

# The Wesleyan.

129

Pickard Rev II, DD

3 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 XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 25, 1884.

No. 17

## NOTES AND COMMENTS.

Bishop McTyeire, in the *Canadian Methodist Magazine*, says that the revival, the almost resurrection of Southern Methodism after the war, was largely due to the lay element in the Conferences.

The *Calcutta Indian Witness* says that young ladies have recently successfully passed the university examinations in that city, and their relative standing was far above that of their male competitors.

There is thought for spare moments in the following: "How much did he leave?" asked a lady, on learning of the death of a prominent and wealthy citizen. "Everything, madame," replied the lawyer; "he didn't take a dime with him."—*Central Ad.*

Rev. Dr. Pierson, in the *Foreign Missionary* for March, says: "The bulk of Christian disciples are ignorant of God's campaign amid the tottering walls of heathendom and popedom, as though this war of the ages were in progress in another planet."

"Protestant faith," says Dr. Austin Phelps, "realizes to the believer's thought a living Christ; Romish faith a dead Christ. . . . Our Protestant theology brings the trembling and aching heart at once, without cruel and morbid meditation, to the very God himself in the person of Christ."

A Methodist lady, who is a model of prudent speech as well as of devotion to the Church, recently said, very regretfully, of a minister who quite often leaves his work, that one part of the Gospel harness he fails to have on—and that is the hitching strap. It is steadily home work that builds up a charge.—*Western Ad.*

At this moment there is an army of women teachers in our own State of Missouri not less than 6,000 strong. If we could impart to all of them the culture and intellectual attainments which the best educated of them already possess, it would be a greater gain to Missouri in the next ten years than its whole State debt were paid.—*Missouri Journal.*

The segregation of the University of Oxford has been stimulated by the example of Cambridge to adopt a statute admitting women to the examinations. There was much and strenuous opposition to it, and many of the counter arguments were quite medieval in their tone. Finally, after a long and lively debate, the statute was carried by 107 votes to 72.

By an inadvertence, in a recent issue, we failed to put up the bar "Congregational," in our Ministerial Register, and turned, in consequence, the Congregational pastors into the Baptist fold, and the two were inextricably mixed. We have heard of no complaints. It is not a great gulf which separates these two denominations, only a little water.—*Independent.*

No rum man dare defend his business on its merits. The way that liquor men meet the question is by claiming that they have "personal rights" and "vested rights" that are "inalienable," and under these rights they conduct a business that results in poverty, wretchedness and crime. Who will show us any good that the dram shop brings to the State!—*San Francisco Rescue.*

The *Catholic Citizen* says: "The son or daughter of Catholic parents who marries a non-Catholic, before a Protestant minister or before a civil officer, may well be accounted dead. There better had they never lived. They are dead for eternity. No requiem can be sung for them. The funeral bell, the death notice, the crape upon the door, faintly expresses the truth and the reality."

The *New York Evening Post* proposes to lay a heavy tax upon Mormon wives, all but the first, as a means for abating polygamy. Could there be a better illustration of the ethical character of high license than this proposition? Who would dare seriously to suggest a tax upon offences against human and divine law? Is the sale of liquor as a beverage less demoralizing, or corrupting, or morally criminal?—*Zion's Herald.*

The remains of a girl aged 13, were interred in All Saints', Boys Hill, Maidenhead. The friends of the girl were Non-conformists, and advantage was taken of the Burial Act. A short service having been gone through at the house where the child was lying, by the Baptist pastor, a procession was formed, and the body was borne to its last resting-place. The party was not allowed to enter by the church gates, but a panel of the fence had been removed to allow of an approach to the grave, where the remainder of the service was concluded.—*Berkshire Chronicle.*

A New York paper says the tendency in church music in that city is strongly in the direction of volunteer, unpaid choirs, not only in the Protestant Episcopal churches, but in those of other denominations. Men and boys do the singing in the former churches, the boys being drilled by the organist. The training in music is considered an equivalent for their services in the choir.

We are pleased to see a disposition on the part of our preachers all over the Church to circulate church papers more extensively. The preachers are getting in earnest about it. They are beginning to see the importance and benefit of a good religious paper in the family. With the preachers, as a rule, rests the responsibility of this work, and their efforts will largely determine the number of papers taken in any charge.—*Raleigh Ad.*

*Harper's Weekly* says of the late Mr. Thomas Chenerly, editor of the *London Times*, that he was probably the most scholarly journalist of his day. "No great newspaper had ever called to its control an Oxford professor of Arabic and a translator of the original version of the Bible until the *London Times* set the precedent; and the best commentary upon its choice is the fact that Mr. Chenerly proved himself equal to the task of maintaining the traditions of that paper."

