

The Wesleyan.

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NOTES AND COMMENTS.

When a man tells you that you belong to a mere sect, and that he does not, his modesty equals his manners.—*Nashville Adv.*

The once famous William and Mary College, at Williamsburg, Va., the alma mater of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to Harvard in point of age, had but a single student last year and is now closed.

"Bishop McTear is a South Carolinian. A preacher of that Conference influenced the father to send the boy to Cokesbury (a Methodist school), where, as a student young McTear was converted. Will the preachers see the moral and make the application?"—*Colorado Meth.*

It is not often that a man who has the dire misfortune to be washed overboard at sea has the rare good fortune to be washed back again safe and sound to the deck from which he started. But three sailors belonging to a Norwegian bark which arrived yesterday, after a tempestuous voyage lasting fifty days, can boast of such a unique experience.—*N. Y. Tribune.*

Miss Goodman, in her work entitled *Sisterhood in the Church of England*—herself a Sister—writes as follows: "Even to Dr. Pusey it cannot be a small matter that twenty out of one sisterhood—and that not Miss Sallon's—twenty whose consciences were for years in his hands, who obeyed his teaching, and followed his leading with the simplicity of little children—are now in the Romish Communion."

The *Friend of China* says "it is reported on what seems good authority that the Indian Government have accepted the 'principle' proposed by the Chinese Envoy, that the Opium trade shall be gradually extinguished by mutual consent during a fixed number of years, at the expiration of which time it shall wholly cease to exist." The *Indian Witness* says "the pressure which shall compel action must come from Great Britain."

Our correspondent of last week, Mr. Stevenson, was right and the *West Briton* was wrong. The authorized version of the Archbishop's genealogy is before the public. Dr. Benson is not the grandson of the Rev. Joseph Benson, the boy-tutor of Old Kingswood, Head Master of Trevecca College and twice President of the "Yearly Conference of the People called Methodists." We are thankful to be thus assured.—*Meth. Rec.*

A society has been formed in Paris to aid by all means in their power the great cause of the elevation of Africa through Christian civilization. While keeping its work distinct from that of missions, properly so-called, it will encourage missionaries, European or native, especially those who have advanced furthest into the interior, by furnishing them with agricultural instruments, portable canoes, medicines, tents, seeds for fruit, etc.—*L'Afrique.*

Rev. Dr. Geo. H. Hepworth makes a convincing plea in the *Independent* in favor of old sermons—sermons, that is, which have been preached over and over because they are good ones and the people like them. He says: "The search for novelty is the preacher's ruin. If he proposes to say something quite new every Sunday, he will either end his career in the mad house or in a smaller parish, where the people have more curiosity than religion."

Bishop Elliott has stated how he thinks the present evils of the Established Church might be removed. If his advice were taken by all the clergy it might be effectual, just as the advice "Furnish yourselves with adequate wings," would, if it were carried out, enable men to fly. The warring parties of the Church are irreconcilable. When "the happy family" is no longer bound to dwell in the same house, one caricature of Christianity will have been removed.—*Chicago, in Methodist.*

In Kin-Kiang, China, the officials, acknowledging the good wrought by medical missions, have opened a hospital under native management, and in their proclamation they say: "The foreigners by their hospitals, schools and other charitable institutions are rapidly stealing the hearts of the people." This and other instances show how truth is reaching the people and the dread of it is spreading, and they must be taught often uttered, "Missions are a failure."—*Exchange.*

The *London Tablet* comments on the Peltzer murder case: "Peltzer has a case depending only upon circumstantial evidence been brought home with such convincing clearness.

A few hairs out of a wig beside the murdered man and a letter in an unknown hand signed 'Henry Vauclain,' were the tiny links out of which the Belgian police at last forged the chain which has brought sentence of death upon two men, of whom one had no conceivable motive for the crime, while the other could point to a stainless life that disarmed suspicion."

All Prussian barons on or before the first day of April next will be required to vindicate their right to their titles, for the reason that within the past two centuries many abuses have grown up. It is said to have been proved that, in a number of cases, second, and even younger, sons and daughters of baronial families have assumed the title when it legally belonged only to a father or an elder brother.

