

The Wesleyan.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

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NOTES AND COMMENTS.

The *American Hebrew* pronounces it impossible that "even with the sincerest and purest motives a non-Jew can be made a Jew," and deprecates the recent alleged conversions to Judaism as "mummy."

The *United Presbyterian* well says that "nothing so surely leads youthful persons to skepticism as bigoted defense of a proposition or doctrine that the religious common sense of the Church, if it do not at once know, must soon know, is incorrect, and hence untenable."

The *Methodist Recorder* writes:—"For those in the Established Church who hold fast the faith of our fathers, and are true to the traditions of the Reformation, Methodism has as deep a sympathy and as true an affection as it has ever had, but with Romish priests, with Romish doctrine or Romish ritual, it never did make peace and it never will."

A correspondent of the *Philadelphia Methodist*, meditating among the tombs of great men, thinks a better monument than one of marble or granite would be a frontier church such as Chaplain McCabe proposes to build for every \$200 sent him. These little chapels will, he says, "beacon lights to souls that might otherwise drift into the dark."

One hundred and thirty thousand seven hundred and ten dollars of excise money were last week distributed among the charitable institutions of this city. Charity, indeed, got the funds, but the rum-selling, from which the supply came, immensely added to the necessity for charity. Much the more economical way would be to stop the rum-selling altogether, and supply the funds for charity by other methods.—*Independent*.

People whose tempers are sour and sullen sometimes deceive themselves by giving their troublesome disposition the amiable name of low spirits. They say, "We are very nervous and depressed to-day," when in truth they are very cross and fretful. Better far for themselves and others, would they occupy themselves "with things, not with words." Better still, if to such useful, unselfish occupation, they would add the prayer of faith for the grace of cheerful patience.—*Zion's Herald*.

The Rev. Mr. Fort, of Cooperdale, Epping, still pursues Mr. and Mrs. Hobson. He is forbidden to repel the aged couple from the communion, and he has tried to wound them in another way and to make people remember his own bigotry and insincerity. He has hung in the church porch a placard containing the Prayer-book table of affinity, the part relating to such cases as that of Mr. Hobson being printed in "extra large type, under scored." An educated gentleman in every parish.—*London Methodist*.

There is a charming simplicity in the frankness of this recent statement of the *Church Review*, a ritualistic organ:—"The thing which English Catholics have in hand at present, and are likely to have in hand as their principal work for at least one generation to come, is the restoration of the altar, the re-establishment of the mass in its seat of honor, as the sun and centre of Christian worship." Yet very hard things are said of us because we call things by their own names, and describe these men as traitors to the Protestant Church of England.—*Exam. Churchman*.

Joyful News says:—"We advise any of our friends who are spending a Sunday in the North, and who would like to see something to do them good, to contrive to have the Sunday in Stockton on Tees. They would then be able to visit Mr. John Alderson's Sunday-school for men, which, we take it is one of the "sights of England," for there are six hundred adults in attendance. Cannot some one else take a leaf out of Mr. Alderson's book, and, in other towns, lay hold of the working-man and get him under Bible influence?"

Judge Fisher decided on Tuesday last that the bequest of the late John Gorsuch of \$10,000 to the Bishops of the M. E. Church in trust for the supernumerary preachers of the Baltimore Conference cannot take effect. There is no doubt about the purpose of the testator, no doubt about the genuineness of the will. The Judge finds "vagueness" in the provisions of the bequest. We sometimes question if our courts are not becoming a little too nice in their demands. It does seem sometimes as if criminal law were a device to protect criminals against justice, and civil law an elaborate institution for setting aside equity.—*Baltimore Methodist*.

The small deficit in your preacher's salary is a small thing to you, but it is not so to him. He needs every dollar—see that he gets it.—*Ex.*

A definite belief is good for anyone, even as an intellectual exercise, for it gives tone and vigor to the faculties; but it is infinitely more valuable as a moral one, since it gives form and direction to one's living.—*United Presbyterian*.

Our nobility still lives on. The reason is not far to seek. It is recruited from day to day, from year to year, from century to century, by the brains and the bravery of the nation. The mere inherited title is held but in little honor with us.—*London Society*.

The *Parish Register* thinks that a man needs to be converted three times—first his head, then his heart, then his pocket-book. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time, for the offering, he will do well to examine the source of such emotions.

Some churches in the North have a committee for shaking hands with visitors. The idea is not a bad one. An improvement on it can be made when the Church is resolved into a committee of the whole and each member makes it his or her duty to say a kind word to every visitor who enters the sanctuary.—*Texas Ad.*

The *Churchman* says:—"It does not sound well to say that the clergy are starved, but it makes one's ears tingle not a little when it is stated by Assistant Bishop Potter, in his article on "Ministerial Support," in the *March Church Review*, that their average of income is lower than in that of any other decent body of Christians in America."

