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## THE "WESLEYAN"

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### FROM THE PAPERS.

The moral of the great bank defalcation at Newark is: Let the Directors direct. If a man does not intend to do the work belonging to any office in Church or State, let him not accept it.

The late Dean Stanley left legacies of £4,000 each to certain unmarried ladies on condition that they shall not become members of any religious order, either Protestant or Roman Catholic.

No less than 141,000 children recently presented themselves for the examination for Scriptural prizes in the London Board schools. Four thousand copies of the Scriptures were given as prizes. The service of presentation was at the Crystal Palace, and presided over by the Bishop of Manchester.

They tell us that the next legislature of Massachusetts will contain four clergymen. We hope these four have entered politics with just hopes of continued success therein. The church should be relieved from the prospect of application for re-admission to the ministry when the four "run behind their tickets."—N. W. Advocate.

The New York Observer says: "The Roman Catholic Bishop of Arras, in France, has given his approbation to a pilgrimage in honor of a sacred tree of Christ once sent by Godfrey de Bouillon from Jerusalem in the twelfth century. This tree was shed on the tomb of Lazarus! Such is the superstition of the Church of Rome in 1881."

Dr. Buckley advises the politicians not to undervalue the power of the temperance element by sneering at the "rural clergy and the women." He says, "Fair treatment from any dominant party would make a purely temperance party an impossibility; but to be ignored when the interests of humanity are at stake will not be endured for ever."

The English Congregational Union adopted a resolution at its jubilee meeting, speaking of the Revised Version as "an important service rendered to the whole Church of Christ," thanking the revisers for their patient and scholarly work and congratulating them "on the favorable reception which their work has found at the hands of Christians of all denominations."

If you do not intend to be regular and punctual, better not undertake the work of teaching a Sunday-school class. If you have undertaken it, make it a matter of ambition, honor, affection, conscience, to go, and to go in good time. Better spare, fair sister, some of those last touches at the glass, if necessary, in order to wear the precious ornament of punctuality.—Dr. Broadus, in Religious Herald.

In commenting on the fact that the Rev. Geo. Muller, on his return to his Orphanage at Bristol, found sixty of the children down with the typhoid fever, due to the drinking of impure water, the Episcopal Methodist well remarks, "that the moral of it seems to be that while it is man's business to pray earnestly and trustfully for protection, it is also his business to look carefully at his wells and reservoirs."

Harper's Weekly defines Methodist itinerancy as follows: "Itinerancy is a system for securing the right man in the right place, for keeping the square pegs out of the round holes. It allots to every society, upon careful considerations of its condition, the kind of guidance that it needs. When discretion is wanted, it does not send fervor: to babies it sends milk, and strong meat to men."

Sir Wilfred Lawson, who never hesitates to puncture a fraud, no matter where it exists, told in a recent speech of a certain prominent firm in England in which one of the partners kept twelve whisky shops, whilst the other employed twelve city missionaries. "That," said he, "is just what we are doing. Government sends out 150,000 men who are living by the drinking of their neighbors, and then it sends out 20,000 clergymen to try and stop that drinking."

In his Manual for Confirmation Classes, Dr. Morgan Dix, rector of Trinity Church, New York, under Section VII. entitled Where to pray, after stating that prayer may be offered in every place and privately in the closet; adds "Above all, if we wish our prayers to prevail, let them be made at the time of

the offering of the Holy Eucharistic Sacrifice, and in union with that oblation." This will be news to most believers. Will the Doctor kindly furnish Scripture proofs?—Episcopal Recorder.

In the annual report of the President of a certain seaside association, one of the directors is spoken of as a "pillow in the Church." We presume this to be a typographical error, but we know several brethren who "serve in that capacity." The Church has become so accustomed to pillow its lazy head upon them, that their sudden removal would jeopard the Church's existence. Pillars of the right sort are good things in a Church, but pillows may be dispensed with.—Christian Advocate.

