

# The Wesleyan.

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

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

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, DECEMBER 29, 1882.

No. 52

## NOTES AND COMMENTS.

Most people would be intolerant of levity in God's house, if they thought of the place and the purpose, and regarded them in the proper light.—*Chris. Intelligencer.*

Mrs. Wm. E. Dodge, of New York, has lately given \$2000 to the Mills Seminary, of California, to found a scholarship for the daughters of clergymen, those of missionaries to have the preference.

The well-to-do Church that meets for worship this winter in an uncomfortable house, will have a hard time of it, physically and spiritually. The frost will bite the body, and the conscience will harass the soul.—*Holston Methodist.*

Henry Ward Beecher was probably not far from the truth when he said, "The two great dangers which this Government has to fear are the combined money power at the top and the combined liquor power at the bottom."

Rev. Charles Garrett, at the missionary meeting at Edinburgh recently, pointed out the fact that while \$760,000 were contributed by the Wesleyan Methodists last year for foreign missions, Mr. Bass paid \$880,000 for the carriage of his ale.

The *Church Times*, an organ of the High Church Party, brings a serious charge against the Queen and the Princess Beatrice for perpetrating an act of schism, in receiving what it says passes for the Holy Communion from the hands of a Presbyterian minister.

The Crown Prince of Germany, while spending Sunday, recently, in the old city of Bamberg, was notified that the authorities wished to show him a display of their fire engines and fire brigade on Sunday morning. He declined to sanction the display, as he preferred to attend Divine Service.

Whenever the police start out to hunt a notorious criminal, the first place they look in is the saloons of the city. Nobody knows better than the police that the saloons are lurking places of outlaws. These crimes are plotted; at the bar they "fire up" for devilish deeds; and there they return to spend their ill-gotten gains.—*Chris. Evangelist.*

The *Examiner* says: We must frankly confess that we have more genuine respect for the man who flatly denies that the Scriptures are in any special sense inspired, affirming that they are merely human compositions, and as such full of errors, than for him who formally admits that the Bible binds his conscience, and then seeks by exegetical subtleties to rid himself of this bond.

A poor negro woman in the West Indies, after dropping her own little gift into the missionary collection, put a small coin into the hands of the baby, and guiding it into the contribution box, there let the little one drop it in. Some delay was caused by this, at which the collector became impatient, when the mother said: "Have patience, brother; I just want to bring the little thing up to it."—*Zionist Worker.*

Mr. Henry Lucy, a new English novelist, is said to have been paid by a London publisher the highest amount ever offered for a "first novel." This mighty price is not stated; but it is pretty generally understood that three hundred dollars is held a good bargain by English authors for an initial tale in three volumes. A magazine sketch by one of our writers of repute has brought nearly as much in this country.—*Independent.*

The system of weekly offerings, commonly known as the envelope system, is now in successful operation in some Methodist congregations in Ireland. In addition to the scriptural warrant it has the practical advantages of simplicity, directness and method. The stewards who have tried it are unanimous that it works well, bringing in more money with less trouble and friction than any other plan.—*Methodist.*

The Pope of Rome is said to have a "concern" to use a Quaker phrase, for the conversion of England. He has ordered a collection of papers to be made from the archives of the Vatican relating to the separation of England from the Church of Rome. He hopes something may be found which will help to remove out of the way the difficulties which impede the resumption of diplomatic intercourse between England and the Holy See. One of the English journals publishes all this, and then grimly remarks: "In this matter the people of England will have to be reckoned with."—*Evangel. Churchman.*

Will somebody point out the justice of licensing one set of men to manufacture paupers and criminals, and of compelling another set of men to pay the expense of supporting the paupers, and of arresting, trying and punishing the criminals? That is the way that things are working in this land. The liquor dealer makes the paupers and criminals; sober, law-abiding citizens have to pay the taxes rendered necessary by pauperism and crime.—*Texas Chris. Adv.*

A correspondent asks: "Is not the best preaching in the style of animated conversation? Real earnestness will thus generally find best expression. The mind thoroughly on fire with the subject, the heart burdened with a sense of responsibility as the messenger of God's truth, and panting with desire to save souls, will manifest its deep feeling in warmth of manner, in fervor of expression, in a sympathy that will be contagious."—*Western Christian Advocate.*

"Baldness"—we hear it again, and concerning a religious service. But it is not the "Baldness" of Presbyterian service this time, but of the service of the Episcopal Prayer-Book. "Baldness"—yes, it is even so—and alleged against our "incomparable liturgy"—let the winds bear it to Auburn. But it is a high Ritualist who so talks, one of the deacons or sub-deacons of "Father" Ritchie in Chicago. He wants to ditch that baldness with cokes and chasubles and much millinery, and hide it under clouds of incense.—*Witness.*

