

# The Wesleyan.

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## NOTES AND COMMENTS.

The *United Presbyterian* claims it is not the diligence of our lives that injures them, but the hurry.

Rev. T. J. Houghton, of Middleborough, thinks the two great factors of modern English life are "Steam and Methodism."

The unpaid "allowance" of your preacher is an extra burden he ought not to be compelled to bear—he has enough without it.—*Nashville Adv.*

The official organ of Mormonism, the *Deseret News*, boasts that the Edmunds bill is a dead letter, and has worked no harm to the Church or its adherents.

A brother writes to the *Banner of Holiness*: "The first thing wife and I did after Jesus sanctified us, twelve years since, was to pay every dollar we owed in the world."

The Duke of Devonshire has the presentation of forty church livings. He may either sell those livings, or present persons to them, without consulting the parishioners or taking their advice.

The *Christian Union* says: The most carefully laid wires, the most cunningly devised and shrewdly worked machines, are burned into ashes when the hot indignation of popular feeling is aroused.

The *Examiner* wants to know why should the attempt be made to crowd not only the worship of the week, but a great part of the religious work of the week, into a single day, and that that day the day of rest!

It is quite a piquant saying, and one which should remind the lovers of good morals in Maine that their best efforts may be very one-sided, that in the State of Maine "it is very hard to get a drink, but very easy to get a divorce."—*Ed.*

"Astronomical Christians" is what the *Christian at Work* calls those people who resolve to turn over a new leaf about the time the sun enters the winter solstice. "Religion," it says, "should not be made a thing of dates, and times and seasons."

The statistics of crime in France show that 75 per cent. of the criminals can read and write. The government of one of the prisons complains that its prisoners are too well educated. It is the educated rascals who are hard to catch, hard to keep, and hard to convict.

The *Independent* states the matter well in regard to revivals when it says: "The Church must conduct its campaigns on the theory that the Holy Ghost is a constant factor which may be depended on, the conditions being fulfilled, as certainly as the law of gravitation. And for that we have the promise of Christ."

"He went several hundred miles to a new circuit in the middle of a very hard winter. Just six days after arriving he wrote back, giving a fine account of his people (he could hardly have seen a tenth of them), but said all the interests of the Church have been sadly neglected. That circuit will come up now—if gas can bring it up."—*A. D. B., Raleigh Adv.*

There are, in the belief of the *London Spectator*, at least three first-class doctors in London whose income flows almost entirely from men with brains which are overworn, but not shattered, who seldom know what is the matter with them, but who one and all confess that their nerves are "overstrung," "understrung," or "gone to pieces," or "so excited" that they can neither sleep nor work nor remain quiet.

The pastor of a church in Jersey City, forecasting the possible evils of a fair, suggested that if people would give outright what the fair would cost them the money would be raised speedily. Accordingly a Sunday was selected, and called "Fair Sunday." The envelopes that were brought in on that day yielded about \$800, about double the amount the most sanguine hoped to realize from the fair.

As the result of his observations in Palestine Joseph Cook anticipates a very slow improvement in the Holy Land. Jews are gathering there, but in no great numbers, and not of the young and enterprising. The old go there to spend a few waning years and die in the land of their fathers. Palestine, he thinks, can only rise with the gradual rise of the lands of the Orient, in which it is embosomed.

If all the alleged survivors of the charge of the Light Brigade had actually in the United States had actually shared in that glorious exploit the Russian army would have been annihilated on the spot; and recognizing only such as possess "authentic credentials" it is apparent that "all that was left of them, left of six hundred" was must

have emigrated to this country.—*N. Y. Tribune.*

In New York one of the Vanderbilts gave a ball in his own house whose expenses are figured up far above a hundred thousand dollars. That alone would support two hundred missionaries in China or India for a year or invested would maintain twelve missionaries while the world stands or until the kingdoms of this world shall have become the kingdoms of our Lord and His Christ. "What will he, the King, say when He comes to judge, as come he will quickly."—*Baltimore Meth.*

The mistake of Romanism in the opinion of the *Churchman* consists in looking to the Pope instead of the Holy Ghost for guidance. It says: "Among the sad signs of the present, the saddest of all is the fact, that the Roman communion has, seemingly, lost all practical faith in the primitive teaching of the Church touching the ministry of the Holy Ghost, and that, having put the pope into the place of the Comforter, it has ceased to look, or to care for the return of Jesus Christ."

The leading journal of the North of Ireland, *The Belfast Northern Whig*, has lately said: "It is no doubt unfortunate that in some respects Ulster cannot be separated from the other three provinces of Ireland. This province suffers from misconduct in the South and West with which the people have no sympathy. . . . Ulster suffers from a complicity which is demoralizing and revolting. If the South and West of Ireland were as the North there would be no difficulty in promoting Irish commercial enterprises."

