

The Wesleyan.

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NOTES AND COMMENTS.

No man is fit to hold any responsible position in the Methodist Church today who is not a careful reader of one or more of the Church periodicals.—S. W. Ad.

The Independent asserts that those fathers and mothers whose main effort is to teach their daughters simply to shine, while they pay the bills, are doing them a serious injustice.

America has three bulwarks of liberty—a free ballot, a free school, and a free Sunday—and neither domestic treachery nor foreign impudence should be permitted to break them down.—Century.

The New York Herald is entitled to credit once for saying a good thing to ministers: "To deny the inspiration of the Bible is to cut the autograph of the Sovereign out of your commission as an officer."

The Pall Mall Gazette points out that during Mrs. Langtry's nine months in the United States she cleared five times as much as the income of the Prime Minister of Great Britain, and more than twice the yearly emoluments of the Archbishop of Canterbury.

A Baptist minister in Louisville refused an Episcopal clergyman the use of his baptistry on this ground, among others, that said Episcopal minister had never been ordained according to the Scriptures. Here is something for all concerned to think about.—Nashville Ad.

Close Communion Baptists have a famous short argument by which they support their position. How would immersion give a right to the Lord's Supper? But Christian character is better than immersion. Therefore Christian character gives a better right to the Lord's Supper.—Independent.

A purely secular education—which the State is only capable of inventing convert any people into practical atheists or unbelievers. So it has ever been, and so it will continue to be. Whatever divorces God and man in the matter of spirit is an unmitigated curse. Let who can disprove it.—Dr. Kennedy, in Holston Meth.

An Italian paper says that in consequence of the secularization of the Salsesian convent at Pistoja, in Tuscany, the furniture and effects will be sold at auction. Among the latter are relics of St. Peter, St. Clement, and St. Anastasia, and a weeping Madonna, with boiler, spirit-lamp, and tubing in good working order.—N. Y. Ad.

The Christian at Work tells of a London reviewer who paid a skeptical author back in his own coin. The author, Mr. John Morley, has insisted on printing "God" as "god" throughout one of his books. The reviewer was equally careful in the frequent mention of Mr. Morley's name to have it appear as "mr. john morley."

Six ladies have distinguished themselves as students in the South London College of Chemistry, where they have been studying with a view to pass the examinations of the Pharmaceutical Society. They mean to begin life as druggists, and we believe they are the first women who have been trained in public school for the business of pharmacy.—Daily News.

We have almost concluded that the Churches will finally be persuaded to give up those "financial speculations" called festivals. There is now a furious war going on against them. Let him who gives to missions, etc., by filling himself with ice-cream and lemonade, prepare, "on the first day of the week, to lay by him in store as God hath prospered him."—Biblical Record.

The American U. P.'s have repealed the laws against the use of instrumental music, whereupon one of the Presbyterian newspapers says: "Miriam with her cymbals, David with his trumpet and cornet, Hezekiah with his organ, and the one hundred and forty-four thousand with their harps, are all now admissible into good and regular standing in the United Presbyterian Church."

In referring to a trial of strength between a beer-drinker and a water-drinker an English paper says:—"The temperance cause is certainly quite good enough to stand upon its own merits without the adventitious aids either of immoderate laudation or the public display of physical superiority. There are good men who drink water, and they are not all bad men who drink beer. As Edwin Waugh says, in one of his Lancashire songs, 'there are some quite content with a little, and some quite content with a little, and some that are foolish wif none.'

The Westminster Teacher takes exception to the course of the young people of the Sunday-schools who peddle tickets on Sunday and other days for church festivals, pic-nic and magic lantern shows. It likens them to the "money-changers in the Temple," and says that they ought to be driven out. It sets at naught the apology that this ticket peddling is a work of necessity and mercy.

We rode in company last week with two Presbyterian clergymen. One had been in charge of the same congregation for a quarter of a century; the other had served his people ten years less. And yet they both favored a modification of the Methodist plan. They both freely admitted that while a preacher was wearing himself out, his people didn't escape a similar fate.—South Chris. Adv.

The Irish Ecclesiastical Gazette thinks that every clergyman should be "able to hold his own" in his parish. He should never allow himself to be managed by any individual or any clique. Some women are very anxious to monopolize the clergyman and manage him. This is a degrading position for him to occupy, and he should be on his guard against such action of the "Muslim Episcopate."

