

The Wesleyan.

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FROM THE PAPERS.

The Mennonites dispense with all "candidating" in securing a pastor for a vacant church, and settle the question by drawing lots.

"Yes," said the speaker, "these who are so largely indebted to the Book Concern are among the best dressed men in the Conference." Up jumped a brother, noted for his wit and faultless attire, who said "I do not owe it a cent."
—*Western Ch. Adv.*

Concerning the alleged decrease of population in Kansas in consequence of the prohibitory amendment, Gov. St. John replies: "The only place where there has been a decrease of population is in the penitentiary, where there are sixty-six less now than there were six months ago."

Olive Logan says that English doctors are so scrupulous about "professional ethics" that she heard considerable comment in London, recently, because Dr. Austin Flint's baggage was marked conspicuously with his name and address, his English professional brethren deeming it an indirect advertisement.

There are at least a thousand less taverns and restaurants in Pennsylvania at the present time than there were last year, owing to the rigid manner in which the courts have been scrutinizing the merits of applications for license and the business which people oppose their grant.—*Philadelphia Methodist.*

The Springfield *Republican* observes in reference to the recent meeting of Emperor William and Czar Alexander that "never before has it been found necessary for imperial monarchs to dodge round between ship and shore, as if they were afraid of a deputy sheriff with an unsettled board bill."

The London *Times*, which seldom notices Methodism, says in its issue of Sept. 14: "The Methodist Ecumenical Conference offers in some very important points favorable comparison with other religious Conferences. There is really no sign of squabbling. The common resolution to do as much good as possible is so universal and strong that it overpowers petty selfishness, which creates so much friction in other more elaborate machines."

It is a remarkable and a painfully suggestive fact, that whereas comparatively a few years since there was but one county lunatic asylum to Middlesex, there are now five of these dread institutions to preach their terrible fact lessons, and it is, we believe, proposed to erect a sixth. The increase of insanity is, indeed, a too significant sign of the times, and it must be whatever is the remote cause—traced directly to the excessive use of alcohol.—*London Weekly News.*

The reference made by Mr. Williams, of Cardiff, to the indirect results of Wesleyan Methodism in Wales, was well received by the Ecumenical Conference. He stated that the horrible decrees of hyper-Calvinism that were openly preached in the Welsh pulpits eighty years ago are no longer held forth, and that the change has been effected by the new light introduced into the principality by the followers of John Wesley. This alone is a grand achievement.—*London Methodist.*

Dr. Schaff takes a sanguine view of the success of the Revised New Testament, and says that it will be generally adopted in a much shorter time than it took the King James version to become established in popular favour. The suggestions made by the American Committee, which were not adopted by the English revisers, will, he thinks, be generally adopted in this country, where the opposition to the reception of the revision is less pronounced than in England.—*New York Paper.*

According to the *New York Sun*, "imposing statistics demonstrate that Methodism is one of the great bulwarks, if indeed, it be not the chief prop of the Protestant faith in English speaking countries." The *Times*, of the same city, believes "that sooner or later Methodism must undergo important changes in its methods for directing and educating the spiritual life, if it is to continue to do the best work it is capable of doing for humanity. It is to-day an instrument of immense power. There is also an immense responsibility upon its leaders for its proper development."

It is said as an encouraging sign of an increasing respect for the Sabbath in Paris, that six thousand tradesmen now close their places of business in the St. Roch Quarter on the Lord's day.

Chicago has 2,850 licensed saloons, and 13,725 licensed dogs. If one of these dogs goes mad and bites somebody, there is a terrible outcry raised, and justly; how about the victims of the saloons?

If, as our Chicago correspondent reports, the friends of Dr. Thomas are threatening to arraign other ministers, his case must be desperate. We shall await these prosecutions with composure, and shall not be disappointed if they continue to be carried on in the secular press and on the street corners when accommodating juries can be had.
—*N. Y. Methodist.*

The graveyard insurance business, which has already done much to disgrace Pennsylvania, is still spreading with rapidity, and in Pittston, Carbonale and Scranton is said to be fairly "booming." It is complained that doctors, not satisfied with their fees for certificates, are securing many of the best "subjects" for themselves, thus leaving the professional speculator out in the cold.

Here is a stroke on the very head of the ministry, by the *Presbyterian*: "The ministry must stop apologizing if it means to be believed. We do not want apologetic half as much as the audaciousness of a vital faith. We need to rise above the petty stigma of being pessimists, and know that it is weakening to our mental natures and moral convictions to be minimizing every great truth because it may hurt somebody."

Of the late President Garfield, *The London Echo* says: "The struggles of good men, the tears of patriots, and the blood of martyrs, are all harnessed and utilized in the providential arrangement of the world. Blessed—twice and thrice—blessed are those who are called on to pass through great tribulation, but in passing leave footprints on the pathway of history, and examples to be cherished to the end of time."

