

# The Wesleyan.

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## NOTES AND COMMENTS.

Out of seventy two American Board missionaries in India, twenty-four are children of missionaries.

When they build a railway the first thing they do is to break the ground. This is done with great ceremony. Then they break the shareholders. This is done without ceremony.—N. Y. Paper.

The *Church Union* says: Religion now-a-days is largely administered on the European plan. You take what you please and leave the rest. It is apt to be the case, however, that what you take is very small in proportion to what you leave. Men are unselfish.

Her Majesty has accepted, as a souvenir of the late war, a photograph of the New Testament which was procured during the assault on Tel-el-Kebir by a Remington bullet while in the haversack of Private Roome of the 74th Highland Light Infantry. That Testament saved his life.—*World*.

The Southern papers make no attempt to conceal the humiliation they feel over the recent defalcation. The *Christian News and Courier* says: "These officials must be made to understand that, when they misapply, for any reason, the money entrusted to them, they are thieves and nothing but thieves, and will be branded as thieves and treated as thieves."

Can a nation already enfeebled and effeminized by smoking, long endure the strain of hard drink? What kind of children will the next generation be? A man with an inflamed stomach, a swollen head, and unsteady nerves may know enough to turn off the gas when he goes to bed, but he will be exceptionally fortunate if his children have sense enough to do any thing at all.—*New York Herald*.

When the bishops, with few exceptions, are showing favor to Ritualism, which means Romanish doctrine and practice, and when the clergy are striving with all their might to attract the people by increasing symbolism, are we all to settle down and acquiesce? We, for our part, will never do so. We are watching the movements of the day with concern and preparation.—*Glaucus, in Methodist*.

The preacher needs a revival as much as his people do. It will cause him to feel more deeply the sinfulness and danger of the masses, make him more direct in his methods of reaching them, and give greater momentum to his every utterance and act as a minister of the gospel. Let the pulpit and the pews get a simultaneous baptism from on high, and the revival fire will kindle.—*Nashville Adc.*

The London *Zoophilist* suggests the employment of electricity for killing horses and other disabled cattle, instead of the clumsy poleaxe. A powerful electrical discharge will obviate all unpleasant associations and give to the animal an easy euthanasia. And possibly before capital punishment is abolished by judicial lightning may be adopted instead of the hideous violence of the long drop.

The *Christian Register* thinks possibly that Joseph Cook is right in his opinion that Paul and Peter give no contentment to a second probation, but does not hesitate to intimate that the latter are equally open to criticism with the former, and esteem it all the worse for their good judgment that they should teach the terrible doctrine they do. The chief question is Where did Peter and Paul get their doctrine?—*Zion's Herald*.

Somebody has spoken of the "ornamental" members of the Church, meaning those who are in it, but are of no use. But he is mistaken. They are rather the "disfiguring" ones. They who ornament it, who give it its beauty, and help make it the joy of the earth are such as love it, enter into its work, strive to build it up and extend it. In saintship the useful and the ornamental are one. There is no embellishment in uselessness.—*United Presbyterian*.

Be careful to entertain strangers, but don't think every stranger is an angel. Secretaries soon learn that, but frequently members are inclined to make a great ado over every new face who drops into a meeting. Treat every one with Christian kindness and courtesy. It is, however, not necessary to ask every stranger to lead a meeting just because he happens to be a ready speaker. "Prove all things" is sometimes an especial warning in this line. Y. M. C. A. *Watchman*.

Treasurer Gillilan received on Friday last a conscience contribution of \$10 in an envelope, postmarked Washington, D. C., which also contained the following note: "Estimated amount

of customs due on articles brought from Europe. If I could have made head or tail of the tariff, I would have paid the duty honestly at once, and not have suffered myself to be over-ruled by other members of the party, and beguiled into paying the customs-house inspector, instead of the United States."—N. Y. *Independent*.

It is the aside remarks that let in light upon men's character. A worldly-minded Sunday-school Superintendent, being about to go to Europe on business, addressed the School on the Sunday before his departure. He waxed fervent as he depicted the horrors of the sea voyage, the risk of life, the separation from friends and home, and the possibility that he would never see them again. "Oh, children," said he, "it is dreadful to think of. Nothing but money would induce me to do it."—Y. T. *Adc.*

Ash Wednesday occurs this week. Lent begins a fortnight earlier than last year. General society in this country now takes notice of the season of penance, and makes its arrangements for frivility in accordance therewith. The business of fashion has, therefore, been more than usually active in the cities. There was so short a time between Advent and Lent that the gaieties of the season had to come in rapid succession, unless the number and variety were greatly abridged, and that of course was entirely out of the question.—*St. John News*.

