

The Wesleyan.

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

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, MARCH 16, 1883.

No. 11

NOTES AND COMMENTS.

The *Congregationalist* says that practical Christian work is often an excellent solvent of theological doubts.

The erection of a confessional in Grace Episcopal Church, Ohio, Cleveland, is exciting a good deal of talk in that part of the State.

Chief Justice Agnew, of Pennsylvania, says: "The experience of two hundred years has shown license laws to be a failure, and that prohibition is the demand of the times."

Dr. Howard Crosby, in an installation charge recently, urged the new pastor to "preach the gospel as dogmatically as he would the multiplication table."

You may cavil and sneer at the Church, as a sort of idle habit, until you have driven from your heart all love for the agency which, under God, brought you to the light and joy of religion.—*Nashville Ad.*

In response to a request from Dr. Henry Allon's Union Chapel, Canonbury, North London, the Pilgrim Society of Plymouth have sent a small book of "Forefather's Rock," eight inches by four by three, for insertion in the front of the pulpit.

The Presbyterian *Journal* suggests the following as the ideal church Sabbath: "Morning, church service; afternoon, Sabbath-school, and the whole church in it as classes, studying the Bible; evening, families at home in family communion, reading, and worship."

Another well-known clergyman of the English Church, the Rev. Dr. Hayman, agrees with Bishop Lightfoot, the Rev. Dr. Hatch and the late Dean Stanley, that the common Anglican theory of the divine origin of Episcopacy is utterly groundless. He says that there is no historical basis for this theory.—*N. Y. Tribune.*

Joseph Cook, if the papers represent him properly, speaks of the chill that rests on the American churches as "appalling." If he says, this coming from the old world, and even from the midst of heathendom itself, it must mean a great deal. Is each one asking how such a chill can be broken and overcome?—*United Presbyterian.*

Men are everywhere asking, "Who will show us any good?" In the gospel alone is the satisfaction for the world's need. United prayer will gain the power that will bring that gospel to bear upon the world's longing, empty heart. O Church of the living God, pour thy prayer.—*Christian Weekly.*

According to the *Missionary Review's* tables, the Foreign Missionary Societies of the world show a gain of 208,643 communicants in the past year. They spent a little less than eight and a half millions of dollars. The home Churches could not show a corresponding increase for their outlay.

Bishop Huntington, of the Episcopal Church, makes an apt reply to those who are always taking of the excitements and "indiscretions" attending revivals of religion. "Remember," says the Bishop, "remember, the greatest indiscretion we can possibly fall into about religion is to let it alone."

The *Central Baptist* puts this question to its readers: "What does your pastor think of you?" That question is pertinent and suggestive. Many Church-members do not hesitate to express opinions about their pastors, and if the same liberty were used by their pastors, it is quite possible they might be impressed with the impropriety of their practice.—*Baptist Weekly.*

A single vile book circulated among the children may do untold harm. There is constant need that library authorities, parents, teachers, keep themselves informed as to the character of the books the children are reading, and that they keep them, at least as zealously as they would strychnine or arsenic, the poison of an immoral literature.—*Christian Weekly.*

When we return an article "With regrets," often more sincere than the writer is willing to give us credit for, and he is inclined to grumble just a little because we did not publish it, we wish the writer would decide which article he would have had left out to make room for his. For the writer who takes the inevitable rebuff silently, we have a sympathy; but to the "Complaining Subscriber" who finds fault with us for not publishing his article, we have only to say that if we had published it, we should have had a good many more complaining subscribers.—*N. Y. Independent.*

Monod, the great Protestant evangelical preacher of Paris, is about to undertake the work of an evangelist after the style of Moody.

