

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The sermons that have become historic as the instruments of mighty revivals have uniformly received their inspiration in the closet.—*Herald and Presbyter*.

Dartmouth College is mentioned by *The Boston Transcript* as being in a critical condition. Its faculty are divided, its finances are embarrassed, and its freshman class is unusually small. *The Transcript* thinks that the remedy for these evils is the immediate resignation of President Bartlett.

Mr. Macphie, of Oban, has signified his intention to give £1000 to the Tain Free Presbytery, the annual interest to be used by each minister in succession for the purpose of his taking a holiday. Mr. Macphie lately gave a similar sum for the same object to the Free Presbytery of Lorn.

On the question whether it is well for a minister to burn his old sermons, thus bringing himself under the stimulus of a necessity to prepare new ones, a Southern minister says that the question was settled for him by Sherman's army. His study lay directly in the way of the march to the sea, and four hundred sermons became a burnt offering, ascending in smoke, with his house, as the host marched on.—*Presbyterian*.

The last census reveals a very promising tendency in the South—the breaking up of large estates and the increase of small land-holders. This is prominently the case in Georgia, where there are now more than double the number of land-holders than there were previous to the war. This state of things is a marked indication of prosperity among the population generally.—*Central Advt.*

One of our preachers was wishing the other day that his people had the zeal of his Baptist neighbors. Perhaps the following from the *Herald* will explain why Baptists are so lively. It is from a Baptist preacher: "A gentleman has just given me the enclosed, with the request that you send the *Herald* to two poor members of my church. Nearly every head of a house in my church now takes the *Herald*, and I feel satisfied."

Murat Halstead, Editor of *The Cincinnati Commercial*, celebrated yesterday his silver wedding. The occasion revealed to him the interesting fact that many of the people who have been calling him the hardest names really thought the most of him, and that he had a great many more friends and well-wishers than he could well have imagined, in the hurly-burly of sharp political discussion and personality of which he is generally the centre.—*N. Y. Tribune*.

Lillian B. Norton, who has been singing at St. Petersburg, and has contracted to sing at the Grand Opera House in Paris, is a granddaughter of "Camp-Meeting John Allen" of Maine. The veteran preacher is proud of his distinguished granddaughter, but doesn't admire her new-fangled style of singing. "Give me the old Methodist hymns," he says, "such as the brethren and sisters sing at Old Orchard, Dresden and Northport."—*Zion's Herald*.

Bishop Doane, of Albany, N. Y., in a report lately made, enumerates three parties from which the new Episcopal church in Mexico will receive opposition: "From Rome, which controls the wealth and social influence of this nation; from learning in the hands of the scientists, infidels and spiritualists; and from several denominations, whose agents have abundance of money to carry on very extensive operations. The Methodists, Congregationalists and Presbyterians laboring in that country are thus ranked with atheists and Romanists."

The late financial crash in Paris is the most disastrous blow to French society which it has felt for many years. The fact that the bankrupt Union Generale had received the Pope's blessing ought to have put people on their guard; the Papal benediction of late years has almost invariably been the precursor of bad luck. The Emperor of Austria loses, it is reported, 30,000,000 francs, the son-in-law of the King of Belgium 3,000,000 francs, while the Comte de Chambord, the head of the Bourbon family, counts his loss at 5,000,000 francs, and the Prince de Broglie estimates his at 17,000,000 francs.

Mr. J. Carvell Williams has addressed the following letter to the editor of the *Times*: Sir,—A year ago I was allowed to call attention in the *Times* to the fact that the first name on the Mathematical Tripos list at Cambridge was that of a Nonconformist, as it had been in the two previous years also. May I now say that the Senior Wrangler of this year—Mr. R. A. Herman—is the son of a Nonconformist deacon and the nephew of a Nonconformist minister? Thus in four successive years—1879 to 1882—and in fifteen out of twenty-two years this Nonconformist attained this distinction.

A benefited clergyman in the county of Suffolk, the *Book* states, a few years since started a nunnery. This nunnery, it appears, has been closed in consequence of some of the young ladies who entered it having married, and of others having joined the Church of Rome. One of the young ladies now demands from the clergyman a reconveyance of all her property, on the principle of resulting trust, since she conveyed it to him for a purpose which no longer exists. The clergyman has, it is said, refused to reconvey, and an action has been commenced against him, and will shortly be heard in one of the Chancery Courts.

Certainly the Free Presbyterians of Scotland need some instruction on one or two moral questions. A mission church was to hold a fair in Glasgow, and in the presbytery a motion was offered recommending that those in charge should allow no raffling. This stirred up the gamblers' friends. Mr. Fletcher moved the previous question, stated that the talk about raffles and gambling was downright squeamishness. Mr. D. Ogilvie said it was merely a mode of distributing the goods. It was the only thing he did at bazaars and was no more gambling than was children playing at pitch and toss. The motion was lost by a vote of 19 to 3.—*N. Y. Independent*.

