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NOTE AND COMMENT.

There is no liberty in any part of the world where the Romish church power gets the upper hand.—N. Y. Observer.

Sermon reading with us is the forerunner of spiritual death. When a Methodist church can content itself with such sermon reading as they are generally obliged to listen to, they give evidence of having lost their first love, and are content to subsist on husks.—*Christian Witness*.

One great reason of the want of success of the Church in her missionary operations, is that the people haven't been taught to include the missionary feature of our Church in their devotional exercises. Let the people get "praying for missions," and there will be no lack of their "paying for missions."—*Southern Ad.*

The father of Mrs. Mary Walton, who received \$10,000 and a royalty for ever, for her patent for deadening the noise on the elevated railways, when asked why he spent so much money in educating his girls, replied: "My boys turned out to be girls, and I am going to give them as good an education, that they may turn out to be as good as boys."—*Ex.*

A correspondent of a London paper writes: "Some consternation has been created in ecclesiastical circles by the fact that the Bishop of Ripon discards the gaiters and apron of Episcopacy. His conduct is in marked contrast to that of the colonial bishops, who haste to clothe themselves after the strictest episcopal fashion. Will he set the fashion?"

Since college training for women has come to be an established fact, how many talk as if college would somehow work miracles for women! As if, forsooth, there was any reason to suppose a college could do more for female mediocrity than for male, upon which it has worked for centuries with certainly no more miraculous results!—*Boston Transcript*.

He was not regarded as one of the most "eloquent" preachers in the Conference, but when he stood and made a direct appeal to the consciences and hearts of the people it had more effect than any thing that had been said during the special religious services. The power of a true Christian manhood was in the words. The people knew him, and believed in him as a man of God.—*Nashville Ad.*

Being denied the privilege of meeting with God's people at the regular gatherings in the sanctuary, invalid Church members are often overlooked by the membership. Search them out, brethren and sisters, and carry to them a little of the spiritual food of which you have been receiving so much. They will greatly appreciate it, and such a service is eminently pleasing to our Master.—*Our Church*.

Bishop Foster, of the Methodist Church, after his late official tour round the world, speaking of the cheapness of wages in India, said that twenty-three men servants are hired there for what two servant girls receive in this country. "And I often thought," said he, "that every missionary ought to hire twenty-three of the Hindu servants in order to bring them within the range of Christian influence."

The faithful minister's wife's sympathetic labors are not forgotten. An itinerant's daughter lately visiting an old home, was met by a lady whom time had made strange to her, who said: "We often talk of your mother all these years while she has been enjoying the glorious rest of heaven. We have remembered her love and kindness. She made us feel that she really cared for us." Twenty years and more the grass has grown over the grave of that minister's wife, but the memory of her unselfish Christian life is a light that is still bright in many hearts. Work on, dear sister, you will not be forgotten.—*Western Ad.*

The bright Boston correspondent of the *Christian Union* says he knows personally, and from the best information, that the prohibitory law of Maine has not been effectually enforced, except by spasms, in Portland, Bangor, and many other large places in the State. The same thing may be said in reference to the laws against gambling and licentiousness in our large cities. But who thinks of abrogating these laws or of licensing the vices they denounce and punish? It is a blessed thing to have a law that can be appealed to even in "spasms," for the defense of virtue and the punishment of vice.—*Zion's Herald*.

What is your boy worth, father? Can any license be high enough to cover the lowest estimate you place upon him!—*National Bulletin*.

The advantage of having men to look after matters who believe in prohibition is plainly shown in the following from an Iowa journal: "It is stated that a conductor on the Northwestern road put a drunken man off the train at a way station one day last week, and when asked his reason, replied that the company had issued strict orders not to carry whiskey through the State of Iowa in any kind of package."—*Evangelical Messenger*.

One of the greatest blunders a pastorless church can make is to wait year after year, to "sample the ministry," before making a call. Such a course is productive of many evils, but we give only one, and that we will state just as a member of such a church would it: "I find myself, in listening to sermons, doing it as a critic, and I got into the habit of that while my own church was being supplied through months by visiting ministers."—*Baptist Paper*.

The Bishop of Carlisle has declared himself in favour of women's suffrage. He asks what there is in the mere accident of sex, if a woman be a householder, to make it right to say that she shall have no political influence. He does not desire that married women should vote; but when an unmarried woman satisfies every condition but that of sex, then it seems to him to be impossible in reason, and he believes it will soon be impossible in fact, to deprive her of a vote.

