

The Wesleyan.

Longworth Israel

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NOTES AND COMMENTS.

An exchange well says: "If you would make real improvement in your Christian life you will do well to begin by improvement in the manner of spending your Sabbaths."

Daniel O'Connell said: "A good speech is a good thing, but the verdict is the thing." So it may be said, "A good sermon is a good thing, but the salvation of souls is the thing."
—*Southwestern Methodist.*

The editor of the *Baptist Record* pronounces it "about time to call to life those dormant winter Sunday-schools," because he "saw a lizard the other day, and when lizards can run people can go to Sunday school."

It is a great thing to be accurate, especially in financial matters. Dr. A. Clark quotes some one as estimating Solomon's yearly income at £142,252,034 8s. 7d. We should have had some doubts of the correctness of this statement had that 7d. been omitted.
—*Standard.*

The want of candor and fairness which characterizes the human mind is going to be vividly illustrated in the discussions about the Bryennios manuscript. We think about the rarest virtue in this world is a genuine love of truth, and real candor in argument.
—*Central Presbyterian.*

In a criminal case on trial at San Jose, California, Mrs. Lambert was called as a witness for the prosecution. She refused to go on the stand, saying that as she was denied the right of citizenship she would assume none of its duties. Mrs. Lambert is a physician and a firm believer in woman's rights.

One of our Southern contemporaries thinks that "all thieves are not dead yet," because it has found a man who took the paper from the office for twelve months, and when asked for the money, suddenly discovered that he did not want it! This is a very common experience with publishers, justifying the judgment that "all thieves are not dead yet."
—*Baptist Weekly.*

At a late meeting in Salisbury, at which an address was presented to his father on the 21st of the 91st year, Postmaster-General Fawcett said that the Franchise Bill might be delayed but could not be arrested, and he added that the day was coming when every household, whether man or woman, would be admitted to the rights of citizenship.

The Methodist form of consecration of bishops requires an affirmative answer to the question "Are you persuaded that you are truly called to this ministry?" etc. The question this suggests is, Does every genuine call to the ministry include a call to the bishopric? If so, many are called but few chosen.
—*N. Y. Independent.*

Those who tried their luck last year in Chicago wheat margins and lost their money, and repeated the experiment this year with like result, should read what is said about themselves in Proverbs xxvii, 22: "Though thou shouldst bray a fool in a mortar among wheat with the pestle, yet will not his foolishness depart from him."
—*Western Ad.*

Until somebody is tried for murder and hanged for a homicide with a supposed-to-be-unloaded pistol, it is probable that fools will continue to play with deadly weapons with the usual recklessness. Nothing short of sharp penitence can touch this criminal carelessness, evidently, and the sooner this is recognized the better it will be for the community.
—*N. Y. Tribune.*

People are not satisfied with fine preaching. The world is too practically exacting to be satisfied with Grecian standards in pulpit work. A sermon that is only beautiful is not beautiful. To call it fine, is to condemn it. The preacher is no longer an artist. He must be a co-worker with God and his people. The art of preaching must pass on into the sciences of it. It must be the application of mental and moral forces to pressing needs of the congregation and the community.
—*Chicago Intelligencer.*

Miss Bally Faithful, who has just returned East after visiting Utah, seems to have seen enough of the inharmoniousness of polygamy to create a great impression in her mind against it. The phrase, "kissing the Lord's rail," which is constantly on the lips of the Mormon women, "is a pathetic betrayal of the heart aches" which they undergo in submitting to a system that robs woman of the highest craving of her heart. The ranks of Mormonism are recruited by constant deceptions practiced on their foreign converts.
—*Central Ad.*

The stewards are charged with the duty of providing for the support of the preachers. The preachers are charged with the duty of collecting the fund for their superannuated brethren and their widows and orphans. Is delinquency in the one case more blamable than in the other?
—*Nashville Ad.*

The London *Echo* says:—The Non-conformist ministers of Ripon have published a complaint that after the funeral service of the Bishop of Ripon in the cathedral the door was ostentatiously closed against them by the chief constable, acting under orders, so that they were not allowed to be present at the funeral.

Rev. V. A. Sharpe, says the *Raleigh Advocate*, gives us the following remarkable item: "You may state in the *Advocate*, if you choose, that my parents, after living together for fifty-eight years, both died March 12, 1884, one at ten minutes to 2 A. M., and the other at ten minutes to 4 A. M.—just two hours difference. They were both in their seventy-ninth year, and were buried in one grave—one coffin. They were members of the Presbyterian Church."

