

# The Wesleyan.

S. F. HUESTIS, Publisher.  
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER, 12, 1883.

No. 41

### NOTES AND COMMENTS.

It is no longer "treason" to toast the Queen in anything but wine, and both Her Majesty and public opinion favour the change.

The Advance claims that the least dangerous element in the votes of the illiterate is not that ignorance disqualifies them for a rational judgment, but that it exactly qualifies them to be the tools of bad men.

Zion's Herald suggests: When one is tempted to relate a witty but impure anecdote for the amusement of his intimate friends, let him extinguish the desire he feels to amuse his friends in that way with this prohibition of the Holy Spirit, "Let no corrupt communication proceed out of thy mouth!"

Rev. J. D. Symonds, rector of Coryton, recently said at a meeting, "while at Lahore he visited every cell in the military prison, and asked each man what it was that brought him there, and twenty-three out of twenty-four made answer 'Drink, sir.'—Christian Commonwealth.

It would be an improvement to some fault-finders of sermons in our church pews if they would consider carefully Hunt's definition of real criticism, when he says that it is the "judgment of a work by its qualities, not by its faults." All the qualities should be considered, and not the defects merely.

"Our preacher failed to fill his appointment, and we had no service." And why not? You surely could have had a prayer-meeting, and you could have claimed God's promises. The next time your pastor fails to reach the church, hold a prayer or experience-meeting. Never allow a service to go by default.—Chr. Neighbour.

If when you change your residence you so undervalue the Church of Christ as to be indifferent about renewing your membership therein by the presentation of your Church-letter, do not think it a strange thing that the Head of the Church withdraws from your half-repentant soul the light of his countenance.—Nashville Adc.

The member of the Church who neglects the support of his pastor, feels mean when he shakes hands with him for the last time and sees him start for Conference. There is a sense of shame and guilt that is exceedingly annoying. He shakes it off after a while. Wonder if memory and conscience will ever revive these feelings?—Holston Methodist.

The Canada Presbyterian, speaking of ministers and directorships of monetary institutions, puts it this way: "A man that can raise a family of six or eight children respectably on \$500 a year and keep out of debt is qualified for a seat on any monetary board. Raising a large family on \$500 a year is a far greater financial feat than managing the Bank of Montreal."

The Westminster Teacher takes exception to the course of the young people of the Sunday-schools who peddle tickets on Sunday and other days for church festivals, picnics and magic-lantern shows. It likens them to the "money-changers in the Temple," and says that they ought to be driven out. It sets at naught the apology that this ticket-peddling is a work of necessity and mercy.

The Catholic Church say their opposition to the public school is because it is "godless," and yet refuse to allow the Bible to be taught in those schools. The Bible has been replaced in the schools of Syracuse, N. Y., and a priest denounced the action from the pulpit and ordered all the Catholic children to be withdrawn. There is nothing that Rome hates as it does the light of God's Word.

The S. S. Times says that an English Egyptologist has called attention to the fact that in the ancient hieroglyphics "love" was represented by the figure of a "hoe." Love will prompt a man to dig. He will dig cheerfully for love's sake. And, again, it is suggested that the Latin word for "worship" is "cultus," from the same root as that for "ploughshare." Worship involves work.

We have a strong conviction that the most fatal antagonist of Romanism in this country and throughout the world is Methodism. Some years ago Signor Gavazzi declared that when Pio Nono was speaking of the forces arrayed against Catholicism in England, he indicated Methodism as the most formidable. We think that this judgment was a proof of his infallibility. The two forms of religion must be fatal to each other. Where Romanism is universally triumphant, Methodism is crushed, and where Methodism is victorious Romanism must be vanquished.—Watchman.

One of the queerest sentences ever imposed on a criminal was that given to William Hannab, found guilty before Judge Krehel, of St. Louis, of selling liquor to Indians. Hannab pleaded ignorance of the law as an excuse, saying he could not read or write. Judge Krehel sentenced him to the county jail till he could learn to write, and sentenced another criminal to jail till he should have taught Hannab the art. In three weeks both men were discharged.—Boston Transcript.

"Weiss beer" is officially declared intoxicating. So are certain "bitters," some of which contain more alcohol than brandy or rum. Thousands of "temperance people" innocently () take these "bitters." However, some of them contain something more than alcohol. Two men recently bought a bottle and invited a third to drink. Soon one fell dead, and soon after another; the third, who drank moderately got off with spasms.—N. Y. Adc.

The New York Tribune, commenting on Mrs. Langtry's career in the United States, just fastened on her the common imputation of loose living that many people think almost inseparable from the stage, sets this down to the credit of their best society: "Three brilliant but notorious women, welcomed in good society abroad, have in late years achieved in turn marked professional success here, but, though in some cases presently introduced, have not been received under a respectable New York lady's roof."

