

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The first volume of sermons by Rev. Philips Brooks has reached a sale of 13,000 copies.

The U. S. Treasury department has just decided that journalists may "bring in" books from foreign countries free of duty as "tools of trade."

Dr. Edwards of the *Northwestern* says: "Whisky is the curse of Scotland. Such public drunkenness I have never seen in any American city."

An exchange says that "in one square mile in London, where the poorest people congregate, \$2,000,000 a year is said to be spent in intoxicating drink."

Maine, under the Maine liquor law, has one convict in its penitentiary to each 3,200 of its population. California, under the license law, has one convict to each 600 of its population.

An association, having the Bishop of Liverpool at its head, has been formed in that city with a view to the conducting of open-air preaching in the diocese by the incumbents of churches and such laymen as they may select.

The Prussian universities conferred last year 566 doctors' degrees, twenty-nine of these being honorary. There were 12,210 students in the eleven Prussian universities last year. Philology claimed the largest number. The total number of teachers was 948.

The article which the late Dean Stanley wrote for *Scribner's Monthly*, and which has been returned to England to be deciphered by some one familiar with the author's handwriting treats of the life and writings of the Rev. F. W. Robertson.

The *Christian at Work* regards Robert Ingersoll as perfectly sincere in his fulminations against the Christian religion—just as sincere as the bull that attempted to butt a flying locomotive off the track, and his butting as likely to accomplish about as satisfactory results.

Lord Rowton is said to be busily at work already on his "Life of Beaconsfield," whose private secretary he was, and has already begun to submit the dead Premier's letters to the Queen for Her Majesty's inspection and approval. This is in accordance with Disraeli's own particular directions.

In the Episcopal Church of the Ascension, Chicago, they have, as a distributed tract informs the congregation, the blessed privilege of confession and absolution, and the sacrifice of the mass, low mass being celebrated at 8 a. m. and solemn mass at 11 a. m. on Sundays, as also the celebration of each kind on week days.—*Christian Union*.

"The editor of this paper has already a surplusage of work. He is usually on double duty. He therefore prays that it be taken kindly if he declines to personally canvass Richmond in August in behalf of a church on the Chichibu circuit who "need an organ." It's hot: why don't you put your hand in your own pocket?"—*Richmond Advocate*.

The Nashville *Advocate* says:—"The law compels the citizen to remove the filth around his premises that may make disease. It licenses the whisky saloon hard by that makes disease, poverty, crime and sorrow in our homes. Such folly cannot last until common sense is an extinct element of the American mind."

Rev. Dr. J. M. Reid writes from Ireland to the *Western Advocate*: "It is a rare thing to find a Protestant here who has the slightest sympathy with Fenianism. The chief cause of the South of Ireland is Romanism, in the wake of which follow ignorance and poverty, and disturbance as well. England is hated, for she is Protestant."

The London *Spectator* calls upon the doctors assembled in the great medical congress in that city, to do something for old age. "If the period of life between 45 and 60 could be stretched ten years, the world would gain indefinitely, for its guides—the statesmen and thinkers, would have time to utilize their knowledge in active effort," says the London journal.

Rev. Andrew Bonar, whose visit to America is made to assist Mr. Moody in evangelical work, is 71 years of age. He is the brother of Rev. Horatius Bonar, whose hymns and sacred lyrics are loved

by Christians all the world over. He is author of the Memoir of Rev. Robert Murray McChesney, a work fragrant with consecration to Christ, and one of the best contributions ever made to the literature of devotion.

"The *Churchman* says: 'There is nothing in the canons or in the spirit of the Church (Episcopal) to preclude the occupation of every Presbyterian pulpit in New York the coming Sunday, if the courtesy was offered.' No doubt; but there are canons which would roar loudly if the 'courtesy' should be returned, and some Episcopal pulpits are occupied by Presbyterians."—*The Presbyterian*.

