

The Wesleyan.

33

S. F. GUESTIS, 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, FEBRUARY 3, 1882.

No 5

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. GUESTIS.

All articles to be inserted in the paper and any books to be advertised should be addressed to T. WATSON SMITH.

FROM THE PAPERS.

The English Colonial Secretary announces the disestablishment of the Anglican Church in the Straits of Malacca.

The *Examiner* says when a minister gets into the line of preaching sensational sermons there is no knowing how big a fool he will make of himself.

It is a very important religious question discussed in English Church papers whether Bishop Fraser's chimera is a cope or not. Imagine the contempt with which Dean Stanley would have heard the discussion.

A contemporary applies to Mr. Beecher a description by the *Saturday Review* of the religion which came in vogue in England about 1851, as "made up of free-trade and the pleasant parts of Christianity."

If all the Methodist congregations in our larger cities would hold a mass-meeting together now and then great good would follow. Their views would be broadened and their fraternal sympathies be intensified.—*Nashville Ad.*

There is one man in Kansas who is evidently convinced that prohibition is not a failure. He lives in Salina, and has been convicted on thirty-three indictments, fined \$3,500 and imprisoned for thirty days.

Much of the emigration from Germany to this country is said to be owing to the fact that there is no Sunday rest but work for seven days in the week. Germans then should be the last to wish to break down our American Sabbath.—*American paper.*

An English exchange has this: "A bluff old farmer says, 'If a man professes to serve the Lord, I like to see him do it when he measures onions as well as when he hollers 'glory, hallelujah.' This remark applies to more transactions than measuring onions."

The *Catholic Review* wittily says that "thousands of young men in this country would become millionaires if they could accomplish it by standing on the corners with their hands in their pockets, spitting tobacco juice on the walks, and making themselves both unornamental and obnoxious."

The *Living Church* classes under the head of "Sects in the United States" all Roman Catholics and Protestants, and says "the Church is the kingdom of God." According to this, then, some 16,000,000 church members in this country are sectarian, while only 344,000 persons belong to the true Apostolic church.—*Christian Union.*

Two ladies have been nominated for school directors in one of the Philadelphia wards. This is not the first time this has happened in that city. Not long ago two ladies were elected in another ward and did such intelligent and honest work that, as *The Press* sarcastically says, "They were hardly even mentioned for renomination."

The *Anti-Polymy Standard*, published in Salt Lake City, significantly asks: "Where is the justice of sending George Smith to prison for having two wives, in any other part of the United States, and sending George Q. Cannon to Congress for having four wives?" The *Standard* evidently thinks the punishment is not exactly equal.

Rev. Dr. John Ha' has protested in vigorous terms to the custom of designating churches by the names of their pastors. "It has become common," he said, "to speak of my own congregation, for example, as 'Dr. Hall's church.' I tell you, my friends, I exclaimed, 'I hate the very name. I am the servant, and not the owner of the church.'"

The *Baptist Flag* presents the "Simon pure" doctrine. It says: "The first downward step from the high plane of consistent Baptist practice is *pulpit affiliation*; the second, which is little unto it is the *reception of alien immersion*; and the third step in this downward departure from the 'narrow way' of truth, is the *reception of alien ordination*." And yet, strange to say, the Lord seems to have quite as much regard for some people not Baptists, as for the Baptists themselves, and gives them as clear tokens of his approval.—*Central Ad.*

Take hold of your work this year, as if you meant to do it. This will require, of course, that you think it is worth doing, and that you will receive a reward for your labor. He who carelessly dawdles and toys with his duties not only spoils his own capacity for usefulness, but ruins his prospects for fruitfulness and compensation. It is the earnest man who makes a proper gain in anything.—*United Presbyterian.*

Zion's Herald, speaking of Dr. Newman's going to the Madison Avenue Congregational Church, speaks of them as "brethren of the nominal Calvinist persuasion." Is that true of Congregationalists? We had accepted the statement of Dr. Budington, who presided over the Oberlin National Council, as true, who said that the basis there taken by the denomination made Arminianism as regular as Calvinism among Congregationalists.—*N. Y. Independent.*

