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# The Wesleyan.

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### FROM THE PAPERS.

Yes, turn over that new leaf—and put the heavy weight of prayer upon it so that it will not soon blow back again.—*Christian at Work*

A correspondent of the New York *Mercury* says:—"I have found that those who have a pride in making their religion very broad generally get it amazingly thin."

The farther a preacher of the gospel departs from preaching the gospel, the fewer souls will he win to Christ. Finely polished essays, and eloquent periods do not convict of sin.

A preacher who chooses as his theme "How the Unknowable is Known to be Knowable" must have strange ideas of the needs of the human race; yet that was the subject of a recent sermon in this city.—*Christian Union*.

It would not be a bad idea to have the roll of Church-membership posted in the vestibule for everybody to read. There are so many people who will never be suspected of any religious professions unless they are advertised in some special manner.—*Central Baptist*.

The *Sunday School Times* says that the Christian religion has changed Charles Reade, the English novelist, whose conversion was announced something more than a year ago, from the most ferocious of egotists into a gentle and unassuming man.

The *Zion's Herald* says: "The noblest lives are the simplest—unassuming, never self-seeking, moving without deflection in the providential lines indicated by a divine Hand. Such a one, at the close of life, will say like the late deceased Bishop James, 'I am not disappointed.'"

The *Religious Herald* wisely discriminates when it says: "The only use some preachers make of a religious newspaper is to tell of some little present they have received, or of some addition to their churches, or to have it help them get new places when the old ones fail them."

The Presbyterian Synod of Virginia has adopted resolutions stating that the South ought to have an increase of fifty churches annually, whereas the increase is now only six, and requesting pastors, elders and parents to instruct the conscience of Christian young men in regard to the claims of the ministry.

So far as the law of our church is concerned, a local preacher not assigned to work is free to preach for any church. The editor of this paper once filled a Baptist pulpit for three months. To relieve the *Examiner* of any distress, we will add that he did not administer the Lord's Supper or baptize anybody.—*N. Y. Methodist*.

The Bishop of Honolulu is reported as having said, in an address in Chicago, that it was to be hoped that the Hawaiian Islands would yet be connected as intimately by spiritual ties with the United States as they were already by a commercial treaty. Why, we thought that already, by the evangelization of these islands by American Christians—but no matter what we thought. We forgot that they were not Ohurehmen, only Christians.—*N. Y. Independent*.

Pshaw! Why, it is hypocrisy. What? Why, saying you are too poor to give anything to missions, and going to the sea side the next week; begging to be accused, or throwing in a blank paper at the collection, and smoking tobacco; writing the fashionable gossip about hard times to your friends with a hand that sparkles with jewellery. Be consistent. We know there are thousands of poor people who can do nothing worth naming; for you are not one of them. "God looketh on the heart."

The *Liberator* (Eng.) vouches for the accuracy of the following: A country doctor, on receiving notice of the interment of a child of a Wesleyan minister in the churchyard [by a Wesleyan minister] in accordance with the provision of the Act, wrote—on the day after Christmas—the following note to the child's father:—"Sir, I rejoice to have received your notice of burial. It always has been to me a most painful duty to read the beautiful service of the Church over Christians. Yours obediently, —"

If you think it your duty to criticize the preacher unfavorably, let him be the first hearer. This is the honorable, Christ like course.—*Nashville Adv.*

"Law, accident and crime." Under this heading in the *Watchman* were found the name of one of our Irish ministers a few weeks ago. We were greatly relieved when we discovered that our brother had only been delivering a lecture on a neighbouring circuit; which was certainly not an accident, much less a crime, and could hardly be considered unlawful even in these stirring times.—*Irish Evangelist*.

Everybody knows of churches which seem to regard the parsonage as public property, to be used by the congregation very much after their own sweet will. But the first instance of the forcible use of a parsonage for dancing recorded in the history of the Methodist Church recently occurred in a country town. This form of amusement was kept up in spite of the minister's protest, and on the following Sabbath he returned the money presented at the donation with the request that it should be re-distributed among the donors.—*Christian Union*.

