

The Wesleyan.

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NOTES AND COMMENTS.

"There is no religion in the world," says the *Standard*, "that puts such honor upon human nature as Christianity."

If the stewards do not call on you, call on them with your contribution for the support of the gospel. One man's neglect cannot abolish another from a duty nor cut him off from a privilege in a matter of this sort.—*Nash. Adv.*

A newspaper in Iowa, the *Independent American*, suggests that the pupils of the public schools be taught reading from a weekly newspaper or magazine to be published by the State, and that it take the place of the readers which are now generally used.

The *Christian Standard* proposes to those of its patrons who are interested in a tobacco reform to contribute enough to enable it to devote one of the columns now occupied for advertisements to the advancement of that object.

An eye-witness writes to the *Harper's Weekly* in regard to the New Year's celebrations of the Ojibwa Indians: "On the score of modesty, the various dances have compared favorably with the ball room scenes of modern civilization." We may safely concede the assertion.

One of the advocates of the "New Theology" says: "It is no reflection on the apostles to say that they did not understand the system of theology that they taught." That is what we thought it was coming to; a few men have gotten to be wiser than the apostles.—*Baptist Record.*

We should be arrogating omniscience were we to assert that God's purpose in allowing Salmi Morse to die a miserable suicide's death was to make him a warning against blasphemously travestying the crucifixion of our Lord. Yet we cannot but recall that he was the man who attempted to put a vulgar passion play on the boards of a New York theatre.—*Independent.*

The burial of DeLong, the Arctic hero, who is said to have been Catholic born, in a Protestant cemetery after services at a Protestant Church, on account of his wife's religious faith, so excites the *Western Watchman*, that it cries out, "Save us from our wives." We were not expecting such a prayer from a Roman Catholic priest.—*Central Ad.*

Here is what the highly esteemed pastor of the First Baptist Church, Rev. Geo. Dana Burdman, D. D., thinks of the Y. M. C. Association: "I am strong in the conviction that they are of immense service as auxiliaries in the work of the church. Were the church to make intelligent and constant use of them she would be an immense gainer.—*Phil. Bulletin.*

"The loftier and purer a man's life is," says the *Sunday School Times*, "the more likely are his minor faults to be brought into unpleasant prominence. No one would think of remarking the fact that the leopard has spots, but let a single spot become visible to the naked eye on the disk of the sun, and the whole world would be talking about it."

The *Presbyterian Witness* is "very sure that the good sense and Christian feeling of the people of Halifax will sooner or later see all the wrongs rectified to which our brethren have been subjected." It says: "Let the stigma of exclusion be removed, and then let us have what is practically best, and we are sure that the colored people will give their cordial assent."

"Have you ever thought," said a liquor dealer in this city, "that ten thousand liquor dealers in the city of New York mean ten times ten thousand votes? This is a large statement of a fact; yet there is no doubt that grog shops and liquor saloons form one of the most potent political agencies at work in this city, and that they are fully represented in the government of the city. Anything that will lessen their number will so far be a public benefit.—*N. Y. Independent.*

The proposition to allow a testator to prove his will and his sanity in his lifetime is finding widespread favor. It is a law in New York and Maryland. In the Michigan statute and in the Maryland bill the testator is allowed to keep the contents of the documents secret, but in the measure before our Legislature this is not permitted. There is a good deal of force in the argument that if a man is obliged to disclose the contents of his will before it can be proved he will be less apt to dispose of his estate unjustly.—*N. Y. Tribune.*

Dr. Geo. F. Stelling, of the Evangelical Lutheran Church, who died lately at Omaha, said to his wife a short time before his death, "We must have some preacher for the Lutheran Church among our boys—we theran would not such a longing in our hearts of Christian parents that their sons might give themselves to the preaching of the Gospel go far to end the dearth in the ministerial supply now experienced in several denominations.—*Western Adv.*

Bro. Geo. W. Backenridge, of precious memory, once said, in a sermon, "He thought when a family held prayers only once a day, in the evening, they ought to move into the house of another family who had only morning prayers, and that might be accepted of the Lord, and bind the offering to God, though he questioned it a little, whether that would please God, unless both families were quite conscientious about it.—*Cor. of West. Ad.*

Rev. Dr. Starr, of the Methodist church, conducted the regular prayer meeting services at the Baptist church Wednesday evening. In the course of his remarks, speaking of the changing scenes of life, he said, "Twenty minutes ago I stood beside the bed of death; at this hour I am addressing a public assemblage; one hour hence I shall celebrate the marriage rite and be at the house of feasting, to return again to the house of mourning."—*Charlottesville Chronicle.*

"It is greatly to the credit of the new Governor of Massachusetts," says the *Christian Intelligencer*, "that on the Sunday following his inauguration he was at his post as superintendent of his Sabbath-school. . . . A man is a better politician for being a Christian, and the higher he ascends as a statesman, as his influence widens, and his civil responsibilities increase, the more does he need the help of the strength-giving principles of the Christian religion, and the more does that religion need him."

