

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

A sister of the King of Sweden is a missionary in Lapland, and has sold her jewels to aid her in the work.

Five ministers of Woodstock, N. B., have resolved not to attend funerals on Sundays except in case of necessity.

Rev. W. C. Van Meter says he has recovered the money stolen from him recently while crossing the English Channel.

"The World's Conference of the Young Men's Christian Association" is to be held this year in London; at Exeter Hall, on August 3rd.

Miss Ada Heather-Bigg, a clever English girl, has just carried off the Joseph Hume Scholarship in Political Economy at University College, defeating all the male competitors.

It is a harsh thing to say of members of Congress that they prefer the pleasures of the bar-rooms to the post of duty in Congress, but it is said by the Democratic organ in Washington concerning a number of the Democratic Representatives.

The law allowing women to vote on all school matters was adopted in Vermont with only one dissenting voice in the Senate and only three or four in the House. Women are now eligible to the offices of town clerks and town superintendents of schools in Vermont.

At a recent meeting in his Tabernacle, Mr. Spurgeon stated that 470 ministers had been educated at the "Pastors' College"; 132 new Churches founded, and 36,128 persons baptized through its influence. The attendance of students at present is 110. The weekly expenses amount to \$120.

It has been roughly computed that 8,750,000 tons of snow fell in London during the recent storm. Indignation meetings are being organized in various districts to protest against the inaction of the vestries in allowing it to remain. Its moral teaching is not good, now that it has lost its vestal character.

Western civilization is making progress in Turkey. A correspondent of the *New York Observer* says four years ago in Constantinople a Turk would hardly have dared drink brandy or any other liquor openly, because the Koran forbids it; now saloons are multiplying rapidly, even in the neighborhood of the mosques, and drinking is greatly on the increase.

The Calcutta *Star of the East* says that there are one hundred and fifty students in the Baptist Theological Seminary at Ramapatnam, who are training for the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

Mr. Spurgeon, in "*Sword and Trowel*," in giving a review of the closing year, remarks upon certain controversies in the Church of Scotland, and thinks there is not the reverence for the Scriptures which once distinguished Scotland. He also refers to the worldliness which is making inroads on the Church, and the indulgence in frivolities and questionable amusements among professedly religious families.

The Bishop of Liverpool, (Dr. Ryle) on a recent occasion, remarked, in an address on the subject of Confirmation, "If you suppose that I can do you any good by laying my hands upon you, and if you do not understand what you are doing, it is a great mistake. My hands will not do you the least good, if you come up to that rail as a mere matter of form, not considering what you are doing."

After "very spirited bidding," a pew in a Christian church of this city was knocked down by a secular auctioneer to a secular salesroom to an opulent Christian for \$750. Fancy the face of Paul of Tarsus would have made over an announcement that Pew No. 8 in the Church of the Disciples, Jerusalem, had been knocked down after a very spirited bidding to Brother Demetrius, for 750 shekels.—*N. Y. Sun.*

The Indiana Legislature is now considering a bill making education in that State compulsory. This bill orders that in the common schools only the following branches shall be taught: Orthography, reading, writing, mathematics, not beyond algebra) geography, English

grammar and the history of the United States; provided that cities and towns may have graded schools, in which additional and higher branches may be taught.

A writer in the *Jewish World* points out that, contrary to the received idea, the elder Rabbins of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry, the figures holding in the hand a *baton*, a bird, or a globe were prohibited, because the *baton* symbolizes the dominion of the world, the bird that the world lies beneath it, and the globe is forbidden because it resembles the form of the world itself.

