

The Wesleyan.

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NOTES AND COMMENTS.

An exchange asks: Are Churches honest? Some are and some are not, but as some individuals are honest and some are not.—*Baptist Record.*

Zion's Herald asks: Should not the old Athenian practice of fining a man for not voting be revived among us?

The friend who persuades you to dance, during the festive season, in violation of the laws of your Church, and your own sense of propriety, is either thoughtless or wicked.—*Holston Methodist.*

The Sacred Congregation of Rites in Rome has decided that, in addition to candles, gas cannot be used upon the altars, nor indeed without candles. The grounds of the decision are not given.

The Municipality of Rome has made it law so far as the asphalted thoroughfares are concerned, that the day of rest shall be observed; but, instead of styling it the "Lord's-day," they speak of it as one of "festive repose." The measure is traced to the indefatigable labours of the Rev. F. Sciarrelli, an Italian Wesleyan minister.

The People of Nebraska are trying the efficacy of a high license law as a restriction upon the evils of intemperance. The license for the sale of intoxicating liquors in cities of over ten thousand inhabitants is one thousand dollars and five hundred dollars in cities of less than ten thousand inhabitants.

The *Christian Index* claims that one poor, poverty-stricken man or woman of Christlike spirit is worth more to a church than a thousand unconverted Botschids. A nicker from one who scarcely a nicker to spare, may weigh more in the Lord's balances than a thousand dollars from one who would not miss it.

Let us hope, in view of the increasing attention to the evils of the custom, that ladies will not offer wine to their guests on the coming New Year's day. We make this early mention of it, in order that the matter may be freely talked over. There can be no doubt that the more it is talked about, the less favor the bad practice will find.—*N. Y. Observer.*

One of the best missionary speeches made at the late meeting of the American Board in Portland, Maine, was when men of wealth were pledging thousands to meet the increasing needs of the Board, a venerable man rose in the audience, and said "he had no money to give, and so he couldn't double on that; and he had no more children to give, for he had already given them all; but he would promise to double his prayers."

The California *Advocate* having read an account of a Methodist "Entertainment," and the announcement of "a dance and an amusing farce," for the benefit of a Presbyterian Church, is moved to moralise as follows: "These holy frolics for the glory of God account for several things, and among them the utter uselessness of such churches. They unquestionably misrepresent Jesus and his religion."

An appeal to Christendom has been published to subscribe for the complete restoration of the Castle Church, Wittenberg. This is the most celebrated church in evangelical Christendom, because Martin Luther placed his ninety-five theses on its door. The Prussian Parliament would not even vote a few pounds to this object, and therefore the thirty thousand pounds required is to be raised by public subscription.

Bishop Ryle, of Liverpool, had scarcely done preaching in the Presbyterian church in Scotland before another scandal afflicted the high churchmen of England. The Earl of Shaftesbury has been laying the foundation stone of a Congregational church at West Kensington, London, and in doing so declared that he knew no difference between the faith of the Non-conformists that he saw around him and his own.—*Evangelical Churchman.*

The dancing red posters which announced Mr. Moody's meetings in Paris and a surprise given to the Parisians, were so numerous that they were unaware that such liberty in the matter of religious announcements had been obtained under the Republic. Formerly the same place of a religious notice, other than the parish notice, was considered to be published, and therefore it became necessary to refuse support to Mr. Moody's meetings.—*Witchamander.*

The Supreme Court of Pennsylvania, has just rendered a decision in the suit of Father Sheehan against Bishop Tuigg, of Pittsburgh, reversing the decision of the court below, which allowed Sheehan \$800 support for three years past, on the ground that the Bishop had refused to assign Sheehan a field of labor. The Supreme Court's decision held that there was no such contract relation between the Bishop and the priest as would sustain the action.—*Independent.*

It is hardly safe to trust short newspaper reports, but if there is any truth in an intimation from Washington, D.C., one of our ministers made a—anything but a gentleman of himself, on Thanksgiving, in his open personal denunciation of a member of the national cabinet. It was proper for Nathan to speak directly to David, but then Nathan must be a prophet, and God must send him; and, besides, and more especially, Nathan must know certainly what he is talking about.—*Zion's Herald.*

The latest religious news from Spain clearly shows that religious liberty is merely a matter of locality; for a colporteur has been sent to prison and fined because he would not uncover and kneel before the *reticuum* as it passed while being carried by the priest to a dying person; while a little company assembled in another district, under the protection of the Mayor, to read and study the Scriptures, under the guidance of a new convert who had brought a single copy of the Scriptures from Monte Video.