Osborne W. Garford, who was buried from the Brooklyn Tabernacle on March 5, was a brewer at the time of his conversion; but, recognizing his business as unholily and inconsistent with Christian character, he instantly abandoned it. The eulogies pronounced at his funeral seem to us far more noble than those lately uttered in a neighboring city over a brewer who continued in his death-dealing business to the end of his life. Donations to benevolent objects cannot atone for the damage done by so nefarious a traffic.—*N. Y. Adv.*

A correspondent of the *Boston Watchman*, who has made a study of the faith-cures at Old Orchard Camp-meeting, suggests the advantage of using the faith-cure for faults. She relates an instance of one possessed of an angry tongue, against which she had fought for years to little purpose, who was healed of it in an instant by faith. "I am healed of my dreadful infirmity," she testified, "as truly as that woman who touched the hem of the Saviour's garment." She remained cured; and it was better than that it would have been had she been cured of rheumatism.

On Saturday afternoon the Queen met with an accident by slipping on some stairs. Her Majesty was able to hold a Council at Windsor on Monday afternoon. Far or near, business is not hindered even when pleasure may be given up. A concert was postponed, but the Council was held. It makes one count the years. It was in the early part of 1848 that the tide wave of popular self-assertion swept over Europe. Beyond that date no Sovereign now reigning can reckon except Victoria of Great Britain and Ireland, who had then been eleven years upon the throne.—*Meth. Rec.*

We have somewhere read of a preacher who had continued during a long period of his ministry to discourse in elaborate periods and with vain veneration, but one day lost the thread, and paused. In a moment his audience looked him right in the face—the first time for many a long year. He had presence of mind to go on and his hearers continued to look, as if to encourage him. It interested them to hear him speak naturally and under real feeling. That day he wisely resolved to reform his plan, and he did reform it, to the great benefit of his congregation.—*U. P. Magazine.*

It is a curious economic fact that the deposits in Irish saving banks have increased during the past year from thirty millions to more than thirty millions. This is Thrift with No Rent to pay. I wonder whether the landlords' savings have gone up in the like ratio. More likely they have gone down. "Your country must be very rich," said the Pope to one of the Romish Bishops of Ireland, when a vast sum was poured at the Pontiff's feet from the "faithful" in the sister country. An Irish contemporary says: "The begging hat and paying no debts would make any one rich."—*Corres. of Eng. Paper.*

A hint for some churches! An exchange says: Jesus Christ laid even more emphasis on the duty and privilege of doing for those who are already his disciples, than on the duty and privilege of working to induce others to become his disciples. Yet that is not the way in which Christians generally look at the relative importance of evangelizing and of religious ministering and training. Zeal for those who are out of the Church too commonly sets up zeal for those who are in it. As soon as a person has fairly enlisted in the Lord's army, it seems to be taken for granted that he will look out for his own rations and drilling.

## WOMAN'S WORK IN THE EAST.

In a recent lecture Joseph Cook spoke of "Woman's Work for Asia." There are, he believes, eight principal reforms that ought to be instituted at once in India; Zenana teaching by female missionaries; homes for temporary assistance to women; female medical missionaries; female schools; admission of women to university examinations; abolition of child marriages by law; a pure gospel taught to the whole community; native helpers in abundance; and new fashions set by imperial courts and by the upper classes. "A new leader of reform," he says "has lately appeared in India, in the person of a learned young Brahmin widow, Ramabai, whose eloquence holds great audiences spellbound in Bombay and Poona and other important cities, as she dwells on the evils of child marriages, the education of females, the remarriage of widows, and the folly of the caste system. Since the Ganges failed to flow, no such figure as Ramabai has been reflected in its waters. Japan, however, has gone further of her own impulse in the direction of education for woman than any other Asiatic nation, and the reform there has the patronage of the highest persons in the Court. It will not go backward. Yet female education in Japan into the hands of Almightly God, and under His guidance the reform in that empire may become the day-star of woman's condition throughout the millions of Asia. This wail of the billows of humanity in India, in Ceylon, in the Malay peninsula, in Asia at large, especially in China, in the East Indies, in the Fiji Islands, and even in the Dark Continent, may one day turn into a shout of rejoicing. Provided only that the Occident does its duty, this transition may be swift; but if the wail goes on for a century or two more, I believe it will sound in our ears at the Judgment Day. We have power to send medical missionaries to these populations; we have power to send both secular and sacred education to women throughout Asia; and he who knoweth to do good, and doeth it not, to him it is sin. Let this wail sound in the ears of sensitive women! Let it sound in the ears of strong men! Let it fill the whole atmosphere of Occidental Christendom, until we are aroused to make God's opinion our own as to what should be done for women in Asia, Africa, and all the isles of the sea!"