I hear that our excellent friend, the Lord Mayor, is inviting two Methodist evening parties to the Mansion House within the next fortnight. Some people dream that he would hide his Methodist colours, but they didn't know him. True as steel, after he had returned from his tour round the world late on Saturday night, he was found at the Methodist Sunday-school at ten o'clock the next morning. Mr. Alderman M'Arthur is a good and fearless Methodist.—*Table Talk, London Methodist.*

The State of Louisiana levies a poll-tax for the benefit of the public schools upon all male inhabitants over twenty-one years of age. It is a lien on all property of the tax-payer, and employers are liable for the tax of those they employ, provided the service has been for ninety days during the year for which the tax is due. The property of employers or employe, in case of non-payment of the tax, may be seized and, after ten days advertisement, sold to pay the tax and costs. The tax is never to be less than \$1 nor more than \$1.50.

The aggregate number of persons in the United States alone—officers, clerks, and attaches of companies, agents, and brokers—who are engaged in the business of underwriting, in its various branches—fire, life, marine, accident, casualty, etc.—is sufficient to constitute a considerable army, probably numbering not less than 200,000. Indeed, that estimate is declared by some to be below the maximum, all of whom are living upon, while some are acquiring great wealth, directly or indirectly, from the public contribution of premiums paid for insurance.—*Insurance Critic.*

Calvary Presbyterian Church, Buffalo, deeded by the late George Palmer to the congregation on the stipulation that \$1000 should be laid aside each year until a permanent fund of \$15,000 should be secured, the interest of which could be used in keeping the building in repair, has been redeemed from debt through the energy of Miss Charlotte Mulligan. When the congregation had given up all hope of ever raising the \$15,000, she began her work in December last, and kept steadily at it till one night last week, when she received the last dollar essential to the freedom and independence of the church.

It is rumoured on good authority that the English Wesleyan Army Committee is receiving very generous treatment from the authorities at the Horse-guards as to Wesleyan soldiers. Nobody who knew Mr. Childers could expect anything else. The committee, I believe, have been asking the Government to pay seat-rents for soldiers in our chapels, and they have consented. At least, such is the rumour. We are to be more than tolerated in our attempt to Christianize the British soldiers. This scores a point for the Liberal Administration. What have my Tory friends to say?—*Table Talk, London Methodist.*

At the last Congregational Ministers' Meeting in Chicago the decline in attendance upon Protestant churches throughout the country, with its cause and remedy, was earnestly discussed. The Sunday papers, increased reading matter of a really excellent character, the influence of materialism, costly churches, the tendency to separatism between the more and less fortunate classes, were suggested as causes of the decline, while the remedy was found in efforts to remove these causes, in greater fidelity on the part of ministers, and in the expression of Christian sympathy on the part of the rich toward the poor.

"The English language is advancing in Wales, and the Welsh is dying out," said a public speaker the other day, with an air of authority and dogmatism. The first clause of the sentence is true enough; but the last clause does not necessarily follow; and such is not the fact, as the following statement will show:—"Including 60,000 Welsh in England, there are 1,006,100 Welsh-speaking people in Great Britain. The total number of persons in the United Kingdom still speaking a Celtic tongue is: Irish Gaelic, 867,000; Scotch Gaelic, 309,250; Manx, 12,500; Welsh, 1,006,100; total, 2,195,450, or nearly seven per cent. of the population of the British Isles." There are more Welsh books circulated and read in Wales now than there ever were before, and one monthly has a circulation of 43,000 every month.

THE CHILDREN—A WORD TO TEACHERS.

It has been often noticed in churches which have made revivals a part of their regular economy that these revivals served two purposes: first, that of arousing the attention of those who were careless as to any religious duties; and, secondly, of bringing out into a confirmed Christian faith and hope those whose tentative and tender demeanor under long continued religious influences gave reason to believe that they were already either within or very near to the Kingdom of Heaven. They came very willingly when the invitation reached them; "Come, for all things are now ready." They are, of course, those who are brought up under the care of pious parents, and who have received the instruction of the Sunday-school, and whose hearts have responded to the frequent appeals to a Christian life made to the public congregation.

