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The Wesleyan.

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FROM THE PAPERS.

A short time since a distillery at Peoria, Ill., blew up, killing twelve persons. The question now arises, How many did it kill before the explosion?

An American correspondent says that the punishment of one Gottingen student, who killed another in a duel, is confinement for a few months within the limits of a town.

Gov. St. John, of Kansas, says that the Brewer's Congress at Chicago authorized the expenditure of an unlimited amount of money to defeat the enforcement of the prohibitory law in Kansas.

Harvard University replied to the request of Miss Kate E. Morris, a graduate of Smith College, for admission to candidacy for the Degree of Doctor of Philosophy, that "the corporation are not prepared to admit women as candidates for a degree."

Richard Watson Gilder, the successor of the late Dr. J. G. Holland as editor of the *Century*, is a son of the late Rev. W. H. Gilder, of the New York East Conference, and nephew of the Rev. J. L. Gilder, of the same Conference. He began his literary work as a newspaper reporter.

The late Rev. Dr. Stuart Robinson bequeathed, on certain conditions, \$25,000 for the relief of invalid ministers. That granite-souled old Presbyterian had a brother's heart as well as a long, hard head. His memory will be kept green in this land of his love and adoption.—*Nashville Ad.*

The Rev. Dr. Randolph McKim, in an address before the Diocesan Conference in Baltimore, said as one of the results of the "Church of England Temperance Society" \$30,000,000 less were last year spent by the higher classes for wine than during the preceding year.—*N. Y. Churchman.*

The new Mexican branch of the Episcopal Church is said to be in such want of funds that either help must come or its work must in part be abandoned. Bishop Riley is credited with having advanced some \$20,000 a year for three years past, chiefly from his own means, and can do so no longer.

How significant are the revenges of Time! President Garfield was of Huguenot descent on his mother's side. And it seems more than a chance affair, that the service in his memory in Paris, was held in the old Huguenot Church of the Oratoire; where 1500 women and children were butchered in the massacre of St. Bartholomew's Day.—*Episcopal Recorder.*

In the Episcopal Congress Dr. Phillips Brooks illustrated the inflexible unadaptedness of the Prayer-book by saying that "if the Queen of England were to die this night, and the Episcopal Church of America, with its heart throbbing in sympathy, should desire to pray to God with the afflicted nation across the sea, it could not do so without violating its Prayer-book rubrics."

Garrett Biblical Institute is more crowded with students than ever before, one peculiar feature of the attendance being that a considerable number are men who entered the ministry from five to ten years ago without preparation satisfactory to themselves, and now have pitched their family tents in Evanston to invest their savings and two or three years in further knowledge and power for usefulness.—*Western Ad.*

From *Religious Telescope*: "Dr. Maclay, who has spent eight years as missionary in Japan, says he never heard a Japanese oath. He never heard a missionary say he had heard one swear. He has heard them trying to repeat some oaths in English learned from sailors. They thought they were learning English. This is another illustration of how other nations copy our vices."

A writer to the *Baptist Weekly*, referring to the value of a religious paper in the family, used the following strong language: "So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not among the luxuries, but necessities, of my table. And I am sure that where it is taken and read it will be an invaluable educator of both the home

and the Church into the life which we live by the faith of the Son of God."

It ought to be remembered, when many are seriously questioned why divorces are growing so sadly numerous, that one of the fruitful causes is the present passion for novel-reading. Novels generally terminate in marriage, and mislead excited youth by their rose-colored descriptions into expectations which are oftentimes sorely disappointed. In the bitterness of the disappointment the divorce court is appealed to as the only resort.—*Presbyterian.*

The new law with regard to the cemeteries in France, which was passed by the Senate after encountering serious opposition, is about to be put in force by the French Government. Hitherto, as is well known, French cemeteries have been divided into as many sections as there were religious communities in the surrounding district, so that persons of different religious belief should not be buried together. By the new law this distinction is abolished, and the available ground in each case will be open to all alike, irrespective of religious creed.

The two greatest blunders ever perpetrated by the Church of Rome were the promulgation of the dogmas of the Immaculate Conception and of Papal Infallibility. Except for these obstacles the present Pope might find his way through the difficulties that encompass him on every hand. As it is he is compelled to affirm what no one can believe, and claim for himself a sovereignty which not even the most insignificant ruler in the world can think of without smiling at its absurdity. The voice of the Pope has no longer any power among men.—*Central Advocate.*

The Rev. A. B. Mackay, of Montreal, writes to *The Presbyterian*, Philadelphia, that during the past year members of his congregation have cheered his heart by their liberal gifts in behalf of theological education. One of his elders, Mr. David Morrice, has expended \$50,000 or \$60,000 for a hall and library, etc.; another member, Mrs. John Redpath, widow of a deceased elder, has given over \$20,000 toward founding a chair in memory of her late husband, and Mr. Edward Mackay has decided to found another chair, which, it is supposed, will require \$60,000.