Grace Church, Toronto, seems to have an especial fondness for Methodists, as its rector and curate are both ex-Methodist preachers. If, however, that congregation in a body should join the conference, they might be supplied with first-class pulpit men, and not have to be satisfied with third and fourth rate men. Neither of its present supply could ever have hoped to become pastors of any of the large churches of that city.—*Berlin (Ont.) News*.

Southern parents, it is complained, are teaching their sons to be masters of almost everything except mechanics. Young men in the South earn scanty livelihoods in over-crowded professions, while Northerners and Europeans step in to conduct with great profit to themselves the mills, foundries and manufacturing of the South. The New Orleans *Picayune* appeals to Southern men to send their sons to schools which furnish industrial instruction.

M. Ferdinand Ellenberger, an evangelist at St. Ouen (Paris), proposes to set on foot a "mission to the cemeteries," for the purpose of distributing tracts to all present at internments in the capital, whether they be Catholic, Protestant, Jewish or civil. His scheme includes grave-diggers, marble-masons, sellers of flowers and crows; opening near each cemetery a room in which, on Sunday afternoons, pastors and evangelists might preach to those disposed to listen.

The *National Church* writes:—"There are romances still in real life. Some years ago a young man of respectable family enlisted in a marching regiment. His colonel subsequently obtained him a situation in a solicitor's office, where he remained some years, fulfilling his duties with careful assiduity. He then emigrated, went to the Colonial bar, in due season became a Chief Justice, and has just been knighted by Her Majesty on the recent anniversary of her birth."

The news of Dean Stanley's death has produced a feeling of general sorrow. His genuine appreciation of the character of John Wesley, and his friendship with several Wesleyan ministers, have brought him into more direct association with Methodism than often falls to the lot of highly-placed Church dignitaries. Unless we are misinformed the late dean had, moreover, a very special opportunity of judging of the practical effect of Wesleyan teaching in the religious experience of a devotedly loved member of his family.—*Method Recorder*.

Speaking of Wesleyan literature, we must congratulate Mr. Woolmer on the good taste and discretion which suggested his graceful allusion to the "staff" from which he receives such valuable assistance at the Book-room. We are told that he is the first Book Steward who has in this way signified his appreciation of the men in Castle-street and Paternoster-row, who quietly and effectively promote the interests of the Wesleyan Methodist Church. "Good words are worth much and cost little."—*Methodist Recorder*.

A "solid block of Methodism," a unique appointment, is what they call Antioch Circuit in Middle Tennessee, which occupies about fifteen miles square, and has nearly seven hundred members; and in this whole territory there is no other religious organization, and there are probably not more than a dozen members of all other churches. Only three or four of the members give any trouble in respect to worldly amusements; and all assessments for the support of the ministry and for the collections specified in the Discipline are paid in full.—*N. Y. Methodist*.

At the opening of the Manchester assizes recently Lord Chief Justice Coleridge expressed the opinion that the crime of perjury was on the increase. This conclusion had been forced upon him by his observation from the bench. After pointing out that if the oaths of witnesses could not be relied upon the courts themselves must become instruments of oppression, the Lord Chief Justice remarked that he should not think ill of a law which made the possible punishment of perjury heavier than it now is, for seven years of penal servitude might be a totally inadequate punishment for the mischief which a perjurer might commit.

### THE PROFANE DOCTOR.

Some years ago, soon after beginning my pastorate in a certain church—I need not say where—I preached a sermon on profane swearing. It was a very plain discourse, aiming to show that the habit of profanity was useless, vulgar, shocking to the minds of decent people and an insult to God. At the head of his pew in the middle aisle, and near the pulpit, where all the audience could see him, sat an old physician. I noticed that he was very uneasy, turning now on this side and then on that like a caged lion, but I did not know at the time what was the cause.

"You gave the doctor some hard blows to-day," said one of the deacons, after the service was over.

"How so?" I enquired.

"Why don't you know he is the most profane man in town?" he replied.

