

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

Sweden, we are sorry to say, persecutes the Methodist and Baptist preachers, who are fined every time they preach on Sunday in church hours.

George I. Seney, of New York, has authorized Dr. Haygood to draw on him for \$20,000 more for Emory College.—*Richmond Advocate.*

A "Society for the Propagation of the Jewish faith," with its head quarters in Berlin, Germany, is a new thing in Jewish history.

The Church that runs on any other basis than that of the love and salvation of souls is in the long account a certain failure, will make an unhappy pulpit and unsatisfied pews.—*Interior.*

The *Central Advocate* says: We commend to those who are out of humour with us on account of editorial liberty with obituary notices, to study the biographical notices of the Bible.

Newspapers are used as a vehicle of instruction at the University of Rochester. Current matters of importance are read and discussed before the classes several times in the course of a week.

Among the students at D. L. Moody's Seminary, at Northfield, Mass., the fifteen Indian girls are said to rank high in their recitations and to be remarkably intelligent.

Under the free church and voluntary system, the annual receipts of the First Baptist Church, Brooklyn, have advanced from \$50,000 under the old pew-renting system, to \$100,500 under the new.

The women of Minnesota are contending for the right to vote on the liquor question, so vital to them. Bishop Foster, of the Methodist Church, and Bishop Whittle, of the Episcopal Church, are sustaining the women in their effort.

The Rev. Lord John Thynne, D.D., Sub-Dean of Westminster Abbey, died March 1. He became Canon at Westminster in 1831, and was 82 years old. He assisted at two coronations—those of William IV. and Queen Victoria.

The Supreme Court of Indiana has decided that the legal name of a person consists of one Christian name and a surname. Any one may have as many middle names or initials as he chooses to take.

Memorials and counter-memorials are the fashion respecting the condition of the Establishment. Some want Jonah to remain quietly on board the national ship. Others want to cast him overboard, but the crew can't agree who is Jonah.—*Methodist.*

The Church of the Advent, in Boston, is extremely Ritualistic. Its four ministers wear cassocks at all times, practice celibacy, and live in a house by themselves. The parish is very prosperous, has 800 communicants, and has erected a new church without going into debt.

In twenty-one years the Senior Wranglership at Cambridge has been carried off fourteen times by men born and bred Nonconformists. Why don't Anglicans who wish Nonconformists to have no ecclesiastical bread, declare also that they shall have no brains!—*Table-Talk, Methodist.*

An Oneida Indian, who is an ordained clergyman, preached in this city recently, and in the course of his sermon quaintly rebuked the sin of profanity. He said he was thankful that "the Creator did not give the Indian enough language to allow him to be profane without first learning English."—*N. Y. Tribune.*

Bishop Doeggett, at the District Conference held at Port Royal, Tennessee, last summer, said: "There was a crisis in my religious life; but for the blessed help of the class-meeting I should have been lost." The words were spoken with solemnity and deep feeling, and will not be forgotten by the hearers.—*Christian Advocate.*

An evangelist says: "The Scotch Presbyterian churches are not very partial to church fairs, 'bazaars,' as they call them. When, however, they do have one, they make it amount to something. A bazaar was lately held in Edinburgh in aid of the fund for increasing the salaries of the Waldensian pastors, and the result was the handsome sum of \$11,400 for this fund."

Another marriage by telegraph is reported. The bride and groom were in the telegraph office at Bad Lands, Dakota, while the officiating clergyman was in the office at Bismarck. The questions and answers were written, telegraphed, and responded to, and a blessing was pronounced in the usual form.—*N. Y. Advocate.*

The Cleveland  *Herald*  claims to be speaking by authority when saying that the expenses of President Hayes during his term of four years amounted to \$134,000, which, being deducted from the \$200,000 paid to him, leaves \$66,000 as the actual saving out of his salary. The President's salary is \$50,000 per year.

