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RLING EXCHANGE  
REAL, NEW YORK as  
the above named City

# The Wesleyan.

249  
Longworth I Esq

ESTIS, Publisher.  
SON SMITH, Editor.  
Published under the direction of the General Conference of the Methodist Church of Canada.  
\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.  
LXXXIII.  
HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 12, 1881.  
No 32

## "WESLEYAN." 141 GRANVILLE STREET.

Business connected with the  
advertisements should be ad-  
dressed to F. HURSTIS.  
to be inserted in the paper and  
to be collected should be addressed  
to F. HURSTIS.

Subscriptions may be made to any Mis-  
sionary, New Brunswick and  
and Island and Newfoundland Con-  
tinent.

## FROM THE PAPERS.

France text-books have been in-  
troduced into the public-schools of New  
York.

Southern Baptist Board of Mis-  
sions refused to send out two men  
for missionary service in China  
ground that they reject plenary  
action.

absurd rule of the U. S. Depart-  
ment of the Interior, which permitted  
the denomination of Christians to  
among a certain tribe and forbade  
to enter the field, has been re-  
pealed.

proposed missionary conference  
at Philadelphia has been abandoned  
ground that the publishing of re-  
solutions in the Empire  
cause the Government to become  
intolerant.

was suggested at the recent meet-  
ing of the Pennsylvania teachers that  
it is a good idea to have one course  
of common schools for those who in-  
tend to enter college or professional life,  
another for those who must leave  
at an early age for the farm or  
shop.

German newspapers state that  
project of establishing a German  
community in America is actually  
being realized. A bureau for  
solving the matter is to be opened at  
New York, and many of the most dis-  
tinguished professors of the German  
languages are on the committee.

H. H. Garnett, the newly-ap-  
pointed U. S. Minister to Liberia, has  
written who is a missionary to that  
country, and who is teaching school on  
very spot where Dr. Garnett's  
father was captured more than a  
century ago and sold to a Maryland  
planter.—*Zion's Herald.*

Rev. L. A. Banks, editor of the  
*Centinel*, at Vancouver, W. T.,  
has written the M. E. Church,  
and down Main street, St. Francisco,  
on the 23rd of June, was accosted by a  
man who carried a large keener's  
saw, and shot in the thigh  
seriously. The occasion was a  
demonstration, published lately in the  
*Centinel*, reflecting upon some of the dead-  
weight without naming them.—*The  
Centinel.*

is believed that seventy per cent.  
of the crime and pauperism in this city  
is due to intoxicating liquors. This  
is up the expense to the city gov-  
ernment about four million dollars.  
amount paid by the liquor-sellers  
license, which is expended on chari-  
ties, is a little over four hun-  
dred thousand dollars, or only one-  
fourth of what the city spends on its  
departments, almshouses and  
prisons.—*N. Y. Independent.*

New York, Pennsylvania and  
Ohio Railroad has discontinued all ex-  
press trains and all freight trains, ex-  
cept those carrying live stock or perish-  
able property, on Sunday. Already,  
he Pittsburgh *Christian Advocate*,  
effect is seen. The employees of  
the railroad are attending Divine service,  
and spots are places of less resort for  
gambling, and notices of excursions to  
aquaria and other resorts—some  
meetings among them—do not  
fail.

Northern Advocate says of Hon.  
J. Miller, one of the U. S. Senators  
from New York in the place of Mes-  
srs. Platt and Tilden: "In religion he is  
out Methodist, not afraid nor  
shy to attend prayer-meetings in  
public, and true to the principles  
of the church, who is a Methodist of the  
ap. His friends and constituents  
that through a young man he is  
and that he will make a member  
Senate of whom the country will  
reason to be ashamed."

tholic paper gives the details of  
curious case in Rome. Under  
of suppression, the property of  
of the Good Shepherd was the  
benefit of the state, and each  
compensation, was granted a  
of 600 lire. The Royal Com-  
mission, which succeeded the Junta, de-  
clared that this suppression was illegal,  
and decreed that the property be re-  
turned to the nuns, and the pen-  
sions discontinued.  
The nuns, strangely enough, ob-  
jected. They appealed to the courts,  
and given a decision in their fa-  
vor, they remain pensioners.

