

The Wesleyan.

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NOTES AND COMMENTS.

Speak the truth and do it in love. Malicious truth telling is no better than lying.—Pittsburg Workman.

An indifferent, careless steward is just as blameworthy in the sight of heaven as an indifferent preacher.—Raleigh Adv.

Of the 484 ministers who left the Established Church of Scotland at the Disruption in 1843 it is said 105 are still alive.

Our public colleges really divert young men from the ministry. We want more Church colleges and academies, and want them better supported.—Herald and Presbyterian.

Many of our young people are familiar with the books of A. L. O. E. It may interest them to know that her name is Miss Charlotte Maria Tucker, and that she has been for six years a missionary in India.

A London paper, speaking of the appointment of Dr. Matheny, to establish a mission in or near Tarsus, in Cilicia, says: "How strange that the Gospel should be sent back to the city of St. Paul's birth by the inhabitants of a land of whose existence he had never dreamed!"

The small winter congregations are composed of the men and women who will profit by good sermons. Therefore let no preacher reserve his pulpit strength for spring weather and crowded pews. Some of his hearers will not live to see the next peach-blossoms.—Nashville Adv.

The Outlook, of London, says: "Morocco, which is peopled by perhaps the finest Moslem race in the world, numbering eight or nine millions, presents a stern wall to Christian faith. We understand that the Emperor will not permit a Christian to live in the interior of his country."

The Daily News mentions it as a fact not generally known that one of the first acts a new Primate of Canterbury is called upon to perform is either to deposit or give security of £10,000, as a guarantee for the safe custody of the magnificent library at Lambeth Palace.

New York Herald:—We have no particular fears for the Bible. It has taken care of itself so long that we do not expect any immediate disaster. It is like good wheat bread—you may rail at it as much as you please, but when you are downright hungry you are always glad to get it.

Let none of us forget that in the Day of Judgment, not the nation, not the church, not the political party, but the individual will be held responsible; and let us remember, further, that this responsibility will extend, not only to what we have done, but to what we might have done, or that others might have done, through our influence and the stimulus of our example.

Mr. Goble, a missionary of the American Baptist Union, is said to be the inventor of the jin-riki-sha, the popular Pullman-car, so generally used in Japan. As in Tokio alone there are between 40,000 and 50,000 giving employment to that number of men, and bringing in an annual income of \$75,000 from that single city, it can be inferred that the missionary has been of some material benefit.—Christian Weekly.

Mr. Osborne Morgan, in a speech recently delivered, stated that when any one asked what would become of religion if the Church were to be disestablished, he could invite them to Demingshire, where they might see what Dissenters had done under the Voluntary system. He said that during the last fourteen years, the period of his connection with the constituency, thirty chapels had been built for every church.

Mr. Christian K. Ross will never allow time or disappointed hope to weaken the chain of affection that binds him to his long-lost boy. Only a few days ago he wrote to a friend: "I am still diligently making every effort to unravel the mystery connected with his continued absence. In our family the subject is often the theme of conversation. Charlie is often spoken of as living, and shall be until we know the contrary."

One should bear in mind that there is especial need at the present day of preaching the gospel of rest. The moral result will, for sanitary and State reasons, insist upon some restrictions as to servile labor and public amusement upon the Sabbath. The physician should plead for a sanitary Sunday, as the clergy do for a religious day. Rest, and such recreation only as gives rest, ought to be provided for.—Medical Record.

A proclamation has been issued throughout Roman Catholic churches in the German States declaring that the Catholic Church regards as illegitimate the children of a Roman Catholic who has been married to a Protestant by a Protestant minister.

The St. Louis Advocate asks:—"Why will ministers persist in the practice of announcing a list of appointments at close-of-public service and thus distract the minds of the congregation, or so call off their attention as to weaken or destroy any good effects the sermon may have produced? Why not announce the appointments just before the sermon, and let the congregation carry away the good impression of the sermon, provided any such have been made?"

In the British army there are 25,000 abstainers. Drunkenness, however, continues to be very rife among the soldiers. In 1881, 43,656 punishments were inflicted on soldiers for drunkenness. It is a noteworthy fact that the battle of Tel-el-Kebir was won on tea. In the Royal Navy there are 11,000 teetotallers. The spirit rations to land have been discontinued, and in various ways the Government is seeking to foster temperance both in the army and navy.—Methodist.