The Central Methodist says: "The great temperance movement here (Cattlettsburg, Ky.), in which the two Methodist churches united, under the leadership of John M. Dunlap, bids fair to sweep the town like a tornado, and rid the people of the curse of intemperance. About the loneliest looking places in town are the saloons; and if the Christian people of the place are true to their profession, giving all needed help and encouragement to the unfortunate, the end of the reign of whisky will soon be announced."

Dr. Curry (Methodist) says that "the Presbyterians stand forth as leaders of religious thought—promoting personal piety chiefly through the intellect." Might as well sow spring wheat on an iceberg as to expect to cultivate piety as a product of the intellect. It does not grow there. Its soil is a grateful and a contrite heart. The Methodists are able to show bright, intellectual lights, and our people are not destitute of the softer and more beautiful, and, we may add, more valuable glow of the sensibilities of the heart.—Interior.

The Jewish congregation B'nai Jeshurun, worshipping in a synagogue on Washington-st., Newark, held a meeting on Wednesday night and adopted a resolution abolishing as a custom of the synagogue the wearing of hats during services. Hereafter the hat is to be removed at the door, after the fashion of Christians, and the head will remain uncovered during the entire service. The matter has caused a commotion among orthodox Jews in Newark, the custom of wearing the hat during religious service being of long standing with the Jewish race.

A speaker in a Pennsylvania institute last week said in Burlington, Vermont, there is no home study; all the work is done in school under a careful system. He had known an instance, he added, where a School Board had positively forbidden study at home—truly an unusual piece of wisdom in such a body. The same speaker deprecated the maintenance of the old-fashioned custom of morning and afternoon recess, on the ground that the children learned more profanity and bad manners during that time than in all the rest of the day.—N. Y. Tribune.

The Bishop of Manchester cautions the people against Moody and Sankey, and asks, Where are the tens of thousands who flocked to hear them? Many are doubtless in heaven, many in the different Churches, some backsliders. The Bishop says that to "shout hal-lu-lu-lu" does not show that a man is a Christian. Very true, nor reading or intoning the Liturgy, as many cases in Europe and America show. The kingdom of God is not in word—extemporaneous or read from a book—but in power. The Bishop could better take Gamaliel's advice, and let them alone. However, he advertises them.—N. Y. Advocate.

Says the New York Churchman: "The faithfulness of the late Hon. E. R. Mudge in the giving of money for religious and charitable purposes was notable and significant, and was directed and controlled by Christian principle. Bishop Huntington was his former rector in Boston, and when he came to the selection of the preacher for the consecration of the memorial church which he erected at Lynn for the use of St. Stephen's parish, he chose his old rector to preach the sermon, because, he said to a friend, 'Bishop Huntington first taught me how to give.' It was a beautiful tribute to a rector's faithfulness to a single member of his flock."

"So you have given up Mahomedanism and become a Christian! If the English were not here in Lucknow, if we had our own king as before, I would see that your head should be blown from your shoulders," said a young man in our mission school there, recently, to his schoolmate who had just confessed Christ. The words index the general Mahomedan feeling everywhere in the East. Converts are to be made by the sword, kept by the sword, and if lost, punished by the sword. There is no love of or search for the truth; no rejoicing when a companion finds it. Islamism is so narrow, so bigoted, so tyrannical, that it well deserves to die.—Central Ad.