Brother, if things have a discouraging look at your new charge, do not look at them. Look at the bright young faces in the Sunday-school, and the congregation, and determine that the world shall not win them from the Church if aught in your power can keep them safe within the fold. Look at God's promise to those that love and serve him. Keep your eye on the great reward, and less and less grievous will become the trials, lower and lower sink the obstacles to your usefulness.—Western Ad.

Who ever knew of astupid, blundering cook who did not lay his want of success to the flour, yeast, butter, lard, fire, or interruption, etc! This is, however, only a confession of the sheer ignorance of the cook. The writer is acquainted with certain preachers who have been the saddest failures, but they most uniformly lay the blame on some bishop, or presiding elder; or the people look upon this want of success as a clear indication that they have mistaken their calling—that they are sadly out of gear.—N. O. Advocate.

The Moravian commends the pastor who refused to accept the proceeds of a church ball in payment of his greatly needed salary. It thinks this is good as far as it goes, but says: "Dancing for a good cause" is not a whit worse than gambling, gormazing, or desecrating the house of prayer, for 'the cause.' We are glad a stand has been taken. But it dare not stay there. It has to be drawn in much closer yet. Until it is done, poor and debt-ridden churches will increase. As soon as it is done, prosperity and blessing will rest upon the Church."

As the steamer Oregon, on a late trip, was about leaving Astoria, and had given all the usual warning and notices—had, indeed, swung out from the pier, and was slowly floating into the stream—three passengers came rushing through the crowd, swinging their arms and crying out their wants. They were too late. One had a wife and three children on board. He had stayed too long. The boat swung out further. One seized a cable and tried to hold her. It was too late. They were all left. Let us be ready always.—California Ad.

We shall do no good by indulging in lamentations over the powers of combination and associated action which working men have developed of late years. The force wielded by these societies would, none the less, have been in existence, and history shows that organization diminishes the danger which it apparently enhances. The men who have learned to act in concert, to subordinate their own views and wishes to those of the majority, and especially to submit to the control of leaders of their own choice, have learned the first and most important lesson in the school of practical politics.—London Methodist.

The managers of the Atchison, Topeka and Santa Fe Railroad gave notice to the citizens of Dodge City, Kansas, that if an effort was not made to reform the city, the railroad shops would be removed. Under the influence of this declaration the gambling houses, dance-halls, and saloons were closed on Sabbath, Sept. 9th, for the first time in the history of the city. Such admirable action would be prompted by a high standard of worldly wisdom, if nothing more. Men learn at least by slow lessons of experience, if no other way, that the Creator is the wisest legislator for his government.—Western Ad.

ADDRESS OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH TO THE METHODIST PEOPLE.

The following address to the Methodist Churches of the Dominion was adopted by the united General Conference, at Belleville, on Tuesday, September 18th:

DEARLY BELOVED BRETHREN:

We send you greeting in the name of the Lord. In the providence of God, we, the representatives of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada, have assembled for the consummation of the Union of these different branches of Canadian Methodism.

Acknowledging one Lord, one faith, one baptism, one God and Father of us all, we rejoice that the time has come for us to become one also as an organic whole. Preaching the same Gospel of free grace, singing the same hymns of Christian faith and hope, and rejoicing in the same experience of conscious salvation, it is evident that there was little to justify continued division. The strifes and dissensions through which the divisions of Canadian Methodism arose have passed away. We have learned to know each other as friends, and to love each other as brethren. We are therefore confident that we can more effectually promote the upbuilding of Christ's kingdom on earth by massing our resources and uniting our efforts than by continuing as separate Churches. In harmony with the godly judgment of the great majority of ministers and laymen of these Churches, we rejoice that this Union has now been accomplished. Among the manifold benefits that will result therefrom, the economy that will be effected will be manifest to all. In many parts of our country there has been a multiplication of Methodist churches beyond the need for the full and efficient preaching of Methodist doctrine. In the same town, or village, or rural community separate Methodist congregations have assembled for worship where now they will come together with one accord in one place to seek the baptism from on high.

The present time is very opportune for the cessation of the waste of men and means through the divisions of Methodism. Vast areas of our country are being thrown open for settlement. An ever-swelling tide of immigration from the older provinces and from the crowded countries of the Old World is bringing a vast population to the virgin acres of our great North-west. It is an hour of our highest privilege and duty which may help to lay the foundations of empire in righteousness and truth. We may mould the institutions of the future. We may largely shape the destiny of the country. The heralds of the Cross must follow the adventurous pioneer to the remotest settlements of the Saskatchewan, the Qu'Appelle, and the Peace river and the vast regions beyond. This we can do as a united Church with far greater efficiency and success than we ever could as separate organizations.