The Rev. C. H. Spurgeon writes to the *Christian Secretary* in reference to the large fortune recently said to have been left him: "Several times," he says, "such rumors have gone abroad—much smoke from a very small fire. In the present case there may be something, but how little none can know." This rumor brings to me begging letters and requests of the most amazing kind, and in a measure stops supplies for many enterprises, and so causes me much trouble.

Still another death resulting from the discharge of a pistol in the hands of a man who didn't know it was loaded! We have reached a stage in the world's history when the presumption that fire-arms are not loaded ought to be regarded as demonstrating that the person entertaining it is hopelessly insane. The safety of society will soon demand that whoever is convicted of "not knowing that it was loaded" should be placed where no opportunity is afforded for a repetition of such deadly ignorance.—*N. Y. Tribune.*

The *Church Messenger* gives the following wholesome advice: "Forbear to criticize your pastor. It does no good. It does a great deal of harm. Every word you utter against him, or what he does, injures him, weakens his influence, and destroys his power for good. If he does anything which really deserves your animadversion, he is the one to tell it to. Go quietly and lovingly to him, and as a friend to him, speak of what you deem advisable or wrong; and if he is not a very peculiar man, he will thank you."

Not long ago a wealthy lady who had helped a family in somewhat straitened circumstances made up her mind to go to Europe. She had been twenty years, more or less, coming to it, for she was very timid and afraid of the ocean. The head of the family whom she had helped deeply regretted her departure and sent her a picture as a token of respect. It was a painting of a ship on fire in a storm, and the passengers clinging on an iceberg. Sentiment needs common sense behind it, or it may do more harm than good.—*Chris. Ad.*

It is stated that in auditing the army accounts for 1883 the Comptroller-General found that a pension had been granted to the widow of a Roman Catholic chaplain. On enquiry he found that the chaplain had actually married, though under an assumed name, the lady in question; but Sir Henry Dunbar pointed out that when he broke his vow of celibacy he ceased to be, legally speaking, a Roman Catholic priest, and therefore a Roman Catholic chaplain. Under these circumstances Sir Henry declined to recognize the lady as a Roman Catholic chaplain's widow, and the pension was disallowed.

The priests at Rivoli, the nearest town to Turin, have directed their persecutions against two ministers apparently connected with the Free Church. In 1883 Signor Tinnivella was driven to desert from his labors and take refuge in America; and Signor Benvenuto had hard work to maintain a numerous family. Under this stress it was proposed to the latter to abjure the Gospel and become Catholic, for which he was offered the bribe of six hundred pounds Italian. Rejecting this lure, he replied, "Though the father of eight children and scarcely able to give them a morsel of bread, I choose rather to be poor with Christ than to become rich by denial of my Saviour. I will not sell my soul for money."

## MINISTERIAL SUCCESS OR FAILURE.

BY THE REV. W. ARTHUR.

It is pitiable to see a minister who has all his life, when judged by the fruit of his labor, been destitute of the power of the Spirit; but there is something even more touching to see, as, alas! sometimes we do see, one who in his early days had truly a gift of God in him, becoming weak, like other men, without unction and without fruit. The gift, not stirred up, has passed away; the power, not renewed and renewed again by fresh supplies, has forsaken him. Perhaps, desirous of more efficiency, he has heaped up knowledge,—not too much knowledge, for none can have too much; but he has not maintained a due proportion between his acquisitions of knowledge, and his acquisitions of spiritual power. He is like one who would pour coals upon a feeble fire, with the idea of making a great one, until the few live coals were smothered under a black mass. Perhaps another has gone just to the opposite extreme; and, fearing to damp his lively fire, has allowed it to flame on, without constantly feeding it with truth and knowledge, and experience and thought; and his fire has burned out.

Perhaps another, beginning to distrust his simple weapon, which had no adornments, and could only strike right home, has got for himself a jewelled sword with a gilded blade, but finds that the edge is turned by the least resistance. Perhaps another, who used to thunder as a sound Baptist, and make the truths of the eternal law, of the resurrection, of judgment and of the other world to come, ring in the ears of slumbering souls with a supernatural and awakening power, begins to desire something more alluring, less distressing to the sensitive, more acceptable to the seditious, more "attractive" as the phrase is; and now you may find him an absurd combination of strength and feebleness,—a gunner working heavy guns, but with scented powder and balls of frozen honey.

