

The Wesleyan.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, DECEMBER 16, 1881.

No 3

THE "WESLEYAN"

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

A portrait of Luther, until now unknown, has been discovered in an old Leipzig church. It is stamped upon gilt leather, and bears an inscription which identifies it. It is well preserved and is a good likeness and a fine work of art.

The attitude of any local church towards the great religious movements of the day will be determined very largely by its minister. It has been truly said that "there is not a pastor in the land who has any real stuff in him but can make a missionary body of the church he serves."

Good prayer meetings are not likely to be impromptu ones. The gathering may be so, but the spirit of the exercises is the result of thought and devotion that were in the minds of some of the worshippers before they came together. Probably one of the number had been keeping up the fires before hand, but that one was enough to warm and keep in motion all the rest.—*United Presbyterian*

When good Bishop Potter reached his twenty-fifth anniversary as Bishop of New York, his church clergy gave him a silver ark, or chest, that cost a lot of money, but did not hold any more esteem than could have been written on the face of the chest that would have represented its cost. What good Bishop Potter's "ark" can do him, unless he decides on cremation, it were hard to say.—*N. Y. Independent*.

Liberalism is on the increase in our Church. We heard of a wealthy brother last week who excused himself from contributing to a Church benevolence some time ago because he had just loaned his brother \$25,000. He however, subscribed \$10 last year to one of the benevolent collections. Although it has not yet been paid, he acknowledges the debt, and has subscribed \$10 more for next year.—*Christian Advocate*.

Were all brides to follow the example of the gipsy in Lafayette, Ind., who before the ceremony compelled the groom to swear on the Bible that henceforth he would not touch a drop of intoxicating liquor unless presented to him by her, there would probably be fewer mourning wives thereafter. The poor gipsy has given an example which is worth reflecting over by her more cultivated and fortunate sisters.—*Montreal Witness*.

The Chicago correspondent of the *Presbyterian* has the following item: "In an essay on Moses, read on a recent Sabbath morning, Professor Swing announced another important discovery in the domain of theology. The Monotheistic idea, he said, was not a revelation from God, but a development from Polytheism carved into shape and set up for the Jewish people by Moses. Is not this last mile-stone very near the end of the road?"

Sir Garnet Wolseley in a letter to Mr. Massett says: "I am one of those who have always felt that anything great done by our cousins on the other side of the Atlantic is a family achievement. I only wish more Americans would come here, and more Englishmen travel in the United States, for I am certain that we have only to know one another well to join hands on all occasions as members of the same clan, the same family. If all the English speaking provinces in the world were joined together in one federation, no Bismarck or king dare fire a shot in any part of the world."—*N. Y. Tribune*.

A distinguished minister made a remark to us recently that made an impression on us. We were speaking of the success which is marking the missionary work in India, Japan, China, and elsewhere. He observed that in the future he looks for the great conquests of Christianity in heathen lands. The gospel, he said, had been offered for these many centuries to the nations of Europe, and they had in a large measure rejected it. Now he suggested it may be God's will to offer it to the heathen nations. They may receive it more cordially. So Paul turned to the Gentiles.—*Central Presbyterian*.

The Methodist College, Belfast, has been very successful at the recent Queen's College Examinations. Its pupils and ex-pupils have obtained a splendid list of distinctions. In the

high and important honours obtained by pupils of the College this year are the first three places in the list of classical scholars (first year), and first place in the mathematical list. This is the fourth year in succession that the last-named high distinction has been gained. *London Methodist*.

A class of girls about ten years of age in a Boston school have been required to make and write out comparisons between the writings of Longfellow and Whittier. *The Buffalo Express* says that this cannot be laughed at in its city because it has known a primary class in German set to write a history of Aryan civilization, from its dawn on the steppes of Asia, in nobody knows how remote an antiquity, to the permanent settlement of the Teutonic tribes on the shores of the North Sea.

