

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

A Bronson Alcott attributes his bodily strength and freshness of mind to simple habits and keeping the ten commandments.

The Sunday-school teachers of St. Clement Danes, Strand, London, recently resigned in a body because the vicar insisted on substituting the prayer-book instead of the Bible as the text-book of the school.

An Oberlin divine cleverly presents one of the most perplexing aspects of the temperance reform when he asks, "Shall the devil hide himself in a saloon calling itself a drug store?"—*Central Ad.*

The Revision of the Old Testament is finished, with the exception of Ecclesiastes and the Song of Solomon. The second revision will take the whole of 1882, and the finished work will be published in 1883.

A Texas paper gives a history of a case in which sixty cents invested in whiskey killed two men, made one widow, caused the imprisonment of two men, and put Fannin county to an expense exceeding her revenue arising from the liquor-traffic in five years.

A recent letter of the Rev. Young J. Allen, D. D., to his old preceptor, Dr. Meigs, was calculated to make the reader feel that it was worth while to work hard for little money as a teacher because of the infinitely rich rewards that are gathered by the men who put their whole strength into that high vocation.—*Nashville Advocate.*

In a recent sermon on the spirit and form of true worship, Rev. Dr. John Hall says of music and singing, "How often is the discussion of their use confined to the impression it makes on the worshiper. But the main question is: What does it express to God whom I am to worship in spirit and in truth."—*Central Advocate.*

The *Daily News* Paris correspondent says: French Protestants wish no encouragement to be given to the branch of the Salvation Army which has opened a campaign there. They fear that it will have the effect of removing the working classes still farther away from Christianity, which will not be received there unless in an attractive form.

An exchange says one great fault with those who regularly attend church is that they do not kindly speak to strangers and make them welcome. This is true, but if you do try to be courteous do it courteously. Some time ago in a church vestibule we knew an official spring at a stranger in such policeman-fashion that he feared he was mistaken for a pickpocket.—*Methodist.*

Mr. Speaker Keifer, of the House of Representatives, has given an order that intoxicating liquors shall not be sold in the restaurant attached to the House. Mr. Keifer's purpose is to prevent the "malarias," which so curiously affects the members of both Houses of Congress. In the mysterious language of the medical fraternity, the measure is "prophylactical."—*American Paper.*

A correspondent in Texas repeats an old story which some parents never heed; "The only child of a gentleman in Illinois was unwisely sent to a Roman Catholic Seminary. She became a bigoted Papist. The only child, a daughter of a Baptist clergyman in Georgia, was indiscreetly sent to a Roman Catholic Seminary. She became a bigoted Papist. The ancestry of both these young ladies were good people."—*Exchange.*

The present system of challenging jurors is such that a man who informs himself upon all passing events is practically disqualified from serving in criminal prosecutions; he comes to the jury bench with a knowledge of all the matter concerning the case to be found in the newspapers. Under the present system of challenging, this knowledge disqualifies him. Thus a premium is offered on ignorance.

What can be more disgraceful than the revelation made in reference to the expenses of the members of Congress in attendance upon the funeral of the late President Garfield at Cleveland, Ohio? In addition to the regular and allowed outlays, some eight thousand dollars were expended for liquors and cigars,

etc. No wonder these honorable legislators forbid the presence of reporters in their company: but bills paid and received to be filed sometimes make strange revelations.—*Zion's Herald.*

Says an exchange: "We are asked what a church should do about the dispute in its midst, whether an organ should be used in its place of worship." It would of course be better to have no organ than to have a divided and alienated church, but in this part of the world organs and melodions are about as common as choirs. And of the two the organ is the more harmless. It never frets, nor scolds, nor giggles, nor whispers to anybody around it, but is always sedate and well behaved.—*Christian Visitor.*

We learn from the *Visitor* that Rev. M. P. King, pastor of Hammond's Plains, was born a Presbyterian, taught in an Episcopal Sunday School, converted at a Methodist revival, baptized by a Free will Baptist, educated at Wolfville, and now ordained over a Baptist Church. We claim a share in him, and we might have had him altogether if there had been a Presbyterian Sabbath school at hand when he was a boy. But he might (like many another) have gone farther and fared worse.—*Presbyterian Witness.*

The Catholics of France get the lion's share in the "Budget des Cultes," which, amounting this year to fifty-three millions and a half of francs, awards fifty-one and a half to them, one million and some two-thirds to the Reformed Church, and the small remainder to the Jews. Although, therefore, the "National League" just founded in Paris, and well supported by politicians and men of letters, is "for the separation of the Churches from the State," its main weight will fall upon the Church of Rome.—*Evangelist.*

Dean Bradley, the successor of the late Dean Stanley of Westminster, appears to sympathize with Von Meitke's theory that "war is an element in the order of the world ordained by God, for in it the noblest virtues of mankind are developed." He said in a recent sermon at Westminster that he was deeply interested in war, "because it has done so much to develop human character." Dean Bradley, by the way, has himself gone through a regular course of military drill and discipline.—*N. Y. Independent.*

The *Religious Telescope*, published at Dayton, Ohio, says, a pastor of this city was met by a lad a few mornings ago who asked for a catechism. The minister gave him the desired book. The little fellow looked at the preacher and said, "Now I intend to learn this book straight through. I am not going to school this winter, and I mean to commit this book to heart. I might as well be at that as reading those novels." "Why, Willie," said the minister, "you ain't reading novels, are you?" "Oh, I mean the Sunday-school books," was his quick reply.

