

The Wesleyan

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FROM THE PAPERS.

New York has a Chinese Young Men's Christian Association with a present roll of forty members.

Sir Stafford Northcote says that Lord Beaconsfield's last words were these: "Is there any bad news in the Gazette?"

The British Medical Record has been taking Mr. Joseph Cook very severely to task for some of his physical illustrations, which it says are entirely misleading.

M. Lunier, Secretary of the French Temperance Society, says that fifty per cent. of the idiots and imbeciles of Europe are children of notorious drunkards.

The annual rental of land in Ireland amounts to £11,518,392. During the ten years ending in 1879, the Irish spent for intoxicating liquors an annual average of £13,823,102.

The London Times says that the act of France in helping itself to Tunisian territory is "contrary to ordinary rules of morality." Humph! Opium war, Afghan war, Boer war. All too true.—N. Y. Independent.

At the recent Friends' meeting in Philadelphia, Lydia H. Price spoke earnestly against war, and cautioned parents against giving drums, swords, guns and other warlike playthings to their children.

Bishop Borgess, of the Catholic Diocese of Detroit, has issued a pastoral letter forbidding the holding of any picnic excursion by water or rail, and priests are commanded to enforce his instructions.

A Philadelphia correspondent of the Western Christian Advocate says: "The custom of having a special afternoon service for the administration of the sacrament is almost universal in this city, and is a source of spiritual power to our Churches."

It suggests rather melancholy reflections on somebody or something that the whole power of the United States Government for several weeks should be engrossed in the appointment of a Collector for the port of New York.—Christian Union.

The Lord Mayor of London lately entertained the Rev. Dr. Moffatt, the veteran African missionary, and a distinguished company at the Mansion House. The Archbishop of Canterbury, the President of the Wesleyan Conference, Canon Farrar, and the Rev. Dr. Allon were among the speakers.

In San Francisco there are four hundred places where opium is sold, and each one of them receives an income averaging seventy-five dollars a day from the injurious traffic. The opium habit is increasing all over the country, and is an evil no less than that of drunkenness.

Some Baptist missionaries having established themselves in San Salvador and baptized the King of Congo, a force of Jesuit priests has arrived, escorted by an armed band of Portuguese marines, from a gunboat in the Congo, and has dazed the King's eyes and shaken his new faith by magnificent presents, including a crown of gold or gilt.

The English Wesleyan Thanksgiving Fund is nearing the £300,000, and may possibly reach it before Conference. The Irish Fund will reach £200,000. Two ministers, it is said, will be appointed at the next Conference to visit the United States to solicit aid for the fund. Irish Methodism has enriched, with the cream of its membership, the Methodism of the United States, and it is but right and proper for American Methodists to gratefully recognize the fact.—Zion's Herald.

In some [Episcopal] quarters the craze for the incorporation of Methodism in the Anglican Church continues. A short time since some liberal suggestions were made in a contemporary. A bishopric, or at least a professorship in Irlington College, it was thought might be found for Dr. George Osborn, and some few other honorable and even lucrative places might be found for leading ministers. But the sagacious propounder of this Quixotic scheme confesses himself puzzled to know what to do with "that Puritan-Radical, John Bond."—London Methodist.

The restiveness of the Broad Churchmen of the Anglican Church under the light yoke of the standards of that Church is well illustrated by the remark attributed to one of their number, the Rev. Brooke Lambert, in which he calls "subscription to the Thirty-nine Articles" a submission "to forty stripes save one."—Episcopal Recorder.

The Bill for Sunday closing of liquor shops in Wales, proposed by John Roberts, Esq., M.P., for Flint boroughs, passed its second reading with acclamation; 163 votes against only 17.—a clean majority of 146. The Premier stood valiantly for Wales, and spoke words of profound significance and value respecting the peculiarity of the Welsh. The Welsh members, including the Conservatives also, voted in a solid block in favour of this reasonable bill.

The Christian at Work: The English Ritualists are marching on with rapid strides. Here is a notice taken from their organ, the Church Times: 'Of your charity pray for the repose of Emily, the beloved wife of Amos Gray, of Codeote, who fell asleep on the 19th inst. Jesu mercy. Well might the Tablet, the leading Roman Catholic journal in England, say: "We consider Ritualism to be indirectly the most powerful propagandist for the Church of Rome which England has yet seen."

The home missionary work in English Wesleyan Methodism has received a great impetus from the appointment of district missionaries, and the recent arrangement whereby evangelistic work is placed more immediately under the care of the respective districts. In many places near London—in Sussex, Surrey, Kent and Hampshire—services have been begun and societies gathered, and the zealous labors of the home missionary ministers promise to be increasingly useful.—N. Y. Tribune.