Keep to the country as long as you can. Live in it; rejoice and be glad in it; know when you are happy; envy not your less fortunate fellows who live in these great factories. The clover field is better than the hive. The honey of the new-blown blossom is sweeter than the honey in the cell, and there is life in the getting of it.—*Christian Union*.

Because you no longer feel the abounding joy you felt during a time of special religious interest, do not conclude that the blessing you then received is lost. That blessing was from God, and your Christian life has flowed in a deeper, stronger current to this hour. The full river of God, pouring through the soul, fertilizes it forever, though the swell in its waters may subside.—*Nash. Ad.*

The *Moravia Star* (Baptist) says: "Seventy-five years ago several students of Williams College used to go out behind a 'haystack' in the vicinity and pray for missions. And they turned out to be good purpose—that the outcome was the inauguration in this country of the foreign mission movement. There is need—most urgent need—of a 'haystack' in close proximity to the colleges of the present day, and to the churches as well."—*Wanted—Haystacks!*

The anxiety that many parents and teachers have to push very young children to the utmost of their powers is almost certain to sacrifice the very objects at which they aim. The precocious little boy or girl usually turns out to be the stupid, inactive man. Education in young children must be at the same time amusement, or it is valueless and probably harmful. A repulsive task should never be set for a child.—*Medical and Surgical Recorder*.

"Did you ever think that a narrow-minded man is a greater affliction to a Church than a bad man? You can turn a bad man out and be done with him; but one of these little fellows who will cry at the protracted meeting, and ask for prayer, and then at the next business meeting of the Church work up a row about some trifle, what can you do with him? Such a man is usually afflicted with too much conscience, and he is constantly hawking his conscience around for public inspection.—*Red Herald*.

Somewhere in Nova Scotia, and in this year of grace, 1884, a Presbyterian of the Conventer type had charge of a singing school in which Baptists, Methodists, and Presbyterians of the ordinary type, prevailed. He was a successful teacher, and his pupils made good progress under his instructions. Religious meetings were held in the section, attended by all. Hymns were sung occasionally; but the only person fully competent to lead the singing was the teacher. His conscience would not allow him to take part in singing hymns further than starting the tune, and beating time. The difficulty was compromised in this way.—*Presbyterian Witness*.

A CRITIC CRITICISED.

At a missionary meeting lately held in Manchester, Eng., the Rev. W. L. Watkinson said: He held in his hand criticisms upon their work by persons outside. He frequently found such criticisms to his own mind eminently consolatory and inspiring. The correspondent of the *Pall Mall Gazette* had recently interviewed Mr. Moncure D. Conway, an eminent representative of the freethinking of the metropolis. This gentleman had recently gone round the world, and he gave to this special correspondent his views upon the universe in general. He was asked what had impressed him as the worst things in the world. In reply, he said the first thing was the Sabbatarianism of the Sandwich Islands. He (Mr. Watkinson) said that was a splendid testimony to the success of Christian missions. He had heard that wonderful speech of Sir A. Gordon in Exeter-hall in which he gave his testimony about Fiji; and he had read Sir R. Temple's noble testimony to the results of missions in India, but they were nothing to such testimony as this. Something was being done, this man being witness. Why did not Mr. Conway go to the Sandwich Islands fifty years ago? He might say he was not on the planet at the time. But that was not their business. Why did not men of Mr. Conway's type go? They had reasons of their own for not going. If he had gone at that time he would have seen in those far islands of the Pacific something far worse than Sabbatarianism. He would have seen infanticide, cannibalism, idolatry. What had made the difference? The missionaries upon whom he poured such unmitigated contempt. They told us it could be done by commerce, education, sanitary science. Why did they not do it! In the *Westminster Review* many years ago it had been affirmed, speaking of the triumphs of Christianity in Fiji, that the same results could have been accomplished by half a dozen drunken, hard swearing infidels—if they could have escaped being eaten. We were prepared to acknowledge it when we saw it. Why did they not send these drunken, swearing infidels? We could have spared them—and if they had been eaten he would have been sorry—for the cannibals. The worst thing the missionaries had done was to turn these islands into a Patmos. The second fact that had impressed Mr. Conway was the spectacle presented in India of a religion gone rotten. He (Mr. Conway) looked with despair upon that rotten jungle of dead religions. He declared that there was a great gulf between the ideals in the sacred books of India and the moral condition of the people. How did Mr. Conway account for that? In those countries he saw a people going farther and farther away from its ideals, but in Christian lands he saw a people moving slowly towards its ideal. The civilization of India, said this disinterested witness, was getting more and more corrupt, while Christianity had worked great changes under their very eyes. In short, Mr. Conway had been impressed with the fact that where their missionaries had gone they had done a great work, and that in these rotten civilisations of India there was no hope but in science, Christianity was put down originally amongst just such rotten superstitions and it regenerated society, and once more it should vindicate its character, but this time it was the whole world that should blossom as the rose.