Proceedings having been taken to compel the Rev. J. Hall, rector of Shirland, Derbyshire, to enter in the parish register the burial of a Dissenter, a mandamus was issued to enforce obedience to the Burial Act. After a second mandamus answer was given that the entry had been made by the officiating minister at an iron church in Mr. Hall's parish. On Monday Mr. Baron Huddleston said this was an attempt to evade the law in a manner not respectful to the Court, and he directed that if a proper return was not made in a week an attachment should issue.—*Watsonian.*

I see our American Methodist cousins are keeping the "dancing" question lively. They seem determined to put the lights out, stop the music, and show the jugglers out of their house. I believe English Methodism would sail better if a few of her Jonahs were put aboard. No doubt some ecclesiastical whale would be glad to swallow them and save them from drowning. Such people are no good to Methodism. Dancers are not the people that like lovefeasts, prayer meetings, and class meetings, and spiritual means of grace. If Methodism can't live without them, I am sure it can't live with them.—*London Methodist.*

The *London Lancet* says "that it may appear a paradox, but it is a simple and plain statement of fact, that a man may be well educated and yet know little or nothing. The best intellectual organism is not that which has been most heavily charged with information, but that which possesses in the highest degree the faculty or power of finding facts at pleasure and using them logically and with prompt ability. A ready wit, in the true sense of the term is incomparably better than a loaded brain. Miserable cases of mental collapse are constantly falling under notice in which the process of cramming has produced a blighting effect on the brains of the young. Their physical health has been sacrificed in the attempt to make them prodigies of learning.

### CONVINCING.

M. Vincent, a French Evangelist, had been speaking at a Gospel meeting. Just as he was leaving, and saying a kind word to some persons at the door, "a black nun" came up with her rosary in her hand. She immediately tried to influence the people and spoke slightly of the preacher. At the same time she eulogized the priests, and stated that they were the chosen men, out of the best families, and were most devout and charitable. A working man who was present replied, "It is all very well, sister, but I have no confidence in those men." "Why, sir?" she asked. "I will tell you," said he. "Suppose a child of yours fell into the fire, and there was present a man who, being able to snatch it out of danger, should pause and say, 'Madam, if you will give me some money I will take your child out of the fire, but if you do not, I will let it burn on,' would you have confidence in such a man?" "No," replied the nun, "but what has that to do with it? Nobody would act so." The workman answered, "I ask your pardon, Madam, but it is done every day. I am a poor man, my mother is dead, and according to M. le Cure she is in the fire of purgatory. He said he could easily get her out by means of masses, but I have scarce bread enough for my children, and the priest demands money, and still more, that I should pay beforehand, without that I will leave my poor mother to burn in the flames. What confidence would you wish me have in a man like that?" Looking around on the listening group, the nun felt she could not meet that argument, so she made the sign of the cross, lifted up her rosary and went on her way.

### THE BATTERING-RAM.

The celebrated architect, Sir Christopher Wren, had to remove an ancient and massive wall in clearing the ground for St. Paul's Cathedral. The problem was, how to batter down that wall. He thought of the old Roman battering-ram. He had one built, and set a gang of men to work it. They battered the wall vigorously all day, but made no apparent impression. They wanted to stop, but the architect said: "Go on." They did go on the next day, a third, a fourth, and I think a seventh day, before there was any sign of a fissure in the wall. Then, all at once it began to crack, to tremble, to totter, and soon it fell.

Sir Christopher said that the very first blow of the ram made an impression, and weakened the wall. Every subsequent blow carried on the work. There was real progress all the while, though there was no visible sign of it. The result was sure, if the operation was continued long enough.

Is it not so when we batter with truth against the hoary walls of error? Even if we see no immediate results, and grow impatient or despondent when they fail to appear; but to go on doing our duty, to strike with all our might for the truth, and for God, believing that we cannot fail. That incident of the battering-ram has encouraged me, and I hope it will encourage others. How long and patiently the early Christians battered the walls of the old Roman and Grecian idolatry! In due time it fell. And so will fall Romanism, and infidelity, and everything that exalts itself against God. And so will fall the pride and unbelief of men's hearts, if we keep plugging them with the gospel. We shall see hereafter that much of the hard work that we wept over as in vain was the best work for the Master that we ever did.