The Methodist Recorder (American) states the following on good authority: "The 'tax-list' in Edwards county, the great no-license county of Illinois is not worth fighting for. The entire list of delinquents for the past year consisted of only one hundred and eleven lines, and the printer's fee was sixteen dollars and forty cents. A county which has had a saloon for years, which has an empty jail and poor-house, and no Criminal Court, is a good one for taxpayers."

The shutting up of the Jesuit schools and colleges in France has given rise in many quarters to the misapprehension that the French Government is opposed to religious teaching and progress. On the contrary, M. Jules Ferry has taken pains to state that the Government, so far from being hostile to religion, intends to facilitate the religious instruction of youth by the various Protestant ministers. It was only the specious and politically dangerous teaching of the Jesuits that the Government would not longer tolerate.

J. Steele Mackaye, the former manager of the theater owned by Rev. Dr. Mallory, of the New York Churchmen, says he intends building a theatre of his own, that no clergyman shall have anything to do with, and in it he will produce "wholesome plays for the moral portion of the New York community." The New York Observer says: "Mr. Mackaye has a quarrel with the reverend proprietors of a theatre in this city, and determines hereafter to avoid that class of managers. Good for Mackaye; we would not go into the theatre business with any clergyman in the world!"

The New York Evangelist says: "The old days of Methodist itinerancy, when circuit-riders lived on horseback, and needed no other equipment than a pair of saddle-bags, are pretty much past and gone here in the older States; but still the Methodist ministers know how to endure hardship as good soldiers, and take them as a whole, in city or country, they must be set down as a very hard-worked and slender-paid body of men. A recent report of the Genesee Conference shows that the salaries of its ministers average but \$688, and this includes house-rent. The Buffalo District is higher, with an average of \$759; the Orleans District lower, with an average of \$589."

The annual session of the Grand Lodge of England of the Good Templar Order, under the leadership of Mr. Joseph Malins, was held in Southampton in Easter week. The Grand Lodge declared that all dealers in intoxicating liquors ought to be made legally responsible for damages arising from their sale; urged the Government to embody in their promised measure a clause enabling persons sustaining such damages to recover compensation by action at law; and instructed its Political Action Committee to confer with Good Templar M. P.s., and carefully watch any measure relating to the liquor traffic introduced to the House of Commons, with the view of securing the insertion of such a clause.

TO SUNDAY-SCHOOL TEACHERS.

Strive after efficiency. Covet excellence. Expand your whole nature to the requirements of your office. Be studious. The mind of your scholars is sharpened by improved day-school education; see to it that you go in advance. Ere long the weapons of infidelity and superstition will be leveled against their faith; you must preoccupy their mind with truth, and fortify them with skillful weapons from heaven's armoury. Saturate your mind with Scripture. Let your lesson consist of matter well digested and assimilated. The duty to prepare is as binding upon you as the preacher. Waste not the golden school hour in relating stories that convey no moral, or reading a tale book that has no connection with the lesson. Lodge the truth, I repeat it, in the child's mind, the grand, living, pure, eternal truth of God; not by long preachments, but in a bright winsome way make it level to the child's comprehension. When tempted to fly off into abstractions and subtleties, remember the words of Jacob to Esau when travelling together, "The children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my Lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure." You clever teachers, do not travel too fast for your scholars—do not overdrive the little ones. "Lead them softly," according as they be able to endure. Be earnest. Unless you do your work with the force and fire which mark the commerce, literature and politics of these aggressive times, other movements will neutralize your efforts, and elbow you out of the way. As the prophet "lay upon the child of the Shunammite; and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands," you must bring the whole of a warm living individuality to bear upon the child-nature of your class. Be persevering. Labor and wait. Have faith in human nature. Visiting lately one of the Midland counties, I was informed that some years ago it was proposed in a Sunday-school in that neighborhood to expel nine because of unruly behaviour. A young lady applied for the management of the class; permission was given, but coupled with the suggestion that it should be called the Reformatory class. "No!" she replied with emphasis—"Select class." Weekly she invited the scholars to spend an agreeable evening at her comfortable home. And what was the upshot? Out of the nine lads, so unruly as to be threatened with expulsion, seven united with the Christian Church, aim at soul winning. A teacher is not a teacher who looks lower. A school is not a school where this is not paramount. Visit first the mercy-seat; go from the sacred Presence to the presence of your scholars; go as a messenger of love to your little congregation, whose life may take its bias from your words, and whose eternity may depend upon this immediate opportunity. Use, oh use it, teacher! Voices from all sides, above and around us say, use it; from saints, from angels, from anxious parents, and from zealous pastors; from the pulpit below, and the throne above; use it, they say, with holy care, and with a passion of solicitude; and the smile of a good conscience, the "well done of the last day, and the greetings of the ransomed scholars on the shores of the "better country," will be your satisfying reward.—Sunday School Magazine.

