

The Wesleyan.

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NOTE AND COMMENT.

Are you going to vote to keep the drink shops open? Then be consistent, and never go to church where you will have to pray, "Lead us not into temptation."—*Weston Ad.*

The people who read our Church papers are the people who support their pastors and give to our Church benevolences. Intelligence tends to Church attachment and liberality.—*Weston Ad.*

The preacher you said in the presence of your children you do not want may be sent to you next year. That remark of yours has neutralized half his power to benefit those who are nearest and dearest to you.—*Nashville Ad.*

There is no better indication of the spirit with which a man will work when he is in the ministry than the degree of earnestness which he shows in preparing for the ministry. He who will not do the work of preparation will not do the work of office.—*Independent.*

The heroic age has not altogether departed. Dr. Rabbech was interred on Monday in Barnett Cemetery. He came by his death from sucking a tube to clear the poison from the throat of a child suffering from diphtheria in the Royal Free Hospital, of which he was senior medical officer. Dr. Rabbech was in his twenty-eighth year.—*London Mth.*

When preachers begin to get old now, they are ashamed to tell their ages lest they be dropped out by the Churches; but brethren, it's the fault of the old preachers themselves. If the old man, with his rich experience, would go to work Monday morning hunting up new ideas, he would knock the young man into next week.—*Dr. F. H. Mth.*

A busy age like the present time is so concentrated that the world never so little realized its passage. Leisure is known no more. The great works of the world are those which the passing generation never hope to enjoy, and there never was a period when mankind seemed to be living to such an extent for posterity.—*Baltimore News.*

Sir John Lubbock says that up to a certain age in the education of the young—say sixteen or seventeen—he should plead for a wide basis of education. At a later stage the subjects should be gradually restricted; and though it was surely desirable throughout life to follow the main results of human labor, study, and thought, still the time had then no doubt arrived when concentration became pre-eminently important.

This peasant's son (Carlyle) was a Sybarite who yelled if there was a crumpled rose leaf in his couch, if his chimney smoked, if his dinner disagreed with him, if he had veal when he wanted beef, if he could not have the beauty of the country in the town and the conveniences of the town in the country. He had a hunger and thirst after righteousness in others.—*London Daily News.*

Some men forget that they are, in some important senses, the keepers of each other, while others are hard to convince that they are not especially intrusted with the guardianship of their brethren—actions, consciences, and all. One of the most difficult maxims to be brought into practical, every day life, is that which reads: "Mind your own business."—*St. Louis Observer.*

"As soon as I got married," said a prosperous man of family to me, "I took a pew in the church and subscribed for the—." We have held on to both ever since. "I would repeat the prescription if I were giving counsel, and say to all young married people, 'Take a pew in church, subscribe for a first-class religious newspaper and stick to them both.'"—*N. Y. Observer.*

Two boys died in Philadelphia a few days ago under circumstances which, to say the least, were significant. Clayton shot Baker, and then himself. The coroner's inquest developed that both youths were inveterate readers of trashy dime novels. Clayton would often be seen at night standing under a gaslight reading some thrilling novel to Baker, who was younger and quite delicate. They were undoubtedly victims of the wild fancies created by this villainous literature.

Don't use a "pulpit tone" in preaching or praying. "Holy English" is abominable as a vehicle for the beautiful truths of the Gospel. Don't mumble, or mince, or mouth the Gospel, but speak forth the words of God with an open mouth

and a free tongue. Why should the preacher drive sensible people away from him and the Bible by reading and speaking from the pulpit as if he were an ecclesiastical automaton, instead of a sensible man with a warm human heart and a voice and tone like other human beings? Don't talk like a machine, but like a Christian man.—*Edin. Messng.*

The advancement of temperance methods is not generally appreciated. Every year more and more employers make intemperance a bar to employment. On all first class railroads indulgence in strong drink is not only discouraged, but is considered ground for dismissal. In other lines of business, also, the man who is known to drink liquor finds himself at a disadvantage when it is a question between him and one who does not. Such practical "temperance lectures" are having their effect.—*Brooklyn Union.*

The *Christian Standard* suggests a new rule for newspaper writers. When one has written an article, it says: "Then imagine that you are about to telegraph what you have written, and rigidly eliminate every word whose cost would ever come a profit." We commend this advice. It would give us better writers. The greater part of the manuscript of young writers that comes to this office has never been read over after it was written, we are sure. And so a great deal of it is of no use to anybody. For a manuscript is a poor thing to start a fire with.—*Central Advocate.*

The *Christian Instructor* (United Presbyterian) rightly says that only men who "are thoroughly imbued with the spirit of the gospel" should be even thought of for professors [in theological seminaries]. Those who show most of Christ in themselves, with him, are best fitted for training others how to walk with him. The self-conceited, showy, worldly-minded man, ambitious for position and distinction, though a man of brains and culture, is not the man to shew young men how to follow the lowly Jesus. Such men are ruining seminaries and churches in every Christian land.

