

The Wesleyan.

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NOTES AND COMMENTS.

The New York Herald says that \$1,000,000 is spent on a single Sunday by the excursionists from that city.

Principal Fairbairn has lately described Matthew Arnold as "a kind of modernized Lucian, only with better manners, more religion, and a higher mind."

If you do not like a person, do not try to get anybody else to dislike him. Do give even those you do not like a fair chance with others.—*Religious Telescope.*

When the leader of the singing in the church does not possess spiritual insight, as well as musical talent and culture, the best results will not be realized from that part of the service.—*Nash. Adv.*

I heard one of our good ministers describe the mountains about Jerusalem, and the brook Kedron, running down the valley, with all the paths of a great grief. He actually wept. But many of his hearers were disgusted. It was simply his pulpit style.—*Watchman.*

Pere Hyacinthe's deacons say "Thank you" to those who contribute as they pass the plate around. "A little of this French politeness in passing the plate," says a Baptist paper, "might be copied by some of our American deacons. We have seen deacons present the plate as though it was a revolver."

We see it stated that Judge Hoadley, (now Gov. Hoadley), who recently led the Democratic hosts to victory in Ohio, is a prominent member of a "Free-Thinkers' Club." Is this so? We see his name put forward for the Presidency. The people don't want an infidel for President. Mark that.—*Southern Adv.*

The idols worshipped by the heathen of Africa and India are nearly all manufactured in England, and pay a very handsome profit. It is stated that the commercial value of the brass and cast-iron gods shipped to heathen lands far exceeds that of the Bibles, books, and tracts which reach the same destination.

"Such men as Lord Coleridge and Henry Irving," says the *London World*, "may be regarded as comets shooting athwart the sky of American social life. Every pleasant social life in its every-day aspect has been realized by every stranger who has passed its threshold, authenticated by a few good letters of introduction."

The *Irish Ecclesiastical Gazette*, writing on "pews," remarks:—"Fancy St. Paul giving directions about the collection of pew-rents! On the other hand, we know from his Epistles that the principle of the weekly offering had his full and absolute sanction; and we must remember that he wrote under the teaching of the Spirit of God."

Last year a minister wrote us thus: "Thanks, brother, for your appeal not to wait till January to begin special work. It stirred me, and more than a hundred souls are now rejoicing in Christ's love, and the Church is all aflame." Awake, then, brethren, in all the churches, before the dispensations of winter are fully developed, and call sinners to repentance!—*N. Y. Adv.*

There are about seventy million gallons of whiskey now in bond. The owners have been calling for "relief" from the \$3,000,000 of taxes which will be due at the expiration of the time fixed by law for keeping the whiskey in bond. Do those employed in a legitimate business ask to be relieved from paying their dues to the government? We hope Congress at the next session will let the law as it now stands take its course.—*Western Adv.*

Of the family of Lydia is declared, "And she was baptized, and her household." Of the jailer's family it is said, "And was baptized, he and all his." And the "household" of Stephanus was baptized. The term "household" includes all the children of the family. When the Bible speaks of a mother "looking well to the ways of her household," the term evidently includes "her children," who are said "to rise up and call her blessed."—*Telegraph Adv.*

Propos of a familiar phrase much in vogue among a certain type of American women, a very well known New York lady, while traveling in Italy this autumn, overheard some of her countrywomen conversing in the cars. She carried away this valuable critical opinion, with others: "And so you've seen St. Peter's?" "Yes, and on Wednesday the Pope. They're both so nice; ain't they, Laura?" And

Laura, of course, answered: "Indeed they are. Just as nice as they can be."—*Independent.*

The enfranchisement of the English people has as yet made only very small headway. After all the reform bills and extensions of the suffrage there are not quite three millions of voters in Britain out of a population of more than thirty, while in Ireland there are only two hundred thousand out of upwards of five millions. Quite an amount of franchise extension before the Government of that country can be spoken of as either by or for the people. The necessity of widening will come, and at no distant day.—*Toronto Globe.*

The Melbourne (Australia) *Spectator* quotes the following order by the governor in council: "For the purpose of affording increased facilities for giving religious instruction in state schools, the ordinary school business shall, on one or two days in each week, as the board of advice may determine, terminate at half-past three o'clock, p. m. On these occasions the teachers shall, immediately after announcing the dismissal of the school for the day, give notice that all pupils whose parents do not object to their receiving religious instruction may remain for that purpose."