It is almost inevitable that the former class should wait for some shock, like that of a revival, before they will consent to put themselves under the influences which should lead to their conversion. But if the latter class have to wait for a revival, it is to the shame of the Christian Church.

In every Sunday-school there are a number of young people whom the teacher would recognize as properly disposed toward religious influences. They are attentive, thoughtful. They seem not to be offended, but to take pleasure, when general instructions are given bearing on Christian life. They are faithful to their religious duties. They are regular attendants at church and Sunday-school. They are evidently trying in a considerable measure to do what is right. They never fail of their form of prayer on retiring to sleep. They say, or would say, they want to be Christians. Of many such the pastor or superintendent would say that he hoped they were already Christians.

Now, it is a wicked shame to the Church that it should allow such souls to drift and drift along year after year, waiting for a revival without gathering them into its communion. Pastor, superintendent, teacher, and most especially parent, do you know such under your care? You have an instant duty to them. Gather them in. They are waiting to be gathered into the Church. They are in danger while left outside; in danger of relapsing, through your neglect, into heedlessness and sin.

There is a terrible lack in our religious teaching of personal faithfulness. A class, a school, a congregation is told of the duty of the religious life. But how faithfully have you, teacher or superintendent, taken those by themselves whom you hope are already or almost Christians, and tried to make it clear to them, by question and answer, just what it is to be a Christian, and to find out whether or not they are walking in the new life? Have you sat by their side alone, and told them how to consecrate themselves fully to the service of God, and to trust in the goodness of God and the grace of Jesus Christ alone for forgiveness and help? Have you prayed with them, and have you listened to their prayer, as they knelt by your side and in broken accents repeated their consecration to God and begged his pardon and help?

We fear this is not done. We fear that very few Sunday-schools have a special withdrawing-room or pastor's study, where some faithful and experienced Christian teacher may summon, one by one, those who are found responsive to general religious teaching, and pledge them to the fellowship of the Christian Church. But, if this personal work is not done, then the easiest, the most natural way of bringing souls into the kingdom is neglected; their Christian life is jeopardized; and the Church is reduced, even for the development of its own children, to the necessity of waiting the revival, which should never be sought except as a means of arousing outsiders. Ordinary religious culture will be enough to save the children; but each plant must be separately watered and separately trained.—*N. Y. Independent.*

PRACTICAL RELIGION.

I once heard a good story of a colporteur. He called at a house, and asked some of the inmates to buy a Bible of him. So little was known of the value and authorship of the book, that his request was denied. Still they were not unwilling to hear a part of it read to them. The agent then read either this or the corresponding passage in the Epistle to the Ephesians. [See Col. iii. 18-22 and compare with Eph. vi. 1-6.] As he read about the duty of wives, the husband thought he would buy a copy for his wife. When he came to the duty of husbands, the wife thought she would purchase one for her husband. When he came to the duty of children, both father and mother determined to give a copy to each of their children. When he read on about the duties of parents, the children resolved to give their father a copy; and when masters and servants were appealed to, the corresponding class in each case purposed to buy a copy of the word of God for the other. It was the practical character of the advice in each case that appealed to the good sense of the listeners, and induced them to buy a book that would discharge of relative duties. It is observable, however, that each thought of the duty of others, and no one of the number of his or her own peculiar duty to the rest. And this may remind us, that while we insist that others should bring forth fruit unto holiness, we should carefully examine ourselves whether we be in the faith or no. It is so much more easy to censure others than to brighten ourselves.—*S. S. Chron.*

WORK IN QUEBEC.

The Rev. Louis N. Beaudry, pastor of the First French Methodist Church, Montreal, says in the *Missionary Outlook*:

There has recently been reached a happy turning point in the history of mission work in Quebec. Persecution is not as violent as it used to be, except in a few cases of breaking up new ground, or meeting peculiarly rabid and dangerous characters. In places where, some time ago, Bibles were burned, now the people buy them. During the month of February one colporteur sold twenty-seven Testaments. A gentleman, himself a Roman Catholic, residing in a notably Roman Catholic parish, sent to me some time since for a dozen Testaments to be distributed among his Roman Catholic friends. The spirit of awakening seems to be abroad among the people. They want to know for themselves what the Holy Bible has to say about redemption.