Oh, if now the decree went forth that no more strong drink should ever be sold, how many a weary heart would bound with joy? How many a drink-cursed home would ring with gladness? It would be hailed with delighted acclamation, not only by those who have toiled long and hard in the cause of truth and right, but even by the bond-slaves of evil habit themselves. Let us work earnestly towards this blessed consummation, in fervent brotherly love and fervent hatred of wrong.—Canada Citizen.

A correspondent writing to the London Times says: "It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that the hardworking, thoroughly efficient, and intellectual clergy disestablishment would, in a pecuniary sense, prove a blessing instead of a curse; for purchase would cease, and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

Many a Christian who has been greatly revived at camp-meeting, and who worked well in the altar with penitents, has lost a great deal of his religion on reaching home and finding some one had left the bars down, and the pigs had been in his potato patch. Many a good sister who shouted at the camp-meeting, and left, loving the whole world, has been so "put out" when she found the calves had been in the garden while she had been at the camp-ground that she needed another camp-meeting revival to bring her heart into a good religious frame. How often we allow these "little foxes" to spoil the tender vines.—Texas Adc.

The return just presented to the House of Commons of the fees paid by the Archbishop of Canterbury on his promotion to the Primacy is a curious document, and has naturally attracted much attention. It is a perfect keeping with the secularism and formalism which characterize every item in the proceedings connected with these appointments to high office in the Church Establishment; and it shows how large a share perquisites and property have in all these transactions. The demand for "backsheesh" seems to have met for Him who careth for us. Now, suppose we were willing to be led by the Spirit. Perhaps we think we are. But does not this willingness imply a complete yielding of our wills to God's? We must not anticipate, but follow his guidance—trusting his hand in his, not even caring what he has in store for us to-morrow, but earnestly desiring his will concerning us to-day. Then when we feel that we have heard heavenly whisperings, and been blessed in the labor of to-day we may not venture on to-day's grace for the walk of to-morrow. We must seek fresh supplies every day, and let God work through us. What loads of anxiety and responsibility would this lift from our hearts! Instruments only to do his will. Casting all our care upon him, living or dying, we should be the Lord's.—Christian at Work.

Mrs. H. B. Stowe, after describing in her inimitable way the strictness with which the children of the Puritans were required to keep the Sabbath, in reply to the question, whether this did not excite a distaste for it and for religion, answered by an unqualified "No, it did not." She adds: "The effect of the system was to ingrain in our character a veneration for the Sabbath which no friction of after-life would ever efface. I have lived to wander in many climates, and in foreign lands where the Sabbath is an unknown name, or where it is only recognized by noisy mirth; but never has the day returned without bringing with it a breathing of the unbroken and even a yearning for the unbroken stillness and the simple devotion of the Puritan Sabbath."—N. Y. Adc.

### THE SPIRIT'S LEADINGS.

How many Christians know what it is to be led by the Spirit? We grope on through life as in a bewildering maze, not doubting our hopes it may be, acting from principle, even from love to the Master, and yet strangers to light and liberty. We are on a low level, and the light that is in us is darkness. Unsatisfied we are, yet making light drafts on God's grace, and coming timidly to the mercy-seat. Half-praying, half-hoping, how can we expect large measures of power? "Ye have not because ye ask not." "O ye of little faith." The very first requisite is increase of faith; really to believe that God is willing and ready, just for the asking, to baptize us individually with the Holy Ghost. Truly it must be most earnestly desired and reverently sought after. It is an astounding thought that though poor, weak, ignorant, and sinful, we may be clothed with power from on high. The most humble and obscure child of God may possess it. It seems daring, almost irreverent, to assert it, and yet, have we not divine authority for saying so? What is meant by the constant reference to "the gift of the Holy Ghost"; "the power of the Spirit of God"; "being filled with the Spirit"; "being endowed with power from on high"; "baptized with the Holy Ghost"; "ye shall receive power after that the Holy Ghost is come upon you"? Are we not living in the dispensation of the Spirit? Have we not all part and lot in the matter? What constitutes the difference between Christian workers? One goes forth in his own strength and fails, another is nothing but "a broken and emptied vessel made meet for the Master's use" by the power of the Holy Ghost.

