

The Wesleyan.

305

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, SEPTEMBER 28, 1883.

No. 39

NOTES AND COMMENTS.

The prayer meeting should be a place of brightness and glad elevation of mood and feeling. The shadow of desponding gloom is oppressive to it, and the tones of pensive sadness are abnormal to the spirit of true prayer. Genial faces, cheerful voices, hopeful utterances, and an elevating faith are the life and attraction of prayer-meetings.—*Irish Chr. Adv.*

Canon Farrar said the other day: "In spite of all the polish and all the scholarship of the Chinese, so common to this day is fanaticism that one main work of the Mission Sisters of Mercy is to save the life of infants flung out to die; and only a year or two ago a French nobleman found seven dead children in a short morning walk in the environs of Canton."

We were recently in a neighborhood where there was a surplusage of peaches, such as they were. Their size was that of marbles. The explanation was, too many on the trees—all dwarfed. And we have been in communities where there was an over-supply of preaching-places. A cheap chapel was at every fork. And not a single good church edifice and fair congregation anywhere.—*Richmond Advocate.*

All hail to young America, returned from vacation sports to the hard work of the school room! We heartily welcome back your happy presence and voices as you throng the streets once more. A little dusty and musty the school room will appear at first, but soon everything will go smoothly again, and the "hill of science," like the "hill of Zion," will yield to you a thousand rich perfumes.

The *Tribune* makes up a "death roll" (exclusive of the loss of nearly 100,000 lives in Java) of more than 71,000 deaths in various parts of the world in the first eight months of 1883, from "accidents, fire and pestilence." It then says, "What a sermon upon the uncertainty and little worth of human life!" Yet this is but a small item in the whole mortality list for the time. Verily, "No man is sure of life." "Be ye also ready."—*N. Y. Advocate.*

On Sunday week the Rev. W. J. Williams, Vicar of Butternut, near Leek, observing the Rev. Jas. Drummond, Wesleyan minister, among the congregation, most courteously invited him to read the Lessons. The offer, though most respectfully declined, has created a most excellent impression in the neighborhood. A similar invitation was made to a Wesleyan minister at a recent service in St. John's church, Hightown, Cheetham, and was accepted.—*Lichfield Mercury.*

The world is yet hungry for the true gospel. Many a reputable preacher speaks to empty pews because he talks about those matters which are of little concern to the masses. The style of church-building does not affect the matter of men's souls nearly so much as some imagine. The church is what you find in the congregation—warmth, love, enthusiasm. Give dying sinners what they need, the love of Christ and the grace of the Spirit, and the success of our mission is assured.—*Western Advocate.*

May we not imagine cases where an unseemly show is made of so sacred a thing as Christian resignation—chastened grief. We recollect once to have seen and heard a man—a good man at that—singing with the congregation at his wife's funeral, and singing *bass* at that. Singing at all was bad enough, but singing *bass* was just a little too much for our patience. Let the heart sing, yes, in the grossest darkness of human desolation and woe, but not lips, especially do not let them sing *bass*.—*Southern Chris. Adv.*

It is stated that there are in the Established Church 4,000 ministers unemployed. A cry has gone up this week in the *Times* from one of them. He quotes "a dissenting minister of a very poor sect," who once said to him, "You poor unbeneficed clergy are far worse off than we are." A bishop some time ago said to a Wesleyan minister, "You are better endowed than we are." This kind of testimony is an eloquent argument. Let the reader interpret it himself.

One of the last acts of service rendered to the cause of Christ by the late Canon Pattenbury, of England, whose death has been recently announced, was to draft the circular of invitation to the Week of Prayer for 1884, in connection with the Evangelical Alliance. In handing over the draft to the Council he said how thankful he felt that God had used him for this work while laid aside from pastoral duties. A peculiar interest will be associated with the document from the fact that it was drafted by one so near his end, and so greatly beloved by the whole Church of Christ.—*Evang. Churchman.*

According to the Rev. R. H. Hadden, of Bishopgate, there are 61 parish churches in the city of London, whose rectors receive nearly \$200,000 per year, while the worshippers at the services, after deducting the officials and those who only go for what they can get, number but 3,836, and out of that number there are 706 choristers, all of whom are paid. Many of the rectories attached to the churches are rented for commercial purposes by the clergymen, who live at their ease in rural districts, while their parishes are allowed to take care of themselves, except for two or three hours on Sunday.