At a trial for bigamy in this city a pretended decree of divorce was shown, signed by fictitious names representing the Judge and the Clerk of the Circuit Court of Cook County, Illinois, and garnished with a counterfeit seal. It is said that the New York lawyer who procured and served this fraudulent paper is to be disbarred. That would be a mild punishment for a serious crime. He should be sent to jail as a swindler.—*N. Y. Tribune.*

In Great Britain, out of some 60,000 Jews some 3000 are Christians. More than 150 have been admitted to the ministry of the English Church. At least three, themselves converts, have been consecrated bishops. Competent judges, such as the German theologian, Dr. Barth, have affirmed that the number of converts from modern Judaism to Christianity in our day has been greater in proportion to the population than from heathenism. "How much more shall they be grafted in!"

There appears to be a reaction in favor of the ancient classics in many colleges of the country. Greek and Latin are coming into favor again at Wisconsin university. Six years ago there were 120 students taking the scientific course, while the ancient classical course was taken by thirty-nine students and the modern classical course by twenty-six. Since then the scientific course has steadily lost and the others gained, until now the numbers are nearly equal.—*N. W. Advocate.*

The *Methodist Recorder* says: "The late Lord Justice Lush was an able lawyer, an earnest philanthropist, and a consistent Christian. The old Methodists would have said of him that he died well. The story of his life will add one more to the list of those who, with few early advantages, have by plodding diligence worked their way upwards. If local traditions at Shaftesbury err not, he began his business life in a grocer's shop, passed into a solicitor's office, and thence to the Bar. His after career is well known. The deceased gentleman was a Baptist."

The *Witness* takes the Bishop of Liverpool to task for some remarks made by him in his first charge to the clergy, notably the following:—"I cannot forget that as a chief officer of the Church, I am specially bound to set an example of obedience to the powers that be, and acknowledge the Queen's authority in things ecclesiastical as well as temporal." The *Witness* describes this as "one of the most humiliating declarations we have ever read," and charges the good Bishop with dethroning Christ and putting an earthly monarch in His stead.—*Irish Evangelist.*

The French Society for the Propagation of Cremation has (the *British Medical Journal* says) been in existence a year. The subscriptions amount to 7,000 francs (£280). At the present moment the amount in hand is 2,000 francs (£80). M. Kochlin-Schwartz, the president of the Society, has petitioned M. Constans, the Minister for Home Affairs, to sanction cremation, and believes the Government will accede. The cost of cremation will be three francs for each operation. The Society is composed of titular members, subscribers, honorary members, and a class of members paying one franc per annum.

The multiplication of separate religious organizations is amongst the greatest evils of the age. And we are threatened with another. Certain members of the Anglican Church being dissatisfied with the state of things in that communion, and not being prepared to go over to the Church of Rome have petitioned the Patriarch of Constantinople to establish a branch of the Greek Church in this country, which, the report goes, he has consented to do. There is something amusing in the idea of the most corrupt of all churches, with its images and pictures, its creed, and its ignorant priesthood, coming over to convert England in this ninth decade of the nineteenth century.—*Table Talk.—Methodist.*

JERRY McAULAY.

The New York correspondent of *Zion's Herald* writes: Jerry McAulay and his devoted wife have just entered upon a new field of labor. It adjoins one of the vilest and most notorious seats of vice, known as the Cremorne Gardens, in the metropolis. The Cremorne Mission now occupies the old concert hall. Where song and music have been employed to drag immortal souls down to nethermost perdition, they are now employed to raise them out of the slough of sin, and to guide them to the cleansing fountain issuing from the Saviour's pierced side.