Alluding to the Archbishop of Canterbury's reference to "recent legislation," as permitting public prayer for a good harvest, the *Liberator* says:—"Was ever anything so pitiable? Prayer to the Almighty only with the permission of the Legislature, and not without the sanction of the diocesan! Is there any Church in the world, except the Established Church in this country, that would thus not only submit to but parade its degradation?"

The Queen's brief message to Mrs. Garfield comes straight from the heart of a woman who knows, by sad experience, what her sorrow is. No more touching word has been said since the President died. The Queen has always been held in chivalrous regard by the American people, but the frequent manifestations of her unaffected feeling toward the President and his family have endeared her name to this whole nation.
—*N. Y. Tribune.*

A young man was recently found in the Mersey drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they loved had been drawn away into the shining halls of sin and drink.—*English Temperance Record.*

The echoes of Giteau's shot vibrated in many strange and remote places, where even those who think they appreciate most clearly the National excitement would have suspected it least. Away up in the recesses of Clinton County, two inmates of Clinton Prison, one of them under sentence of life imprisonment for murder, quarrelled in a discussion of the assassination, and the murderer killed his comrade. Yesterday he was sentenced to be hanged in November.—*N. Y. Tribune.*

The Lord Mayor's reception of the Methodist delegates to the Ecumenical Conference was a grand affair. Mr. McArthur knows how to do it, and is most effectually and gracefully seconded by Mrs. Alexander McArthur, the Lady Mayor, herself the daughter of a Wesleyan minister, the cheery, genial William B. Boyce, whose business talent shone so conspicuously for years at the Wesleyan Mission House. The sneers of the lilliputians who pooh-poohed the Lord Mayor because he was a Methodist and would not have dancing parties, have long since ceased, and the intelligence, religion, and sober-mindedness of London have universally declared that no Lord Mayor has worn his distinguished honours with greater worthiness than the present. I hope his mayoralty will introduce a cycle of chief magistrates distinguished for something far better than fat dinners and "tripping it on the light fantastic toe."
—*London Methodist.*

PROHIBITION.

During the discussion on the temperance question in the Ecumenical Conference, Rev. Dr. Sutherland, Secretary of the Missionary Society of the Methodist Church of Canada, gave this characteristic speech:—

We seem to be very thoroughly agreed that there are just two ways of dealing with this great question—moral suasion and legislative enactment: and I think we are pretty well agreed as to the best plan we can adopt as to combine both of these methods and use diligent moral suasion with those classes that it will reach and influence, and at the same time press steadily for legislative prohibition of the entire traffic, and this practical unity of sentiment upon this question just marks the enormous progress that has been made in this matter within perhaps even the last twenty years. I suppose that twenty years ago we could not have secured anything like the same unity of sentiment upon this question that we have here to-day. I know there was a time when many persons said, "You must not prohibit the traffic, you must try to regulate it;" and it seems to me that the experiments made in this direction have only served to demonstrate that you might just as well try to regulate "the pestilence that walketh in darkness" as to regulate this "destruction that wasteth at noon-day." Now we have had some experience on this matter even in my own country, which is a very young one yet. We tried moral suasion for a considerable length of time, and we thought we had a good warrant for it, too, that if only an ox or an ass should fall into the pit we were to pull him out even on the Sabbath day. But, after trying this thing awhile, we woke up to a new fact, that is, that the ox and the ass were falling into the pit every Sunday, and every other day besides, and we were likely to spend all our time in the vain endeavor to keep them out of the pit. Then somebody suggested whether it would not, to say the least of it, be cheaper to sell the ass, or else fill up the pit. (Laughter.) In this case we could not very well sell the ass, for he was a man and a brother. (Roars of laughter.) We still kept this steadily in view, that it was of very little use to secure a measure prohibiting either the manufacture or the sale of intoxicating liquors unless it was sustained by strong, healthy, public sentiment, and so, after experimenting in various directions for a length of time, we at last secured one of the best local option measures that perhaps is to be found on any statute-book to-day, so that any incorporated village or town, or city, or county, has the option of suppressing entirely the traffic of intoxicating drinks within its boundaries. It is only lately that this measure has been secured, and it is only in a certain number of municipalities that it has been put into operation. The results, however, have been such as to encourage very greatly the advocates of the measure, and we think we see our way very clearly at no distant day to the entire abolition of the traffic. I am glad that one point has been presented here to-day and emphasized a little, and that is this: that the principle of absolute prohibition is conceded already in almost every civilized nation; and, by way of illustrating the point, if one man can have a license to sell intoxicating drink, and the other ninety and nine are prohibited from doing so, we may take the ground that the power that can prohibit the ninety and nine can prohibit the other one also. (Hear, hear.) And so with reference to another point which is in the same connection—I refer to the Sunday-closing; I am glad to find it is in operation in Scotland, in Ireland, and in Wales, and you will have it in England very shortly as another step in advancement of this cause. We contend, again, that the authority which can prohibit the sale of intoxicants on one day of the seven can prohibit it on all the other six. We have heard a good deal about the rights of property and protecting vested interests, but we want something that will protect the millions of innocent persons suffering from this gigantic sum of all villainies, the greatest slavery in the world.