Archdeacon Watkins has addressed a letter to Lord Dalhousie, in which he says he has no hesitation, speaking as a Hebrew scholar, in expressing his opinion that the Levitical law does not forbid marriage with a deceased wife's sister, but by implication permits it. He adds a note from the Speaker's Commentary to the same effect, but nevertheless, he hopes Lord Dalhousie's Bill will never become law. His objections are based upon expediency.

The exposures made of the Popish system by Miss O'Gorman at Manchester, led to the Roman Catholic Bishop of Salford causing the whole of Manchester to be placarded with large posters, stating that if such charges were facts, it ought to bring a blush of shame to the cheek of the adherents of the Catholic (Roman) Church. A reply by A. H. Guinness was printed and placarded all over Manchester and suburbs. From this the result has been that eighteen families have renounced the Roman Church and joined the Church of England.
—*Evening Churchman.*

The small chapel may be a contemptible object to the bigoted Churchman; but it is of great service to the Christianity of England. It has preserved many a hamlet from heathenism. The circuits in our large towns report considerable progress. Thank God we are succeeding where the people are. The greatest care will be needed to preserve to the Church those who have been brought into it by evangelistic efforts. The evangelist furnishes the pastor and the teacher with material which he may work.
—*London Methodist.*

The *New York Times* makes the statement, that it is not an uncommon thing in Mr. Beecher's church, to see a hundred people on Sunday morning, busily engaged in reading newspapers while Mr. Beecher is preaching. This according to Mr. Beecher's views is in the line of development, and is a survival of the fittest. A little more evolution and Mr. B. will not be needed at all. The Sunday newspaper will take his place. By the way we are not a little proud of the fact that there is in all Canada only one Sunday newspaper and that in far off Americanized British Columbia.
—*Christian Visitor.*

The foreman of the Baptist *Biblical Recorder*, of Raleigh, N. C., died last week, and that journal says: "He was a devout member of the Methodist Church, a man of strong and clear convictions, of much decision and character, a worthy, honorable citizen, a good and useful man. Death found him expecting and awaiting its approach. To him it had no terrors, and was welcomed as the entrance into rest." And so this man, ripe for heaven, was not counted good enough to take a crumb of bread and a sip of wine with the editor of our common Lord.
—*Richmond Ad.*

At the vestry meeting at St. Ethelburga, B. Chappin, London, last week, one of the speakers complained that although the rector of the parish is in receipt of an income of £1,965 a-year, his duties are entirely delegated to a curate, who receives an annual stipend of £140 only. It was stated that since the legal contest between the parish and the rector, on the subject of ritualistic practices, which ended in a victory for the churchwardens, seven years since, the rector had not been seen in the parish. St. Ethelburga is stated to have a population of 199 persons.—*English Paper.*

AMERICAN METHODISM.

The Methodist Episcopal General Conference of the United States, now in session in Philadelphia, is receiving editorial attention from all the leading American papers. The opinions of some of these are of great weight.

The *New York Independent*, one of the leading religious papers of the country, has this in its editorial columns: American Methodism is, without doubt, the greatest religious fact, whatever conclusions may be drawn from it, of the age. Its constituency in this centennial year of its organic life, is larger than was the entire population of the United States in 1784. It counts almost four million members, and may claim to have almost, if not quite, one-third of the American people under its influence. It has not attained to its present vast proportions by immigration, like the Roman Catholics, but by a faithful propagation of the Gospel of love and life. It has got hold of and lifted the masses and impressed its character upon them and touched the national heart as no other Church has been able to touch it. It is a fact of power, of growth, of inspiration, of vast influence.

The General Conference which is now in session represents nearly one-half of the Methodist element in the United States. It is no injustice to the other divisions to say that the Methodist Episcopal Church wields a power and possesses possibilities which twice the sum of their influence and opportunities would not equal. It occupies the entire territory, it has accumulated wealth and facilities, it is united, it has energy and power of concentration. These are simple facts which we wish to state, with a view to attempting to draw any lessons from them now.

The body gathered in Philadelphia commands respect not only on account of what it represents, but for its personnel. It is a body of dignity, of capacity. It contains men eminent for pulpit power, educators, jurists, governors, legislators, merchants. The business is transacted with intelligence and with expedition. The presence of many who have served in previous General Conferences, gives steadiness and directness to the deliberations.

The *New York Tribune*, a prominent secular paper, has the following: The first General Conference met at Baltimore, on December 24, 1784, and is popularly known as the "Christmas Conference." Methodism was not strong in those days; even its name was a stigma fixed upon it by its enemies. But its leaders were men of large faith and indomitable pluck; and the organization which they then perfected has proved to be one of the most marvellous agencies of modern Christendom.