Judge Tourgee, speaking of the in-  
creased strain upon Americans of to-day  
as compared with the men of the last  
century, says: "Only think of John  
Wesley trying to grow in grace with a  
telephone in his room, and 10,000 be-  
loved disciples asking him questions  
about the new version of the Testa-  
ment."

The New York Tribune, endorsing the  
remarks recently made by the Bishop  
of Manchester that the modern idea  
of education "is too American-like—try-  
ing to do everything," says: "No  
thoughtful man can fail to see the truth  
of the bishop's observations—the great  
fault of the American system is the  
mastering of innumerable things, it  
provides."

The cause of education has greatly  
advanced since Christian missions were  
established in Japan. In a population  
of 33,580,000, there have been organized  
18,712 public-schools and 2,356 private  
schools, with 1,973,000 pupils. There  
are fifty-one normal institutes, with  
5,022 pupils; twenty-one government  
colleges, with 3,072 students. Most  
of these schools are supplied to a greater  
or less extent with Christian teachers.

It is mentioned as a sign of the times  
in London that, at the banquet in con-  
nection with the laying of the founda-  
tion-stone of the Marylebone Infirmary,  
no wine was provided: so, too, at the  
opening ceremony attended by the  
Prince and Princess of Wales the other  
day, no wine was provided for the gen-  
eral company, and the illustrious guests  
are said to have set the example of using  
non-alcoholic beverages.—*Methodist.*

The New York World estimates that  
each immigrant landing at New York  
will add one thousand dollars to the  
wealth and producing power of the  
country. Patriotism just now is some-  
what at a discount, but it is worth while  
for "English" emigrants to consider  
whether the capital they represent shall  
not be invested for the benefit of an  
English colony instead of a foreign na-  
tion.—*English paper.*

For nearly forty years a Wesleyan  
boarding-school for young ladies has  
existed in the South of France, in Nimes,  
in the department of the Gard. Placed,  
from its foundation, under the supervi-  
sion of some of the best and ablest min-  
isters connected with the French  
Methodist Conference, the establish-  
ment has been remarkably successful,  
both in a scholastic and religious point  
of view. Quite recently thirty pupils  
have been converted.

Dr. E. de Pressense writes to the Lon-  
don *Christian World* that "French  
Protestantism has just sustained a heavy  
loss in the sudden death of Pastor Fisch,  
a man well known both in England and  
America. The Church of Lyons, under  
his pastorate, received hundreds of mem-  
bers from among the Roman Catholics,  
and made its influence felt throughout  
the whole surrounding district. It thus  
became one of the brightest flowers of  
Evangelical Protestantism."

A correspondent of the St. Louis  
*Christian Advocate* writes in regard to  
Rockwall County, Texas: "It has been  
for three years trying the experiment of  
getting on without whisky. A vote un-  
der the 'local option' law banished the  
article from the county. Crime has  
not so notably diminished that first-  
class people are coming there to find  
homes. A recent session of Court had  
no criminal docket. A new jail, built  
some two years ago, has never had an  
inmate save one, and he came there  
through whisky clandestinely got. No  
whisky is sold in the county."

At the Great Mohammedan Mission-  
ary University at Cairo, in Egypt, there  
are at this day ten thousand students  
under training, ready to go to any part  
of the world to teach the doctrines of  
Islam. Missionaries meet these Moslem  
priests, not in Turkey alone, which is  
the centre of their power, but also in  
Persia, India and China, and in the  
heart of Africa. Very few who have  
professed this faith have been led to re-  
nounce it for Christianity. This is  
partly owing, no doubt, to the fear of  
persecution, for the Moslems hold that  
it is not only proper but a bounden duty  
to kill any one who abjures his faith in  
their prophet.