Let us then remember the law of physical forces that is illustrated in this case of the battering ram. It is a law of moral forces, too. And added to it, for the encouragement of the Christian worker, is the promise that the Spirit will work with us, and that the result is sure.—*Herald and Presbyter.*

### LIVING BY GIVING.

Religion is life; and life will cease without exercise. A Church grows richer by giving its wealth. It grows strong-

er by the expenditure of its strength, just as the blacksmith's arm strengthens with every sturdy blow. Show us the Churches that have organized mission bands, and sent forth missionaries to foreign lands, and we will show, by actual statistics that they have received constant accessions of strength. For every new root striking into deeper soil, for every branch spreading out into clearer light and fuller sunshine, the parent tree has grown larger and healthier. On the other hand, Churches that have closed their hearts to foreign work have declined in numbers and in strength. You will remember that Andrew Fuller saved the church at Kettering from declension and extinction by enlisting its energies in the foreign field. While they worked for self the Lord did not work with them. Fifty years ago thirty Baptist Churches in Maryland declared themselves opposed to mission, while two alone took a stand in favor of them. The two increased to thousands, while the anti-mission Churches diminished, till they now number only seven or eight persons. Thus the Lord of the vineyard condempns the faithless owner of the buried talent. Twenty-seven years after its establishment, the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson in a lecture on "The Development of Modern Missions," says: "It is impossible for Mission Churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission." And is it equally true of our home Churches, that their only salvation from effeminacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circle of home sympathies grow weak, energies slacken; love loses its strongest stimulant—unselfish devotion; and faith lacks the vindication and confirmation which crowns its conquests over barbarism. As the Chinese woman's foot, cramped and confined, renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervate the whole character. When ecclesiastical tyranny tried to mould the free thought of the Puritans by ritual and litany, and even to curb its expression by chains and prison walls, it sought a broader field for expansion in the New World; and the remarkable growth of their principles attests God's approval of their exodus to a wider sphere. The gospel is like leaven; it leavens the whole lump. It is like the mustard-tree which shall fill the whole earth.—*Baptist Missionary Magazine.*

### THE LATE JUDGE MACLEAN.

In the *Cincinnati Gazette* the Rev. M. P. Gaddis tells of the conversion of Judge MacLean, of the United States:—"A most remarkable answer to prayer in the life and successful ministry of that well-known veteran minister, Rev. John Collins, so long and favorably known in Cincinnati, occurred while Mr. Collins was preaching in a private house in Lebanon. The two rooms occupied by the congregation were crowded full, and several persons stood around the door outside for the want of seats within. A young man of superior intellect and mental culture, and who had become skeptical, and was inclined to consider the profession of Christianity as a weakness, was attracted to the place of preaching by the fame of the Methodist preacher. He remained on the outskirts of the congregation, where he could hear distinctly, and thought he was quite unobserved by the keen eye of the preacher. In this, however, he was very much mistaken. At one time during the delivery of the sermon he so forgot himself as to fall under the penetrating eye of Mr. Collins. The intelligent and prepossessing appearance of the young man moved the heart of the speaker. He paused a moment and offered up a short prayer, mentally, for his immediate awakening and conversion. After Mr. Collins resumed his discourse the first word he uttered was 'eternity.' That word was spoken with a voice so solemn and impressive

that its full import was felt by Mr. MacLean. Before the close of the discourse Mr. MacLean was powerfully convicted for sin.

The sermon was never forgotten by him and he soon sought an acquaintance and a short time after this accompanied him to one of his places of preaching in the country, and after the close of the sermon remained in the "class room" to enquire "What must I do to be saved?" The affectionate and gentle manner of Mr. Collins made a still stronger impression on the mind and heart of Mr. MacLean. As they returned home Mr. Collins told his young and penitential friend that he had one request to make of him which was reasonable, and he hoped it would be complied with. The request was that he would read in the New Testament at least fifteen minutes each day until he would return to preach at Lebanon again. The promise was made and strictly performed by Mr. MacLean. At first he laid down his watch on the table so as to be exact as to time, but his interest in the truths of the Holy Scriptures so increased that he continued to read much longer. On meeting with Mr. Collins subsequently they entered into a mutual "covenant" or agreement that they would meet each other at the throne of grace daily at the setting of the sun until he was saved. It was but a short time after this that Mr. MacLean was gloriously converted to God, and his friend, Mr. Collins, had the pleasure of admitting him on trial into the Methodist Episcopal Church. Mr. MacLean became a bright and shining light, "adorning" his profession by a pure life and Christian example at home and abroad.

