

The Wesleyan.

Pickard Roy H, DD

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NOTE AND COMMENT.

"Missionaries," said Dr. Haygood, in a recent speech, "can never be bred in the houses of fashionable Methodists."

Character is not the thing a man puts on when he goes to mingle with his fellow; it is that essential thing in which he stands undressed under the eye that sees all things.—*Standard.*

They said he was a good man, but that he talked the class meeting to death—he didn't know how to quit. The leader ought to help him. It takes two to blunder in that way.—*Nashville Adv.*

"Thank God and be content," was the advice Sir Moses Montefiore received from his wife when, in 1825, he asked her whether he should retire from money-making or continue in business. He followed it.

Dr. Guthrie once said, "the poverty of the parsonage will develop itself in the pulpit." If a pastor's mind be harassed by care as to his support, he will be next to impossible for him to preach his best. If you wish your pastor to preach warm sermons, see that he is warm, within and without.—*Vinton.*

The complete extirpation of conscience would seem to be one of the chief qualifications of a political manager in these days. The use of "soap" is very freely talked of, and many respectable men laugh at it, and wink at each other, and seem to be satisfied that votes shall be bought if only their side can buy more than the other.—*N. Y. Advocate.*

The statesmanship of to day is face to face with the problems of labor and capital as they never presented themselves before. Labor in this country is demanding more than it ever did, and demanding it with formidable intelligence and purpose, and through organized associations. Capital is united and welded by gigantic corporations.—*Springfield Republican.*

Chief-Justice Greene, of Washington Territory, in his last charge to the Grand Jury, bears the following testimony to the good effect of women serving on juries: "Twenty terms of court, ladies and gentlemen, I have now held, in which women have served as grand and petty jurors, and it is certainly a fact beyond dispute that no other twelve terms so salutary for restraint of crime have ever been held in this Territory."

One of the hardest lessons for partisan leaders to learn is that the independent voters have largely multiplied and that they have advanced far beyond the point of being disciplined by party bosses. The time was when leaders could discipline independents; but free schools and independent newspapers have been doing a great work during the last score of years, and the independent voters have entirely outgrown the power of leaders.—*Philadelphia Times.*

Does Prohibition prohibit? Undoubtedly it can, and from actual trial we find it does effectually prohibit, and as absolutely and completely as any other prohibitory law. "Thou shalt not steal" does not absolutely do away with all robbery, or transform thieves and burglars into honest persons. Nevertheless the law stands as the great security against depredations of property and those who covet their neighbours' goods.—*Even. Churchman.*

The Postmaster at Regina, N. W. T., has announced that he will keep the post-office open every Sunday morning from nine to ten o'clock. There is no special reason assigned for this violation of the Sabbath except the postmaster's desire "to accommodate the public." He cannot be too quickly taught that such accommodation is not required in Canada. Every precaution should be taken to prevent the American idea of Sabbath observance spreading in the North-West.—*Tor. Globe.*

In Guilford, N. Y., a son proposed to go gunning on Sunday with his brother. His mother dissuaded him saying, "I am sure something dreadful will happen if you use a gun on Sunday." He laughed, and, not supposing the gun loaded, pointed it at his brother and snapped it. The bullet went through his brother's head, and he fell a corpse. Now the survivor has become insane and the mother is prostrated with grief. It might have happened any day but could not have happened that day if he had kept the Sabbath or taken his mother's advice.—*N. Y. Advocate.*

Prof. Alfred Cave, of Hackney College, connected with English Congregationalism, in a series of articles for the *Christian World*, on the theological colleges belonging to Congregationalists, maintains that no college can be in good working order without at least six teachers. Old Testament Language and Literature, New Testament Language and Literature, Systematic Theology, Pastoral Theology, Church History, and History of Doctrines, and Philosophy, including Apologetics, are the subjects he names as needing each a separate professor, if justice is to be done them in lectures.

In her latest letter—to Printers—Miss Skinner makes an appeal which we wish from the bottom of our hearts, the members of the handicraft world, to a man, respond to:—"We hear a good deal about 'strikes' nowadays, but I should be glad if every printer would strike work when an immoral or infidel MS. is offered to him to print. You have mighty power entrusted to you, and if only the *imprimatur*—let it be printed—much used on the title-pages of books printed in the 16th and 17th centuries could be changed into 'let it not be printed' for every bad book, what a blessing it would be."—*Ex.*

The *Southern World* prints a bit of "weather wisdom" which just about covers the case. To those who continually croak about the weather, it says: Whether 'wet' or 'dry' we commend the following utterance of Colonel Richard Peters: "We all complain of the weather, and can't see the wisdom of it, but I confess, in the light of fifty years' experience, that if I could turn on the rain as I do a sprinkler at home I couldn't have managed it so well for this one farm, year in and year out, as it has been managed. So I take the weather without complaining. I know it will come all right in the end."