A letter appears in the *London Times* giving an account of the way in which some French missionaries do their work. The Jesuit Fathers at a station half-way between Zanzibar and Lake Tanganyika buy boys wholesale from Arab slave traders and baptize them! A short and easy method truly, of converting the world; and no wonder that the fathers appeal for more money that they may "catch in shoals what now they are only catching with hook and line." These so-called converts, are of course slaves. Such is the way in which these missionaries consider that their Master intended them to "catch men." If they be baptized, what matters the rest!—*Meth. Rec.*

That was a thrilling moment, when, at a political meeting in Iowa, a week or so since, after Judge Kinne had been vanquishing the glories to be gained in the State by supporting the party that calls for "a saloon on every hill-top," the strains of "Home, Sweet Home" stole into the arena of strife and swelled out grandly in the chorus, "There's no place like home." Strong men buried their faces in their hands, weeping like children, and the arguments of Lucifer himself would have been powerless to convert the sentiment called up from its hiding places in brave men's hearts. The home against the saloon, is a very unequal contest, if only the home gets fairly into the field.—*Union Signal.*

The *Congregationalist* offers the following solution of an important question in Church management, which has been tried and it is said works like a charm: "The pastor who knows how to utilize the surplus energy of the church has the key to the disposition of most of the irritating forces in the society. The average man is troublesome simply because he has not enough to do. Give him work to use up the superabundant energy and he is all right. Pastors incline to think it takes too much time and thought to plan work for the individual, but experience proves that it does not require half the time, or nerve force, to lay out work to busy the brethren, that it does to repair the injury done by those annoying people in their unemployed moments."

THE ONE REMEDY.

At the recent anniversary meeting of the United Kingdom Alliance at Manchester, presided over by the Right Rev. Bishop Wilberforce, the Rev. Charles Garrett, in the course of a speech that was frequently applauded, said: They might alter the hours; they might alter the houses; they might, as they had already had hinted to them, have the bishops managing the licenses; but as long as they had the traffic they would have poverty, misery, and crime, and all the evils surrounding them. There never yet was a drinkshop opened in the land which did not bring sorrow to some home, and ruin to some soul. The resolution said that that cruel evil, that concentration of evil, was thrust upon the people of this country. Was it so? In the land of liberty, in a Christian land, in the land where it was said that slaves could not breathe, there was that! That was what the resolution said, what they had to vote about, and what he unhesitatingly and

heartily but sorrowfully believed. Look at what had been going on at the late Brewster Sessions, and then tell him whether those drink shops were not thrust upon the people against their will. Two-thirds at least of the people of the country said they did not want them, and yet they had a lot of irresponsible men, men in whose appointment they had no vote—men whom they could not call to account, or turn out at the next election—men who wrote "J.P." at the end of their name, "just and prudent"—and these men were thrusting upon the people of the country that which was the source of almost all evils. Look at what happened at the late Brewster Sessions at Bootle, near Liverpool. The trade increased to such an extent that it became necessary to provide new docks at the north end of Liverpool and in the borough of Bootle, which new docks were opened by royalty. The opening of these new docks of course necessitated the shipowners bringing their works and their men down there, and the one desire of the thousands of men who were brought down there was that they should be kept sober. There was, however, one corner piece of land in the main street, along which the men had to go when coming to and returning from work, and that corner piece was seized and a public house put up and a licence applied for. The whole district took alarm, and memorials to the magistrates were got up. Every shipowner signed a memorial, and great men like Mr. Guion, of the Guion line, went into the witness-box to plead with the magistrates not to demoralise the men. The men themselves got up memorials beseeching the magistrates not to open a sink of vice and iniquity in their midst, and lawyers were engaged to plead that the thing might not be done, but after all the pleading of men and masters the magistrates granted the licence. Was not that thrust upon the people? That was what the resolution stated, and it was because these things were thrust upon the people it was time, he thought, that the people entered their protest and that they backed up their protest with their votes. They might orate, and they might applaud and approve, but if they did not vote the publican would beat them. Was there a chance of their success? As the Lord liveth there was. The word had gone forth from His lips that the tree that brought not forth good fruit should be hewn down. And here was a tree that had poison for its fruit, and death under its shadow. He knew that multitudes were protecting it, and were crying, "Woodman, spare the tree," but there was a woodman who had grasped the axe before, and the grandest thing he could ever do, and the only thing that would apologise to him (the speaker) for what he had done in the past, would be to lift his axe and level that tree to the ground. In the midst of discouragements, of organizations, and of wealth employed, he (Mr. Garrett) looked up—

Faith, mighty faith, the promise sec,
And looks to that alone,
Laughs at impossibilities,
And cries "It shall be done!"

A DANGEROUS HOST.