Opposition to drugs will soon have to be included in the temperance programme. As the needless use of drink is discredited by public opinion people will be tempted to seek another kind of stimulant. Certain temperaments crave for something of the kind. They will have it in one form or another. Chemists could tell tales of ladies who are ruining body and soul by drinking chloroform. This drug is as destructive of the character as of the body. Under the influence of it ladies are perfectly happy and deeply religious. The self-deception is awful.—*Methodist.*

Thanks to Dr. Galloway, of the *N. O. Advocate*, for the following: Dr. Bennett, Chairman of the Committee of Examination, for the fourth year in the Virginia Conference, reported "disapproved" in a number of cases. This rallied the friends of the young men, and at last, by the aid of Bishop Pierce, they were "pulled through." That was rather questionable policy. A careful and faithful examination will necessitate so much labor that the habit of study will be fixed for life. But the above course discounts the committee and winks at indolence.—*Southern Chris. Adv.*

Considerable excitement has been occasioned in Nottingham, England, by the publication of the Advent pastoral of Dr. Bagshawe, the Roman Catholic bishop, forbidding, under pain of refusal of absolution, the attendance of Roman Catholics at University College or at the High School, a Church of England foundation with a conscience clause. The People's College, which is under the School Board, is also prohibited without express permission, all these institutions being regarded as tending to the increase of irreligion in England.—*Watchman.*

I am reminded of a witty remark of Dr. Parker's on the occasion of a Conference in the City Temple upon the subject of preaching from the hearer's standpoint, when Mr. Gladstone was present and delivered a memorable speech. Some person in the audience who sat near the door complained that he could not hear the Doctor distinctly. The Doctor replied that it was frequently the case that deaf people sat near the door, and then complained that they could not hear. And in like manner many members who keep their distance from the minister and neglect those very social meetings, where he comes near to his people, complain most on the subject of pastoral visitation.—*Methodist.*

A pastor of a Congregational church in Massachusetts has distributed among his congregation cards on which are printed the different plans of church work for the year, and an invitation to each member to write his or her name opposite the particular work in which they are willing to engage. By this means the members are able to choose their own field of labor, and there will be no excuse for labor, and there will be for which they feel themselves fitted and for which they have a love. The woman whom nature designed for the "Helping Hand" will not be sent out to gather boys in the Sunday school, nor the one who was made to win the hearts of children be sent to gather money for missionary purposes.—*Christian Union.*

## ARMY WORK IN ITALY.

Methodism has an "army work" in Italy as well as in England. The *Semaine Religieuse* of Geneva furnishes the history of the "Military Church of Rome." It is in fact the creation of one man. Founded in 1872, on Holy Thursday last it celebrated its tenth anniversary, when it appeared that, notwithstanding the annual changes of the whole garrison of the capital, its members on the spot were two hundred of all arms, with the addition of fifty-two new ones then added to the list, the entire number in Rome and elsewhere, being 827. This flourishing church was founded by Louis Capellini, who then distributed a printed account of the movement, which found its way into the columns of our *Genevan contemporary*. Signor Capellini is of a good family in Spezia, and took a fancy for military life which his widowed mother could not dissuade him from, nor his brother, who is one of the most learned men in Italy, being rector of the University of Bologna, and having had the honor of directing the studies of his Majesty Humbert the First. Louis entered the army in 1861, being then an example of devotion, with medal, amulet, and rosary, to all his comrades in the cantonment. While with his regiment in Perugia he gained clearer light, for which his anxious soul was longing. It came through a few loose leaves of the New Testament, which were to him "the dawn of a new day;" nor did he rest until he purchased from a comrade a complete copy which that man bought of a colporteur. The Word of God took such complete possession of his heart and soul that he could not refrain from speaking of the light and comfort he had received to his fellow-soldiers. He had reached the rank of Sergeant Major when his regiment was ordered to the Pouille in suppression of brigandage. In this situation there was nothing to hinder his Gospel labors among either soldiers or civilians. Having gone through many dangers without a scratch, he could not but persuade himself that God had called him to preach that Gospel among the soldiers of the Italian army generally. Having honorably served his term, he went to Pavia, where he joined a small company of theological students to prepare himself for the work to which he was thenceforth consecrated. When in 1870 Rome became the capital of Italy, he repaired to that city. Although often thwarted by the underhand dealings of the clergy, who chased him four times from dwelling to dwelling, he lost not courage, but by sundry ingenious methods found access to the soldiery. Military regulations forbid preaching in barracks; but he could not be kept out of the places in which the soldiers passed their moments of leisure. There, with a colporteur who was one of his converts, he appeared, engaging the men in talk on the subjects of common interest, and then inviting them to his meetings, while leaving tracts with such as would accept them. There on "Holy Thursday," 1862, the little community assembled to observe the Holy Supper in his dwelling, "as perhaps did the soldiers of the Pretorian guard eighteen centuries before in the hired house of St. Paul." Often as that anniversary recurs Signor Capellini is sure to receive many letters of acknowledgment from Church members scattered among the furthest garrisons of the peninsula. Among officers as well as men his labors have been blessed and helped in spite of the priests and their partisans. "Thou art free," said one captain appealed to by a man of his company, "to believe as thou listest." When the general officer spoke to the King on the subject his Majesty said: "Take care that no political plot conceal itself under cover of religion, but on no account prevent the soldiers from serving God according to their consciences." Signor Capellini's greatest difficulty is found in clerical intrigues

