

The Wesleyan.

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NOTE AND COMMENT.

When a visitor at the Carlisle Indian School asked a young Cheyenne girl if she was a member of a church she answered: "Not much, just a little." There are hundreds of other church members similarly situated.—*Phil. Times.*

Literature, like the Church, is beset with cant: its great and controlling ideals are surrounded by impure mists; its phrases of deepest import are repeated by irreverent tongues until they lose all meaning and become emptied of all sacredness.—*Christian Union.*

The vote for St. John, the Prohibition candidate, in this state—outside of New York city—looks up 24,041. Ben. Butler only polled 13,386 votes in the same territory. The average Republican politician can now be heard cursing St. John a distance of two miles these clear, frosty mornings.—*N. Y. World.*

We noticed in an evening paper a remarkable attraction in a popular lady lecturer, for drawing the multitude: it read, "Ladies will be especially interested in her toilet." Her dress, made by Worth, for taste and artistic beauty has never been surpassed in this city." After all that, a crowd's applause must be inevitable!—*Zion's Herald.*

The New York Tribune very sensibly remarks that if the Republican party had expended \$1,000,000 in sending copies of its best newspapers to 1,000,000 doubtful voters from June to November, instead of spending \$2,000,000 or \$3,000,000 on brass bands, uniforms, flags, etc., it would have had a much better prospect of winning.

Many of our young men who work indoors ten hours a day argue that such close confinement demands outdoor exercise and recreation in the evenings. Grant this, and still there should be no difficulty in arranging sufficient time for indoor recreation and setting apart periods for private reading and intellectual improvement.—*Boston Star.*

A Yorkshire church, in a declaration of faith made 1715, said: "We are well content to be dead where the Scripture is dumb, and to have no car where the Scripture has no mouth." Were the whole Church of Christ to adopt the same view, many discussions would be ended which are now consuming time that might be more profitably employed in efforts to alleviate the world's misery.—*Ex.*

A London journal says it would like to have an explanation why the free-thinking lecturers of Germany, in spite of the rich burseries at their disposal, cannot attract students of theology. "It is an odd fact that with heterodoxy spreading every day so few study heterodoxy professionally, orthodox Leipzig having 700 students, while unorthodox Heidelberg has only 42."

How anxious many people are to spread bad news! It matters not what kind of misfortune or calamity befalls anyone, the first impulse is to tell it, and repeat it, and spread it far and wide. Why is this? Does it arise from a feeling of sincere commiseration? or is there some secret, unsuspected feeling at the misfortune of a fellow-being?—*Methodist Recorder.*

The *Religious Herald* cites a minister as recently saying, "I never make apologies when I enter the pulpit. But there are preachers who do—brethren who are always airing their ailments before their congregations, always telling of this thing and that thing which hinders them from 'doing justice to the subject.' Brother—thinks that preachers should not do that way, and he is right."

Did you think the support of the superannuated preachers, widows of deceased preachers, and orphans of such preachers, was one of the benevolences of the church? It is an honest debt you owe them, as much as that you owe your pastors. Discharge it with a generous hand, and you will have the sweetest consciousness that you have done a God-approved work. Think of it when the forthcoming collections for their support are taken.—*Zion's Herald.*

Two young ladies, from as many cities of New England, belonging to the best families, have come to this city and been brought to public notice under circumstances which ruin their reputation. A third, sixteen years old, eloped while her father and mother were at prayer meeting. This is a partial record for one week. Formerly respectable families thought all would be well if the boys could be

saved; the daughters would not go far wrong. But now "Where is my daughter?" means as much as "Where is my son?"—*N. Y. Advocate.*

This conversation reminds me of a remark made about one of the hotels lately patronized by the Methodist delegates. Two transient guests in no way connected with the General Conference were heard talking near the close of the month of May. One said to the other, "There has been a tremendous crowd here all the month." "Yes," said the other, "the hotel has done well, but the bar has had a mighty slim time." That, I think, is a pretty high compliment, but only a natural one, to the body.—*Phil. Presbyterian.*

The Bishop of Manchester, preaching recently in connection with the opening of an organ, deprecated too much attention to the beauties of music in religious services. He deemed it best to say a few plain words of what was passing in his mind, and to tell his hearers that they ought to seek first and foremost of all the edification not merely of themselves, who might be cultured musicians, but of the humblest, the poorest, the most unlearned, who might be drawn into God's house, and whose souls were just as dear to Him as the souls of the highest and most cultured.—*Methodist.*

