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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.
The Rev. Wm. Crook, D.D., of Bray, it is said, is writing a "History of Irish Methodism" in three volumes.

Libraries have been placed in all the hospitals of Paris for the use of the patients, and the same is to be done throughout France.

The King of Portugal's translation of Shakespeare has had a very large sale; His Majesty's royalty on the translation has already yielded him \$5,000.

Bishop Simpson's capacity for work cannot be on the wane, for he was announced to speak at three different meetings in Philadelphia on a recent Sunday.

The French Protestant missionaries in Beantland have undertaken a sanitary work for the care of those who are wounded or made sick in the war.

The *Semaine Religieuse*, a Roman Catholic journal of Paris, gives a list of six thousand tradesmen of the quarter Saint Roch, who have agreed to close their shops on Sunday.

Mr. Hayes has now regained his personal liberty in part: Mr. Garfield has surrendered his for four years. Only the private citizen who has never held and does not desire office is the completely free American.—*Western Advocate*.

There is encouragement in the news that comes from Rev. Mr. McDougal's work in Florence, that 800 Roman Catholic children are reading the Bible daily in the Christian schools scattered through Italy.

We are informed by the authorities of the Oxford and Cambridge University Presses that the publication of the Revised Version of the New Testament will take place about the middle of May.—*Methodist Recorder*.

Woman Suffrage has met with a check in Wisconsin, where the Constitutional Amendment making provision for it has been defeated upon a close vote. But the fact that the vote was close is itself an encouragement which the friends of Woman Suffrage are not yet accustomed to.

A Presbyterian clergyman writing from the West of Ireland, says,—"I am happy to say the country is much quieter since the Coercion Act was introduced into Parliament. A number of our local agitators have started for America; and the people who were 'Boycotted', are now regaining their customers."

The Rev. Isaac Jones, Conway, Wales, who entered our ministry in 1849, made the startling statement the other day that he has baptised 1,000 children during his ministerial life. Evidently there will be no occasion, in his case, to complain that the registrations of baptisms are not duly entered by dissenting ministers.—*Methodist*.

Bishop Elliott, at the late Convocation, in remarking upon the progress made in New Testament studies, lamented the want of a good lexicon. He referred to a standard grammar, which, he said, was edited by a Nonconformist, and well edited. It is gratifying to know that the person alluded to is Dr. Moulton, the Wesleyan minister.—*Irish Evangelist*.

Bishop Ryle, of Liverpool, recently delivered a lecture in Liverpool College on John Wesley. He referred to the times of Wesley as differing from the times in which we live. He spoke of Wesley's having been attached to the Church of England, and remaining so, though compelled to live outside her pale. He expressed his opinion that Methodism would never, as Earl Nelson and others hoped, be absorbed in the Church.

The late John W. Dwinelle, of San Francisco, left some directions to be observed in case of his death. Among other things he said: "I desire that there shall be no adjournment of court. I desire that the hour of the funeral shall be fixed by a clock, so that the members of the church who wish to attend it, without interfering with the business of the courts. The custom of adjourning the courts when a lawyer dies, ought to become obsolete. There is no need of adjourning the business of twelve courts of law should be interrupted for a day because a lawyer, even the most distinguished, happens to die."

I hear that the clergy in some quarters are becoming increasingly intrusive into Methodist dwellings, and pertinacious in their demands and assertions. I have always found it a good plan to ask a clergyman who loves me about confirmation, whether he is in the enjoyment of the conscious forgiveness of his sins, and when he speaks of apostolic succession, to suggest that he should kneel and pray together that God may show who is right. I never get another visit. *Table-Talk—Methodist*.

Says the *N. Y. Methodist*: "It was a brilliant inauguration; in the long accounts of its splendors we found one thing to mark and put on record. After Chief Justice Waite administered the oath of office, James A. Garfield bent low, kissed the Bible, and was declared President of the United States. He had scarcely taken the oath when he turned and reverently kissed his mother and then his wife. The Bible, mother and wife? May the symbol of our religion and the affections of our family life always shine upon Inauguration Day!