The *St. James' Gazette*, in a note, says:  
Clergymen who find their time hang-  
ing heavy on their hands may be interest-  
ed in the following account of the activity  
of one of their number. It is given by  
a correspondent to a provincial newspa-  
per and refers to the pastor of three  
churches at a well-known watering place  
in the diocese of Bangor. In addition  
to his clerical duties, he, by himself or  
his agents, "rents and works a salmon-  
fishery, is tenant of a farm, a coal mer-  
chant, a team-owner and general carter,  
a coal proprietor, a private road contractor,  
a stage coach proprietor (in conjunc-  
tion with a railway company), a chief  
partner in public baths and mineral  
wells, a holder of turnpike gates, a  
lodging-house keeper, a guardian of the  
poor, and a member of the sanitary  
authority."

## THE PURE IN HEART.

At the recent session of the Irish Con-  
ference, the Rev. E. E. Jenkins, preach-  
ed before the Conference from Matt. v.  
3, "Blessed are the pure in heart, for  
they shall see God." The *Irish Evange-  
list* gives an outline of the sermon: He  
asked, What was purity in heart? It  
was more than honesty or morality; it  
was cleanness of heart, the removal of  
all impurity from the soul of man. It  
included all that was becoming in man  
as a child of God; and anything that  
was not so becoming was evil. The  
world's idea of a man was a shifting ex-  
pression. He had visited nearly every  
country on earth, and had found it so.  
With some it was eminence in physical  
strength; with others mental power;  
with others skill in war; with others  
education or wealth; but the Bible idea  
of the true man was—an obedient and  
loving child of our Heavenly Father.  
There was nothing in such a mind which  
God did not love. There might be igno-  
rance—for a child was ignorant of many  
things, and needed training—but the  
will did not rebel against the will of the  
Father. There was no pollution in such  
a mind; for pollution in a son was a  
taint in his heart, which ought to  
have reflected as a mirror the father's  
image. It was the loss of self-govern-  
ment, the lower nature overmastering the  
higher, the earth being lifted out of its  
place. It was also the supremacy of  
tastes dishonoring to a father's rank. It  
banished frankness of intercourse be-  
tween father and son; confidence, and  
therefore truth. The minds which had  
been as one became opposite. In the  
intercourse of man with God the loss of  
sympathy was the loss of power. If the  
eye were kept in the dark it lost the  
power of seeing. They had an example  
of this in St. Paul's analysis of the loss  
of power following the loss of sympathy,  
as given in Romans I, where the steps  
of degeneracy were traced down to the  
chambers of death and the remotest pas-  
sages of hell. Purity of heart was the  
recovery of the lost form of a man. How  
was it brought about? By the one man  
who did not fall. As they had borne  
the image of the earthly, so they were  
to bear the image of the heavenly.  
Through Christ the human nature went  
up to an elevation which overlooked the  
felicities of Eden itself. When the soul  
came before the cross the rebellion that  
estranged was forgiven, and the cry of  
the stammering lips, instructed by the  
heart, was, "Abba, Father." The earth-  
ly, the sensual and the devilish, neces-  
sarily departed from the mind living in  
reconciled intercourse with God. The  
heart that accepted the atonement was  
made clean: spots of defilement disap-  
peared; pride, dissimulation, untruth-  
fulness departed; the soul walked in  
light. All this was beautifully express-  
ed in the lines of Charles Wesley:

Anger and sloth, desire and pride,  
This moment be subdued!  
Be cast into the crimson tide  
Of my Redeemer's blood!  
Saviour, to thee my soul looks up,  
My present Saviour, Thou?  
In all the confidence of hope,  
I claim the blessing now.

"Thy done! Thou dost this moment save,  
With full salvation bliss;  
Remission through Thy blood I have,  
And spotless love and peace.

