

The Wesleyan.

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NOTE AND COMMENT.

The "big gun" who at the camp-meeting preached his great sermon on an abstruse point in speculative theology did make reputation for himself—but it was not of the sort to be coveted by a man whose highest ambition is to save souls.—*Nashville Ad.*

A house without good reading matter is like a room without windows, and no man has a right to bring up children, without surrounding them with the best books and periodicals, if he has the means to buy them. Children learn to read by being in the presence of books.—*Central Ad.*

Sometimes we think it would be better to sing the Hymnal straight through than to repeat favorites an unlimited number of times. Pastor and class-reader, hunt up at least one hymn for the next meeting that has not been used for a month!—*Western Advocate.*

Mr. Moody keeps pretty closely to the sermons and addresses that have made him so well known. He does not have any hesitation about repeating good things. Why should he preach other sermons, he asks, while the ones he has delivered have been so greatly blessed of God!—*Intelligencer.*

Not long since, a certain noble peer in Yorkshire, who is fond of boasting of his Norman descent, thus addressed one of his tenants, who, he thought, was not speaking to him with proper respect: "Do you not know that my ancestors came over with William the Conqueror?" "And, mayhap," retorted the sturdy Saxon, nothing daunted, "they found mine here when they came!" The noble lord felt that he had the worst of it.—*Methodist.*

Says the *Dayton Herald*: "The Cincinnati saloon keepers are terrible sticklers for personal liberty, but they want it all on their side.—It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon-keepers have organized to break up this business, since it interferes with the sale of beer, and they have induced the Board of Health, who have control of the markets, to prohibit the sale of coffee at the public markets."

Will somebody point out the justice of licensing one set of men to manufacture papers and criminals, and compelling another set of men to pay the expense of supporting the paupers, and of arresting, trying, and punishing the criminals? That is the way that things are working in this land. The liquor dealer makes the paupers and criminals; sober, law-abiding citizens have to pay the taxes rendered necessary by pauperism and crime.—*Texas Ad.*

A correspondent of the *Catholic Mirror* complains that the "American Catholics" have no representative at the Vatican, and that there is no American Church there. He says: "The city is full of Protestant preachers, Protestant churches and Protestant stores, but English speaking Catholics here in Rome are less favored in many respects than those who look on the Catholic Church with eyes any thing but favorable."

The Rev. Robert Laird Collier attended service at the Royal Chapel of St. James's Palace a few days ago. He went when the choir sang, so beautiful was the music. But he adds: "The sermon was nothing. It was, in plain words, so feeble that it was unintelligible. I did not know in the least what the parson was talking about. He strung a lot of words and phrases and Scripture texts together that had no sort of sense in them for me. But no matter. No body wanted any sermon."

Gen. Grant is represented as financially ruined, while having for life fifteen thousand dollars a year, and probably will get twenty thousand additional as an annuity from the Government. The General for several years in Missouri and at Galena used to rub along on less than fifty thousand a year. Public sentiment is debauched and society rotting to the core when lavender-water tears are shed over the fifteen million robbers, and no pity for the plundered and helpless poor.—*Richmond Ad.*

Any one in America may have knowledge free. The public schools not only give the elementary instruction, but music, drawing, language, and penmanship are thrown in, as conditions of a good, square mental meal. And to this feast guests are brought in from hedge and byways. The servants of the Commonwealth go out and compel the poor to come into the banquet. There is no excuse for dunces in this country. Nevertheless they are thick.—*E. H., in Cincinnati Commercial Gazette.*

Many a man who cannot get time to attend the Church prayer-meeting, will, if he becomes the head of a secret society, give three evenings a week to lodge and committee-meetings, and not complain in the least. A man who has not found time to attend the caucus for ten years, will, if you put him at the head of a "wing" of the party, give every evening in the week to politics.—*Golden Rule.*

In the course of a speech in the N. Y. East Conference, Dr. Buckley said: "I have had twenty-three years' experience in the itinerancy and am ready to go back to it. I was born a Methodist, shall live a Methodist, and hope to die a Methodist. In the past five years three other denominations have offered me better salaries than I ever got in my own. They are all after us because we have had Methodist training." There is much force in that last statement. Good Methodist training with the old Methodist fire in demand among all the evangelical denominations. It is sad to think how some of them would have suffered but for Methodism's overflow.—*Methodist.*

FRATERNAL ADDRESS.