A little girl was told that she must not go to the currant bushes—that the currants would make her sick. She said that she did not mean to, but Satan tempted her. "Why didn't you pray, 'Get thee behind me, Satan'?" asked her mother. "I did," was the reply, "and he got behind me and pushed me right into the bushes." When we hear Brother Snooks pray at the weekly meeting, "Lead us not into temptation," and see him next morning trying to trade horses with neighbor Jones, we cannot help thinking of the little girl and the currant bushes. A good many people seem willing to let Satan push them if he will only stay out of sight.—*Interior.*

Oh! the idlers and drones in Zion. If a man with means should come to church year after year, never hire a seat, and never give a penny to support the Gospel, he would be universally regarded as a mean and covetous man. A committee would wait on him and labor with him. But there are hundreds of men and women who come and go to church year after year who never lift their hand to do any service for Christ, and they still retain their standing and the good opinion of their brethren and of the church. It is high time that we should awaken out of our sleep, and every man and woman find his or her work, and then every man and woman do the work they find to do.—*Independent.*

The following is reported among the striking sayings of Rev. Sam. Jones, the evangelist. A homely piece, but true: "What would you think of a mother who had thirty babies, the oldest thirty years old and the youngest at the breast; none of them had grown any since they were born, or, if they had, it was like a wasp, less than when first hatched? Poor woman; ten babies on the bed, ten on a pallet on the floor, five or six in the crib, and four on her lap, and all of them squalling! She is to be pitied! But this is the condition of many preachers in this country; thirty or a hundred members, and all of them babies—not one able to take of himself."—*N. O. Advocate.*

The distress in the North, especially at Sunderland and Jarrow, owing to the stagnation in the shipbuilding trade, is growing very serious. Thousands are on the borders of starvation, and the relief afforded barely suffices to keep body and soul together. A time of misery seems hardly the time to preach a sermon, but the extreme destitution of many of these poor families is undoubtedly due to improvidence and habits of intemperance. The correspondent of the *Pall Mall Gazette*, in his investigations at Jarrow, has ascertained that probably out of the £10,000 paid weekly to employ in prosperous time by one of the large shipbuilding firms, £4,000 went to the publicans.—*Meth. Record.*

A CHANGE NEEDED.

In a speech at Ashton, Mr. Hugh Mason, M. P., lately said that Lord Salisbury had 'refused' land for a Wesleyan chapel, and that worship was conducted in a barn. Lord Salisbury's attention being called to this, he wrote: "Mr. Hugh Mason's statement is not correct." Mr. Mason thereupon asked the Liberation Society to make inquiry, he being prepared to withdraw his statement if it could not be substantiated. The following is the result of the inquiry:—There is no Nonconformist place of worship in Hatfield standing on Lord Salisbury's land. There is a large 'Union' chapel in Park Street, dating from 1826, but that stands on a freehold. The only other place of Nonconformist worship is that of the Wesleyans, which is not a barn, as was said, but a portion of a stable at the back of an inn, from the landlord of which it is rented. It is a feather-edged board structure, and is only about fourteen feet square. The tiny area is occupied by nine benches, a harmonium, and a reading-desk. It has been so used for twenty-six years. In it are conducted a Sunday-school consisting of about sixty scholars, services on Sunday afternoon and evening, a class-meeting in the week, and a Communion service on a week-night once a month. During this long period applications have been made to the Marquis of the time for a lease, but these have received either evasive or otherwise unfavorable answers. About two months ago, however, presuming on the friendly attitude of the Marquis towards Wesleyans as manifested in Cornwall, where he went to promote the electoral interests of Mr. Atkinson, the Tory Wesleyan candidate for West Cornwall, another application was made. After about a month his lordship's agent, in an interview with the local representative of the Wesleyan body, stated that the request had been forwarded to the Marquis, who would consider the subject upon his return from Scotland. Up to the present, however, the request has not been granted.

Lord Salisbury pleases himself with regard to his own property and his treatment of Nonconformists. We give him credit also for having had a generous feeling towards Dissenters at least for a moment when he made his speech in favour of Mr. Atkinson's candidature in Cornwall last summer. And we do not wish to press him too closely because his assertions about Dissenters in general, and Hatfield Wesleyans in particular, do not fully agree with one another. But the disclosures now made in respect of land for the erection of a Wesleyan chapel at Hatfield are more than we can overlook. It is plain that repeated applications for a 'bit of land' have been refused. We should rejoice to see such a change in the law as would make it impossible for landowners to withhold a site under such circumstances. Meanwhile, Lord Salisbury may save himself the trouble of trying in Cornwall or elsewhere to show why Churchmen and Methodists ought to be reconciled. Actions are louder than words.—*Methodist.*

MEN, NOT THINGS.