The cost of purchase, refitting, etc., exceeds \$12,000, all of which has been provided by the liberality of the Presbyterian, Congregationalist, and other supporters of the enterprise. Methodism is too busy with similar work in other localities to figure prominently in this. Jerry McAulay and wife are Methodists, it is true, but the money that sustains them comes mainly from non-Methodistic pockets. In all this there is cause for rejoicing. All are one in Christ, and all should unite on the basis of His simple teachings to save the souls of the lost.

The Cremorne Mission starts free from debt. Well would it be if the same remark could be made of all evangelical enterprises! Messrs. Dodge, Jesup, and others, who are leaders in the world of business, know the value of the "pay as you go" principle, and wisely apply it even in their charities.

Dr. Prime, of the *Observer*, states that for a year past he had been trying to take a gauge of the misery and woe and degradation of the city, and found it was utterly beyond conception. He was heartily in favor of philanthropy at home as well as abroad. The rule is that the churches and the individuals who do most for the spread of Christianity abroad also do the most for the rescue of the enslaved and miserable at home. There were many of the latter class present at the opening services. Loafers, heelers, gamblers, and those meanest of bipeds, the "friends" of fallen women, together with fallen women themselves, were there in numbers. What pungent and agonizing memories of lost purity, forfeited peace, and wrecked happiness were awakened by strains of sacred song and words of Gospel truth and love, are best known to him who "receiveth sinners and eateth with them." Success must, and will attend the new mission, even as it has so conspicuously attended the old one in the wretched Water Street. Christian thought and energy do not as yet triumphantly solve the problem of saving the lapsed classes. It is one that taxes ingenuity, resource, fidelity, and faith to the uttermost. Enough of success has, however, been achieved to warrant the confidence that even this "vexed question" will be satisfactorily answered.

DECISION.

If Christ be not worth having, say that you will not have him, and say it most distinctly. I feel hopeful when a man will come to a decision one way or the other. The sort of people for whom I tremble are those who say, "I hope it will be all right somehow." Will you have Christ to-night or will you not? Say "yes" or "no." I would ask you to write down your decision when you get home. If Christ be a Saviour, serve him; if he be not a Saviour, do not pretend to serve him. Decide one way or the other. God help you to decide to-night, as you will decide when the heavens are ablaze, when the sun and the moon have vanished from their spheres, when the solid earth should rock and reel, and over all shall be heard the trumpet note, "Come to Judgment! Come to Judgment! Come to Judgment!"

There was a poor girl who had long been a Christian, but she was very sad at heart through sickness; and when her minister came to see her he said: "Well, Susan, how is your hope?" She said: "Sir, I am afraid I ain't a Christian. I do not love the Lord

Jesus Christ." He said: "Why, I always thought you did. You acted as if you did." "No," said she, "I am afraid I have deceived myself, and that I do not love him." The minister wisely walked to the window and wrote on a piece of paper, "I do not love the Lord Jesus Christ," and he said, "Susan, here is a pencil; just put your name to that." "No, sir," she said, "I could not sign that." "Why not?" "I would be torn to pieces before I would sign it, sir." "But why not sign it if it is true?" "Ah, sir," said she, "I hope it is not true, I think I do love him." Sit down deliberately and say: "Yes, my Lord, in the merits of thy death I put my trust;" or else write it, if you mean it, "He is not mine at all." We have known some to get comfort out of this.—*Spurgeon.*

AM I ALIVE?

It is not a sufficient answer to this question to say, "I was once converted." Thousands were born ten years ago who are now in their coffins. Granting you were once made alive, are you alive today? If so, how shall you keep alive? First of all comes prayer, the daily and hourly intercourse of the soul with God. Prayer is just as vital to my spiritual life as water is to the "monthly rose." Prayer is the conduit pipe between my soul and heaven. It is the outlet upwards for gratitude, and yearning desires for blessing; it is the inlet through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not run to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ.