Lord Dunraven's motion for the opening of the National museums and galleries of England on Sundays was recently negated by a vote in the House of Lords of 34 yeas to 41 nays. Among the supporters of the measure were the Duke of Somerset, the Earls of Derby, Granville, Kimberley and Spencer, and Lords Elgin, Rosebery and Strathford. Opposed to it were Lord Chancellor Selborne, the Marquis of Salisbury, the Earls of Beaconsfield, Cairns and Shaftesbury, and the Lords Brodrick, Penrhyn, Shute and Sunningdale (Argyll).

Perhaps nothing shows plainer the political changes that have come to pass in the United States, than the fact that Frederick Douglass, marshal of the District of Columbia, was one of the most conspicuous personages at the Presidential inauguration. Something like a generation ago, he was fleeing from slavery and pursued by bloodhounds, guided by the North star, and lying concealed in swamps by day, seeking that liberty which is now, as the price of a costly and bloody war, granted to all his dusky brethren of the South.—*N. W. Advocate*.

Dr. Stephen H. Tyng's recent sermon on the "Evils of Immigration" is awakening attention to this important topic. He tells us that, in thirty years ending 1877, 300,000 more Protestants than Catholics came to the United States. From Germany there have come 1,346,000 Protestants and 786,000 Roman Catholics, and from Ireland 1,550,000 Roman Catholics and 473,000 Protestants, making 517,000 more Protestants than Roman Catholics. The total for the thirty years from all countries foots up 3,000,000 Protestants and 2,700,000 Roman Catholics.

The principle that cumulative sentences can be imposed under the English law is now firmly established by the decision of the court of last resort. The appeal of the Tichborne claimant to the House of Lords asking that the sentence of two consecutive terms of seven years each, imposed upon him on being convicted on two counts of the same indictment for perjury, be declared illegal, has been ignominiously dismissed by the Lord Chancellor. This decision has a special interest in the United States because of the ground taken by the Court of Appeals in the Tweed case, which is exactly opposed to that now affirmed by an unbroken line of decisions in the English courts.

The temperance question is unmistakably assuming no inconsiderable importance as a political issue. It has long dominated all other issues in Maine; it is the dread of politicians of both parties in Massachusetts; it threatens (or promises) to become the foremost question in Iowa; and it is quite evident that in Kansas the temperance men and women—for the success of the temperance party in that State is as much due to the women as to the men—do not mean to rest on their laurels in passing a mere constitutional provision for prohibition. A law has already been carried through both Houses of the Legislature, by large majorities, for making this provision effectual.—*Christian Union*.

The Rev. John Lathahan, pastor of the Foundry Church, Washington, in a letter to an inquiring clergyman, writes as follows: "General Hayes was in error in the habit of using stimulants, but when he was elected President he did not become so until some months after he had entered upon his office as President. Seeking the relief resulting from temperance in official life, he became a total abstainer, and has copied the use of intoxicating liquors by any and all examples. Neither he nor any of his family, which includes three sons who are voters, uses liquor in any form. While some among us have criticised, I know of my own personal knowledge that representatives of our government have applauded the practice of the Presidential family on this subject."

SANCTIFICATION OF BELIEVERS.

Thank God, that there is a fullness and completeness of Christian experience which saves from all sin, even in the present life. It is more than pardon, more than justification, more than regeneration, more than adoption, more than the witness of the Spirit—yes, more than either, or all these combined. This exalted and blessed experience of a full and present salvation is the only real model of a Christian life that is to be fashioned in accordance with the Bible standard. It is often spoken of in the Word of God, but not always by the same name. It is called Christian Perfection—Perfect Love—Holiness—Sanctification—Heart Purity—Full Assurance—Being filled with God. But whatever may be the name employed, and whether any one name is sufficiently comprehensive to cover the experience, the experience is a glorious—unspeakably glorious—reality. The thing to which all these and similar names refer, does, of course, include and imply the pardon, regeneration and adoption of the penitent believer, but it goes beyond all this. It does not exhaust all the provisions of divine grace when the soul is born into the kingdom of God. The believer finds in his heart some traces left of inbred sin, some taint it may be of depravity, a lack of perfect conformity to the divine will, a weakness tendency to wander from God, a strangeness of faith and zeal and love, and an absence of power in Christian effort. The honest, sincere soul earnestly striving for all that is offered in the Gospel, feels convicted of his needs in all these respects; he is truly walking in the light, and the light reveals to him his deficiencies and makes him conscious of the fact that higher attainments are in store for him if he will only follow on to know the Lord.

