

# The Wesleyan.

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## NOTE AND COMMENT.

When your brother-preacher is kindly spoken of in your presence be certain not to break the force of the compliment by some ill-timed but or regret.—*Arkansas Methodist.*

Prosecution of defaulting bankers and brokers may make blue blood tingle, but it is time for everybody to know that a thief who steals from his friends is worse than the common robber.—*Pittsburgh Gazette.*

Many Methodists go to the Episcopal Church to dance. We hope the day will never come when people will join the Methodist Church with any other motive than to serve God.—*Holston Methodist.*

Conformity to the world is the blight which rests upon the church to-day. If there was separation such as the Scriptures require, the spiritual power of the church would be increased ten-fold.—*Christian Witness.*

The Prussian ministry of education has recently published the following decree: "The teaching of the new hypothesis of Darwin, etc., is not one of the objects of the school, and is therefore to be kept out of the course of instruction."

The Bishop of Winchester doesn't like to say the "Established Church," but is constrained to do so "because, like many other phrases which involve a fallacy it has itself become established." The fallacy, however, runs much deeper than the phrase.—*Independent.*

The men whose work in life is to generate thought and to publish and disseminate thought, have, beyond all controversy, a high vocation. Carlyle tells us that in every epoch of the world the great event, parent of all others, is the arrival of a thinker in the world.—*Interior.*

A good sister was telling about the meeting: "We had a good time till they got to talking about other things; then it seemed that every thing got cold like."—"The other thing" was the Centenary offering. She got nothing out of this because she put nothing in it.—*Southern Advt.*

Business men who do not respect the Christian religion nor the Christian Sabbath, ought not to be allowed to grow rich on Christian money. What obligation are we under to patronize such? He who respects neither God nor man has no right to complain if he is forsaken of both.—*Methodist Advance.*

Missionary prayer-meetings, when wisely conducted, are among the most delightful and profitable services of the church. There are some circuits where a missionary prayer meeting is held once a month, and it tells with good effect on the spiritual life of the church, and greatly develops the spirit of liberality.—*The Outlook.*

While the Bishop of Liverpool, (Dr. Ryle), is helping to solve the question of how to reach the masses by preaching in the open air to the throngs that hear him gladly, Archdeacon Lightfoot "shows the consummate blossom of Christian charity by prohibiting an organist from playing in an English parish church because he had, a few evenings previous, played at a Congregational church."

At the Church Congress just held in England the pew system was discussed at considerable length, but failed to provoke the scurrilousness that was anticipated, through there being not a single voice raised in defence of the pew rents. Archdeacon Hannah denounced the appropriation of pews as the foremost of the obstacles which have excluded so many of the working classes from the churches.—*Ex.*

If the constructors of our Sunday-school lessons had to teach little men and women, Saturday afternoons, the questions and answers, they would leave out such a word as "Mephibosheth." That's too much for a child's mouth. It gets up the nose, in the throat, and runs down the chin. Remember, O wise divines! you are preparing for small people in kilts.—*Richmond Advt.*

The *Church Times* has dealt severely with the Bishop of Worcester for having given £10 for the reduction of the debt on the Primitive Methodist chapel in that city. A Primitive Methodist layman in London, whose liberality is large toward all Congregational institutions, and who, with a ready hand, helps other Churches so far as he has opportunity, has recently given £10 to the vicar for the creation of a church in a suburban parish. He wants to know if the *Church Times* will regard that as a treasonable and wicked action on his part. In his simplicity he has thought he was doing a good work and helping a worthy cause.

The *Medical Times*, an important English journal, says that it is infinitely probable that a long-continued disorder of the literally impressionable nervous system of children will have a far-reaching and prejudicial effect on the ultimate development of the mind, and permanently damage the delicate structures which it is the avowed object of national education to keep in good working order.

It was often said that he was not a "popular" preacher. But we noticed that every year many souls were converted under his ministry; and in the memoirs of the holy dead his name was often mentioned in connection with their starting in the Christian life. Let him keep up that sort of a record, and he can well afford to let others claim the popularity.—*Nashville Advt.*

The utterance of that eminent scientist, who is also a preacher, before the British Association at Montreal, ought to shame into silence certain noisy advocates of evolution. He said: "It cannot be said that nature, which requires mind to interpret and perceive its beauties, did not require mind to produce it." Until this paradox is proved we will hold on to the Bible statement.—*N. O. Advocate.*

It has been telegraphed to this country, as something most remarkable, that the new bishop of Ripon, England, can preach without notes, with great freedom and force of style. It may be something remarkable for an Episcopal Bishop to preach after this fashion, but we have thousands of New Testament bishops, who never preach any other way, and the results reported show how effective is their preaching!—*Baltimore Baptist.*