The wall of perishing millions of heathendom appeals to our Christian sympathies as never before. God has opened wide doors in every land for the free course of his Word. As a Church we must awake to the need of increased missionary effort and missionary consecration. In our own land we are face to face with the most compact and well organized system of Romanism on the earth. To its vaunted historic unity of organization we must oppose the spiritual unity of a consolidated Methodism. To the growth of scepticism and Sabbath-breaking immorality, which too often accompany the growth of population, we must oppose the counter influence of vital godliness and revival power. This Union constitutes an important era in the history of Methodism

in this land; and it depends upon the loyalty, zeal and liberality of the ministers and members of the united bodies to make the future of our Church a history of spiritual power and progress that shall greatly excel the successes of the past. Upon the spirit with which we act, and the fidelity with which we perform the obligations arising out of our present position, great results depend.

There are some practical difficulties to be met and overcome, which require mutual forbearance and earnest united co-operation on the part of all. Some of the Churches rendered superfluous by this Union will doubtless have to be closed, and places found for their ministers, but in these cases we apprehend little difficulty. A large proportion of these will be absorbed in the present ground occupied by the readjustment of circuits. In the North-west mission fields are open for many more, if our friends to whom God has given wealth will only supply the means to send them. Fields of labor can easily be found for all effective men if the Church has the liberality to sustain them.

The difficulties arising out of the relations of the different funds and other connexional interests of the uniting Churches are being satisfactorily adjusted; and we trust that the arrangements of districts and circuits now being made will conduce to the effective organization of the whole pastoral work. There may also be danger of an occasional jar of brotherly feeling from the attachment of the uniting parties to old associations, which they may unduly estimate. All should guard against over sensitivity or jealousy with regard to the extent to which one or other of the uniting bodies may appear to have secured, in the new organization, things desired by them. Let the spirit of unity and love prevail. Let there be mutual confidence and forbearance. Let us be willing to judge every measure adopted on its own merits, and not be influenced by its authorship or associations. And, above all, let us remember that the power and progress of this united Church depend far more upon the religious consecration, faith, and zeal of its ministers and people than upon the constitution of its courts or the form of its polity. If we pursue this course, apparent difficulties will vanish, and true unity of spirit will pervade our organization and make it a mighty power for good. The brotherly spirit which has been manifested during the discussions of our first General Conference is a pledge and earnest of this desirable result. There has been so far an evident desire to conciliate and satisfy the representatives of all sections, as far as this has been practicable. We trust that the same spirit shall continue to characterize all our intercourse and operations in the future, for only by such unity of spirit and action can we be an effective agency in the great work of spreading scriptural holiness throughout this vast country which God has given us a field of labor.

If as a people we continue faithfully to maintain the same scriptural doctrines, the same personal experience of salvation, the same earnest, godly efforts to bring sinners to a saving knowledge of Christ, which made early Methodism a great spiritual power, we have abundant reason to believe that a bright and prosperous future opens before us. The spectacle of so many distinct Churches being willing to make concessions for the sake of healing divisions must produce in the public mind a favorable impression of the Christian sincerity of the different parties to this Union. The consolidation of our resources will enable the united Church to work with greater power in the missionary, educational and periodical and publishing departments of its work, and to bring the whole force of a united Methodism to bear on any connexional enterprise or interest which requires special support; and, above all, when

all disturbing and unsettling discussions have ceased, and one common desire and purpose animate the whole body, we have a right to expect, if we pray fervently and work faithfully, the special blessing of God, the outpouring of the Holy Spirit, to crown our laborers with success, and bless and ratify our Union. We do not say we have a right to expect a great revival simply because we have united our forces, but if we pray and work for it as a united Church, we have the best ground for hoping for a glorious gathering of souls, which will do more than anything else to vanquish difficulties, promote true Union, and strengthen all the agencies of the Church for the work assigned them.

The Union lays weighty responsibilities upon the ministers and membership of the uniting Churches. First of all, we must follow the things which make for peace, and pursue such courses of action as shall strengthen the bonds of unity. There also is a pressing demand for increased liberality. There is an urgent necessity to sustain all the departments of our work, at this juncture, with increasing efficiency. We trust that the responsibility to carry out this Union of Canadian Methodism successfully will be felt by the entire membership of our Church, and that they will manifest a liberal spirit and contribute according to the ability which God has given them to sustain efficiently all the departments of the work of the united Church; that she may be launched on her great mission, supplied with needed resources, as well as sustained by the prayers and efforts of an earnest and united people.

