

The Wesleyan.

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FROM THE PAPERS.

Mr. Henry Varley, the well-known evangelist, says: "No words can overstate the power of an ably conducted Christian paper."

The fact has been made public that the Madison Square Theatre, New York, is owned and run by the Rev. Geo. H. Mallory and the proprietor of a religious newspaper—the *Churchman*.

The people of Lansing, Mich., have circulated a petition asking the school-board to introduce a "hand-book of temperance" into the schools as a regular text book.

The *Watchman* affirms that the debt-paying of the last few years, by which so many churches have been relieved of financial burdens, is as true an advancement of the cause of Christ as is a revival.

A ten cent edition of the revised New Testament is to be put upon the market by a New York publishing firm as soon as the sheets can be received from England, which will probably be in May next.

Mr. Moody's mother, two of his brothers, and a sister-in-law, who were received on confession of faith into the Congregational Church at Northfield on a recent Sunday, have hitherto been members of the Unitarian Church.

The Rev. John A. Heugli, of Detroit, who recently withdrew from the Roman Catholic Church and joined the Lutheran, has sued a man who accused him of making the change in order to marry, claiming \$5,000 damages.

Cardinal Manning forbids the Catholic priests of England to eat pudding at dinner, and to smoke cigars after it, and tells them that bread, meat and vegetables are all they need; and whatsoever is more than these tendeth to gluttony.

At the last meeting of the Star Assurance Company, Colonel A. M. Arthur, brother of the Rev. Wm. Arthur, M.A., was unanimously elected a director of this society, in the place of the late Sir Francis Lyett.

The *Christian Union* thus presents the partial judgment of many as pertains to the duty of a layman in distinction from a minister. "Virtue in a layman is greed in a minister. He who provides not for his own household is worse than an infidel, unless he is a clergyman."

The Prince and Princess of Wales stayed five days at Lord Aveland's country seat not long ago, and during that time 4,000 head of game fell to the guns of the host and his party of guests. The destruction of produce in rearing and feeding this game is estimated at \$30,000.

It is a significant fact that nine members of the newly elected City Council of Toronto—the Mayor of the city and eight Aldermen—are Sunday School Superintendents, and several others are active Sunday School workers. They will be able to discuss the S. S. Lesson with public business falls.

Mr. Nathaniel Niles has purchased Lake Pagatong and surroundings in New Jersey, and intends to make a summer resort for school teachers so that they can spend their vacation there for a small sum of money, and listen to lectures scientific and literary, and enjoy other privileges.

Recently in New York city, Coroner Brady submitted a number of cases to a jury composed entirely of colored men—the first of the kind ever summoned in New York. They performed the duty required of them with marked ability and intelligence, and were greatly pleased with having been permitted to act as jurors.

Mr. Shaw, M. P., for County Cork, leader of the Home Rule party before Mr. Parnell, was an Independent minister, and since he entered into business has frequently taken appointments in Methodist places of worship. It may not be generally known that Mr. Parnell is a Protestant and a member of Synod of the Episcopal Church.

The ex-Empress of France has nearly finished a history of the life and death of the Prince Imperial. It is her purpose to publish the volume as soon as she becomes settled in her new residence at Farnborough. She also intends to publish the daily notes of the Emperor, written during his reign, in collecting which she has been assisted by M. Rouher.

The *Examiner and Chronicle* says a good thing thus: "The *Methodist* says, 'It is a Methodist rule to give as the Lord has prospered us.' The *Christian at Work* adds, 'It is a Presbyterian rule, and a Baptist rule, and an Episcopal rule, and a Congregational rule.' The trouble is not with the rule, but its observance, the exceptions far outnumbering the compliances."

In Hackensack, N. J., a poor wretch stole a ham, and was sent to the penitentiary for five years. John J. Berry, a bank cashier, stole \$175,000 and has just been sentenced to the penitentiary for five years. This coincidence and discrepancy suggest gloomy reflections. The discrepancy is one of the things that society will some day pay for in blood and iron—unless repented of.—*N. Y. Methodist*.

Calvin, of Chicago, in the *Presbyterian*, says, "Our daily papers announce that Rev. Dr. Kittidge, pastor of the Third church, Chicago, has received a call to the West Arch Street church, Philadelphia. In the event of his acceptance—which is not improbable—the pulpits of seven of our Chicago churches will be vacant. Candidates will please come in sections and not swoop down upon us all at once."

From "Table Talk" in *London Methodist*: "The Lord Mayor's evening party at the Mansion House on the 27th January, I hear, was a great success. About 1,200 persons were present. Of these a very large proportion were Wesleyans. The Lord Mayor, I was glad to learn, remained true to his Methodism, and could by no means be induced to allow dancing. I wish some other Methodists had as much backbone."

