

# The Wesleyan.

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## NOTES AND COMMENTS.

It ought not to be forgotten that Mr. Moody was refused license to preach by the church of his choice because he was not a graduate from some institution of learning.—*Central Presbyterian.*

The *Churchman* thinks that we are threatened with an irruption of the genuine hirc-abracras even in the Lord's house, as is shown in a \$50,000 ceiling of a church, without "even a hint of religious or sacred meaning or symbolism about it."

The preacher pays his rent, his dry goods bill, provision bill, and all his bills in full, and it is taken as a matter of course. The Church pays the preacher in full, and it is spoken of as a remarkable fact. This is curious but common.—*Nashville Adv.*

Infidels are all the while engaged in stoning, kicking and cursing the beautiful tree of Christianity, and at the same time they are eating its rich, ripe fruits and enjoying its generous shelter and shade.—*Evangelical Messenger.*

Several hundred people lately paid ten dollars apiece to see a dog fight, in New York City. One of the dogs—the dog that whipped—fell dead, as the other, using the descriptive language of the pit, turned tail. A beautiful evidence this of our boasted civilization.—*Ex.*

It is nonsense to talk about the awful perils of illicit liquor. A secret den may be fatal to those who find it, but it can not open its doors on every road-side and thus prove a snare to the weak and simple who can not go out from home without being exposed to danger.—*India Witness.*

A correspondent of the *Montreal Witness* says it is remarked that "Methodists work their ministers to death, Baptists starve theirs to death, and Presbyterians kill theirs with kindness." All we know is that a good many Presbyterian ministers will bear quite safely a little more of the killing process.—*Pres. Witness.*

A sister has written the editor of the *Religious Telescope* that there are many women in the church who would like to have the *Telescope* whose husbands care nothing for it, and who would rather spend the price of it for tobacco than to supply their families with good religious reading.

Monsignor Capel, who has been here a few weeks, says that he has compared the Protestant and Catholic schools with great care. The Catholic, he thinks, tend to genuine thinking, and make thinkers. The Protestant make intellectual savages and mental indigestions. The only difficulty is that we will not let our Roman priests do the stuffing.—*N. Y. Adv.*

The *Christian Evangelist* speaks of microscopic and telescopic Christians. The first class seems to devote themselves especially to detecting the small faults of their brethren; the latter have their eyes fixed on the "recom-pense of the reward." The latter evidently walk by faith; the former by sight—the sort that does not include insight.

"I have read a great many books on the evidences of Christianity, and most of the arguments in them I can answer satisfactorily to my own mind. But the change I have seen in the life of my little daughter in the year or two past, I cannot explain. There is evidence of some power working in her which I cannot understand."—*Baptist Traveller.*

Liberalism in non-essentials is the rule, and most clergymen find so much to do in inculcating the principles of right living that they have no more time or inclination to air their views about unscriptural dogmas, or textual criticism of the Bible, than a civil engineer has to inject a discussion of painting on china into an official report.—*St. Paul Pioneer Press.*

What is there so full of refreshment to the soul of the Christian amid the weary cares of this busy life as a quiet hour spent in reading God's Word? It is a fountain whose waters are ever fresh, food that is always pleasant to the taste and strengthening to the soul, a companionship that always brings cheer and inspiration, a friend whose hands are ever full of priceless gifts.—*Western Adv.*

To talk about Sunday evening services, would it not be well to have once a quarter a deviation from the usual routine in the shape of a lively, informal, evangelistic service, with plenty of singing, free prayers, and one or more addresses? Such a service well arranged, and extensively advertised by word of mouth, or oth-

erwise, by a band of voluntary visitors, could hardly fail of success.—*London Methodist.*

Methodism has had one disturbing influence in Dr. Thomas, of Chicago, but she promptly repudiated him and his vagaries. He has gone out from the Church, and there is no evidence that he had any denominational sympathizers. Friends deplored his aberrations, and desired to leave no means untried for holding him back, but now that he has gone, can only pray that he may have grace to retrace his steps.—*Western Adv.*

Dr. Deems, of New York, is authority for the following: "Last week a gay and beautiful actress was soliciting a member of our church to attend her performance. When the lady positively refused on the ground that, as a church-member, she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member in the house, she despised that person as a hypocrite."