We have heard much in late years of environment. And we have been instructed regarding heredity as determining not merely a man's physical structure, but his mental and spiritual constitution as well. We will not set up a denial of any of these teachings; but it may be well to utter a caution against falling into a doctrine that circumstances alone make the man. Pre-natal forces and surrounding influences have been so much dwelt upon as to lead almost to forgetfulness of the fact that there is a power in man which, as well as heredity and environment, is a determining factor in existence. Some speak as if it were impossible for a man successfully to struggle against

unfortunate hereditary tendencies or unfavorable surroundings. Some speak of drunkenness as a disease, and make it nearly or quite as involuntary as paralysis. In discussions regarding the evangelization of the wretched poor, we are told that we must build them better houses before we can hope to make them Christians. And in various other ways does the doctrine show itself that man is the creature of circumstances, the slave of his surroundings.

Now this is in effect a denial of the difference between men and things. It conceives of man as like a log floating on the stream of fortune without any power to determine his direction. It makes the man different from his brother log merely in a capacity for enjoyment and suffering. The idea, implied rather than expressed, indeed, is that if a man's father was a drunkard, he himself cannot be condemned for not being temperate, and that if he is born in an over-crowded tenement house he can never reach the Kingdom of God. But man has a will. He is an agent and not merely passive. He can originate power. Against inherited traits or surrounding forces he can struggle with a spontaneous, self-originating power. A man's character is not wholly fixed by his environment. It is under God originated and self-created.

A fawcett breaks through the surrounding wall of blindness. A Douglas rises above the horrible environment of slavery; out of the depths of vice many have risen to holiness; for a man is not a thing. Unlike the log, he can go against the current. His destiny is in his own hands.

Therefore he must give an account of himself at the bar of God. He cannot excuse himself for being a drunkard because his father was a drunkard. He cannot claim acquittal for being a depraved man because his surroundings were unfavorable, for he has a will and ought to have risen above these surroundings.—*N. Y. Independent.*

COTTON—ITS INFLUENCE.

Commerce is a wonderful ally of Christianity. For centuries Portugal has claimed sovereignty over the Congo basin. It has imposed heavy customs upon commerce, and has everywhere hindered, and to a great degree prevented, the entrance of a pure Gospel. But now the International African Association undertakes to open the Congo Valley as a new field for trade; and it is manifestly to the interest of England and all commercial Powers to allow it to act as guardian of the river in order that its banks and waters may be free. Mr. Stanley, in a speech recently delivered in Manchester, England, presented the question in a very skillful manner. He said that he had calculated that if every inhabitant of the Congo basin should have one Sunday dress every year, 320,000,000 yards of calico would be required; if two Sunday dresses and four every day dresses were used, the enormous total of 3,840,000,000 yards, of the value of £16,000,000, would be required. He estimated that a trade of £26,000,000 annually could be secured, and said that it was the easiest matter in the world to induce Africans to wear cotton, when the basin of Congo would be more profitable to England than even India. The traders on the Congo last year imported £884,000, of which £660,000, or three-fourths of the whole, came from England. This putting of the case will no doubt appeal powerfully to that love of gain which has so often shaped the governmental policy of England. It is certainly an odd combination of surroundings that makes the nakedness of African savages a pivot on which the most important international complications turn. But to the thoughtful Christian the most important fact connected with the "Congo question" is the direct bearing that its solution

will have on the advancement of the Gospel. It is these peculiar conditions which invest the conclusions of the Berlin Congress with so much of importance and interest.—*N. Y. Adv.*

"I AM A MEMBER OF THE CHURCH."

It is the duty of every one to be a devoted and consistent member of some Christian Church. But one great obstacle in the way of a revival of religion is the fact that many of the people are merely nominal Church-members. They are enrolled on Church-books, but they manifest no change of heart and life. Perhaps this is the position of the reader.

Now, understanding that we are not aiming to secure you to the ranks of any one Church so much as to make sure of your salvation, may we submit to you a few questions?

The words say, "If any man be a Christian, he is a new creature; old things are passed away; behold, all things are become new." Are you a new creature and different from your old, carnal, worldly self? Is your whole life fresh and sweet and beautiful, in the light of the presence of Jesus?