On Sunday last appeals and collections were made on behalf of the Dublin hospitals in a large number of churches of the city and neighborhood belonging to all Protestant denominations. Much dissatisfaction continues to be expressed at the continued refusal of the Roman Catholics to join the movement, while so large a proportion of the fund is given to hospitals under their management. The entire amount obtained on Sunday is not yet known, but last year it amounted to over £3,000.—*English Paper*.

A parishioner once sought advice of Dr. Alexander. He was under a cloud, and could find no comfort in the discharge of religious duty. The Doctor said to him, "Do you pray?" "Yes," he spent whole nights in prayer. "How do you pray?" "I pray," he replied, "that the Lord will lift the light of his countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify his name, and to convert sinners to himself." The prescription met the case.—*Zion's Advocate*.

Providence apparently permitted that the unfortunate Mr. Gold, who was murdered in a railway carriage, should be a vicarious sacrifice for the benefit of the English people. To an extent never before manifested, public opinion in England is demanding the abandonment of isolated apartments, and cars on a modified Pullman pattern are daily coming into more general use. *The Telegraph* says decisively: "The railway train of the future must have a gangway running throughout its length, and be accessible from one end of the car to the other."

In Manchester lately small bills were given to the young people, who were to take them round and invite strangers to chapel. The handbill simply said:—"If you do not regularly attend any place of worship you will receive a hearty welcome at the Wesleyan Chapel, Sussex Street. The preacher this evening (November 13th) is the Rev. J. M. Lobb. Service will begin at six o'clock." A mere trifle of expense would print tens of thousands of such slips, and how useful they might be! One gentleman, an official of the chapel, said he knew of at least thirty strangers who had come in that night.

It is proposed that the Free Church Assembly be asked to make a deliverance on the subject of disestablishment, taking new ground. It is thought more can be accomplished by working directly for the disestablishment of the Church of Scotland, on the ground that it does not represent the majority and has abolished lay patronage. Hitherto the attacks against Established Churches have been put on abstract grounds, and the Church of England was assailed as much as the Church of Scotland. Many believe that much is to be gained politically by disentangling the question in Scotland from that in England.—*Independent*.

If Henry W. Bellows were to say next Sunday to his people, "We are all wrong, Christ is the Supreme Deity," how long would he remain where he is? If M. J. Savage were to become evangelical, how long would his society retain him? The talk about liberty in heterodox societies, as distinguished from those called orthodox, is absurd. As Dr. Whedon observes in the last *Quarterly*—which seems to improve in every number—"If the Editor of a Democratic paper should begin to advocate Republicanism, or a professor in a Homeopathic College to teach Allopathy, they would be removed and no one would question its propriety: but when a heretical minister or professor is removed, a hue and cry is raised."—*Christian Advocate*.

Popular superstitions are far more prevalent than most people who have not looked into the subject are aware. There is no doubt that a great many people attribute the assassination of the President to the comets that have visited our heavens during the last season, and look upon the calamities of the year as a direct realization of the forebodings on account of the conjunction of brilliant planets which was foretold for 1881. At the head of this long process

of superstitious persons may well be placed one of the leading English noblemen, the Duke of Norfolk, who recently made a pilgrimage to the shrine at Lourdes for the cure of his unfortunate boy. It is needless to say that although the pilgrim has returned the child has not recovered.—*Christian Union*.

HOLINESS.