Among the ablest papers read at the recent Protestant Episcopal Church Congress was one by Rev. Dr. Phillips Brooks on "Authority and Conscience," which must have sounded strangely out of place where such themes as "The Church" and "Apostolic Succession" are thought to convey ideas of intelligence and truth. The reverend speaker made no small sport of the claims that some Churchmen make for a dogma of infallibility. "Let us," said he, "leave infallibility with the Church newspaper, where it belongs."—*Central Ad.*

The Rev. Dr. Prime of the *Observer*, who established the first prison Sunday school at Sing Sing in 1831, said the other day, that nothing could be accomplished in prison reform except on the principles of love. When the French commissioners sent out by Louis Philippe to study the American prison system came to Sing Sing, De Toqueville, who was a member of the body, was so much impressed by the results of the Sunday school at the prison that he asked if it did not have much to do with the discipline of the prison, and commented, in his report to the King, on the connection between the Gospel and the reform of prisoners.

The Cedar Rapids *Times* gives this instance of the results of prohibition in Iowa: "Saturday last a man whose name is familiar to most of our citizens, and has long been a standing one among the 'drunks' in the police record, bought his wife a calico dress, the second dress he had ever bought her since their marriage, fourteen years ago. He also brought home meat and vegetables for the Sunday dinner, the first time in long years he had provided anything for the support of the family. Comment is unnecessary, as this single instance of the results of prohibition is sufficient to commend it to the most skeptical as to its operations for good."

An enterprising American who thought to profit by introducing an American custom in Paris, and began to advertise on the fences of that city, was fined \$50 for "annoying the vision of the public." The public has been so long accustomed to the nuisance in this country that its vision has perhaps ceased to be annoyed by it; but if so, it only shows how degeneracy progresses among us. This covering of fences, barns, and rocks with somebody's pills, ought to be felt as an annoyance by every soul that has a particle of taste. Let us have a law against "annoying the vision of the public."—*N. Y. Advocate.*

"THAT YE SIN NOT."

"That ye sin not." Four short words speaking the mind of God concerning his servants. All Scripture is God breathed. John wrote by the Spirit and with one aim—"That ye sin not." There is a provision made for sin but no excuse. On the contrary, "Be ye holy." "Be perfect!" and many other equally pointed, pungent phrases clearly show God's will, that it means "our sanctification."

But these eyes of ours are blinded by the darkness which surrounds us. Right and wrong are not clearly defined. Life's tangled thread has many a flaw unknown to us, hidden from our sight. Mingling with worldly minds we learn worldly ways, and the language of heaven is corrupted by strange prefixes and affixes, until one can scarcely distinguish the pure dialect our Father teaches his children.

Why is this? Frailty, human weakness, may be met by God's strength. There is virtue in the blood of a crucified Saviour to atone for sin, and power in a living Christ to keep from it. "Why do we fall short?"

One reason is we do not know exactly what sin is, and therefore are not sufficiently on our guard against it. "Sin is transgression of the law."

Christians are bound by the law of love to "serve the Lord Christ" in secret, in public, in the dark, in the light, at all times, and in all places. They are bound by the law of liberty to walk in the light and keep free from the trammels of sin. Bound by the new commandment to "love one another," respecting every man's conscience; avoiding to give offense; carefully "doing unto others what we would wish them to do to us." Any failure in this is sin.

"Whatsoever is not of faith is sin." That which destroys my confidence in God, or hinders my trust, that which brings a doubt into my prayers, or clouds my spiritual joy, is not of faith, it is sin.

"All unrighteousness is sin," little crooked ways, underhandedness, sly contrivances, hypocrisies springing from seed of deceit dropped into the soil of the human heart by the "father of lies." Deformities in character, blemishes of heart, spots on our purity—be they ever so small—are sins.

"The thought of foolishness is sin." We say sometimes we cannot help our thoughts, but that needs qualifying. We cannot help being tempted; we can help yielding to the temptation. We cannot prevent unlawful, foolish, or evil thoughts entering our hearts; we can help entertaining them. Give them a cold reception, and they will not remain long, neither will their visit be often repeated.

We need to be more critical in self-examination, more unflinching in determination to overcome, more distrustful to self, more confident in Christ. Making no provision for the flesh; passing on toward perfection; practical perseverance which takes literal steps in the road of righteousness, and not mere theoretical visionary nursing of an ideal.