## YOUR VOCATION.

Will you please to consider what I have ventured to put before you to-night, and ask yourself the question, "Is there really need to do God's work in the world?" And then when you have come to the conclusion to which you must arrive, that there is need for that work, the next thing that you want is the consciousness of call, or vocation.

"Do you think in your heart that you are called by the Holy Ghost to take upon you this office and ministry, to serve God for the benefit of his Church and the edification of His people?" is the question that is asked of us when we kneel before the Bishop to be ordained as ministers in Christ's Church; and we say, "I think so." And some people say, "How can you dare to say it?" It is not how can

we dare to say it? "Necessity is laid upon me," said the apostle to the Gentiles: "yea, woe is unto me if I preach not the Gospel."

Only what you want, my brother, is to be able to say the same thing of this work that you have to do in the world—that whether you are a banker, or a lawyer, or a merchant, or keep a store, or whether you drive a horse and cart, or whether you do this, that or the other, or whether you as a woman are a wife or mother, or attending to a family at home, or doing work as a schoolmistress, or in any way whatsoever—it is your vocation, and God has as truly called you to it as he has called us to the sacred office of the ministry. "Let every man wherein he is called therein abide in God."

That is what the apostle says. We want to know and feel, each one of you as a layman or a laywoman wants to know and feel, what is the work which God has called you to do, and if you don't know what it is, ask God to-night to show it to you, and He will show it to you for certain, as surely as I stand here and you sit there. Just as that poor man, dazed and dumfounded, and not knowing what he said almost by reason of the glory of the light that shone upon him as he lay upon the dust of the road to Damascus, blurted out: "Lord what wilt thou have me to do?" so say you to-night, and as you say it the word will come back to you, "It shall be told thee what thou must do."

Only put up your prayer in earnest, and God will show you the work, the call that is to be given to you as to the work that you are to do.—*Rev. Dr. Cuyler.*

## GREENLAND MISSION.

On the 26th of January it was one hundred and fifty years since the first Moravian missionaries were sent to Greenland. Frederick Boehm and Matthew Stach were the pioneers in this difficult field. Since their appearance in those cold and dreary regions many missionaries and their wives have gone out after them. All of them faced great hardships and trials. The story one of the later missionaries has told is a story of deprivation, of exposure, and of true heroism. The cold is not quite so intense in Greenland as it is in Labrador, still it is keen enough to make one's teeth chatter at the mere thought of men being compelled to live in it. The breath of the people who gather in the large meeting-room in Unianak, which serves for a church, ascends as vapor to the ceiling, to freeze there into large icicles, which cover the whole surface and hang down toward the floor, increasing in length every time the congregation meets. During the short Summer the missionaries go occasionally for a distance of some days' voyage in search of a few boat loads of brush-wood and drift pieces. On these occasions they use a large boat made of seal's hides, stretched over a framework of whalebones or wood. A number of native women form the crew, and must, of course, be fed and paid. The perils on these expeditions are sometimes great on account of drift ice and local squalls, which suddenly rush forth from many a ford, stretching for miles into the land, or, rather, into the rows of icebergs and glaciers on the right and left. Encamping in such desolate places under a tent is, even in Summer-time, not at all pleasant. But sometimes it happens that the drift of ice prevents them from reaching the few places where a scanty amount of fuel is to be found, and, in consequence, the missionaries have to look forward to a long and dreary Greenland Winter night, without the comfort arising from the consciousness of having a good supply of coal or fire-wood in store, unless they secure provisionally a few large logs of timber from a more abundantly supplied region of our globe, by means of the current of the Gulf Stream. It is part of the peculiar glory of Moravian

Missions that a small amount of money is made to support a comparatively large missionary staff. But, perhaps, too little is done for the missionaries in a country like Greenland. In Labrador the question of fuel and subsistence is not so difficult; but Greenland is a barren, desolate country, and a more generous support of men who, simply to proclaim the Gospel, leave their homes and civilization and brave the rigors of a polar climate and live in the "eternal solitudes" of the North, ought to be provided. Sometimes the missionaries are compelled to depend upon the seal for food, the flesh of which, when killed by the harpoon, is nauseating. Only hunger could compel its use as food.—*N. Y. Independent.*

## IN THE COUNTING ROOM.

Dr. T. L. Cuyler, in the *New York Evangelist*, gives the following testimony to the earnest way in which the late Mr. W. E. Dodge wrought for souls:

While the whole Church of God in this and other lands is mourning the departure of this nobleman of the Lord Jesus Christ, let me narrate an incident that illustrates the depth of his personal consecration to his Master. It was not only by princely benefactions, and by public services on the platform and in Board meetings that my friend served Christ. He was a personal worker for souls. One morning I had occasion to call on him at his counting-room in business hours to present some work of philanthropy.