One of the elders shook his head, and gravely remarked: "I think that pew will be vacated. I have no idea the doctor will stand such a shot as you gave him this morning."

This was a new experience for me, and not very pleasant. The aged physician was wealthy, and a very popular man in the community. He had but recently retired from his practice in the large city, and had come to spend the evening of his life with us. He was social and generous, and we felt as if we were favored in securing him as a church attendant and supporter. How unfortunate that anything should be said to displease him, and perhaps drive him away from the service of the sanctuary? What could I do but leave it to God?—I was his servant, and had spoken his message, and felt convinced that he would take care of me and the church, and the truth.

But what was the truth? The next morning the old doctor was seen driving up to the parsonage. The minister was not at home, but his wife was, and she warmly welcomed the visitor to the parlor. Great was her surprise when he exclaimed somewhat abruptly: "I like your husband. He is a courageous young man, who is not afraid to speak the truth, even if it does convict some old sinner like me. I have brought \$40 as a contribution to the Bible Society, the claims of which were presented in our church a week ago yesterday, and in addition to this, I beg you to accept this \$5 for yourself as a token of my esteem for your husband as my pastor."

I do not know that the old doctor at once ceased his profanity. But he continued to wait on my ministry. Although living four miles from the sanctuary, he was every Sabbath morning in his place as long as I continued in that pastorate, and a very attentive hearer he was.

Some years after, when settled in another parish, I came back to visit my old charge. The physician, then very aged, was sick. I called to see him and found him physically feeble, but his mind was clear and composed, and his heart seemed to be changed. Gladly he listened as I talked to him concerning the heavenly kingdom. He said he was a sinner, but he believed he was saved by grace. Evidently he was standing on the borderland, and I was not surprised to learn that a few weeks after he stepped quietly over. The profane swearer had become a humble Christian. The aged pilgrim had gone home. He was one of the many wonderful trophies of grace called at the eleventh hour to work in the vineyard, and paid just as if he had toiled all day.

This was a wholesome lesson to me. I have always tried to be prudent in the enunciation of truth, so as not needlessly to offend people. But never since that have I been afraid to speak of sin and warn men to flee from the wrath to come.

In the pulpit the preacher stands between God and men. He is divinely appointed and should feel that every utterance of his lips is a "Thus saith the Lord." Let him stand as Moses did, holding the law in his hand, and not be afraid of a multitude of sinners bowing down to a golden calf. Let him with the early disciples take his place at the Cross, and then at the open sepulchre,

and then at Olivet, receiving his commission from his ascending Saviour, and then in the little upper room at Jerusalem obtaining the promised Pentecostal blessing. After this he will have the courage of Joshua, the strength of Samson, the boldness of Peter, and the power of Paul. Even sinners will respect him while he speaks the word of condemnation in their ears, and as he humbly wields the sword of the Spirit, God will bless him.—*Selected*.

### THE CHRIST-LADY.

Such is the sweet name given to a missionary of the Cross, by one who accompanied her on an errand of love through the streets of a Chinese city. We quote from a letter given in "Our Sisters in Other Lands," published by the Woman's Foreign Missionary Society of the English Presbyterian Church:

"It was time to go home, and we retraced our steps through the grimy, slippery lanes, saluted with 'foreign devils' frequently, but once or twice with the sweet name of Jesus. One or two boys, seeing Miss Whildon coming, just said 'Je-soo' as they passed her, and I thought how sweet it was for her to hear herself so saluted as she passed along. I could not help feeling, as I saw how meekly she bore the revilings of the men, how gently she kept the boys in order, and how she brought out a tender light on rough, weather-beaten faces of heathen women, that it was true Christ in her was being recognized by these people, and so they saluted her with His name. As we went along, Miss W. pointed out an old, old woman, toiling along; she called out to her, but at first she did not hear. Another woman said, 'The lady is calling you,' and she turned and caught sight of Miss Whildon. The light in her face was just wonderful; I never saw such a change, I think, come over any human face. At first it looked leaden-gray, and weary and dull, but when she caught a glimpse of the Christ-lady who had made her know the love of God, the sunshine that was in her soul broke out, and she looked like another woman. She is poor and old, but she loves to hear the gospel, and says it seems like food to her, and makes her heart glad. God alone knows how many such hidden ones He has in this great and ancient citadel of heathenism."