The editor of this paper said to H. C. Murphy, the President of the Brooklyn Bridge Company, a few months ago, "When do you think that the Bridge will be open for travel?" He answered, "We shall open it, if the Legislature will give us the money, in the Spring of next year." When he said "We" he doubtless expected to be present, but on last Friday he died. "In that very day his thoughts perish;" but work abides, and the Great Bridge will be a monument of his industry, persistence and shrewdness.—*N. Y. Advt.*

After giving various assertions, quotations and facts, concerning Dr. Pusey *The Church Times* says, "It is therefore, certain that he was perfectly cognizant of the nature of the movement which goes by the name of Ritualism; that he recognized in it a lawful and natural development of that which he had originated; and that he sympathized with it, and gave it all the support in his power." Just so. Ritualism is his memorial. Is that such a blessing to the Church and to the country that its author deserves a costly monument?—*Methodist.*

The license given prisoners as to their talk on the scaffold is rather a piece of the show than a piece of humanity. The thoughts of a poor wretch in this condition, after months of confinement and anxiety, and when face to face with what he most fears on earth, about either life or death or judgment, are of course worthless. They are nearly always incoherent maudling which it is an offence against humanity to allow him to utter in the presence of a curious crowd. The one thing he has a right to utter and should be permitted to utter, is a confession or denial of his guilt.—*Evening Post.*

The *United Presbyterian* says: "As a rule teachers' meetings do not flourish. That is, the common weekly meetings for studying the lessons and attending to current business. Many of the teachers live far away from meeting places, others of them are so busily engaged that they cannot take time, and a not inconsiderable number do not lay the matter very seriously to heart." This is true in too many cases; but it ought not to be, and it is the fault either of the teachers or of their leader. The business of teaching a Sunday school class is one whose importance it is difficult to overvalue and teachers who do not understand it should, as soon as possible, give place to those who do.—*N. W. Advt.*

A step towards the due observance of the "Day of Rest" is announced in several journals of Vienna, where, in a large hall, a popular assembly, presided by the printer of the capital, pronounced in favour of the limitation of Sunday labour, and "the suppression of Monday in using papers." The three thousand persons present were chiefly of the working class, and united in voting an order of the day, declaring that, "having due regard to health and morals, and considering that Sunday labour exerts an injurious and demoralising influence upon the people, there is need for its suppression, and therefore it became every one to refuse support to Monday papers."—*Witchamander.*

CHRIST AND CHRISTMAS.

Christmas came into the world by Christ, and to Christ we must go, if we are to learn what it signifies or how to keep it. It represents to Christendom and to the personal believer a particular aspect of Christ's mediatorial manifestation, if we ought not rather to say a particular element of truth and power in his mediatorial ministry. It offers him to our knowledge and love as a man. It discloses his character and office on their manifold side. There might have been always a Son of God, but no Son of Man. There might have been a Gospel unembodied, as there is now in some places something very like a Gospel disembodied. There might have been several conceivable modes of making God's will and mercy known to men without the birth, life, passion, death, and resurrection of the Jesus of Bethlehem and Nazareth. There might have been a grander Moses, a holier Samuel, a braver Elijah, a saintlier and more illuminated David, a more evangelical Isaiah; and the world might have been told, in words so perfect as to admit no misunderstanding, and by great and good examples, such as no church court has canonized or martyrology recorded, what the Almighty Father would have his children to be, and how he would forgive them if they failed. A divine message might have been spoken by voices in the air, quite different from those heard by the shepherds, guiding them to no "Eternal Child," proclaiming a "way of salvation" with no Saviour. Some sort of a book might have been written by inspiration of the Holy Ghost and circulated everywhere by an ecumenical Bible society, which would have been immeasurably profitable for doctrine, for reproof, for instruction in godliness. Christianity, however, would not have been, for that was born at Bethlehem. There would have been no Christianity without Christ, though, singularly enough, that is a thing which a considerable school of philosophers and theologians have taken much pains to maintain we might have had, and some have even maintained that it is the thing we have. Christmas gives our race the Son of God in the Son of Man, or God in Man.—*Bp. Huntington.*

Firm, unwavering trust, that knows no passing cloud, is a work of time with all who have an inner personal nearness to the Saviour; and it was so with Mary. She reached it only, like us all, through manifold doubts and struggles of heart, by that grace from above which roused her ever anew, and led her on from step to step.—*Dr. C. G. Galt.*

REV. CHARLES GARRETT.

The President's example in wearing the blue ribbon has force. It brings the movement under the attention of our people wherever he preaches or speaks, awakens interest and inquiry concerning the aims and progress of the Blue Ribbon Army, removes existing prejudice, and encourages many a timid abstainer to show the token. It is significant that there is such a wide-spread revival of Gospel Temperance during the year of the Jubilee of the movement, and that Charles Garrett, one of its early fruits, is President of the Wesleyan Conference.