The following is a part of the address of the Rev. S. S. Nelles, Fraternal Delegate from the Methodist Church, Canada, before the General Conference of the Methodist Episcopal Church of the United States: "My brother and I are to bring the fraternal greetings of the United Methodist Church to the General Conference of the Methodist Episcopal Church. The United Methodist Church is a Methodism that you have not seen before. I think you have never had representatives from any section of the great Methodist family that have been able to bring you a report like that which your secretary read, and which we are deputed to bring you to-night from the Dominion of Canada. There is but one Methodism, all united, in one Church, called the Methodist Church."

Until 1874 there were five bodies of Methodists: the Methodist Episcopal Church, the Primitive Methodists, the Bible Christian Methodists, the New Connexion Methodists, and the Wesleyan Methodists. In 1874 the New Connexion Methodists and the Methodist Episcopal Church were united in one body, and in September last, in 1883, the remaining bodies were joined together, and now these five make one common Methodism for the Dominion of Canada. That is the special message we bring to you on this occasion.

I cannot but contrast the state of things to-day with what it was in the General Conference of 1864, just twenty years ago, when I had the honor of standing before that General Conference as the representative from the then Wesleyan Church of Canada. I remember that the Senior Delegate, Rev. Dr. Carroll, a venerable good man, had some controversy with the brethren who represented the Methodist Episcopal Church—a relic of an old quarrel. It was left to a committee, and the Committee compromised the matter as committees are wont to do. I remember saying to my departed friend, the Rev. Dr. Banister, a day or two after, "So you have granted Dr. Carroll's contention in this thing, and you have continued your recognition of the Methodist Episcopal Church," which was recognized previously at Buffalo, in 1860, or before. "Well, yes," he says, "but there is a difference." "What is that?" "Well," he says, "we recognized them as a branch of the Methodist Church, and we recognized you as the branch of the Church." "Well," said I, "I never before saw the beauty of the definite article." They got the indefinite one and we got the definite, these were the "articles" of settlement, so to speak, and thus were the wrangles settled between the two contending parties in that Methodist quarrel. It is like a great many other quarrels and settlements in the history of the Church from time to time.

Well, we are all one now. I cannot go into details. Some of the brethren asked me what our organization was. I will give it in about two or three sentences. We haven't got bishops, greatly to the regret of my brother here, I suppose, and my own regret, for I believe in Episcopacy. We haven't bishops, but we have the next best thing; we have General Superintendents, if you can distinguish one from the other. They are elected, one or more, for eight years. We have elected Bishop Carman, of the Methodist Episcopal Church, and Dr. Rice, President of the Wesleyan section, and we may make more of them when we want to send one to China, India, Africa, or Japan. They travel about as your bishops do, and they attend in the Annual Conference, with a sort of divided authority, however, and they do wonderful things belonging to the Episcopal jurisdiction. We have lay representation in the highest degree of perfection; an equal number of laymen and ministers in the General Conference and in the Annual Conferences, except when questions of ministerial qualification and character are under consideration; then it is purely ministerial. These are the chief peculiarities of our system.

We are now a large body; the largest Protestant body in the Dominion of Canada. Three quarters of a million out of a population of some 4,500,000 by the census; 100,000 more than our Presbyterian brethren who stand next; 200,000 more than our Anglican brethren, who stand next to them. We have united all our interests; publishing interests, educational funds, educational interests, everything pertaining to the Church in a general way; we have united all these in the common Church to make it as strong and influential in that country as we can.

I might use the language of the great orator, Daniel Webster, when he spoke of the broken and dishonored fragments of a once glorious union; but we have a happy union out of the discordant and belligerent fragments of Methodism in that land. You are, however, ahead of us in many things, as you ought to be, considering you are 50,000,000 and we are 5,000,000. But I think we are ahead of you in one thing, a missionary percentage. Our contributions amount in the old Wesleyan Church to about a dollar to each member of the Church, and yours is about thirty cents. We have inherited a missionary zeal which came from your venerable men, Bangs, Hedding, and others from England, who introduced Methodism into Canada. I know from the zeal you have manifested in the missionary direction of your will that you will be gratified to hear that report.

This union of Methodism has created a strong desire for further ecclesiastical union in Canada. The Presbyterians were united before us. But as soon as the Methodists were united, the Anglicans seemed to be in favor of a union of all the Protestant bodies in the Dominion of Canada. We have had addresses from the Bishops, and articles in favor of it in the magazines. There is difficulty in the way; it is our old friend the definite article. They are the Church, and the others are sects, and I think sometimes they go so far as to call us religious bodies. It is something to be a religious body. That is more than you can say of everybody, and it is more than we can say of every ecclesiastical body in every part of history; it would be only with some reservation in the fifteenth century that you could call the old Catholic Church simply a religious body, there was so much superstition and wickedness within it. In the early part of the eighteenth century it would have been difficult to call the Anglican Church a religious body, without some qualification, and if it has become more religious, it is partly owing to the labors of one of these religious bodies.