Its century of life is filled with stories of apostolic zeal and heroic self-denial. Its evangelists and colporteurs have penetrated to every portion of the land, and its missionary societies have been lavish in their contributions to the cause of the Church. No other body of Christians has done more to commend itself to the American people. From the days when Wesley and Whitfield, Asbury and Coke arose with such power to proclaim the necessity of vital religion, until the present time, Methodism has been a great moral force in the world, leading men up to heavenly but real conceptions of righteousness.

And it is no disparagement to other communions to say that Methodism in some respects is the truest reflex of the religious thought of the common people in America. It represents the great body of the people—the farmer, the artisan and the workman. Its simple Gospel message, its fervid enthusiasm, its practical way of expressing itself in its evangelistic work, the elasticity of its services, and the prominent part which it gives to its laity in those services—all these features have endeared the Methodist com-

munion to the people. It is but fair to add that it has been indefatigable in bringing its message of mercy to the homes of the poor and the lowly throughout the land. As a guardian and teacher of morality, as a preacher of a gospel of peace and good will toward men, it justly takes an honorable place in the ranks of evangelical Christendom.

MOODY AND SANKEY.

The mission of Messrs. Moody and Sankey in the Midland Terminus Hall, Ossulton street, Euston road, has proved a memorable one. Never since the visit of the celebrated apostle of temperance, Father Matthew, has the surrounding district been so moved. The gatherings each day in the large hall have been all that the most sanguine could desire. The results, too, of the earnest, warm-hearted gospel addresses, of Mr. Moody and the movingly sweet singing of Mr. Sankey, have already appeared in the awakening and quickening of thousands of all classes, and so far as human judgment can affirm, the conversion of numbers. That the mission has in St. Pancras reached a great mass of the non-church-going is evident to all who have scanned the audiences or looked at the class of people who have swarmed through the entrance gates into the hall, or are acquainted with the adjacent districts. The St. Pancras parish contains a population of 240,000 souls, and the heaven for good which has already been infused among them, will doubtless operate widely, and yield in the near and far future most important results. Great blessings have attended the overflow meetings. In Somers' Town Presbyterian Church, up to Sunday last, 150 persons had been spoken to who were really anxious about their soul's salvation, and many of these went away professing to have accepted Christ.

One woman said: "I came to your church one night, and was asked if I trusted in Jesus, to which I answered 'Yes.' My conscience smote me immediately after, as I felt I had deceived you, but could not deceive God. I went to Mr. Moody's meeting the other evening and there at the close gave my heart to Jesus." Her husband was sitting by her side, said: "Yes, sir, and I went too, an ungodly man, into the same meeting and received the blessing, and for a week past God has enabled me to overcome my old wicked habit of cursing and swearing." Another said: "When you last spoke to me I went away undecided; I came again, and as Mr. Sankey was singing that sweet hymn, 'Christ receiveth sinful men,' the thought came into my mind, 'Then he will also receive me,' and I gave my heart to him; and I can now say, Jesus is mine and I am his." The influence of these meetings is always being felt among the vast numbers of working men who congregate on Sunday morning at the Midland Arches, there to listen to the orators of temperance, politics and morality. There is an absence now of all that low, foul ribaldry and scolding at the movement which used to greet the ears whenever the names of the evangelists were mentioned during the time of their former visit to London. On Sunday morning last, 2000 of the men gathered round us in the open air at the Midland Arches, and eagerly and attentively listened to the gospel sung by the choir and the gospel address given. It is thus the work of the mission goes on.—*London Presbyterian.*

A Scotch preacher once said, "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with a thread. So I think, when we're dealing with sinners, we must lay out in the needle of the law first; for the fact is, they're asleep; and they need to be wakened up with something sharp. But when we've got the needle of the law fairly in, we may draw as long a thread as we like of Gospel consolation after it."

REVIVAL IN BRAZIL.