BISHOP SIMPSON.

A right reverend man truly is Matthew Simpson, D.D., LL.D., senior Bishop of the Methodist Episcopal Church, who by common consent was chosen to preach the opening sermon of the Ecumenical Conference. He is a native of the State of Ohio, was born in 1811, was educated for a physician, but feeling called to the work of the ministry, joined the Pittsburg Conference in 1833. It is a noteworthy fact that he who was for years the peerless pulpit orator of America was, at first, a very indifferent speaker. He says of himself, "At school the one thing I could not do was to speak. It cost me unspeakable effort to bring myself to attempt it, and I was invariably mortified by my failures. At length, having felt called to the ministry, I sought to forget myself as far as possible, and, banishing all thought of oratory, to give myself absolutely up to the task of saying things so that people could understand them. Then followed an increasing effort to impress the truth upon them, and by that means I have gained whatever power I possess."

This very short and simple system of rhetoric, used in setting forth the simple truths of the Gospel, has, by the rich baptism of the Holy Spirit, given Bishop Simpson great power over the hearts of his hearers. On some occasions his whole audience has arisen unconsciously to their feet and crowded close up to the speaker, their souls wrapped in holy ecstasy while he opened to them the mysteries of the Word of Life. No man of our time in the American church has ever realized more fully than he the truth of his text yesterday morning, "The words that I speak unto you, they abide in you, and they are life." In 1852 he was elevated from the Presidency of the Indiana Asbury University to the Episcopal chair, since which time he has been abundant in labours. Nine of his colleagues elected since his own election have died, but the life of this venerable man, in spite of several desperate and long-continued attacks of disease, has been almost miraculously preserved. During the Civil War in America he was one of the confidential advisers of President Lincoln, and by his wisdom in counsel and his kindness in administration he has earned the title of a Christian statesman and an apostolic bishop. In the midst of his world-wide labours he has found time for a large amount of literary work, especially in the department of Methodist history. His published course of lectures on preaching, which were given at the Lyman-Beecher foundation at Yale College, will long remain a monument of Christian catholicity by which the Methodist lecturer and the Congregationalist college were alike honoured.—*Methodist Recorder.*

When the well-nigh forgotten experience of perfect love was preached by Wesley, and opposition to the doctrine arose from without the Church, what was his reply? "I am not responsible for the doctrine, he said; it is here in the Book. The words perfect, sanctification, holiness, perfect love, purity of heart, are not my words; if you object to such phraseology, the matter is between you and Paul, Peter, John and Jesus, and not between you and me." Such was Wesley's position. Are his followers equally brave in defending the language of the Son of God and the inspired Apostles? "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed." The question was lately asked, "What is the reason why we have so few sermons on Sanctification?" The first answer was, "Some who have preached it must have illustrated it so feebly in their lives that others have been discouraged." The second was, "Because so few of us enjoy the blessing." We are inclined to regard the second answer as nearest the truth. Let us get close to God's Word both in our teaching and our experience. Let us not be ashamed of the old Bible phraseology. Let us not place the highest blessings, purity of soul, Christian perfection, Bible holiness, higher than God has placed them. And we shall have a

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response from the Methodist people of this day to those highest truths of experience, which will kindle among us a new flame of earnestness; and these will be the watchwords for a more effectual crusade against sin and religious unsettledness than we have witnessed for years. If some are feeble and faithless enough to cry, as the captain did to the ensign at Alma, "Bring back the colours," let others of braver heart and truer faith shout, "No; bring up the men to the colours!" On the New Testament colours we read: "The disciples shall be as his Master;" "That they all may be one, as we are one;" "Sanctify them through Thy truth;" "Blessed are the pure in heart, for they shall see God;" "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

If we can bring up the men to these colours, we shall not despair of seeing a universal revival.—*W. M. in Meth'ist.*

WAITING FOR CONVICTION.

Remember that God never tells you to wait for convictions, or any thing else. He tells you, "Behold, now is the accepted time; behold, now is the day of salvation."

You have no occasion to wait for any deeper impressions. In my opinion, you do not need them. You have impressions deep enough. How deep impressions does a sinner need? What does he need to know and feel in order to be prepared to come to Christ? I will tell you: he needs to know that he is a sinner, that he cannot save himself, that he needs Christ to save him. That is all, and you have all that already.