The most obvious cause of the failure of formal education is the neglect of natural laws. We are in too much of a hurry. Instead of adapting our teaching, as nature does, to the child's developing powers and growing needs, we ply our little pupils with knowledge about which they do not and cannot care, with the inevitable effect of disgusting them with learning and delaying their mental development.—*School Guardian.*

A clergyman of Detroit is reported to have said last Sunday in his sermon: "Oh for some old English law! I feel sometimes as if I wanted to go to Canada to take the oath of allegiance, to go under a Government that is a Government, and not one which is a disgrace to American citizens!" He had better subscribe for a couple of Canadian party newspapers at once. He will learn from them that nearly all Canadian public men are thieves, rascals and liars.—*New York Paper.*

That religion which allows a man to read a religious paper two or three years with great satisfaction, and then refuse to pay for it because he did not order it renewed, is worse than that practiced by the heathen. We have a few of that class on our list, some of whom profess sanctification. Let all our readers join us in the prayer that we may be delivered from such religion. Whenever the spirit of common honesty is wanting, all pretensions to religion are mere mockery.—*Ex.*

The *Christian at Work* says: "The organ of the McAll Mission in Marseille says that the members of the mission in that city were all at their posts during the height of the cholera and that none of the meetings have been given up. The plague is now abating, and it is satisfactory to hear that the devotion of the Sisters of Charity, of whom we have heard so much in the newspapers, has not been singular. No panic seized any of the Protestant missionaries, who continued to do their duty probably all the more earnestly that eternity seemed so near."

In England, out of every 10,000 deaths about seven are the result of violence; in Ireland and France the ratio is a little more than eight out of 10,000; while just now in the United States the figures are increased to 21—a proportion more terrible than that of any civilized country with the exception of Italy and Spain. Increase of crime can only be occasioned by a lowering of the standard of morality. In the popular admiration of colossal criminals, in mawkish sentimentalism of the kindly simpletons who do all that can be done to dull the edge of the law in the case of almost every desperate criminal, in the rash use of the pardoning power, in the ostracism of discharged convicts, and in the trashy literature of the day, we find the most direct causes. This last point especially should have the attention of every lover of his race. Epidemics of crime follow vivid descriptions of brutality.—*N. Y. Advt.*

## ARE WE DOING IT?

"Pray ye therefore the Lord of the harvest that he would send forth more laborers into his harvest."—*Luke x. 2.*

Most likely we never went to a missionary meeting in our lives but we were told to pray for the work. We are quite used to it, we take it as a matter of course, and as the right and proper thing to be said. Nobody disputes for an instant that it is a Christian duty. But, are we doing it?

As it is an acknowledged obligation upon all who profess to love the Lord Jesus Christ that they should obey his commandments, it is clearly a real obligation upon us, upon you and on me, to obey this commandment. And if we are not doing it, we are clearly directly disobeying our dear Master, and falling in the one test of personal love to Himself which He gave us in the same night in which He was betrayed.

Yes, we are doing it? Did you pray this morning what we bid you pray? Did you yesterday, or last week? Surely it is no light thing to go on from day to day leaving undone a thing which we ought to have done, and about which His own lips gave the most explicit directions! How often we have sorrowfully felt that "we know not what we should pray for as we ought!" Now here is something that we know we are to pray for. We know that it is according to His will, or He would not have bidden us ask it. And, "if we ask anything according to His will, He heareth us."

And if we know that He hears us in whatsoever we ask, we know that we have the petitions that we desire of Him. See what a splendid conclusion we reach! O "pray ye therefore!" And if we thus pray, like little children, exactly what Jesus bids us pray, see it we do not find a real and probable conscious and immediate blessing in the very act—the flood-gates opened, the spirit of grace and of supplication poured out, and the parched tongue filled with prayer and praise! It is an immense help to be systematic in prayer. Many are finding it useful to take one of the seven petitions of the Lord's Prayer as the key-note of their own each morning. This brings "Thy kingdom come" to Monday morning. What if all our readers should accept this as a continual reminder, and at least once a week join in fervent pleading of this Christ-taught petition, including in it the special one that the Lord would send forth laborers. Let us agree as touching this that we shall ask in the obedience of faith and in the name of Jesus.—*F. R. Havergal.*

## GOING TO CONFERENCE IN NORWAY.

The day after I left Christiania for Trondhjem, the Bishop (Hurst) who was to hold the Conference reached the former place, and early the following week, accompanied by the resident and neighboring ministers, took passage on a steamer for Bergen, 224 English miles, as the vessel goes, north-west. The entire membership of our churches in Christiania accompanied them to the pier, and there remained, filling the available space, singing hymns and spiritual songs, led by the excellent choir, till the boat started. Hundreds of the people of the city, attracted by the singing, came down to the shore and swelled the concourse. Not only so; the brethren and sisters, to show their affection for their pastors, brought beautiful bouquets and wreaths of flowers in profusion to present to them. As the ship sailed the music of their songs followed it as far as their voices could reach, and still they could be seen waving their adieus.