A missionary of the M. E. Church South writes to the *Nashville Christian Advocate* from Santos, Brazil: "During the past two weeks I have conducted a protracted-meeting in our hall of worship. Seven persons professed to have found peace and entered into the liberty of the children of God, and it was a 'season of refreshing' to us a few nights ago to see the young Brazilian converts all arise and with eyes glistening with happiness, bear testimony to Jesus as their present Saviour. The first two converts were young men, one already a candidate for membership for some months. They went to work at once, and aided me in distributing invitations, and in calling people to hear the gospel, as well as to indicate to me several persons in whose bosoms an interest in the question of salvation through Christ had been awakened. Of the second two, one was the father of one of the young men alluded to, and the other the wife of an invalid, who has been confined to his bed some six or seven years, and who is a pitifully ignorant, deluded fellow, deeply dyed in the superstitious and errors of Rome. He has his images above his bed—one of Mary and another of Joseph—which he adores with much zeal. He thinks he is paying the penalty of an expiating his sins by his long, dreary years of suffering. He sometimes admits that Christ is all in all; but before he finishes his utterance he will exclaim: 'But O, the blessed Virgin, most holy mother of God, she is praying for me now!' Of the last three converted, two were of Miss Watts' girls—boarders. I have no doubt but that their contact with Christian influences and Bible-reading in the Woman's College here has had much to do in preparing them for the most important step they took. The seventh is a middle-aged man, who a few weeks ago arrived here, hailing from the Province of Minas Geraes. When he began to attend our meetings he said it created quite a tempest in his home. His wife is a very zealous Romanist, worships saints; cannot read, but wears an intelligent look. I shall not soon forget the first time I visited his home. As his wife saw me approaching her residence she seemed possessed with terror. She looked horrified, and retired to some inner sanctum. She ventured into the reception-room, however, listened with apparent interest, and promised to attend our services."

THE FIRST GREETING.

At a recent missionary meeting in Sydney, N. S. W., the chairman referred to the Rev. Samuel Leigh, the first Wesleyan missionary to the Australian colonies: At the first preaching place a number of roughs interfered with the service, and the police had to be called out. The next day Governor Macquarie sent for Mr. Leigh. His Excellency said: "Well, Mr. Leigh, I understand you are about establishing in New South Wales some sect called the Methodists. I wish to let you know, at as early a period as possible, I can not allow any sect or party to be established in New South Wales." Mr. Leigh replied: "Your Excellency, I have neither come to establish a sect or party; the British Conference have sent me out here to preach the Gospel of Christ, and to administer the sacraments; and if, in preaching the Gospel of Christ, and administering the sacraments, it is displeasing to you, it is yet duty, and I must pursue my course." Governor Macquarie put his foot upon a chair that was before him, leaned upon his knee by his elbow, and remained in that position for some time. At last he said: "Mr. Leigh, if preaching the Gospel of Christ and the administration of the sacraments are the duties you have to perform in New South Wales, go on and prosper." The result of that interview was that in a very short time afterwards Governor Macquarie gave pieces of land in Sydney, Parramatta, and Windsor on which to build a place of worship.

FAITH ILLUSTRATED.

One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sunday school teacher when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first child, he said: "I give you that watch." The boy stared at it and stood still. He then went to the next, and repeated: "I give you that watch." "I give you that watch." The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some started, some blushed, some smiled incredulously, but none took the watch. But when he came nearly to the bottom of the class a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat, the little fellow said gently: "Then, if you please, sir, the watch is mine?" "Yes, it is yours." The elder boys were fairly roused by this time. "Do you mean to say, sir, that he may keep the watch?" "Certainly; I gave it to any boy who would have it." "O, if I had known that," exclaimed one of them, "I would have taken it." "Did I not tell you I gave it to you?" "O yes; but I did not believe you were in earnest." "So much the worse for you!" he believed me, and he has the watch." Saving faith is as simple as this. It just takes God at his word and trusts him. Though it sounds too good to be true, Christ is the gift of God, freely and fully offered (John iii. 19), "his unspeakable gift."—*Rev. Jas. Neill.*

SERMONS.—In James Anthony Froude's sketches of South Africa, he tells of a sermon he heard on ship board, of which he says: "It reminded me of the motion of a squirrel in a cage, the repetition of a single idea with scarcely a variation of words, without natural beginning and without natural end, and capable if necessary of going on forever." Alas! how many such sermons are heard in these times, only that some of them lack the single idea, having no clear, distinct, definite and well formulated idea at all. We once heard a South Carolina preacher compare them to a toad in a well, going round and round but never ascending, descending or going forward. There are times when preachers must study and pray; and pray and study if they meet the demand of this hour, or discharge their duty.—*St. Louis Advocate.*

Dr. Guthrie says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that though he withholds for awhile, he loves to be asked; and, fifth, believing that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven." In brief, there cannot be a vigorous growth in Christian grace without a growth in knowledge; and there can be no growth in knowledge without some intellectual effort. A lack of growth in grace is to be classed in no slight degree to a culpable neglect of all direct study to know God's will.

I have heard a brother pray a wearisome while, and I believe it was long because he had nothing to say. A horse can run many miles if he has nothing to carry. Long prayers often mean wind and emptiness. The Lord be with you and in you to the full.—*Spurgeon.*