What a blessed office, to be the means of calling that "wonderful light" forth on any human face! What an honor to womanhood that her own and her Saviour's name should ever be thus linked together! How beautiful that the Christ in her should shine out so as to be thus recognized by all, and kindle sunshine on otherwise dark, dull countenances!—*Woman's Work for Woman*.

### AN AGED LABORER.

Among the names on the annual death-roll, over which the ministers of the English Conference paused a few days ago, was that of John Thomas, an aged minister who "led the van in the grand missionary campaign in the South Sea Islands, and for nearly thirty years toiled with unexampled zeal and success in that loveliest, fruitfulest field of modern missions. Though without great gifts or attainments, he was one of the most remarkable missionaries, alike in the measure of his labors and the measure of his successes, Methodism has ever had. His converts were numbered by hundreds and thousands, including many of the most gifted and zealous of our native agents in the Fijian and Friendly Islands; throughout the whole of Polynesia his name will ever be held in loving remembrance as the intrepid pioneer who first opened up the way for the Gospel, and who was honored and blessed of God to lay the foundations of Christian Churches, and of national life and order.

He was not favored with a religious training, but under Methodist preaching was convinced of sin. Almost immediately after joining the Methodist Society he began to preach, and labored for several years with earnestness and success. The reading of the Life of Henry Martyn awakened an ardent desire to devote his life as a missionary to

the heathen, and in 1824, having been accepted by the Missionary Committee, he was appointed to the Friendly Islands. The London Missionary Society in 1797 had sent ten missionaries to Tonga, three of whom were murdered. But this circumstance did not deter him in the least. Leaving Sydney in a whaler, he arrived at Tonga in June, 1826. He at once set himself to acquire the language, and laid the foundations of a work which in his own life has brought about a complete moral and social revolution in that island group.

Mr. Calvert said: I became acquainted with Mr. Thomas in 1838, and I have had much correspondence with him since that time. We greatly depended in Fiji on laborers from the Friendly Islands, and they granted to us some of their most valuable men. Many a time have I heard Friendly Islanders in Fiji at our lovefeasts testify of their early conversion to God through the instrumentality of Mr. Thomas, and their experience of God's forgiving love and renewing grace was always clear and their faith strong. Many of those early converts in Fiji, in times of great scarcity of food and strong temptation, stood remarkably well. These men have gone forth and learned languages—the Routuman and the Fijian, and lately in New Guinea—and I will venture to say that more faithful and successful laborers in the cause of Christ you cannot find.

Mr. Wilson said: When I passed through the Friendly Islands he was then in this country, and the first question that was asked was, "What about Mr. Thomas?" "Is he alive?" "Is he well?" And they eagerly inquired, "Is he coming back?" I asked, "Do you know Mr. Thomas?" "Know him! Yes, he is my father in God. I was converted under his ministry," and if in Tonga to-day you were to stand up in any one of the three provinces, every one, from the king down to the fisherman in his canoe, would uncover his head under the spell of the Christian name. It was a very noble act of King George, and very encouraging to young and faithful men, when they commemorated the jubilee of the introduction of Christianity into the Friendly Islands, that the king sent this valuable servant of God, who was the means of bringing him out of darkness into light, the sum of £100 as an acknowledgement of his indebtedness to this missionary.

