

## THE WESLEYAN.

FRIDAY, AUGUST 20, 1880.

## MOODY'S CIRCULAR.

Moody's late circular pleases us. It reminds one of the muezzin's call to prayer which, Eastern travellers tell us, falls, with singular impressiveness upon ears wearied with the tramp of men, and the voice of business. This invitation to believers to meet for special and continued prayer, in a quiet New England town, has a peculiar suggestiveness just now, when most of the secular papers of the United States, and many of the religious journals of that country are deep in political advocacy, not always of the most elevated tone.

In the course of his appeal Mr. Moody puts a pertinent question. He asks: Are we not substituting outward appliances for inward life? Many Christians, independent of national boundary lines, have of late been asking similar questions of themselves or of others. The danger of such substitution was more than hinted at during the recent conversation in the English Conference on the state of the work of God; to many of the most devout men and women of Canadian Methodism the question asked is one of daily recurrence. The debates in our annual gatherings, our educational movements, our plans for the profit and pleasure of our Sunday-schools, all lead us at times to ask whether there is not a sad possibility that organization, administration, and finance may seriously interfere with that spiritual aggressiveness in which our Redeemer would lead us on.

We are not prepared to condemn the existing spirit of organization, although it sometimes threatens to divide our churches into groups of committees. The right administration of the work of the Church demands the highest possible skill in the discovery and use of expedients. Those to whom it is entrusted require, according to its Head, the wisdom of the serpent and the harmlessness of the dove, and in happy and well-mingled proportions. If injurious results follow our financial efforts, the blame lies at the door of those whose resistive disposition calls forth such outlay of time and eloquence in the endeavor to secure funds for the support of the Redeemer's work. So soon as men, to whom God has given power to get wealth, shall have learned that the law of love to a risen Saviour demands no less, at least, than the law of Moses demanded of the Jew; and so soon as tithes given on Christian principle shall have rendered unnecessary those various modern schemes to extract money—from tightly-buttoned pockets or firmly-bolted bank-vaults, which are boding evil to our spirituality, a vast amount of energy now expended on trifles will be devoted to effort in those higher and holier paths in which men move nearer to their Master.

Our danger, in the meantime, lies in our over-confidence in our methods; our safety depends upon watching lest satisfaction with these crowd out our consciousness of the need of that vitality which the Holy Spirit alone can give to our plans and purposes. Forgetfulness of this need has wrought sad loss, and caused many a wearied worker to sit down disheartened by the roadside. We are glad that a loud hint comes from one who has won so high a place in Christian work as has Moody. If his words imply rebuke, rebuke is needed. Years ago a shrewd New Brunswick layman, ever faithful to the interests of our Church, heard us speak of an appointment, and then quietly remarked, "I fear the Stationing Committee didn't say their prayers that morning." The half-pleasant, half-sorrowful remark had a two-fold meaning. It implied, in the first place, an idea that human wisdom trusted too much to its own exercise; in the second, that prayer, though retained in the programme, resembled rather the repetition of prayers than an earnest appeal, admitting of no denial, to Him whose guidance in His Church, or in the world, is ever indispensable. The remark, when applied not to any one department of our work, but to the whole, has too much foundation in fact.

Shall we, then, abandon our machinery? Some, tempted by wily influences, have sought to avoid it. One of two things followed—they either heard it in another department, or they listened for the Master's pleasant whispers in vain. When the attendant angels, who bore the ascending Saviour within the veil, dismissed the up-gazing disciples with words of gentle reproof, they seemed to say, "Ye best serve your Master, not by gazing after him, but by finishing the work He hath begun." The Christian's normal life is a life of work. If, in this age of machinery, when human muscle is said to be at a discount, and inventive genius is busy in seeing how largely iron and steel may be made to supersede hand-work, the Christian Church may have caught the contagion, let us not be too timid.

Let us give the machinery its right value, but never, never forget the grand, indispensable, motive-power. In that vast building at Philadelphia, into which we just looked during the Centennial Exposition of 1876, there stood row after row of splendid machinery. "Muscles of steel, joints of brass, nerve of fire, blood of inventive thought, were organized into wonderful fitness for the work to be done." "Such open Sabbath-breaking should not pass unnoticed. There is enough Sunday driving here already without having it increased by such powerful example."