"See here," said he, in his eager, enthusiastic way—"see what letters I have just got from the ministers up in Pennsylvania. I have been up there for several days, and a blessed revival is going on among the iron-miners and coal-diggers. I went into the enquiry-meetings and got greatly interested in some of those rough, hard working fellows, and now the minister writes me that some of these fellows I talked with have found Christ. Isn't it glorious?"

Then he went on and gave me an account of "John" and "Jim" and the various humble individuals whose cases he had come to know as well as if they had been the friends of a lifetime. There was a frequent rap at the counting-room door of people who had come to see Mr. Dodge on matters of commercial business.

"No matter," said he, "let them rattle away; you sit still and hear these letters. I care more about the souls of those miners than about any of those people out there who have come to talk about money."

## GRAND COLLECTIONS.

It is said that a New York pastor took a home-missionary collection in his church one day, a few years ago, that amounted to fourteen thousand and some hundreds of dollars, and it was reported in the papers next morning as the largest plate collection that was ever taken in New York, or anywhere else, perhaps. The next Sunday he said to his people, "I am sorry the notice of that collection got into the papers. It may seem like boasting. And, lest there should be any boasting on the part of the congregation, I will tell you how it was. Ten thousand dollars was given by one man, and two thousand by another, and five hundred each by four or three others, and that leaves only about three hundred dollars for all of this great congregation; and that, certainly, is nothing to be proud of."

This is just about the style of giving in a very large part of our churches; the sums are smaller, but the proportions are the same. From four to ten persons give eighty per cent. or ninety per cent. of what is contributed—not because they have eighty per cent. or ninety per cent. of the means for giving, but because they have hearts to give. Examine your Church collection and see if it be not so. If all gave as the few do, our good works would be largely increased. People are too willing to take credit to themselves for any display of liberality on the part of their parish, when it comes from others and ought to make them ashamed of their own poor offerings.

## UP TO THE HILLS.

There are some of us that have known what it is to drink bitter draughts of affliction and to have the four corners of our house smitten by a terrible sorrow. At such times how hollow and worthless were many of the stereotyped expressions of comfort. "Time must do its work," was one of them. As if time could bring back the dead or cruelly eradicate the beloved image from the memory. "Travel" is another of these quick recommendations for a wounded spirit. Just as if God had ever made an Atlantic wide enough to carry us out of the reach of heart-breaking misery. Wretched comforters are they all. The suffering heart hears not the voice of such charmers, cherns they ever so wisely. Never, never have I been able to gain one ray of genuine consolation until I lifted my eyes unto the hills from whence cometh the Almighty help. As soon as I have begun to taste of God's exceeding great and precious promises my strength began to revive. As soon as his everlasting arm got hold around me the burden grew lighter. Yes, it carried me and the load likewise. God opened to me the paths of usefulness which were in the line of his service, and also of blessings to my fellow-men; and so help flowed down to me from the hills like the streams that make music from the precipices to one who climbs the Wenzern Alp.

This sublime passage from Psalm cxxi. throws its suggestive side-light on the question why many of my readers have never obtained a solid and satisfactory religious hope. What you need is to lift your eyes above your sinful, needy self, above your church goings and other religious observances, above every one and every thing to the only mountain whence cometh your help. That mountain is Calvary. The crucified and now living Son of God is the object on which you must fix your eye. As a living man you need a living Christ. You want not a system of doctrine, but a personal Saviour. You need some one, not only to lay your hand upon, but one who can return the grasp of that hand. The lift must come from Him. The new life must come from Him. "His blood cleanseth from all sin" is a mere abstract truth until you come up to that atoning blood for yourself. Submit to its cleansing, as Naaman submitted to be washed in Jordan. A living trust in Jesus has power unto salvation only because it is the means by which the saving power of God may come into your heart. Faith is not a mere intellectual opinion. It is a heart transaction, by which you lay hold on Jesus, and Jesus saves. His sacrifice for sin avails for you; his strength becomes yours; his example teaches you how to live your own daily life; his spirit comes to dwell within you; his armour protects you; and his service becomes the inspiration of your whole being. When you ascend unto Christ, you reach a higher, purer atmosphere. Security is gained up there as in a stronghold on a cliff. Six times over in this poem the inspired penman tells us how the Lord is thy keeper, and how He shall preserve thy soul to all eternity.—*T. L. Cuyler.*

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