We write with feeling, but soberly. The preachers of South Carolina Conference are thoroughly committed to the work of education as a function and a necessity of the Church. There was a time when it was not so much the case as now. But such time has changed, and we with it. No Church can afford to ignore this matter. None is doing it. Our only chance to keep our hold upon the growing generation of those who are to be the rulers and leaders in society is by educating them under the auspices and controlling influences of the Church.—*Southern Christian Advocate*.

General Booth, of the English Salvation Army, in his Year Book, says: "During the year 1882, 609 of our soldiers, to our knowledge, have been knocked down, 251 kicked or otherwise brutally assaulted, 251 being women and 23 children under fifteen. No less than 53 of the buildings used by us have been attacked, nearly all of the windows being broken in many cases, and in many others even more serious damage being done. Meetings have sometimes been broken up by stones crashing through window or roof."

A resolution has been adopted by the New York aldermen asking the Police Department to suppress the Salvation Army. Now, the Army is not composed of the most agreeable people in the world, but we venture to say that the recruits do not make nearly so much noise and disturbance in the streets at night, or any other time, as the drunken men who come by scores out of run-shops owned by Aldermen. The trouble with the Salvation Army is that it is poor. It ought to have a Democratic Paymaster who could control a War Fund. It could easily bring the Board of Aldermen to terms then.—N. Y. *Tribune*.

Now and then we have a valuable suggestion from the East, in the line of refreshing frankness. Orientals do not hesitate to lie, if there seems any gain in lying, but when they tell the truth they tell it squarely. It is said that one of the Japanese papers recently appeared, with a space left entirely blank in its columns. The editor's explanation of this was, that at the last minute he found that what he had written for his paper was all a mistake; so he left it out, thinking that it was better to say nothing, than to say what ought not to be said. What a gain there would be to the world, if this idea prevailed in all personal conversation. Better a blank space anywhere, than falsehood or error.—S. S. *Times*.

In legacies of some £30,000 left by the late Alderman James Carlisle, J. P., of Belfast, who died recently, it is stated, there are included £2000 for the Methodist College, Belfast; £3000 for missions, and £10,000 for ground, and to erect new Sunday schools, &c., adjoining the church built by Mr. Carlisle, some years ago. The Church, one of the most magnificent in Methodism, was built at the sole expense of Mr. Carlisle, and presented by him to the Connexion. At the opening services, conducted by the Rev. Dr. Punshon and Dr. Gervase Smith, there was no collection or appeal for funds; rather a unique experience on such occasions. The cost of the church, including the splendid organ, is stated to have been about £29,000.—*Methodist*.

## AN ENGLISH VIEW OF UNION.

The following from the editorial pages of the *English Methodist Recorder*, may interest a part of our readers:

Away in Canada there is a longing for union. Methodists are trying to find a basis of agreement. On questions of doctrine all are sufficiently agreed. The difficulties are those of Church polity, and they cluster as usual around the one central question of pastoral authority. Wherever Connexionalism exists, this question must affect the constitution and powers of Conferences, and, in America, the relation of the Annual to the General Conferences. The whole subject has been discussed with an evident and earnest desire for a satisfactory solution. Most heartily we wish success to those who promote the movement.

When will some approach to co-operation, if not to amalgamation, be made by the various Methodist Churches on this side of the Atlantic? In small country towns and in hundreds of villages they jostle one another as they pass down the streets, and hinder one another by the very earnestness of their devotion. It is high time that some effort was made, if only for the sake of the outlying and unsaved population. Strength hitherto is an increase of power. Of course there are difficulties, some in polity and some in finance; but these are something to be expected from the persuasive influence of the indwelling Spirit of Christ. Enlightened Christianity, when it recognizes the pastoral office at all, recognizes its peculiar responsibilities, and will never refuse to make such arrangements as will permit the full discharge of those responsibilities. More than this no pastor can claim. Less than this no Church can spiritually provide. How much this implies must depend upon circumstances, and cannot be determined beforehand. It meant more for Mr. Wesley than for his immediate successors. It meant more for them than for the Methodist ministers of to-day. Yet the "integrity of the pastorate" has been maintained. And one comfortable assurance abides for ever. Pastoral power, if it is worth anything, is a gift direct from Christ to His minister. To such a man "the porter openeth." His way is plain. For all the purposes of His divinely-appointed duty he will have the power of influence, whether he has much or little of the power of authority. Congregationalism grows more pastoral autocrats than Connexional Presbyterianism, where the men are worthy. The power of influence the pastor may claim to the utmost of his need; but he must claim it from the Master by whom he is sent. The power of authority must be conditioned by such safeguards as the feebleness and fallibility of human nature render expedient. The balance which has been effected in Methodism has hitherto been found convenient. There is authority, but there are limitations; and the limitations have not lessened the needed influence.