We regret this act on the part of the Governor-General, and are sorry that we cannot add that we are surprised. If report be true, his last Sabbath in the city was not more profitably spent. Prayers were offered for him in the various churches, but in none of them was he seen. An excuse for his absence might have been made on the ground of weariness, but his visit to the military quarters, as announced in the morning papers of the next day, rendered such excuse useless. We make these statements in sorrow that one brought up in Scotland should have so far forgotten his early training. We regret that the large number in our Province who desire to make the Lord's day one of mere pleasure should have the opportunity of taking shelter behind a so influential name. Upon those who are strong in the law of their God, the Marquis's mode of spending the Sabbath will have no unhappy influence. It will only lead such to show more clearly their allegiance to Him who is Lord and Master, by their regard for that day when He was "declared to be the Son of God with power by the resurrection from the dead."

The N. Y. Methodist contains some good thoughts on Sabbath observance and the results of Sabbath desecration:

In a sermon to young men at Chautauqua, Dr. Buckley made a good distinction by urging his audience "to defend a rational view of God's holy day, not the Jewish view, not the Puritan view, but a rational view, and what is that? The pleasures that I seek for pleasure's sake for six days in the week I will not enjoy on the Sabbath; the business I do for business' sake during the week I will not do on the Sabbath; the travel I do for business or pleasure during the week I will not do on the Sabbath. Can any Christian object; can any rational believer in the Sabbath object to those three simple rules? If they are observed they make the Sabbath which Christ said was made for man, and not man for the Sabbath." The rules will work excellently for the conscientious believer; perhaps we shall have to hope mostly from this person's influence. We are in a time of contention; and it seems to us that the so-called "laboring classes" and the "busy and overworked clerks" are getting ready to lose the "day of pleasure" which they refuse to use as a "day of rest." Sabbath work may come as the fruit of Sabbath play. What if the remorseless mills should grind steadily on through the hours that have lost all sacredness.

## LITURGICAL SERVICES.

The use of liturgical services in the public worship of Methodist congregations is causing some discussion in England at present. Wesley prepared an abridgment of the Episcopal service, but outside of the large cities and towns it has been seldom used. It is to be feared Methodism in Britain has suffered loss through a difference of opinion on this subject. There can be little doubt that the use of the Episcopal services in some churches has led some Methodists to read that service in the places of worship to which it properly belongs; it is probable that on the other hand not a few have grown weary of the practice of waiting outside until the close of the reading of an objectionable service, and have found their way to Nonconformist churches where the style of worship was in accordance with their views. The larger proportion of English Methodists, were they to enter the pulpit, would be inclined to follow the example of a certain minister who is said intentionally, or unintentionally, to have risen in the pulpit at the end of the liturgy, and announced the hymn, with the remark, "Let us commence the worship of God." The English correspondent of the New York Christian Advocate whose initials are those of the Rev. W. O. Simpson, refers to the matter in a recent letter to that paper. His remarks are called forth by the proposed preparation of a form of service for those churches which may wish to use one. He says—

"I do not wish to enter into a discussion of the question, but to give a few facts which may be of interest to your readers. The rule upon which our ministers are expected to act enjoins the use of 'the service of the Established Church, or Mr. Wesley's abridgment, or, at least, the lessons appointed by the calendar for the day.' This rule is interpreted with considerable laxity. In almost all the chapels in London and its vicinity Church prayers are used, with some slight alterations and abbreviations, at the will of the officiating minister. In the Provinces it would be difficult for a stranger to find a chapel in which the liturgy is used. There is one in Sheffield, Newcastle, and Bradford; perhaps more than one in Manchester; not one in Leeds, York or Hull. Speaking generally, the Methodist people of the North of England (the stronghold of Methodism) would greet the introduction of the liturgy of the Church of England with repugnance.