Finally, brethren, be strong in the Lord and in the power of his might, and the very God of peace sanctify you wholly, and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. For this cause we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length and depth and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God.

Signed on behalf of the first united General Conference of the Methodist Church.

J. A. WILLIAMS, Pres.
E. ROBERTS, Vice-Pres.
F. B. STRATTON, } Secys.
J. C. ANTLIFF, }

QUATER-CENTENARY OF LUTHER.

The quater-centenary of Martin Luther was celebrated at Wittenberg on last Thursday and Friday. Representatives were present from many lands. On the 13th the doorway of the Augustine Monastery was flanked by Venetian masts. Colossal busts of Luther and Melancthon had been placed on the balcony of the Town Hall, and on stands throughout the city. The emperor's bust in front of the Town Hall was decorated with flowers. Portraits of Luther, and mottoes from his sayings and writings, were displayed in many windows. The number of visitors is estimated at fifty thousand. They came principally from Thuringia, Saxony, and Brandenburg. On arriving at Wittenberg, the Crown Prince Frederick William, with Prince Albert and Herr von Gossler, minister of ecclesiastical affairs, drove direct to the Stadt Kirche, and attended divine service. Over one thousand clergymen filled the church. After the reading of the liturgy, Superintendent-general Schult delivered a sermon, taking his text from Matt. xxi. 43, 45. The royal party then proceeded to the Schloss Kirche, where the crown

prince placed a splendid laurel wreath upon Luther's grave. The party afterwards inspected the archives in the Town Hall relating to the Reformation. Meanwhile the long procession marched to Luther's house, where the crown prince subsequently, in the large hall which served formerly as Luther's lecture room, declared Luther Hall open. In his address the crown prince said:

"May this festival serve as a holy exhortation to uphold the great benefits of the reformation, and to strengthen our resolution to be ready always to defend the evangelical creed, liberty of conscience and religious toleration. May Luther's anniversary help to strengthen the Protestant feeling, preserve the German Evangelical Church from disunion, and lay the foundation of everlasting peace."

Lectures on the life and worth of Luther were delivered in the forenoon, while the evening was devoted to banquets and festive gatherings. On the evening of the 14th there was a general illumination of Wittenberg. Dense crowds thronged the streets, singing national and religious songs, especially Luther's hymn, "Eine Feste Burg." The cabinet order of the emperor and speech of the crown prince create a profound impression throughout Protestant Germany. Their emphatic avowal of staunch Protestant conviction and earnest faith in the lasting benefits of the Reformation have been received with sincere sympathy by the entire Protestant world.—Western Advocate.

GOD'S COLLECTOR.

A correspondent of the Nashville Advocate writes to that paper:—It was at this Conference that I heard Dr. McFerrin make a masterly missionary speech, and improvise the happiest rector I have ever heard made by a speaker, when interrupted. He was saying that he used to implead men in a condescending way, for money; but, with broader views, he had come to regard himself as God's tithing man or tax collector, and hence, now, he took the miser by the throat, and said: "Pay me that thou owest," when a voice in the audience interjected, "Yes, I have heard it said that when you died, on your tombstone would be written, 'And the beggar died.'" This produced a laugh but the veteran did not smile. He stood quietly transfixed for an instant and then straightening himself up to his full height, looking like a Comanche chief ready to tomahawk a captive foe, in a moment more his bosom heaved, as if swelling with an earthquake of excitement, a great tear sphered itself in his eye, and anon rolled down his bronzed cheek, and in a subdued and pathetic voice, he asked, "And do you know what I told him?" The voice timidly responded, "No." The Doctor then answered, "I told him if he would write the remainder I would not care—'and was carried by angels to Abraham's bosom.'" The effect was electric. The awed audience was melted to tears. An old steam-boat captain broke the painful silence, "I haven't been to Chu ren before to-night for many years, but you can put me down for fifty dollars." The collection went rapidly on and finally totted up a handsome sum.

The Christ whom we preach must be the full Christ of the Gospel—not the ideal, but the historic Christ; not a Christ of one's own invention and handiwork, but the Christ whom the believing Church of all ages confesses and adores as her own.—Van Oster.

As it would be folly to look to any other quarter for light while the sun is shining, so it is folly to look in any direction for salvation, but to Jesus only.

Let no one flatter himself that he is innocent, if he loves to meditate upon anything which he would blush to avow before men, or fear to unveil before God.