The sexton is the most important personage in the modern temple. He can hamper the pulpit. The eloquence of the city pastor is as water poured out on the ground if the door-keeper is asleep in the basement instead of feeding the furnace. In vain the rhetorician strives to rise in the face of the falling thermometer. When half the congregation is coughing and the balance buttoning up coats, the sermon is wasted ammunition.—Richmond Advocate.

A "High-church Episcopalian" in the Independent says:—"There is actually room inside the Episcopal Church for nine-tenths of the Evangelical sects, so-called, if they could only open their eyes and their minds wide enough to see it and understand it." A High-church Baptist replies:—"Yes, these rooms have been, 'To Let' for a long time, and are likely to be vacant for a long time to come. The few who wander about in these huge vacant places must be lone-some."

An American paper has this suggestive item:—"The congregations of South Boston are noted for their habit of turning in their seats and gazing at people as they come into church. Mr. Waggener last Sunday checked this tendency to backward motion by remarking that 'no strangers are coming in, my friends; when strangers come in I will tell you.' The congregation looked surprised, then amused, and finally took the preacher at his word, relying upon the pulpit for information about strangers."

Why has Bishop Magee given his influence in favor of prayers for the dead?—"To the law and to the testimony." We solemnly challenge the Bishop of Peterborough to declare whether he is prepared to accept as belonging to the theology of the Church of England a doctrine which has no warrant in Scripture, which has no support in the Book of Common Prayer, and which has been condemned by many English divines. Is this part of Romanism also to be tolerated without Episcopal rebuke, simply because the Romanisers choose to adopt it?—Glances, in Methodist.

A writer in the London Globe remarks that the results of recent Irish harvests have produced a general feeling of distrust in the potato, and that the question of the future food supply of the Irish people has consequently become one of the utmost possible importance. He recommends as a judicious and feasible expedient, that the oat crop of last year should be doubled and that a few common vegetables, like the cabbage and the parsnip, should be cultivated to some extent, and asserts that with slight pains the cheaper forms of fish which swarm in the Irish seas might be made a common article of diet among the Irish people.

The Philadelphia Times says:—"There should be a great deal more oral instruction and a great deal less of text-books. Especially should there be a less stringent and exacting rule in regard to memorizing from text-books. A teacher who cannot teach history or geography without requiring a pupil to answer questions in the exact language of the text-book is not fit to be a teacher—is, in fact, utterly unfit. Some teachers exact from pupils a degree of accuracy and verbal memorizing in this regard which the teachers themselves could not attain to, and which not a single member of the School Board could reach, even if they had to be kept in after school every day in the year."

THE BAPTISM OF FIRE.

The Spirit also brings before us the most solemn thoughts in reference to our congregations. Immortal souls come to listen for tidings of the Saviour. God has stirred them by his Holy Spirit and sent them to hear. If they are saved, it must be through our words, and upon the issue of the sermon the destiny of immortal souls may be sealed. Who could preach carelessly could he thus feel? Besides, it may be the last sermon which some one shall hear. Almost every sermon is the last that some one does hear. More persons die every year than there are pulpits in the land. Could we single out some one in the assembly who would never hear another sermon, how would we try to preach Jesus? Our eyes are sealed as to destiny, but that person is in the congregation, and we need draw the bow at a venture, trusting that the Divine arm and eye will give to the bow sufficient tension, and to the arrow the right direction. When I have heard, as I frequently have, of persons present in assemblies where I have preached, who have been called suddenly away by accident or disease, I have never felt to regret that my sermon was not more beautiful or more polished, but I have regretted that it was not preached with more demonstration of the Spirit and of power. I cannot conceal my conviction that, but for the negligence and indolence of those of us who occupy the sacred desk, this demonstration would be more universal and more powerful. It seems to me that the possibilities connected with preaching have been only partially realized, and that a brighter and more glorious day will dawn upon the church. If there is one thing above all others that I have desired for myself, and that above all other things I covet for you, it is this ministerial power, this baptism of fire. Seek for this more than for learning, for wisdom, for oratory; and, above all, more than for any thought of your acceptability or popularity. To preach one sermon like Livingston's would be worth a life of service. I believe you all may have such power that thousands shall be converted under your preaching. If the Bible be true, and if you are divinely called to the ministry, you are lifted out of the common circle of business and of the conflicts of life. God comes to dwell in you, and to use all your powers for himself; your highest glory will be to appear as living, walking Christs among men, and you will feel with the apostle, "For me to live is Christ."—From "Yale Lectures," by Bishop Simpson.

A RARE LIFE.
REV. W. H. HEARTZ.