The general custom is to have the "Te Deum," or some other chant, after the first prayer; in many places a psalm is chanted by the choir and congregation between the lessons, and very often, instead of the first chant on Sacrament Sundays, the Decalogue is read by the minister, and the responses chanted by the congregation. I am quite sure that it would be unwise in the extreme to make any attempt to enforce the use of the liturgy, or to enjoin uniformity in the mode of conducting religious worship in the Methodist chapels of Great Britain; nor do I think it at all likely that such an attempt will be made." To this we may add that there is not a single chapel in Ireland in which either the service of the English Church or Mr. Wesley's abridgment is now used. The only one in which any form of liturgy is used is in the Centenary Chapel, Dublin, where a service, specially compiled for the use of that congregation, and differing for each Sunday in the month, has been employed at the morning service since the year 1876, when it replaced Mr. Wesley's "Abridgment," which had been in use up to that time.

## SABBATH OBSERVANCE.

While marking with pleasure the warm welcome everywhere extended to the Governor-General in his tour through Nova Scotia, we have received a message from an esteemed correspondent, which gives us much pain. This gentleman assures us that on Sunday, the 15th inst., the Marquis "left Canning about nine in the morning and spent most of the day in driving over the country, visiting the Look-off, Blomidon &c." The writer adds, "Such open Sabbath-breaking should not pass unnoticed. There is enough Sunday driving here already without having it increased by such powerful example."

We regret this act on the part of the Governor-General, and are sorry that we cannot add that we are surprised. If report be true, his last Sabbath in the city was not more profitably spent. Prayers were offered for him in the various churches, but in none of them was he seen. An excuse for his absence might have been made on the ground of weariness, but his visit to the military quarters, as announced in the morning papers of the next day, rendered such excuse useless. We make these statements in sorrow that one brought up in Scotland should have so far forgotten his early training. We regret that the large number in our Province who desire to make the Lord's day one of mere pleasure should have the opportunity of taking shelter behind a so influential name. Upon those who are strong in the law of their God, the Marquis's mode of spending the Sabbath will have no unhappy influence. It will only lead such to show more clearly their allegiance to Him who is Lord and Master, by their regard for that day when He was "declared to be the Son of God with power by the resurrection from the dead."

The N. Y. Methodist contains some good thoughts on Sabbath observance and the results of Sabbath desecration:

In a sermon to young men at Chautauqua, Dr. Buckley made a good distinction by urging his audience "to defend a rational view of God's holy day, not the Jewish view, not the Puritan view, but a rational view, and what is that? The pleasures that I seek for pleasure's sake for six days in the week I will not enjoy on the Sabbath; the business I do for business' sake during the week I will not do on the Sabbath; the travel I do for business or pleasure during the week I will not do on the Sabbath. Can any Christian object; can any rational believer in the Sabbath object to those three simple rules? If they are observed they make the Sabbath which Christ said was made for man, and not man for the Sabbath." The rules will work excellently for the conscientious believer; perhaps we shall have to hope mostly from this person's influence. We are in a time of contention; and it seems to us that the so-called "laboring classes" and the "busy and overworked clerks" are getting ready to lose the "day of pleasure" which they refuse to use as a "day of rest." Sabbath work may come as the fruit of Sabbath play. What if the remorseless mills should grind steadily on through the hours that have lost all sacredness.

## COMMUNION WINE.

In the Minutes of two of the Eastern Conferences reference is made to the use of unfermented wine in the celebration of the Lord's supper. To many of our churches the recommendation is unnecessary; in others there yet prevails the use of those alcoholic mixtures, the presence of which has sometimes led Christian men to advise the reformed drunkard to absent himself from a solemn Christian service, lest in those hallowed services his old appetite should be revived. We have no space to dwell upon the matter, but are certainly convinced that the course advised by our Conferences is the more excellent way. In an exchange we find an item clipped from the columns of the United Presbyterian which may assist some perplexed chapel steward:

There are several parties in this country who prepare large quantities of unfermented wine every year for medical and sacramental purposes. Those individuals and Churches that wish to procure the pure "fruit of the vine" can obtain it from reliable parties, who will warrant it to be free from alcohol, and no one need hesitate to use unfermented wine on the ground that it may contain alcohol. If we know it to be unfermented, we know that it is not intoxicating. There is no necessity for using the whiskey and water colored and flavored with drugs that is usually sold for wine, or alcoholic liquor of any kind, in observing the Lord's supper; for unfermented wine can be obtained by all who desire it. Any one with a little care can prepare it so that it will keep many years.

