

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The Lord Mayor of London and Mr. Samuel Morley are about to be created baronets.—*Evangelist*.

Dr. Talmage's salary has been increased from \$7,000 to \$12,000. He has lately preached his twelfth anniversary sermon as pastor of the Brooklyn Tabernacle Congregation.

Over 7,000 libraries, containing 400,000 volumes, which have been read and reread by 278,600 men, have been put on board ships by the American Seaman's Friend Society.

Mrs. Livermore, in the *Woman's Journal*, relieves Queen Victoria from the responsibility of interfering with the admission of female physicians to the International Medical Congress, and lays the whole blame on Sir William Jenner, the court physician.

The London correspondent of the *New York Tribune* expresses the belief that half a dozen sentences of encouragement from Mr. Gladstone during the recent Land Bill crisis would have turned the agitation against the House of Lords into an irresistible movement for its immediate overthrow.

The practice of collecting fees and reserving seats, which is in vogue in the Roman Catholic churches of New York and Brooklyn, has been complained of. It is the bad remedy for the worse habit of building too costly churches, that must require more than ordinary means to maintain them.

We once knew a minister who preached twenty years, and was instrumental in the conversion of two thousand souls. Of this man a parishioner said that he had sat under his ministry for three years without getting an idea. Two thousand saved and no ideas is better than two thousand ideas and no one saved.—*Western Advocate*.

Of New Ulm, recently destroyed by a whirlwind, the Minnesota correspondent of the *Presbyterian* says: "The town is largely composed of emigrants from the Old World, and was not long since distinguished for its wickedness. The Sabbath was an unknown day, Christ was burned in effigy, and everything sacred was trampled under foot."

An officer in India states that a German missionary, Dr. Hehlich, had such an extraordinary influence over the officers and men of the British army that during a stay of three years at his station, some thirteen out of sixteen officers of one regiment have been changed from leading thoughtless and irreligious lives into serious, earnest Christians.

Says the *New York Post*: "A careful survey of the murders, suicides, and other felonies committed in the chief cities of the United States during the past ten years shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump life to come."

Mr. Shevitch, who is in charge of the alleged Hartmann, says that "the world will be started by the events which will occur in Russia within the next two months. Matters which have been a long time maturing there are now ripe, and the result will be of lively interest to everybody." Is this a lightome prediction of a gay assassination some morning in St. Petersburg?—*N. Y. Tribune*.

The *Christian Intelligence* says: "We believe in prohibition, as we do in total abstinence, to our heart's core. And all the fine-spun theories of natural right, and attempts to make a bug-bear of 'sumptuary laws,' are sentimental nonsense. The people of any community have a perfect right to decide what they deem a nuisance, incompatible with its material or moral well and sanity, and to forbid it within their borders."

Dr. Gray, of the *Chicago Interior*, is in Scotland and finds there an occasional specimen of the American hog running wild. And with the air of a naturalist adds: "The American swine abroad is loud, bristly, and impudent. The largest specimen I have seen so far, had holes cut in his hind gloves, through which his diamonds protruded. There is nothing specially objectionable in a quiet modest pig, as a pig; but the American wild pig is an uncommonly bad neighbor."

Jean Ingelow's life is more beautiful than her poetry. Her face is well known among the wretched poor of London, and threetimes a week she gives a dinner to the sick poor and the discharged convalescents from hospitals, who either are unable to work or have not yet found employment. She once said: "I find it one of the great pleasures of writing that it gives one more money for such purposes than falls to the lot of most women."

The Cumberland *Presbyterian* says: "We do not favor the policy of a separate temperance ticket. We have rarely seen anything gained in this way. It seems to us better to let the parties know that a candidate put forward in the interest of saloons cannot receive the temperance vote, even of his own party. When both parties put forth such men let the number of scratched tickets tell the story to party leaders, and they will soon learn wisdom by experience."

An edict has been published by the Chinese Government extending to Protestant Christians the exemption from assessment for the benefit of the heathen ceremonies which was accorded to the Roman Catholics in 1862. The exemption goes to the point that if the subscriptions are of a mixed character, civil and religious, the authorities must carefully separate the items, calculate their exact relative value and levy upon the Protestants only the precise fraction that they may justly be called upon to pay for civil use.

A statement was lately made by the *London Times* that Thackeray seriously contemplated producing a history of the reign of Queen Anne. The report is now confirmed by a member of the great novelist's family, Mr. Charles De la Pryme, who explains in a letter to the *Times* Thackeray's reasons for refusing the offer made by one of the greatest of London publishers. Thackeray is said to have considered the point some days and then to have answered, "that as he had devoted the best part of his life to works of fiction, he considered it would not be advisable to turn his attention to the graver and weightier matters of history."