But with prayer the Master also compelled watchfulness. "I say unto all, Watch." The oversight must be close, constant and wakeful. If you were set to keep a canary bird on the open palm of your hand, you would understand what is meant by "keeping the heart with all diligence." You must not take off the spiritual eye for one instant. Watch the stealthy approaches of the tempter. Watch for old habits of sin that will steal back again though they have been driven off a hundred times "from the premises." Watch for opportunities to do good. Let the *Mary* side of your religion be ever at the feet of Jesus in humble devotion; let the *Martha* side of your piety be ever abounding in the work of the Lord. Let us use our knees for prayer, our eyes for watchfulness, our purses for liberal giving, our tongues for confessing Jesus, and both our hands in hard work to do Christ's will, and to pull sinners out of the everlasting fires.—*L. T. Cuyler.*

IN SWEDEN.

The Rev. J. Kilstrom, presiding elder of the Stockholm District, sends to the N. Y. Methodist Mission Rooms a very interesting account of his labors at Wass, in Finland. A local preacher, who had removed thither from Sundsvall some time ago, had gathered a congregation. Several wished to have their children baptized by a Methodist minister, and Mr. Kilstrom, at request of Bishop Peck, recently visited them. His arrival and purpose to preach being announced, the people were cautioned against attending his services by the Established minister. He had, nevertheless, a throng, among them the minister himself, who confessed he had nothing to say against the sermon. At the close of the service there came forward an old gray-haired man, who said, "I, too, am a minister, and I come to thank you for your lively sermon, and to say that you have done no wrong, all you have said being good; but we are not wont to hear such extraordinary preaching; and, then, it makes a great noise. We are not so much accustomed to this as they are in Sweden, but surely such meetings must be better for the people than to be gathering in ale-houses and tap-rooms." A society of 24 persons

was formed in this place, and from other towns, as Abo and Kristenstad, came petitions for a preacher. One person had come 130 miles to attend the service. A cheerful account comes from many points on the district. The visit of the Bishop and Missionary Secretary stirred afresh the enthusiasm of the people. At Gefle, a thriving seaport, where the people themselves built the church in which the Conference was held, a manifest impression has been produced by the presence of the Conference. There are many places in the neighborhood where Methodist preaching is now wanted. At Upsala, the University town, there is continued success. At Atorp, the remarkable fact has occurred, that a chapel, which was in process of erection by the Lutherans, has been transferred to us through the conversion, one after another, of the congregation. When the house was about to be dedicated only one was left who had not joined our society, and he said, "Not only shall the house, but I also will be dedicated to the Methodist Church." In still further illustration of the favour our cause is gaining among the people, and even with the Lutheran clergy, we note that at Eselstuna a Lutheran minister was present at the last quarterly meeting in order to observe the proceedings. On the whole, 120 have joined during the recent quarter on the Stockholm District, and three new churches have been dedicated.

THE MORAVIANS.

The Moravian missionaries on the Moskito Coast write of a remarkable awakening. The accounts read like those of early Methodist revivals. It began at Magdala some months ago. Mr. C. A. Martin writes from Blewfields that "it is spreading along the whole coast," and from all sides calls come for assistance. At Blewfields over a hundred persons were received into the church the previous week, and "at the evening services there is such a crowd that we cannot kneel down for prayer." Mr. Martin goes on to say that on the previous Sunday, while on his way to visit a parishioner, a woman met him and begged him to come to the church, where her husband had been praying three days and could not "obtain peace." He found the man prostrate in the church. Just before the public service he was summoned to another man, who lay prostrate on the ground. The public service was followed by a second and a third. Mr. H. Peper writes from Magdala that previous to the revival there prevailed in that place a "terrible degree of gross immorality and godlessness." It was the worst town in the country. "Now," he says, "all is changed. The most violent drunkards, who were objects of general dread, are now like lambs, sitting at the feet of the Good Shepherd. I have never heard such prayers as here, they appear to proceed from the lowest depths of hearts that are deeply touched by Divine Grace. Every dwelling seems to be a house of prayer."

THE REVIVAL IN GUERNSEY.