Families that a short time since would have driven us with violence from their door, now receive us with respect, listen with attention to our words, and weep as we pray with them. Young men, in much larger numbers than ever, are flocking to our services. A young gentleman, a stranger, called on me one occasion. On sitting down, he said: "I heard you preach a few days ago, and then felt that you would advise me. Two uncles of mine are Jesuit priests. All my relatives are devotees of the Roman Church, but I can find no rest to my soul there. Carefully I have sought it in the confessional, in penances, fastings, pilgrimages, and various ceremonies. But I am still vile and wretched. I have given up all hope of finding what my soul needs in the Romish Church; but I know that if I were to become a Protestant all my friends would forsake me, and cast out my name as an evil thing. What can I do? Oh! do advise me what to do." I wept and prayed with him in his distress, and told him to trust in the Lord Jesus Christ, read the Bible and pray. This young man represents a large class of French Canadians, who have lost all confidence in the Romish Church but who, for fear of their old friends, hesitate and weep.

PRECIOUS GIFTS.

An American Baptist pastor gave these incidents to the *National Baptist*: The rulers of the Baptist Church, of Salem, Missouri, made it my duty as pastor to preach upon the subject of

Foreign Missions morning and evening on the fourth Sunday in January last. During the previous week, while in my study preparing special sermons for the occasion, I promised God in prayer to put all the money I might have on the next Sabbath into the collection for foreign missions. When Sunday morning came I was penniless.

In order to move the hearts of my hearers in the great work of sending the gospel into all the world, I closed my morning sermon with the following anecdote: "Some years ago a poor widow woman attended a missionary meeting in Virginia. Her heart was moved to extend help. She came home and looked about her house and at her scant supply of furniture to see what she could spare for missions. She could think of nothing that would be of any use. She was troubled. At length she thought of her five children. She entered her closet, and in solemn prayer to God consecrated them to the work of missions. Four of those children are now in heathen lands and the other is preparing to go." Having no money I could only do as this poor woman did. So, feeling impressed to do so, I dropped upon my knees and in an earnest but happy season of prayer, gave two sons to the Lord in the work of foreign missions. I have since felt perfectly confident that God will save and put them into the great work. I haven't any doubt about it whatever. A few days ago I received a letter from my wife, which began as follows: "Glory be to God, Willie is brightly converted and Oscar is seeking the Saviour." No one can imagine the joy of my heart as I read that glad news. Willie is in his fifteenth year and Oscar is in his tenth year. They are surely to be missionaries to the heathen world. I want to put Willie at William Jewell College next September. What rich Baptist will aid me to educate these two boys? I have not the means to school them myself, but in some way God will provide.

THE CLASS-MEETING.

The Nashville *Christian Advocate*, says:—We are happy to report an advance movement with regard to the class-meeting among American Methodists. This, we believe, is true of both North and South. But of Southern Methodism we can speak more intelligently and confidently. While there was a wide-spread declension in the class-meeting among us, our Church has never thought of giving all up—and, let us add, it never will! In many places the class-meeting has never lapsed—notably, Mobile, New Orleans, Augusta, and other centers of Methodism. In many places they have been revived, and in many others for the first time during the last year they have been established. Young preachers write to us that in the class-meeting they have found a real bonanza of spiritual riches for their people and for themselves. Many older in years write to us with grateful joy, praising God that they have lived to see the Church again walking in this path their fathers trod, enjoying and telling a religious experience. One preacher—a man distinguished for zeal, energy, and eloquence—two years ago expressed to us his conviction that the class-meeting had had its day, but he now has one in vigorous operation in his own charge, and says it is its most effective means of grace. He is converted, and has cast away his fears. The revival now blessing the Elm-street church, Nashville, began first in the germination of the good seed of the kingdom sown by the pastor in a Sunday-afternoon class-meeting. The tide rose to the pulpit and the class-room, and overflowed the Church! This was not the first time that such a thing has taken place, nor will it be the last. A good class-meeting "harrows in" the seed sown by the preacher's sermon. It makes the channel in which the brotherly love, the fervent aspiration, the quickened zeal, the holy, spiritual impulse of the Church, can flow. Give up the class-meeting! Never until we are ready to give up the apostolic Christianity of which it was the outgrowth and the expression.