Deeper impressions never yet came by waiting for them without prayer and without attempting to flee to Christ, and they never will. Your duty is to turn from sin and the world to Christ, at once, to-day. If after all you do need any deeper impressions, I will tell you how you may get them and you will get them in no other way: God bids you, to repent, to flee to Christ, to give God your heart. At present you are excusing yourself from all this by the false notion that you have not impressions enough to be able to do so. You do not, this moment, feel condemned for neglecting the great salvation, because you think you cannot attain it till you have deeper convictions. This is your excuse. And it is all a deception, in my opinion. But if you do need more deep convictions, you will get them when you aim to come to Christ. Then you will find you have no heart to do it, no will to do it, no readiness to deny yourself and renounce the world; and then you will begin to see what an undone and helpless sinner you are, and how much you have need to pray for God's help, as you are not doing now. This is the way to gain deeper impressions, if you need them, and the only way. Five years more of waiting, or fifty years, will not give them to you. This is all I have to say.—*Dr. I. S. Spencer.*

THOMAS HARRISON.

A representative of the Chicago *Inter-Ocean* thus describes this boy evangelist as he appeared in a Chicago pulpit recently. It will be remembered that he is the grandson of a Provincial class-leader, and is regarded as the chief human agent in the great revival in which the various churches of Indianapolis recently shared: "Small, spare-built, clean of face, with an appearance of a lack of muscular stamina in his frame, that earthly temple of the soul never for one instant seemed at rest; no pulpit would have been roomy enough to furnish space for the varied gestures; to hold in the ever-moving feet of the nervous, ever-striding, this way and that, of the revivalist whose feet seemed to quicken in their motions, as did his words. The platform seemed too little for him, for frequently he would step down the steps leading to the body of the church, as if he would get nearer to the sinners whom he was endeavoring to save and plead with them hand in hand. Yet once and again at long intervals, this agile orator suddenly stops before the reading-desk, mute and immovable; his face posed as if looking beyond his audience; no word for a minute that seems many minutes in the sudden hush

of voice and cease of motion. Nothing but a nervous moving of the hand over head and face, and then, in an instant, the flow of words recommences and the speaker has stridden in hasty steps to the very verge of the side of the platform. His discourse is disconnected. Anecdotes jump into it at the most unexpected points. The language of the evangelist is simple. No hard words are used; no theological dogmas built up; no learned language indulged in. A child may understand it."

THE CLASS MEETING.

In one of my pastoral charges there was but one class, numbering twenty-five or more, in the village, and the attendance was usually but six or seven. To make the class-meeting more interesting and profitable, I divided it, making two classes, and the attendance at each was ordinarily from ten to twelve.

I called on one member who had not been to class-meeting for two years, and urged the importance of the privilege and duty of meeting others in the classroom. She said she did not go because she could not speak before others, having the idea that a set speech was necessary. I asked her of her conversion. She had a clear experience of saving grace.

"Are you trying to live your religion?"

She said she was.

"You are conscious that you love the Saviour?"

"Yes."

"Are you endeavoring to grow in grace? And do you maintain daily private prayer?"

She answered both in the affirmative. I then asked her, "If there had been ten or twelve of your friends present, could you not have answered these questions as readily as you have now done it?"

She replied, "I could."

"Well, that is all I want in the class-meeting."

She was present at the next meeting, and invariably afterward till she removed from the place. Her spiritual profit was marked, and within a year from that time her husband was converted.—*Zion's Herald.*

HOW TO BE SAVED.

Thou art a sinner, in consequence condemned to perdition, and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbor. God, in his mercy has provided a Saviour for thee. As thy life was forfeited to death because of thy transgression, Jesus Christ has redeemed thy life by giving up his own; he died in thy room and stead, and has made an atonement to God for thy transgressions; and offers thee the pardon he has thus purchased, on the simple condition, that thou believest that his death is a sufficient sacrifice, ransom and oblation for thy sin; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; and it shall be the means of receiving that salvation which Christ has bought by his blood.—*Adam Clarke.*

The London University Honors lists, which have just been published, show that the young women who were examined took a remarkable place. The class taking examination for Mathematical Honors had three members, one being a girl—and the girl beat both her male competitors. The first in the English Honors list for the preliminary B. A. examination was a young woman, and in the German Honors list two of the first class, consisting of only four, were also girls. The first on the Honors list for Anatomy in the preliminary B. A. examination was a young woman, and in the German Honors list two of the first class, consisting of only four, were also girls. The first on the Honors list for Anatomy in the preliminary B. A. examination was a girl, Miss Prideaux, of the London School of Medicine for Women, who had beaten both her Guy's Hospital rivals. Another girl was one of three students placed in the first class of the Honors list for Materia Medica and Pharmacology Chemistry. This paragraph is commended to the attention of divines and ministers.

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