We often hear this question asked, "Is there any harm" in such and such a thing? That question is beside the mark. Is it holy? is it good? is it God-honoring? Will it make or mar the character? These questions should test us.

Mrs. Wesley gave this good advice to her sons: "Would you judge of the lawfulness of pleasure, of the innocence or malignity of actions, take this rule: 'Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.'"

"Who is sufficient for these things?" "My grace is sufficient for thee."

"God is able to make all grace abound toward you, that you, always having all-sufficiency in all things, may abound in every good work."—*Christian Commonwealth.*

SHALL WE NOT BANISH IT?

Canon Ellison on Temperance, in a recent letter to the *Times*, says:—"There is not a clergyman in any large town but has his memory charged with scenes of cruelty to wives and children, often going on to murder, of destitution and ruin, of hindrances to religion, to education, to social progress, every one of them directly caused by the drink. Not a day passes but typical cases are occurring to which most clergymen could find parallels in their own experience. There is, again, the terrible increase of female intemperance, so well known to the working clergy, so patent to careful observers of our social condition that Mr. Gustafson, an American writer, in a remarkable book recently published, called 'The Foundation of Death,' says:—'Owing chiefly to the fatal Grocers' Licenses Act, there is more drinking among the women of England to day than among the women of any other civilized country.' And we so utterly without reason then when we connect the crimes and sufferings of the people with strong drink? Are the judges, whose very office it is, when awarding the punishments for crimes, to observe, and if possible, prevent their causes? Are they stricken with a fatal blindness when, with scarcely an exception, from the earlier utterances of Chief Justice Coleridge to the latest one of Justice Hawkins, they judge on the bench expresses his belief that at least three-fourths of those crimes are due directly or indirectly to the influence of drink, or when, again, in to-day's paper there comes a declaration from the latter judge, on the receipt of a pair of white gloves in the City of Lincoln, 'I cannot help thinking that a great deal of the happy condition of the people here, who have the character you have given them as a body, and who are spoken of not as loafers and idlers but as hard-working people, must be due to abstinence from intoxicating drinks.'"

AN ANSWERED PRAYER.

The following interesting fact was given by Dr. C. C. McCabe:—"It was my privilege, in connection with the Rev. Benj. Adams, of the New York East Conference, to lead the morning prayer meeting during the late session of the General Conference. The morning after the election of the last of the four bishops considered necessary to supply the demands of the work, the attendance was very small indeed, not more than twenty being present. About half way through the meeting, Mr. Adams called for voluntary prayer. Far across the room to my right was sitting a colored man, who suddenly dropped upon his knees, and poured out his soul to his Almighty Friend in these words:—"O Lord, de bishops has all done bin lected and nobody has been lected to lead dy poor colored people. O my Lord, let a bishop be lected dis here day for poor Africa; and all dis we beg in de name of Jesus. Amen!"—"William Taylor was kneeling in the center of the aisle. 'Amen!' he cried, and he said it, as I verily believe, without a most distant thought that the answer to that prayer involved his own destiny. According to the faith of that colored man that very day a special afternoon session was called, and William Taylor, the street preacher, the successful evangelist, the tireless worker, the born leader of the hosts of God, was selected as bishop of Africa. When his name was being shouted all over the Conference, I looked around for the colored man who started us with his prayer in the morning meeting but I could not find him."

THE CHURCH IN THE CITY.

Never have the burdens and responsibilities of the living Church in New York been more weighty and momentous than at the present time. Thirty-seven per cent of our citizens are said to have been born in foreign lands, and about eighty-five per cent are said to be the children of foreign born parents. The densely crowded population of the island, the tenement house and French flat life of the citizens are inimical to settled conditions. The city is a vast, heaving, anti-hill. Church associations are lightly held. Members carry church certificates in their pockets, and backslide because they do not hand them into the churches in the neighborhood to which they remove. The gradual softening down of denominational divisions, and the blending of all theological teaching into the Methodist type, cause numbers to hesitate about their ecclesiastical affiliations, and to visit far and near until they find a place with which they are pleased. Too often they become religious tramps instead of steady toilers, and lazy idlers instead of purposeful participants. The Baptists, who cluster around ceremony, and the Episcopalians, who peddle church polity, suffer less from the general theological fusion than other sections of the church. Were Methodism to fall back on strict attendance to the Lord's supper and the prudential means of grace, and to discipline defaulters, it would possibly find the procedure to be a bond of unity, and a means of preventing the fearful waste from which it suffers at present. The intense rivalry between the several sects, and even of churches of the same sect; the zeal not always according to knowledge and equity, with which it is sought to gather children into Sunday-schools and adults into churches, is not productive of the best results. It is liable to soften down hard truths, and to compromise moral principles for the mere sake of filling particular schools and churches.—R. Wheatley in *Weston Ad.*

THE CALL TO SERVICE.