Watch the flight of a straw: theology leads in the list of books published in England last year. There were 945 of these theological volumes. Of course education came next; there were 680 educational volumes. And yet there are about 1,000 people in England (calling themselves Agnostics, Compuncts and Atheists) who make more noise than the 30,000,000 of people who read the old theology. The trouble with this little minority that imagines itself the whole world is not so much skepticism as a disorder known in the rural districts as "the big-head."

Mr. E. F. Cragin, of Chicago, says ten saloons in Chicago, which paid \$520 license last year had a murder committed in each. The expense to the county for trying these cases and the cases of other crimes committed in them was very great. He estimates that the extra expenses caused by the liquor interests to the city could not have fallen short of \$930,000. There were received for licenses from the 3,603 saloons of the city, a total of \$182,226, and for personal taxes less than \$12,000, making in all \$194,000. The excess, therefore, of expense over receipts was \$736,000.—*N. W. Adv.*

A good many curious settlements of the liquor question have been proposed, but perhaps the most curious of all is that which is actually in practice at Bergen in Norway. The monopoly of the sale of spirits is in the hands of a company which, after paying 5 per cent upon capital, devotes its surplus profits to educational and benevolent objects. Among the organizations which share in the plunder are the temperance societies; so Bergen presents the odd practical paradox provided by the fact that its habitual drunkards are among the largest pecuniary supporters of the cause of total abstinence.—*The Freeman*.

It is one of the penalties of greatness that its possessor is robbed of almost all privacy. Mr. Gladstone went the other Sabbath evening to hear Mr. Spurgeon, and the papers have been discussing the matter ever since. One sees in it a desire to strengthen the Liberal interest in the neighborhood of Newtonington—another sees in it an omen of impending Disestablishment—while the High Church papers are simply horrified at an Episcopalian like the Premier countenancing Dissent in such a manner. What a pity that people—and newspapers—have not a little more charity—and common sense.—*The Witness* (Ireland).

Mr. Matthew Arnold, in his recent report as Inspector of Schools, bears testimony to the popularity and special value of poetical exercises. He recommends some of Mrs. Hemans's short pieces on the principle that the poetry chosen should have "real beauties of expression and feeling, such as children's hearts and minds can lay hold of." Mr. Arnold cautions teachers against passing over words not in common use and cites an instance of the word "steed" not being understood by children in London schools of twelve years of age. In another school only one in a head class of thirty scholars was found to know what a "ford" is.

Bishop Elliott, of Texas, in the *Churchman*, gives his idea of the "easy work" and an "encouraging place." A young clergyman once wanted to know if there was "any more encouraging work in Western Texas." "I wrote him that never since the days of the apostles had there been any difficulty in finding plenty of men to do encouraging work. When you come across such a sweet young person as that don't say, 'Go West, young man.' Give him a dear, comfortable little parish, a sweet little rectory, and let the ladies work slippers for him. I never will tell a man I have an easy place for him. If you want an easy place, come and make it."—

## MARKS OF THE LORD JESUS.

I used to meet frequently, years back, a crippled man. He could move his limbs but feebly; he could walk, but with a sad slowness. There was upon his face the look of a constant pain and weakness. It was disfigured, too, with scars; but all these things in him were the insignia of the noblest hero. He had been an engineer upon a locomotive. The road which he traversed was often lifted upon huge trestle-work, spanning deep gorges. One day, as he was driving his train, and was just about to pass upon one of the long, high bridges, he saw just ahead of him, and at the beginning of the trestle-work, a broken rail. He could not stop his train in time. Only two other possible courses were open to him. One was to jump from his engine on to the bank close by, and save himself, and let the train go thundering on, and—down. The other was to stick to his engine, whistle down breaks, go out with it upon that trestle-work, and when his engine struck that broken rail, go down with it, in the faint hope that the weight of the engine would break the couplings, and the train come to a stand-still this side the fractured rail, and so the passengers be saved; he had but an instant for decision. He did not hesitate. He chose the latter course. It turned out accordingly to his hope. The weight of the engine, as striking the broken rail it began to take its course downward, did break the coupling. The train, just then grasped by the brakes, did come to a stop just this side the broken rail. And he—he fell with his engine eighty feet into the gorge below, and was picked up bleeding, and shattered, and unconscious. He had "grazed the teeth of death" so closely that he was never a well man afterward. He was an almost fatally damaged man. He must henceforth bear the marks of that grand heroism. But were they not marks of honor? Could he not say even in the very spirit of what Paul says concerning his marks? "Henceforth let no man trouble me; henceforth let no man question my loyalty to duty, for I bear in my body the inextinguishable and certain marks of it."