### MISSION WORK IN QUEBEC.

In the course of a speech at the recent Breakfast meeting in Toronto, the Rev. L. N. Beaudry said:—

We see the animus of Romanism in the subsidizing of the press, in the treatment of the Okas, and in the numberless instances in which we suffer persecution at their hands. We cannot look upon all this without realizing that there is a great power behind the throne. It was said that the tap of Caesar's finger was sufficient to awe the Roman Senate, and there is a Caesar now sitting in Rome, the tap of whose finger or the stamp of whose foot makes governments tremble, and, alas! I fear our government trembles too much in presence of that power. But there are some rays of light in the darkness. There are evidences that there is some confusion in the hierarchy. I refer to the difficulties with the old University of Laval, and in this I see the entering of the wedge; into a crevice in this mighty body. Then again, among the common people there is a feeling of unrest. Sit down anywhere in the Province of Quebec, among the farming population, and if they do not know but that you are a Catholic, they will express themselves freely, and you will be surprised. They will say, "Look at our church, it cost \$50,000; our convent cost \$15,000; the priest's house, from \$10,000 to \$15,000, and then look at the houses around them, they are almost absolutely huts. Our people are poor, and the priests and nuns and monks are constantly begging, and the threat of damnation is held over our heads unless we yield to their rapacity." We feel, also, that the political agitation between the Liberal and Conservative parties affords a little crevice; but what is more encouraging is the fact that the persecuting spirit is largely dying out, and we are not stoned, and abused, and ignored by the officers of the law quite as much as we used to be. Then again, there never was such a demand for the Word of God. Sales of Colporteurs for the past year are double those of any year previous. Not long ago a man came to my house and asked to buy a Bible. In order to test his sincerity, I first showed him several smaller sizes of Testaments, but none of these suited him; he wanted a large book. By-and-by I brought out a large Bible, priced at a dollar, and he took it and paid for it willingly, saying, "When I take a small one home they tell me that it is only an almanac, but now I have got something that is not an almanac, and when I go home this time they won't say that about this book." (Laughter.) He said further, "There is a great controversy going on in our village, and when I meet the priest I cannot defend myself, but I know there is something wrong, and now I want a book in which I can prove the wrog." This fact came out in Montreal: an aged Romanist, who was taken very ill, was asked by his wife if she would not send for the priest. He replied, "No, I do not want a priest, I have got a secret here," and putting his hand under the pillow he drew out a Testament and said "I have found the Priest, the great High Priest, I have received absolution from Him and I know He has pardoned me." While he was telling his experience his wife began to weep and rejoice with him. "Why," said she, "I have been doing the very same thing." So it appeared they did not dare to let each other know of their convictions for fear that war would spring up in their house. Oh, dear friends, you do not know what that means, and the difficulties that stand in the way of turning from Popery! Not long ago a young man, one of our converts, was seated at the dinner-table, and his mother approached him with a long knife and made a thrust at him to cut his throat; he parried the blow, and received the knife in his cheek. Another cause for encouragement is the fact that we never had so many Roman Catholics coming to our public services, and they have never been so attentive as now. Five years ago this month we organized our first French Church in Montreal. The first day we received three names,

and since that time we have received two hundred and ten persons into membership, nearly all of them converted from Romanism, and we have performed 1,200 baptisms. All these things encourage us greatly, and cause us to feel the responsibility of the work. The other day the mail brought me a letter from Inverness, Quebec, with \$20 enclosed "for the French work." God bless the sender. Another letter was received from a brother in Ontario, enclosing \$6.25, the collection taken at a thanksgiving service. I ought, perhaps, to state that converted French Canadians will contribute to the Methodist Church a great power of wealth and sympathy and intellectual strength. It seems to me that the French tongue was never so sweet as when singing those beautiful hymns of Wesley, translated into French. God bless this gathering, and strengthen us in our Missionary work! I feel that the light is breaking, and the morning is dawning.—Missionary Outlook.

### WORLDLINESS.

Worldliness is developed principally in amusements. Two men may work in the same shop for a month, and not drink into each other's spirit so much as they will in a day of pleasure-taking together. Work is generally regulated by necessity. It is in amusements that we follow our tastes, and unbend, and tend to a common level with our companions. The Church encounters worldliness mainly in the form of worldly amusements.

Let us appeal to your own consciences. In your most spiritual frames, when your communion is close with God, and you can say, "All my springs are in thee," do you desire the opera or theatre? When your prayers are helped by the Spirit are not these vanities loathed?