Deep convictions of sin are necessary to genuine repentance. You are never ready to come to Christ till you quit thinking about the faults of Christians—those who are such, and those who say they are, and do lie in saying it—quit thinking about such matters and get to thinking about your own sins, and the responsibility you incur in rejecting the Saviour of sinners.—*Southern Christian Ad.*

The Queen, accompanied by Princess Beatrice, was present in an open carriage at the Windsor Cemetery at the funeral of Pay-Sergeant William Mayes, of the first Battalion Coldstream Guards, who died suddenly while on duty at Windsor relieving the Castle guard. A handsome wreath, the gift of the Queen, was placed on the coffin. At the conclusion of the ceremony her Majesty returned to the Castle.—*Watchman.*

A non-denominational Society of Christian Women has been formed in Rome for introducing the Gospel into families, together with temporal succour where needed. These Sabbath visits for this purpose are preceded by united prayer. In the same city Mr. D. Chaplin acts as a missionary to the Jews, aided, it appears, by Count Campello, who, for some time, has been a visitor to the "Ghetto," the quarter where they reside.

In a letter written to the Rev. S. Lloyd, asking her permission to dedicate to her a sermon on the late Lord Frederick Cavendish, Lady F. Cavendish urges the reverend gentleman to examine the MS again, to see that there is therein no word of vengeance; and, while admitting that the law must take its course, prays that nothing may blind either herself or the English people to the duty of patience, justice, and sympathy with regard to Ireland and its people at large.—*English paper.*

The statement having recently been revived that shortly before the death of Lord Beaconsfield he was visited by the Rev. Father Clare, who formally received the noble lord into the Roman Catholic Church, Lord Claude J. Hamilton, M.P., wrote to Lord Rowton to inquire whether there was any foundation for the statement. In reply, Lord Rowton wrote: "I am able to give a very short reply to your inquiry. The whole statement to which you call my attention is absolutely devoid of any foundation whatever."

The Rev. J. Parkyn, (Wesleyan), has just received, in acknowledgment of his services in the late war, the Egyptian medal with bar and ribbon. The medal, composed of silver, has on its obverse the Queen's effigy with the inscription, "Victoria Regina et Imperatrix;" and on its reverse a Sphinx, with "Egypt" above and "1882" underneath. "Ag. Chaplain J. Parkyn" is inscribed on the edge of the medal. The ribbon is a beautiful transversely ribbed silk, 1½ inch wide, with two white and three blue longitudinal stripes.—*Meth. Recorder.*

A cornetist, employed in a Baptist church in a city not a thousand miles from New York, being requested to play the cornet at the baptism of a number of converts, applied to a sparkling lady friend of musical tastes to help him in the selection of a proper piece. She immediately suggested, "Pull for the Shore." The unfortunate musician took the suggestion in earnest, and actually saluted the ears of the pastor and candidates in the baptistry with the notes of that well-known melody. Indignation ran high, and the cornetist lost his place. We are informed that he has since secured a better one, and that his friend has determined to appropriately label her humorous suggestions in future, so that they may not be acted upon in earnest.—*N. Y. Ad.*

Rev. James Watkin, of Sydney, and W. J. Watkin, of New Zealand, Wesleyan preachers, were on board the "New England" when wrecked on the bar of Clarence river. When the ship struck, the son said, "Father, I die." The immediate response of the devoted veteran was, "I do not think so. We shall be saved." "Like an old-fashioned Methodist," says the *Spectator*, "he began to tell his experience: 'Well, my son, I am trusting in Christ; how is it with you?' The response was, 'My trust is there too.'" When a boat was lowered, the sailors, who had been greatly drawn to the venerable preacher, cried, "Save the old man," and he was the first one placed in the boat. His faith was fully sustained by the salvation of all those on board the wreck.—*Zion's Herald.*

SUGHKEENA.

The Rev. J. McLean writes from Ryerson Mission, Fort McLeod, Rocky Mountains:—

Faithful toil in the Indian camp procured for us weary limbs and spirits prepared for rest. Laying a buffalo robe on the earthen floor of the chief's house we were soon in the embrace of

"Nature's sweet restorer, balmy sleep."

