

# The Wesleyan.

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## NOTES AND COMMENTS.

What have you done or said to your pastor to make him feel that you were in sympathy with him in his work?—*Richmond Adv.*

"The people know he is here," says a Kansas correspondent concerning a brother preacher who "visits and prays with his people." This is a suggestive way of putting it.—*Nash. Adv.*

One fourth of the human family are women without the knowledge of Jesus! Let us each write this upon the fly-leaves of our Bibles; then read, "Go ye into all the world and preach the gospel to every creature."

Matthew Arnold has said that culture is, "to know the best that has been thought and said in the world." Acquaintance with the Bible, then, is the highest culture; for the best that has been thought and said lies within its lids.—*Christian Index.*

The *Christian Statesman* wishes to know, "Why is it that the use of money to influence an election in the church would seem infinitely scandalous and shocking, even to those who can laugh at, if not participate in, the corrupt practices of political life?"

"Brethren, you must have some system in your work—you cannot cut down a pine tree by merely hacking around it. If you expect to succeed, you must take out the chips in some regular order."—*Bishop Keener, at Florida Conference.*

An English scientist has discovered that there is three cents' worth of gold in every ton of sea water. This is not much, to be sure, but a young man would acquire wealth more rapidly by extracting the gold from sea water than by purchasing tickets in a Southern lottery.—*Norristown Herald.*

The faculty of Boston University is now considering a plan of candidacy and of promotion by which the degree of Doctor of Sacred Theology may, as President Warren says, "be effectually redeemed from the dishonored and cheapened condition to which its reckless bestowment by American colleges *causa honoris* has reduced it."

To judge from what we see in our exchanges, there are people who seem to think it is a matter for general congratulation for a Church to pay the pastor's salary promptly and to the full. It ought not to be considered a very remarkable thing for Christian people to pay their debts.—*Baltimore Baptist.*

Rev. Leonard Welsey Bacon does not fall in with the adulatory refrain so many are singing in honor of Matthew Arnold. He says, "Mr. Arnold is one of a little group of literary bullies, of whom Mr. Ruskin is the ring leader, who hold literary England in terror by their superstitious dogmatism."

Said a certain farmer, who was attending camp-meeting, to his wife: "I really thought I would go forward; but I went out in the woods, and found half a dozen preachers smoking and telling yarns, and among them was the very man who preached that big sermon last night that made me feel so bad, and I have about made up my mind that I am not so bad after all."—*Bible Banner.*

A good pastor in whose church "the brethren were nearly all sisters" was in quite a dilemma the other night at prayer-meeting. Not a brother present, and there was St. Paul's teachings staring him in the face! He "cut his way out" in truly heroic style. Said he, "I hope the sisters will speak. The apostle does not say,—at least the apostle did not mean,—well, I do not quite know what the apostle did mean, but I hope the sisters will speak!"—*Union Signal.*

Sir John Lubbock publicly declared the other day that the neglect of science and of modern languages in the English schools was a national misfortune. In despite of the Code, however, some school boards do teach science. In one part of Birmingham the science lesson was given on washing day, and the science lesson was so popular that the mothers could not keep their girls at home, and they were obliged to change the washing day.

The London *Methodist Recorder* in an editorial on "Preachers and Preaching" says: "Young preachers often ask whether it is worth their while to read sermons of others. The answer is not difficult. With the really great preachers, who are not many, of every country and age, they cannot be too familiar—with the ordinary sermons that pour from the press they cannot have too little to do. The study of the former will stimulate originality, the study of the latter will repress it."

There have been men who have attempted to justify the absurdity of paying a woman 25 or 50 per cent. less for doing the same work as a school-teacher as that done by a man; but what possible reason can be given for the practice in Philadelphia of paying the female teachers only once in three months, while the male teachers are paid once a month? We presume that no one will contend that young women are better able to wait for their pay than the men.—*N. Y. Adv.*

It is significant, when there comes a pressure in the business world and prices fall, that the necessary cutting down of the expense of manufacturing falls, not upon the higher salaries, neither diminishes very sensibly, in the average of years, the percentage accruing to stockholders, but comes almost alone upon the day laborer whose remuneration barely gives him, at best, a limited living. As labor becomes intelligent, it feels more and more acutely the injustice of such a division of profits.—*Zion's Herald.*

Here is some close questioning from the *Christian at Work*. "If Mr. Ingerol were to lose his eyes, would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane, would he be sent to the Tom Paine Insane Asylum? If Mr. G. C. Miln were to be struck with some incurable disease, would he resort to the Hume Hospital? If any unlearned vicious child, belonging to a free thinker, were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of Vice?"