I was amused to notice in a newspaper report of a service he conducted, that he was called Doctor. Many of the Presidents of the Conference have been M.D.'s and the reporter evidently assumed that a President must be a M.D. I hope, however, Mr. Garrett will always be known and loved as Charles Garrett, the man of the people and the friend of the poor.

He has visited places that do not often see a President, and this has given immense joy. To one who has heard him frequently it is very interesting to hear the friendly criticism of some of our people on these occasions.

"My word, he did give us a sermon; he knows how to preach," remarked one delighted hearer. "There was nothing official about it; I expected something learned and dry."

Little deeds of kindness are not forgotten. "I knew," said another that he had a kind heart; for ten years ago he helped me with my parcels into a railway carriage."

"All the children of Liverpool know him," said a third.

Yes, Charles Garrett knows how to get at the core. I knew a man in a North Lancashire town called "Blind James" who, after hearing him deliver a Temperance lecture, could scarcely believe that it was the great Charles Garrett because he had understood every word he had said. That was a high compliment worthy of Dr. Adam Clarke, of whom a similar incident is told.—*Table Talk in Methodist.*

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CHRIST'S BIRTH.

Infancy is forever dignified by the manger of Bethlehem; womanhood is ennobled to its purest ideal in Mary; man, as such, receives abiding honor in the earliest accepted homage to her Son being that of the simplest poor.

A teacher has pointed some striking lessons on the way in which the whole incident was received, as St. Luke relates, by those immediately concerned. The shepherds spread abroad the story with hearts full of grateful adoration; the hearers wonder at it, but Mary ponders in her heart all that had been told her. "There were more virgins in Israel, more even of the tribe of David, than she," says the great preacher: "but she was the chosen of God. It was natural, and it is easy to understand, that when a second appearance of angels, like that which she had already experienced, was seen, she should ponder in her heart their words, which concerned her so nearly. But if we ask ourselves, was this pondering the words in her heart already the true faith that carries the blessing, the fruitful seed of a personal relation to the Saviour? did Mary believe, firmly and immovably, that the Saviour of the world should see the light of life through her?—the Gospel leaves us too clearly to think the opposite. There was a time, long after this, when Christ was already a teacher, when she wavered between him and his brethren, who did not believe in him; when she went out with them to draw him away from his course, and bring him back to her narrower circle of home-life, as one who was hardly in his right mind."

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FATHER CHINIQUY.

We condense for our readers a most interesting and important letter from Pastor Chiniquy, in reference to the Mission of Illinois: "Some people think that the great evangelical movement by which so many Roman Catholics were wrenched from the iron grasp of popery here in 1858, 1859, 1860, is dying away. They are mistaken. If it had been Chiniquy's work, as too many supposed it was, that would have been the case. But it was the Lord's work, and He has taken care of it. He has blessed and increased it every day since its very beginning. The last twelve months have given us an accession of more than forty new communicants. It is a fact that not less than 1200 of our converted families, these last fifteen years, have left this colony to go farther west. At first I feared lest these new born children of the Gospel might forget the Evangelical truths they had just received. But almost every one of these new converts has been turned into an apostle of Christ to some of his Roman Catholic countrymen whom he has met on our western prairies. The God of the gospel has so much blessed their efforts that we do not count now less than thirty conversions of converts from Rome. You will not go to any of the Western States of Kansas, Iowa, Nebraska, Missouri, Utah, New Mexico, California, Colorado, Oregon, Washington Territory, without finding some of them. I do not remember a single week since my return from Australia that I have not heard the interesting story of some conversion by the instrumentality of our St. Anne converts. I do not exaggerate when I tell you that the number of these new converts cannot be less than 10,000.—*Methodist.*

OUR GIVING FOR MISSIONS.

There are at least 700,000,000 of heathen, for whom all the Christian societies in the world expend about \$7,000,000, of which scarcely one-third is contributed by American societies. Let us place this amount—we will give the largest estimate and call it \$2,500,000—in one column, and let any one should say, "O, well, that is but one item of all our gifts, we give largely in other directions as well," we will place under this sum \$75,000,000, which will cover the aggregate of all which is contributed yearly by American Churches for all their benevolent and educational institutions.