Having to second the resolution, I observed I could not adopt all that had been said by the mover, especially the advice to civilise in order to Christianise, for I had never seen the wisdom of doing anything twice that might be done at once; that I had seen many persons who were civilised who were far from being Christians, but I had never seen a Christian who was not civilised; therefore, if we made them Christians we were sure to civilise them.

On seeing myself beside him he took no exception to my remarks, and we parted very friendly.

The above extracts call for no observation excepting that there can be no doubt that the initial H, used in the early part to indicate the town where the meeting was held, signifies High Wycombe, in Buckinghamshire.

UPON THE ASSEMBLY OF WORSHIPERS.

were to set off I followed him to the grave, and from that sad scene with a heavy heart I set off alone to fulfil my part of the deputation work. In doing so I became acquainted with that notable and extraordinary man—B. Disraeli. We met on our missionary platform at H—. He was then canvassing for the first time for a seat in Parliament. At that time he was a rough, plain-looking youth, giving no indications of eminent talents and the greatness he has since attained. He was a great favourite with the ladies, and could they have voted for him they would have secured his election. Our people invited him to attend their missionary meeting, and when he entered the chapel such a scene was presented as I never witnessed before or since. It was customary in those days for the females to occupy the gallery, and by them the young aspirant was cheered with the waving of handkerchiefs and other demonstrations that must have been very pleasing to him. The Mayor was in the chair, who was also chairman of the committee opposing Mr. Disraeli. Of course, they met as gentlemen, manifesting no electioneering feeling. Silence obtained, the meeting commenced. In due course Mr. Disraeli was requested to move a resolution, which he did, speaking to the following effect: I have pleasure in complying with the request of your Committee to attend this meeting, for I feel an interest in Wesleyan missions. When on my travels one of my companions sickened and died. He was attended by one of our missionaries, who administered to him religious consolations, for which I feel myself laid under obligations of gratitude and respect to your body. He then began to give us advice how to conduct ourselves toward the heathen in order to accomplish our benevolent purposes. First, we were to civilise and introduce amongst them habits of industry and customs of utility, and thus prepare them for the truths of Christianity, and make them Christians.

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SPIRITUAL FOOTHOLD.

There is a deeper lesson than is usually observed in the pitiful wail of the Psalmist, "As for me, my feet were almost gone, my steps had well-nigh slipped." The apparent prosperity of wicked men, and the secret temptation that he had "cleansed his heart in vain and washed his hands in innocence," had well-nigh overcome him. The crisis of mental suffering was reached with that utterance. "When I thought to know this it was too painful for me." But just such a crisis is usually God's opportunity. His sanctuary was opened to David; he entered within its sacred precincts; the divine glory filled the place; instantly his misconceptions vanished like mists before the rising sun. That problem of the "prosperity of the wicked" found an easy solution; it had been "too painful" for him until he "went into the sanctuary of God." Now all mystery fled, for he had received full disclosures of "their end."

SPIRITUAL VITALITY.

When the celebrated Neander was asked the cause of the defection of the German churches from sound doctrine, he replied, "A dead orthodoxy." There is nothing that can so guard the purity of the Christian faith as spiritual vitality in the Church. Alas for us, when the holy fire ceases to burn upon the altars of our spiritual Israel! we may then have our costly and magnificent edifices of worship—graceful in their proportions, beautiful and imposing in their architecture; their seats may be thronged with refined and wealthy congregations; their vaulted arches may reverberate with the choicest strains of music; the schools of human learning may contribute eloquent and refined thought, to feast the intellect and tickle the fancy of the gathered multitude, and the ceremonies of religion be performed with increasing pomp and splendor; but, alas! the whole would want vitality; and under its Lethan influence immortal souls would be lulled to sleep, and slumber on, till roused by the angry surge rolling up on the dark shores of perdition. The mighty stream

A CONFERENCE INCIDENT.