Such a heart was made to see God. Man  
was not putting himself into an unnatural  
position in seeing God. His mind must  
see God if it be pure. It was the natu-  
ral consequence. Man thus pure, passed  
through the ranks of the servants of his  
Father, and to the position of a son of  
God. Look at the present position of  
Jesus of Nazareth in heaven. He was  
the Son of God in the eternal genera-  
tion of the Father, but he was also a  
son of God "by taking the manhood  
into God." If man had not been made  
in the image of God at first he could  
not have done this. But now manhood  
was taken into union with God in the  
one person of Christ. When He as-  
cended He took with Him memories and  
features of character which were earth-  
born. He had become, indeed, the first-  
fruits. The Man Christ was conscious  
of God as He was conscious of  
himself. This enabled them to un-  
derstand something of that wonder-  
ful revelation made in the seventeenth  
chapter of St. John's Gospel. When  
man was restored to the image of God

through Christ he was enabled to see  
God. Sight was in many respects the  
most beautiful of the senses. It swept  
the firmament and filled the boundary  
of the horizon; and uniting to sight the  
imagination, the mind made new worlds  
and firmaments of its own. We had  
some idea of what was meant by seeing  
God from those expressions in which  
He was spoken of as seeing us. As he  
knew us and saw us, so in some mea-  
sure we should see Him. One extra-  
ordinary expression of the Apocalypse  
was very suggestive—"They are full of  
eyes without and within." It remind-  
ed one of the canto of "Paradise Lost,"  
where the poet wished that sight were  
open at every pore. But even then we  
should know but parts of his ways. No  
doubt we should see him in his  
works, and in the love that He had  
shown to sinners. Perhaps in heaven  
we should see that Divine idea as it  
sprang from the Divine mind. Myster-  
ies would unveil themselves at our ap-  
proach, and voices in heaven would  
echo the words—"Come and see."  
Some of those who had been with them  
on earth were now pursuing this story  
in glory with infinite advantages. This  
was the bright side of their trial. Next  
to the faculty of seeing of God was that  
of interpreting God. Purity of heart  
was the condition of this also. Mere  
scholarship might tell much that is true,  
but it could not truly interpret God.  
Men had signally failed—themselves  
being judges—to bring out a fair por-  
trait of Christ, even when they brought  
every human resource to the task. Their  
mistake was that they thought Christ  
was to be discovered, whereas He was  
to be revealed. Learning was not to be  
disparaged, but true Biblical learning  
was faith in Christ.

## SEALED ORDERS.

It has happened in the history of na-  
val warfare that a ship-of-war has gone  
forth with sealed orders, to be opened  
in mid-ocean out of sight of land; pub-  
lic safety, the policy of state-craft, the  
far-reaching insight of a great govern-  
ment holding the threads of its life with  
steady hand, has demanded this. The  
admiral held the orders, but the official  
envelope lay in his private desk, and it  
was sealed. There is something solemn  
and inspiring in the fact of a fleet of  
ships, fully equipped for battle and car-  
nage and death, sailing out into un-  
known seas.

In that heraldic record of saints, the  
eleventh of Hebrews, we read of one  
who "went out, not knowing whither  
he went." There were spiritual giants  
in those days, and Abraham was one of  
them. The apostle has blazoned names  
in that chapter which are monuments of  
lives sublime. There were exceeding  
great and precious promises given to  
this father of a race, but he must take  
them on trust and step out alone. It  
was no slight thing to leave kindred and  
country and father's house. The telling  
of it does not half express the grim  
pain of such a resolve. In his young  
manhood, as years ran then, with hopes  
and affections and ambitions—in an age  
when God had not been revealed in the  
face of Jesus Christ, when spiritual  
knowledge was crude and rudimentary  
to the masses of men—this man of hero-  
ic type went forth with "sealed orders"  
at the command of God.

There have been sublime moments in  
profane history, when a picture was  
born, an orator sprang into life, when  
a nation began to breathe; but no mo-  
ment is fraught with deeper interest  
than that when this "friend of God"  
rose up and obeyed.