There are various methods for preserving the juice unfermented, but there is one within the reach of all. It is simply to take the fresh expressed juice of good grapes and strain, then heat to the boiling point either with or without the addition of sugar, and seal up in air-tight bottles or cans. It would be better to heat the grapes to near the boiling point before expressing the juice; and this can be done by placing them in a vessel over the fire and adding a little water. This wine will keep unfermented as long as the air can be kept from it. If properly prepared it may be kept a hundred years or longer. I have some that I prepared for communion wine, and part of it is now eighteen months old; and if some of those learned critics and writers who find unfermented wine intoxicating will come and bring a reliable chemist they may analyze it, and I will give security to pay them \$100 for their trouble if they find the amount of one drop of alcohol in a quart of it. Any person having ripe grapes can test and satisfactorily refute the silly assertion that unfermented wine is intoxicating by pressing out the juice as the butler did for Pharaoh. See Gen. xl: 11. There will be no smell or taste of alcohol, and all that it is possible to drink will not produce the least intoxicating effect.

## A HEAVY SORROW.

The family of the Rev. John Shaw, whom many will remember to have met at the Maritime Conferences of 1879, have been passing through the sorrow of a double bereavement. We copy the following statement from the *Guardian* of last week. Captain and Mrs. Sherwood had been married but six months.

A melancholy and fatal accident took place last Thursday evening, as the steamer *Norseman* was coming into Charlotte, near Rochester, with an excursion party. Mrs. Sherwood, the wife of the captain of the *Norseman*, and daughter of the Rev. John Shaw, of Whitby, was in the act of going up on the hurricane deck by one of the side ladders, when the steamer gave a lurch, and losing her hold she fell overboard. Notwithstanding that every effort was instantly made to rescue her, she was drowned. Whether from the strength of the current, or because Mrs. Sherwood was hurt in falling, and sank to the bottom, without once rising, those who dived after her were unable to prevent her sad fate. The body was recovered and brought to Whitby, where it was interred, the whole community being deeply affected by the sad death of one who, from her former residence there, was well known and highly esteemed. Still another blow fell on the family of Brother Shaw. Captain Sherwood, being greatly prostrated by the terrible ordeal through which he had passed, his brother-in-law, Dr. J. M. Shaw, prescribed a dose of quinine. The prescription being sent to a drug-store to be filled it unhappily happened, as was afterwards found, that morphine was given instead of quinine, and, being taken unwittingly by Captain Sherwood, resulted in his death on Sunday morning. It is not surprising to hear that Mrs. Shaw and her eldest daughter are completely prostrated with serious illness by these terrible and painful events. We feel deeply for Brother Shaw and his family; and we know they will have the deep sympathy and prayers of many friends. On all the recent circuits on which Mr. Shaw has been stationed, the late Mrs. Sherwood (as Miss Shaw) was widely known by her rare gifts as a singer; and greatly beloved for her amiable and cheerful disposition. The ministers of the Toronto Conference will not soon forget her singing at both Port Hope and Belleville Conferences. It is hard to realize that one whom we so lately saw full of life and gladness has passed away from earth, and that the lips that gave forth such melodious songs of joy are silent in the grave.

## MOUNT ALLISON COLLEGE.

An esteemed correspondent, whose devotion to the work of our Church is in itself a most valuable gift, sent us the following, just too late for our issue of last week:

In your last number you referred to the recent gifts of a New York publisher to Dalhousie College, and you very properly pointed the moral to wealthy members of our own church. It is much to be hoped that some of them are devising liberal things with reference to our own College at Sackville. Of its worthiness to receive such donations there can be no question. Of its want, there can be none. Prompt action is most desirable, and gifts for the endowment of a professorship, or of a few scholarships, would become productive investments at once. How much such benefactions are needed, and how extensive would be their results, it is not possible sufficiently to estimate.