*Zion's Herald* says: Every citizen feels a just pride in the elegant courtesy with which President Arthur administers the hospitalities of the White House; but only a throb of pain and a blush of shame followed the ostentatious announcement, that at his late reception his guests would be entertained with six kinds of wine. We should think this might almost raise the colour on the fair face of the portrait of Lucy Hayes hanging upon the wall of the President's mansion. It certainly enhances, in the hearts of the temperance people of the United States, the rare virtues of this beautiful and honored lady, to read such a telegraphic item.

The *Baltimore Methodist* says: Prohibition is a failure. It is a failure in Maine. It is a failure in Kansas. That is, it fails to promote the liquor traffic and to enrich brewers, distillers, and saloon-keepers. It is such a tremendous failure that the Brewers' Congress feels itself justified in pledging a million dollars to secure the repeal of the prohibition amendment to the Kansas Constitution. It is such an utter failure that the whole liquor interest of the United States is aroused to fight its battle on Kansas soil in the fear that this "failure" will become epidemic in the country. Just bear these facts in mind, reader, when some one tells you that he opposes prohibition because it is a "failure."

A man rented a pew in a Canada church, and then slept and snored so as to disturb the people. The congregation brought an action at law to compel him either to abate the nuisance of snoring or to stay away. After protracted litigation, the Court has now decided that the man has a right to use his pew just as he would use a sleeping car. He may remain awake and listen to what is going on, or he may take his ease in slumber. Snoring is held to be an involuntary act consequent on slumbering, and involving no malicious intention of disturbing a congregation. The decision has created much astonishment. If that decision is sustained, the result will be a mighty argument for free seats.—*Christian Advocate*.

The question of what constitutes a respectable number of persons to found a church was decided by Judge Trunkney recently in the State Supreme Court of Pennsylvania. The will of Charles Macaulister provided that if, within five years after his death, "a respectable number of persons" could be found to form the nucleus of a Presbyterian Church at Torresdale, in the outskirts of Philadelphia, his executors should build the church and provide in part for the pastor's salary. Eighteen persons started a church organization and claimed the fulfillment of the bequest, having been duly recognized by the Presbytery. The Executors resisted the claim, but the lower court affirmed it, and now the Supreme Court decided that, in the absence of proof to the contrary, the Presbytery must be considered a competent judge of the qualifications of its branches, and the court below must be held to have ruled properly.—*Christian Union*.

### IN FRANCE.

Miss Warren, the daughter of Bishop Warren, furnishes the *Christian Advocate* with an account of the work being done in France by the Rev. W. Gibson, an English Wesleyan minister. Miss Warren says:—"An account of the evangelistic work under the direction of Mr. Gibson would not be complete without mention of Honfleur. The work here was not begun by him, but by a Russian nobleman named Count Bobrinsky. The question at once arises, How happens it that a Russian nobleman should be holding evangelistic meetings? The explanation is so interesting that it cannot be withheld. Over eight years ago Lord Radstock held a series of meetings in the Wesleyan church in Paris. There he met many Russians, and, becoming greatly interested in them, determined to go to Russia on an evangelistic tour. Among his congregation one evening in St. Petersburg was the Countess Bobrinsky. Wishing to hear more, she invited Lord Radstock to pass an evening at her house. When she told her husband of the invitation she had extended, he said he was very sorry any such engagement had been made, for he was not at all anxious to meet any such man. But as he did not feel at liberty to do violence to the laws of hospitality and politeness he consented to remain in the room, intending to excuse himself after a short time. When the evening came, however, he felt the same attraction that had won his wife, for he remained all the evening, listening attentively to his guest. He determined to write a pamphlet refuting the doctrines and theories advanced by Lord Radstock. He applied himself with such honesty to the study of these doctrines, that by the time his pamphlet was completed he was a converted man. Since then he has made many journeys, holding evangelistic meetings. About four months ago he arrived in the harbor of Honfleur. Going into the town, he invited all who would accept to attend religious services the next night on board his yacht. The people came in such numbers, and seemed so eager to hear the word, that he determined to hire a hall where services could be regularly held. Meetings of one hundred and fifty to two hundred people were held every night for three months. In that time over sixty people were converted, twenty-four of the number being sailors. A Norwegian vessel arrived in port one day, and, as usual, the captain and crew spent the first night on shore at the cafe. There they happened to hear of Count Bobrinsky's meetings, and resolved to attend the following evening. Their attendance resulted in the conversion of the captain, mate, and every sailor. When they left port their ship seemed a little world where the millennium had already begun. When Count Bobrinsky was obliged to return to St. Petersburg, he was anxious to secure a shepherd for the little flock he had gathered; he therefore asked Mr. Gibson to take it in charge. A second pastor had just been appointed to Rouen and he was transferred to Honfleur.