God gives his grace in proportion as we faithfully use for his glory that which has been already bestowed. So that when the soul, enlightened by the Spirit, lives up to the measure of knowledge given, still more light may be expected until at last the time will come when the trusting, believing soul will come into the enjoyment of heart purity, or holiness, when soul, body and spirit will be wholly sanctified, and when the whole nature will be filled with all the fullness of God. In this condition it will be as natural to love God with all the heart as it is to breathe; the soul will receive the baptism of the Holy Ghost and of fire, and there will be realized an endowment of power which will render the weak and trembling disciple both strong and willing to do all that God requires.

If such an experience as this is possible, it will be that every real disciple of the Lord Jesus would desire to obtain it, and the question will arise, Where may this great blessing be secured? Let this fact be forever settled in the mind, that the Scriptures emphatically teach that this experience is its antecedent death. Neither death nor the grave can do this work in and for the soul. Now is the time when this grace may be received. It must be secured before death if secured at all. God's word of promise is for this life. It may be that the earnest Christian may be months or years in coming to this experience, but the hour comes when he dies into sin. Yes, the moments comes when he is dead to sin, no matter how long he has been in dying. It is a delusion of the tempter that leads so many Christians to suppose that this delightful Benah land of perfect love is a way off in the distance, not to be reached before the last hour of life, when in fact it is nigh at hand and perhaps it might be reached by a single step.

But how shall this experience be gained? Just as every other grace is gained. Just as we find pardon and regeneration. We have the promise of God a sin and a sin repeated, that he will save with an uttermost salvation. We know we need just such a salvation. We must be holy. Nothing short of sanctification will satisfy. We must be filled with God. We must receive the baptism of the Holy Ghost, and the promises cover all these needs. Now then, let us go to God with transparently honest souls and offer the prayer of faith that we may

be made pure and holy, that the work of entire sanctification may be wrought in our souls, that we may receive the fullness of the Holy Ghost. We give up every idol, we surrender ourselves fully to God, we completely yield our wills to the divine will—we lay all upon the altar of God, we consecrate all to the service of God, and then we look up in simple, child-like, unwavering faith and the blessing comes, our needs are all supplied, and the mighty work is done.

Dear child of God, hoping and fasting, and trying not to fail, know that all these wonderful possibilities of grace are within your reach. You may be fully saved, the work may come now.—*Rev. W. F. Mallatien, in N. E. Methodist*.

EASY-GOING DISCIPLESHIP.

Luke-warmness, half-heartedness, and neglect are words which sound the note of alarm to a soul in the contest for eternal life as the conscience is quickened by the Holy Spirit. Think of it! The time for setting the house in order is short at best, and yet the perilous risk is taken of giving a margin to the devil. The Sabbath—God's training day for eternal life—devoted less to the acquirement of heavenly knowledge than to self-indulgence and the marring of plans for secular enterprise. The Bible—the right study of which sheds the light of joys immortal upon life's struggles—laid aside and neglected to give room for the daily paper, and the worthless and injurious effusions of light and irrelevant minds. The sanctuary—whose holy atmosphere of hope and hallowed associations are God's special school of training, an asylum of rest for the soul—neglected from week to week. The sacraments—emblems of the price paid for our ransom and symbols of the offices of divine truth upon the human heart; whose mission it is to renew our allegiance to the Saviour of sinners—omitted from year to year. Wrong may not be intended either to self or the church, and yet it is inflicted. If rusty guns and neglected accoutrements were the only bad results following upon the idleness and loafing habits of the soldiery, the case were not so serious; but while the guns are rusting the discipline is relaxing, and many of the soldiers are being picked up by the enemies' forces, and finally when the bugle calls to battle those rusty guns and relaxed habits portend defeat. The church suffers serious waste of energy by having to carry too many broken arms and neglected opportunities. She becomes a hospital with the number of patients out of proportion to the number of physicians and nurses employed. Her efforts against the foe are paralyzed by the fact of too many being in hospital and too great dullness in hearing the captain's orders. It is made too easy a thing for the world to despoil us.