Yes, brother, "vacation is about over." You may pack your valise and set your face homeward. Resolve to buckle to hard work. Prepare your sermons carefully. Don't plagiarize, but for mercy sake, do read enough to give your people some fresh ideas. No revamping of old sermons with threadbare thoughts and stale illustrations ought to satisfy you. Remember, you are to "feed the house of God." Realize the honor and responsibility of your calling. Please go home to your work as if it were a delight and not a penance. Put a cheerful courage on, even if you know you have hard battles to fight. Accept Cromwell's counsel, "Trust in God, and keep your powder dry."—*Ev.*

This is the way a New York paper talks about "Christian Cripples." It says: "Some are without arms; they have never helped anyone over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged anyone who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a process of such characters would make if they could be seen as they are on the street."—*Domestic Journal.*

Mr. Hannay did a sensible thing the other day when, instead of fining a prisoner who was brought before him in a very dilapidated and seedy condition charged with drunkenness, he ordered the man to be placed in front of a looking glass for a short time and then set at liberty. Possibly it might be a useful punishment, instead of fining prisoners for drunkenness, to make them defray the cost of a good-sized vignette photograph of themselves in rino. For a drunken man when sober to see himself as others had seen him, would no doubt have a salutary effect.—*English paper.*

Rev. Edward Everett Hale said at the first meeting of the Harvard Temperance League: "I well remember the severest day of my experience when as a reporter of a daily newspaper, I reported the dedication of the Bunker Hill monument. There were ten reporters at work, and we had to take down in short hand the oration of Webster, the speeches in Faneuil Hall, and the address of President Tyler. We got to work at 10 A. M., and the one best off got done at 4 the next morning. Of those who had bottles of beer to stimulate them not one is now alive, and not one died an honorable death. The men who lived are the ones who stick to cold water, which is the only thing for a literary man to use."—*Christian Secretary.*

Bishop Foster, of the M. E. Church, has been visiting Norway and Sweden in connection with church matters. In a letter to the *Christian Advocate*, he reports Christian progress in these countries and justifies what has been called the "intrusion" of his own denomination into continental Europe. Regarding the religious state of Europe he says: "Ah! these lands of Northern Europe, and of all continental Europe as well, and why should I exempt insular Europe from the statement? I are in great need of a better type of Christianity. . . . They need the contact of better forms of Church work and life and faith." The "churches are not meeting the wants of the people." They "will do better because of our presence. This alone justifies our presence."

Mr. T. B. Smithies, the founder of the *British Workman* and the *Band of Hope* was for many years a devoted Wesleyan Methodist. He contributed generously of his means, and was an earnest supporter of the old and well tested methods of collecting money. A characteristic conversation between Mr. Smithies and Sir Francis Lytton (who gave \$250,000 to the Metropolitan Wesleyan Building Fund) is reported: "I think we don't give enough money in our classes." "Well," said his old friend, "as you speak to me in this way I will tell you what I do give. I give £1 a week and £10 at the quarterly visitation, and £5 yearly to

the yearly collection, and £5 yearly to the Worn-out Ministers' Fund—or £102 every year in the class-meeting alone."

An unpleasant scene took place in the Free Church, Callander, on Sunday morning. At the commencement of the service, the minister—the Rev. Mr. Bogle—having read a Psalm, said, "The kirk session recommend that the congregation stand while singing, but they do not force." The intimation was thus abruptly ended by a middle-aged gentleman in the body of the church rising, and in hurried, yet decided language, saying, "I protest against this change in the Presbyterian form of worship." The minister took no practical notice of the interruption, and the recommendation of the session was almost unanimously carried out. It may be added that the "purity of worship" in the congregation has not yet been impaired by the introduction of the Hymnal.—*Scotsman.*

THE BIBLE CHRISTIANS.

The following draft of an address to the English Bible Christian Conference from the United General Conference was read by Judge Dean:

Venerable and dear fathers and brethren,—We, the ministers and laymen delegated by the respective bodies of Methodism in this Dominion, known as the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada, assembled at the city of Belleville on the 5th day of September instant, to carry out and perfect a scheme for a union of all these bodies into one body, to be known as 'The Methodist Church,' wish to approach you in a filial and fraternal spirit, and in the spirit of Him who prayed that they all might be one, even as He and the Father were one. We wish to approach you as the parent Church of one of these uniting churches, and to very respectfully explain to you, as far as we can in this brief address, some of the reasons why we have mutually sought this union.

It is not many years since six branches of the Methodist family were carrying on distinct Church work within what is now Ontario. However such disintegration may affect the success of religious work in an older community with its dense population and fixed social relations, it was found in this new country, where everyone is known personally to his neighbors, and has more or less of personal intercourse with them all, that it was conducive neither to the success of Methodism numerically, nor to its spiritual growth to have rural neighborhoods, villages, and small towns divided into rival, sometimes even hostile, societies, in each of which were preached the same doctrines, was fostered the same peculiar means of grace, and was enforced the same discipline as to the Christian walk and life of its members.