Inquire for the men and women, in any of the Churches, who are foremost in usefulness; pillars; in whose piety all have confidence. Are they the patrons of the turf or the dice table? If a dying sinner calls for help, if a mourner is to be comforted, would they be sent for? Nay, the awakened soul would turn on them with warnings, rather than seek light and guidance and prayer from them.

Suppose a thorough gospel revival to be in progress in any city or town that can be compassed by one topic and permeated by one influence. The work of repentance, and restitution and confession, and salvation is going on. Old grudges and enmities are being buried; aliens are reconciled; prodigal sons are returning; the people think and talk of conversion, of the witness and work of the Spirit, of holiness and eternal life; backsliders are reclaimed, and hardened sinners are yielding to be saved by grace. Would that be a good time for a star actor to come along?—Think you the "Moral Combination Circus" would pay expenses? Would the "hop" be a success? These are contrary. The war between the flesh and the Spirit—the irreconcilable conflict is evident. The theatre and the dancing party are felt to be a grand impertinence at such a time. They succeed best when religion is at a low ebb; when a cold ministry and a lukewarm membership prevail.—That is their opportunity for patronage. One or two Churches notoriously give much license to their members in this direction, and thereby weaken the testimony of all those who profess and call themselves Christians, and make discipline in other Churches more difficult. Lent is with them a season of penitence and prayer and special devotion to a religious life. For forty days they endeavor, in a kind of protracted meeting, to bring the people to realize spiritual and eternal things, and to mortify the flesh with the lusts and affections thereof. No dancing is allowed in Lent. The fashionable theatres close during Lent. No balls and routs and masquerades now. Why? Because these things are felt to be inconsistent with an effort to be very religious for a given time. But if inimical to vital godliness for forty days, why not for three hundred and sixty-five days? Who has granted to them a dis-

pensation from the observance of the conditions of Christianity for three hundred and twenty-five days in the year!—Bishop McTavish, at City Road.

### DOUBT AND FAITH.

Mr. Spurgeon tells of himself, that one day he told his people that he had just come out of some doubts. One of the elders of his Church said to him, "Mr. Spurgeon, why didn't you tell them that you had been swearing, that you had an awful time blaspheming?" "O, I could n't tell such a thing." "If you had, would you have got up and told them?" "No, sir; I never could have told that on myself." "You might just as well. I would like to know if doubting is not just as dishonoring to God as blasphemy?" Mr. Spurgeon said he thought the elder was right. Yet people seem to think it a good deal of a virtue to doubt, and they praise it, and tell about their doubts. And it is doubts, doubts, all the time. If God says a thing, that is enough. When the Lord bids us to come, we want to walk right out and let the devil come and cast his insinuations, and ask us, "How do you know that is true?" we want to say "Christ says it," that is enough. If that plank don't hold, what will?

There was a man converted up in my native town, and I was telling him we wanted to start an association there, and get all the young Christians together, and we did not want any man to join that association that did not believe in the Bible from back to back. This young convert spoke out, calling me by name. "That is right, Dwight. If that hitching-post don't hold, none will." I think the old farmer had it. If the Lord's word don't hold us, what will? If we can't feed on God's word, what can we feed on? If we can't walk on the promises of the Lord, what can we walk on?

### GODS SEVERITY.

Here is an eternal truth with which we would not part; God must hate sin, and be forever sin's enemy. Because he is the Lord of love, therefore must he be a consuming fire to evil; God is against evil, but for us; in sinning we identify ourselves with evil; therefore we must endure the consuming fire. O brethren, in this soft age in which we live it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the gospel; and here doubtless, there is an underlying truth: it is true that love and tenderness may do more than severity; but yet, under a system of mere love and tenderness, no character can acquire manliness or firmness. So long as there is evil, so long will there be penalty; and woe to that man who attempts to contradict the eternal system of God; so long as the spirit of evil is in the world, so long must human punishment remain to bear its testimony that the God of the universe is a righteous God.—F. W. Robertson.