### THE ECUMENICAL CONFERENCE.

OPENING ADDRESS BY REV. GEORGE OSBORN, D. D.

After a few brief preparatory remarks, Dr. Osborn said:—

I have not been consulted in this matter, or, if I had, I should certainly have endeavored to have let this duty devolve upon some abler and worthier person. But I have been appointed, and I have come to fulfil my appointment, and to express to you, on behalf of the British Conference, its respectful greetings on this most interesting and happy occasion—to offer fraternal salutation to every brother and father whose name is on this list, to give you a cordial welcome to England, those who have come from a distance; to London, those who have come from the provinces; to City-road Chapel, one and all. It fills our hearts with joy to see you here, for though some have had many fears from the inception of this business up to this morning, as to how far the design might be carried out, I apprehend that after this morning there is no fear in the mind of any brother as to whether this Conference will be a blessing or not. (Hear, hear.) Will be a blessing did I say? It has been a blessing! (Hear, hear.) It is a blessing! (Hear, hear.) It is good to see one another, it will be better still to hear one another, and best of all for us to unite in those exercises of devotion in which we really anticipate our final and everlasting destiny. "What are you going to do?" I have been asked again and again, "What are you going to do?" I have said, "What do they do in heaven?" Sing and converse, and learn to love one another. I suppose I must not put in "pray," but we are going to do that one thing at least, in addition to what we shall do in heaven. As to all the rest, it will be heavenly work. "Is it a do-nothing Conference," says more than one whom I have had the pleasure of speaking to with reference to it. "To bring all these persons together to do nothing?" Well, Jonathan went to David in the wood, and strengthened his hands in God. Was that to do nothing? And where would David have been if his hands had not been strengthened at that particular time, and under these circumstances? And

the difference will be that what he did by stealth we shall do openly; what he did at great peril we shall do in perfect ease and comfort and liberty. Blessed be God, our way is clear to spend some days together in holy exercises, in improving conversation, in sacred fellowship, and in providing means for increased usefulness. I was dreadfully afraid yesterday as to what I could find to say to-day, but you, being all Methodists, I do not know that I need scruple to tell you a little of my experience. (Laughter.) I say I was dreadfully afraid as to whether I should find anything to say, but the Lord delivered me from my fears, as he has often done before, by means of a woman. (Laughter.) "Well," she said, "I do not know what else it can be but, 'What hath God wrought?'" "Very well," I said to myself. "I have got to that already, certainly it must be 'What hath God wrought?'" Then she went on to say, "And what He will do if we do not hinder Him." "What hath God wrought?" "That was John Wesley's text when he laid the foundation of this chapel. When he opened this chapel he preached 'about the hundred and forty-four thousand standing with the Lamb on Mount Zion. I was curious enough to ask myself how many Methodists there were in the world at that time, and the total number, including America, was a little more than forty-four thousand. Here is a good standpoint by means of which we can measure, to some extent at least, what God has wrought for us and by us—forty-four thousand and a few more, including America a hundred years ago. To-day we speak of millions. We do not know what millions are; very few of us by experience and observation have been able to realize the idea of a million, but still we speak of millions, and we do not speak without a book when we speak of millions gathered at this day, by our humble instrumentality and that of our fathers, to our fellowship and training under our care for the best of all fellowships at the right hand of God. We speak of millions; the little one has indeed become a thousand, and the small one a strong nation. There is one before me whose great, great-grandmother was the thirteenth woman that joined John Wesley's society in 1739, and I trace the succession in that particular case for generation after generation from that thirteenth woman down to the millions that we speak of to-day, and the membership of these societies may be said, on the whole, with many deductions, I grant, on the ground of hypocrisy, and more deductions still on the ground of human weakness and uncontrollable infirmity, as in that particular instance so over the whole surface to which my remarks apply, the membership has implied a desire and effort to flee from the wrath to come and to be saved from sin. Here they are, blessed words! Here are the first rules of the Methodist society published by John Wesley—a precious rag it is, and it is only a rag.—The nature, design and rules of the United Society in London, Bristol, Kingswood and Newcastle-upon-Tyne. By John Bulling. Price 1d." John Wesley signed on February 23rd, 1743, and Charles and John together on the first of May, 1743. Ever since that time men have been taught to flee from the wrath to come and have fled from it. How many thousands have found the way to the Celestial City through this Society! How many thousands have been delivered from the terrors of a guilty conscience, and felt assured of their free and full pardon through the blood of Jesus, and their title to eternal life through their Saviour's righteousness! He taught us to say to-day, and with much joy I will say that—

"Saints and angels join in one, What a countless company! Stand before the dazzling throne, Each before his Saviour stands, All in milk-white robes arrayed, Palms they carry in their hands, Crowns of glory on their heads."