### THE ONLY OBSTACLE.

Run through the creed which the Church has lived by and died by, and you will discover that the only obstacle to its reception is the aversion of the human heart. It is a rational creed in all its parts and combinations. It has outlived the collisions and conflicts of a hundred schools of infidelity that have had their brief day, and died with their devotees. A hundred systems of philosophy falsely so called, have come and gone, but the one old religion of the patriarchs and apostles holds on its way through the centuries, conquering and to conquer. Can it be that sheer imposture and error have such tenacious vitality as this? If reason is upon the side of infidelity, why does not infidelity remain one and the same unchanging thing from age to age, and subdue all men unto it? If Christianity is a delusion and a lie, why does it not die out and disappear? The difficulty is not upon the side of the human reason, but of the human heart. Skeptical men do not like the New Testament; these doctrines of sin and grace, and therefore they shape their creed by their sympathies and their antipathies; by what they wish to have true; by their heart rather than by their head. It is an inclination of the will and not a conviction of the reason that prevents the reception of the Christian religion.—*W. G. T. Shebb, D. D.*

Coleridge finely said, "The Bible without the Spirit is a sun-dial by moon light." The saying is just as true of preachers whose sermons are only moral essays. They may cast faint shadows on the dial-plate, but they cannot tell the time of day. They do not meet the deepest wants of souls.

### THE CHURCH AND THE LIQUOR TRAFFIC.

The Hon. Neal Dow says on this topic:

Wherever I go about the country, or in Canada, or in England, among temperance workers, I find a perfect unanimity of opinion among them upon this point—viz., that, if the Church would help in the temperance work and in the warfare against "drinking-houses and tipping shops," speedy and complete success would be assured. Throughout Christendom the Church is powerful, almost irresistible in its influence upon all questions relating to the moral and spiritual interests of the community; or, rather, it would be so if it were really in earnest. The call upon the Church for united and efficient help in this matter is founded in the fact that its interests and the welfare of the people for time and eternity are more involved in the triumph of the temperance cause than in any other branch of religious work. Is it true, or not, that the dearest interests of the Church and of religious influences among the people are involved in the success of the temperance cause? If this be so, why is it that there is a general indifference to this cause among many denominations of so-called Christian Churches? This is so sure and so marked that, wherever a popular vote comes directly upon the question of license or prohibition to grog-shops, a large number of church-members are found almost always upon the side of license.

In many of our states there is an annual vote in the cities and towns upon the question of "license" or "no license," and wherever and whenever the license ticket wins, it is by the helping vote of churchmembers. In Maine we have no vote upon the question of license, because that is definitely settled by our prohibitory law; but the question of grog-shops or no grog-shops frequently arises incidentally in the election of state, county or municipal officers, and wherever men unfriendly to prohibition have been elected, it has been by the co-operation of churchmembers. I think I am not mistaken in saying that this is always the case, except, perhaps, in some city ward, where the foreign vote greatly preponderates.

Canon Wilberforce, Vicar of Southampton, son of the late Bishop of Oxford, at a great Church of England temperance meeting in London, not long ago, speaking upon this particular topic, used the phrase, 'the abominable indifference of the Christian Church.' He said this notwithstanding the existence of the Church of England Temperance Society, which is supported actively by many of the ablest dignitaries and other clergy of that church. Some of these devote a great deal of time to this work, in taking an active and leading part in meetings all over the kingdom.

There are a great many active and earnest helpers in temperance work among the ablest and most prominent of the clergymen of all denominations in the United Kingdom, which has resulted in the great progress of the cause there that has marked the last few years, resulting in Sunday-closing of the grog-shops in Ireland, and an overwhelming vote of the House of Commons in the same direction for Wales, and the certain adoption of the same measure for England, and the passage of Sir Wilfred Lawson's resolution by Parliament in favor of the right of the people to prohibition in their several localities by popular vote, and Mr. Gladstone has pledged the government to bring in a bill to carry out the clearly-expressed will of the House of Commons.

I do not think that we are far wrong in our belief that the nation, state, people and the Church have a deeper interest in the success of the great popular uprising against the liquor traffic than in any other branch of political, philanthropic or church enterprise. This movement, we believe, touches the interests of all as no other does or can, and its complete triumph, we are confident, would mark a new era in political, religious, social and domestic life.