God's policy of dealing is not greatly  
different in this latter century. He re-  
quires soldiers of the Church militant  
often to go under "sealed orders," ask-  
ing no questions and receiving no an-  
swers. Before the wilderness may  
come a Red Sea threatening us with  
death, but beyond is Canaan. When  
the waters touched the feet of the ad-  
vancing host, they receded and the  
multitude went over dry-shod. The  
walls of Jericho fell down after the  
people repeatedly had done a seemingly  
senseless and foolish thing. The elev-  
enth of Hebrews has its sequel pages  
bound into the Book of Remembrance:  
kingdoms have been subdued, righteous-

ness wrought, promises obtained, the  
mouths of lions stopped, and all the  
rest of that grand finale. There are  
those who all their life are under "seal-  
ed orders," and turn at last their faded  
eyes toward the King in his beauty  
with the secret unveiled. There are  
others who, with the dew of their youth  
upon them, seek with ardor for the  
Holy Grail, but find at last, although  
the order was before them, they had  
not read aright. To many there come  
the words: "Suffer it to be so now."  
"What I do thou knowest  
not now, but thou shalt know hereafter."  
The eyes of some may fall upon this  
page who now are under "sealed or-  
ders." Dear friends, remember His eye  
never slumbers or sleeps. Along the  
trackway of the years His wisdom has  
planned the course—a way cast up for  
the ransomed of the Lord. Your feet  
may falter, your heart grow sick—that  
is only human; the mystery of your  
life may thicken and glower about you,  
until out of its darkness there may seem  
to come fiends of despair. In such a  
Valley of the Shadow of Death reach  
out for the "rod" and "staff" of God.  
Remember your orders! Stand at your  
post! Go forward at the word of com-  
mand. And if not here, in God's wise  
love, when the waters of the last dark  
river shall touch your feet, the mystery  
shall stand revealed.—*N. Y. Observer.*

## OUR CHURCH IN ITALY.

The cry of "On to Italy," uttered twen-  
ty-five years ago in an English Method-  
ist Conference, would have awakened a  
doubt respecting the sanity of the man  
who raised it. Yet now we find in our  
English exchanges a summary of the  
proceedings of the "Synod of the  
Wesleyan Methodist Church of the  
South of Italy," held at Naples in  
June.

"The sittings," says the London *Re-  
corder*, occupied four days, from the 22d  
to the 25th. The Rev. Thomas Jones,  
superintendent of the district, presided,  
supported by the Rev. Henry Piggott,  
M. A., superintendent of the Northern  
District, the Rev. Robert Foster, of the  
Churches of Firenze (Florence) Tus-  
cany, and two native Italian ministers,  
representing different parts of Italy, be-  
sides official representatives from most  
of the circuits; while three others were,  
by permission of the Synod, represent-  
ed by their "evangelists." The follow-  
ing were ascertained to be the present  
statistics of the district: Communicat-  
ing members, 606; catechumens, 185;  
Sunday scholars, 280; day scholars,  
males, 228; females, 108; total, 336;  
attendants on worship, 1,058. The  
Rev. Giuseppe Carile, of Naples, was  
unexpectedly present, being afflicted  
with "a terrible infirmity of the eyes,"  
from which, however, there are hopes  
of his merciful recovery. The Synod  
elected the Rev. S. Ragghianti and the  
Rev. S. Fera, secretaries. It appeared  
that no death had occurred among the  
ministers during the year; but refer-  
ence was made to the decease of Dr.  
Punshon, "that dear brother and illus-  
trious orator," as belonging to Italy no  
less than to England, in whose minds  
"the blessed memory of that great man  
and loving brother would ever live."  
Among the doors standing open to the  
saving Word of the Gospel, that which  
chiefly demanded attention was Catan-  
zara, on the shore of the Ionian Sea.  
The trial sermons of three Italian can-  
didates were approved, and the preach-  
ers recommended to the English Con-  
ference for ordination, a fourth having  
passed his third year. At the close of  
the first sitting, the President recom-  
mended to the brethren the proposi-  
tion of mutual succour for the widows  
and orphans of ministers in Italy, al-  
ready approved of by the ministers of  
the Northern District. On the second  
day there was an important conversa-  
tion on the subject of class-meetings.  
The sitting was suspended for the pur-  
pose of attending a fraternal meeting of  
the ministers of other Evangelical churches  
in Naples. On returning, the Synod  
welcomed six ministers of the follow-  
ing bodies: American Methodists,  
French Reformed, Baptist (three), and  
a sailors' missionary. These, in turn,  
addressed the Conference, two of them,

who spoke in English, being "beauti-  
fully interpreted in Italian by Mr. Pig-  
gott," who also preached an admirable  
sermon in that tongue before the Synod  
and a Neapolitan congregation, followed  
by a celebration of the Lord's Supper,  
with many communicants, remarkably  
edifying and devout "from beginning  
to end." The closing session was on  
the Sabbath, and, according to the re-  
porter, "the last words sounded like the  
first, love and peace, Gospel and Christ,  
hope and courage, faith and salvation."