And how many of you will recognize in that countless company those who were dearest to you? How many of you, full of holy hope and longing, desire to join them, counting the time long till your summons comes to enter into the joy of your Lord? "What hath God wrought?" At this time with deeper emphasis you say it, and with deeper emphasis still it shall be said in 1981.— "What hath God wrought?" We cannot improve upon the expression; we will not vary it; we cannot get beyond it. It is our joy to confess that he has wrought it, and that whether in the instruments that he has raised up, or in the efficiency with which he has clothed those instruments, the work was all his own.

And what will he do if we do not hinder him? Oh, I love to think of that. What will he do? If I may tell you in a sentence a little more of my experience, there are few things, if any, by which I hide myself more than the effective anticipations of what He will do. If I measure those anticipations by the standard which is set up in the glorious promises to which we have now listened, I ask myself, Does my faith rise to that level, and have those promises ever expounded themselves in the fullness of their meaning within this heart of mine? I fear not. What we have seen in but the beginning of what God is about to do; the Pentecostal promises may be said only to have begun to be fulfilled, and there are depths in the mercies of God which we have not fathomed, and blessings in store for His Church which only wait to be asked for to be received, and a power which is to make Christianity, as we heard this morning—I do not mean our Methodist form of it—the ascendant power in the east and in the west, in the north and in the south! We are not going to fail; we are not going to narrow our operations, to retrench our expenditures, or retire in disgust from fields of labour which we may have occupied; but we are to expect to go from victory to victory, and from strength to strength. We have the means of doing it, blessed be God, we have in some measure the heart to do it; and if faith can be put into lively exercise and effort proportioned to the expectation from time to time called forth, the world will soon be at our Master's feet. I am no prophet; I am not about to expound enigmas; I am not about to enter into disputed questions of chronology. I am not about to see in passing events the realization of the more or less obscure vaticinations of the seers of old. I have seen too much in my little day of the mischief done to religion by attempts of this kind. But I hazard nothing when I say "He shall see of the travail of his soul and shall be satisfied." I hazard nothing when I say "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." I hazard nothing when I say, "God hath concluded them all in unbelief that through your mercy they may also obtain mercy," and then let St. Paul say the rest, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; and the fullness of the Gentiles shall come in, and all Israel shall be saved." "O the depth and the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" How unfathomable His love! how inexhaustible the blessing which He is willing to bestow! What will he do for us if we do not hinder Him? That is what He will do for us, and that is what He will do by us, dear brethren, what He will do by us in our measure, and according to the measure of our faith. He has already condescended to use us in a way which must humble us deeply in the contemplation of it; but He has much more to do by us than He has done by us. My heart went with the preacher this morning in his anticipations, and I so it was evident did yours. What He is to do by us implies that the work of Methodism, as a specific function in the Church of Christ, is not exhausted. I do not say He cannot spare us, for that might seem to imply some reflection on His resources; but I do say that the agencies which we employ, that the doctrines which we teach, and that the spirit which, by God's blessing we strive to cultivate, will be found conducive to the contin-