Many Christians live and die strangers to this conception. "What is the Holy Ghost? I don't understand anything about it," said an intelligent and consistent church-member of years' standing. Does not this confession tell a tale of coldness in Christian life, a deserted closet, and a crumbled family altar? "They that do his will, know of the doctrine." Of multitudes of Christians may it be truly said, "For as yet he had fallen upon none of them." If we are not conscious ourselves of the Spirit's leadings, have we not seen those who were clothed from on high? and have we not felt the gift to be of all things most desirable? If theirs, why not ours, if it may be had for the asking? With it, how different would be the sad, weary perplexing thing we call life! How it would smooth family friction, and scatter clouds of discontent, to yield our plans to the inflexible Disposer of all events! How would sorrow be soothed and softened if the Comforter, instead of being an occasional guest, dwelt in our homes an abiding, real presence! If the beautiful fruits of the Spirit were manifest there, we should have constant foretastes of heaven. God has placed us here, and we are always seeking our own and trying to get along without him. We scarcely know it, but we regret the past and reach into the future, preparing and planning for its emergencies, and forecasting its cares, apart from Him who careth for us. Now, suppose we were willing to be led by the Spirit. Perhaps we think we are. But does not this willingness imply a complete yielding of our wills to God's? We must not anticipate, but follow his guidance—trusting his hand in his, not even caring what he has in store for us to-morrow, but earnestly desiring his will concerning us to-day. Then when we feel that we have heard heavenly whisperings, and been blessed in the labor of to-day we may not venture on to-day's grace for the walk of to-morrow. We must seek fresh supplies every day, and let God work through us. What loads of anxiety and responsibility would this lift from our hearts! Instruments only to do his will. Casting all our care upon him, living or dying, we should be the Lord's.—Christian at Work.

### FRESH SERMONS.

Always have a sermon on hand; do not be content with the work of the past. The itinerancy offers a strong temptation to this, and the temptation is increased by the multitude of duties incident to our circuit arrangements. To yield to this temptation is to sink and fail. The continued repetition of a sermon from which the life has departed is an injury to ourselves and a wrong to the people to whom we minister. One of our wealthy men offered me \$500 for the Ministers' Rest Fund if I could persuade all the ministers to burn their old sermons and begin afresh. This can hardly be done; but making new sermons will wonderfully reinvigorate the old ones. See to it that your sermons be characterized by variety, freshness and life. If you make the Bible your storehouse you will easily succeed in this. Look at the Puritans and look at our Methodist forefathers, and you will find this gloriously illustrated. Look at William Jay of the last generation, and Charles Hadden Spurgeon in the present. They breathed an atmosphere of Scripture, and it pervades all their thoughts and

### FILLED WITH GOD'S FULLNESS.

I love the brave fireman who puts up the ladder and comes down with my child. I can't help taking that man to my arms. He saved my boy. Shall I not love God—Jesus—who died for all my children to save them from eternal ruin and rescued them from that perdition to which they were going? I want no other proof of the depth of the human heart than the fact that men do not love God. If this depravity is cast out by taking Christ, getting near to Christ, getting Him to dwell in your heart, getting Him to stay morning, noon and night, you can then look out on this planet and take in the breadth and height and rise above every surrounding of trial, being "filled with all the fullness of God." But then, as I intimated, there must be love to comprehend love. There must be a practical exhibition of love to enable you to fully comprehend love. God did not theorize; He practiced. He gave His Son. He told Abraham to take His Son and offer him. How did Abraham feel in all those three days when looking upon Isaac? How did he feel when taking the knife? Could he forget him as he turned his head? He looked so much like Sarah, shall I slay him? Could he forget him? God gave His only begotten. Could He forget us? I hear Him saying, "Lo! I come to do thy will, even as He looked down the future, past the ages, on to Calvary, saw the pangs, saw all, yet He came. There was practical love for us. We must begin to work, to do good in some way. There is not a person whom God has not placed under circumstances in which he can do good. God gives to us the key to some heart no one else can open. It must be done by us or it is not done at all. As Christ came for our sakes, we ought to go for His sake. Now these views come to me suggested by the text, yet there is more in it than I know. I have never been able to solve it. All see something of this mystery, see something of this love, know something He has done. But the riches of His glory are beyond my comprehension. I had a friend who preached once on the love of God and its unfathomable nature. He used this figure. He brought a sounding line and reached away down and said, "So many fathoms." Another expression, "So many fathoms," and then cried out, "More line!" "More line!" He had not line enough to measure the depth of the love of God. I am not able to describe it all, but, thank God, you and I have all eternity to try our line.—Bishop Simpson, in October Pulpit Treasury.