In admitting an error into which it had fallen, the *N. Y. Independent* says: "A theological professor, not a thousand miles from New York, two Sundays ago preached a sermon in which he declared that the representation of hope by an anchor was first introduced by Spenser, and that it is by no means the best emblem that could be selected. That was in cold blood, all written out and read from the pulpit, quite forgetful of Paul's 'which hope we have as an anchor to the soul, sure and steadfast.'"

There is trouble in store for some of the "Graveyard Insurance Companies," whose versatile officers, not content with the ordinary opportunities which the system affords, have developed fresh methods of money-making. The holders of speculative policies upon the lives of persons who are expected to die soon have recently been astonished at the frequency of assessments, and an investigation by some of them discloses the fact that persons are assessed for deaths that occurred months before they became members, and are occasionally called upon to pay for the death of an imaginary subject.—*Ins. World.*

It is frequently affirmed that the wine producing countries are relatively free from intemperance. A total abstinence society has been formed at Geneva of which the Rev. Louis Rochat is president, and in the society's declaration of principles it is affirmed that, "several Swiss citizens, saddened at the ravages caused by the abuse of drink in their country, and afflicted because of the innumerable evils that intemperance brings, have felt the necessity to counteract at any price and with utmost energy the overwhelming force of this stream of evils. To this end they have constituted themselves the Swiss Society of Temperance."

At a recent American Conference great interest was produced by the startling facts and thoughts of Dr. Hartzell, of the Freedmen's Aid Society. The words of that society, the coloured people of the South especially, are making wonderful progress. He represented those who are as yet illiterate and uncultured themselves as insisting on having a very different type from that as their minister. One of them went to the presiding Elder and said, "Elder, we don't want to keep that man any more." "What is the matter—'an't he all right?" queried the Elder. "Well," was the reply, "we don't want to say anything agin him, but—tell ye what, Elder, we can't have him any mo', for we sent him his resignation las' week."

THE PASTOR AND THE CHURCH PAPER.

While indeed it is a duty common to the pastor and his members to secure the proper circulation of the Church paper, it falls in more particularly with the work of the former. It is his duty, both as preacher and pastor, to promote it by the circumstances surrounding him. He will have no trouble on this score if he keeps himself properly in the current of thought, spirit and work of the Church as represented by the good Church paper—none but a good one ought to be allowed at all. A right use and appreciation of it on his part will suggest all the expedients and efforts he need employ. In such a state he will not think it sufficient merely to make an announcement once a year, it may be in a cold, forced, business way, respecting the paper, or speak of it privately only when he can not help it, or happens not to forget it. No; the Church paper will be a live and recognized element in his preaching and in his pastoral intercourse. He will lift others up to the pitch of taking the paper, and reading it too, by the force of his own animus respecting it. They will come to feel that they can not do without it. Yes, his work is not half done by simply getting his members and others to subscribe and pay for the paper. He must secure the proper use of it—its reading with promptness, interest and profit. He must draw first some, then more, and still others into sympathy with him in this matter. Then he will be sure to secure increasing aid in his purpose and work.

A pastor who is unwilling or too lazy for it, should see that it is done. And to what extent? To the extent that every member has the opportunity to read the paper. This means that the paper should at least go into every household of the congregation. Such as are not able to pay for it should be supplied with it. Not only so, but all families who are in part connected with the Church, and many not at all connected should be secured to receive it. With these latter it may in fact be of the greatest service of times. This general range of circulation should be aimed at and secured for the good the paper may do individually and to the congregation. There is, however, another important end which is thus secured—the benefit of the entire denomination the paper represents. It is simply a pastor's duty to have his denomination known, understood and appreciated as far as possible by this most available means. Neglecting this duty argues on his part either a shame to present the claim of his denomination, or a want of interest in it; and he ought not to complain that there prevails around him an ignorance respecting it.

What means shall the pastor use to circulate properly the Church paper? They are varied and must be suggested. Unable to overcome and banish the wretched excuses for not taking the Church paper ("no time to read," "other papers are cheaper," not able to subscribe, "and such trash") he is to be pitied. He will have a hard and long uphill pulling with his membership. He will find help in his work to be very little and weak, Christian activity at a very low ebb, benevolence all the while tending to dry up, and religious knowledge as well as personal piety of very slow growth. The pastor of an ignorant membership, and unable to improve it in Christian intelligence by the introduction of the Church paper, has a hard lot—unless he is ignorant himself.—*The Pastor and People.*

THE ONLY OBSTACLE.