Young men who are thirsting for knowledge, who have given good evidence of their ability to take a foremost place among the educated men of the age, but who have been compelled, by lack of means, to turn aside from their course of study, would thank God for any such aid as would enable them to prosecute their work. And the benefit would come back to the church and the country in manifold good.

Will not some of those who have the means and the heart to consecrate it, authorize the authorities of Mount Allison Wesleyan College to bid some impecunious student, this year, go on his way rejoicing?

## THE Y. M. C. A. CONVENTION.

A letter from Miner Tupper, Esq., of Bridgetown, who was a delegate, to the Convention lately held in Charlottetown, P. E. I., reached us too late for insertion in its proper place this week. We, therefore, call attention to the incidents given, instead of keeping it until next week.

Nearly two thousand persons attended the welcome meeting held in the Methodist Church. The presence on the platform of a judge, the mayor, some of the aldermen, and leading merchants of the town, gave the delegates much pleasure. The morning prayer-meetings were well attended, and the business meetings were harmonious. A sum of one thousand dollars was voted to pay a suitable travelling agent to visit the existing Associations,

and form new branches whenever requested. The farewell meeting, also held in the Methodist Church, was one of rare interest.

In company with several others, Mr. Tupper visited Moncton on the 16th inst., to attend a meeting of the Association lately formed there. They were met by the committee at the station, and conducted to pleasant homes. At 8 p. m. fifteen hundred people filled the largest hall in the town, and ministers of the different churches took seats on the platform. At the close of the addresses a number of young men joined the Association, which now numbers ninety-six members. A large hall has been engaged, which is to be fitted up for their meetings, with reading-room and bible-class room attached. The next annual Convention is to be held at Moncton.

## EDITORIAL NOTES.

The Methodists of Aylesford West are making arrangements for a grand tea-meeting, to be held at Kingston Station on Wednesday, Sept. 1st.

Our brethren have our thanks for kind messages. They do much to encourage us to perseverance through weary hours. Our Book-Steward, who has to pay the printers, invites us to be more practical in our remarks. He is less innocent and simple-minded than a certain minister, who, with a partially-paid salary, concluded that something was wrong; he could not say precisely what. The fact is that Mr. Huestis has just been scanning the subscription list, and preparing a statement of the amounts now due the office, which, when published, will stagger our readers.

The scribe who writes dialogues for our neighbor, the *Presbyterian Witness*, excels in comparisons. These, too, are always in favor of Presbyterians. His latest theme is 'smuggling.' We agree with him as to the sin of the act; but differ respecting the parties generally guilty of the wrong. As to their denominational home he seems to have no doubts. Some Methodists, he implies, break the law without fear of Church courts; some Episcopalian-excite themselves and lay the blame on Confederation; but Presbyterians only call the sin by its proper names of 'theft' and 'perjury,' and even delight to pay all any N. P. can inflict. This would be most commendable in the latter, if true. The one comparison reminds us of another. We were standing, some years since, near the gate of an enclosure in the yard of a Provincial asylum, within which a number of poor fellows, thoroughly 'dazed,' were running, and leaping, and indulging in all sorts of irregular gymnastics. One of them halted at the gate to make a comparison, and, leveling his finger at his mad companions, bade us 'look at them fools.' Poor fellow! Unfortunately he was the maddest of the lot! We have since seen similar inconsistencies on the happier side of asylum walls.

## PERSONAL.

From Miner Tupper, Esq., we learn that the Rev. D. W. Johnson is very busy visiting the people, and preaching to large congregations at Bridgetown.

The Hon. Wm. Kelly, M. L. C., of Chatham, is about leaving New Brunswick for Kansas. His many friends, political and personal, will regret the separation, and will wish him abundant success in his new home.

Mr. Jos. R. Fox, of St. Georges, Bermuda, arrived by the Alpha on Sunday last. He purposes to spend a few weeks near Windsor for the improvement of his health. Mr. P. Parenchiot, of Port Royal, Bermuda, arrived at the same time, on his way to Mount Allison, Sackville.