### FULL SALVATION.

Urge your suit, rest wholly on the name of your indorser, Jesus Christ. In his address (John xiv-xvi) in which the pearl of perfect love is again and again promised in the coming of the abiding Comforter, Jesus inserts in every promise the condition, "in my name." This means that we are to identify our plea with the glory of Christ. We cannot fail when we pray for the same blessing for which he intercedes in our behalf. We are sure that selfishness does not underlie our petition when our aim is the glory of Christ only. When we thus use the name of our High Priest, we clothe ourselves with his merit. The name of Jesus is like the signet ring of an absent monarch, guardedly left behind to authenticate the acts of his Ministers. It transfers his power to them. So has Jesus transferred to our hands the key that unlocks the treasury of heaven, and secures the outpouring of the anointing that teacheth and abideth. "The greatest gift that men can wish or heaven can send."

Do not fail, when urging your plea, to remember that you have rights with God the Father in Jesus' name. You could not claim his mediatorial work and merit. But since this work has been done, you may now stand on the high platform of rights with God, and claim in Jesus' name all that he has purchased for you. He has invested you, not only with a right to the tree of life, but to all that prepares you to pluck and eat its fruit. Again, "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The word "just" is a jurial term, implying rights on the part of the believer and obligation on the part of God; the obligation, not only of veracity, expressed by the word faithful, but also the obligation of justice. He will not wrong us by withholding the greatest blessing purchased by his Son, and sacredly kept by the Father till the hour we come in that influential name and claim our heritage.

Bold I approach the eternal throne,  
And claim the crown through Christ my own.  
—Dr. Daniel Steele.

### A MISSIONARY HEROINE.

Mrs. Hartman, a Moravian missionary of Surinam, recently deceased, through a long and useful life maintained a spirit of self-sacrifice and earnest devotion to the work of missions worthy of permanent record. After eighteen

years of missionary work with her husband, in Paramaribo and Charlottenburg, he died; but nothing could induce her to leave the work; and instead of seeking some post of special privilege or convenience, if there was a station of special hard service and unhealthy climate, she was sure to volunteer for it. "Regardless of self, she thought only of the Lord's work, to which she devoted all her powers of body and of mind. She did not hesitate to take up her residence among the Bush negroes—a land of death in which many missionaries in quick succession had found their graves, and which had been at last abandoned. There she lived and labored for years, among the poor plantation negroes, winning all their hearts, and securing their unbounded love and gratitude.

"Need we wonder that such a woman impressed her spirit on her children, as well as on the ignorant heathen? that one of her sons became a missionary to the degraded aborigines of Australia, whose entire race is rapidly dying out? that another son has been thirty years praying and working to enlighten and lift up the Kafirs of Africa? and that her daughter is the wife of Missionary Heyde, at Khyelang, far up the Himalayas in Thibet? Will it not be said of such a woman at last, 'She hath done what she could?'—*Missionary Review.*

### PROVIDENCE.

We sometimes wonder and sometimes chafe under the mysteries of Divine government; but a deeper reflection will show us not only the Divine glory in these concealments, but our own good as well, and God's ways understood would cease to be God's ways to us. Set his throne in clear daylight, and at once the doubt arises whether it be God's throne at all. Faith would break under the stress of too much revelation. It can endure darkness better than too much light. For in the nature of the case a Divine government must be in heights that are inaccessible to human thought. Put God's thoughts where human observation can take their parallax, and measure, weigh and diagram them, at once the presumption rises that it is not the stars of heaven we have measured, but some candle of the earth.

Nor is it difficult to see the value of this obscurity in the economy of grace. We have not forgotten the strict securities of government during our wars, when military censorship extended over the ordinary channels of news, and when armies marched under sealed orders, because "clouds and darkness" were an essential part of that strategy by which our colors were to be carried to victory. We know nothing of the strategic necessities of the kingdom of heaven, but we can see that the tutelage of faith may come best through darkness. We can from human analogies, see good reason why we should march under sealed orders. If under such orders soldiers walked against shotguns, loyal subjects of the kingdom of heaven should not "reason why," or be halted in their march of duty that goes through clouds. And whatever revelations heaven may bring us of the reasons for obscure providences, we are sure in this world our best relations to Providence will come not through understanding it, but through submission.—*Christian at Work.*

A little girl once asked how the Lord "took the bad out of folks?" After having an explanation given which seemed to somewhat satisfy her, she quickly replied: "I wish he would take the bad out of me, if he wouldn't hurt me any." Truly, not unlike many older people who would like to be good if it cost nothing and didn't "hurt" any.

Jesus as a man became weary with the labors of teaching and working miracles, and sought seclusion and rest. In this he set all Christian workers an example: for those who would do most in the cause of God must often be separate from the busy throng for meditation, prayer and rest.

"Christ is the best physician," said old Berridge. "He never takes down the wrong bottle."