The Rev. Benjamin Danks, a Wesleyan missionary in giving an account of a recent tour in New Ireland, speaks of an interview with a chief called Sangina, so named because of "the large number of men he had eaten." When he arrived in Sangina's town, under the escort of a chieftain, a young man, whom the chief had sent to fetch the white stranger, and accompanied by about fifty followers, he found the old cannibal seated on a settee made of bamboo and surrounded with a number of unarmed men. By a wave of his hand the king intimated his desire that Mr. Danks be seated at his side. Mr. Danks gave a number of presents to him and his wives, with a quite natural desire to win his favor. The re-

sults will be regarded as quite sufficient.

"In height Sangina is fully six feet, although he now stoops considerably. He had a cloth tied around his head, the ends of which hung down his back. His step is firm and his physique muscular, and it required no stretch of the imagination to believe that in his younger days he was a most energetic and much to-be-dreaded individual. But when one enters his strangers' house and counts no less than thirty-two human jawbones—all of which Sangina is said to have nibbled at—the former owners of which have been either killed by himself or at his command, and then strolls about the grounds and sees small shrubs on which are suspended three, four, and five human skulls, he is quite convinced that his host is a man whom it is not best to offend."

The missionary soon found himself in a position which to say the least was not comfortable: "As the shades of evening gathered around us, I began to think it quite time to return to our sleeping-place, and intimated as much to Sangina. He at once flattered and somewhat sternly forbade me to leave his grounds, asking at the same time what he or his people had done to me that I wished to pass the night in another man's village and not in his. I saw that I was on ticklish ground, and must be careful, for jealousy had evidently prompted him in sending for me; and now the teachers told me for the first time that this very man had sworn fearful oaths to the effect that he would kill and eat the next teacher who dared to cross over to his side, because they never visited him and slept in his village, and that, in consequence of this, none of them had crossed over for many months. I was in a fix. I had left all my goods at the other place, also three Duke of York boys to look after them, and if I did not return they would become uneasy, and perhaps frightened, and possibly serious consequences might follow. I argued with him to no purpose, and at last I had to say stoutly that I would go. Had I had all my people and things I would have remained. He became sulky and would scarcely speak to me. I gave him another bunch of beads; he gave me a pig, for which he demanded high pay, and in order that we might part good friends I paid it; and then he came with me half way back to Kanabung's (the chief's) village, where we intended to pass the night. When we parted on the road, he dismissed me with quite a patriarchal dignity which made me feel quite solemn, and I did my level best to assume a dignified bearing as I bade him good-bye."

New Ireland is separated from New Britain by St. George's Channel. Mr. Danks's field is Duke of York Island, which lies also very near. The interesting mission in this island and in New Britain, where a few years ago the Rev. Mr. Brown had a memorable encounter with the savages, is under the care of the Australian Wesleyan Missionary Society. It is prospering greatly, especially in New Britain, and Mr. Danks's tour in New Ireland was taken for the purpose of ascertaining if it was good ground for missionary enterprise. He thinks that it would not do to send native teachers there alone. When they go they ought to be under the care of a European missionary, and a sanitarium ought to be established.

THE INTER-SEMINARY MISSIONARY ALLIANCE.

The fourth annual convention of this unique organization closed at Hartford, October 28th, after a four days' session. More than 300 delegates from over 50 theological seminaries were present. At least fifteen Denominations were represented. It was a peculiarly thrilling company to look upon, a picked 300 quite as remarkable as the men of Leonidas or

Gideon. As a whole the gathering was one to inspire hopefulness touching the future of the evangelical wing of Protestantism in this country. They impressed one as a "citizen ministry" in the best sense; there was a notable absence of clerical coats and white neck-cloths, and the great majority wore the commercial mountaineer; it was more than that; it showed the man of the world's hearty appreciation of the humorous, and the man of God's religious fervor. Their mighty diapason of song melted the heart; their parliamentary discussions were pointed and spirited. Several representatives of mission fields, foreign and domestic, pleaded eagerly for obedience to the Macedonian call. One felt the pay of invisible forces, like the struggle and tug of gravitation, winds and sunshine on a misty mountain top. The world to come will alone reveal how many a young apostle was moved last week in fair Hartford to obey the Divine beckoning "far hence." Last year's statistics show that of some 1,800 theological students, 13 per cent. had chosen home mission work, and eight per cent. work in the foreign field. The most stirring appeals for recruits to the mission field came from two missionaries of our own Church, the Rev. E. Cunningham and W. C. Davison. The address of the latter was peculiarly informing and inspiring. The essays of the representatives of six theological schools were worthy of the occasion.