At the same meeting the Rev. Owen Watkins said: In the Transvaal, where he was attempting to establish a new mission, there was over a million of natives, and the Lord had by a wonderful providence opened up that part of the continent to the proclamation of the Gospel. The Transvaal was the great highway into the interior of Africa. If Methodism was to plant the banner of the cross in the interior of the dark continent it would

have to pass up the great highway of commerce through the Transvaal. The Lord had by a wonderful providence been preparing the people for the missionaries. It was impossible to work the great diamond fields without native labourers, and they had come down from those regions to labour in those diamond fields, and there they had heard the Gospel from the lips of our missionaries. They had then returned to their homes in the more northern regions, they had carried the Bible with them, and they had carried Methodism with them too. These men had, unknown to the missionaries, preached the truth to their own people, and now in those regions there were chapels built, societies established, and Methodist work done by people who had never seen the face of a white missionary. They were the fruit of the labours of their own brothers who had found Christ in the South. (Applause.) A short time ago he was sent into the Transvaal to mark out the boundaries of a new mission, which was to be the first of a chain of outposts which he hoped would reach into the interior of Africa. When he reached his post he found that the work of God, in the form of Methodism, had been going on for years. Then he looked beyond into the dark interior, and there to his great astonishment he found that the work of God had also been going on. The work had all been done by Methodist converts, unknown, unpaid, unrecognized, for years. One of these, named Samuel, came down to him, and told him they had heard that he had been sent to help them. He accompanied this noble man and his companions, and when he saw what had been accomplished by these converts he thanked God and took courage.

HOW TO REACH THE MASSES.

Religious mass-meetings of a very interesting character have been held in Philadelphia the past two winters. They were begun in an old church which had accommodations for 1,300 people. Every seat was taken the first Sunday night, and there were no vacant places at any of the subsequent services. Last winter, St. Philip's having been sold for business purposes, the Bijou Theatre in the same neighborhood, was secured, and the services were equally successful, and it is stated that some nights the theatre was packed with 2,300 persons. The services were conducted by two ministers of the Protestant Episcopal Church. They were informal in character. The sermons were extemporaneous, there was good singing, every attendant having a copy of the hymns printed on sheets, and the Scripture and a few collects were read. The theatre has two galleries. The upper one is generally filled by rough men, some of whom are intoxicated; the second gallery is also filled by men, but of a better class, while the floor is occupied by ladies with their escorts. Those who come drunk to the upper gallery reform and bring their wives and sit on the first floor. After meetings are sometimes held, at which over 700 persons have attended. Many have signed a pledge to attend service at least once a month for a year. Their names are sent to parties in their neighborhood who call upon them. In this way many have joined various congregations. The conductors of the meetings believe that the reason so many attend is because they can go in and sit down, without asking any one's permission, leave the place at any time, except during the sermon, and are under no restraint. They believe they are not wanted in the churches where the "order and decorum" repel them, and they like the singing in the theatre, in which all are expected to join. About seven-eighths of the audiences are non-church goers. The collections average \$20 a night, leaving a deficiency of \$800 a season, which is made up by subscription. It is intended to continue the services another season if the funds are forthcoming.

INFANT BAPTISM.

In a paper in the *Independent* on the new Congregational creed, Prof. Geo. P. Fisher, of Yale, says: According to our conception of the Church, the baptism of infants is just as significant as the baptism of adults. Dornier argues that it is even more consonant with the idea of baptism. If adult baptism began first when preachers were missionaries, and the Church was springing into being by missionary efforts, if infant baptism spread gradually and existed in some localities earlier than others, the same is true of other legitimate and recognized elements of polity and ritual. When did Christians first think of abstaining from work on the Lord's day? I will not discuss the question of the probable date of the first baptism of infants. I will simply remark that it was a familiar practice to Irenaeus, who, in his youth, was well acquainted with Polycarp, and possibly with other disciples of the Apostle John. Those who would look into the question of the agreeableness of infant baptism to the idea which Christ and the Apostles had of the Church, I respectfully recommend to weigh well the narrative of the reception of little children who were brought to Jesus by their parents (Matt. xix, 13-16) and the declaration of the Apostle Paul, in I Cor., vii, 14, that the children of a believing parent are "holy." Among recent discussions of the subject, that of Dornier, in his "System of Christian Doctrine" (§§ 138-141) is one of the most instructive. If the omission of infant baptism from the creed would have promoted the cause of Christian union as regards our relation to a single denomination, it would have tended to create a new wall of separation between us and the other Christian bodies, such as—not to speak of the Greeks and Roman Catholics—the Episcopalians, the Presbyterians, the Lutherans, the Methodists, etc.

