

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The New York Tribune says: "It is the run-shop that controls our local politics, and of course it controls them for its own vile uses."

At Greenock, Scotland, the School Board has just provided a series of eight swimming lessons for the school children—for girls as well as boys.

Over seven hundred preachers were received into the itinerant ministry of the M. E. Church during the year 1880, an average of about two each day for the year.

A writer in the Baptist Sun says: "We have three grades in a Baptist Church. There is the democracy in the pew, the autocracy in the pulpit, and the aristocracy in the choir."

Mr. Wm. H. Vanderbilt will contribute two-thirds of the amount necessary to erect a Female College in Nashville, in connection with the Methodist Episcopal Church, South.

Juvenile delinquents in England are now to be whipped in most cases, instead of being imprisoned, and supplies of birch rods are being sent to all the police stations. A physician must always be present at the whipping.

The whole amount of tax on spirits and liquors collected in the United States is over \$63,000,000 per annum, an average to each person of over \$1.50. In New Jersey the average is \$2, in Maine the average is three cents.

It is stated as a fact in the Boston Globe that one of the most distinguished young students in the Shiloh Theological Seminary was expelled for writing an essay on the "Efficacy of Baptism in an Oil cloth Suit."

Lord Shaftesbury, in recently laying the foundation-stone of the new General Baptist chapel to be erected at a cost of £9,000 in Bethnal-green-road, spoke in encouraging terms upon the progress in religion among the masses of London during the last forty years.

The first ecclesiastical body to give authority to the use of the Revised New Testament in the Wesleyan Conference of England. It has authorized the revisers of the Second Catholicism to use quotations from the Revision.—N. Y. Independent.

We heard among his numerous friends, during our recent visit in the South, that Dr. Lovick Pierce sent a message to his Annual Conference in the following language: "Tell my brethren I died just outside the gate of heaven."—Christian Standard.

This is the way the Chicago Inter-Ocean puts the matter: "Say what they please of the prohibition law of Kansas, it is pressing against some people's tender corns, or there would not be so much fuss about it. If drinkables are more plentiful and saloons more numerous, as is asserted, why is not every toper howling in favor of the law!"

Rev. Dr. Geikie, the writer of the popular Life of Christ, who some time ago took charge of an English Church in the vicinity of Paris, has intimated his intention to resign, and complains of treatment he has received from a lady who is distinguished for the interest she takes in young English girls in the French capital.

Archdeacon Kirkby, the first missionary to have carried the Gospel above the Arctic Circle, has accepted an invitation of the Missionary Board of the American Episcopal Church to represent the cause of missions in as many of their parishes as he is able. Archdeacon Kirkby is a man of saintly spirit and of unbounded cheerfulness and courage.

A member of the M. E. Church, South, mission in Lulu, Mexico, was recently stoned to death by Catholics. A few days ago the Presbyterian Mission received information of the murder of one their men in the State of Guerrero. He was shot in the street, pierced through with swords and knives, beaten with clubs and pelted with stones.

The power of Christian character shining through the life of a Christian man is strikingly illustrated in the following incident: "An Afghan once spent an hour in company with Dr. Wm. Marsh, of England. When he heard that Dr. Marsh was dead, he said: 'His religion shall now be my religion; his God shall now be my God; for I must go where he is and see his face again.'"—Christian Work.

Few people now deny that prohibition tends to reduce drunkenness. Every body interested in the profiting from intoxicating drinks is ready to expend money in large sums and effort without limit to prevent the passage of prohibition laws. That is evidence that such laws are hurtful to saloon-keepers, and what is hurtful to them is good for the body politic. Whatever will kill potato-bugs is beneficial to potatoes.—N. W. Advocate.

The N. Y. Methodist says of the late Dr. Alois Lobenstein, a member of the German Central Conference:—"Dr. Lobenstein was an Austrian by birth and a Jew of great learning. He identified himself with the revolutionary movements of 1848, and edited a paper in the interest of free government. He became a most earnest Christian, and was for many years one of the ablest German pulpits in the United States, and a very thorough teacher in our German Methodist school."

A somewhat peculiar case of libel was heard at the Croydon assizes lately. Both plaintiff and defendant were members of a religious body called the Plymouth Brethren; and the alleged libel consisted in accusations brought against plaintiff by the defendant at a meeting of the brotherhood. Defendant said he was actuated by purely religious motives, and maintained that the alleged libel was a privileged communication. The jury were discharged without being able to agree to a verdict.

The farsighted wisdom that planned the Methodist economy is vindicated by the fact that other denominations have been driven to adopt its methods. In the report of the Home Mission Committee presented at the late session of the Presbyterian General Assembly, "very gratifying results are reported from the policy of settling missionaries in fields for the space of three years." When our churches are adopting the itinerant plan it is hardly worth our while to talk of abandoning it.—Missionary Work.