The love of display in dress is the curse of society in our country. It dissipates holier and better thoughts, and wrecks many a father and husband, and wrecks thousands of homes. It is itself an intolerable burden upon its devotees. It is a shame that Christian men and women have not grace and sense enough to dress in a manner becoming both their profession of Christ and their circumstances in life.—*Religious Telescope.*

The Washingtonian Home, Chicago, is supported by a postage paid on all sums received by the city for selling intoxicating drinks. The city licenses certain men to make drunkards, and uses all they pay and about ten times as much to counteract the damage done by drinking. A good will always requires some expenditure to keep in order the head-ree and the reservoir, but the license system is a mill whose tail-nose costs a great deal more than the head-ree.—*Golden Censor.*

Why not talk about religion like we talk about any other business? For, to be sure, it is business, and ought to be the business of our lives. When we of the household of faith, in fact, or simply so-called, get to using cant, we fearfully run the risk of the just suspicion of being either weak, or mean, or both. Away with cant from the face of the earth! We need no manufactured tones and grinnings to advertise its genuineness, and which cordially hates—because God hates—a told or an acted lie.—*Southern Advocate.*

The *Advocate of Missions* says of Mrs. Alma Norwood, of the Methodist Mission: "When the history of Mexican Missions is made up one of the brightest names in the coronet will be that of one of the meekest and least obtrusive of women. A woman full of labors, love, and humor. A fine Spanish scholar, a born teacher, and an admirable translator; one who carries the Mexicans and her religion interwoven in every fibre of her heart; one who has again and again made herself poor, and that persistently, that she might make them rich in the knowledge of God."

Ireland, which is now the most bigoted papistical country on the face of the earth, was a thousand years ago the most enlightened region of the west. Her learned men were the pride of courts, and her missionaries carried the pure Gospel far and wide. Germany and Switzerland, to a great extent, were Christianized from Ireland. Her messengers went forth by bands of twelve brethren under an abbot, with their wives and families, forming the nucleus of a community, and settled in the wilds of some heathen land. Such was the Church of the Celts, which, and not Rome, was chiefly instrumental in Christianizing the heart of Western Europe.—*Evangelical Christendom.*

"People will hardly believe me when I tell them about our Chinese Christians," writes the Rev. John Butler to an American contemporary. "I suppose they are rather slippery." "I answer, No; they are fully equal in Christian character to Church members in this country. They keep the Sabbath better. I could take numbers into the Church if I would let them work on the Sabbath; but I tell them no. When we get the Gospel into a Calsaman he is sure to be a noble Christian. Our Chinese preachers take their Bibles as literally true and authoritative. They believe what they read and obey it. Hence they give a tenth of all they earn to the Lord. The pastor's salary is one hundred dollars a-year, and he gives a tenth of it."

WRINKLES.  
"Without spot or wrinkle, or any such thing."

A character, like a human face, may be perfect and clean, and yet wretchedly disfigured with wrinkles. We must therefore discriminate between sin and defect, between the foul and the faulty. It is possible for a nature to be free from every spot of positive sin, and still repel and vex by many offensive traits. These are not stains but wrinkles, and such wrinkles may co-exist with purity, though mar- rying it, like knots in a board or warts on a body. A clean heart does not always imply a smooth temper or amiable manners. Holiness is not culture or etiquette. There may be a bluntness and severity of spirit attaching to a Christian who is fully saved from all marked sin. Every lady knows that her linen may come from the laundry or drawer quite clean, but terribly mused up. So a man of God may wash his robes in the blood of the Lamb, until they are as white as snow, and yet, notwithstanding, be disagreeable and repulsive, on account of a constitutional gruffness, or other habits and dispositions, that may cling to him and deface his attainments, like freckles and furrows on the human face. His manners may be rude and uncultivated, his habits untidy. He may be unsocial, or haughty in his bearing. Selfishness in the line of ease, or place, or prominence, or luxury, may crop out, thus naturally violating that universally-forgotten precept, "In honor preferring one another." There may be an inherent want of frankness that looks like insincerity and hollowness—a lack of heart and Christian simplicity and openness. Possibly one may have a critical taste, or a largely-developed feeling of intolerance toward what he deems to be wrong; but his criticisms may take on such a high degree of pungency as to strike the hearer as arising from a spirit of backbiting and detraction. Snap with him is smart in the sight of others. A Christian may naturally be eccentric, and have a keen sense of the ridiculous; but his consequent fun and antics may be such exhibitions as the beholder cannot reconcile with the gravity of holiness. To caper is not to preach the Gospel. Folly may be innocent, but it is a poor recommendation of holiness. Now these, and a multitude more of like imperfections, may not involve positive sin, especially in the beginning of the higher Christian life. They may not actually spot the character, but they are "wrinkles" which awfully disfigure the garments of a saint. It may be safe to say that the sanctification of one-half who have really entered into the blessed experience has been discounted, and in some instances utterly discredited, by these damaging peculiarities. The subjects of these defects imagine, and would have their brethren and the public understand, that such blemishes, if such they be, are innocent infirmities, elements of their natural make up, a part of their unique selfhood and individuality. But the looker-on sets them down as characteristic sins, and he is affected in his belief and life touching the whole subject of holiness accordingly. A saint is expected by the Church and world to have saintly dispositions, habits, and manners; and where these do not accompany the profession, the profession goes to protest, or is flung aside as we reject a bogus dollar.