The vessel stopped to receive and discharge cargo at several ports, sometimes remaining some hours. Arrangements had been made by telegraph to hold services, and as soon as the boat landed the preachers, accompanied by the Bishop, went to the church, where the people were assembled, and a regular service was held.

A scene, similar to that in Christiania, was enacted on the departure from each place, where the resident pastor joined his brethren on shipboard. And so it came to pass that before the steamer reached its destination it had on board every member of the Conference except Bro. Olsen, the pastor at Bergen, and Bro. Wallstrom, of Trondhjem.

During the Sabbath of Conference five Methodist services were held at one time in the city. When the last day came a supper was held in a hall that would contain 1,200 people. A crown, equal to 27 cents of our money, was charged for admission. Such was the crowd that the refreshments gave out. The pastor offered to give back the money to any who were dissatisfied. None asked its return. Supper being ended, they began to sing and relate what God had done for them. Bishop Hurst and others spoke to the unconverted, and to crown all, when the invitation was given, upward of seventy rose for prayers. This is how they do these things in Norway. God forbid that they should sink in fairs and suppers down to the American level!

There went to one of our churches in Norway (I will not say which) a young preacher to help the pastor in a revival. They were successful. Among the converts was a young lady, the daughter of members of the State Church. When the young preacher left he "took her heart with him, but left his own in exchange." Her parents did not object, and they were engaged to be married. But the law forbids a person to leave the State Church till he or she is nineteen years old. The young lady was but eighteen. It did not seem right for the preacher to marry her till she was a Methodist "in full connection." They did not wish to wait, so the preacher-in-charge wrote to King Oscar II, whereon he issued a decree to the Bishop, who made an order to the Provost, who communicated the mandate to the Pastor, that this particular young lady might leave the Church before she was nineteen years old. A pretty story, and the best of it is that it is true. I was introduced to one of the parties by another of the three concerned in the transaction.—*Dr. Buckley in N. Y. Advt.*

## PROHIBITION IN THE SOUTH.

In West Virginia forty-three counties out of a possible fifty-four have actual prohibition. There are ninety-five counties in Georgia where no liquor is sold and where heavy penalties are attached to an attempt to sell. In Arkansas a local prohibitory law prevails, and a writer in the *Inter Ocean* says of the result: "Along the line of the Fort Smith Railroad for one hundred and sixty miles there is not a saloon, and counties and towns all over the State are prohibitory." In Texas, that great and mighty south-western empire that is yet in its lusty youth, the temperance people came within four votes of the required two-thirds in the legislature of passing a Prohibitory Constitutional Amendment, and now discouraged they intend to try it again. South Carolina has a local option law under which the sale of intoxicating liquor is prohibited in numerous places. Both Alabama and Mississippi have stringent laws against the liquor traffic; while a great share of Maryland is held under a local option law. In Tennessee there is a law prohibiting a saloon within four miles of any school building.—*Amendment Her.*

## INSTANTANEOUS CONVERSION.

In speaking upon the subject of instantaneous conversion, Mr. Moody said: "I just want to tell you now how you will be saved. One reason why I have taken this subject is because I had a long talk with a man yesterday who is seeking Christ in his own way. He is not willing just to trust in him. It is the privilege of

every soul here this day and hour to trust in Christ and be saved. Now, my first illustration is the ark. I remember when in Manchester I went to talk to a little group, and there came up another man. I thought first by his look that he was skeptical, but afterwards I saw tears trickling down his face. 'Are you a sinner?' said I. 'What's the trouble?' He said he wanted to feel himself saved. 'What saved Noah?' said I; 'Was it his righteous life, or his prayers, or his tears, or his feelings, or the ark?' He sprang right up. 'I see it! God by; I want to go away on the train.' A short time afterwards, going out of the Free Trade hall, a man tapped me on the shoulder. 'Do you remember me?' I thought I knew his face, but couldn't locate him. He then reminded me of the illustration of the ark. 'I have been all right ever since,' said he, 'ever since. It is the ark which saved me.' He is an active business man there, and has become a splendid worker for Christ."