## OUR BOOK TABLE.

From the Leonard Scott Publishing Co., 41 Barclay St., New-York, we have received the American reprint of the *Westminster Review* for July. A glance over the following table of contents will prove its value: *Scotch Peerage*; *The Place of Socrates in Greek Philosophy*; *The Peasant Poets of Russia*; *Marriage with a Deceased Wife's Sister*; *The Life of the Prince Consort*; *Game Laws and Game Preserving*; *State Papers*; *Foreign Series*; *A New View of the Indian Exchange Difficulty*; *India and our Colonial Empire*; *Contemporary Literature—Theology, Philosophy, Politics, Sociology, Voyages and Travels, Science, History and Biography*; *Belles Lettres, Miscellanea*.

The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine are reviewed, printed by the above publishers, and are sent, postage prepaid, for \$4 for any one, or only \$15 for all.

*Harper's Magazine* for September is a beautiful and interesting number. A poem, entitled "Amid the Grasses," by William M. Briggs, is illustrated by five drawings by Mr. W. H. Gibson, whose work is always exquisite. Interesting illustrations are "The Family of George III.," by R. M. Rowland, with twenty-one portraits, fac-similes of old engravings from paintings; by celebrated English artists; "The American Genoa," a biographical sketch of the three Misses Caton of Baltimore, by Eugene L. Disher, and "Fish and Men in the Maine Islands." There are also short stories by Rose Terry Cooke and Anna Bowman Blake; instalments of "White Wings," and Henry James, Jr.'s "Washington Square." The article on reading to readers on this side of the boundary line, is full of delightful personal gossip, and is confined to the domestic life of this royal household. This Magazine may be ordered through our Book Room. Price, \$4 per year.

## SUGG.

(Western) What is the condition of school libraries? Is it sufficiently provided with books—most all right ways—and to build up earnest and many men and to look into these and very frequently in our publishing for such libraries.

## (Christian)

And men will not that we have been see that deepening faces. And no veil to hide the shining people, if we have mountain with our the spring sun, shining figured before it; a plate is held opposite blank metal is tr when a light is kind shade, the dull por before it. And if into the likeness of before his secret sought shadow.

## (Congre)

Don't pray at praying, and it ne when it is foisted in scolded think that that about them w to their faces. Do as you would chat true prayer is reve ever the universe; time. Don't try into one praye likely have another so long as to hearers; that isn't commands to "p pray without ce safely leave some when alone in your public if you are such prayer prevail man. "Pray" in t

## (Christ)

There are two kin "odd-job Christian working Christian." odd-job Christians times; they engage work of the Master der some excitement occasion comes to cannot be relied up ers in the cause of ness. The steady-w in every respect can be relied upon a all circumstances. punctual, ever faithf never scare or shy a living force and Church, the Sunday-meeting. They are "steady-workers," not at times seemin bustling odd-job op end it becomes ver the slow steady w achieves more than job' worker. Rea worker are you? D "steady" or the odd

## SPEL

The Rev D. J. Stew spector of Schools, report of 1878 of the children in the Gree art of spelling. In tion done by some the fourth Standard only eight lines from had been read over months, the average were 15.1. Out of sented in the Stand spell "heavier" corr ing 14 had eight diff the word. He found word "mackerel" an "broccoli." Mr. Ste is due to the neglect and to the number of ers put on their time in days like these approaching to perfe and part of educati is originally a gift. I often fail in this art, fying weakness. A g some quarters from t

## COM

Prof. Swift of Roch discovery of another fourth comet he has d years. He is making tion for comet findi joy for asteroid hunt servatory that some d miring friends are t nearly completed, and expects to be able to for comets to be ter We have been unus comets' visits this year great southern comet, surprised the observer it shone in the twilight tain. Then at Ana d discovered close to rushing down toward that seemed to yet visit to reach its greatest b er. Now comes Prof which is dodging amon Great Bear on its way Eaye's comet, an old a to pay as another viat famous for having und its orbit since it was losing or gaining time tronoms are prepari to scrutinize the poss sky, as it rounds once stretch, and if the reco gle see and there will be up of logarithms in the