Mr. Mackonochie has at length resigned his living. So long as the income was secure he could defy everybody that opposed or condemned him. Could he not have been a martyr a little longer? Could there not have been found among Anglican admirers of Roman practices as much money in the form of a subsidy to Mr. Mackonochie as would have prevented him from publishing it in the *Times* that he had resigned because his salary has been withheld? Having set himself free, he may now go to Rome and do one consistent thing, and the cause of truth, righteousness, and honour will not suffer thereby in the Established Church.—*London Methodist.*

Preaching at Eccles, the Bishop of Manchester said it was his honest belief that there was a danger at the present time of church services becoming too elaborately musical. What was the true limit to music in religious worship? He knew churches in London and elsewhere where the music was the great attraction, and the spirit that drew people there was the same spirit that drew them to one of Mr. Halle's concerts, and they went to hear it because they could not have one of Mr. Halle's concerts on a Sunday. Such people did not go to church to worship God, but to hear the music. That was going beyond the limits of edification—of spiritual help.

The English, it may be said, are on the whole a very considerate people in such matters as sparing their servants needless Sunday work. They contrive to go to church a good deal, and contrive at the same time to give coachmen and footmen and grooms and horses pretty complete rest on that day. It is the rule in many families that the carriage shall not go out on Sunday in London. In the country such a vacation cannot generally be given, the distance to church being often too great for walking. But drives for pleasure (unless it be a pleasure to go and hear service and sermon) are discouraged. And very fine ladies who dine out in London on Sunday evening may be seen driving in hansoms rather than disturb their own establishments.—*N. Y. Trib.*

Just as a twig is bent the tree is inclined. Just when young people begin to "amuse themselves" in playing what they enter the down-hill path to "poker" and all other nameless sorts of card-playing. From what to betting is but a step; and when once that step is taken the worst sort of gambling is likely soon to follow. These parents who permit the introduction of cards to their premises may soon learn that their sons visit gambling houses for the most dangerous sort of "amusement." Total abstinence from card-playing, as well as drinking, is the safest rule everywhere. Christian parents particularly should not allow cards to enter their dwellings; and if found there they should go into the fire with no special ceremony.—*N. Y. Independent.*

The refined sins of the cultured class are as hateful to God as the coarse sins of the ignorant.

## GRIEVING THE SPIRIT.

A voice has come to the earth, all the way from the eternal world, warning and commanding, and entreating us to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." (Eph. iv, 30). To obey is to inherit blessing. Not to obey is to suffer irreparable loss.

There is a sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ Himself by reason of indolence. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to himself and you did not rise till half-past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had no time to see the face of God. And why do God's people rise so late? One reason is because they sit up so late. If you would rise early you must retire early. Nature makes two hours before midnight the best hours for refreshing, and when you spend those hours in self-indulgence you violate nature's law, you grieve nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christians lose between ten and twelve at night, I could convert the world!

I do not know of anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all, and when he is, he is not sought after for his own sake, as the lover seeks after the one he loves. A coldness creeps over his soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with His Father. "He awakened (me) morning by morning, He awaketh my ear"—such is the language in Isaiah l. 4. "My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto Thee, and will look up." (Psa. v. 3). In the beginning of his ministry we find Him "rising up a great while before day" (Mark i. 35), and at its close, "all the people came early in the morning to Him in the temple." (Luke xxi. 38). I plead, therefore, for this "Early Communion." It is the sure highway to the enjoyment of the "Real Presence." The last thought at night will be: "A day at court to-morrow with my Lord, my King! Jesus to awake me with the gentle touch of his right hand, and Jesus to be with me all the time." Once aroused after healthy sleep, never sleep again. It is God's call. "Grieve not the Spirit."

## AN ACTIVE CHURCH.

In a paper in the *Pall Mall Gazette*, descriptive of the busy work done by the Barry Road Methodist church, East Dulwich, London, the Rev. H. P. Hughes makes some statements which may possibly seem somewhat radical to senior brethren:—

"The supreme solicitude of Barry Road, however, is that the joys of Christianity may be brought home to every human heart. They systematically support every phase of home and foreign missions. Their children, too, are trained to this. Last year the boys and girls raised £70 in helpance to send the Gospel to the heathen. The little girls sustain a 'Busy Bee' for Zanzibar work in India. It is estimated that this church, which does not contain one rich man, has already contributed £6,000 to the work of God at home and abroad, in addition to the £8,500 which it has raised towards the cost of its building. All this is the work of nine years. How can so rapid a growth be explained? First and chiefly by the fact that the