In the death of Capt. Amos Crosby, Yarmouth has suffered the loss of one of her most respected citizens, and Providence Church one of her most useful members. Over forty years ago Amos Crosby joined a ship of war at Rio Janeiro, and on board that ship, with God's blessing upon the labors of the second lieutenant, he became a converted man. A conversion under these circumstances, it is not our privilege frequently to chronicle. His religious life furnishes materials for an interesting and thrilling biography. In the fore-castle, with sailors he prayed; in the merchant ships in which he sailed, both as mate and as captain, on the sea and in port—wherever he was, he illustrated intense earnestness for the salvation of souls, combined with wondrous knowledge of God's word and of the best methods of reaching men. He never made a voyage after his conversion without being instrumental in leading souls to Christ. In distant ports where Protestant religious services are not available his Bethel flag raised on the ship he commanded, drew large gatherings to hear his exposition of Scripture and to listen to his fervent prayers. At Ardrossan, in Scotland, his name, with that of his brother, Capt. Jacob Crosby, is associated with a wondrous revival of religion in which hundreds were converted to God. When he retired ten years ago from the sea his influence in the Sabbath-school and in church matters generally became a great power for good in Yarmouth, and his courageous course in the temperance cause can never be forgotten.

THE LORD'S SUPPER.

Bishop Ryle made a speech at the second annual Conference of the Craven Evangelical Union, which has called forth very decided and very opposite expressions of opinion. The Record calls it a Christian and scholarly speech with a true Protestant ring. The Church Review, on the other hand, describes it as an "offensive tirade, meddlesome equally of vulgarity, vanity, party spirit, and disingenuousness."

A very brief report of it, which is all we have been able to procure, will give some idea of its tone and character. The Bishop is reported to have said that "the fact that an ordinance appointed as a lasting token and comfort to the people should be made an occasion of stumbling and contention for so many centuries as it had been was very humbling. The subject of the Lord's Supper was the burning point of the controversy now going on within the pale of the Church. He was pleased to know that in all the great causes in the law courts the decisions had upheld the Protestant and Evangelical men. No better than a secular court could be found to settle such questions. Were he ever tried for heresy he trusted he should be tried by laymen, for none were more incompetent to deal with such questions than bishops, theologians, and the like. He strongly denied

that there was any sacrificial significance in the Lord's Supper—it was simply a memorial. He particularly cautioned young clergymen never to give way to the modern practice of calling the Holy Table the altar, and hoped they would not fall into the too prevalent practice of driving people to the Sacrament whether they were fit or not, for harm and not good resulted. They should guard against extravagant ceremonial. The chancel was no holier than any other part of the church, and he objected to the common practice of separating it from the rest of the church by gates. He was favorable to evening celebrations being continued, for their abolition would debar working people from attending them. The Lord's Supper was not a converting or a justifying ordinance. It was not a means of obtaining forgiveness of sins, but it was calculated to help and strengthen those who were already converted; therefore it was entirely wrong to teach people that the ceremony would of itself do them good."—Even. Churchman.

CHRISTIAN TEMPERANCE WORK.
Fifty years ago the now famous Seven Men of Preston signed the pledge of total abstinence from all intoxicating drinks. It was a small beginning, but from this tiny fountain streams have issued which have irrigated and refreshed every town and village in the United Kingdom. The jubilee year has been fittingly marked by an outburst of enthusiasm. This is in fact the outcome of the labors of the past. For years the seed has been sown and watered with prayers and tears, and God is now giving the increase. While the moral and physiological aspects of total abstinence proclaimed from Blue Ribbon platforms are the same as those taught by the older temperance societies, we cannot help largely attributing the success of this new phase of the movement to its direct recognition of the gospel. Special prayer for divine blessing upon the work and the proclamation of the gospel of the grace of God, have been prominent features of the Blue Ribbon crusade, and rightly so.