Our different Churches often stood so near to each other that on a quiet Sunday evening the singing in one could be heard in the other, and it sometimes happened that two or more congregations were uttering their praises to the one God in the words of the same Methodist hymn.

It was nearly always the case in such places that one church building and one-half of the number of ministers employed would have been an ample supply for the wants of all the congregations if they were but united, thus leaving a large supply of men and money to be used in the many fields around us, which were white for the harvest, and in which the laborers were few.

This state of things was a reproach to religion and a keen weapon in the hands of skeptics. Happily two unions were effected, which, from the year 1874, has left but four distinct branches of our common, Methodism in this country. Since that time a feeling has been ever increasing in the hearts of the ministers and laity of all these Churches that we were all brethren, and soon it came to be the common feeling that if we could not see eye to eye in all things, we should at

least work together so far as might be practicable in the one work of saving men from the power of sin, and in building each other up as believers.

The result has been disastrous to our separate existences. At times filling each other's pulpits and joining in religious work, we have each found, to the astonishment of many and to the joy of us all, that we were one in spirit and in aim; that the supreme wish of each branch was the glory of God and the salvation of men, and then came the thought, unbidden into our minds, born of God, as we believe, in our hearts, that we should be one; with one treasury in which to economize and husband our resources, and with one executive to mobilize our forces and save them from being frittered away in feeble duplications.

A scheme of mutual arrangement and concession was devised by a joint committee of all four Churches, which was accepted by such majorities of our ministers and laymen as to be practically unanimous. This scheme, by a happy combination, has embraced all the distinctive features of all the bodies. While securing to the fullest the rights of the ministry it has introduced equal lay representation in all the courts of the Church, a principle that has not until now been fully recognized by all the Churches.

And now, venerable fathers and brethren, we approach the one unhappy incident in this most delightful and blessed union.

When we met at the time fixed for the consummation of this union, those of us who represented the Bible Christian Church in Canada made the sudden announcement that they had failed to secure your consent to their going in with the rest of us, their brethren, into this union.

Dear brethren, what could we do? Delegates from the four Churches were assembled, some coming from points much more distant from each other than are the frozen waters of the White Sea from the sunny waves of the Mediterranean. Nearly three hundred ministers and laymen had come together at large expense, and in many cases at great sacrifice. Our Churches had been agitated, our congregations or quarterly boards and conferences had every one pronounced upon the question. If the Bible Christian Church did not come in the whole union must fail. We could not go back. We could not stand still. The hour had come, the supreme hour, as we believed, in the history of the Methodist Church, of the Church of Christ in the Dominion. The delegation from the Bible Christian Church gave such explanations as satisfied us that the matter had not been brought to your attention so early a date as it should have been to enable you fully to enquire into the merits of the question, and we felt so strongly the wisdom and piety of this union, we thought we saw so clearly the hand of God in it, and felt so surely His Spirit moving our hearts in this matter, and we took such consolation from the fact that you have not refused your consent, that, with all deference to your rights, with the most profound respect for your hesitation, we have ventured upon the only course that we could see open to us, and went on settling the constitution and terms of the new Church as though no difficulty stood in the way, feeling firmly persuaded in our own minds that when you were fully informed of all the facts, and knew of the interests that would have been jeopardised had we taken any other course, you would approve of what we had done, and would not only consent to your Canadian sons coming in with us all, but would give them your fatherly blessing. The 'spirit of unity in the bonds of peace,' which has pervaded our deliberations; the mutual forbearance and concession which has been shown by all parties in arranging out of all our constitutions a new one; the glad obedience to the apostolic injunction "in honor preferring one another"; the feeling that

seemed to prevail in each heart that he is happiest who has the privilege of sacrificing most, so long as no vital principle is touched; the melting of heart to heart; the divine unction which seems to rest upon us and controls and guides our deliberations, compel us to the belief that God is approving our work, and leads us to the humble yet confident hope that He will mark His approval of our lowly work for His glory by signal and speedy gifts of His grace. Beloved brethren, may we ask your prayers at the throne of the heavenly grace that in this we may not be disappointed.

Dear fathers and brethren, we are especially desirous for this union at this time, not only that it might declare the oneness of Christ in us, but that it might enable us more effectually to overtake the astonishing tide of immigration which is even now setting into our Great North West, whose hundreds of millions of fertile acres shall, before this generation has passed away, give land to the landless millions of the Mother Country.