The civil service bill recently passed prohibits the employment of any person "habitually using intoxicating beverages to excess," "in any office, business, or employment to which the provisions of this act are applicable." It is a curious comment on the state of affairs when Congress has to pass a law to prevent the employment in the public business of any drunkard, and then legalizes, by licensing, the process that makes drunkards. The bar-keeper is protected and encouraged, while the work he turns out upon society is spurned and spit upon.—*Raleigh Adv.*

"Only a few of us." Such is the greeting that a State (Y. M. C. A.) Secretary often gets in a new town. Well suppose there are but few. Does it take a regiment to do picket duty, or to scout, or to signal, or to look after stragglers, or to train the awkward squad, or to recruit? To be sure the weight of responsibility may be heavier, but it is never unbearable, nor is it put-off-able. A few men in earnest for the souls of young men of the community are the requisite motors. Young men brought one by one, often after long, patient effort, to Christ, are the results.—*Wichitan.*

The Rector of Woolston, Cheshire, England, asserted that people who went to the Methodist Chapel of that place would also "go to hell," and tried to make the Wesleyan children of the public school Episcopalian by forcing them to attend the parish church on pain of exclusion from the school. The *Christian World* says that the bigoted Rector is informed by "My Lords" at Whitehall that if he persists in his pious folly he will get no more grants from the public funds. The *Christian World* adds: "It is clear that this gentleman ought to have lived several generations ago."—*N. Y. Adv.*

The methods of a disgusting business which has been openly prosecuted in Liverpool for a considerable time, were recently exposed in court. It seems that rival undertakers have been employing runners to obtain custom, by watching every registrar's office, sometimes from a hired room opposite, sometimes from the sidewalk, and pouncing upon whomsoever visited it to register a death. These brutal importunities might have gone on unchecked if the runners had been a little more prudent. But they became so numerous and so persistent as finally to obstruct the streets and get themselves indicted as a public nuisance.—*N. Y. Paper.*

In connection with the Longton, (Eng.) School Board a curious accident has been discovered. The present Board had held what was supposed to be its last meeting, and a new board was to have shortly taken its place. The usual documents in relation to an election were forwarded by the Educational Department to the Corporate authorities, but by some accident they were mislaid, and were forgotten until the time for giving the requisite notices had expired. The present board will therefore have to retain office three years longer. It is stated that several gentlemen were waiting for the publication of the notices to offer their services to the ratepayers.—*English Paper.*

Mr. Kittredge, of Bombay, has made a proposal to raise, with the co-operation of natives of India, a fund guaranteeing women doctors against loss, who are willing to go out from England to that country. The Queen has expressed her interest and approval of the efforts to send out these women, although she did not subscribe to the fund. The difficulty in India is that both religion and several laws forbid the Hindu woman of the upper caste the aid of a male physician, and she is in consequence left to the mercy of ignorant native midwives and weak women. Hindoos of influence and wealth are exceedingly anxious to provide their wives with the attendance of educated female practitioners.

A BLESSED LIFE.

At the funeral of the late William E. Dodge, of New York, by birth and training a Presbyterian, but converted in boyhood to a Methodist prayer-meeting, his pastor, Rev. Dr. Marvin R. Vincent said, among other things:

No man more clearly recognized service as the staple of Christian life. Nature made him an active man. He could not be idle; and if he had been a bad man he would have been a power in the interest of evil as he actually was in the interest of truth and goodness. It was well that religion early seized upon this susceptible and vigorous nature and turned it into the channels of Christian enterprise and work, where it ran for more than three score years, diffusing fruitfulness and beauty. He seemed to have a hand in almost everything that was going on for the welfare of mankind. He was known all over the continent as a giver. Every one of the legion which annually pours into this city to solicit subscriptions went straight to William E. Dodge. His door was thronged with applicants, and he could rarely take a meal without interruption. In his frequent and extended business journeys he never forgot his Master's business. Every journey had for him a double purpose. Traveling almost invariably in company with her who, for more than fifty years, has been the sharer of his labors of love, the two were always on the watch for opportunities of Christian ministry. Among the Indians on the frontier, and the freedmen of the South, they went together, sharing the delight of dropping good words, good books, and charitable deeds by the wayside. Eternity alone will reveal the fruitage of these wayside seeds.

He was deeply interested in the work of Christian education, especially with a view to the Gospel ministry. It would be difficult to say how many young men and women owe their education to his generosity. For years he has had a list of young men in training, wholly or in part at his own expense, for the ministry of the Word; and he has lived to see the fruit of his liberality clustering thickly around in many a pulpit and many a mission field. He was a director of Union Theological Seminary of this city, and a warm and helpful friend to the seminary of Auburn, which displays substantial evidences of his interest.

He was equally well known as a promoter of the temperance reform, and for years has been the president of the National Temperance Society. The establishment of the Home for Intemperate Men in this city was largely due to his co-operation, and his views as to the method to be pursued in such an institution were sound and sensible. In one of the last conversations which the writer held with him he expressed his emphatic conviction of the worthlessness of mere pledges. The great thing, he said, was to bring the victim of appetite under the power of the grace of Christ, which renews the heart, and which alone could keep him from falling. One of his last large gifts was for the purchase of a building designed for a similar institution for women; and it was during a visit to this, on the Saturday evening before his death, that he was seized with the attack which terminated his life.