The advances made by sacerdotalism form one of the most ominous features of our times, to the seriousness of which the public mind is by no means awake. It is operating throughout the land to undermine and destroy the influence of the truth. In the east end of London there are churches to be found where, in the midst of dense populations, doctrines and practices of a distinctly Romish character are unblushingly resorted to. The result is not so much that the people are converted to their pernicious ways, as that they are led to ridicule religion, and regard its claims with indifference and contempt.—*The Christian.*

Says a well-known Illinois educator: "The average Western farmer toils hard, early and late, often depriving himself of needed rest and sleep—for what? To raise corn. For what? To feed hogs. For what? To get money with which to buy more land. For what? To raise more corn. For what? To feed more hogs. For what? To buy more land. And what does he want with more land? Why, he wishes to raise more corn—to feed more hogs—to feed more hogs—and in this circle he moves until the Almighty stops his hoggy proceedings."

Mr. Peter Strickland writes to the *Boston Traveller* from Goree, West Africa, in reference to a late shipment of New England rum to Africa—from one distillery in Cambridge, the amount of 3,500 barrels—that from an observation of the effects of such shipments during the last twenty years, he is confident that this one cargo will cost the African coast two hundred lives and untold wretchedness; and he closes his letter with the impressive words: "When we reflect that this wholesale destruction of human life is kept up by continual shipments, how is it possible that Boston can wash her hands like Pilate and say she is not responsible for such direful results?"

The spectacle will be the grandest ever seen. It will be a grand exhibition of the power of the American people to govern themselves. When a great party, strong with the spoils of twenty-four years—intrenched in every department of the government, with 200,000 office-holders, the army and the navy, drunk with power and victory, and elated with six national victories—when such a party as this peacefully surrenders the government and accepts defeat and retirement, on a majority of 1000 votes in a total population of more than 1,000,000 votes, no man can doubt that "the government of the people, by the people, shall not perish from the face of the earth."—*Atlanta Constitution.*

There are so-called Churches who are neutral in politics and religion, that do not bother themselves much about questions of morality, and that claim the right of allowing members to dance, and to do a great many other questionable things. To these we have nothing to say. We have not respect enough for their claims to churchship to stop and parley with them. But the Methodist Church claims to be a spiritual Church. She had her origin in an attempt to revive spiritual Christianity, and in a stern Puritan opposition to worldly amusements. When she surrenders to fashion and folly, she becomes recreant to her trust, and God will remove her candlestick.—*Holston Methodist.*

ENJOYING CHRIST.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honors me I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and you cannot, must not, go back. These conflicts are the lot of those who are in training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear can hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you and become to you an ever-present, joyful reality! Indeed, he will, only wait patiently.—*Life and Letters of Elizabeth Prentiss.*

Higher education under Christian control, begets belief in the supernatural and tends to settle the faith of society in God and the Bible. This thorough education is the two-edged Damascus blade with which the Church is to cut its way through error's environments, and do noble service for the truth. For the Church to neglect such advantages would be a suicidal policy. In such a course she would gain the contempt of scholars, and the scorn of those who shape the policies and form the destinies of nations.

To appreciate the full advantages of higher education, we must take in the coming ages, and embrace the sweep of eternity itself. By it alone can man's highest dignity be attained. The Lord who made man in his own image surely delights in his greatest possible intellectual development as well as in his moral purity. Hence, it has always been in accord with the spirit and mission of the Church to seek to control the educational institutions of the world.—*Dr. Ketcham, in Western Advocate.*

OUR DEBT TO FOREIGN MISSIONS.

It is the fashion in some quarters to scoff at missionaries, to receive their report with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those that may be said, has labored, and other men have entered into his labor. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African Church. Speke and Stanley have become household names where Moffatt has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuana, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace.

The progress of South Africa has been mainly due to men of Moffatt's stamp. In him, as in David Livingstone, it is hard to say which character has predominated—that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the gospel message, they would never have

thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.—*London Times.*

HIGHER EDUCATION.