among the soldiers' families; but under his fatherly sympathy the members of his military church take refuge and find support.—*Watchman.*

## A PROMISE FOR THE NEW YEAR.

REV. JOSEPH PARKER, D.D.  
I will go before thee, and make the crooked places straight. Isaiah xiv. 2.

Man must go. It is not a question of whether we will go or not go; that is determined for us—we must go. The only question is—How? Man may go either with God or without him. Here comes in the danger of what is called liberty. Man has it in his power to say that he will lean to his own understanding, and endeavor to have all his own way. God does not force himself upon us, but he says, "I offer thee all this blessing: I extend to thee this care; I will give thee of my sufficiency for thy day." We can deliberately take up our pen and strike his name out of the page on which we intend to record our life; or on the other hand we can say, "We are of yesterday and know nothing; we are so wise as not to be able to tell what will occur to-morrow; Lord, lead, and we shall follow; we accept thy mercy; we will go where thou goest." But whether we go with God or without him, we shall find crooked places. We had better clearly understand this. Life is crooked; we ourselves are crooked; there is nothing in all human experience of which we can say, "This is perfectly straight." God himself often inserts a crook in the lot. The curve is God's as well as the straight line; and what if, for reason too deep for us, he should sometimes lead us along a strange course, and seek by those very perplexities and knotty places to work in us a purer simplicity and a tender gentleness? Set it down, then, as a fact that we shall have crooked places. But having taken God as our leader, we come to know what is the meaning of having these crooked places made straight for us. There are many ways of straightening a man's course, many ways of showing him what he ought to do without setting it before him in exact geometrical lines. I call upon all good men to witness, that in proportion as you have trusted God, made him your shield and buckler, he has taken your enemies out of your path one by one; in proportion as you have taken counsel of him and said, "Not my will, but thine be done," you have been enabled to run through a troop and leap over a wall. So that you have not found straight places as the world calls straight, and yet amid all the curvature and intricacy you have been brought through upon a course that, for all high purposes, for spiritual culture and strength, have been practically straight before your face.

It would be something if we could teach all young persons this great fact that there are crooked places in life, and that the mere buoyancy of youth cannot overcome them. There are, as you may too soon find, places so crooked that only God can thread his way out of them. O the folly, the madness, of atheistic wisdom! Shall we lovingly and thankfully take this promise to our heart of hearts, "I will go before thee"?

We are to regard this passage as a scheme, a method, a special way of doing things—a plan. The idea of God going before every man as if he were the only man in the world, does not dwarf God, but rather exalts him exceedingly. "My Father and your Father, my God and your God," are Christ's own words; and it is in his spirit that we come to the highest realization of things that appear to be contradictory and impossible. And now, what is it we wait for but for the Leader of our souls and the Saviour of our life?

And if he lead, every opposing power shall be crushed by his great power.

## TO THE POINT.

The daily papers report that the corner-stone was laid in this city last Sunday for a new convent for a very strict order of nuns, the Sisters of Perpetual Adoration. We are told that the fasts are very severe, that the nuns are compelled to arise every night at midnight for two hours' devotions in the chapel, that they hold no communication with the outside world and can be spoken to by their friends only through a grated door, and that no fires are allowed in the building. If this is true, if young women are to be allowed to imprison themselves where they cannot get out (and we are told that several candidates are waiting to take the veil) in a confinement worse than that of a jail, and from which they cannot escape when they have learned their folly, and especially if they are to be refused till they die the decent comforts of warmth in Winter, then our Board of Health must have something to say on the subject. Such an inhuman institution should be mercilessly broken up by the ordinances of the city or the laws of the state. This is not a matter of religion, but of humanity. Our laws punish cruelty; and any authority—lay superior, bishop, or cardinal—that should enforce such regulations should receive incarceration where bars are furnished and fire not denied.—*N. Y. Independ.*