A Mississippi correspondent of The Springfield Republican has been investigating the reading habits of the Southern people, and finds that 75 per cent of the bookstore trade at the South is in school books; 10 per cent in professional books; 5 per cent in cheaply bound fiction, literature only 10 per cent for general literature, such as poetry, travel, fiction, history, etc. Of the latter women are the principal buyers. As a rule, when a man buys a book it is a technical or professional book.

Dean Stanley died as he had lived. He had made a life-long plea for "the non-conforming members of the Church of England," and his only directions concerning his funeral were that a minister of the Scottish Church and one belonging to the English non-conforming bodies should be among the pall-bearers. Accordingly, these Churches were represented by the Rev. Dr. Story and the Rev. Dr. Stoughton. It was in this way that he, being dead, yet spoke in behalf of a United Christendom, and especially a united Protestant Christendom.—Christian Union.

Bishop Talbot says a man is counted almost a heretic who will dare question the "divine origin" of Sunday-schools, but he has long been persuaded that, as too often organized and conducted, they are a hindrance and not a help. He thinks their effect on church attendance unfavorable, and that the children often stray off into other Sunday-schools where they sometimes learn that they were not made "members of Christ, the children of God," etc., in baptism. Perhaps if they had been made members of Christ in baptism they would have more disposition to attend church and not seek other Sunday-schools.—Christian Union.

One of the signs of the spread of Christianity in Japan is the earnest effort made to oppose it. A magazine advocating the union of Buddhism and Shintoism, for the purpose of putting down Christianity, has been started. It is published six times a month. It exhorts the priests of the old religion to lay aside their disputes, in the presence of the foe, and combat it till it is destroyed. An account is given in one of the numbers of a meeting of priests to devise means to stop the progress of Christianity. One of the royal princes presided. It is significant that the magazine in a late issue drops Shintoism and becomes an advocate of Buddhism solely.

We have to record the decease of the eminent artist who painted the picture of the "Deathbed of Wesley," an engraving of which is found in so many Methodist houses in all parts of the country. A more truly historical or interesting picture was never painted in England, or made more extensively known by means of the multiplying power of the burin. Mr. Claxton died on the 28th of July, at Carlton-road, Maida vale, aged seventy, and was the eldest son and namesake of an excellent Methodist minister who began to travel in the year 1799, and finished his course in 1832.—Methodist Recorder.

### EDUCATION AND MISSIONS.

The Rev. George Patterson, who, by permission of the Wesleyan Missionary Society, is a professor in the Free Church Mission College at Madras, at a recent meeting for the recognition of returned missionaries, gave an illustration of the influence of education on East India missions:

"The Free Church," Mr. Patterson said, 'had taken hold in India of the work of education, and the mission was far ahead of other missions in the matter of education as other missions were ahead of it in other respects. The college with which he was connected was established for those youths who had gone through the higher classes of their mission schools. At the present time they had three colleges—one, this Missionary College, and the other two secular colleges, and the Christian College, which was founded only seventeen years ago, had more students than both the other colleges put together. They had in this college 300 students who were connected with the Madras University. They were divided into four classes, and every class gave the first hour of every day, when the mind was fresh, to the study of the Word of God. No other subjects were entered upon until the holy book was read—(cheers)—and their Scripture lesson was commenced every day in every class with prayer. These youths read their Bibles at home as well as college, and they were never weary of borrowing or buying books bearing upon the Christian religion; and he believed that intellectually two-thirds of those who left their college were Christians, though not so in open profession. He had often heard it asked, 'What good are you doing in India with your college, for in seventeen years not more than a half-a-dozen have become Christians? But those who had not been in India knew very little what it was to become a Christian there. A youth of high caste had to give up everything—father, mother, brother, sister, and as they were married when young, his wife also; and he wanted to know how many of them would become Christians if they had to give up so much? Although they could not boast of many such cases, yet they had a few. (Hear, hear.) He held that the very fact that such an institution—an institution openly Christian, whose object was to bring those students to Christ, should draw to itself the cream of the Hindu youths in Madras, and should flourish more than the secular colleges, was a proof that the work was of God, and not of man, and that the good hand of God was upon their work. (Cheers.) He would mention one case. A youth spent three years in their college, and left it about four years ago. He had taken his degree, and had applied to the Government for a post as sub-collector, and secured one in a distant district of the Madras Presidency. There he went, having first married a girl who had been for about six months a pupil in one of their mission schools. He had been about three years studying the Scriptures, and she had read the gospels in her mother tongue, and so in the privacy of their own home they had studied the word of God together. Sometime afterwards a young man came to a native minister and said, 'So-and-so wants you to go to his house; his wife is dying. He recognized the name as the name of a student at the college, and found her there very weak and evidently with no hope of recovery, but with a mind and heart full of the knowledge of the Lord Jesus. 'I want to die a Christian,' she said. 'I want to be baptized.' The native minister promised to return in two days and baptize her. He came, but her spirit had taken its flight a few hours before he arrived, and she died exhorting her husband to meet her in the other world. Two little children were left behind, and her husband said, 'I wish to be a Christian, but that I can never be, I have so many chains cast about me; but these children shall be Christians; their mother was a Christian; baptize them.' But the memory of that death-bed haunted him. He could not rest, and so he came and said, 'I, too, must become a Christian' and