In the progress of a man's life it will often happen that great variations appear in his usefulness; but if he walk with God, maintain his integrity, and make steady progress in knowledge and in faith, although the form of his usefulness may change, it will never change into uselessness. When the flush and glow of youthful ardor disappear, they will be replaced, not by rapidness or tameness, but by more of the unction that elevates and hallows. There is a law of mechanics, the moral counterpart of which we see in holy men, that that which is lost in velocity is gained in power. And yet such men, though they may be blessed with great usefulness, if they see not conversions such as rejected their earlier days, will ever look back with yearning and humiliation. Never will they fail to honor above all their brethren, those whom God honors by making them the instruments of many conversions, or to covet, with a coveting more eager than they could feel for any other distinction, or joy, or gift the restoration to them of the power to persuade sinners to be reconciled to God.

## TACK YOUR SHIP.

At the Annual meeting of the Wesleyan Seaman's Mission, London, on the 2nd inst., Capt. Peck moved the adoption of the report. He thanked the Lord that the mission ship had had a good voyage, and he trusted its future progress would be still more rapid, both spiritually and financially. He had been for forty years a sailor; he was thankful to say that he had found no difficulty in conducting services on board ship, and that his labor had not been in vain. Some years ago, as he was passing through a street in Devon, a window at which two sailors were seated was opened, and one of them called out: "There goes a Methodist captain." A few days afterwards he received a note from those two men asking him if he would take them on his ship. He agreed to do so, and as they started on the voyage one of the men's companions as they parted from him cried out, "I say, Jack Cook; my word he'll have a job to break your heart, for it's over a stone's throw to sea, he's got one now." By and bye the Lord blessed the hammer—his Word—and the two stones were broken. One of them stood outside the cabin door swearing fearfully, wishing the ship, captain and crew, might go down to the bottomless pit, saying he would never enter the cabin-door for a service again. But he was in the hands of the Lord; he had a terrible dream, ran up to the second officer in the night, asking what he was to do; the officer told him to come down to him (the captain); he came, he advised him to pray for pardon, and the next morning he found peace. From that time he went on nobly, returned to his mother in Ohio, and the "meeting" he had attended in early life, and became an excellent preacher, acceptable to all who heard him, and a great blessing to many. Sailors, said the speaker, in conclusion, give your hearts to God, and work for ocean right away to the heavenly port, where, I trust, we shall at last meet together with our anchors down, within the veil, thanking God for his mercies. (Applause.)

## ROMANISM IN EUROPE.

The conflict between the Belgian Government and the archbishop of Cambrai goes on with unabated feeling and acrimony. In view of the intermeddling of the Comptroller in the national school question, the minister of justice has deprived him of all right to control the priests, or the priests, and has stopped the payment of his regular salary. One hundred and three pastors and vicars have been accused of denying the right of sacrament to the teachers of these schools, and the children and their parents, and have been summoned to answer for their conduct. Of these, fifty-six refused to give any answer, and forty-five have in various ways tried to excuse or justify themselves. Only two frankly acknow-

ledged the fact, and confessed that they did so by order of the archbishop. But quite sufficient proof has been obtained to make out a substantial case against the Church official.

The Roman cardinals still keep up a great deal of pomp, though they do not display it so offensively as formerly. The Cardinal de Luca, who recently died, left a large fortune behind him. He had been vice-president of the Infallibility Council and Nuncio to Munich and Vienna, and as chancellor of the Holy Roman Church he lived in the famous palace of Bramante, built four hundred years ago, and noted for its beautiful pillared corridors. There he gave great dinners, surrounded by all the treasures and beauties of art, which he spoiled with his rare and sparkling wit. When in 1870 Rome was threatened by the Italian troops, he hastened in great anxiety to bury in the garden of a friend a box containing his most precious jewels. On exhaling his treasure, it was to him as a thunderbolt to find his box empty. Since that moment his mind had been failing, and he has spent his lucid hours in preparing for himself a marble monument in the Church of St. Lorenzo, in Damaso. The income of many of the cardinals is still very large, and they may be truly termed the princes of the Church. Many, by the cumulation of offices, secure an income from 60,000 to 80,000 francs annually, which is in painful contrast with the scanty pay of the poor parish priests. He who would see a little of their sufferings may visit the so-called "Hospital of a Hundred Priests" in Rome, where desolation and misery reign supreme among those poor, homeless men, whose calling has prevented them from providing for old age and infirmity, and whose families have melted away and left them the cold charity of the Church, which prefers to spend its treasures on the pampered cardinals.—*Western Ad.*

## TO THE POINT.

An addition having been made to the jail in Paterson, New Jersey, at a cost of \$30,000, the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk.