The N. Y. *Examiner* protests vigorously against the custom in many Baptist churches of dropping the names of members who cannot be found. Just so. We knew a case once of this sort: A brother quit and went over to the Methodists. He preached with them a while, and then took up with the Presbyterians. After trying awhile, he went back to his first love, to find that he had been a member in good standing all the time just where he started.—*Southern Ad.*

Archbishop Manning's organ, the *London Tablet*, in speaking of the drink habit, called it a "stain and a shame on the Christian world," a phrase not at all too strong. But it has had to explain that it meant excess, and not the moderate use. It has received many letters of criticism, which lead it to remark that "teetotalism as a rule, is not loved by the average Christian." This may be true in England, but of American Christians it is not true. In that, our Christianity has a tremendous advantage of the English.—*N. Y. Independent*.

In his charge to the young preachers, on the occasion of their ordination, at the Wesleyan Conference, the Rev. Dr. Pope said some very timely things, not inapplicable to our latitude. He cautioned the candidates against assuming a too apologetic tone in preaching Christian truth. He believed that they might apologize too much. It was too late in the day for Christianity to be put upon its defence. It was something else that was upon its defence. And let every pulpit say, Amen! We need to declare the truth, not apologise for it.—*N. C. Advocate*.

It is a very strange matter that so many persons in the church do not take a religious paper, or direct their children as to what they shall read. These same persons are careful as to what they and their children eat, shunning such things as will have a deleterious effect upon the body, and yet they will allow the children to take that into the mind which acts as a poison. There should be just as much care exercised in the matter of the mind and soul as in the body. Let every father and mother in the church subscribe for the periodicals of the church. These will furnish nourishing food for the soul.—*Christian World*.

The *Sydney* (N. S. W.) *Weekly Advocate*, announcing the election of Dr. Greeves as President of the British Wesleyan Conference, remarks: "It is a tribute to the position that Methodism in the old land has attained, when the result of the Presidential election is telegraphed all over the United Kingdom, and sent by wire overland and under the sea to these far-off colonies. A century has made a wonderful difference. The days of despising Methodism are past, and few sensible men will now pretend to do so. May our Church in the days of her honour be no less full of aggressive energy and spiritual power than she was when shame and contumely were her portion!"

CHRISTIAN LIFE IN THE HOUSEHOLD.

The following is an extract from a paper on the above subject by the Rev. T. McCullach, the last year's President of the English Wesleyan Conference, read at the Evangelical Alliance meeting at Copenhagen: "The living organizations of the Christian religion are mostly ecclesiastical. It has to do mainly with churches, the individual members of which it gathers where it can. The first Christian Church, the mother Church founded at Jerusalem on the day of Pentecost, was polyglot in the languages of its members, and almost cosmopolitan in the places from which they came. And although it is scarcely possible now to form a church of 'devout men out of every nation under Heaven,' still Christianity is willing to gather converts from all available sources, and the Lord adds to the Church such as are being saved, come from where they will, irrespective of entire local communities or complete families.

At the same time it is a matter of rejoicing when whole households hold membership in the Church. This has been the case, happily from the beginning. The first admission of Gentiles to the newly-found church was that of a whole family, including the kindred and near friends of Cornelius, the godly Roman Centurion, 'who feared God with all his house.'

In Paul's Epistles, too, we read of churches in houses. There were Aquila and Priscilla and 'the church that was in their house,' Nymphas and 'the church which was in his house,' and in writing to Philemon, he says, 'And to the church in thy house.' These churches in houses were probably small assemblies of the Christians of a neighborhood, who met together for purposes of worship and communion in private domiciles before they were able or allowed to build public houses of prayer. It is also probable that the families, in each case, formed an important part of the Church. But whether the households of Aquila and Nymphas, and Philemon 'continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers,' with the believers of their several localities, or not, it is plain that in a certain sense, and up to a certain point, Christian families now may have what we may venture to call a church in a house. That is to say, a Christian family, in addition to its membership with other believers in a public denominational church, may and ought to have a domestic form of religion, a household recognition of God. There should be family worship conducted by the parents as joint ministers; and by them there should be the regular reading and exposition of Holy Scripture for the benefit of children and servants. By the inculcation of sound doctrine, and by the maintenance of a godly discipline, sons and daughters should be brought up 'in the nurture and admonition of the Lord.' Happy is the family that is in such a case. Then is recognized the description of the Psalmist: 'That thy sons may be as plants grown up by the side of this house; that thy daughters may be as corner-stones, polished after the similitude of a palace.'

When the whole family is influenced by the saving grace of God, Christian life in relation to domestic conduct will be seen at its best. Then peace and harmony will be unbroken by the voice of discord. Infirmities there may be, but there will be no domestic scandals, no family jars, no quarrels between husband and wife, no ill-treatment of parents by disobedient children, no bickerings amongst sisters, no unbrotherly contentions.