The heart of our Church loves the class-meeting. No one could read what has been written to us from every part of it and doubt this. A few esteemed brethren think they do not like the class-meeting. Will they allow us to say they are mistaken? They are not opposed to the class-meeting as it ought to be. What they don't like is a caricature. What they object to is the stunted thing whose life was almost destroyed by the straight jacket into which it was put. The class-meeting of the future—the long, bright, brightening future—is unfettered. It is as free as the play of human thought and sympathy and as inexhaustible of fresh interest as the truths of the Bible or the experiences of believers.

By a sort of spontaneous instinct and impulse, the class-meeting services are taking everywhere among us the same form substantially. This is not accidental. It is the Lord's doing. He is leading us back into the old paths and onward to fresh joys and new victories. The pastor who does not move with this tide will lose a precious opportunity. The Church that does not have its class-meeting will lack an invaluable feature. God raised us up to be a testifying people, and gave us glorious truths for which to bear testimony. And the class-meeting is the especial organ of expression for the men and women who would be witnesses for Jesus and workers in his vine-yard.

QUESTIONS FOR CHRISTIANS.

Look into the New Testament and answer these questions: In our very best estate, do we ever come up to the apostolic standard of piety? Is the consecration of any of us to the Lord's work equal to that shown by the primitive disciples? As to our personal standing with Christ, can minister and people say, as we find all through the New Testament, with the early disciples, "We know we have passed from death unto life." "We know whom we have believed?" If we should thus affirm our own regeneration with primitive confidence, with absolute certainty, should we not be qualified to labor with vastly greater efficiency for the Master? Another step—who among us could say, as the early disciples did of themselves, that we have the Holy Spirit constantly "dwelling" in us; that we are "filled with the Spirit"? Did you ever notice, reader, how often this phraseology is used in the Acts and the Epistles? Do you take in the full meaning? Have you an experience of it? Again how often is another phrase used, beginning at the Pentecost and going to the end of the canon, "Baptized with the Holy Ghost!" This was not an endowment for the apostles and early disciples alone, but a qualification for all evangelical workers through the whole of this "dispensation of the Spirit." Who among us possesses this? Who understands its full meaning as an experience? These phrases to "know" Christ, "the baptism of the Holy Ghost," state simply a conscious experience in those to whom they may be justly applied. But how many can say they have this as a matter of conscious knowledge? If they have it not, do they not lack an essential qualification for successful evangelical work? If they possessed it, would not their power for service for Christ be enhanced ten thousand fold? Having the Holy Spirit "dwelling" in us, being "baptized with the Spirit," are presented everywhere in the New Testament as qualifications for work. Now is not the point at which to begin, in order to remove the prevalent spiritual death, just this, to seek and obtain these spiritual qualifications, and, in order to do this, to remove every hindrance to the full power of the "baptism of the spirit" upon our souls.—*The Interior.*

Dr. Theodor Cuyler says in a recent article: "Conversion in the morning of life commonly means a whole day's work for the Lord; but conversion late in its afternoon saves only the sun-down. The thirteenth trees in Goshen field were planted there when they were saplings. Those who thus are planted in the house of the Lord flourish in the courts of our God." Prefer to be a door of wisdom rather than a professor of it.