## A MISSIONARY SCENE.

A small brotherhood of Moravian missionaries had been stationed for some years at Lahoul, on the borders of Tibet and about 100 miles from Simla where the Governor-General of India (Lord Lawrence) was then residing. Their isolated position, their extreme poverty and their self-denying labors amongst a semi-barbarous people were known only to a few, and when one of Sir John Lawrence's staff told him how they were accustomed to work in the fields as common peasants, to manufacture their own paper, to make their own clothes, and expressed a wish that one of the body might be invited for a few days to "Peterhoff," the Governor-General's house at Simla, a cordial assent was given and an invitation was sent out by special messenger. The missionary selected by the brethren walked the whole distance. His dress was a coarse suit of brown camel's hair cloth, which had been woven in the village and cut out and sewed by the brotherhood. He had no shoes, only sandals made of hemp and coarse string, and his whole luggage consisted of a portable coffee pot in one pocket and his Bible in the other. . . .

In the course of conversation Sir John elicited that the greatest hardships, next after the severe cold which the missionaries had to endure, was the want of medicine and their inability to carry on the work of translating the Bible during the long six months of winter, since they had no lamps or candles. A stock of quinine and other medicines was at once obtained from the government dispensary and a large quantity of half-burnt wax candles, amounting to several thousand pieces, which has been accumulating in the store-room of the government house was ordered to be melted down in the bazaar and formed into candles of a convenient size. These were the self-appropriated perquisites of a well-paid native servant who, having no missionary proclivities, was indignant at the use to which the fragments were converted. But the grateful thanks of the missionary as he departed, with his precious burden strapped on a mule's back and his last beaming words of joy, "You have given us life and health," have never been forgotten by those who wished him Godspeed as he passed out of their sight. The story has never been told till now, but it will doubtless through the missionary press some day reach that little band of devoted workers, in their far-off solitary station, and as they hold up their translation of St. John's Gospel roughly lithographed on the coarse paper made by their own hands they will be reminded of an episode in the life of a man at whom the fashionable world of Simla may have thought fit to sneer as the "Puritan" Governor-General of India, but whom they will always remember with love and gratitude.—*The Life of Lord Lawrence.*

## THE SEQUEL—JAPAN.

In the *New York Observer* of April 24, 1884, there was an article in regard to a young man in Tokio, Japan, who was imprisoned for the utterance of political views which were not approved by the Government, and during his confinement he engaged in active Christian work among the convicts. A correspondent of the *Observer* states that after his release he sent a letter to the office of the Home Department giving an account of the wretchedness and sufferings that prevailed in the prison, and his earnest convictions that there was great need of reform. He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and it would be for the advantage of the country to have these doctrines taught. Without some such influence as Christianity exerts, it was of little use to attempt to make men better by the most severe punishment. Experience had shown that many only become the more hardened and desperate by being thus thrown together and treated like dogs. He believed that the prison government should be in accordance with Christian principles; and if possible Christian men only should be placed in charge. After sometime had elapsed he was invited to the office of the Home Department and consulted in regard to the views expressed in the letter. Then he was asked to give up his business and take a position under the Government where he could carry out in person the views he had so ably advocated. He called at the Bible House to-day and said: "I am now on my voyage to Hiogo to superintend the establishment of a new prison. I am to have charge of the same, with express permission to teach Christianity, and it was hoped that all might be converted. I once thought that my imprisonment was a punishment from the Lord, and it filled me with shame and sorrow. Now I see the goodness of God in it all, and I bless Him that I have so large a field and so good an opportunity for Christian effort. I am very weak of myself, but with the help of God I hope to do much good." He requested a grant of Scripture for use among the prisoners. This was readily made, and he now goes forth with new zeal and power to shed more of the blessed light of the Gospel into the haunts of deepest darkness and degradation. This is none other than the hand of God.

## "CLEAN INSIDE."

When the first missionaries at Madagascar had converted some of the islanders there, a Christian sea-captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard or book you had read?" asked the captain.

"No, my friend," replied the chief, "it was no book nor sermon. One man, he a wicked thief; another man he drunk all day long; big chief he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside which makes him different; so I become a Christian too to know how it feel to have something strong inside of me to keep me from being bad."

Now, that old chief had the right idea of Christianity. He got something new and strong inside of him. He had a new motive; it was the desire to be true and pure—one of the noblest of desires.

At one of the ragged-chole in Ireland, a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please, you reverence, it's to be clean inside." Could anything be truer?

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