Christianity of this church has been from the first of an enthusiastic and aggressive type. Its evangelistic efforts culminated four years ago in an 'eight days' mission' on a large and elaborate scale. Literally every house in the neighborhood was visited, and in the course of the mission several hundreds of persons in all walks of life were brought to Christian decision and to the joyous knowledge of Divine forgiveness. That mission filled the church, and it has continued full ever since. But subordinate causes have powerfully contributed to the result. The intensely co-operative character of our ecclesiastical system led neighboring Methodist churches to assist it in its infancy. Again, all the office-bearers are young men, and therefore ready to adapt the arrangements of the church to a novel environment. The wisdom of age is generally invaluable, but in a London suburb, when 'the old order changeth, yielding place to new,' age, especially age in office, is in danger of retaining 'good old customs' until they 'corrupt the world.' In view of similar difficulties, Dr. Binney once suggested that every Congregationalist minister should be shot at forty-five. That would doubtless be a thoroughly effective remedy, but we need not proceed quite so far in Methodism. If only one Methodist layman of that age were executed, like Admiral Byng, *pour encourager les autres*, I have no doubt we should gain our point, and the fearful obstructiveness of some most excellent men, whose opinions were stereotyped thirty years ago, would no longer hinder the good work. The growth of Barry Road has been assisted, again, by the sociability which characterises it. This is greatly promoted by the 'Reception Room,' or church parlor, a large and lofty room, elegantly furnished with Brussels carpet, chairs, sofas, tables, and a valuable piano. Here social gatherings of all sorts have created such familiar intercourse that nearly all the members of the church are on terms of actual personal friendship with one another. In the summer months these pleasant reunions are kept up by open-air games, excursions, and picnics.

## WORK IN INDIA.

The Rev. S. Knowles, of the North India Conference, describes a mission visit in the *Indian Witness*:—"Wednesday, Nov. 14th.—Being the *Purn masi mela* on the grassy banks of the beautiful Sargu River, we all marched out in the early morning, through crowds of village families in their gala dresses, singing their *mela* songs, on into the thick of the fair crowded with 20,000 people. We spread our carpet under the shade of two large mango-trees, and began our work in real earnest. Our *modus operandi* was the same here that we use at all *melas*: that is, seated on our carpet, with the crowds seated in rows before us, in all ten brethren join in singing to the sound of the *sitar*, triangles, and small drum; there we all stand, the crowd generally rising while a brother leads in prayer, all seated again another preaches from a select text, suitable to the occasion, for ten minutes; thus each in turn prays and preaches. Then we give our invitation to any present convinced of the truth to come out and declare themselves. One young man of the Kari caste came forward and confessed Christ. We prayed with him and baptized him before the crowd. After this a Parni Hans devotee, with a big *chignon* made of his own hair and dyed sheep's wool cleverly woven together, came forward and most earnestly entreated us to pray for him. This we did; and then, on his confession of Christ, we baptized him before the astonished crowd. All that morning he had been worshipped by his followers before they took the *purn masi* plunge into the river near by. After his baptism this devotee untied and shook out his mass of true and false

hair, which reached to his feet, and asked us to cut it all off; but as we had no scissors, and had never practiced much in the barber's line, we had to tell him to wait until we got to our tents. Two of his followers came to us when we reached our tents to inquire, and said they would come to Gondo, and bring others with them. As they were leaving they tried to give their old *guru* his usual salute, but he cried out, 'You must not worship me now, but Jesus Christ.' This man afterward showed his sincerity by shaking hands with those once low-born, but now, we trust, Christians and high-born, Chumars. In the 50 miles travelled over this company preached, in 30 towns and villages and one *mela*, to 17,000 people of all classes. Over 200 convinced inquirers were gained, and six high-caste men were baptized."

## HOW SCHOOLS TELL.

"During a recent visit to Dublin," says a correspondent, "I had the pleasure of seeing between 400 and 500 adult scholars, grouped in classes, in the Irish Mission church. They evidently took a very deep interest in the lesson. By and by, when, according to the usual custom, an address was given upon the subject at the close of afternoon school, the adults were quite as ready with their answers to questions as the younger persons present. It was truly affecting to hear some, who at one time were Roman Catholics, and whose hair was now silvered with age, quoting texts, which were evidently favorites with them, from the feeling with which they were repeated.