Away on toward the "wee sma' ours" we were aroused from our slumbers by the excited shouts of an Indian woman, but, thinking, it only the closing of a dance we went off to sleep again. In the morning we went to the chief's lodge and there learned that the Indian soldiers had taken away a young woman, the wife of the chief's son. The young woman had a very pleasant countenance and was very thrifty and kind. She had been bought by an old man in the camp to be his wife, but he afterward sold her to the chief's son for three horses. The old man, thinking that he might make a better bargain, preferred a charge of adultery against her after she had lived for some months with her young husband. The soldiers who are the police of the camp proceeded to the lodge where she was, and took her away that she might suffer the penalty of her crime. The aged deceiver stood sharpening his knife that he might inflict the punishment himself. The punishment for adultery was that the woman should have her nose cut off. Several women I have seen who in former years were thus punished. The warriors determined to take her to the head chief that she might be tried according to the Indian laws. Having three miles to go and the night being dark she managed to escape into the woods and get away from her persecutor. Returning to the lodge to seek for her, the warriors held a consultation together. Her father-in-law cut the strings that fastened the bottom of the lodge to pins in the ground, and creeping softly she fled into the darkness and escaped. She and her husband remained away from camp until the matter was settled and she could return in peace. The old chief brought the matter to a peaceable termination by giving another horse to appease the wrath of her first husband.

It is to do away with such trials and degrading customs that the missionary toils among the Indians, and it is to win souls for Christ that the Ryerson mission is established among the Blood Indians, a tribe of the great Blackfoot nation. We are much in need of funds to carry on our work of erecting mission premises. Is there not a lover of missions amongst the readers of the WESLEYAN who would help to cheer us in our toils? Send us your mites, ye rich and poor, that the Bloods may rejoice in hearing the Word of Life in the house of God, and that the Anointed of God may touch their hearts.

Jan. 30, 1883.

THE SALVATION ARMY.

General Booth, the chief of the Salvation Army, laid the foundation-stone of some barracks at Monkwearmouth on Monday. Many thousands of people were present either as processionists or spectators. The General, commenting upon stoppage of work, observed that it was the business of the Army to make everybody think and talk about salvation. His "bishops and clergy" taken from the public houses had done work that the whole Bench of Bishops could not have performed themselves.

Mr. Clibborn has had interviews with the British Minister at Berno and the President of the Confederation, touching the expulsion of Miss Booth and Miss Charlesworth from the canton of Geneva.

There can (the *Times* correspondent at Geneva says) be little doubt that the expulsion of these ladies was a violation of international law and of

MIXED MARRIAGES.

A Catholic priest has been collecting statistics in Wyandotte, Kansas, which explain very clearly one reason why the Catholics fail to have the growth which their immense immigration would lead one to expect. There are in Wyandotte, says Father Kuhl, 150 families in which both parents are Catholics and 450 in which one parent is or was Catholic. Of the latter 400 have fallen away entirely from the Catholic Church, 30 more are scarcely more than nominally Catholics, and only 20 strive earnestly to bring up their children in the Catholic faith. Counting three children to each family, this represents 1720 souls lost to the Catholic Church. Father Kuhl's moral, of course, is that mixed marriages are from Satan and must be sternly forbidden. But the mixed marriages are probably not so much a cause of the defection from the Catholic faith as a symptom and result of it. The American-born children of immigrant Catholics have already in Catholic homes lost their attachment to the Catholic faith, and for this reason, are ready enough to marry Protestants, though the proportion given of mixed marriages is surprising. The loss which the Catholic Church in this country suffers by the defection of its children is enormous, vastly larger than any gains made from the ranks of Protestantism. But we doubt if here, in Protestant America, it is much larger than it is in Catholic countries, like France and Mexico, through defection to infidelity.—*N. Y. Independent.*

YE ARE CHRIST'S.