The Chicago *Interior* (Presbyterian), somewhat warmly objects to the funny little ways of certain clergymen: "The rectors speak of their own little organization as the only church, and allude contemptuously to all the evangelical denominations as 'the sects.' The Roman hierarchy look upon this silly conceit with the aspects of amusement which touches a lady at seeing her waiting-maid imitating her manners, her accent, and the cut and colors of her dress. Under the laws of causation, ecclesiastical duodecim is necessarily ridiculous."

Certainly no more graceful act of international courtesy can be imagined, certainly none is on record, than the placing by the British nation of a British steamer at the service of this Government for employment in the Greely search. There is not a gentleman in the land to whose heart it does not speak with a glow, and who does not wish that something more than the formal and stereotyped resolution of thanks could be spread upon the federal journals in accepting the generous expression of friendship in charity and good works.—*St. Paul Pioneer Press.*

A liquor dealer in Brooklyn, N. Y., was recently charged with the violation of the excise laws by selling liquor on Sunday. In selecting a jury the counsel for the liquor-dealer inquired if any were members of temperance organizations. None were found. Subsequently it was ascertained that two of them were members of the Methodist Church. They were not permitted to serve. The evidence clearly proved the guilt of the liquor-seller, but the jury brought in a verdict of "not guilty." Methodists will hereafter understand that they are not wanted on juries under "Home Rule" in Brooklyn excise cases.—*Exchange.*

A physician states emphatically in the *Overland Leader* that overwork in school is not the only cause of the prostration of pupils. "When children of foreign-born parents," he says, "and those of American parentage are frequently obliged to leave school for the day on account of not feeling well. This is especially the case of those children whose parents occupy such a social position that they entertain more or less. Such children, instead of going to bed early as they should, are frequently kept up late in account of these entertainments. The crime is laid entirely to the schools, and while the children are probably compelled to do more than they should there, yet this particular phase of the question seems to be entirely overlooked."

OUR PLAN OF PASTORAL WORK.

BY REV. DR. DEEMS, OF THE CHURCH OF THE STRANGERS.

The pastor must know his flock. He must see his people that he may know how to preach, and that he may instruct and comfort each soul. How is he to do this in a large congregation in a great city? The very qualities which have gathered his congregation must have drawn attention to him so as to multiply the demands the public will make upon the pastor—demands which he cannot ignore without diminishing his influence as a pastor.

For some time I have followed a plan which has been of great service in my pastoral work. It may not suit others, but Elizabeth Stuart Phelps, who heard of it several years ago, made a pastor in her *Story of Arni* adopt it. Several clergymen have lately been witnesses to its working, and at their solicitation this statement is prepared.

On the roll of communicants of the Church of the Strangers are over six hundred names, and that list is kept so carefully purged that we believe 500 persons are known. They must be seen. They live in a circle whose radius is about six miles. There are strangers who are temporarily in the city who have special claims on this pastor. There are outsiders who must be visited. Frequently there are several sick at the same time, and miles apart. Then there are the innumerable interruptions which consume time. There is church business to be dispatched. There are church exercises to be dispensed. How is this all to be done? This is our plan:

To each member there is given at the first of the year a card with his name and church number on it, ruled so that he can keep record of the Communion Sundays, and spaces left for answers to the questions: "Have you visited your pastor this year?" "Has your pastor visited you this year?" These cards are collected between the December Communion and Christmas. (Communion every month first Sunday.) When collected a list is made of all those whom the pastor has not visited, and he endeavors to visit them during the year. To those who have not visited the pastor a written invitation is sent during the year, specifying the time the parishioner should call. If practicable the pastor has a reception every week at his own house from 3 to 6, and from 7.30 to 9 p. m., and he announces the day from the pulpit on the preceding Sunday. He does not have a fixed day because there are persons who have engagements on certain evenings the year round. By varying the day all have an opportunity. Moreover, if he had an invariable day it would preclude other things, such as marriages, funerals, preachings elsewhere, which might arise during the week. All who wish to see the pastor are without excuse if they complain that they had not pastoral attention.

On the visiting day the callers are shown into the front parlor, and there they may read or converse until each person's turn comes. They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his coming.