Dr. Heber Newton informed a reporter of the *New York Evening Post* that "there is no reason why a minister cannot be an Episcopalian and at the same time hold Universalist views. Half the ministers of his Church, he says, could preach good Universalist sermons next Sabbath without being interfered with in any way."

Mr. Spurgeon is confined to his room, and much of the time to his bed, by rheumatism, to which has been added great nervous depression. The physicians recommend a trip to Australia. The Tabernacle Church, of which he is pastor, received upwards of 450 persons into fellowship last year, dismissed nearly 300 to other churches, and lost sixty-five members by death, making the net gain of membership about one hundred.

Some ministers of the Free Church of Scotland would not use a hymn in public worship which was composed by a woman. A hymn had been composed, and is now being submitted to the various presbyteries of that denomination for their approval. It was discussed, a few days ago, by the Edinburgh Presbytery, and at its Balfour meeting [some] condemned it *in toto* because it contained hymns of female authorship.—*Recorder and Covenant.*

The Roman Catholic Church in the United States seems to be meeting with unusual misfortunes. At Emmitsburgh, near the Gettysburgh battle field, they have had a College for many years—called Mount St. Mary's. Convents are there also, and it has been well known as the headquarters of the Church in all that region. But the College has gone into the hands of a receiver, loaded down with debts. Bad financial management, as in the Purcell business, has brought on this disaster.—*Presbyterian.*

Bishop Warren has appointed Mrs. L. M. Dunton to travel the Greenville District, South Carolina, with her husband, the presiding elder of the district, as home missionary, to visit among families, hold mothers' meetings, and do Sunday-school and temperance work. The Bishop has kept Mrs. Watson thus employed in this city during the fall and winter, and Miss James in Chattanooga.—*Mrs. Rust, through the Home Missionary Society, has also two ladies employed in this city.—Atlanta, Ga., Methodist Advocate.*

Many of our readers will be interested in knowing that Mr. John Hearne, who was shot lately at Ballinrobe, is a worthy and consistent Methodist, whose house has been used as a regular preaching place for many years. He is related to several of our well-known Methodist families, being the brother-in-law of the Rev. George Vance, of Tramore, and of Mr. W. O. McCormick, of Kingstown. He has been greatly respected in the locality, and seemed to have the goodwill of the people, in whom he placed such confidence that, though threatened some time ago, he declined the protection of the police.—*Methodist Recorder.*

A melancholy struggle is going on in New York between the Rev. Emory J. Haynes, pastor of the Washington Avenue Baptist Church, and a powerful minority of the membership who are trying to bring about his resignation. While this unseemly strife goes on working ill to the pastor and people, it can terminate in but one result, Mr. Haynes will be obliged to bend to the storm. As that gentleman left Methodism because of the rigors of the itinerancy for one thing, his misfortunes possibly will remind not a few who groan over the inexorable three years' rule, that it is better to bear the ills we have than fly to others that we know not of.

Of Gen. Garfield's mother the following incident is related by one of the newspaper correspondents on the special train to Washington: "The old lady is a type of the northern Ohio pioneer mother, and has not yet forgotten the lessons of thrift and economy taught her in early life by necessity. In the hurry and bustle of the morning the porter forgot to extinguish the lamps in the car, and they burned at full head long after daylight. At last the lighted lamps attracted the old lady's attention, when she said to the President-elect: 'James, put out those lamps. It's no use wasting the oil when it is doing no good.' General Garfield called the porter's attention to the matter, and the waste of illuminating fluid was stopped immediately."