In 1849, Rev. Erastus Wentworth, D. D., was President of McKendree College, and a member of the Illinois Conference, which met that year at Quincy. He was late reaching the seat of the Conference, having been detained by attending the funeral of the Rev. A. J. Crandall, at St. Louis. On arriving at his lodgings one Friday, the wife of his host, as soon as he was settled in his apartments, said: "We are greatly disappointed that you have come so late. We have a son, an only child, intelligent and enterprising for his years, but he is not pious." We have expected you with anxiety, for we have prayed that you may be the means of his conversion during Conference." The young man was soon introduced, and he and the guest took a stroll together in the afternoon, and spent an hour together in the evening. On Sunday afternoon they took a walk again along the river bank, and confidence ripened fast.

Time sped by rapidly. At length the young man promised that he would seek the Saviour. "Will you take the first opportunity to do this publicly?" "Yes, I will." "Will you come forward for prayers to-night at the church?" "You ministers are not looking for conversions at Conference. I can easily promise that. Your heads are too full of other things." "But you promise if there is an opportunity to-night that you will come?" "Yes, I promise." They set out at once for the church. They had walked three miles, and must now return.

On arriving at the church, the sermon was half done, and the aisles back to the door were jammed. President Wentworth said, "Follow me," and they flattened themselves through the crowd, the President not stopping till he sat down on another minister's knees in the crowded pulpit. The moment the discourse was ended he sprang to his feet, and in defiance of programme, began an exhortation. It was a powerful one, for there was meaning in it. Persons were invited forward for prayers. No one moved except the young man. He promptly complied with his promise, and was clearly converted before hearing the benediction. He became a steadfast Christian man.

I KNOW.

With the name of "Stier," Mr. Clark, the Edinburgh publisher, has made thousands of Englishmen familiar through the translation of that eminent German's "Words of Jesus." He has given an interesting account of his conversion to the Gospel. This occurred in 1820. The happy change was announced in touching letters to his parents—especially his mother—from Berlin, where he was at the time. "I have been brought," he writes, "by the marvellous grace of God to a clear knowledge of what true Christianity is, vital and alone able to save; or, rather, I have learnt to know faith in Christ, which alone justifies. I have been walked out of a sleep of sin, deep and terrible. I have been snatched out of that condition which the Scriptures call spiritual death, wherein I was plunged in spite of all I had learned and written. My dear father, I long hesitated to write to you about it simply because I feared giving you reason to commit a grave sin, by rejecting what I wrote to you, and treating it as superstition. I now know, not simply believe in, a faith which the world pretends to be inferior to certitude; for my faith is more certain than any human knowledge, having been illuminated by a light divine and by an inward distress and an anguish that I cannot describe. I have experienced it through the Spirit of God." To his mother Rudolph Stier wrote:—"Oh! how often I think of you! How differently should I have behaved towards you last year, and with what ardor should I have spoken to you of the one thing needful, had I myself known it! I beg your pardon, from the bottom of my heart, for all the evil I have done you. I implore you to be fully persuaded that I love you with all my soul, in the love of Him who first loved me with a compassionate and infinite love. Oh! how happy should I be to find myself once more with you at Gumbinnen, to talk with you, and to conduct myself towards you otherwise than in the past. Could I but know, dear mother, that you will also give Christ your whole heart, and thus change your earthly cares for heavenly joys, and become content and happy—oh! I should be ready to die to-day for you could my death procure you that happiness!"

AN ENEMY OF THE GOSPEL.

Bishop Foss, referring to strong drink as an enemy of the Gospel, bears testimony which every thoughtful Christian observer will corroborate, as follows: "As a Christian minister I oppose drink, because it opposes me. The work I try to do it undoes. My charge against it at this point is single and simple. It is an obstacle to the spread of the Gospel; nay, it is an obstacle which assails the Gospel; and whose complete success would drive the Gospel from the earth. The chains it forges are the strongest and most galling ever fastened to the human body or the human soul. There is not a sinner on the face of the earth so unlikely to be savingly affected by the influence of the Gospel as the habitual drunkard. He may be a man of delicate sensibility, of lofty purpose, and of towering intellect; he may have qualities, which untainted by alcohol, adorn his character; but if he is addicted to his cup his destination is almost inevitably to the bottomless pit. The salvation of a thorough drunkard is one of the mightiest miracles of Almighty grace. I know men who are frequently convicted of their need of experimental religion, but who are held back by a single step toward it by the charms of rum. All other fetters would be as gossamer in the way of their urgent longing; this holds them. Many a poor, heart-broken wretch has staggered up to the altar for prayer, and cried earnestly for mercy, and reeled away again to drown his sorrows in the bowl which caused them, and which will aggravate them until they cumulate amid unquenchable flames."

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