The Apostle was a much scarred man. His body was branded with marks which he must carry to his dying day. He had been stoned at Lystra. He had been scourged and imprisoned at Philippi. He had been shipwrecked, and often battered through long struggle and vicissitude. Some false brethren, scattering dissensions among the Churches he had founded, tried to impugn his loyalty to Christ, and so lessen his influence over his friends. Said Paul, "These inextinguishable scars refute them; they are the brand of my true service; and since they were the brands of service to Christ, were they the evidence of the noblest honor?"

The lesson is this: Nobody can be a Christian and not have the results of being one written on him in some scars of sacrifice and loss. Christ said, "If any man will follow me let him take up his cross." A Christian man cannot be like one un-Christian. There is a legend that once to an ancient saint the prince of evil came, arrayed in jeweled robes. "I am Christ," he said, and demanded the saint's obeisance. But there was one mark of the Messiahship the devil either could not or had neglected to assume. The saint looked steadfastly at the sham, and then asked, quietly, "But where are the prints of the nails?" and Satan fled abashed. A Christianity without nail-prints is impossible. The mark of some loss and sacrifice a true Christianity must bear, for Christianity is the personal devotement to the Lord Jesus; and he hung upon the cross. Whatever things are wrong, the mark of their upyielding must be carried.

Well, this is what it comes to. Marks, scars, if not of body yet of spirit, upyielding, sacrifice, and so a joyless, meager life—that is the meaning of your Christianity, says somebody. Yes, friends, this is what it comes to. Marks, scars, upyieldings, sacrifices, and so not a joyless, meager life, but a larger, richer, nobler life, because of the very scars we carry. For think of that engineer I spoke of. Do you not suppose that out of the consciousness of devotion to duty of which those scars were symbols, he drew through all the days a richer revenue of joy than he could have done had he been the healthiest and most uninjured man in all the world, and at the same time had had his heart pierced with the pain that when the crisis struck him he had been a coward, and devoted simply to himself?

The truest, deepest joy, the richest, largest, profoundest life, never can be in serving self; but can only be in the yielding of the self to that which is nobler than the self. Let us remember this, and when we are confronted by some pain of sacrifice for Christ, refuse to dodge it, but rather grasp it eagerly, and so make pain a sacrament, and draw out of it even the joy of heaven.—*Dr. Wayland Hoyt*.

## THE WIDOW'S MITE.

Rev. C. S. Long gives the following interesting account of the origin of the Seminary at Nagasaki, Japan: "Two years ago when I was taking leave of my friends in the chapel of the east Tennessee Wesleyan University, on the eve of my departure for Japan, 'a certain poor widow' placed in my hands two dollars, saying: 'I would love to do more for you, but this is all I have.' Not feeling disposed to use this 'widow's mite' for my personal benefit, I resolved after prayerful reflection to make it the foundation of a school in Japan. Accordingly I wrote private letters to brethren in the various Southern Conferences, asking them to assist me in accomplishing my purpose. Liberal responses came from both North and South, and in a few months the two dollars grew to \$500. The sum, increased by grants from the Mission, soon became \$1,200, with which we have erected during the past year, on a magnificent location overlooking the ancient city of Nagasaki and its far-famed bay, a beautiful two story house, 40 by 50 feet, containing twelve splendid rooms, which I now ask the Society to accept and recognize as 'Cobleigh Seminary,' in honor of the poor widow who gave me the two dollars, and in memory of her lamented husband, Rev. Nelson E. Cobleigh, D. D., LL.D., my old friend and teacher. Twelve young men have already matriculated and are studying English, Chinese and their own language with good success. All are required to recite a lesson from the Bible each day. The prospects for the school are all that we could hope for."