Under the heading, "A Revival; one thousand souls added to the Lord," the French Methodist monthly, *Le Magasin Methodiste des Res de la Manche* for January, gives a deeply interesting account of an extensive revival of religion, which is now taking place, simultaneously though independently, in the country chapels of the Wesleyan French Circuit, and in town by the efforts of the Salvation Army. It is chiefly to the Methodist portions of the work that the article in *Le Magasin* refers. Such an awakening has not been known within the memory of the present generation. It appears to have commenced early in October, at the Capelles, first among the teachers and the elder scholars of the Sunday-school; and then it spread immediately east and west, to the neighboring chapels of the Vale and the Castel. It is now extending to those portions of the island called the upper parishes. Every society and congregation in the circuit is more or less revived and increased. Nearly five hundred

have been received on trial, or admitted into preparatory classes during the quarter. Persons, varying in age from 10 to 70, and of almost every station in country life, have been awakened and converted; and in many instances whole families have covenanted together to be the Lord's. Backsliders have been reclaimed; notorious sinners saved; self-righteous hearers, who for many years had resisted the gospel call, have yielded at last. Nor have the influences of the Spirit been confined to the chapel or to the religious services; men and women at their work, either in the quarry, the field, or the shop, or at home, have been suddenly awakened; and many a dwelling has been the spiritual birth-place of souls. This work of God has been carried on by special meetings under the direction of the circuit ministers, with local help only. Local preachers and class-leaders have, in many cases, conducted the meetings themselves, with an occasional visit from their over-worked ministers. "The people have had a mind to work," and God has indeed greatly honored their faith and rewarded their labour.

EVILS OF GOSSIP.

"Speak evil of no man;"—as plain a command as, "Thou shalt do no murder." But who even among Christians, regard this command? What is evil-speaking? Is it not the same with lying and slandering. All a man says may be as true as the Bible; and yet the saying of it is evil-speaking. For evil-speaking is neither more nor less than speaking evil of an absent person; relating some evil, which was really done or said by one that is not present when it is related. Suppose you have seen a man drunk or heard him swear I tell this when he is absent; it is evil-speaking. In our language this is an extremely proper name is termed "backbiting." Nor is there any material difference between this and what we usually style "tale-bearing." If the tale be delivered in a soft and quiet manner, (perhaps with expressions of good-will to the person, and of hope that things may not be quite so bad,) then we call it whispering. But if whatever manner it be done the thing is the same. Still it is evil-speaking; we relate to another the fault of a third person, when he is not present to answer for himself. And how extremely common is this sin, among all orders and degrees of men! And the very commonness of this sin makes it difficult to be avoided. Besides it is recommended from within as well as from without. There is scarce any wrong temper in the mind of man which may not be occasionally gratified by it and consequently incline us to it. Evil-speaking is the more difficult to be avoided because it frequently attacks us in disguise. We speak thus out of a noble, generous, (it is well if we do not say holy indignation). We commit sin from mere hatred of sin. We serve the devil out of pure zeal for God! Oh! who will rise up with me against the wicked? "Who will take God's part" against the evil speakers? Art thou the man? By the grace of God, wilt thou be one who art not carried away by the torrent? From this hour wilt thou walk by this rule "speaking evil of no man." If this be the full purpose of thy heart, then learn one lesson well. "Hear evil of no man." If there were no hearers, there would be no speakers, of evil. And is not (according to the vulgar proverb) the receiver as bad as the thief? If any then begin to speak evil in thy hearing, check him immediately. Refuse to hear the voice of the charmer, charm he never so sweetly, let him use ever so soft a manner, so mild an accent, ever so many professions of good-will for him whom he is stabbing in the dark, whom he smiteth under the fifth rib. Resolutely refuse to hear, though the whisperer complains of "being burdened till he speak." Oh that all you who bear the reproach of Christ, who are in derision called Methodists, would set an example to the Christian world so called at least in this one instance.—*Extracts from Wesley.*