### UNUTTERABLE PRAYER.

There are times when men's thoughts naturally take the form of words and arrange themselves in orderly sentences. There are other times when no words can reveal the thoughts, but when a look might convey what a volume could not contain. So it is in regard to prayer. Sometimes our ideas find easy utterance; again they struggle at the door of a full heart and can not find exit. So Esther stood silent before her lord, disclosing only by her wistful presence all her trust and entreaty. So it is told of the devout Bengel, when he spread out his hand before God, as he turned from his Bible to retire to rest, and simply murmured: "Lord it is all understood between us." And so may we all, if we will turn our hearts to him to whom our hearts are known, and offer our unutterable longings for His ineffable gifts of love and peace. "And in like manner the Spirit also helpeth our infirmity; for we know not what to pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." There is no moment so busy, no place so crowded, but that this form of prayer is then and there possible, and thus it is that we may obey the charge of the Apostle, "Pray without ceasing."—Sunday School Times.

Watchman.

words. Their sermons throb with Biblical life. You will find that attention to visiting will greatly assist you in this work. The variety of experience that you will meet with will suggest a constant variety of subjects, while illustrations full of point and beauty will be suggested in abundance.—Charles Garrett.

### CHRISTIAN LIBERALITY.

At the reopening of the Metropolitan Tabernacle, Mr. Spurgeon said: Many people supposed that there was very little work in addressing a large congregation, that a preacher had only to come, and speak, and that the sermon came like water out of a pump; whereas when it did come out like that it was nothing but water. There were many who wandered about and took the Gospel for nothing, although, by the bye, he should think they did not get much out of it, whereas it should be a delight to everyone to aid it according as God had prospered them. He sometimes thought of the money Christian people could afford to give because they had not the expenses of ungodly people. They lost nothing on race, they had no box at the opera to pay for, and they did not have the incalculable expenses of vice. With regard to dress, no doubt a good many Christian women required a good deal of dress, and did not dress as they should. He had read a story of a mistress who saw her black servant in a new dress, and said to her, "Chloe, you have a new dress." "Yes, mistress," was the answer; "but I had only got six now, and I am saving up to buy another." "Why, you have twice as many as I have," said her mistress. "Yes," was the answer, "you are a lady, and don't want dress; but if I don't dress fine they will think me one of the common niggers." There were some Christian friends who would never be mistaken for common folk. It was particularly necessary at the present time to support the good work they had in hand. He was reminded of the story of the man who knocked loudly at a street door. Somebody put his head out of a window above and said, "What do you want?" The answer was, "They have no knocker next door, so I had to knock at yours uncommonly hard to wake them up." He was afraid he knew too many Churches which had no knocker, and if they did not knock hard they would not succeed in waking them up.—Watchman.

### THE CONVENIENT SEASON.

When shall the convenient season come! When a mispent life is drawing to its close, and the conscience has been seared as with a hot iron; when the will has lost its power of moral choice, and all purer and nobler desires have long since died away—will that be a convenient season? When shall it be! When age has bowed your form and robbed you of your manly vigor; when you have no longer any thing left to devote to God's service, or any time wherein to serve him; when, shriveled and withered by the wintry blasts, you are swept away like a seared leaf by the December blasts—driven away in your wickedness—will that be a convenient season? When shall it be? When sickness lays you on a dying bed, and the body is racked with mortal pains; when heart and flesh are failing; when the head is dizzy and the eye dim; when the fevered lips refuse to form the utterance of prayer, and the disordered mind can no longer exercise its powers of thought—will that be a convenient season? When shall it be? When death lays his cold hand upon you in stern arrest, and the cold dew stands on your brow; when the body, like a worn out machine, refuses any longer to do its work; when the world rolls away from under your feet, and the realities of eternity start forth upon your terrified spirit—will that be a convenient season? O, my brothers, my brothers! are your names written in the Lamb's book of life? If you have no reason to know that they are, then let this be the convenient season. Cry, like Christian in the 'Pilgrim's Progress,' 'Life! Life! Life! Eternal Life!' Behold, now is the accepted time; behold, now is the day of salvation."—Rev. W. H. M. Aitken.

### THE CONVENIENT SEASON.

In the Canton of Bern, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the fields with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience, heavenly-mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes open to see all things in their true values, you may cry in grateful ecstasy, "Thank God for my griefs and afflictions."—Advance.

We say the world is dying—what for? Sermons? No. Periodicals? No. Religious stories? O! dear no. There is no chance of a want of them for many long years to come. Dying for disquisitions? No. For fine spun theories? For creeds and faiths! O! you might have them by the dozen. What is it dying for?—downright, honest, loving, earnest testimony of what God can do for souls. That is what it wants.—Mrs. Catherine Booth.

"You never get to the end of Christ's words," said Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted."

"They went through the flood on foot" (the place where we might have expected nothing but trembling and terror, a rush and dismay); "there," says the Palmist, "did we rejoice in Him."

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