Ye are Christ's. Ye are his by donation, for the Father gave you to the Son; his by purchase of his blood, for he counted down the price for your redemption; his by dedication, for you have consecrated yourselves to him; his by relation, for you are named by his name, and made one of his brethren and joint heirs. When tempted to sin, reply, "I can not do this great wickedness, for I am Christ's." Immortal principles forbid the friend of Christ to sin. When wealth is before you, to be won by sin, say that you are Christ's, and touch it not. Are you exposed to difficulties and danger? Stand fast in the evil day, remembering that you are Christ's. Are you placed where others are sitting down idly, doing nothing? Rise to the work with all your powers; and when the sweat stands upon your brow, and you are tempted to loiter, cry, "No, I can not stop, for I am Christ's." When the siren song of pleasure would tempt you from the right, reply, "Thy music can not charm me; I am Christ's." When the cause of God invites thee, give thyself to it; when the poor require thee, give thy goods and thyself away, for thou art Christ's. Be thou ever one of those whose manners are Christian's, whose speech is like the Nazarene's, whose conduct and conversation are redolent of heaven that all who see you may know that you are the Saviour's, recognizing in you his features of love and his countenance of holiness. "I am a Roman!" was of old a reason for integrity; far more than, let it be your argument for holiness; "I am Christ's."—*C. H. Springer.*

BISHOP SIMPSON.

The Harrisburg *Patriot* says: The Bishop made his first appearance in Lancaster one Sunday morning very unexpectedly to himself and the "people called Methodists" of that city. His home was in Pittsburgh. He was travelling over the Pennsylvania railroad to Philadelphia, and a breakdown detained him over Sunday in Lancaster. After breakfast he sauntered out to find a Methodist church, and after walking Duke street he met a good Methodist, Mr. Carpenter M'Cleery, who engaged the Bishop in conversa-

A BURIAL SCANDAL.

The Rev. Charles Edward Taunton, vicar of St. John's, Harlow, Essex, was charged before the Harlow magistrates on Saturday with wilfully and unlawfully obstructing the burial of Mrs. Hannah Graves, a member of the Baptist Connexion, who died on Nov. 17 last. The deceased had frequently expressed a wish to be buried by the Baptist minister in the churchyard of the parish, and her daughter, after the death, served upon the vicar the notice required by the Burial Act, fixing the funeral for the 25th. On the day fixed for the burial the funeral procession, headed by the Rev. F. Edwards, Baptist minister, marched to the gates of the churchyard, which were found to be locked and bolted. The mourners, after having applied in vain to the vicarage for the key, obtained admission to the graveyard by a small gateway made for the purpose, by order of the vicar, a day or two previous. The corpse was handed in over the gates of the main entrance, and the funeral service was proceeded with. The vicar had been appealed to by the Committee of Deputies of Protestant Dissenters, who had taken up the case for Miss Graves, to express some regret at what took place; but declined all overtures, and these proceedings were taken. Evidence was given in support of these facts, which were not disputed, and the bench held that the Burial Act was devised for the express purpose of allowing a peaceable and orderly funeral to Disenters through the ordinary gateway of the churchyard with or without the service of the Church of England. Mr. Taunton, in this case, announced his intention of keeping the gateway closed, and he did so. Therefore they held that he wilfully obstructed the entrance to the churchyard, and he was accordingly committed for trial at the Essex Assizes for misdemeanour.—*Watchman.*

NO SHRINKAGE OR DECAY MAY COME TO CHRISTIAN HOPE.

No shrinkage or decay may come to Christian hope. Its nature is to become healthier, lovelier, richer, fuller of inspiration thrill. It has in it the quality of eternal youth. Its dreams can never be too extravagant, nor its ambitions too lofty. Years can never dim its eye, nor clip its wing. The frosts of experience may never chill its blood, nor hush its song. Time and age only make it more radiant, robust and fleet.