His friends have often heard him relate the story of his planting, when a boy, a patch of potatoes, the proceeds of which were to be devoted to the outfit of the young Henry Oboonkiah, and the remarkable fruitfulness of his potato plot in an exceptionally dry season. He used to say that his interest in missions began with that experiment. On the sides of Lebanon, under the minarets of Constantinople, on the coast of Africa, beacons of Christian education are flaring to-day, kindled and fed by him, and many a soul redeemed from heathenism, which never heard his

name on earth, will greet him as the instrument of its redemption in the Heavenly City. The Sabbath-school work, the freedmen, the cause of city missions in New York, the Young Men's Christian Association, with numerous other Christian enterprises, found in him a warm sympathizer and a ready helper.

He died as he would have wished—in harness. He dropped at his post. He was at the meeting of the session on the Wednesday evening preceding communion of the first Sabbath in February, and welcomed with joyful tears into the fellowship of the church some young people who had made profession of faith, and his voice led his brethren in the closing prayer. He was in his usual place at the preparatory lecture on the ensuing Friday evening, listening with his usual attention and with evidences of deep feeling. The writer visited him on the afternoon before his death. He was reclining on his lounge; but his eyes were bright, and he spoke with his usual vivacity, alluding playfully to his having transgressed in the matter of overwork, and saying that he supposed he had been providentially stopped in order to give him time to think. He said he was comfortably sick and spoke with emotion of the blessings and solaces with which he was surrounded, responding heartily to a quotation of the dying Wesley's words: "The best of all is, God is with us." Between eight and nine the next morning the summons came. His wife heard him utter her name, and going to his dressing-room, found him fallen on the floor. One moment he was present with the world. The messenger found him with his lamp burning and his loins girded. Only a few weeks before he was at the office of some company with which he was concerned, and looking around at the portraits of the deceased members which lined the room, he remarked that he was almost the only one left of the old members, and added: "But I am ready."—*Independent.*

WILL YOU DO IT?

Here is a description of what is said to occur at the close of every service at one of the leading New York churches. One of the officers of the church, a man of high standing in social circles, a graduate of Madison University, a man of influence and ardent piety, is invariably met in the lobby of the church by the retiring audience. He shakes hands with all, especially with strangers, inviting them to come again. He does this in such a cordial manner that none can mistake it for perfunctory service. If, instead of one man, there were three, one at each door, a greater good would result. As it is, many strangers are found in the congregation, drawn by the welcome of the one man. In the good old times the pulpits were commonly between the front doors, and the pastors and front-porch holders shook the hands of the people passing out. By that means the churches were consolidated in love. It was one of the secrets of their success. Their houses of worship were plain, and many of them uncarpeted, with no upholstery, no frescoes, no organs, the pastors, with few exceptions, uneducated; yet they were well filled on the Sabbath. Their prosperity was due in a large measure to the cultivation of the social element. The people were acquainted with each other, and strangers became friends. What congregations in any of our large city churches are really acquainted, one with another? Our pulpits are now in the rear of our churches, and our pastors, after the benediction, retire to the pastor's room. Shaking hands with him, or by him, is out of the question. If this good work is done, the good example alluded to must find a more general following. Leading members should take pains to reach the lobbies of our churches with open hands

and smiling welcome before the congregations depart. Unquestionably, this is done in some churches, but in a great many of them it is not practiced. Long ago the office of the hand was recognized. When Jehu met Jehonadab, it will be remembered, he said to him: "Is thine heart right, as my heart is with thine heart?" Receiving the answer, "It is," he said: "If it be, give me thine hand."—*American Notes in Methodist.*

"THE FATHER LOVETH YOU."