Will they come? My memorandum shows that September 3 there were 16 visitors and prayer was had with 12; September 11, visitors 20, prayer with 13. One week it was Monday, the next Tuesday. It will be seen from this average, that if two-thirds were church members and 40 receptions would have visited the pastor. In looking over the memorandum mentioned above I find that in six hours, time having been taken for dinner, I had done pastoral work which would have required three whole days with a carriage to have accomplished. And it was done more satisfactorily. My

pastoral work calls me to the poorest and richest in New York, as the work of pastors in smaller places calls them to the extremes of society. I think I may say that in one-half the cases I feel that the time selected for the visit was unfortunate. The men are not seen by day, they are at their business, the women have their household work or social engagements. Some have visitors. Some are in boarding-houses. Some are so situated that there is no opportunity for prayer. All these difficulties are avoided by a visit to the pastor. It is known that he will be home, that it will be no intrusion nor interruption, that in as much privacy as in his own home the parishioner may have interview, counsel and the help of prayer. My people like it better and better.

This plan gives the pastor more time to visit the sick, to follow up those who ought to have a pastor's care but will not seek it. It does not take the place of the pastor's visiting his flock. From the interview at his house he often learns the need of going somewhere he never would have thought of. It does not do away with work, but it doubles pastoral usefulness. The reports in our Church at the last annual meeting show that the pastor had made 426 calls and paid 629 visits during the year 1882.

This is the best plan for me. It is not urged on any other pastor. He must determine whether it is worth trying in his field.—*Baltimore Methodist.*

THE BIBLE—HOW TO LIVE BY IT.

How simple this question of duty would become, how easily perplexities would disappear, how plain the path of guidance would be if men would just live by the Bible literally, fully, fearlessly. And yet, reader, do you really dare to believe and claim all its promises? Do you really acknowledge that all its directions are practicable, possible and necessary for you? O, that every young disciple would commence the life of God with these resolves: "The Bible shall be my rule of conduct in everything, and nothing that God has ever thought right to command shall be regarded by me as impracticable to obey. The Bible shall be my check-book of promises, and nothing that God has ever thought if worth His while to promise shall be deemed by me too great to claim."

Only let these two be linked together, as clasps around its pages—FAITH AND OBEDIENCE—and this mighty Word shall be to you the Anchor of Hope, the Strength of Duty, the Banner of Victory, the Antidote of Death, and the open gate of Heaven. Read it devotionally, a little at a time, as your Father's letter to you, as your Saviour's message, day by day and hour by hour. And let these precious words be kept in the heart as bees linger over a single flower until its sweetness is absorbed. And if you would know the power of its promises, always put your name in every one. Not only read it but search it profoundly, study it carefully and systematically by topics, by books, by comparison of texts, by every help that the Holy Spirit and the Bible itself can afford. But do not go to man for aid, or paralyze your own mind by commentaries, until you have obtained, on your knees, all the light which the Great Teacher can pour in through the opened windows of prayer. The truths He thus teaches, you shall never forget.—*The Work, Work and World.*

THE McALL MISSION.

The Rev. Dyson Hazen writes to the *Evangelical Churchman*: "In 1871 a simple minded, earnest English minister visited Paris, and instant in season and out of season distributed some tracts to the working people. They were so eagerly received that the thought flashed into his mind—why not come and preach the Gospel to these men. The earnest treaty of a poor workman—"Come and

give us the true religion," so deeply impressed Mr. McAll that, obeying it as a call of God, he severed home ties, friends and country, and a stranger in a strange land, grappled with that incredibly difficult task, the preaching of the Gospel in heathen Paris.

And how God has blessed him! With a trembling hand he opened the door of the humble room where the first meeting was held, and began the work of Jesus with an audience not unlike the first European audience who listened to St. Paul by the river side. Only 49 people—40 people! But they heard the glad tidings, and at the next meeting 100 came. Two meetings were held a week, another room had to be found, at the end of the first year there were 4 stations and 515 sittings. At the end of the second year 8 stations and 1059 sittings.

The people heard with wonder a Gospel unlike that of Rome without money and without price. The gift of God is eternal life! The gift, how strange. So they flocked to hear of the unknown God, and listened with earnestness and joy.

In 1874 there were 11 stations and 1610 sittings. In 1875 there were 26 stations with 5802 sittings, and an aggregate attendance for the year of 560,000 people. And in September last year when I saw the work Mr. McAll told me to my astonishment that they have now 84 stations, and an attendance annually of about 950,000 souls.