## FILLED WITH THE SPIRIT.

We need the gift of power. Yes, but what is this gift? Are we far from the mark when we say that it is "to be filled with the Spirit"? Filled. Good and believing men have the Spirit in some degree, but they are not filled with the Spirit. With this partial anointing of the Spirit, the Christian life and the Church life do not go out, and something is done, but it cannot satisfy the longings of the soul, nor meet the responsibility of the Christian Church. There must be this fullness of the Holy Ghost in believing men before the dry bones of a dead world can be shaken. Our attitude, in reference to this aspect of the spirit's work, may be more serious than we imagine. It is to believers that the admonition is given: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The seal may not be altogether broken at once, and yet the Spirit is grieved because we do not open our hearts to the fullness of his life and grace. He is grieved because we do not honor him in his divine personality and authority, and because we do not, with sufficient reverence and heartiness, seek his most abundant baptism. Not to be filled with the Spirit is, almost inevitably, to put upon him an affront, and to incur his just displeasure. If it does not lead to his departure, it leaves us where our spiritual twilight may gradually fade into gloom. Is God angry with his people? Does his displeasure rest upon Zion? If so, the cause is mainly in this dishonoring of the Holy Spirit.

We talk of revivals, we pray for them, we must have them or we die. But a revival is to be filled with the Spirit. When believers are thus full of the Holy Ghost, and the preachers are thus filled, there is a Pentecost. The outside world soon hears of it, is moved by it, and communities are aroused. One man filled with the Holy Ghost will be felt in a congregation, and ten or twenty will stir things, and turn things upside down. Having the Spirit in some measure, let this be our special quest at the throne of grace, that we may be filled with the Holy Ghost.—*N. O. Advocate*.

## GOSPEL TEMPERANCE.

The two popular movements of the country which are now gathering strength rapidly are the Gospel Temperance Mission and the Salvation Army. The latter agency is, of course, distinctly evangelistic. The former is remarkable as associating the Gospel with Temperance. In regard to the Army, we have observed that by witnessing its proceedings cultured and thoughtful men have been changed from critics into defenders. When a detachment of the Army marches into a city and in a few weeks is the means of the conversion of 500 degraded characters, criticism is silenced. The Gospel Temperance Mission is really a converting agency; and it is a great success. The Bristol mission, conducted by Mr. R. T. Booth, has been an extraordinary success. 30,000 people have taken the blue ribbon, and many have found salvation through Jesus Christ. And in a quiet town in Cheshire a mission was held a few years ago, held without any external help, and over 400 took the blue ribbon. What is the meaning of these movements in the populations of England? Has the expression of the Gospel from the pulpits of our country become so philosophical and ethical that the popular mind cannot take it in? If so, there must be a return to simplicity. By keeping well in sympathy with the above-named movements the Churches will gain far more than they will lose. They are Methodist movements to all intents and purposes, and we must not look coldly on them by any means. We observe that the Church of England is proposing to have a Salvation Army. Churchmen are afraid of a new Methodist agency which will sweep away crowds from the Church. It is amusing to see the National Church competing with the free movements of Nonconformity. It has yet to learn how to sway the masses. No doubt it will lose through the Salvation Army and through Gospel Temperance. Ritualistic services will not hold the people against the burning evangelism of free organizations.—*Methodist*.