WANTED.

The world wants women—in some places vastly more than men. It would not be wise, nor would it be polite to say we have too many of our fair friends in these kingdoms. Women of the right sort are greatly needed everywhere, and even our own land can ill afford to lose them. But such women as "labored with Paul in the gospel" are specially needed where the gospel preached by Paul is never heard by millions of their sex. In India there never was such a splendid field for female workers as there is today. Let our ladies read Mr. Arthur's pamphlet on "Woman's Work in India" if they want light on the great question, "What can we do for Christ?" They may freely visit and speak to their perishing sisters, who by the customs of that country are debarred the privileges enjoyed by women in our own land. And what greater or more womanly work can women do than this? They can even enter the zenanas, and make the dull dark lives of those who live in titled ignorance glad with God's salvation. They can teach to India's womanhood the true nobility of living, and thus its children shall not be cradled in superstitious ignorance and degradation as they now are. They can show the people how an actively useful life may still preserve its modesty, delicacy, purity; and what an added charm to woman is the refinement of a true education. Now, while this noble work is open to all loving, earnest, educated ladies, and is being accomplished by some—notably by A. L. O. E., who has consecrated to this work of love the decline of a beautiful life—it is specially in need of ladies who have studied medicine as a profession. They are in demand in any and every part of India to do a work that men cannot possibly do.—*Irish Evangelist*.

They that would not eat the forbidden fruit must not come near the forbidden tree.

STEALING RIDES.

There is a set of boys in every large city who make a practice of catching on behind street cars, or omnibuses, and stealing a ride to their homes, or as far in that direction as they safely can. They are like those larger boys who get on the railroad trains and dodge the conductor, or who use the turnpikes and evade the payment of tolls. In our hearts we despise such actions, and feel that the boy who does such things degrades himself.

Are there some in the Church who thus demean themselves? We speak not of the poor. Let us make every poor man feel that his small contribution to the expenses of the church is as large in God's sight, and as highly esteemed, as the rich man's larger gift. But we are thinking of those who have enough of this world's goods for comfortable living, and yet they evade the payment of their share in support of the gospel. While they spend a dollar a week on tobacco, they promise the deacons, perhaps, twenty cents or ten cents a week for the Lord's work. When the collection for Foreign Missions, or education for the ministry, is taken up, they drop in a dime. When repairs are needed on the church building, they evade the deacons, or (if they subscribe) are careful to be very slow in paying.

Is it any better to hang on thus at the rear of a church, trying to get the benefits of its work without paying, than to steal a ride on the rear end of a street car?—*Louisville Observer*.

PREACHING THAT KILLS.

This letter preaching deals with the surface; does not penetrate the heart of life; no profound insight into the hidden life of God's world. It may be attractive, but it is not the attraction of life; it may impress, but not for God or eternity. The failure is in the preacher; he has never penetrated into the inner life; never has been initiated into the mysteries of the Spirit; the deep things of God have never been sought, studied, fathomed, experienced. He has never stood before "the throne, high and lifted up," and heard the seraphim song, and in the vision and rush of that awful holiness, utterly undone, in despair and alarm, had his life and heart touched, purged, inflamed by the live coal from God's altar. His ministry may draw people to him, to the Church, to the ceremony and form, but no true drawing to God; no sweet, holy, divine communion induced; life is suppressed; frost in the air; repression and arrest in the soil. Does your preaching kill or give life? Are you a minister of the Spirit or letter? What has it been in your own experience? Are your people quickened by the ministry to a new and holier life? How much of preaching that kills? How much of Sabbath-school teaching which kills? How many examples, lives, and professions which kill? Every life, every preacher has a ministry; a ministry of the Spirit, or a ministry of the letter; a ministry which gives life or kills.—*St. Louis Adv.*

Man requires less talent for holiness than for any other Christian duty. To preach a sermon, deliver an exhortation, counsel the ignorant or to comfort the sorrowful, you need talents, gifts, power. But holiness is possible to him who has the fewest grains of common sense conceivable. Jesus came to save us from our sins, and He knows much, though we may know but little. There is an ocean of Divine blood for us to wash in. The Holy Ghost came to dwell in us—apply the blood, and keep us clean.—*Western Advertiser*.

Said Joseph Cook, "You must judge religious movements not by the men who make them, but by the men they make."

Pickard Rev. H. DD

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