Truly God has not forsaken the true preaching of His Word. It is the simple Gospel that they preach—Jesus Christ and Him crucified. Salvation by grace alone, the gift of God to the believer through faith. Seriousness and quiet pervades the meetings, and it is wonderful. I cannot tell how wonderful, how marvelous it was to think of the simple Gospel of the Lord Jesus being preached with power in such a place and under such circumstances. They make no attempt to argue, or to cope with the wisdom of the world in the words of human wisdom. They tell agnostics and atheists, they must be born again and repented, and God blesses their preaching in the conversion of souls.

AFRICA.

Among the latest letters received by the Livingstone Inland Mission from its station at Stanley Pool is one from Dr. Sims, who says that no anxiety need be felt about Mr. Stanley having any war with the French or with the natives. He has a very large force—25 Englishmen, 20 Belgians and 10 others, besides a thousand laborers—well armed. "His methods are kind, wise and patient." He says these are no such place as Brazzaville and that the natives seem to distrust the French. They would not suffer them to build at Umfwa nor at Njiali, and sent away priests and all. At Umfwa they wanted Stanley to build, without whom, in Dr. Sims' opinion, the interior would remain unopened and as dark as ever. The Livingstone mission has not succeeded in winning the confidence of the natives of the North side of Stanley Pool. They will not send their children to school nor sell anything. The "natives of the far interior are fearfully wild, suspicious, excitable, treacherous to the last degree even to each other." Dr. Sims is diligently studying the Balahe and Bansi languages and hopes soon to be on the Upper Congo. A new steam launch for Stanley has been shipped from London. The English Missionary Society has lost another of its missionaries on the Congo, the Rev. Henry W. Butcher, who died at Manyanga, a station, in October, following Messrs. Duke and Hartland from the same field to rest. The society expected to send out two new missionaries during February. Messrs. Comber and Bentley recently circumnavigated Stanley Pool, being the first Europeans to make the trip. They made a map of the Pool, which they sent to the Royal Geographical Society.

It took three days to go round it, and it was found to be six times as large as Stanley indicated, having an area of 350 square miles. It is 24 miles long, as nearly as wide in some places. For the most part its shores are uninhabited. Hipopotami were so abundant that not less than three hundred were seen during the trip.

THE KINGDOM LOST.

Proximity is not necessarily possession. Many a soul has reached such a moral crisis only to fail. If we do not seek the Lord "while he may be found" we lose our hopeful standing. Truth stands at the door for a reception, for an assimilation, in our conscious experiences; truth asks for that welcome which will ensure an enthronement forever within us. Truth seeks to restore the conscience and completely mold the whole character and life. If such an entrance is denied when we are just one step from the threshold of the kingdom, truth will retire. Such is the law by which our mental nature is governed, that gracious and special occasions cannot be trampled upon without peril. A haze steals over the surrounding atmosphere. Our moral perceptions are made inactive and unreliable in their disclosures. Special grace at special periods, when shown by the soul, precipitates upon that soul special disasters. The young man of the Gospel came to Jesus at a crisis in his life. He was thoughtful, sincere. The King of the kingdom of peace stood near. The young man's whole demeanor moved the King's heart with love. That was the supreme moment. Will he bow his soul in complete submission to the King? If he will, what royal garments will be his investiture? What enduring bliss will become his gift? What possessions will be his in the eternal kingdom? Alas! that like many another since that day, he turned away. The empty show of earth held him spellbound. He first hesitated; then secretly grieved that a decision had to be made; at last his moral convictions became less positive, and so self gained the full mastery. The kingdom disappeared. Henceforth his name is buried in gloom and deep-seated silence.

None need meet these critical seasons in life and fail. The only requisition upon us is to surrender all to the King, without hesitation, without reservation, and at whatever cost. Not only for pardon, but also for full salvation is this necessary. So long as we think our possessions are sufficient we are resting Christ. The realm of perfect love is that in which Christ is supreme. One rightest thought, even, that lifts itself in opposition to his fullest sway in the soul, is impatient rebellion. That thought, lurking in some hidden place unconsciously entrenched in selfishness, it may be is enough to corrupt that faith through which the victory is to be won. Let, therefore, the light break upon our souls. Let that word, which is sharper than any two-edged sword, reveal to our deepest consciousness any obstruction which hinders the life of trust. So shall we come into the possession of that kingdom of peace on earth whose perfection is to be realized only in the kingdom of glory above.—*N. Y. Adv.*

They who search the Scriptures instead of the Sacred Scriptures cannot be Boreans nor share their spiritual commendation.

A well tuned heart must have all its strings and all its altitudes ready to answer to every tone of God's finger.

We may not carry our misshapen sponge over the tablets of God's commands, and then bind ourselves by the half legible lines that remain.—*D. W. Fessenden.*

Pickard Rev H. D.D.