### RESULTS OF METHODISM.

Men who could see nothing in the logic of Berkeley or the ethics of Butler, for whom Paley's twelve men had no message, saw before them, felt within them, new manifestations of Divine power. God not only lived and reigned somewhere and somehow; He was actually present among them. The triumphs of Christianity and the living power of Christ were not merely found in the records of early history, in the thousands at Pentecost, or the heroes and martyrs of a later age; they were to be seen and felt in every city, town and village of old England. Thus without any reasoning, with but little argument, the Deistic position was completely undermined, and the walls of the proud Jericho of eighteenth century unbelief fell flat before the blast of the new evangel. As if by magic the whole scene was changed. The closing decades of one of the "dreariest" of centuries are among the most fertile in Christian enterprise that the world has ever seen. The impulse of the Wesleys and others

was felt by all the churches, and many who criticised much of their methods caught the inspiration of their spirit. The church that could find no room within its pale for the work of a Wesley, received new life and power from its rejected sons, and all over England new life began to make its appearance. Hence the splendid efforts of philanthropists, the movements in favor of compassion for the suffering and liberty for the slave; hence the new kindling of the fire of evangelistic zeal and the missions at home and abroad that were its first result; hence the formation of the great societies that have for their object the sending forth of laborers into God's vineyard, and the giving of the word of life to every weary son and daughter of humanity.

As when, after the frosts, snows and dreary days of winter, the fresh breath of spring life touches the apparently lifeless trees and plants, and lo! they are covered with rich buds and blossoms, the promise of richer life to come, so the fresh inspiration of Christ's own life, through the Wesleys and their fellow workers, touching the dormant life of churches, the cold indifference and all but paralyzed energies of Christian men filled not only England, but the whole English-speaking world with the buds, blossoms, flowers and fruits of a new and richer spiritual life.

The quickening power, at once heaven-sent and heaven-fostered, was the truest apology for Christianity and the most effective reply to the arguments of Deism in old England. It was felt by all, says Cairns, "that the weakness of Christianity had departed, and that a more heroic age had begun."—*J. Fordyce*.

### THE ARMY AND NAVY.

The *London Watchman* says: "We had the pleasure a few days ago of hearing from Mr. Alderman M'Arthur, M.P., an account of a recent visit to Malta. He arrived in the island on the last day of the old year, and was present at a delightful and crowded Watchnight Service in the Soldiers' and Sailors' Home. He was glad to find that, under the admirable control of the Rev. J. and Mrs. Laverack, the Home was very popular and was doing a good work. In addition to refreshment-room, and rooms for social intercourse and for religious services, thirty beds were provided, and were much in use. On the Sunday he attended the Wesleyan service, to which the soldiers were marched, and the sailors from vessels in port were brought in boats. Probably 400 men were present. The sermon by Mr. Laverack was admirable, the congregation most devout, and the singing general and hearty. At the close of the service he felt constrained, with the permission of the minister, to say a few words to the men. In the afternoon nearly 100 joined in the Covenant Service, and in the evening the Home was crowded at the fellowship and prayer-meeting. Many told of their recent conversion; others made touching statements of more mature Christian experience, and led in prayer. The meeting was continued to a late hour. On the Monday Mr. M'Arthur visited several vessels of the Royal Navy, and was pleased to hear that in almost every one Methodist meetings were held. He was convinced that, so far as English soldiers and seamen are concerned, there could be no more promising field for evangelistic work than Malta, and that our ministers stationed there deserve help and warm encouragement. He was glad that a new chapel was to be erected. It would occupy a very suitable site, and would seat about 450 persons. The Rev. G. W. Olver, B.A., supplemented Mr. M'Arthur's statement by referring to a letter from Mr. Simpson, of Barcelona, giving an account of a recent visit of H.M.S. *Invincible*. While the vessel was in the harbor fifty or sixty men were marched each Sunday to the Methodist Chapel. This circumstance had produced a marked and beneficial effect on the town, and had been commented upon to the advantage both of England and of Methodism by the newspapers. Better still, many of the men were

truly converted, and took part in the services, greatly to the benefit of the Spanish congregation. Mr. Simpson therefore felt specially thankful for the blessed work Methodism is doing in Malta.

### THE PASTOR'S SALARY.

If a man is fit to preach, he is worth wages. If he is worth wages, he should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for what he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important.

Of what proportionate use can any man be in the pulpit, whose weeks are frittered away in mean cares and petty economies. Every month, or every quarter-day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then without a sense of special obligation he can preach the truth with freedom and prepare for his public ministrations without distraction.

Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness can not live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him. Good, many pastors do not want gifts; they want wages. They need them, and the people owe them, but they take to themselves the credit of benefactors, and place their pastors in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.—*Scribner's Monthly*.

### THE POSSIBILITIES OF HEAVEN.

I never forget that Christ is the center and end source, the life and glory of all; and that to be without one spot or stain as he is, to be pure as he is pure, holy as he is holy, is the crowning joy and glory of heaven. I long for intellectual expansion, but still more do I yearn for the spiritual unfolding unto Christ's own image of infinite purity and love which I hope for there. Our spiritual nature is our highest, and its perfection far more to be coveted than that of the merely intellectual; but I believe it is the union and harmony of the two which constitutes the fullest perfection in even that higher life. We are made both rational and spiritual beings with capacities for indefinite expansion in both lives—in all lives. Whatever pleasure or taste is elevating and pure, blessing to ourselves and others, we can not doubt will be enlarged and perfected there. And oh, to what wonderful and glorious height a whole eternity will bring us! If the attainments of some even here seem marvelous, what shall we behold there? It is this wonderful capacity for development which makes a human soul worth so much. When a man with all these glorious possibilities before him persists in yielding to his lower propensities, and degrading himself by self-indulgence and sin, he ruins not only what he is, but what he might be in endless ages hence. His soul is clogged, embred, narrowed down to low aims, can not rise to a glorious immortality; he has kept himself away from it. If there were no revelation of future evil to such a soul, we should see how inevitable its ruin is.—*Our Two Lives*.

### A PRECIOUS GIFT.

The command to the apostolic Christians was: "Be ye filled with the Spirit." Two bodies cannot occupy the same space at the same time, and, if our hearts are filled with the Spirit of God, there is no room there for the greasy and godless world. Unbelief flees away, like the darkness at the coming of the dawn. Every grace thrives and grows. We are inspired with tender sympathy for others and become intensely solicitous for those who are living without God and dying without hope. We get some share of the feeling that Cranfield had when he prayed all night, before Dr. Edward N. Kirk came to preach to his poor waifs and street arabs in London. Of course, such praying, followed by such preaching, melted hearts of flint. When we are filled with the Spirit, we do not need to be drummed or scolded to a prayer-service, or to be baited to God's house by some prodigy in the pulpit or some novelty that piques curiosity. When filled with the Spirit the purse opens easy at the touch of charity, the tongue is unloosed to speak for Christ, and what we say and what we do is attended with a supernatural power. To be filled with the Spirit is a revival.

At this moment this wonderful working Spirit of God, on whom our very lives depend, is absolutely "grieved" away and "quenched" in too many of our churches. "Ye do resist the Holy Ghost" is the tremendous indictment that lies against every pastor and church that are now cursed with barrenness. Such churches hamstring all their own capacities, and, by quenching the heavenly fire, become like an ice-field of Siberia. The one hope and the only possible hope of all such Christians is a fresh outpouring of the Holy Spirit. This must be sought. A few persons in every church may inaugurate a new state of things, by putting themselves in the right posture before God. There may be a genuine and soul-renewing revival in any church, if only a few persons honestly, humbly, and earnestly prepare the way. There must be a clearing-out before there is a filling up; a breaking-down before God, before there is a building-up into new dimensions and beauty. When even three or four penitent Christians thirst for the Holy Spirit, and cry out for him, and make room for him, he will hear the prayer of faith and come. When the sun comes, then comes the morning. The gift of the Holy Spirit is (since Calvary) the mightiest, richest, holiest, and most unsearchable precious gift that the Godhead can bestow. It is within our reach to-day. Shall we have it? And, having it, *keep it!*—*Theodore Cuyler in The Independent*.

As we cannot take up a drop of water from the Atlantic and find in that drop the flow of the tides, the lifting up of the billows, the power that floats all the ships of a thousand ports, and the soft and loud music of a calm and storm; as to see the ocean, we must grasp in all its rocky bed bordered by continents—so we cannot in the face of a dying infant, or the adversity of a good man, see the government of the love of God. It has boundaries wider than these. We must wait, and what the fleeting moments of man deny, ask the great years of God to bring. The tides of the mind, the deep music of human waters, cannot be seen in the drop of life.—*David Swing*.

As that prisoner whom the French Revolution liberated from the Bastille, and who hung up his fetters in his English home, that looking on them he might bless the bitter discipline that had taught him the sweetness of liberty; even so we, looking down and back on the quarries where we were hewn and on the scarpers where we were hewn and captured, will thank God for every wound, and will bless him for the sharp tools and stern blows that cut loose from us those coarse and selfish incrustations of the life of sense.

A little child, when asked why she thought God would forgive her, said: "That's what he's for."

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