"If ye love me, keep my commandments." Do you keep these commandments? Is your life pure and upright, blameless and consistent, full of love to God and your neighbors? "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Are you full of his Spirit, growing more and more into his image? "We know that we have passed from death unto life, because we love the brethren." Do you love every soul that loves the Lord Jesus? "As many as are led by the Spirit of God they are the sons of God." Are you consciously led by the Spirit of God? "If any man have not the spirit of Christ he is none of his." The spirit of Christ at was one of supreme self-sacrifice, and constant work and suffering for others. Are you giving up daily your ease and your will, and any striving to serve and to save your fellows?

"Ye are my witnesses." Do you witness for him? "If any man will come after me, let him deny himself, take up his cross and follow me." Are you daily bearing crosses for his sake? "Come out from among them, and be ye separate." Are you separate from the world, and different from the world? "The Spirit itself beareth witness with our spirit that we are the children of God." Have you the inward witness of his Spirit whereby you can cry, "Abba, Father"? "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Have you these? Let us go to secret prayer and wrestling with God till this matter is settled. In the burning light of the throne, not all the Church rolls in the universe will weigh as dust in the balance, unless our names are in the Lamb's Book of Life.

AN EXTENSIVE REVIVAL.

The London *Watchman* has an account of a fortnight's mission conducted at Stockton-on-Tees, by the Rev. T. Waugh, Conference Evangelist.

On the first Sunday a special service for the young was held in the afternoon, and at its close a large number of scholars decided for Jesus. On the second Sunday a special service for men only was held, and it was a grand sight to see the spacious chapel crowded mainly with working men. Mr. Waugh also conducted a service for women only on the afternoon of the second Wednesday. Each week two afternoon meetings for the promotion of holiness have been held. Members of other Churches have been very constant in their attendance at the holiness meetings. The Sunday morning prayer-meetings at seven

o'clock were "times of refreshing from the presence of the Lord." It is difficult to speak in sober language of the success of the mission. The whole town has been moved. Nothing like it in Stockton has been known before. Night after night the grand old chapel has been crowded to its utmost capacity. Crowds have besieged the gates long before the time of opening. On the second Monday, when the preacher related the story of his life and his remarkable conversion to God, hundreds were unable to obtain admission. The closing service was a scene never to be forgotten. The new converts nearly filled the body of the chapel. Affectionate words of counsel and hope were addressed to them by Mr. Waugh. While the congregation remained sitting the new converts stood up with the preacher and choir to sing, "O happy day that fixed my choice." Many were moved to tears at the touching sight of so many hundreds—old and young, rich and poor—starting out for the kingdom. Then the preacher made a most solemn farewell appeal to the unconverted, with the result that 58 adults came out to seek Jesus. Altogether more than 650 persons above 14 years of age have gone into the inquiry rooms. Many of the converts belong to other Churches. Every denomination will be benefited, from the Church of England to the Salvation Army. Although we have printed and advertised very extensively the expenses will be more than met by the voluntary contributions of the people.

YOUR SIGNATURE.

I sat in the dining room at the Interval Convention, this past summer, talking with a dear friend about the baptism of the Holy Spirit. She had been seeking this baptism for months. As I looked up I saw the Rev. M. B.—approaching, and I stepped towards him and said, "I am going to introduce you to a friend of mine who is seeking the baptism of the Spirit." He took my seat, and the first question he asked (as she afterwards told me), was, "Sister, have you any plans?" "Any plans?" she asked. "Yes, have you any plans—or plans for the future that you would be disappointed if they were not fulfilled?" She frankly replied, "Yes I have." He reached his hand and took up a blank sheet of paper that lay on the table, and holding it up before her said, "All your plans must be given up;" and pointing to the bottom of the page, said, "Will you write your signature here and let God fill in this blank as it seems best to Him?" She said she shrank back. She saw the whole truth—no will in regard to her future—and her name, her amen, to all that God willed. The struggle was sharp but short, and, with her eyes still on that blank, she said, "Yes, I sign my name." And so she entered the large place where her feet stand to-day. It was the total self-surrender. The life of blessed inward ease can come no other way. Is it not better to have God plan for us than to plan for ourselves? Is it not sweet to think that One above—

"In perfect wisdom, perfect love, I'm working for the best."

And that all He asks is our signature to His will? Who will sign their name to a blank and let God fill in day by day?—*Guide to Holiness.*

Joseph Cook, in talking of students who did not have time to go to prayer-meeting, said that when he was in college he always took time for such things. "When a student becomes unsprited," said he, "his mind is bedeviled; but when he is lifted into a higher spiritual atmosphere by the influence of an hour or two of prayer he can swoop down upon his studies like an eagle on his prey." Very few students would deny that "prayer is the highest occupation of the human soul," and yet it is a common thing to see professedly Christian students deliberately neglect the prayer-meeting where it seems to conflict with social or intellectual pursuits.

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