Mr. Bantram, a temperance man, was called on to respond, and did so in the following stinging speech:

"I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment. I hear the popping of corks. I listen to the merry voices, and the praises you are singing to the infernal spirit of wine; but there comes to me the refrain from the prisoner's cell, where a man is shedding penitential tears over his folly, accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than a widow, through the traffic in strong drink, which as a judge in your courts said, 'is the great promoter of crime, a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen and endangers the State. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similar circumstances.'—*Canada Citizen.*

## A STRIKING SIMILE.

At a recent Sunday-school anniversary at his church the Rev. Dr. R. S. Storrs remarked: "We have been reminded by Dr. Thwing in his vivid and eloquent address, of the inevitableness of the passage of time; how fixed, continuous and irresistible is the onflowing of the hours, and years. Now this very fixity and certainty is a ground of confidence on our part. Were some days nine and some thirty-six hours in length we should not know what to depend upon; but God has settled these matters with definiteness and we can trust in the regularity of natural laws. Not less sure and exact are the provisions of his grace. They are certain. We may rest upon them. We know where we are coming out at last, if we give ourselves up to the guidance of the Captain of our salvation, with whom is no shadow of change.

"I was once crossing the Atlantic, and had come within three days' sail of the Irish coast. Fog and darkness shut out the sun by day and the stars by night. We had to trust to dead reckoning, that is to the log, the compass, the chart and other nice nautical computations. Standing by the captain I heard him say on the last of these days, 'We ought to see Fastnet Light in twelve minutes.' I took out my watch and waited. We saw the welcome light in just eleven. There, thought I, is a triumph of nautical skill and calculation, to push on so steadily and surely through the darkness day after day to the point aimed at. We justly confide in one who has

proved himself trustworthy in human affairs, but the witness of God is greater. Why ever distrust him? He has not only fixed the movement of the stars and the tides, but his promises of grace are unchangeable. 'Him that cometh unto me, I will in no wise cast out.' If the wisdom of man elicits our admiring praise and commands our confidence, how much more should the grace of God, the infinitely wise, secure at once our homage and our love."

## FAITH IN A HOLY GHOST.

A living belief in the Holy Ghost implies a correspondent elevation of character. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we know we ought to be simply because we know it. There is a simple truth of morals which a man might master without the teaching of the Holy Ghost. There are plenty of reasons for paying our bills, and for avoiding gambling, and for economizing time, and for being careful to state the truth, and for keeping clear of those evils which bring, sooner or later, their own punishment. These reasons would have weight with considerate persons if there had been no such event at all in the world as the day of Pentecost. Let us not neglect these ethical lessons of nature; but as we believe the truth of the gospel, let us not be content with them. The eternal Spirit whispers within the soul a deeper and purer code of morals than nature dreams of. The fruits of the Spirit are no mere negation of the vigorous forms of wickedness that make up the catalogue of the works of the flesh.

Leaning upon nature we may as well despair of getting beyond her as of forcing water to rise above its level. But if we will we may reach a higher standard, since we are not left to our own resources. It is the Spirit that quickeneth. He is perpetually asserting his presence; by his spiritual transformation he makes the feeble strong, the melancholy bright, the cold-blooded fervent, the irascible gentle, the uneducated wise, the conceited humble, and the timid unflinching. Now, as of old, "he filleth the hungry with good things, but the rich he hath sent empty away." He gives himself more fully to those who ask for him secretly and often. The soul hears him, it sees him not; the soul feels him, yet as if insensibly. And his presence is itself that peace of God which passeth all understanding. Henceforth, enriched by his indwelling, the soul's desire is to desire nothing, its will is to will for nothing, its care to care for nothing, its wealth to possess nothing out of God, its one, its everlasting treasure. This is not mysticism; it is the experience of those who have heard within themselves that there is a Holy Ghost. This is the subjective side of lives which have been spent in the purest and most unselfish benevolence, but the secret of whose strength has escaped the notice of ordinary lookers-on.—*H. P. Lubbock, D.D.*

"I have made a thousand dollars during the last three months," said a saloon keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O, yes; you have made much more than I can reckon up, but you'll get the full count some day—you'll get it some day!"

If you would not fall into sin do not sit by the door of temptation.