## CONDENSED MEETINGS.

A witty brother thus humorously but sadly characterizes the prayer-meetings which were being held in his place of worship. We are afraid the prayer-meeting of late years has pretty generally become "condensed," and there are cases in which the condensation has proceeded to the vanishing point. Lately we attended the series of devotional services with which the new year was inaugurated in connection with the Evangelical Alliance, and we were struck with the paucity of praying men and women. The attendance was fairly large, and the persons present were the more prominent representatives of various churches, yet it was extremely difficult to induce those who were present to engage in prayer; and had it not been for ministerial addresses, &c., the limited time would have hung heavily. The explanation was really that the various prayer-meetings are not being maintained in efficiency, and the gift of supplication declines. Is the gift of social prayer to be reckoned among the lost arts? Is the prayer-meeting to be classed with the extinct species of ecclesiastical method? It seems so. The glorious talent of social supplication is being wrapped in a napkin and hid in the earth. We tremble for the world, because it does not stir itself up to take hold of God, and we are shocked at old materialistic philosophers, because they deny the efficacy of prayer, but may not Dives and Huxley turn round upon the Church, and, pointing to the empty forms in the prayer-meeting, utter the reproach, "Neither do ye believe in prayer? We are not concerned at the moment with the explanation of the thing, but it will be generally allowed that practically the prayer-meeting has not the prominence and importance in the modern Church which was assigned it in the Church of the past.

This fact is as sad as it is indisputable. The prayer-meeting is a divine institution. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." And the rise and progress of the Christian Church has been accompanied with social prayer. It was so pre-eminently in the auspicious hour, season of grace and sweet delight, in which the Church was planted. It was thus with Luther and his compatriots, who were princes of God; and in the gathering of those princes the corrupt Church of Christendom was shaken to its base. It was thus with Knox and his brethren. And the Methodist revival of religion arose out of, and spread by virtue of, social worship. And it is an integral portion of the living Church of God to-day. Christ honors his own institutions, and cannot honor those who neglect his institutions. Great rivers take their rise in solitary places, and our prayer meetings are the quiet fountains of vast power and grace; the desecration of these secret springs means barrenness to the whole Church of God. We often quite mistake the place and power of social prayer. How common to hear the remark, "Let us go here or there, for it is only the prayer-meeting to-night." Only the prayer-meeting! You may liken the Church to a watch, and the fine architectural shrine is the ornate shining case, the preacher the index-finger, the various officers and committees the chain, wheels and balance, but the prayer-meeting is the main spring. Or if you liken the Church to the body, the brain may be in the pulpit, the eyes in those pews where wisdom sits, and hands and feet where the means of substance and energy are; but you must place the prayer-meeting for the heart, whence flows the warm life of the whole organism. Or if you liken the Church to a vast machine, in the prayer-meeting you kindle the fire and generate the force which drives the polished mechanism to issues of glory and blessing. How can we prosper if we neglect this social worship? Building committees, mutual improvement societies, singing practices will not do without the prayer-meeting. How can we carry on prosperously a spiritual mission

while we constantly forget the aggregate appeal to God for His presence and blessing? "Condensed meetings" mean lessened feeling and force, and disappointment in all the endeavors of God's people. We are so weak because we are wanting here. We often ask—Where is the Lord God of Elijah? The explanation is, Elijah is not here. Let the Church arise in the pleading spirit, and we shall not have to ask—Is the Lord amongst us?

Reviveth the prayer-meeting. The prayer-meeting is a common-place thing, but so is the sun. The homeliest things are everywhere the essential things. We often go far a-field looking for desired things which are close to us; and we go to conventions and conferences for original ideas on the Church's need and failures and duties, when the secret of all power and efficacy is close to us in the homely prayer-meeting which we so thoughtlessly neglect. Let us in this matter dig again the well which our fathers digged, and Zion shall not droop and languish, but all her interests shall revive as the corn and grow as the vine. If the prayer-meeting were revived throughout this land, it would change the aspect of the whole Church, filling us with power and hope and gladness.—*London Methodist.*

## DOING SOMETHING.

Henry D. Thoreau—that somewhat odd, but certainly keen-sighted philosopher and naturalist, of Concord and Walden Lake—had a wonderful way of getting at the very heart of a thought in morals, and detected the inner meaning of life as readily and as sharply as he did the stir of a squirrel among the leaves, or the flashing flight of a bird through the forest. His monitions to the soul were often drawn from the commonest incidents of life, and the commonest surroundings served as texts for strong and sensible sermonizing. He evidently answered the description of the great dramatist, seeing "sermons in stones, books in running brooks, and good in every thing."