Now in an opposite column let us place the \$900,000,000 which we spend yearly for intoxicating drinks, the \$7,000,000 paid annually in New York city alone for theater-going and other kindred amusements, and the \$80,000,000 paid yearly in the United States for tobacco. And to come perhaps nearer home to us Christian women, we are told of weddings costing tens and even hundreds of thousands of dollars; suppers costing from \$1,000 to \$5,000; an entertainment in one of our cities which cost \$20,000; a single bridal-dress costing \$5,000; and this is but a sample of what is occurring the country through. Indeed, I could give some even more startling statistics. And yet we hear constantly the plea of poverty, often from the individuals who expend from \$5,000 to \$10,000 per annum for dress alone. "We cannot afford to give so much money to missions."

It is estimated that \$125,000,000 are paid out for ladies' foreign dress goods; and we have the statement that the value of the kid gloves imported into New York city alone, every year, is ten times as great as all that goes out from all the missionary societies in America, and that for artificial flowers ladies spend each year more than all the Churches to spread the gospel. Does this look as though we had done all that we could? How do these parallel columns look in the eyes of our Master? Does he acquit us of all blame? Thousands of dollars to pamper pride and vanity—pitiful pennies to save souls.

We are told that in heathen nations "the people hold every thing subject to the call of their gods—money, children, their own bodies and souls." In Siam, in India, in China, wealthy natives expend from \$20,000 to \$150,000 each, annually, in offerings to their gods; and the poorer classes bring each as large offerings as they can procure, by denying themselves even the necessities of life, some sacrificing their own children, and even themselves, on their altars, to please their gods. Is our God of so much less value to us than we can come before him with such a pittance, and offer of "that which cost us nothing?" Do we thus show our appreciation of him and his blessings to us? Is not the first and greatest thing remaining to be done—the presenting of our bodies, as well as our souls, as living sacrifices on the altar of our God? Then shall we recognize our gold and silver as his, and then we may be able to pray and labor in faith that the thousands now devoted to the worship of false gods in heathen lands may also be thrown into the treasury of the one living and true God.—*Angel in all Lands.*

THE SALVATION ARMY IN INDIA.

A detachment of the Salvation Army, consisting of three men and one woman, landed in Bombay a few weeks ago, to begin operations among the Hindus and Mohammedans. They undertook to work in their usual style and were met at once with violent opposition; not, as might have been supposed, from the people, but from the government officials, who are English and professedly Christian. The Salvationists wanted to parade the streets of Bombay with music. They got several common ox-carts, such as are used for transporting heavy merchandise. These they decorated and dubbed "war-chariots." Mounted on these, the Salvationists, with a few friends, began their march.

According to the municipal regulations in Bombay, it is necessary for the members of any procession desiring to use music to get a license from the commissioner of police. This license had been applied for and granted; but, at the last moment, under instructions telegraphed to him by the governor of Bombay, the commissioner revoked the license. The Salvationists, however, paid no attention to this, and their cornet-party began to blow as was his wont. He was immediately arrested. A day or two after, the entire detachment was arrested, because, as the police alleged, the procession which they insisted on making through a Mohammedan street would surely provoke a breach of the peace. The religious susceptibilities of the Mohammedans are exceedingly tender and they would not be able to endure the sight of such a display of Christian zeal as the Salvation Army contemplated. The members of the Army were brought into the police court and fined. Since then, still persisting in marching, as they had a perfect right to do, they have been arrested again. The venom with which the government officials are persecuting them is exciting much indignation in India. Religious processions are exceedingly common in Bombay, and music is always used in connection with them. Professors of different religions never dream of interfering with each other, and the pretensions of the Bombay police are clearly seen to be nothing but the flimsy veil of aristocratic opposition to the Salvation Army. People of all religions, in different parts of the country, are demanding that the Salvationists be at least, treated fairly and allowed the same rights as are enjoyed by others.

A large meeting has been held in Calcutta to express sympathy with them. It was presided over by Mr. Keshub Chunder Sen, the head of the Brahmo Somaj, and addressed by speakers of the Christian, Brahma, and Hindu faiths. Resolutions announcing the Bombay police were adopted and a memorial was sent to the Viceroy. Meantime the Army is holding meetings in halls and tents in Bombay, which are largely attended by natives and are said to be impressive. It is reported that the Mohammedan authorities have promulgated orders, which were read at worship a recent Friday in all the mosques in the city, that no Moslem should attend the Salvation meetings, on pain of excommunication from Islam. But these orders are not heeded. Mohammedans mingle freely with the crowds of Hindus and others who throng the tent. The use of the Town Hall of Bombay, which is controlled by the government, but which is freely granted for public parties, religious and secular, has been refused to the Salvation Army. Opinions may differ as to the moral character of the Army; but these can be but one side of the picture of the Bombay Government's policy.

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