The two notable addresses delivered by distinguished speakers were Dr. A. J. F. Behrens, on "The Principle of Christian Missions," and Dr. Richard Newton, on "Paul the Model Missionary." The former, reminding one of Spurgeon in personal bearing, delivery, logical and carefully cut sentences, extempore, would not ground his principles in the Divine command, in personal responsibility, in the spiritual jeopardy of the heathen, but in Paul's dictum, the strong ought to bear the infirmities of the weak. The latter, in personal manner and bearing touching one with a sad reminder of the late George W. Woodruff, venerable and saintly in manner, with a voice as mellow as St. John's must have become, moved on the heart, rather than the mind, by a rhetorical or spiritual secret as elusive as that of a master's music.—*N. Y. Adv.*

FULL SURRENDER.

There must be full surrender before there can be full blessedness. God admits you by one into the other. I was shown first that the blood of Jesus cleanseth us from all sin, and then it was made plain to me that he who had thus power to cleanse me had power to keep me clean; so I just utterly yielded myself to him, and utterly trusted him to keep me.

Have we not been limiting I John 1:7, by practically making it refer only to the remission of sins that are past, instead of taking the grand simplicity of "cleanseth us from all sin"? All is well; and as we may trust him to cleanse us from the stains of past sins, so we may trust him to cleanse from all present defilement; yes, all; if not, we take away from this most precious promise, and by refusing to take it in its fullness, lose the fullness of its application and power.

Then we limit God's power to keep; we look at our frailty more than at his omnipotence. Where is the line to be drawn beyond which he is not able? The very keeping implies total helplessness without it, and the very cleansing implies defilement without it. It was that one word, "cleanseth," which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment becomes a past.—*E. R. Hecersal.*

CHRISTIAN LUXURY.

The apostolic canon of "living in store," of forecasting, that is, with a view to coming appeals, and of doing this in proportion "as God hath prospered us"—this must be a canon no longer obsolete. "Since I began to obey the law," said a thriving merchant to me, "I have not only been greatly prospered, but I have found my ability to give somewhat largely the greatest luxury of my life. The money is laid by, the call comes, and I am not tempted to the baseness of inventing excuses. I generally have something, not always enough, for every deserving appeal. I make short work of it, for time I cannot spare; and as soon as I get the facts, and I am sure as to the claimant, I give him cheerfully what I think I owe to his cause." I know another and a wealthier man, who said he and his wife had an understanding. When his wife thought they were rich enough to set up a carriage, the answer was "Yes, my dear, it will cost just so much a year; we can afford it, and you deserve it if you approve my increasing my charities by an equal sum." Is not this the law of Christian luxury? I can buy such a picture, or give such an entertainment, only when I give an equivalent to Christ's poor, and in the glory of his cross and crown.—*Coze.*

THE WEST INDIES.

Rev. M. C. Osborn writes from the West Indies that the late hurricane will be a relief to many of your readers to know that we have information of the safety of Mr. Picot, his family, and our mission at Port-au-Prince, Hayti, up to the 6th inst. In a letter of that date he gives a description of the terrible doings of Saturday and Sunday, Sept. 22 and 23. He tells how the town was cannonaded, pillaged and burnt; how men, women and children were wounded, and [dishonored]; and how nearly all our friends have been ruined. He says, "We still live in a state of awful suspense; the same things, and perhaps worse are still hanging over our heads. . . . We should now leave the place for a change, but our house is full, and we must protect our friends as long as we can, as well as watch over our property. Pray for us and for Hayti."

We have also intelligence of a terrific cyclone which passed over the island of Dominica on Tuesday, Sept. 4. Our mission properties have been seriously damaged; and many of our people are homeless, their provision grounds destroyed, and starvation is staring them in the face. By the mercy of God our mission families have escaped uninjured.

We have further information of a destructive hurricane which visited the Bahamas on Saturday, Sept. 8, and brought desolation, ruin, and death both on sea and land. The chairman of the district, the Rev. Jonathan C. Richardson, was on his way to Governor's Harbor, to open a new chapel, and, after tossing about for two days in a little schooner of sixteen tons, warned by the indications of the weather, returned to Nassau just in time to escape inevitable destruction.

It is also our sorrow to announce the death of the Rev. Griffith H. Jones, which took place at New Amsterdam, Berbice, British Guiana, on Sept. 14. He was a very promising young missionary, only twenty-seven years of age, and leaves a young widow and one child. These things keep us in a state of constant anxiety. Surely they will furnish topics for the coming week of prayer.

Telegrams from Jamaica announce that Port Antonio was totally destroyed by fire on the 18th inst. We await particulars with painful interest, and earnestly hope that our mission family and property have escaped.