There are certain words which carry a peculiar charm. We vulgarize many august terms and titles. We ring changes on them in our customary cant; we point witticisms with them, we use them to conceal our lack of thought, and so we cheapen and degrade them. But there are some terms which carry a peculiar charm, and which are slower to be cheapened. They retain an awfulness which forbids desecration like a dead child's memory. One of these words is holiness. Justification is a noble term. It summons before the Christian his Saviour's suffering and his Saviour's triumph. Righteousness is a potent word. It strengthens the fibre of the Christian's soul, as it reminds him of his standing in the valor and virtue of his Lord. But around both words there hover the clouds of fierce debate. They are links of union it is true, but they are also lines of demarcation. Holiness speaks otherwise to our souls. There is that about it which appeals to a fine instinct even in thoughtless minds, and forbids them to pronounce it. Is it because the word suggests a spiritual quality, which is foreign to their habit of life and of feeling? Holiness is not to be confounded with virtue. No disparagement is cast upon virtue by this distinction. The two things rest on different bases in human nature, and flow from different sources. Virtue rests on conscience, holiness on faith. Virtue flows from moral principle; holiness from communion with God. Virtue is guided by self-will; holiness though sought for by the will, yet implies a subjection of self-will, a willingness to be a subject to the will of another. Holiness requires virtue as one of its components. No man is holy who is not virtuous. But virtue may be dissociated from holiness. And the difference is apparent to us all. When we find a man whose life is under the influence of a daily communion with God, we feel that there is a signet upon his character, a charm in his soul which distinguishes him from the very best of men, whose conduct acknowledges no higher principle than a correct morality; and most persons I fancy, whether religious or not, would view the holy character as the nobler of the two, even though its possessor should be beset by infirmities of temper, which the other man is a stranger to. Before his conversion Paul was no doubt rigidly virtuous. His conscience was scrupulous but not sanctified. The voice from heaven called him to a loftier level of communion with his God, of clearer spiritual eye-sight, in a word, of holiness.—*Central Adv.*

BUILDING CHURCHES.

The call for the evangelization of the new and growing populations of England has become both loud and urgent. The work which needs to be done is leading in the Established Church to several modifications of policy which are worthy of the consideration of the Free Churches. First, there is a desire to practice more economy in the building of churches. Instead of spending £10 per sitting it is suggested that modest and yet convenient churches may be erected for £6 per sitting. Then the Bishop of Rochester thinks that Gothic is not the only style of architecture which should be adopted. A Gothic church, he says, means difficult acoustics and expensive ornamentation. He would like to see "a fine red brick Basilica." Further, there is a demand springing up for mission chapels. Bishop Thorold is now asking for 39 such places in London. He suggests that clergymen who are underworked might help those who are overworked. He thinks also that it would be a gain to transfer men from one parish to another. Then, finally, there is a disposition to set clergymen to work without churches.

It is suggested that they might do pastoral work and hold religious services in such rooms as they can obtain. These are practical ideas, the execution of which will do great good. In these churchy times the notion is that in large towns nothing can be done without buildings and agencies of a costly character. One church, moreover, competes with another. We need to spend less on ecclesiastical plant. Our object should be not to make a show but to supply the largest possible number with the ordinances of Christianity. The demands which are made upon the churches will drive them to the adoption of practical views and methods of work.—*London Methodist*.

THE VAUDOIS.

A correspondent in the *Christian* writes from Ripon:—I trust you will permit me to state to the Protestants of England through your columns, the present deplorable condition of the ancient Vaudois of the Hautes Alpes. A month ago I returned from a visit to them. The heart of the Valleys is the Vale of Fresinières, and the most desolate spot therein is the Plateau of Dormilleuse—the impregnable refuge of the Vaudois. Here they rested secure, because unapproachable, while their brethren were slaughtered by thousands in the caves of the valleys below. It is a frightful place, at an elevation of 5,000 feet; the mountain tops rise sheer around it, their sides covered with loose rocks, which are so constantly precipitated by avalanches into the plateau where the village stands that the place is stone-battered in every direction. In November the snow falls feet deep, and never melts before June. During the eight months of winter the cattle are housed in the lower story of the houses, and fuel is so scarce that their owners crowd often with them for warmth. The scanty supply of fodder, gathered at the danger of the owners' lives, is soon done, and during the last two winters the villagers have endeavored to save some of the creatures by giving them the rye bread which is their own only solid food, but in vain—two-thirds of their animals are dead, and the few left are gaunt and ill-nourished. Since Felix Neff died, no less than one-third of all the pasturage and cultivated land has been lost, covered thick with stones and the debris of avalanches. The only prospect before this, the stainless Protestant Vaudois refuge, is entire destruction unless help is forthcoming. Unable to bear longer their dreadful poverty, some families have gone to live in the lower valley, and have been lost amidst the Roman Catholic population. Other members have been killed. Ten years of bad harvests, and two winters whose awful severity has destroyed their cattle, have reduced these patient people to despair. The only way to help them is the one taken by the Protestant Committee of Lyons, a society which supplies the pastors and schools for the Vaudois, and is doing a noble work in the valleys. The President is Dean Fremantle, of Ripon, a noble and faithful friend of the Vaudois. He has established a Dormilleuse emigration fund, and by its means nine families have been helped to leave and settle in Algeria. The French Government give a grant of good land to any family who can erect a house and stock the farm. For each family the cost is 75*l*. Already the tiny Protestant colony is prospering, and it is the earnest desire of the rest of their friends to follow, but they cannot raise the means, for no one will buy their stone and debris-covered land, and they have nothing else to part with.