Run through the creed which the Church has lived by and died by, and you will discover that the only obstacle to its reception is the aversion of the human heart. It is a rational creed in all its parts and combinations. It has outlived the collisions and conflicts of a hundred schools of infidelity that have had their brief day and died with their devotees. A hundred systems of philosophy, falsely so called, have come and gone, but the one old religion of the

patriarchs and apostles holds on its way through centuries, conquering and to conquer. Can it be that sheer impotence and error have such tenacious vitality as this? If reason is upon the side of infidelity, why does not infidelity remain one and the same unchanging thing from age to age, and subdue all men unto it? If Christianity is a delusion and a lie, why does it not die out and disappear? The difficulty is not upon the side of the human reason, but of the human heart. Sceptical men do not like the New Testament, the doctrines of sin and grace, and therefore they shape their creed by their sympathies and their antipathies; by what they wish to have true; by their heart rather than by their head. It is an inclination of the will and not a conviction of the reason that prevents the reception of the Christian religion.—*W. G. T. Shedd, D.D.*

HOW TO CONFESS.

To acknowledge the work of God as wrought in the soul, is a duty of prime importance. To confess that work rightly is a task of great delicacy. In this respect there are two extremes—non-confession, and inconsiderate confession. Like all extremes, both are disastrous. Not to confess is to put a bushel over a heaven-lit candle, which must result in extinguishment. To confess carelessly, or without due consideration and reverence, is to evaporate sanctification, to scatter and volatilize divine emotions. As the best of fruit may be shaken from the tree, and wasted, by an immoderate wind before it is ripe or grown, so lightness and flippancy in confession will rob the soul of its fruit unto holiness; it will die in the bud. Peter tells us how to avoid these extremes. He both enjoins confession, and tells us how to make it. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (Peter iii. 15). This direction hath three important parts. First. God must be received and set apart in the heart, in our most secret and hallowed conception of Him—that is, with feelings of holy love and profound veneration. Second. By such preparation we "are to be ready always" to state the ground or "reason of the hope" that is in us. That is, our experience should ever contain an answer to any question that may be addressed to us on this point. Third. This confession is not to be made in a bold and self-confident way, but, "with meekness and fear." Not the fear of severity, but the fear and awe of humble worship. Not the fear of doubt and apprehension, but the fear of trust in ourselves and distrust toward God.—*A. Lowrey, in Divine Life.*

THE ANGLO-CHINESE COLLEGE.

The Anglo-Chinese College at Fochow, has just been put in operation by our Fochow Conference. The generous offer of \$7,000 from Rev. John F. Goucher, of Baltimore, for the theological department of this institution has been already noticed. It will be remembered that a wealthy Chinese gentleman, Mr. T. Ahok, has taken a deep interest in the enterprise, and his action in the case is one of the most encouraging circumstances about this whole affair.

Under date of Sept. 13th, Rev. N. Sites says: "The beautiful Chartered Mercantile Bank premises are now purchased (only waiting the deeds from Hong Kong), and counted cheap at \$14,000, \$10,000 of which is the generous gift of Mr. T. Ahok, and the remaining \$4,000, it is hoped, will be chiefly, if not entirely, contributed by the Chinese officials and merchants, leaving the promised help from the foreign community to be applied to the erection of an additional professors' residence, or of boarding-halls on the grounds." Rev. F. Ohlinger writes as follows of the estate now purchased: "The building is in all respects the most substantial one in the place, and the only building (though exposed) that stood the recent typhoon without sustaining so much as a scar. It cost the bank upwards of \$21,000."

Mr. Sites gives us in this connection the following incident: "A long-tried Christian father in the Church came to us this morning from Amoy, 200 miles away, bringing his son, fifteen years of age, to place him in the college. The lad was also recommended by his missionary pastor. Our church life," continues Mr. Sites, "will be everywhere stimulated by this grand lift to our self-supporting movements."—*Western Advocate.*

UNSEEN!

Unseen! What though Jesus, lover and Saviour of our souls is so? The most real and enduring objects are unseen, and the things we see are but the shadows of the unseen. Our spirits, for instance, are unseen, but they shall survive the stroke of death, and live when this body is a heap of unanimated dust. These heavens we see shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up—they shall perish, but not their Maker, and He is unseen. "No man hath seen God at any time or can see Him;" and to tell me that He is unseen in whose service I would choose to live, and in whose blessed arms I would like to die, no more shakes my faith in Jesus Christ than in the existence of God, of my soul, of angels, of the heavens above me, or of those re-deemed and exalted spirits who beckon us there and wait our coming.