The Churches are taking a prominent position in connexion with temperance work. The Church of England is exercising a wide and powerful influence. Eight or ten of her bishops are teetotallers. At the Church Congress at Derby, the question was several times discussed. The Congregational Total Abstinence reports 1,168 abstaining ministers out of a total of 2,575. In the twelve colleges there are 383 students, of which 323 are abstainers. There are 714 abstaining Baptist ministers, and 219 students out of a total of 252. The Wesleyan Temperance societies have nearly 11,000 members, and 225,000 young people in Bands of Hope. The question was prominently brought before thousands of congregations on the Temperance Sunday. The United Methodist Free Churches have set apart a minister to promote temperance within their own borders. The 25,000 members in the New Connexion Bands of Hope, and other churches are moving. Twenty-six years ago the percentage of abstainers among students for the ministry in the different colleges was 40, in 1882 it was 86. In America the churches are still more pronounced in their support of the movement. The Presbyterian Church calls upon all its adherents to abstain; not to rent their premises for the liquor traffic, nor to endorse licences which legalise it; prohibition is commended to the attention and support of all churches and ministers, and vigorous efforts are urged for the suppression of the traffic. The Methodist Episcopal Church makes participation in the liquor traffic, or signing the petitions for liquor licences a disciplinary offence. It declares, "We regard voluntary total abstinence from all

HOW IT IS DONE.

Within the last year the women of the United States have given the magnificent sum of six hundred thousand dollars for the spread of the gospel in heathen lands! Of this amount the Presbyterians gave nearly \$200,000; Baptists, \$156,000; the Congregationalists, \$130,000; the Northern Methodists, \$108,000, and the women of the Methodist Church, South, \$25,110. An examination of the reports of those denominations

show that many of their large amounts are made up of small contributions. It illustrates the value of the small gifts when aggregated. What is the mountain but aggregated grains of sand? What is the sea but single drops fused into one? The aggregate seems large, and is large, and yet it hardly begins to meet the demand. From every quarter comes the cry, "Send us the Bible." From every direction we hear a pleading voice, "Come over and help us!" The cry comes to each one of us personally—the cry of souls that are perishing. Will we hear it, or will we turn a deaf ear to its piteous tones. You and I may not be able to do much, but surely, we can do something. We can, at least, cast in our mite, assured that inconsiderable though it may be, it will not be lost in the grand aggregate it goes to swell. "She hath done what she could," was the testimony of Jesus touching Mary. May the same precious commendation from the lips of the Master be borne of each reader of this paper.—Christian at Work.

DR. M'CLINTOCK.
The last number of the Methodist Quarterly Review has a most beautiful and scholarly tribute to the Rev. Dr. John M'Clintock, the great Methodist orator, scholar, educator, author and encyclopedist, from the pen of the Rev. W. H. Milburn. Mr. Milburn gives an amusing episode during a visit to England in company with the Doctor and Bishop Simpson: The Sunday after the Doctor and I reached Liverpool, while we were waiting for the Bishop, who sailed from New York two or three days after us, the doctor went to a Wesleyan chapel, dressed as he had been on the ship, and at the close of the morning service entered the vestry-room. The preacher who had officiated, a tall, dignified person, was after the manner of the time, taking a glass of wine which had been handed to him by the chapel steward. The courteous doctor approached, and said in his most bland tone: "The Rev. Mr. —, I believe?" "That is my name," answered the other with some asperity of manner, "have you business with me? If so, pray state it at once." "None whatever," said the doctor, "I simply called to pay my respects." "Respects, indeed," said the Englishman, somewhat tartly, "and what may be your name?" "M'Clintock," said the doctor. "M'Clintock!" exclaimed the other with a slight touch of contempt in his tone! "Irish, I see." Then musing a moment, he added: "Do you happen to be related to the Rev. Dr. M'Clintock, who is shortly expected in this country with the American deputation to the Wesleyan body?" "That is my name," said the doctor, bowing. "You Dr. M'Clintock?" exclaimed the Briton, a mingled expression of incredulity and amazement overspreading his features as he rapidly ran his eyes over the doctor, from head to foot, surveying the slouch hat in his hand, his blue body-coat, his brown waistcoat showing the shirt front, the brown trousers, pausing longest upon black neck-tie, and adding; "You Dr. M'Clintock? I never could have believed it!" Recovering a little from his astonishment, the Englishman went on: "Really, if you are the Rev. Dr. M'Clintock, one of the American deputation, you must preach for us at our evening service; but where is the Right Rev. Bishop Simpson?" "He hasn't arrived yet," said the doctor; "we expect him this afternoon." "Then certainly," said the other, "if the Bishop should reach here in time we shall wish him as the head of the deputation to preach; otherwise we shall insist upon your doing so." It will be quite impossible for me," said the doctor pointing to his throat, which, by the way, was so seriously affected that he had not spoken in public for many months. "Oh, that can be easily managed," said John Bull, totally misapprehending his meaning; "you must certainly have a clerical suit in your baggage, and as to the white cravat, I will lend you a fresh one with great pleasure."—New Orleans Chron. Adv.

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