## AN M. P. ON MISSIONS.

Hugh Mason, member of British Parliament, said recently: "Standing in this great commercial city of Manchester, which sends its production to every part of the globe, not only to the civilized parts, but to the uncivilized parts and to the un-Christian parts, I think I may venture, without bringing any undignified consideration or reflection before you, to appeal to commercial men to stand up for Christian missions even upon subordinate grounds. I look upon the Christian missionary as the pioneer of commercial enterprise, and many a market in distant parts of the globe would have been closed for years and years to the introduction of the manufactures of Lancashire if it had not been that devoted missionaries had first led the way in an attempt to raise the heathen in the scale, not only of Christian position, but of social position. I think that commercial men are bound to support the missionary societies very much more nobly than they have done, and that the obligation rests upon them as commercial men even as much as it rests upon them as Christian men to be more munificent and more liberal in their contributions in the future than they have been in the past."

## THE ARCHBISHOP OF CANTERBURY.

The death of Archbishop Tait makes vacant a position of great dignity and historic interest. The Premier, as head of the Government and representative of the Crown, will appoint his successor, selecting some one of the bishops.

Canterbury is a city of about 21,000 inhabitants, lying about 55 miles east-south-east of London. Its Roman name was *Durovernum*, for which the Saxon *Cantwarabyrig*, since shortened to Canterbury, was substituted. The archbishops have ceased to reside in Canterbury since the seventeenth century, and have occupied Lambeth Palace, in a suburb of London, south of the Thames.

The primate formerly exercised many duties and privileges which do not now belong to the office; but he still has a wide range of power. He is primate of all England; metropolitan of the Province of Canterbury; diocesan of the See of Canterbury; president, with a veto power, of Convocation. He is a member of the House of Lords and also of the Privy

Council, by virtue of which he is properly styled "Right Honorable." It is his prerogative to crown the King, and in rank he is before all the temporal peers, save those of royal blood, yielding precedence only to the Lord Chancellor. He grants special marriage licenses, which are good in both provinces; appoints notaries public; grants degrees in theology and law, known as Lambeth degrees; is guardian of the spiritualities of every vacant see in his province and exercises through this special commissary ordinary jurisdiction in such sees; has appellate jurisdiction over each bishop, which he exercises personally in cases of licensed curates, and in other cases through the provincial court; appoints the judge of the Court of Arches. Formerly he had jurisdiction in testamentary cases. As diocesan of Canterbury, he holds personal visitations. He is *ex-officio* an ecclesiastical commissioner for England and has the right to nominate one of the salaried commissioners. He has the privilege of selecting his officers from among the bishops. Under this privilege, the Bishop of London was Dr. Tait's provincial dean; the Bishop of Winchester, his chancellor; the Bishop of Lincoln, his vice-chancellor; the Bishop of Salisbury, his prosector; the Bishop of Worcester, his chaplain.

The Archbishop is addressed as "His Grace." He is "enthroned," not "consecrated." His title is "Most Reverend," and he writes himself "by divine providence," a bishop being "by divine permission." He has a large patronage.

The Province of Canterbury embraces twenty-three bishoprics, of which London is, of course, the most important. Canterbury yields an income of \$75,000 a year and London \$50,000. The smallest income of any of the bishoprics is \$15,000. These incomes are paid by the ecclesiastical commissioners, who hold and manage most of the Episcopal property.

## BENGAL.

The Lord is raising up a band of extraordinary workers in India. Without waiting for contracts from missionary societies, European or Indian, men are pushing out into the regions beyond, to make known the love of Jesus. It recalls to us the early days of English Methodism, when the preacher took a suit of clothes and a horse, and rode away into a distant country, to take hard fare, harder work, and often no slight share of persecution and maltreatment. Some time ago I found myself at an out-of-the-way spot in the interior. There I met one of these "Faith-Missionaries," living in a comfortable bungalow with his wife and little daughter. Years ago, at sea, God marvellously transformed his soul, and laid upon him the burden of the heathen. He found his way, mainly on foot, "without scrip or purse," to this lonely country. He has learned three languages, including our own mother tongue; for he is not an Englishman; and he has more schools in operation than most of his brethren. He does not publish any report. He has never asked for assistance. He is without means of his own. But "having received help of God, he has continued to this day." Latterly he received 50 rupees a month from the funds of an honored society, but it came to him without solicitation, and does not suffice to pay even the cost of his schools. He approves of missionary societies, and for some time, was in connection with one. But when that method of work was closed to him he threw himself upon God for support in his chosen field rather than accept of assistance offered him in other places. There he is quietly at work, ready to attend to the missionary who may pause in his journey the hospitality of his bungalow, and to recount to him what the Lord has done. I "thanked God and took courage."—*Rec. J. A. D. J. McDonnell.*