he too was baptized. We know, said Mr. Patterson, that into hundreds of hearts we are casting the good seed of the kingdom, and we know that he who has given us the seed will not allow that seed to rot."

### REV. GEORGE BROWN.

Severe comments have been passed upon the Rev. George Brown, who led an armed party against the murderers of several Wesleyan native teachers in New Britain. While the case was under the review of the Australasian Conference, Mr. Brown made a statement of the case:

The Rev. G. Brown (New Britain) rose in response to the wish of the Conference, and was greeted with applause. He commended the faithful spirit of his dear father Watsford, and was not surprised at being criticised, though he was surprised at being blamed. Many had said what he ought not to have done, but none had told him what he should have done under the trying circumstances alluded to. The utmost that could be said was that it was an error in judgment. He could not, on his conscience, admit even that. He regarded himself as the protector of the widows of the murdered teachers. They were in danger of death, or worse than death. Messages were sent to him that all the teachers, and himself included, were to be killed, cooked and eaten; and, as a matter of fact, if the expedition had been three hours later it would have been too late to avert further murders of defenceless women. The friendly natives urged and had resolved upon action in self-defence. He prayerfully considered the position. If his brethren had seen the widowed women, and heard their cries, and grasped the situation of general peril, they would keenly sympathize with him in his position of trial. He joined the expedition to prevent unnecessary bloodshed. The traders supplied the arms. The attack on one side of the island resulted in wounding two natives, both of whom recovered. From another point of attack several were killed; the number it was difficult to estimate, but Capt. Purvis, in his inquiry, found that no man had seen more than ten slain bodies, though he (Mr. Brown) thought that would be a low estimate. A captured woman and children were well cared for and returned. He visited the camp of the murderers the next day, perfectly unarmed, and gave the natives the history of their presence among them, and their desire to do them good. The natives replied, "With us is the evil; if you had not done this you would have been killed." Presents were exchanged, and some of their greatest successes had been seen there. He had no alternative course open. He would have felt one of the meanest of men if he had taken care of his own life, but have left the defenceless widows to perish. It was purely a question of self-defence. He had nothing about which to reproach himself. His love for the natives did not require proof. He had devoted the best years of his life to them ungrudgingly. Mr. Brown concluded a powerful and convincing address by relating how he kept a woman from the hands of her husband when he had left her for dead. He wished to take her from the mission house to cook and eat her, but Mr. Brown offered to give more than her marketable worth, and refused at all hazards to give her up for such a purpose. The mission house was barricaded and they were prepared to resist her capture to the utmost. This incident had been applauded, and yet the principle of it was the same. The action was purely in self-defence.

The Conference resolved that "while reaffirming, in view of the wide discussion which has been carried on in reference to this case, the principle which underlies all our missionary operations—that military enterprises cannot be sanctioned in their conduct—it records its judgment that in the present case Mr. Brown acted in defence of the mission teachers and their families, and has not violated the regulations which govern our missionary work, and retains the full confidence of this Conference."