But the question is raised, Can we get rid of these "wrinkles," and must we smooth them out in order to avoid sin? I answer unhesitatingly, yes. From both painful and joyous experience I answer, yes. Even our infirmities are largely curable, and if not cured by holy culture they become sin. It is the work of grace to put a new spirit into us—a spirit that has no asperity, no meanness, no foolishness in it. And we are required to have a religion thus complete, a religion whose toilet is perfect. With the

same breath we are commanded to be cleansed, to be without spot, and to be without wrinkle, or any such thing. It must be possible, or it would not be commanded. Not only are ugly wrinkles to be erased, but "any such thing." Whatever has the bad or displeasing look of a wrinkle must be pressed out. There is such a thing as the beauty of holiness. The robes of a Christian are white, his garments beautiful.

Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds in these arrayed,  
With joy shall I lift up my head.  
—A. Lavery, D. D., in *Divine Life.*

THE FRIENDLY ISLANDS.  
The Friendly Islands, as most of our readers know, are no longer a mission, no longer under the control of the Mission Board. There is in this fact a danger of much interesting and important intelligence never finding its way to the friends and supporters of our work while this first independent district was a mission. We announced the arrival of the chairman of the Friendly Islands last week to attend the Conference; and now we have pleasure in stating that the Rev. E. Crosby, B. A., and his sister have arrived by the *Orient*, on their way to the Friendly Islands. They are designated to assist Mr. Moulton in Tubou College, and we earnestly pray for them the grace and ability so richly bestowed on him, and leading to success achieved by few. Mr. Crosby is the first minister engaged by this self-governing Tongan Church—self-governing, we mean, in the sense that, except in the appointment of ministers, whether Tongan or English speaking, and the maintenance of that form of Christian doctrine and discipline known as Wesleyan Methodism administered in accordance with the provisions of the Model Deed, the Friendly Island District is free to act in the same way as a colonial district. They require a minister specially to assist the chairman in the college; they asked the Conference to allow them to select one from England. That permission was given, and to-day Mr. Crosby is in Australia, on his way to Tonga, all his expenses being paid by this native Wesleyan Church, as well as his support in accordance with our usage elsewhere. The Friendly Islands Church has its difficulties, but God is with his servants and people.—*Sydney Advocate.*

NEW CONVERTS.  
W. S. Allen, M. P., writes to the *Methodist Recorder*: "I do not know anything more distressing than to see the fruits of revival missions scattered and lost for want of care and attention. Not only is it the cause of the yearly loss of hundreds of souls who fall back into the world; but it also most unjustly brings revivals into discredit, because the results are declared not to be permanent and lasting. My experience of revivals has taught me this lesson, that where the converts are carefully and lovingly looked after the great majority will stand firm; and on the other hand, where they are not so looked after, the great majority will fall away. In one place I see a mission held, and perhaps fifty souls are led to Jesus, and in a year's time I ask where they are, and I find they have almost all lost their religion and gone back to the world; and the reason, as has been often uttered, is neglected. The ministers never visited, and the leaders in whose classes they were placed were utterly careless about their souls, and the natural consequence was they grew careless and lukewarm, and at last fell away from Christ. Precious souls, for whom Jesus died, slain by the cruel neglect of those who should have cared for them. I then see a mission held in another place, possibly by the same preacher, and again fifty come forward and find peace; and when twelve months have elapsed, I make enquiry, and I find almost every one of them standing firm, and meeting regularly in class, and the reason is they have been visited by the minister, and the leaders have welcomed them with love and affection, and have looked after them with tender and watchful care. Yet the work in each place was equally genuine at first; but in one place the ministers and leaders did their duty, and in the other they neglected it. This and this only, was the cause of the difference in the permanency of the results."