The Church of Christ to-day craves missionary apostles. We ask ourselves again and again in utter amazement, since our Master said, "Go ye into all the world and preach the Gospel to every creature?" Why, then, are two-thirds of our world lying in heathen or Mohammedan darkness. All other questions with those who are one in Christ sink into insignificance before this. This grappled with, most of the others will settle themselves. Our great missionary societies are doing a work over which Heaven rejoices, and at which hell trembles. But their treasures and their forces need to be multiplied tenfold. And England could do it, if only her children would emulate the holy men and women who have gone before us. What would it be if men of wealth like Barnabas gave themselves and their substance to the work? What would it be if others, who could not go, supported, like Gaius, their brethren who are jeopardizing their lives for Jesus' sake. What would it be if some of noble and even royal blood were, like Hilda, to surrender all the glory of an earthly court, that they might form brotherhoods and sisterhoods, from whence should go forth the evangelists of the cross? What would it be if some of our bishops, inspired by the example of Patrick, and Columba, and Gallus, and Gregory, and Sturm of Fulda, and the martyred Adalbert, and Nilus, and Otto, and Raimund Lull, were to leave their English palaces for a missionary staff, and draw with them a band of men whose hearts God had touched, to preach a purer Gospel with an equal zeal? God has chosen the weak things of the world to confound the mighty, and things which are not to bring to nought things which are.—*Rev. E. H. Bickersteth.*

A GLIMPSE OF ROME.

The power of suppressing independence of thought which the Roman Catholic Censor possesses and exercises has received a fresh and striking illustration in the case of Father Curci. This priest was of the highest order, a man of superior abilities, and of unquestionable piety. His great learning had given him a wide spread and enviable reputation as a theologian. He had enough sense to see that the Papacy, having lost the temporal power, might as well give up the ghost as not the least probability that it can ever be regained. Why, then, said he, shall not this loss be accepted as providential; and as no one can doubt that spiritual power is the peculiar possession of the Church, why not seek and obtain a great possession and manifestation of spiritual power that the world will be compelled to concede the Christ is with the Church, as with no other institution. This sounds like an inspiration from on high. But it was received with the greatest disfavor. His brother priests refused to receive him to the confessional, and excited the people against him until the one was in his face when he appeared in the streets. For a time he stood out bravely that it was thought he would not succumb. But the Pope and Jesuits have at last brought him to terms, and he submits, and is received into favor again. Father Curci had the truth, the one truth that Romanism needs to accept, but which is spurned in anger and contempt.—*Central Ad.*

HAPPY OLD AGE.

Alexander Knox says of John Wesley, at eighty-six years of age, "I was delighted to find his cheerfulness in no way abated. It was too obvious that his bodily frame was sinking; but his spirit was as alert as ever, and he was little less the life of the company he happened to be in than he had been three and twenty years before, when I first knew him. Such unclouded sunshine, in the deepest winter of age, and on the verge of eternity, bespoke a mind whose recollections were as unclouded as its present sensations were serene."

A large party of friends were assembled with Rev. Joseph Burgess, to meet Wesley at dinner; and while the meal was in progress he suddenly laid down his knife and fork, clasped his hands, and lifted up his eyes as in the attitude of prayer. In an instant feasting was suspended, and all the guests were silent. Wesley then gave out, and sang with great animation,

And can we forget
In tasting our meat,
The angelical food which ere long we shall eat;
When enrolled with the blest,
In glory we rest,
And for ever sit down at the heavenly feast?"

The happy old man, so near the gates of heaven, then quietly resumed his knife and fork; and all felt that this beautiful spontaneous episode in the midst of an Irish dinner, had done them good.

Dr. Watson says, in the *Christian Standard*: "When a man gets the blessing of the Holy Ghost, his intellect becomes ten times more vigorous to grasp things. A sanctified man's mind can comprehend the truth of the Bible; he can discern character, good and evil, ten times more quickly than he ever could before. It improves his memory, his judgment, his reason, his whole intellect; it puts a man where he can work, and toil, and serve, and bear burdens. It puts a man where he can say, with Paul, 'I am willing, as much as in me lies, to preach the Gospel.' Paul says: 'I am willing to lay under tribute every nerve and bone and sinew; to devote every energy to preaching the Gospel.' This is where the Christian gets when God fills him."

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