Try to comprehend these great words. There is a personal God who esteems you, the disciples of his Son, and delights in you with a personal affection. The heavenly Father's love to you is just as individual and just as discriminating as your love for your children. There are those who dream of God's love as a mere vague, impersonal sentiment, resting upon man as the sunshine rests upon earth—a love which is so general that it cannot be special, so universal that it cannot be individual. This is not what we are talking about—a love that falls on us just as the sunlight falls upon the flower. There is no personal communion between a flower and the sun. If the frost touches its roots, or the heel of the passer-by tramples and crushes its leaves, the sun sends down no special influence to heal and comfort it. But God's love to his children is intelligent and discriminating. It is not the same to all, or all to the same. It is moved by our wants, and drawn out by our peculiar trials. It has the wisdom that belongs to the infinite will, and the discrimination that is needed in dealing with finite wills. I dwell on this thought because it seems to me that divine love is the most abused and misapprehended word in our language. It has been so rarified and impersonalized that even Christians have ceased to have any comfort in its profession. But one intelligent look at these words of Christ will show us what we have to glory in. Divine love is not fastened merely at a single end, and swinging loosely and indefinitely at the other. It does not fall from the heart of God in aimless manifestations, to be caught and appropriated by such as may be fortunate enough to stand beneath it. It does not rest on the heart of man, now stretching up, and now falling back, with no assured attachment or terminus in the heavens. Take a beam of this holy love which Christ came to reveal and trace it up. At that end we find the word "FATHER"—the parent who knows each child by his name, who is acquainted with the peculiar trials, and sorrows, and sins of each, and of whom the grand sweet words are written, "Like a father pitieh his children, so the Lord pitieh them that fear him." At this end I find the word YOU—a word that stands for a person, or certain persons, with a life, a will, a residence, a name. "The Father loveth you." There is definiteness and distinctness in this statement. No universal sunshine of love falling everywhere, and yet nowhere, is special manifestation. There is a Father's heart, which, like a mighty lens of love, gathers up the outgoing beams of his affection, and directs them whither it wills. And here is the heart of the Christian, upon which that love is thrown in bright and burning beams when there is sorrow to be purged, in mild and tender revelations when there is sorrow to be comforted.—*The Watchword.*

THE LIFE OF THE CHURCH.

A missionary spirit in a church is one of its greatest forces. The first great duty is to put faith in Christ; the second great duty is to make known Christ. The one will follow the other as surely as the day follows the night. Where the missionary spirit abounds in any Church you will find a compact, united, powerful and vigorous Church. There is no room

in such a Church for dissension and strife. The great lesson is learned and practiced, that no Church exists simply for its own delectation, but for the sake of others. "I will bless thee," for what? "to make thee a blessing." A narrow, selfish spirit is death to everything like Christian life in the soul. The sphere of Christian activity is not to be bounded by the confined limits of our own little Church or denomination. It must have a broader reach and wider field, and that field, on the authority of the Master himself, is the world. In our Church work we should put the emphasis where the Master himself has put it, and that is—at the beginning. There are no better lines to work upon than those which Christ himself has laid down. That class of Church members who declare that they "don't care for the heathen," who have no sympathy with the travail of Christ over the lost world, ought to be either converted or weeded out of the Church of Christ. They are a leaven of evil, an element of weakness, a discredit and dishonor. When the Church shall rise to its full duty and privilege in this matter of missions, it will not be long before we shall come to the full vision of a redeemed earth and race, confessing Christ as 'King of kings and Lord of lords.'—*Exchange.*

OUR COLLEGES.

If the relations of the College to the Church at large and to the propagation of Christianity are so important, it would seem that its claims upon public support and sympathy are very strong. We speak not now of the financial phase of the claim, though much might be said of the obligation of the Church to support the schools that are at once her children and her benefactors, and not merely to support them in struggling existence, but to render them as efficient as possible. But in the direction in which we are urging the sphere of the College, is there that active sympathy in the Church which the case demands? The College expects, and no doubt receives, the prayers of those Christian fathers and mothers whose sons are enjoying its privileges. Other ties that link the College and Church secure them. But is the mind of the Church at all awake to the importance of the relationship? Does it half realize the power of the College for good or evil, its conservative and aggressive influence for Christ, its grasp on the Christian pulpit, its plastic power on educated mind, and through this on the less thinking masses.

Is not the almost exclusive idea about them, in the popular mind, that they are simply intellectual gymnasia? That if they have a good moral tone, it is well; if not, it is a necessary evil? Do they know that their highest bud is a stream of prayer from the whole Church, whose constant mighty flow shall flood them with a divine light and life? That such a need is partially felt is seen in the establishment and observance of the Day of Prayer for Colleges. That such a day should have been thought desirable is high proof of their importance in many minds. But how many of the Churches observe this day by any suitable exercise of worship? How many family altars and secret closets burn with sacrifice on that day? Possibly it is more widely observed than we know, but it is to be feared there is a sad neglect and a general indifference to the whole subject. If so, nothing can be more fatal to the highest interests of the Christian religion. The Church should have a jealous care for the sources of its power.—*Prof. C. S. Hays, Chicago.*

The church is a body of people who are united together by a common faith in Christ. The church is a body of people who are united together by a common love for God and for one another. The church is a body of people who are united together by a common mission to the world. All change and change. His love shall glorify forever.