### WELCOMING STRANGERS AT CHURCH.

At the recent Wesleyan Metropolitan Chapel Building anniversary in London, held in Dr. Joseph Parker's Tabernacle, the Rev. Mark Guy Pearse, in his address describing his first visit to a London service, said that when the service was over he hoped somebody would say—"How do you do? We are very glad to see you." But he had to go away disappointed; he returned to his dismal lodging, and sat down to his solitary chop—(laughter)—and wondered whether there was anybody in all London that had any heart in him, anyhow. Soon after he was invited to dinner by Mr. Duncan. At Mr. Duncan's house he met the minister, who invited him to come to tea on the following Saturday. If on that first Sunday, when he was on his way to his dismal lodging and solitary chop—(laughter)—an advanced Ritualist, a most rigid Baptist, or an equally rigid Calvinist, had put his hand on his shoulder and said,— "Young man, glad to see you; come and have a cup of tea, and make yourself at home," he might have been at the present moment either a Calvinist, a Ritualist or a Baptist—for a day at least. But for that invitation to dinner and that invitation to tea, he might have been—well, perhaps, Dr. Parker's younger assistant. The minister who invited him to tea said to him—"Young man, God wants you." He replied—"I believe he does." "You must give yourself to his ministry," said the Methodist preacher—Thomas Vasey. (Loud applause.) He did not wonder that Mr. Duncan had more than a hundred members in his class, for as soon as a young man entered the chapel where he was, one of Mr. Duncan's "retrievers" was sent to look after the stranger. [Loud applause.] That was the specimen of London Methodism. Nine years' experience in London and some nine years in the country had convinced him of this, that the biggest human power in the Church was hand-shaking. [Loud applause.] They had got their professors of elocution and their professors of theology; if these were to be turned to a right good account, let them put others to take hold of men, and shake their hands with all their hearts. When a hearty welcome was given to one, that one would be encouraged himself to invite others. In one case which had come within his own experience as a minister five or more persons had been led to the house of God through the instrumentality of a policeman to whom a cordial reception had been given; and in one Bible-class there were no fewer to-day than ten policemen. [Applause.] Londoners could not afford to do without the country. The country was their lungs, from which they pumped their energy. The country had sent them men like George Moore—robust and sturdy; men like the Lord Mayor of London, men like the President of the Conference, and men like Dr. Parker and Charles Spurgeon. [Loud applause.] No, the Londoners could not do without the country people. Therefore, he said to London Methodists, "Resolve that you will have a brotherly and loving interest in the strangers that come to your chapels. Don't be afraid to speak to them." The best way of getting that brotherliness was to get a baptism of the Holy Spirit. When the power of the Holy Ghost came upon Jerusalem, the city folks lost all their haughty ways, and country and city folks had all things in common.

### WHAT IS SUCCESS?

Let us beware how we use the word "success" in connection with spiritual things. It is not an arithmetical term. A man is not failing because his pews are empty—a ministry is not necessarily a failure because there may not be numerical additions to the visible church. A man is not necessarily succeeding because his pews are crowded and because thousands enroll themselves on the register of visible fellowship. We have nothing to do with either failure or success; we are called to sow the seed, and to do the work, to suffer and endure and wait

and hope, and God giveth the increase. Poor father and mother, you think you have no reward in your family. Cheer up, you will have a good harvest yet. You have planted and sown and watered. Yes. God giveth the increase, thou canst not tell how or when or which way—leave it, dear honored parent, and it will be well with the child.

Ministers of Christ, you say that you have cried your very eyes out, and worked until your heart has been sore and ached with great agonies, and no good seems to have come of your labor. Wait. In the morning sow thy seed, in the evening withhold not thine hand, for thou knowest not which shall prosper, or whether both shall be alike good. Cast thy bread upon the waters and after many days thou shalt find it. God is not mocked: whatsoever a man soweth that shall he also reap. Labor more abundantly and more hopefully, and leave the harvest to God, as he has left the seed time to you.

You say, "There has not been much success in the church, we only added one last year." I am not speaking now about any particular church, but about a church in which such circumstances may easily have occurred. "We only added one last year." Who was that one? "Well, it was a poor washer-woman." O indeed. Any family? "Large family! six boys that we know of." And you add the mother and six boys to your Church? Who can tell how many you added when you added that poor laundress? These may be six kings, six leaders of men, six apostles. And you say you only added one last year. "What was his name? 'His name?' 'His name! I don't know his name was Robert Moffat." And you only added Robert Moffat to the church in one year? Do you know who Robert Moffat is? When you added Robert Moffat to the church you added a world!—Joseph Parker, D. D.

### WELL-BUILT CHRISTIANS.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies, to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favour of temperance for other folk and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrears for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons that he is as cold as Nova Zembla during all the rest of time; nor do his spiritual fervours ever out-run his well-ordered conversation.—Cuyler.

### RESTRAINING GRACE.

Ah! my fine fellow, if you could have had your own way you would have been at the top of the mountain by now! So you think; but no, you would have been over the precipice long before this, if God had let you climb at all, and so he has kept you in the valley because he had designs of love toward you, and because you shall not sin as others sin. Divine grace has its hand upon the bridle of your horse. You may spur your steed, and use the lash against the man who holds you back; or perhaps it is a woman, and you may speak bitter words against that wife, that sister, or that mother, whom God has put there to hold you back; but you cannot go on, you must not go on. Another inch forward and you will be over the precipice and lost, and therefore God has put that hand there to throw your horse back on its haunches, and make you pause, and think, and turn from the error of your ways. What a mercy it is that when God's people do go into sin to any extent, he so often seems to speak, and say: "Hitherto shalt thou go, but no further; here shall thy proud sins be stayed."

"Till on in faith, and thou shalt know Thy labour is not in vain."

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