Rev. Horace W. Townsend recently gave a touching illustration of the manner in which the texts of Holy Scripture become, as 'Nails fastened in a sure place.' 'A clergyman,' he said, 'was driving through the street of Dublin on a jaunting car, and, as his habit was, began to speak to the driver about the way of salvation. To his surprise, he found him well acquainted with numerous texts of Scriptures, and able also to repeat several of the hymns in *Messa*. Moody and Sankey's well-known book. On asking him, 'What school did you attend?' the reply was, 'Niver a day was I in the inside of a school, sir; but some of my children went to the Irish Church Missions' School; and every night when they came home they used to repeat a text to me until I knew it. So far as appears, there was no attempt made to show that he had neglected his duty or was in any respect an inefficient officer. On the contrary, he was regarded as thoroughly competent and faithful. His prompt decision to give up his office and the generous salary connected with it, on account of his religion, had made a deep impression on all that region and has led to a great increase of interest in Christianity. Another officer, of weaker faith, has been induced, temporarily, to sever himself from the Christians because of the pressure brought to bear by the Prefect, fearing that his family would be deprived of their support. He asserts, however, that he is still a Christian, and, with tears in his eyes, told the evangelist that he is praying for strength to meet his great trial. In the same town a brewer of wide reputation has decided to abandon his business, which has been in the family for generations, because of his faith in Christ. In these hard times it is not easy for a man to make a new business for himself, and the self-denial which such a course entails is a very impressive argument in favor of Christianity—one, indeed, which its opponents cannot well answer.

## NEW CONVERTS.

All the activities of a new convert's life must be captured and controlled in the interest of his new career. His body as well as his soul must be held to the new consecration. The fallow days of his weekly life must be seized and sanctified; home life hallowed; business plans and social relations, literary tastes and life aims, all stamped for Christ. Among these secular relations and agencies are sure to lurk the young convert's greatest perils. The old sins linger somewhere among them—covetousness, lust, ambition, love of fashion, fear of men. All these hide themselves here, and the pastor must find them and make the young Christian face and fight them. And this fighting is not by hand-to-hand conflict, but by a wise pre-occupying of the exposed places. We are to defeat opportunity by occupation. Thus we shall foil temptation. We are to mortify the

flesh through the Spirit. To keep one's eyes from the foul siren it must be fixed on the stars. Cultivating the love of holiness, he soon loathes sin. If he look on sin that he may learn to loath it, his eye is first fascinated, then his heart, and soon he comes to delight in that which he should despise. This law of pre-occupation holds good everywhere. Wise mothers use it in the government of children, true teachers in the training of pupils; philanthropists in reforming the fallen; wise pastors in folding and leading their flock. Therefore we must get young converts to delight in whatsoever things are true, whether in religion or in secular life. We are to induce them to put their whole lives on the altar of the Church of God, which is the pillar and ground of the truth, and which promotes a godliness which "is profitable unto all things, having promise of the life that now is, and of that which is to come." We are to introduce them by way of the cross to the eternal cosmos. Young converts are to be allured from the dance and theatre and card-table by the love of the true, the beautiful, and the good. Scolding will accomplish nothing. Dogmatic denunciation aggravates the evil. They are to be charmed with the love of Christ, with literature, with science, with art, with education, with wise and helpful conversation, with broad and true views of God and his universe, and the destiny for which he is schooling the royal souls who serve him.—*Dr. J. H. Vincent.*

## FAITHFUL.

An interesting case has recently occurred at one of the out stations of the American Board's Mission in Japan. It appears that an officer in the police force, corresponding perhaps to our police captain, became very much interested in Christianity and eventually declared himself a Christian. He was very active in Christian work, as well as constant in his attendance upon the Christian services. When it came to the notice of the Prefect of the province, he privately sent him word that he must give up his Christianity, or else resign his office. The captain remonstrated and maintained that, so far from his religion having interfered with the discharge of his duties, it had made him more faithful. His remonstrance proved unavailing and he was again informed that he must resign. This time, thinking there was no escape, he sent in his resignation. So far as appears, there was no attempt made to show that he had neglected his duty or was in any respect an inefficient officer. On the contrary, he was regarded as thoroughly competent and faithful. His prompt decision to give up his office and the generous salary connected with it, on account of his religion, had made a deep impression on all that region and has led to a great increase of interest in Christianity. Another officer, of weaker faith, has been induced, temporarily, to sever himself from the Christians because of the pressure brought to bear by the Prefect, fearing that his family would be deprived of their support. He asserts, however, that he is still a Christian, and, with tears in his eyes, told the evangelist that he is praying for strength to meet his great trial. In the same town a brewer of wide reputation has decided to abandon his business, which has been in the family for generations, because of his faith in Christ. In these hard times it is not easy for a man to make a new business for himself, and the self-denial which such a course entails is a very impressive argument in favor of Christianity—one, indeed, which its opponents cannot well answer.

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.

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