## AMONG THE JEWS.

In the Christian worker named some of our readers will recognize a former minister of our Canadian Conference: The Rev. Jacob Freshman, a young Christian Jew who, since January 1st has been preaching to a small but regular congregation of Christianized Hebrews in one of the small halls of Cooper Union, announced at his service yesterday afternoon that they were ready now to organize a Hebrew Christian congregation. He had previously said to the converted Hebrews who have attended his meetings that when ten of them were ready to give him their names they would organize into a society. The names had now been obtained. He had set the number at ten, because in the Jewish synagogues that was the number established as necessary to the formation of a society. Mr. Freshman had invited a number of Christian ministers to be present, and the Methodist pastors, the Rev. Mr. Draper of Washington Heights and the Rev. Mr. Clarke of Brooklyn, were there. Mr. Freshman read letters of encouragement also from the Rev. Dr. Prime, the Rev. Mr. Park, Wm. E. Dodge, and the Rev. E. S. Fairchild. Of the beliefs which he sought to teach he said he had the Old Testament as God gave it, and believed that the ful-

filment of its prophecies was recorded in the New Testament. He read from the report of the Evangelical Alliance the dogmas which he proposed as the doctrinal basis of the new organization, and said that he had determined to read the Apostles' Creed as giving in effect what they believed.

The Rev. Mr. Clarke said that the Rothschilds held mortgages on Palestine, and as the Turks never paid their debts he thought the mortgages would have to be foreclosed, and that the Jews stood a good show of getting back their Holy Land again. New York, he said, is full of isms, and a man with a hobby has only to come here to get a following. But New Yorkers have been "sold out" so often that they are righteously suspicious, and so he was present to testify to his knowledge of Mr. Freshman, whose father, as well as the son, he had known and esteemed. It was the popular idea, Mr. Clarke said, that the Jews had crucified the Saviour. That was all a mistake. Gentiles were equally responsible. A Gentile Judge signed his death warrant, a Gentile nailed him to the cross, a Gentile pierced his side.

A venerable Jew, with long white hair and white beard, who spoke in broken German, asked how Christian Hebrews who are already members of churches in the city were to devote their energies to this organization, too, if it also were called a church? Mr. Freshman said they did not yet aspire to calling it a church, but were simply banded together to reach the Hebrew people in New York with their newly adopted gospel.

A Gentile present offered himself as a member. Mr. Freshman said they wanted first to get together their Hebrew brethren, but that they could hardly refuse the fellowship of Gentiles. An old Hebrew thought there should be no distinction, and he said further that if Brother Freshman excluded Gentiles he would have to exclude first his own wife.

Mr. Freshman announced that at a future date the ten members would appoint a committee to which all names of persons desiring to come into the organization might be sent. After next Sunday services will be held in the lecture room of Dr. Crosby's church, Fourth avenue.—*N. Y. Paper*.

## A HEAVENLY ARREST.

The newly-appointed vicar of St. Mark's, Tooting Park, North London, in the course of a written sermon related an incident which happened before him while a missionary in India. A man had ascended a palm tree for the purpose of fixing a receptacle for the juice exuding from the tree, when he beheld beneath him a sight which filled him with the greatest alarm. A woman placed beneath the tree a child, which she was evidently about to trample to death—in the spirit of mad infanticide formerly so common in India. Quick as thought the man in the tree raised a loud and piercing outcry which so startled the woman that she instantly fled, leaving the child behind her. The local authorities investigated the case, but as the woman could nowhere be found, the infant was handed over to a wife of a missionary, who tenderly accepted the little waif as a gift of Providence, and taught her, while yet a child, to know the love of the Saviour. As she grew up she gave evidence of having been soundly converted, and was greatly blessed to the spiritual good of many native girls and women. She is now twenty-two years of age, and, as the wife of a missionary, gives herself up entirely to Christian work, in which God continues to honor her in the conversion of sinners and the building up of believers. Verily, He who watched over Moses in the ark of bulrushes, and delivered the infant Jesus from those who sought his life, still reigns and makes even the wrath of man to praise Him.—*Christian Herald* (London).

A great humbling is a great blessing to the soul. Sometimes it comes direct from God, but oftener through man as His instrument. In this case how happy it is to bear.