## LET DOWN YOUR NETS.

"Launch out," Jesus said, "into the deep." The deeper waters are more fruitful. No matter if your work has always been near shore. No matter if the deep seems dangerous, and has never yielded you any return, yet faith that is faith ventures, and goes to work on probability. If Peter had not obeyed promptly he would have returned to the shore without fish. Many a Christian before whom there are great opportunities, stands wondering at his own fruitlessness. He nothing ventures and he nothing has. God's blessing can be counted on as contributory to the result of what is done in faith. All the means used may be as natural as casting a net. Let us launch out where the hand of providence leads, and in faith let down the empty nets.

All persons and all Churches are not equally prepared at all times for aggression. In the story of the fisherman one of the boats was ordered out and not the other. The boat was ready in which Jesus had been teaching. A Church is ready for its work only for one reason, because Jesus is in it. Two Churches may join, and one of them be a drag, because not prepared. Preparation begins in small duties, success comes afterward in great ones. Peter first cheerfully loaned his boat to the Master, then pushed away from the accustomed place of success and dropped his net as directed. Then followed his appointment as fisher of men, then his selection to preach at Pentecost. At the Master's word he cast the net into the deep, and, as he supposed, empty waters, and as little knowing the result, he spread the net for three thousand souls.

"I am a beginner, go slow with me," slow as you like till you know the way. But when the Master opens a path of duty, or gives a place for a word for him, then

Be swift with feet to answer him,  
Be jubilant my feet.

## A NOVEL "RECEPTION."

A gathering of a new and interesting character took place at Southport recently. The Mayor, Dr. Jas. Wood, invited 500 Wesleyans of the town to meet the President of the Conference and himself at a "Reception" in the Cambridge-hall. The company was composed of the ministers, the local preachers, the leaders, and the stewards of all our churches in Southport and Birkdale. It included also many of the members of our churches and congregations. It represented in fair proportions, all the various social grades from the most wealthy to the most humble. Care had been taken to prevent undue display in the way of dress. For the sake of the poor the rich appeared in quiet attire, and the effect was pleasing. The hall was adorned with plants and flowers. Pictures were exhibited illustrating the progress of Methodism in Southport. The series included various buildings from the thatched cottage in which Methodist services were first held to the commodious chapel. Statistical information in regard to the growth of living Churches was also given. From seven to eight o'clock the company enjoyed tea and coffee and conversation. They were also enlivened by the playing of a band of music. People who had not met for twenty years were brought into friendly intercourse. At eight o'clock the band retired in favor of a large choir. The Mayor, the President, and several ministers took their places on the platform. Copies of our Mission Hymn-book were distributed. After singing, the reading of Scripture and prayer, the Mayor delivered an admirable address, in which he touched on the new year, temperance, the need of spiritual life in combination with the outward prosperity of the Church, the evangelism of the Church of England, and the Salvation Army. He also spoke hopefully of Southport Methodism, and anticipated further extension of the work of God. The President followed, and referred to the unity of our Church. He stated that enthusiasm is our great need. At the same time he intimated that we must not put wild fire in the place of light from heaven. Other ministers followed. During this brief service the feeling of the audience rose to a high degree of spiritual intensity. The hymns chosen were evangelistic in spirit. The tunes were old and thoroughly lively, consequently the singing produced a good effect. The choir which had been drawn from our country chapels did great credit to itself and to the occasion. After the service considerable time was devoted to dessert and conversation. At 10.30 we sang the National Anthem. The Benediction was then pronounced and we retired to our respective homes.—*Watchman*.

## A GOOD STORY.

Bishop Chase, the pioneer Bishop of Ohio, used to tell the following good story at the expense of the Episcopal Church. During his visitations through the State, the Bishop fell in with an old school comrade who had recently been made Chief Justice of the State. The Bishop reminded his friend of old times and congratulated him upon their success in life, and the honorable position in which they found each other after their long separation, concluding, "And better than all, Judge, I find you are a member of our Church." "Well," said the Judge, "that's more a matter of chance than anything else. You see, when I was getting established in my profession, wife and I thought we ought to join some Church; 'twas more respectable. So after mature deliberation we settled down with the Baptists and got on very well for a time, but they kept harping on faith, faith, till we pretty soon discovered that they required more faith than we had, so it became necessary to make a change. We turned the matter over considerably, and at last, from various reasons, made up our minds to join the Methodists. Here we found the demand was work, work, incessantly, and it was presently apparent that they demanded more work than we were able to perform. It was with great reluctance that we concluded that we must change again, and cast about with much caution that this move might be final. At last we decided to connect ourselves with your Church, Bishop, and have got along famously ever since without either faith or works."