We feel that the responsibility of caring for the souls of the thousands from the Motherland, and from the older Provinces who shall make for themselves homes there, who have been nurtured in the ministrations of Methodism, and of thousands more whom God would give to us as the hire of a faithful ministry—we feel that this responsibility rests upon us, and we dare not go into that country to take part in laying the foundations of an empire, in extent and material resources greater than all Europe, as lone straggling bands, when we ought as a united host to march to the possession of our inheritance.

Brethren, you will not give us let or hindrance in this great work. We know that you will give us many of your children to become settlers upon these broad acres. The more of them that come the better for themselves and for this fair land, and we promise you to nurture them as our children in the Lord; and to make up to them to the limit of our powers for the loss of the ministration and pastoral oversight which they shall leave in the old land.

Dear brethren, we shall begin our career as a Church with 1,523 ministers, with 110,000 members, and numbering among our congregations and adherents one-fifth of the population of this Dominion, with stations in Bermuda, with missions in Japan and among a great part of the Indians of this country, with domestic missions everywhere that the sound of the white settler's axe may be heard or that he may be seen to rear his cabin, all supported by the voluntary liberality of our people. The prospect before us is one of glorious sacrifice and work; the responsibility is great; will you join with us in praying that our humility and faith may be as great?

And now, venerable and dear fathers and brethren, the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, amen.

"ONE THING THOU LACKEST."

The train stood at the platform, and the passengers were busy getting their seats. The railway bell and repeated calls from the company's officials reminded us the time for starting was at hand. Several who had tarried until the last minute, either talking with their friends or making themselves sure there "was plenty time yet," had, in their haste, rushed into the most convenient cars nearest the end of the platform they entered from. The cars were as comfortable and looked as well as the others; they

stood on the same line of rails, they seemed bound for the same destination, but "one thing they lacked"—only one—they had no connecting link with the engine in front. They were uncoupled from the starting train, and for this one cause were left standing in their place, while the others at the appointed time, with all their occupants, moved along.

Reader, there are men and women in the world, living at this present hour, who are making the same mistakes for eternity as these did with the railway cars, and unless they speedily take warning, and "change cars," will be left behind at the coming of the Lord, when he cometh to take His own people to heaven, to be forever with Himself. Are you sure you are not one of the number? To get into a carriage is one thing; to get into the right carriage connected with the engine, another. So it is one thing to have a profession, and be religious, but another thing to be connected; to have life in Christ, in union with him; to live because He lives. Cars of all sorts are to be found, and easily found, by unconverted sinners. They look well, and seem as good as others; therefore they rest in them instead of God's own provided resting place for salvation—the Lord Jesus Christ.

Cars of morality, teetotalism, church-membership, religion, and a host of others stand near the heaven-bound train, and many have got into them, and are expecting to be taken to heaven; but none of these have of necessity any living link with Christ, therefore they will never reach it.

Reader, be warned ere it be too late. Many have rejected the warning, and perished eternally. Be assured nothing will take you to heaven, to spend eternity in God's presence, but salvation by the Lord Jesus Christ, and Him alone. If you are in any other carriage, trusting to your prayers, tears, resolutions, or morality, you are wrong, and most surely will be left when the Lord cometh to make up his jewels. Do at this moment I entreat of you get out of it, and as a helpless, guilty sinner, cast yourself on Jesus and his finished work, saying:

Nothing in my hands I bring,
Simply to thy cross I cling.
—*Watchword.*

ONE FAMILY.

The Chinese Government are pushing their telegraph lines rapidly. There will soon be a brisk demand for telegraph operators. I wish we could open a Department of Practical Studies by 1884. Some of our young men will doubtless become telegraph operators, some civil engineers, and others will enter the various doors which beget so rapidly to open here. We must teach these young men what they need to know, in order to become powerful factors in the new civilization that is bound to come. Telegraphs will bring railroads, and railroads will make a new China. In a vast country like this, where access to distant parts is slow and painful, there is a lack of unity among the people. Men from the distant parts seem to the coast people like foreigners. Railroads will break up all this. They will change the spoken language of China, and I almost think it will be due in a large measure to them if China throws away her present hieroglyphics and adopts an alphabet. The Roman alphabet would not alone suffice adequately to represent the sounds, but something like that is obliged to come. "Many shall run to and fro, and knowledge shall be increased." How wonderful are the words of the blessed Book, and how fully do they express the truth of man's nature and destiny! This running business is binding the whole world together. The globe gets smaller every year. It will not be long, it would seem, till all the sons of Adam are like a single family.—*W. W. Royal, in Richmond Adv.*