uous spread of Christianity, and preparatory and subservient to its final triumph. Of that I am fully persuaded, and of that I am rejoiced to believe you have no doubt. Our doctrine is unquestionably Catholic—not Anglo-Catholic, still less Roman Catholic—Catholic, and Catholic because it is Catholic Protestant. All the creeds of the Church we hold excepting the thirteen Articles added by Pope Pius IV. Catholic, thoroughly, undeniably Catholic is our theology. For Evangelical Arminianism the world wants; for the world, as far as I can judge, is disposed to weary of predestination, and irresistible decrees, of Christian fatalism; for these find no favor now in quarters where they once found much favor. Our Evangelical Arminianism, by God's blessing, will supply a want beginning to be felt by those who are breaking loose from old moorings and hardly know as yet where they shall drift. By God's blessing to all such persons, our Evangelical Arminianism may prove, and I trust will prove an unspeakable blessing; but it must be our evangelical Arminianism—and, judging from present appearances, we have every reason to believe it will be aided as we heard this morning by those wonderful discriminating Christian writings that were mentioned, and aided still further by those wonderful hymns which have carried our doctrine over the whole face of the earth, and insinuated it in their sweet verse into hundreds of minds which it would not otherwise have reached, these invaluable hymns will help to maintain the true standard of evangelical Arminianism from east to west and from north to south, and supply, if I do not greatly mistake, an invaluable counterweight to such prevailing error, as well as an invaluable safeguard against such apprehended danger. And so, dear brethren, looking both to the doctrine which we teach, and to the agencies which we employ, the fellowship of which we have already heard, I can almost quarrel with my dear friend of this morning for taking topic after topic out of my little programme; but I will not dwell on any one of these points as I might otherwise have been disposed to do; but the doctrine, the fellowship, the spirit which by the help of God we strive to maintain, will I am persuaded, constitute a large portion of that heaven which is going on working until the whole lump is leavened. The kingdom of heaven is like leaven, and it must work until there is nothing unleavened which does not feel its influence, and until the power of the Lord Jesus Christ is acknowledged and felt by a ransomed world. And now I ask myself this question: The spiritual influence by means of which these anticipations can alone be realized being at our command—humbly but confidently be it spoken—and within our reach, when shall we realize it? When shall we actually obtain it? And I ask myself, Why not now? I address four hundred sons of the Lord God Almighty—four hundred men, who have, without presumption I may say, the key to heaven; four hundred men, gathered within these hallowed walls, every one of whom I hope desires to be named "Israel," every one of whom knows what it is to wrestle and prevail. Do I deceive myself? Is there any one of us who by the grace of God is not able to testify to the power of prayer—the simplest, softest prayer—if it be offered in faith in the all-prevailing name? Is there any one of us to whom the dearest secret of life is not the secret of asking and receiving, of seeking and finding, of knocking and having it opened? Come then, Israel of God—Israel from the east and from the west, from the north and from the south, ministers and people, bishops and elders and deacons, stewards, leaders, and officers of every kind—every one of you that has an interest at the throne of grace, lift up your hearts! Behold, now is the accepted time; now is the time to pray and to prevail; now is the time to bring down a blessing which shall permeate not only through this assembly, but through all those communities that are represented here, through all those churches that have sent us here, and through all those associations which from time to time

we keep in motion for the advancement of spiritual objects. Is the Lord's hand shortened that it cannot save? Is the Lord's hearing heavy that it cannot hear? Have we exhausted the fulness of His grace! Have we discounted all His promises? Let us hear Him: "Ye have not because ye ask not." "Ask and ye shall receive, that your joy may be full." If you ask for what he waits to give, you ask for what he is enthroned to give. You ask for what it is His wish to give—a wish stronger than your most earnest wish to receive. You ask not for yourself, but for His purpose; it is for His honour and for His interest, and on His behalf, that you ply the Throne of grace. Can we have a stronger motive? Can we have a more-prevailing plea? "Father, glorify Thy Son." Holy Ghost, the Comforter, the gift of Jesus, touch and fill every heart. Let there come from this assembly such a wave of Divine influence as shall exceed all our desires, and greatly promote the accomplishment of our Saviour's purpose. I am persuaded that I speak the sentiments of all in this Conference when I say that these are "words of truth and soberness;" I am persuaded that if we expect a great blessing, we shall obtain a great blessing; I am persuaded that that blessing obtained to-day will not stop here; I am persuaded that its issues and its influences will be felt to the ends of the earth; I am persuaded that this will be a greater gratification to our Master than it can be to any of us. "Lord, increase our faith." (Amen.) That is what He will do for us if we do not hinder Him, will you forgive me if I say we sometimes may hinder Him and sometimes it may be have hindered Him. I have sometimes listened to representations in regard to the usefulness and honor of Methodism from which I could not help fearing that they might tend to derogate from the honour of the blessed Spirit, and to take for the instrument that which belongs to the agent. I do not say that we shall fall into this difficulty, but I am persuaded that every one of you will accord with the statement that if such a temper should under any circumstances find place within us, we should grieve Him and hinder Him, by anything like ostentation, by anything like vain glory, by anything like undue confidence, by anything like men's placid praise. "Not unto us, not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake." We may hinder Him, if we allow anything contrary to that mutual esteem and love to which we are pledged as His disciples to rise up in our hearts. But it is our hope that the intercourse which this assembly will bring will result in the dispersion of jealousies, in the mitigation of animosities, if animosities exist, in the putting down of every disposition which may be at variance with Christian life, or obstructive to the work of God, and that by coming nearer to our common Master we shall come nearer to each other, and partake yet more largely of that true Catholic charity which is the bond of peace and all virtue. And now I must first ask your forgiveness if I have exceeded the limit of my time, and then in repeating the welcome, which it was my official duty to offer to this Conference, I may fall back on the words of Charles Wesley—I have learned to think in them almost, and I have found few more eminently adapted to the promotion of vital godliness. One of his earliest compositions is headed, "On receiving a Christian friend." It stands in the singular, but we can easily adopt it:—