Unseen! Yonder light-house tower, away among the tumbling waves, seems to have nothing else than to rest on; yet there it lifts its stately form, beautiful in the calm, and calm amid the rage and billows of the wintry tempest, to warn the sailor off the sunken reef, or guide him to his desired haven, through the gloom of night and over the pathless sea; and this because beneath the weltering waves it has a rock to rest on. Blessed tower, that with its light flashing through the darkness rises on many an anxious eye as the star of hope; what it, resting secure on an immovable foundation, is to a house built on the sand bank, the shifting sand which the last storm threw up and the next may sweep back into the sea, Christ's righteousness and work are to ours—to the best of ours. Hence the language of a dying Christian, of one like Dorcas, "full of good works," whose feet, now cold in death, had long trod in Jesus' foot-prints—this his answer to one who, little knowing what can support a man in such an hour, was recalling the good he had done, "I take my good works and my bad works to cast them into one heap and flee from both to Jesus—Jesus! He is all my salvation and all my desire." Followed as loyally through life and trusted as lovingly in death, may He be ours!—ours with such full assurance that we can say, "Whom having not seen we love, and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

HISTORICAL NOTES.

At a meeting held in Bristol, in connection with the Ecumenical Conference, the Rev. J. Robinson Gregory read a paper on Bristol Methodism. In the course of his paper Mr. Gregory referred to the fact that at Kingswood, near Bristol, field preaching began. No agency contributed more—perhaps none so much—to the spread of Methodism as outdoor preaching. By no other means could the godless masses of the country have been reached. At Bristol also was built the first Methodist chapel. (Hear, hear.) The foundation-stone was laid May 12, 1739, with the voice of praise and thanksgiving. The chapel is still standing in Broadmead, and is occupied by the Welsh Calvinistic Methodists. Again, probably it was the debt connected with this building that originated the class-meeting. It is wonderful how much Methodism owed to debt. (Laugh-ter.) He must read again Wesley's familiar words, "I was talking with several of the society in Bristol concerning the means of paying debts there, when one stood up and said, 'Let every member of the Society pay a penny a week till all are paid.' Another answer-

ed, 'But many of them are poor, and cannot afford to do it.' Then, said he, 'put eleven of the poorest with me, and if they can give nothing, I will give for them as well as myself; and each of you call on eleven of your neighbors weekly, receive what they give and make up what is wanting.' It was done. In a while some of these informed me they found such and such an one did not live as he ought. It struck me immediately, 'This is the thing, the very thing we have wanted so long.' I called together all the leaders of the classes (so we used to term them and their companies), and desired that each would make a particular inquiry into the behaviour of those whom he saw weekly." The classes in London were avowedly organized on the Bristol model. Eighteen Conferences were held in Broadmead Chapel during Wesley's lifetime. Twelve had been held in Bristol since. Bristol stood in close relation with American Methodism. Captain Webb, whose preaching gave new life to the little society in New York, and who induced Wesley to send the first two Methodist preachers to America, was converted in Bristol under a sermon of Mr. Wesley's. The Methodist ministry might be said to have had its rise in Bristol. John Cennick was commissioned to minister to the colliers of Kingswood, and Thomas Maxfield was a native of the city, and converted in the room at Nicholas-street. These were the two first preachers Wesley appointed. Here, too, Chas. Wesley lived, chiefly in a small house in Stoke's-croft, and under noble trees of the Lovers' walk he meditated much of the poetry of Methodism. In Bristol, in connection with the Broadmead-room and Portland Chapel, was fought and won the battle which vindicated for Methodist ministers the right to administer the sacraments, and so consummated the process which changed Methodism from a mere aggregation of societies to a well-ordered, self-contained Church or brotherhood of Churches.—*Meth. Recorder.*

THE SECULAR USE OF CHURCHES.

Most people, we think, will endorse the views given, regarding this subject, by a correspondent of the *Wesleyan Christian Advocate*. He says: "There appears a wide difference of opinion, even among members of the Methodist Church, as to the purpose, or, rather, as to what is an abuse, of houses erected for and dedicated to the worship of God. There are those who appear to think that it is a very proper thing to open churches for concerts, exhibition, and secular lectures; in fact, for any public entertainment that is not actually of an immoral character, and as well for such as are for private benefit with an admission fee as for such as are intended for the benefit of the public. Then there is another class who hold that a house built expressly for the worship of God, and solemnly dedicated to God for that purpose, should be held solely and sacredly for that use. They contend that it is an insult to the Almighty to use a church for public entertainments after such a solemn dedication; that it is giving the Lord something, and then taking it back for our own use for such a time as we choose to use it in our way; and with the latter class I agree. We are taught in the Scriptures that God's temple—His earthly sanctuary—is a sacred place. The only record we have of the use of physical force by our blessed Saviour, was in driving out these who were using the temple for secular purposes. While he had pity and pardon for other sinners, he had only stripes for those who would make his 'Father's house a house of merchandise.' When a house is built expressly for the worship of God, and solemnly dedicated to the Almighty, I do not believe that the trustees who have it in charge, and hold it for that purpose, have either the legal or the moral right to use it, or allow its use for any other purpose. Upon the question of the legal right of trustees of our churches to let them for other purposes than the worship of God, I hope some of our judges of the civil law will give us an opinion through the *Advocate*."