Methodism has been a sublime irregularity from the first. And yet it has quickened all the Churches, and given an illustration of progress, freedom and power not second to that which we find in the older Churches. Perhaps we will all come together, because we read in Isaiah a wondrous prophecy that the time shall come when the leopard shall lie down with the kid, and the lion shall eat straw like an ox. When I think of the great quantities of straw the Churches have eaten one time and another in the way of separation, and in the way of absurd doctrines and absurd ceremonial, I should not wonder if they would some day eat some straw in the way of unification. It would be a very reasonable sort of infliction of the *lex talionis* upon them if they had to make some sacrifices; and they will have to make some if they ever finally get together.

I trust, sir, that we shall remember that there is something better than ecclesiastical oneness and great ecclesiastical organization. Sometimes that is a good thing, and sometimes separation and disruption is a good thing. As I read Church history, the great times of refreshing have come; not in rigorous adherence to order and regularity, but sometimes rather in the breaking in upon that regularity which has come down from the past. The Protestant Reformation has surely been a blessing to the world. It has given us the freedom which we have. It has given us religious freedom, civil freedom, and intellectual freedom. The intellect before the Reformation was in a kind of dungeon through a long and dreary night, like a caged eagle beating his bleeding pinions against the bars of his prison house. A great German monk preaching the doctrine of the Gospel flung open the cage and gave us the great blessings which we have to-day.

"HOW TO GET RELIGION."

Those who want religion get it; for those who really desire saving grace put themselves in a way to obtain it, and God meets all such. It is natural to seek the gratification of our desires. If a man wants money, he seeks it; if he wants political preferment, he seeks it. If a boy wants an education he proceeds to meet the conditions of its attainment; if he wants social enjoyment, he adjusts himself to his social opportunities. So, if a man wants religion he spontaneously puts himself in a way to get it; and if he wants it very much he will seek it first and more ardently than he seeks anything else. Then, as we have said, he gets it. We are positive on this point, because there are no contingencies between an earnest soul and God; nor is "God slack concerning his promises." We read: "All the promises of God in him [that is, in Christ] are yea, and in him amen." (2 Cor. i. 20). The moment we begin to draw nigh to God, that moment he begins to "draw nigh to us." The movement is like that of two weights balanced on a pulley; the instant the lower weight begins to rise the upper one begins to descend, and they are sure to meet in the center.

The balance of power to determine personal salvation is in the hands of the unsaved. It is locked up in the will. The Creator put it there, and then threw away the key. Hence man's responsibility. It is left to him to make his own destiny. Therefore, if a man wills to have religion, there is no possibility of failure on the side of God. He is committed to fill the man with righteousness who hungers and thirsts after it. And his promises are not like notes on time, but cash down the moment we make the transfer of ourselves and property to him. Show a clean title by cancelling all claims and mortgages of sin, Satan, and the world upon you, and execute a deed of consecration, and God will and must accept the tender and bestow the promised consideration. I reverently say *amen*, for he has put himself under self assumed obligations to meet you on terms of salvation at that point. He has established his own condition, and the day you meet them with the deepest sincerity you can command he has

bound himself, at the hazard of his own attributes, to fulfill his engagements. If then, you confess your sin, he will and must prove himself "faithful and just to forgive your sin, and to cleanse you from all unrighteousness." "Faithful is he that calleth you, who also will do it." There is no assurance in any pursuit like that which we find in the pursuit of religion. We may desire wealth, civil distinction or social relationships, but a thousand obstructions may come between us and the attainment of the coveted object. Not so with salvation. It is only look and live, thirst and drink. But one says, "I do not thirst, and cannot drink, for appetite must precede eating and drinking." True; but you can beget desire. To start with, you have painful awakenings. "Every heart knows its own bitterness." In spite of itself, every unsaved soul is a troubled sea. Fear lurks in every mind to which Jesus does not say "Peace, be still." Doubt, unrest, and apprehension surge through the soul where sin reigns or keeps the least footing.