On a steep declivity in the Southern Alleghenias a husbandman planted an orchard of choice apple trees. The choice of the spot for fruit-bearing purposes is not now under discussion, but rather the preservation of that fruit after it had matured. The orchard sloped toward a public highway which was frequented by drovers and teamsters. By casting stones into the branches of the trees the fruit was precipitated to the foot of the hill below, quite in reach of the trespasser without his having to enter the enclosure. So that which was intended for the children went away in the pockets of thieving marauders. Not only was the fruit thus consumed, but in a few years the trees died of bruises inflicted by the murderous missiles. Now, why forget that the devil is a rogue, is always going by, and will do our stealing? If church members slope toward the world and thus make it convenient for the devil to thrust whatever fruit they may bear, he will be very certain to avail himself of the opportunity. "Have your fruit pure holiness and the end everlasting life."—*Rev. C. Nash, in Central Advocate*.

The Chinese in California connected with the mission of the Christian Church, last year contributed \$1,257.20. They have formed a Congregational Association of Christian Chinese.

SAVING FAITH.

It is clear that the gift may be free, and yet God may have chosen a special method of bestowing it. There may be something in this method repulsive or humiliating, or perplexing to the mind, and yet God has a right to demand that we take his gift, not only as his gift, but as coming through these particular circumstances and instrumentalities. If it has pleased God to grant us salvation by the death of Christ as an atonement, we cannot leave out of sight this great fact, and say we will take the mercy direct from God, without reference to the views or expedients which have weight upon his mind. We must take it as it really is—as God's mercy shown to us in view of His sacrificial death. We must trust in God's mercy, through Christ.

It is not demanded that a penitent be able to solve all the deep problems which hang around the atonement. He may trust God's word that the sufferings of Jesus are held as the substitute or equivalent for the penalties he merited, and yet he may not fashion the mystery, how God finds in them a reason and a means, without which he could not pardon. The unlettered orphan boy, ignorant and slow of comprehension, may take the check handed him by a benefactor, and having that, in view of and for the sake of that check, his plea will be heard by a banker, and may never think or never know just how the banker is persuaded to give the money, or how he is compensated; but that poor boy may ask and receive the amount, not in view of his own claims, and not in view of any personal good-will alone of the banker toward his benefactor, but in view of that same check. So may a poor penitent soul feel that it is enough if God knows as perhaps he alone knows fully, the compensations and the bearings of that atonement. It is enough that we never come to ask God's blessings but through that medium, trusting, see we more or less clearly, in the Lamb of God, that taketh away the sins of the world. We dare present no prayer to God which Christ has not indorsed—and indorsed in his own blood of suffering.

Now, this reliance, this resting on God's promise for Jesus' sake, is what is commonly called the act of faith; an act, we say, because it involves a special effort of the will. We all know how, when years have trained us into habitual impression of another's unkind feelings towards us, even when some circumstances which misled us are explained away, yet the habitual feeling so occupies the mind, that only a sense of justice leads us to say, "I know how false my prejudice has been; I ought to confide in him, and I will." So the long unbelief of a heart unfit the soul to believe that God can, and will, and does forgive it; and with all the grace bestowed it requires an effort of the soul to rely, and say, I will trust his mercy through Christ. Thus the act of faith is simply "putting our trust" in the atonement.