### A LIVING CHRIST.

A living Christ is the great need of every sinner. It will not do to tell him alone of the dying Jesus on Golgotha. That does not satisfy every cry of the soul awakened to a sense of condemnation, and writhing under the pressure and power of sin. A dying Christ is undergoing the penalty which He, the Just One, has voluntarily assumed for the unjust. It will not do to point the sinner merely to the body of Christ upon the cross, now pulseless and motionless; for the dead Christ was accused: the law of God had done its worst, the sword had awakened against God's fellow, and death has been the result. The Christ of the manger, and the Christ upon the cross, are not sufficient for the needs of sinners in respect to their sins, or for saints in relation to their service. We must have a living Lord. We must welcome Him from the sepulchre. We must watch Him ascending the skies; and, with Stephen, we must behold Him at the right hand

of God, ever living there to further the same purpose for which he came to earth. When he took that glorified form from earth He placed a living Christ in the heavens. We can look up to Him who is, and was, and is forevermore: before Him we bow, in whose intercessory power is all our confidence, from whose smile we gain our present heaven, and in whose actual and unveiled presence we shall know the joy that is unspeakable. To Him every soul may come, as to an actual, ever-present friend; and better than all, with the influence and power of His Spirit, He, as a living person, comes to every sinner.—S. H. Tapp, Jr.

### CARING FOR THE CHILDREN.

The other day, in East Cambridge, Mass., I was passing a Catholic church, when a body of young boys came rushing out, and I said, "Well, boys, what have you been doing in Church to-day?"

"Oh, we have been confirmed." "How often do you go?" "Every Wednesday afternoon."

Then I began to think, here is a priest that finds time every Wednesday to confirm the little boys of his church in the faith of that church. Then I could see where we Protestants fail to do our whole duty. How many ministers of our church devote one afternoon a week to the confirming of our children and young people? It is not enough that we teach them for an hour on Sunday. We ought to meet them on the week day; and if the minister is not able or willing to do it, let some devoted sister find time to sow the good seed in the virgin soil of the youthful hearts, and the reward will be sure. When Dr. Clark was stationed at East Boston, a children's meeting was held by a good sister, and at least two were converted. One of them has passed on to heaven; the other is a good member of the Church in Reading.

I am glad to learn that Dr. Bolton, of Trinity Church, Charlestown, has a meeting for children in which one hundred and twenty-five of them meet, while he teaches them to sing and pray. They attend the public service on Sunday in a body, and sing one of the hymns they have learned, to the delight of the audience.

If we want our children saved, we must take more pains with them when they are young. There is no part of church work that pays so well as this labor for the salvation of children. I have seen many dear children converted, and fully believe that one thousand converts might be realized in the Methodist churches of New England this fall and winter if all the churches would engage in this work.—Rev. E. Davies, in Zion's Herald.

"I will go if it suits," said a young man, when asked to attend a meeting and do a particular service. The great thing is to get men to go when it doesn't suit, or, at least, when it costs some self-denial. A business man would not succeed long if he should make an engagement and then keep it—if he felt like it. There are few who do not feel like it in some way or other. We do not wish to be unreasonable, for we know there are times when it is impossible to attend meetings, owing to good and sufficient reasons. Making allowance for these, there is a big margin to go on, when we say that all our meetings would be better sustained if there was more conscience brought into the matter of prompt attendance.

If your minister is poorly paid, and should, on that account, be slow in paying his accounts, do not press and oppress him; for a kindness shown to him is a kindness shown to Christ, and he will not forget it.

The life that is lived as in the immediate presence of God, every act being regarded as performed for His sake and to His glory, needs nothing else to give grace and attractiveness to him whose eyes can see true beauty and appreciate it.