If anything could convince people of the absolute puerility of most of the discussions about religious forms and symbolism, it would be the fact that the Dunkards of Johnson County, Missouri, have split on the question as to whether in celebrating religious feet washing both feet should be washed or only one. Will the era of common sense never commence in religious matters?—*Christian Union*.

More than eleven thousand ministers are enrolled in the Methodist Episcopal Church of the United States; not to speak of the many thousands in the local ranks. A very large proportion of this vast company have but recently entered upon ministerial work. Thousands of young men, moved by the Holy Ghost and encouraged by the Church, are now seeking, in our colleges and theological schools, a better preparation for future service.—*N. Y. Advocate*.

Here is something that pleases us. Cyrus D. Foss, bishop of the Methodist Episcopal Church, and H. B. Whipple, bishop of the Protestant Episcopal Church, both sign a letter of approval of the petition, now seeking signatures in the state, granting the women of Minnesota the privilege of suffrage on all questions pertaining to the traffic in intoxicating liquors. Bishops of other churches, Congregational and Presbyterian, also sign the petition.—*N. Y. Independent*.

The *Guardian*, the conservative organ of English churchmen, has opened its columns to the discussion of the question of disestablishment. Its correspondents are singularly unambitious in maintaining that unestablishment is the only remedy for the Establishment, which, in their opinion, the Church is now all wrecked. One writer extends that churchmen will do well to have the question settled as soon as possible, because better terms can be got now than at any future time.

A few months ago a well-to-do and healthy-looking farmer belonging to Queens County came to St. John with the avowed intention of purchasing for the aged mother, who at that time was almost at the point of death. The articles were all obtained and taken home. The old lady shortly after began to recover, and in a few weeks was almost convalescent. About a fortnight later the farmer himself took sick and, after a few days' illness, died. The coffin and other articles were used at his funeral, and the one for whom they were originally intended still lives. Truly, man proposes but God disposes.—*St. John Globe*.

The Methodist Episcopal Church has done and is doing effective work on the Continent of Europe. It appropriated for the year 1881, for Germany and Switzerland, \$24,000; for Denmark, Norway and Sweden, \$43,953; for Italy \$25,000, showing a decided interest in the Continent; but it does not give a dollar to France. The Presbyterian Board of Foreign Missions expended in Papal Europe last year \$3,765.45, and has appropriated for this year the sum of \$5000. The American Board of Foreign Missions has a mission in Spain, on which it expended last year \$5,710.16, and one in Austria last year \$8,787.72; total, \$14,497.88. But not a dollar for France.—*N. Y. Observer*.

WILLIAM BRAMWELL.

Having experienced the pardoning mercy of God, he walked in the fear of the Lord, and enjoyed the comfort of the Holy Ghost. That he might more clearly perceive what was his Christian calling, and enjoy all the salvation purchased by the blood of Christ, he regularly perused the sacred volume, and implored divine direction. Being obedient to the teachings of the Spirit, it was not long before he was convinced of the necessity of a further work of grace upon his heart. He saw that it was his privilege to be cleansed from all sin. "I was for some time deeply convinced of my need of purity, and sought it carefully with tears, entreaties, and sacrifice, thinking nothing too much to give up, nothing too much to do or suffer, if I might but attain this pearl of great price. Yet I found it not, nor knew the reason why, till the Lord showed me I had erred in the way of seeking it. I did not seek it by 'faith' alone, but, as it were, by 'the works of the law.' Being now convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, with my mind engaged in various meditations concerning my present affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing, heaven came down to earth; it came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart; and I had an immediate evidence that this was the blessing I had for some time been seeking: my soul was then all wonder, love, and praise. It is now about twenty-six years ago; I have walked in this liberty ever since. Glory be to God! I have been kept by his power. By faith I stand.—*Memoir of Bramwell*.

AN INCIDENT.

A preacher in a Western State, being called upon by Bishop Morris to report his missionary collections in open Conference, made this statement. "At the last Conference I was sent to a church that had never done much for missions. All they permitted was a plate collection once a year. When I went there the church needed repairing, and the parsonage needed to be rebuilt; and, having to raise so much money for themselves, they resolved that they must withhold their usual missionary contributions for that year at least, and the Pastor accordingly was requested not to present the cause. As they presented the case to me, it seemed almost a case of necessity. I fell into the trap, and we agreed together to take no missionary collection.