A THRONE OF GRACE.

Thank God for every errand that takes you to a throne of grace. Whatever that may be that sends you to prayer count it as one of your choicest blessings. It may be a heavy cross, a painful trial, a pressing want; it may be a broken cistern, a cold look, an unkind expression, yet if it leads you to prayer, regard it as a mercy sent from God to your soul. Thank God for an errand to him. Stay not from a throne of grace because of an unfavourable

state of mind. If God is ready to receive you just as you are, if no questions are asked, and no examination is instituted, and exceptions are made on account of the coldness of your state, then count it your mercy to go to God with your worst frames. To linger from a throne of grace because of an unfitness, and unpreparedness to approach it, is to alter its character from a throne of mercy. If the Lord's ears are open only to the cry of the righteous when they seek him in certain good and acceptable frames, then he hears them for their frames, and not because he is a God of grace. It is the privilege of a poor soul to go to Jesus in his worst frames. To go in darkness, to go in weak faith, to go when everything seems to say stay away, to go in the face of opposition, to hope against hope, to go in the consciousness of having walked at a distance, to press through the crowd to the throne of grace; to take the hard, the cold, the reluctant heart, and lay it before the Lord,—oh! what a triumph is this of the power and the grace of a blessed Spirit, in a poor believer!—*Winstone*.

EDWARD PAYSON.

With the versatility of genius and the strength of clear and well defined conceptions of Christian truth, this remarkable preacher had a natural fertility of imagination which seemed without effort so to vivify both thoughts and language that they became as if living forces in their action on the soul. His sentences were animated, glowing, intense. He did not talk vaguely about things, either in his prayers or in his preaching. In prayer he asked directly for what he wanted; and in preaching he placed the thought, the object, the scene, the peril, the ruin or the happiness and glory—whatever he would bring as a motive to bear on the conscience and the heart—with such graphic delineation and effective coloring before his hearers that they seemed to be in the actual presence of the reality itself, and under the full impression of its power. He sought to gain attention by no extravagance of style, no florid imagery, and least of all by startling anecdotes or quaint conceits produced for momentary effect. His illustrations were commonly drawn, in a brief sentence or two from striking analogies, which he was quick to observe, between particular truths, or aspects of truth, and familiar facts or things in all departments of nature, science and art. No body stopped to think of the illustration, or to admire it for itself. A sudden light flashed on the thought with which the speaker was dealing, and in that light the listener saw the truth itself—as one sees an object by a flash of lightning; having no time to consider whence the illumination came and indeed not caring. The clear, unencumbered naked truth—this was everything, for the time, to speaker and hearer alike. This was what the latter carried away and often kept till it became a savingly fruitful in the soul; unlike the poor pyrotechnics some times played off to wondering audiences, to go off immediately in darkness and be forgotten.—*Ray Palmer, D. D.*

THE SABBATH QUESTION.

