the loving and earnest life? There is, too, in these sermons a decidedly controversial tone; the preacher is always on the defensive; an evil spirit seems to be looking at him, and constantly threatening an assault; consequently the spirit of criticism is excited in the hearers, and one feels tempted to say, "Well, if he is going to be so desperately logical as all this, we must watch for his tripping." The hearer is never

allowed to rest; his anxieties are stimulated; and even when the preacher ventures to assure him that the ground is safe, he gives the assurance in a tone which suggests that, after all, there is a little reason for uneasiness. In this way the Gospel ceases to be good tidings, and becomes an unprofitable controversy.—*From "Ad Clerum," by Dr. J. Parker.*

"IT WILL LIGHT YOU HOME."

Going two miles into a neighborhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where paths diverged, I was provided with a torch of light or "pitch pine." I objected; it was too small, weighing not over half a pound.

"It will light you home answered my host.

I said: "The wind may blow it out."

He said: "It will light you home."

"But if it should rain?" I again objected.

"It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, to the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good friend who furnished the torch, "It will light you home."—*Am. Mess.*

"IT IS NO DIFFICULT."

Do you mean that it is difficult to become a Christian. If so, you are completely mistaken. "But I have again and again tried to become one and failed." You have not taken God's way, dear reader, or you would now be rejoicing in the knowledge of sins forgiven. Cease trying to be saved by your efforts; Christ has finished the mighty work, and justice is satisfied. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi: 31.

"I meant that it was difficult to live the life of a Christian." Granted at once. Let me, however, ask, Whether it is easier to serve Satan or Christ? Which is the best master? Who gives the best wages? In himself the Christian is weak and helpless; but He who saved has promised to keep him, and has declared, "I will never leave thee, nor forsake thee." It is far easier to serve the Lord Jesus than Satan.

In serving the devil, dear reader, you have to turn your back on your best Friend, despise or neglect his great salvation, resist his Holy Spirit, trample under your feet the blood of his Son, and rush headlong to eternal ruin. "Choose ye this day whom ye will serve."

DO NOT TAKE AWAY THE KEY.

"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom now the missionary was speaking. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look: "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will still go daily to the church and sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church crowded with repentant sinners; the harvest of the God-given faith of that one poor Indian woman (Psalm 126: 6).