But not only when sin may have destroyed the Christian's communion with the Father, and thrown him back to his first position, but sometimes under temptations, under peculiar circumstances, and in regard to particular points, that open vision and easy trust are withdrawn, and the soul has its reliance upon divine truth tested, and retains its title to the promises only by a sustained act of faith, a dauntless resolution to believe and rest calmly, come what may.

Thus, we are saved by faith. Not so much by the faith of apprehension, which opens to us more and more of the spiritual world; but by that simple resting upon Christ to do for us, and in us, what we cannot do ourselves. Consciously as a child, held and guided in the firm grasp of a father's hand, the soul feels itself upheld by a supernatural strength. Consciously, as when an electric current thrills new energy through the frame, the soul feels the presence of an energy not its own. It comprehends the experience of the great apostle: "I live; yet not I, but Christ liveth in me; and the life which I live, I live by faith of the Son of God."—*Rev. T. F. R. Marvin*.

SHOWING CHRIST'S DEATH.

The writer travelling at the West some time ago, met a lady in the carriage who said to him, "I heard one of your ministers preach the other Sunday and it was as good a Unitarian sermon as one would wish to hear." "Ah! indeed, what did he say?" "Well, he said he wished people would not make so much of Christ's death, and would make more of Christ's life."

Is it true that we make too much of Christ's death? His life was grand, and demands our admiration; but it was not his life that saves us. The life and the death go together. Some would represent that the pattern after the life, and save ourselves. But the life guided the way to the cross on Calvary. Christ's death is the pivotal point of the plan of redemption. The Jewish types prefigured the greater sacrifice, "the Lamb slain from the foundation of the world." Jesus knew that he came to die. He had a "baptism;" he was to be "lifted up;" and at the transfiguration the subject of discourse was the "glories which he should accomplish at Jerusalem."

In the epistle with what frequency is Christ's death referred to as the great fact of redemption; "It is Christ that died;" "Christ died for the ungodly;" "Christ died for our sins;" "who died for us." What was the theme of the great Apostle's boasting? "I determined not to know anything among you save Jesus Christ and him crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ." What moreover is the theme and the joy of the glorified? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood!"

We do not, then, make too much of Christ's death. It is Christ's appointment that we shall "show his death till he come. The Lord's Supper is a solemn proclamation, a divine exhibit, brought to be publicly celebrated, in the sight of children and of the entire congregation. Nor is it strange that so much of our psalmody should emphasize Christ's death.

But though it is a death that the Lord's Supper shows it is not properly a mournful ordinance. Humiliation and repentance should belong to the preparatory service. It was required by the early Christians, in the celebration of the Lord's Supper, that each communicant should sing a song in his place, or if he were not able to sing, that he should repeat a passage of Scripture. Have you a song to sing? What is the precious word that touches your heart?—*American Messenger*.

An Eastern paper tells the following story: The Rev. George H. Poole, who died of small-pox a week or so ago, and was buried in Potter's Field at Flatbush, Long Island, and who it has since been discovered was worth \$500,000, was a member of the Pittsburgh Conference of the Methodist church, in 1849 to 1866. He was born in Morgantown, W. Va., and was a son of the Rev. "Laby" Poole, a local preacher of prominence in that region. George H. Poole was an eccentric young man of deficient education, who, when he left the Pittsburgh Conference, sought to improve himself by entering Oberlin college as a student. After that he went West and engaged in speculation, having very little capital to start with. It was his eccentric disposition that led him to conceal his identity when attacked with small-pox.

Says the *Texas Advocate*, concerning ministers who have what are called hard fields and poorly paid: "Each field in the church has its peculiar trials. The pastor of a many a wealthy station looks over a cold and frosty morning sleep, over the paper announcements of the day, and it may be as delicate as delicate to the touch as a sensitive plant. A peculiar trial of the preacher on a hard ground has to do with all the evils incident to a small and partially paid assessment; and the foreign missionary leaves home and kindred and goes with his family, if he has one, into the coldness and gloom of paganism."

Longworth 1881