## HOW A CHRISTIAN CAN DIE.

The truly tragic death of a young  
Christian named Henry Dautheville  
forms the subject of a touching memoir  
in one of our French contemporaries.  
Belonging to one of the best Protestant  
families in Nimes, his excellent father  
and pious mother trained him in the  
principles of a living Christianity; and  
he grew up to be a true follower of Je-  
sus and a fond and habitual student of  
the Word of God. It became his patri-  
otic duty to serve as an engineer in the  
unhappy war between France and Ger-  
many. Afterwards he was engineer to  
the coal-mining company of Champagnac  
(Cantal), where he won the hearts  
of all workers in the bowels of the earth.  
Those pits contain a perilous gallery,  
which it is forbidden to enter. Recent-  
ly, however, an imprudent collier went  
in with his lamp, and was killed by an  
explosion of gas. On the 28th of May  
it became the official duty of the engi-  
neer of mines, residing at Claremont,  
to make an inquest into the casualty.  
Young Dautheville warned him of the  
danger of going into the gallery until it  
had been ventilated; but M. Bonnefoy,  
the state officer, neglected all precau-  
tion, and the company's representative  
had no choice but to accompany him  
forthwith, attended by two master min-  
ers, together with a German engineer  
who happened to be there. The unwise  
official disregarded the alarming indica-  
tions given by M. Dautheville's lamp of  
the presence of explosive gas, which,  
after a few steps onward, was fired in  
such quantities as to lay prostrate in  
death the whole party, Dautheville alone  
excepted. He had the strength to rush  
out of the gallery, and leap against a  
wooden prop, but in a frightful state.  
Succour soon came, and he, in spite of  
dreadful wounds, had the courage to  
give orders for the salvage. Raised up  
to the light of day, he simply said to  
the assembled miners, "You see my  
friends, how dangerous our calling is;  
we ought always to be ready to appear  
before God." A long journey of thirty  
hours brought the parents to the side  
of their son. He was still living; but  
his head, arms and legs had been shock-  
ingly burned, and cure was impossible.  
But his Bible had been his daily bread  
and until death, which came to his re-  
lief on the second day of June, he con-  
tinued to give his father and mother  
clear, precise, and calm assurance of his  
faith in the Saviour, and the last word  
M. Dautheville, sen., caught from his  
lips was the blessed name of "Jesus."  
—*Methodist Rec.*

## MOSLEM PRAYERS.

The following story, told by Dr. Jes-  
sup, shows how the Moslems pray:—  
"One day, several Moslems called on  
us at Tripoli; and at the eighth hour of  
the day (about two o'clock in the after-  
noon), and after they had been sitting  
some time talking, one of them arose,  
and said to his companions:  
"I must pray."  
"Why?" they all asked. "It is not  
the hour of prayer."  
"Because," said he, "when I went  
to the mosque at noon, I had an ink-  
spot on my finger-nail, and did not per-  
ceive it until after I came out, and  
hence my prayer was of no account. I  
have just now scraped it off, and must  
repeat my noon prayer."  
"So saying, he spread his coat upon  
the floor, and kneeling upon it, with his  
face towards Mecca, commenced his  
prayer; while his companions amused  
themselves by talking about his cere-  
monial strictness. One of them said to  
me:  
"He thinks he is holy; but, if you  
could see the inside of him, you would  
find it black as pitch."  
"He kept his head turned to hear  
what was being said, and, after he had  
finished, disputed the remark one of  
them had made while he was praying."

Insurance  
Company  
Demmy  
Institution will  
To a thorough  
Education  
Great Light  
Revision  
Editions