The Church was the patron and guardian of learning during the dark ages, yet in the emancipation of mind from the darkness of those times, and from the absurdities of monasticism, the revival of letters was attended to some degree with a disposition to ignore the Church and to deny the supernatural. This tendency has probably increased of late, until there is a bold and clamorous demand with some for the complete secularization of learning. They would attempt to build up a splendid system of intellectual culture, with no recognition of God or Christianity. It is a disposition to snatch from the hand of God all the beauties of science and philosophy, of genius and culture, and yet deny them any other than a human birth. Some scholars are strangely bitter and hostile to every thing that pertains to revelation. Macaulay said that "Hume hated religion so much that he hated liberty, because it was allied to religion." The opposition of some scientists to orthodoxy and evangelical religion does not prove that Christianity is not adapted to the highest culture, nor that it is on the wane among mankind. The result of close study and thorough investigation of the evidences of religious truth. But it is usually the vigorous growth of a neglected moral nature, and is not so much an exponent of great intellectual abilities as it is of perverse heart proclivities.

Higher education under Christian control, begets belief in the supernatural and tends to settle the faith of society in God and the Bible. This thorough education is the two-edged Damascus blade with which the Church is to cut its way through error's environments, and do noble service for the truth. For the Church to neglect such advantages would be a suicidal policy. In such a course she would gain the contempt of scholars, and the scorn of those who shape the policies and form the destinies of nations.

To appreciate the full advantages of higher education, we must take in the coming ages, and embrace the sweep of eternity itself. By it alone can man's highest dignity be attained. The Lord who made man in his own image surely delights in his greatest possible intellectual development as well as in his moral purity. Hence, it has always been in accord with the spirit and mission of the Church to seek to control the educational institutions of the world.—*Dr. Ketcham, in Western Advocate.*

ENTIRE SANCTIFICATION.

We have friends who do not see the necessity of laying such stress upon the definite experience of entire sanctification from all sin. Some of the reasons for definite utterances on the subject of entire sanctification are: 1. The prevailing actual and practical unbelief among Christians concerning the doctrine and experience. 2. The fact that wherever the genuine Gospel is preached and received, souls will be found hungering after holiness. 3. No doctrine of the Bible or experience of the Christian meets such persistent and malicious opposition from the devil or mistaken men as entire sanctification. 4. All the best interests of the Church and the individual believer depend on a genuine experience of this grace in the hearts of the members of the Church. The use of definite terms and Scrip-

tural, in definite testimony to this grace, is often taken exception to. We have heard it said, "Some object to hearing such testimony," and secondly, holiness does not consist alone in the item of cleansing. Those who dislike genuine holiness testimony, duly corroborated by a holy life, would object to the angelic saintly cry of "Holy, Holy, Holy," and thus publish their coming short of the experience. 2. While holiness does not consist alone in the one item of entire sanctification in the initial cleansing, yet there can not be in any soul true, perfect holiness, which does not contain and retain the item of cleansing. Its attainment and retention are "by faith." The facts of Christian experience are known in two ways: 1. By the testimony of the believer. 2. By a corroborative life. Withholding the testimony is robbing God of his glory before men, and is full of soul peril.

Yet we do not here stick always for set phrases in testimony; if any man's holiness can only be discovered from the words of his testimony, it is likely a spurious article. We do, however, plead for testimony so explicit as to sound the truth in unbelievers' ears, and to give hope of life to the hungry and thirsty soul. There are in every Christian church, we suppose, antagonists to entire sanctification. There are also souls hungering for full salvation. The need of the hour is definite teaching and testimony in our pulpits and pews on the doctrine and experience of entire sanctification. John Wesley said, wherever the interest in this grace languished, all the interests of the Church languished unto death.—*India Watchman.*

BENEATH HIS FEET.

On March 30, 1876, Dean Stanley unveiled a monument in Westminster Abbey, to John and Charles Wesley. As you will see presently, when the monument is uncovered," said he, "John Wesley is represented as preaching upon his father's tomb; and I have always thought that that is, as it were, a parable which represented his relation to our own national institutions. He took his stand upon his father's tomb—on the venerable and ancestral traditions of the country and of the Church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from the points of agreement with them in the Christian religion that he produced those great effects which have never since died out in English Christendom."