"Welcome, friend, in that great Name,  
Whence our every blessing flows;  
Enter and increase the flame,  
Which in all our bosoms glows."  
"Saint of God, we thee receive,  
Hail the Providential guest;  
If on Jesus we believe,  
Let us on His mercy feast."  
That is the Methodist reception—Welcome in the name of Jesus; it is welcome to feast on His mercies, and how should we do it? We will sing the rest of the hymn:—  
"Jesus is our common Lord,  
He our loving Saviour is;  
By His death to life restored,  
Misery exchanged for bliss."  
The hymn having been sung, the President offered a few words of prayer.

ous spread of Christianity, and preparatory and subservient to its final triumph. Of that I am fully persuaded, and of that I am rejoiced to believe you have no doubt. Our doctrine is unquestionably Catholic—not Anglo-Catholic, still less Roman Catholic—Catholic, and Catholic because it is Catholic Protestant. All the creeds of the Church we hold excepting the thirteen Articles added by Pope Pius IV. Catholic, thoroughly, undeniably Catholic is our theology. For Evangelical Arminianism the world wants; for the world, as far as I can judge, is disposed to weary of predestination, and irresistible decrees, of Christian fatalism; for these find no favor now in quarters where they once found much favor. Our Evangelical Arminianism, by God's blessing, will supply a want beginning to be felt by those who are breaking loose from old moorings and hardly know as yet where they shall drift. By God's blessing to all such persons, our Evangelical Arminianism may prove, and I trust will prove an unspeakable blessing; but it must be our evangelical Arminianism—and, judging from present appearances, we have every reason to believe it will be aided as we heard this morning by those wonderful discriminating Christian writings that were mentioned, and aided still further by those wonderful hymns which have carried our doctrine over the whole face of the earth, and insinuated it in their sweet verse into hundreds of minds which it would not otherwise have reached, these invaluable hymns will help to maintain the true standard of evangelical Arminianism from east to west and from north to south, and supply, if I do not greatly mistake, an invaluable counterweight to such prevailing error, as well as an invaluable safeguard against such apprehended danger. And so, dear brethren, looking both to the doctrine which we teach, and to the agencies which we employ, the fellowship of which we have already heard, I can almost quarrel with my dear friend of this morning for taking topic after topic out of my little programme; but I will not dwell on any one of these points as I might otherwise have been disposed to do; but the doctrine, the fellowship, the spirit which by the help of God we strive to maintain, will I am persuaded, constitute a large portion of that heaven which is going on working until the whole lump is leavened. The kingdom of heaven is like leaven, and it must work until there is nothing unleavened which does not feel its influence, and until the power of the Lord Jesus Christ is acknowledged and felt by a ransomed world. And now I ask myself this question: The spiritual influence by means of which these anticipations can alone be realized being at our command—humbly but confidently be it spoken—and within our reach, when shall we realize it? When shall we actually obtain it? And I ask myself, Why not now? I address four hundred sons of the Lord God Almighty—four hundred men, who have, without presumption I may say, the key to heaven; four hundred men, gathered within these hallowed walls, every one of whom I hope desires to be named "Israel," every one of whom knows what it is to wrestle and prevail. Do I deceive myself? Is there any one of us who by the grace of God is not able to testify to the power of prayer—the simplest, softest prayer—if it be offered in faith in the all-prevailing name? Is there any one of us to whom the dearest secret of life is not the secret of asking and receiving, of seeking and finding, of knocking and having it opened? Come then, Israel of God—Israel from the east and from the west, from the north and from the south, ministers and people, bishops and elders and deacons, stewards, leaders, and officers of every kind—every one of you that has an interest at the throne of grace, lift up your hearts! Behold, now is the accepted time; now is the time to pray and to prevail; now is the time to bring down a blessing which shall permeate not only through this assembly, but through all those communities that are represented here, through all those churches that have sent us here, and through all those associations which from time to time

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