## UNWORLDLINESS NEEDED.

The Church of Christ is on every side yielding to the pressure of a Christless world. It is adopting the customs and habits of a thoroughly worldly society. The Sabbath neglect is but one phase of this widespread evil. There is but one thing for earnest souls to do. It is to become singular, to bear any degree of reproach or loss for Christ's sake. Let the world call us Puritans, let it deny us recognition in its high places, let it hinder our success in business, if all this is for Christ's sake, happy are we. We must go back to a true Sabbath, not a gloomy and severe Sabbath, but a holy Sabbath, one in which the prayerful study of God's Word shall be a conspicuous feature, and in which the gathering of God's saints shall be a delight, one that shall be altogether different from week-days in its thoughts and employments, from which the world's business and pleasure shall be banished, and our Father's business and heavenly pleasures shall be substituted. Ministers and elders and deacons should use their offices to promote this sanctification of the day, and should make their own example tell upon the Church at large. Sabbath observance is the key of spirituality, and if the Church is going to lose its Sabbath it will be a dead Church—a mere name. In this reform we must decline the advice and guidance of the secular press, which knows as much about religion as it does about the other side of the moon, and yet which is ever ready to put its profane feet within the Holy of Holies. We must be separated in the true sense from those who have spiritual discernment, and let God's Word and Spirit alone be our instructors.—Dr. HOWARD CROSBY, in *Congregationalist*.

## MOODY IN DUBLIN.

The meetings of Messrs. Moody and Sankey in Dublin are proving a great success. They are held in the hall of the Christian Union buildings, which seats about 4,000 persons. For a day or two the attendance was not very large, but it grew rapidly and before the end of the first week great crowds were drawn out; and not only was the hall filled, but three adjoining churches were occupied with the

overflow. One of these churches, Trinity Episcopal, accommodates 2,000 persons. Ministers of all churches co-operated with the evangelists, who felt themselves well supported. The work wrought during their former visit proved to be so satisfactory that prejudices were melted away and those who held aloof at first rejoice now in the coming of the revivalists. Rev. James S. Fletcher, (Episcopal) writing of this phase of the meetings, says:

"It was not always so. For years some few of us who prayed and worked for the 'fraternization' of the various Protestant Churches met with little sympathy from our brethren. They honestly thought we were aiming at something that was visionary and Utopian, even though desirable and not to be hoped for in our time. To-day the dream is fulfilled; the vision is a grand realization and all are experiencing 'how good and how pleasant it is for the brethren to dwell together in unity.' If the present mission produced no other result, our American brethren might be well content with this!"

It is said that already the names of 1,300 converts of all ages have been returned, and that a specially noteworthy feature of the meetings is the large attendance of Roman Catholics, hundreds being present on some occasions. Not a few of them have passed into the inquiry room. Another writer says:

"To my mind, one of the most remarkable things has been the position with regard to the movement taken by the leading Roman Catholic organ, a journal owned and edited by Roman Catholics and upon Roman Catholic lines. On the occasion of the last visit of the evangelists, that paper did not stop short of sneers and abuse. It descended to criticisms of the doctrines taught, criticisms that one could not glance at without keen pain. But to-day all has changed; there has been an absence of anything disparaging, either of the men or the truths, and day by day there has been a fair and somewhat full report of the addresses, a report which will circulate through thousands of thousands of Roman Catholic homes. Discount this noteworthy fact as one may, it remains simply wonderful."—*The Independent*.

## THE NEWSPAPER.

In an editorial on "Subtle Influence," the *Richmond Advocate* remarks: "Our attention was called recently to this subject by a cultivated religious man, who said: 'I have been reading a certain newspaper for two years, and though I like the great ability of the paper, yet with all its power and general high tone of morality, it has an undertone of cynicism and sceptical tendency, which is beginning to affect me in a secret and indirect way. Only in the last month have I become aware how its manner of looking at things, and especially spiritual things, had stolen unconsciously into my methods of thinking, and I mean to quit it, cost me what self-denial it may.' Now, this man was in advanced life, a Christian of half a century, an educated and thoughtful person, but, nevertheless, he finds one of the ablest newspapers of the country leaving a slow deposit of evil in his mind. It is a common and uncommon case. As to the effect, it is of frequent occurrence. Men are undermined in their holy beliefs; men are poisoned in the very fountain of their life-currents; men are demoralized, and, we had almost said, men are debauched in their best and noblest sentiments by such insidious means, without notice or hint from consciousness of what is going on within their souls. This is an everyday matter. The uncommon feature in the case under notice is the detection of the harm at work, and the resolution of a Christian man not to risk the influence of such a newspaper any longer. The evil alluded to is a very great one, the more so as an evil in ambushable