A space in the wall on the south side of the venerable Abbey, three by nine feet, is filled with a massive white marble tablet. Within a sunken circle are medallion profiles—life-size—of the two brothers. Above are their names, with date of birth and death. Below, "the best of all is, God is with us." Beneath this quotation is sculptured, in bold bas-relief, "John Wesley preaching on his father's tombstone." At the bottom is Charles Wesley's exultant exclamation: "God buries his workmen, but carries on his work!"—*McTyeire.*

TERRIBLE ARITHMETIC.

The prevalence of intemperance can be made very palpable by a few facts. The bill that intemperance presents every year to the American people, and which is paid down in hard cash, is more than twenty hundred millions of dollars. Two such receipted bills would abolish our national debt and leave us a surplus. If you could build a bank big enough to hold it all, and should begin to pay out this money at the rate of twenty-five thousand dollars a day, it would take you one hundred and thirty years to do it. So that, if you were a cashier, and you should count thirty years to a generation, you might bequeath the business to your son, and he to your grandson, and he to your great-grandson, and the great-great-grandson would have had ten years before the payment would be completed. From careful statistics, it is calculated that half a million of men are engaged in the liquor traffic in the United States.

That is a standing army of intemperance five hundred thousand strong.

The prevalence of intemperance can be still further demonstrated by the wretchedness of seven hundred and fifty thousand drunkards, by the destitution of eight hundred thousand paupers and by the ravings and the imbecilities of thirty thousand mad men and idiots. Now, I say that is a woful arithmetic. These figures affect us as astronomical distances affect us; they fail to originate in us any adequate conception of their magnitude. We are paralyzed at the very contemplation. The brain is conscious of its inability to realize such numbers as a shock to its whole substance, and the heart responds to the conviction of brain, and is paralyzed in every fibre. But one impression is burned into our very souls, and that is this—that these figures and the facts which they do represent set before us in a most appalling manner the prevalence of intemperance. Now, if it is so prevalent, and if it is an evil, then how great an evil it must be!—*Rev. H. M. Scudder, D. D.*

FERVENT PRAYERS.

Fervent literally means "boiling hot." One who offers a fervent prayer is in a state of spiritual fervor, and profoundly agitated. A fervent prayer is not a mere vocal utterance, but a heart cry. No other prayer "availeth much." It may, like the celebrated supplication of Edward Everett, be "the most eloquent prayer ever offered to a Boston audience," but, lacking fervency, it is as destitute of power with God as a wax flower is of fragrance. Those offering such prayers are like callers to whom the door does not open, and on investigation find that though they have passed the door, they have rattled its wire, they have not rung the bell. Multitudes thus fumble while prayer's door bell remains shut. But while God is indifferent to prayers which are "words, words, words," he becomes interested the moment a real call for help is uttered. He is like the loving mother who, while able to sleep through a Babel of meaningless noises, wakens the instant her baby moans.

Prayers resemble telegrams. The operator pays no attention to most of them. His instrument clicks and rattles, but he seems unconcerned. Suddenly his aspect changes. He listens as if fascinated. The other messages were simply passing through his instrument, and were for somebody else; but now his office is called, and a telegram for him to care for is being flashed over the wires. So most prayers are for "somebody else."

But Martin Luther's prayers, which broke the spell of ages and rocked the papal throne, were for God, and he listened. So were those of the fiery John Knox, whom Mary Queen of Scots feared more than she did an army of 10,000 men. So was that of Elijah when, climbing to the top of Mount Carmel, he cast himself upon the ground, and put his face between his knees and prayed for rain. He did not ask for the restoration of the Jews, and the conversion of the Gentiles, and the coming of Christ. He desired one thing, and desired so fervently that he could think of nothing else.

Petitions which are loaded down with requests for everything in general, and nothing in particular, are lukewarm and meaningless. The boy who, as Christmas approaches, asks for a top, and a tent and a tambourine; a knife, a cart, and a kitten; a ball, a boat and bicycle; a rocking-horse, and bracket-saw, and printing-press, is not fervent in his desire for either. But he who thinks knife, and talks knife, and dreams knife, and whenever asked what he would like, invariably replies "something to whittle with," is fervent, and what ever else is withheld or given, he is sure to find in the toe of his stocking on Christmas morning an answer to his prayer. If one prays for it, and they will be specific, and such prayers are sure to be heard in heaven.—*N. Y. Adv.*

MASS COLLEGE SAFETY FILM