While we in Canada are gradually but surely giving up our Sabbath rest, and allowing wealthy and unscrupulous corporations to do very much as they please with the Sabbath laws which still, apparently as a matter of form, remain on the statute book, the people on the European continent are trying to struggle back to the old state of things, which, by sad experience, they have found to be better than the everlasting drive which modern cupidity and ungodliness have thought indispensable. Minister Meybach of Germany has drawn up several regulations, designed to secure rest on the Sabbath for railway officials, which if faithfully executed, will produce beneficial results. The assembly of German paper-makers, lately held at Nurnberg, unanimously resolved to discontinue all work on the Sabbath at once.

In Cassel a great many citizens have requested that no papers or letters be delivered to them on the Sabbath except those marked "express." A Sabbath Union has been formed in Lunenburg and in Griefswald to reduce Sunday work as much as possible. The French Minister of the post-office and telegraph department has made inquiries whether a law cannot be enacted giving rest to all his officials on every alternate Sabbath. The French paper-makers are more and more observing the Sabbath. The great Paris-Lyons-Mediterranean Railway Company has granted rest on every alternate Sunday to their servants at all stations. In Switzerland the Jure-Berne-Lucerne Railway has done the same, and the radical Canton of Appenzell has prohibited public dancing on Saturday evenings and on the Sabbath. A considerable number of merchants there have begun to close their shops all day Sunday. In Austria the Minister of Worship and Instruction has issued a decree forbidding all public work on the Sabbath and holy days, and Count Chorinsky of Salzburg has issued a similar order to all workmen under his control. Only work of necessity is to be allowed, and that after mid-day.—*Canada Presbyterian*.

INTOLERANCE.

The steamer *City of Berlin*, which brought many of our delegates to the Ecumenical Conference home, had on board five or six hundred steerage passengers. Among them were quite a number of Protestants, chiefly from Wales and England, including a few local preachers, exhorters, and members of our own Church. Toward the close of the voyage, these gathered on deck, and spent some time in singing Christian songs, evidently learned from Moody and Sankey. At their request Dr. Kynett obtained permission of the captain to hold a public religious service on the forward deck, Sunday afternoon, October 9th, and Rev. Dr. Morton, of Louisville, was engaged to preach to them. The two preachers took their stand on the steps leading to the hurricane deck, and Dr. Kynett announced the arrangements for service, requested all to unite, and that smoking within the place occupied should be discontinued during the service. At first all cheerfully complied, but when Dr. Morton began reading the Scriptures a Roman Catholic priest moved through the assemblage, saying to Catholics present, "This is no place for you, go down below; get down below quick," and seizing hold of several persons, hurried them down the stairs. Remonstrance was in vain. He continued his efforts until some forty or fifty persons had been driven below. Then hastening through the crowd, he gathered five or six rough looking fellows immediately under the steps on which the preachers were standing, and began smoking. On being remonstrated with he said to his associates: "You have no need to stop; you have a right to smoke here; smoke on, smoke on," and continued the effort. The second officer, standing on the bridge, witnessed his movements, and sent orders to have the smoking stopped and the party removed. A stalwart sailor approached and said, "Stop smoking, and come out of there." The priest replied, "We have a right to smoke here; you need not stop; smoke on, smoke on;" when the sailor responded, "My orders are to stop this smoking, and bring you out, and I shall obey." Just then the boatswain came along, and the two promptly stopped the smoking and removed the offending parties, hurrying them below with the people that the priest had sent down. Here they yelled and attempted to raise further disturbance, but were given to understand that quiet must be maintained. The services then proceeded. Dr. Morton preached a sweet, loving sermon on the text, "My son, give me thine heart," at the close of which there was manifest wonderment on the countenances of all why such violent demonstrations should be made to prevent people from hearing such a sermon, or being present at such a service.—*Philadelphia Methodist*.