Among the remarkable instances of the facility with which he caught the shadow of the eternal from the passing event, or the apparently insignificant happening of the hour, read the following:

"I just put another stick into my stove—a pretty large mass of white oak. How many men will do enough this cold winter to pay for the fuel that will be required to warm them? I suppose that I have burned up a pretty good-sized tree to-night—and for what? I settled with Mr. Tarbell for it the other day; but that wasn't the final settlement. I got off cheaply from him. At last—One will say, 'let us see; how much wood did you burn, sir?' And I shall shudder to think that the next question will be, 'What did you do while you were warm? Do we think that the ashes will pay for it—that God is an ash-man? It is a fact that we have got to render an account of the deeds done in the body.'"

Truly, life is not measured by its length, nor its value estimated by the number of years it consumes. Its quality is to be judged by a far different test. What have we been doing all these days, and months, and years? Has the light of life lasted only to lead us along the stupid way of a world with no worthy work and will for the earnest energy of a soul which has its tasks to perform, and is sorely strained until it is accomplished? Are the mere ashes of existence all we have to offer as an excuse for living, in our final settlement for its privilege and opportunities? Ashes to ashes, dust to dust, has an awful and appalling significance to those who consume life only to render the earth again its old material substance. Only the ashes of a frivolous, vain, selfish, indolent life to offer at last as the fruit of a tree nurtured by the innumerable influences of earth and sky! All the harvests of the long years—not one ripened and ready for the garner, but a dead heap of refuse, worth gathering up only to make room for a more beautiful growth, and to minister, if it may be, spiritual suggestion to some life succeeding which shall answer better life's great end.—*Commonwealth.*

## THE PROMISES.

Standing within the bank the other day, I saw a pile of greenbacks about four inches high. I had just been thinking of a poor woman to whom I was taking a little relief. The thought occurred, "if that little pile of notes were given to her, how rich she would feel." "And yet," I said again, "why should she? They are neither silver nor gold." But I thought again, "they represent gold; and if she had the gold itself, she could not do more with it than she could with these notes." "But how can they be worth so much?" I thought once more. Ah! those notes are the promises of the United States Government, which is amply able to redeem its obligations, and every note is a pledge that the amount paid upon it shall be paid to the bearer upon demand." How foolish, then, that poor widow would be to reject them because they are not gold but paper; they are worth as much as gold. And as I went away, I mused upon the promises of God, and took the application to myself. How foolish to reject the wealth that comes to us in promises. If the promises of God are safe, infinitely safer than the promises of the United States, then let me not hesitate to take them as the rich legacies of God to my soul. O the exceeding great and precious promises. I turn the Book, and they greet me like that pile of greenbacks. There are promises in black and white, a stack as thick as the family Bible. How foolish to reject them because they are only promises. They represent heavenly gold and eternal wealth.

Then I thought again, if that poor woman were given the glittering gold, what could she do with it all?—so much more than her present need. Where would she keep it, and how would she carry it? The notes would be a great deal better and more convenient for her at present. And what they pledge is safer where it is than it would be in her keeping. A small pocket would hold them, and a very small note may represent a very large fortune. Then with the promise in her possession and the gold in the bank, she could draw as she might need, and the rest would be safe for the future.

Is it not so with the divine promises? They represent and pledge to us much that is better possessed by and by. And for the present, He that hath promised will "supply all our need according to his riches in Christ Jesus." He giveth grace and promiseth eternal glory. Let us draw only as we need for the present, and that by faith in the promises, and leave all the future in his hands. Future good on earth is safe to them who claim the promises, and so is eternal glory. For those promises are the pledges of the faithful God. Here I can possess only the "Notes." I have no place for my mansion here. This is the land of the cross, not of the crown. But God keeps all our jewels where no thieves can break through and steal, and gives to us the promise and the pledge. *Rev. E. Stubbs.*