Sin is a hornet that constantly stings the feelings. Guilt is a burden hard to carry. It will bow and break at length the strongest nerve. Even a feeling of uncertainty as to our salvation is a canker that will eat the soul out of a man of ordinary sensibility. Now, to consider this state of things naturally begets desire to be at rest. Who can be in an earthquake or tempest and not desire its cessation? Again, compare your doubt and forebodings with the quiet confidence of those who are consciously saved. The result will be a desire that will express itself on this wise, "Let me die the death of the righteous, and let my last end be like his." It was such comprehension that created in John Wesley a desire to be consciously saved. In a storm at sea he saw the Moravian missionaries calm and resigned, while he was agitated with fear. Above all, give yourself to prayer and the reading of the Scriptures, and you will not only desire, but crave and pant for the water of life. Take the Bible and kneel down at your bedside, with the sacred pages open before you. Read and pray, and pray and read, repent and believe, confess and weep and pour out your soul as it were in solution before God, and your indifference will turn to desire, and your desire to a burning thirst. And then you will be "filled with the Spirit," and blessed with "all spiritual blessings in heavenly places in Christ Jesus."—*A. Loewen, in Divine Life.*

DESPAIR NOT.

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city looking for work. I went from place to place, and got only a cruel answer: "No, sir;" "No, sir." No one wanted me. It seems as if the Son of God must have had something of that feeling down here; no one wanted him; it took him and put him to death. If he should come into this audience, and go from seat to seat, would you say, "No, Jesus, I do not want you; go thy way this time?" or would you open your heart and let him in? In one place it speaks of his locks wet with the dew of the night. Oh, may God help every unsaved soul here to receive the Son of God! He has gone up on high to make room there for us. We are told in one place that he looked toward heaven and sighed. He saw sickness and disease and death all around him, and no one wanted him, so he looked toward home. I can imagine he was homesick. There he was loved by all. O sinner, won't you have this rejected king? Won't you do as Martha and Mary did—receive him into your heart and home this very hour?—*Mooly.*

THE RED CROSS.

It is cheering to find Christian influences softening and ameliorating the horrors of that most cruel and inhuman of scourges—war. Let us earnestly pray that this good work may hasten the day when men shall learn war no more. In Europe the "Red Cross Treaty" and the "Geneva Convention" have long been established institutions, but it was only recently that the United States of America gave in their accession to the agreement. The aim of the men who brought about this union of nations for philanthropic ends, was to relieve the wounded and so to mitigate the horrors of war. The work was not done in a moment. It was in 1863 that the first meeting was held at Geneva, but only two European powers gave official sanction to the proceedings. In the next year, after a larger conference, twelve governments, including all the European powers except Austria, Greece, Russia, and Turkey, with a few of the lesser German States, signed a treaty insuring protection to field-hospitals and their attendants in time of war, and providing for the removal and the safety of the wounded. Since that time, experience has shown the value of the service rendered by such a convention, and twenty-four States have accepted its conditions. The Red Cross committee, which provides relief for the sufferers, has now taken part in six great wars. After the siege of Paris, 10,000 wounded men were removed by its workers, and 9,000 soldiers were restored to their country who had been cured in German hospitals. The movement has enlisted a great band of workers, and has secured that they shall work without molestation. The modified form of the Swiss Arms adopted by the association as their badge, the red cross on a white ground, is a graceful tribute to the country which led the way in so excellent a work.—*Bethel Churchman.*

AN ESCAPE.

An incident related by Bishop Soule, many years ago, shows that he was not without strategy in an emergency: The bishop said that during a Conference session in New York in the earlier years of his episcopal career, he was earnestly importuned by the official board of one of the city churches to give them as pastor a certain preacher. The Bishop enquired "Do you know the man?" They replied that they had only heard of him, but from what they had heard they were confident that he was the man for their church, and he alone of all the Conference would suit them. The Bishop dismissed them with the assurance that he would spare no pains to please them. "It so happened," said the bishop in relating the incident, "that the man asked for preached at that church on Sunday," and on Monday morning early, the whole official board were at the bishop's door, desiring only a minute's interview with him. "What now?" said the bishop. There was a meek reply by the chief speaker, thus: "Bishop, we have come to us; we have heard the man whose appointment to our church we asked for, and find that he will not suit us at all, and beg that you will not send him to us." "Well, brethren," queried the bishop, "what do you suggest now?" The reply was, "No, one, Bishop; send us any preacher that you think will suit us, except the one we asked for, and we will be content." They then departed. The bishop said: "I knew that church, I knew that preacher, and I knew he was not the man for the place, but did not tell the brethren so." And then with a pleasant smile, he continued: "I suppose the brethren never learned that I caused the Committee on Religious Worship to appoint that brother to preach to that church on the Sabbath. By so doing I was relieved from the unpleasant duty of offending those people or making an injudicious appointment to gratify them."