Damage may be done in the family to the interests of religion by those who profess the Christian life, whose conduct is inconsistent with their profession. If they say they they have fellowship with God and walk in dark-

ness, they lie and do not the truth. This living lie cannot escape the notice of servants and near kindred, however it may escape the observation of the outside public. In this way the young and inexperienced, who can only judge of religion by such specimens of it as are presented to them at home, may receive irreparable damage, and may be prejudiced for life against the Gospel of Christ. On the other hand, the genuine Christian life will be the more admired, the nearer and stricter the scrutiny. As the works of man's art appear less perfect under the microscope than when seen by the naked eye; and as the works of God in nature look to greater advantage when closely and minutely inspected; so it is with spurious professors and genuine religious character. Those who can say, 'We are His workmanship, created in Christ Jesus unto good works,' have nothing to fear from the microscopic observation of home-life. The old proverb, 'Familiarity breeds contempt,' and 'No man is hero to his valet,' do not apply to the saints. The better they are known, the more they are admired and loved, and the greater is their influence for good.

MISSIONS IN CHINA.

In the commercial reports of the British consuls in China, we find the following statement by Charles Alabaster, Esq., British consul at Hankow, on the work of Protestant missions. He speaks, of course, with reference to his own consular district, in which five Protestant agencies are in operation:

"If we are to live peacefully in China, it must be by the increase of the sympathy between us and the natives, and it is by the true missionary that this is chiefly effected."

HOLLOW FOUNDATIONS.

Several squares in a town in the Pennsylvania coal regions, with all upon them, have sunk into the ground. Built over out-worked coal mines, the upper surface was supported by pillars and stays in the mine, and these at length gave way. It is always dangerous to build on a hollow foundation—not only dangerous thus to build houses but just as perilous to build lives and characters. How often mere hollow professions are deemed a sufficient foundation on which to base one's Christian character! They are treacherous and dangerous. When the corruptible props underneath give way, the whole superficial structure must fall. How many reputations are founded on mere hollows! On the thin outer surface may bloom flowers of culture and learning that make a pretty enough show; but they are rooted in—nothing. There is no deep and solid foundation there; and sooner or later will come a great fall. Look well, therefore, to your foundation. Let it be none other than the eternal Rock of Ages. Build on him and you will be sure for time and for eternity.

INSOLENCE OF THE LIQUOR TRAFFIC.

There is one phase of the liquor question to which attention cannot be too frequently called. While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the apprehension of what society would be were the traffic stamped out. It is manifest that the mass of tolerance men must be either hopeless

of speedy improvement or in secret sympathy with the continuance of the traffic under the sanction of the law. How else can the facts which appear be interpreted? How can the advance and retreats, the spasmodic actions be accounted for. When will the day come when this insolent comedy of all good will, like human bondage, be a thing of the past? And when will the Church—the whole Church—called to lead, and not to follow, public opinion, help to put behind bars or in criminal secrecy those whose avarice binds them to the woe of a wronged humanity? If many think these indignant sentences too strong, let them read again the accounts of liquor sellers agreeing in several States to defy the law until the question of constitutionality can be settled. Good citizenship keeps the law until repealed. But good citizenship and the liquor traffic never go together.

GO AND TELL JESUS.

Some years ago a Christian lady came to me in great distress and said, "Sir, I have such a heavy burden on my heart. I am engaged in a boarding school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

"Yes."
"You want to speak for him?"
"Indeed I do."
"You cannot?"
"Cannot say a word."
"And is that a burden to you?"
"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with Him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her, "How is it with you now?"
"Oh!" she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for Him now. My tongue is unloosed, and I can praise God."—*Rev. Dr. Clemence*

THE CHANGE OF DAY.

A correspondent of the *Christian Index*, a Scotch paper, gives the following brief summary of arguments in proof of the change of the Sabbath from the last to the first day of the week:

"On the first day of the week Christ, having finished the work of redemption—rose from the dead, and in remembrance of that great event, and of what it signified, the first day has been held by the Christian Church from the earliest times, in the place of the seventh day. That inspired apostles, who surely knew how to act in the matter, observed the first day is evident from Acts xx, 7. In that prophecy of the Messiah, in Psalm cxviii, 22, etc., ('compare Matthew xvi, 9-12; Acts i, 11,) the day of Christ's rising from the dead is evidently intended as 'the day which the Lord has made; we will rejoice and be glad in it.' On the first day of the week the Holy Spirit, the promised gift to the Church, was poured out on the assembled disciples (Acts ii, 1). Pentecost being the day after the Sabbath (Leviticus xxiii, 15, 16). Again, John in Patmos referred to the Lord's Day, thereby doubtless meaning the first day of the week, not the seventh. The expression 'Lord's Day' is nowhere used in Scripture except in this passage. Revelation i, 10; and just as the Holy Supper referred to the ordinance instituted by our Lord on the Lord's Day, must have referred to the same day, so connected with Christ's resurrection cannot mean the old Sabbath."