"The very next Sabbath, as was my custom, I invited persons to come forward. Among those who presented themselves was a young girl who had been at school, but whose mother was very sick, and had called her child home to attend to her. As she handed me her certificate of membership, she asked me if we had appointed our missionary collectors for the year, saying that she had been one of the collectors in the church where she had attended school—that she loved to work, and would be glad to continue in it. I stated to her the action of the Official Board, and that we should not raise any missionary money this year. Her countenance fell. She was sad, and returned to her pew. Early the next morning she called on me for a collector's book. I told her I had none; indeed, there never had been one in that church. Whereupon she wrote to her former pastor, requesting him to send her a missionary collector's book. In due course of mail it came, and she presented it to me that I should certify to her good character, and that she was authorized to receive money for the support of missions.

"The whole affair soon passed out of my mind. We repaired the church, and rebuilt the parsonage, and the bills were paid. Yesterday morning when starting for Conference, I saw that young girl coming through the gate and up the walk to my house. As she came in she said, 'I understand you are going to Conference.' 'Yes,' was the reply. 'Here,'

said she, 'is a little missionary money which I have gathered during the year,' and that faithful girl counted out seventy-six dollars, which she had quietly collected in a Church and community where they had never given more than twenty-five dollars under the most stirring appeals of the pastor, and when they had resolved to withhold even this amount for this year! Bishop, my missionary collection is seventy-six dollars.—*Methodist Recorder*.

JOY AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention, but I deliberately repeat, it is of supreme, paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I know not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this happiness of the soul? How shall we learn to enjoy God? How obtain such an all-sufficient, soul-satisfying portion of Him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself to us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known to our souls. Remember, it is not a God of our thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of himself in his own precious word.—*George Muller*.

THE SALVATION OF THE HEATHEN.

It is not my purpose to argue the theoretical question, Can the heathen be saved without the Gospel? but the practical one, Will they be saved? Men constantly show a disposition to wander from the real point and to deal with supposable cases instead of with actual ones. The great question which every one who loves God is bound to ask himself is, Are the heathen—the millions of Japan and China and India—saved without Christianity? To this inquiry I say No.

A while ago a gentleman said to me, "You can't make me believe that the Almighty is going to turn all these millions of Chinese into hell." I said, "There is another way of putting it. I cannot conceive how they can possibly go to heaven."

What is heaven? Men have the grossest idea about it, as if it were a place where everybody is happy, independently of his moral character. Heaven is the place where "the spirits of just men made perfect" are engaged in the service and enjoyment of God. I cannot conceive how souls, full of lying, and deceit, and impurity, and envy, and malice, and revenge, can dwell there; how men who find an hour spent in worship and meditation an irksome task, can find any enjoyment in spending all eternity in such service. If such souls were taken to heaven, it could be no heaven to them. Take a man who loves impure talk, joking and jesting, a fine generous, rollicking, good-natured fellow, if you please, and put him in a prayer-meeting, an experience meeting, a room where Christians are enjoying sweet converse about their souls, and he feels ill at ease, he wants to leave—he finds no happiness in such company. What if he were condemned to listen to such talk and engage in such services for all eternity?

Death has no regenerating power. The mere fact that the soul leaves its dwelling place in the body cannot possibly renew its nature, change its likes and dislikes. No, God says, "He that is unjust, let him be unjust still; and he that is filthy let him be filthy still."

It may be, theoretically, possible, perhaps for the Holy Spirit to regenerate a soul who has never heard the Gospel, but in an experience of a quarter of a century nearly I have never found such a man, nor have I ever heard of any other missionary meeting with such a man among the millions of China. It is after men hear the gospel that they become aware of their sinfulness and desire a change. This is the rule, at least. I have met with a very few cases, in which men seemed to be longing for the gospel; but in their cases, as in that of Cornelius, God in his providence granted them what they were thirsting for.

No—sad, terrible as the conclusion is, I do not see how we can escape it—the heathen cannot be saved without the gospel.

CHIEF JOSEPH, OF OKA.

Of this deceased Indian Methodist minister, we find the following sketch in a Montreal paper of Friday last:

The Rev. W. I. Shaw addressed the congregation as follows: The directing of so much public attention to the life and death of our departed brother has been such as to surround this occasion with very peculiar interest. There is something peculiar in the extent to which the press throughout the Dominion and the United States has taken notice of the death of our Indian brother; something peculiar in the fact that citizens of different social and commercial positions and of different religious denominations, have met together on this sad occasion to do honor to his memory. It cannot be explained by anything but what the man has suffered for freedom and done for truth. So general has been this interest that the daily press, with characteristic enterprise, has given to the public probably all the facts that can be gleaned in our brother's life. He was stricken down at the early age of 36. He was born at Oka in 1845. At the age of fourteen he was sent to Saint Mary's College, Montreal. He was afterward employed as secretary to the Sulpicians at Oka. With growing influence amongst his tribe he was soon elected to the position of a chief. About the year 1871 his people, wearied with the oppression they had to endure from those who should be the law of heaven and earth have been their protectors and guardians and friends, of their own accord concluded to try and see if they could find in Protestantism the liberty and light which the Almighty designs should be enjoyed by every human being, and so, headed by Chief Joseph and others, they sought the sympathy and aid of the Methodist Church, which, at least, has befriended the Indians, not only in these older Provinces, but also in the North-West, as much as any religious body of today in the Dominion. A Methodist missionary was sent to them, schools were opened and every effort made to elevate them socially and mentally, as well as religiously. In 1876 our brother was received as a probationer, and completed the usual four years' course, reading his course in French. He was ordained in 1880, and appointed to the missionary work at Caughnawaga and St. Regis. In entering upon this work he felt the need of having in his own language the glad tidings of the Gospel of Christ. Since 1867, when the Sulpicians were really made, by Louis XIX., the trustees and guardians for these Indians, no copy of the word of God was ever placed in their hands. Indeed, when the Methodist Church entered upon its missionary work among these Indians, it was found that very few of them could read at all. Joseph died young, yet he lived long enough to give his countrymen a copy of the holy gospels in their own tongue. There is something about the completion of this work very suggestive of the work of the venerable Bede, who, eleven hundred years ago, upon his death-bed, finished one of the earliest translations of these

same holy Gospels into Anglo-Saxon. There is one thing to which I wish to give prominence on this occasion in the life and spirit of Joseph. He was no bigot. He tried to show the charitable spirit of his Divine Master. If anybody ever had occasion to hate the system of Romanism surely it was he. With his people opposed and destitute, and kept in ignorance for centuries it would have been human for him to have had unkind feelings to all connected with this system, but I have the means of knowing that in his labors as a missionary, and in his spirit as a Christian such feelings he never manifested. I remember on one occasion he told me about an aged Catholic Indian at Caughnawaga, who was at the point of death and whom he visited. This man was reputed a good man, and from what I learned I think he was such; so, just to discover Joseph's spirit in such a case, I said to him, "He was a Christian man, was he not?" Joseph replied, "I think he is saved." I am glad to be able to say that Joseph possessed one of the highest qualifications of a Christian missionary, that is a spirit of love rather than controversy, pity for the erring, and a magnanimous and a forgiving spirit of patience toward his persecutors. From his manifestations of this spirit, from the fidelity of his labors, from the evidence he gave of a simple, intelligent reliance alone upon the merits of Jesus his Saviour, I am convinced that to-day he is with Christ in Paradise, far from a world of grief and sin, far from the cold storms of earth and life's fierce tyranny, in the bright world where the wicked cease from troubling and the weary are at rest.

A TRIAL OF INFIDELITY.

Rev. C. H. Spurgeon says: There was once an evil hour when I slipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself hard by the coast of revelation; I allowed my vessel to drift before the wind. I said to Reason, "Be thou my captain; I said to my own brain, 'Be thou my rudder;' and I started on my mad voyage. Thank God, it is all over now; but I will tell you its brief history. It was hurried sailing over the tempestuous ocean of free thought. I went on, and as I went the skies began to darken; but, to make up for that deficiency, the waters were brilliant with coruscations of brilliancy.

I saw sparks flying upward that pleased me, and I thought if this be free thought it is a happy thing. My thoughts recoiled, and I scattered stars with both my hands. But anon, instead of these coruscations of glory, I saw grim fiends, fierce and horrible, start up from the waters, and, as I dashed on, they gnashed their teeth and grinned upon me; they seized the prow of my ship and dragged me on, while I in part gloried at the rapidity of the motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith.

As I hurried forward with an awful speed, I began to doubt my very existence. I doubted if there was a world. I went to the very verge of the dreary realms of unbelief. I went to the very bottom of the sea of infidelity. Just when I saw the bottom of the sea there came a voice which said: "And can this doubt be true?" At this very moment I awoke. I started from my death-dream, which would have ruined my soul if I had not awoke.

When I arose, Faith took the helm. From that moment I doubted not. Faith steered me back. Faith cried, "Away! away!" I cast my anchor on Calvary; I lifted my eye to God. And here I am—alive and out of hell. Therefore I speak what I do know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an infidel! No, I have tried it. It was sweet at first, but bitter afterward. Now, lashed to God's Gospel more firmly than ever, the argument of hell to move me; for "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." (2 Tim. i. 12.)