I know the vast amount of work which devolves on many of our ministers, and I know how difficult it is in many cases for them to find time for additional visitation; but if they must leave any part of their work undone, let it not be the all-important work of looking well after their young converts. Let them neglect bazaars, sales of work, lectures, or any of those multitudinous schemes for raising money which at present occupy so much of their time; but never let them neglect the most important duty of all, that of diligently watching over the souls of those for whom Christ died, and who, led by the Spirit of God, have just given their hearts to Him. Our class-leaders have a most important task to perform. The future of those converts mainly depends on their care and attention. It may not be possible for the circuit minister to see them more than once in two or three months; but it is quite possible for their leader to see them every week, either at class, or if absent at their own homes. Unfortunately, however, there are scores of class-leaders who seem to have no conception of doing their duty as it ought to be done. If a member comes to class, well and good, but if not they never take the trouble to look after him, but carelessly let him slip.

TURKEY AND THE GOSPEL.  
The Turkish Government is firmly pressing its policy of obstructing the operations of American missionaries. It has now undertaken to close the Armenia College at Harput. It has also requested the American minister to prevent American missionaries from holding public worship in their houses. It has also demanded the silencing of bells that have been hung and used for years on certain mission chapels. The idea with which the Turkish authorities commenced this policy was that of limiting and perhaps expelling the Jesuit missionaries. Since the Jesuits are everywhere warmly defended by the French Government this purpose has failed. The inaction of the U. S. Government in cases of outrage on American citizens has, however, convinced the Turks that American missionaries are not regarded at Washington as entitled to protection as American citizens. Hence there exists, in Government circles, quite a hope that, although the Jesuits are too strong to be driven out, the American missionaries, at least, can be sent away. The American missionaries have always been very careful to keep within their legal rights, and so far, each one of the interferences with them by Turkish officials has been a violation of the treaties and an outrage on law. Still, the United States Government has, as yet, done nothing more than make remonstrances so mild that they can only be regarded as *pro forma*. Last year Mr. Knapp was robbed and beaten, Dr. Reynolds was robbed and strangled, and Mr. Pines was robbed and beaten on the highways. In the last case nothing was done. In the case of the other two the criminals were arrested and identified; but the Turkish Governor intervened and ordered the men released. The Government at Washington was notified that a failure to insist on redress in this case would be everywhere taken as a denial of protection to American missionaries. Notwithstanding this the Porte has not yet been made to understand that America will not tolerate the connivance of Turkish Government officials in outrages on American citizens. The re-

sult is, as a friendly Turk lately said to an American missionary: "The news that the Porte feels forgivingly toward men who try to kill American missionaries and that the American Government will not discommodate itself, even if American missionaries are killed, will soon be spread among all the ruffians of the land, and you will see its fruits." This matter is one which friends of the American Board cannot afford to neglect. The apathy on this subject, shown at Washington, has already led to loss of property of the Board. Its continuance will certainly lead to loss of life.—*Independent.*

THE PRIZE NEAR.  
How many there are who live on earth with a delicious sense of nearness to the heavenly world. Almost we seem to touch the royal vesture of friends above. On the Lord's day, when we visit the sanctuary, at evening-tide, after the toils of the day are over, sweet memories throng about us that lift us upward, even to the immediate presence of our sainted dead. That we have present trials and disappointments is no evidence that we are distant from our friends, or that the final attainment of the royal robe is doubtful. Did they not ascend to their lofty seats through struggle? "These are they which came out of great tribulation."

The veil that hides from our view eternal blessedness is easily removed. One touch by an invisible hand, one slightest expression from an infinite will, and we are immediately present with the innumerable company. O, joyful hour! O sweet reality! How often do we grow weary here, as we are compelled to meet human woes and weaknesses, and are forced to distrust much of earthly friendship. But there, O what an inspiring thought!—we shall meet a company of white-robed immortals. The Lamb is in the midst of the throne; he shall "feed them;" "unto living fountains of water shall he lead them;" "they shall hunger no more, neither thirst any more." No barrier shall interpose between us and any other soul in this vast multitude. All is absolute perfection—thought, inspiration, service. One anthem kindles the souls of all, for we read that "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb, clothed with white robes and palms in their hands, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave. Owen, addressing him, said, "There is one advantage I have over Christians; I am not afraid to die. Most Christians are afraid to die; but if some of my business were settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Spirit and Travel.*

Thousands of poisonous liquors are liquid fire; and all who manufacture or sell them, except for medicines, are poisoners generally. They murder people by wholesale, they drive them to hell like sheep. The enemies of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood.—*John Wesley.*

Had Christ's Gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the un- speakable benefit of mankind.—*Lord Bolingbroke.*

Pickard Rev II, DD