## TO THE DOCTORS.

At the "Fourteenth Annual Commencement of the Medical Department of the University of New York," when nearly two hundred degrees were conferred, Dr. Bellows gave these, among other counsels:—

"I congratulate you all, members of the graduating class. You are now going to a world which is waiting for you. Your occupation is one which, unlike Othello's, will never be gone, notwithstanding the fact that two hundred of you are let loose to-night. I confess I trembled as I saw you walk upon the stage, and I wondered that the audience could sit so complacently as it saw you, your lancets in your hands. You are always sure of something to do, for if every disease was exterminated, the imagination of mankind, so potent in conjuring up ills, would furnish you with occupation. When I was young there were very few diseases. I can recollect when dyspepsia became fashionable; also when malaria, to which doctors ascribe everything now which they can't understand, became prevalent. I heard the other day of a case at Boston

called "German measles." What a list of nervous diseases are being invented nowadays or are inventing themselves! All these modern inventions for improving the physical comfort of mankind introduced by some artful emissary of yours and will enlarge your business. Some people are looking back and telling about the wonderful preachers, doctors and lawyers of forty years ago. I am not one of those, however, and I can say that I should prefer when sick to trust my life to a man not over forty years old. I wish to dwell upon one thing in my remarks in particular. I am very sorry always to find a thing sceptical in a doctor. I believe that no one can be half a doctor who believes that man is simply a mass of bones and blood. Spiritual scepticism and blank materialism are the worst possible preparations for your profession. There are so many brokers and bankers, and men of business, who are sick only on Sunday, that doctors often forget where their wives' pews are in the churches. I would suggest as a remedy for this that physicians would all agree to charge double rates for Sunday work, and then give the money to the Churches. I will not tell by what rule you ought to live in the world into which you are going. You all know that I expect you, however, to enter upon your work with enthusiasm and zeal. Those who succeed in life are those who consecrate their bodies to their profession and who their eyes in starting to the heights on which they hope to plant their feet in their future. Above all things, gentlemen, in word, thought and action. You will be trusted with what no other men are—the honor of a family.

## EMOTION IN RELIGION.

An intellectual age has assumed too hastily, as we think, that powerful emotion hinders the perception of truth, and fills the mind with passion, when its whole energy should rather be absorbed in dispassionate observation. This view is brought forward to tell against religion, which is so much a matter of the heart and where the sentiments and affections play so important a part. We are bidden to distrust the views of life, truth and duty which open to us in exalted moments of spiritual communion. There is every difference between a mind filled with passion and disqualified for reasonable action and that state of high emotion which is awakened by the kindling effect of truth which the mind is endeavoring to apprehend. Sir Isaac Newton described eloquently the glowing enthusiasm amid which he pursued his investigations. It is fair to doubt whether, with a cold mind, he could have made the intellectual spring which was required to raise him above all other minds and lead the world's intellect on the path of discovery.

So, in ordinary matters, the utmost that any one can do will be accomplished when emotion adds strength to his powers, or raises them to their highest point of achievement. Why should we distrust the aid which awakened feeling brings to religion? Is divine truth so open and so easily attained that a cold mind can trust itself to explore it thoroughly, or even sufficiently? Shall we deny that those deep emotions which the contemplation of religious themes and the cultivation of religious sympathies awaken will raise the power of the mind to grasp spiritualities and classify its intellectual atmosphere? The indulgence of mere sensation may drug the higher powers of the soul; but, without emotion, it is vain to hope to raise the whole man to the limit of his ability or to bring the totality of his capacities into operation. Of all subjects in the world, then, we are not to contemplate religion with the pure white light of reason alone. It requires aid from an awakened and glowing heart. When the spirit descends and love glows, the eye enjoys its most "precious seeing." But when the heart is cold, and the mind turns passionless to these themes, then is the time to doubt yourself.—*N. Y. Independent.*

Brooklyn has two Chinese Sunday Schools, a second one having been recently started in the Central Congregational Church.

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Longworth I. Esq.