

The Wesleyan.

337
937

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 XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 22, 1880.

No. 43

THE "WESLEYAN,"

OFFICE:—135 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be paid to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences.

For rates of Advertising see last page.

OUR EXCHANGES.

The Afghan war has cost about fifty million dollars,—more than seven times as much as is expended in Christian missions per year in the whole world.

It is proposed next year to run steam-launches on the canals of Venice. What will the opponents of the facade restoration do about this new desecration?

Two of the most distinguished English generals of the day are total-abstinence men, Sir Garnet Wolseley, and Sir Frederick Roberts, who recently made the march to Candahar.

Temperance work has been undertaken by the synod of the diocese of Nassau in the West Indies, on the same principles as those of the Church of England Temperance Society.

Rev. M. G. Bullock, of Oswego, N. Y., who was recently arraigned before the Northern New York Conference of the M. E. Church on account of a sermon in which he accorded to Universalists standing and fellowship within the Christian Church, has joined the Congregational Church.

The Nashville Advocate says: "The fact that a pastor's salary, according to popular opinion and usage, is not collected by legal compulsion, furnishes a strong reason why a fine-toned Christian man will be the more certain to pay his part of it. It is a debt both of conscience and honor."

The Press Association's Yarmouth correspondent says it has been discovered that the divorced wife of the Rev. Newman Hall was married at the Superintendent Registrar's office in that town in August last, to Richardson, the groom, whose name it will be remembered figured prominently in the divorce proceedings.—*English paper.*

We see it stated that the twenty-four Chaplains of the U.S. Navy whose names are borne upon the active list in the last Naval Register belong to five different denominations; and are apportioned among them as follows: Nine belong to the Episcopal Church, seven to the Methodist, five to the Baptist, two to the Presbyterian, and one to the Congregational.—*Belfast Christian Advocate.*

The licensed victuallers of the north of England are deeply concerned as to the intentions of Her Majesty's Government regarding their trade in next session of Parliament. At a conference held in Manchester lately, fears were expressed that the Government had in contemplation a measure of the most disastrous kind relating to the trade, and it was resolved to organize opposition to the proposed legislation.

Col. Ingersoll delivered his lecture, entitled "What must I do to be Saved?" on a recent Sunday in McVicker's Theater, Chicago. The Y. M. C. A. stationed a band at the door, and, as each one entered, handed him or her a card on which was inscribed, "Believe in the Lord Jesus Christ and thou shalt be saved." One of those who were about to enter paused and said, "That answer is sufficient; I don't care to hear any other," and walked away. *Christian Union.*

General Torbett, the gallant officer of the United States Army, who lost his life by the wrecking of the Vera Cruz, was the son of a prominent local preacher of our Church. His grandfather was the Rev. Wm. Torbett, a member of the Philadelphia Conference, and among the honored ministers who laid the broad foundations of Methodism. General Torbett was finally laid to rest in the Methodist ground at Dover, Del., after being honored with funeral services en route at New York and Philadelphia.—*N. Y. Advocate.*

An exchange says: "After a survey of the Unitarian field, a contributor to the Independent says that 'It is not too much to say that the West is studded with dead Unitarian churches and the East with dying ones.' It is said that Mr. Bronson Alcott was asked the other day what in his opinion would be the future of Unitarianism, and his reply was that 'much of it would become absorbed in other denominations, and the remnant which was left would descend into a something worse than itself.'"

Dr. Breed of Philadelphia made a very happy speech at the late Council. He said: "Is it true that the worship of the millions is 'bald'? Is the congregational and Baptist and Methodist brethren bald? And do we need a wig of Episcopal liturgy to cover our baldness? Over and over again in the Cathedrals of England, I have heard

sixty-five minutes of service followed by fifteen minutes of what no Presbyterian would for a moment think of calling a sermon. This was bald."—*National Baptist.*

Some Protestant Churches are beginning to fear that there will be a steady decrease in the list of candidates for the ministry. The Romish Church is facing the same discouragement. A vicar-general of the Church says that there are three thousand vacant parishes in France which cannot be filled, and the vacancies increase. He gives one reason for this which has much force in it: "It is the religious life of the general community which ultimately determines the supplies furnished by it for the sacred ministry; and if that life ebb and slacken so will the number of 'vocations' fall off."

It is not often that one comes across a man whose person is of no value to himself and at the same time exceedingly valuable to others. Such a man has just turned up in New York, in the person of James Stephens, the Fenian head-centre, on whose head the British Government had set a price of \$25,000. Stephens would have proved a lucky capture to many a needy informer; but was so far from being a source of wealth to himself that he was destitute and starving when found, and was glad to accept the aims of a newspaper reporter.

The Interior—referring to the amusing story originating in the English papers, that President Hayes and family propose to make a visit to Great Britain after his presidential term closes, and that, as he was, as they affirm, a Methodist lay preacher, he would occupy some of the leading Wesleyan pulpits during his visit—remarks, that even if Mr. Hayes is not a church member, his wife is, and that she could give the Wesleyan brethren some excellent instruction, as well as a worthy example, on the temperance question.—*Zion's Herald.*

The Journal tells of an amusing slip of the tongue by a speaker at the late meeting of the American Board:—"He alluded in elegant terms to the heathen condition of the heathen, and spoke of 'those savage tribes who were hungering to feed on those who had been fed on the Gospel.' Inasmuch as the subject under discussion was how to induce more people to enter into the work in the field of foreign missions, it was thought by some that the brother's picture of the attitude of the waiting nations was not particularly encouraging."

According to a paper by Dr. Haviland, read before the London Medical Association, there is often to be found in inhabited valleys much rheumatism, which frequently results in heart disease. The cause of this, in his opinion, is that valleys do not get sufficient fresh air, which is so essential to vigorous life—the winds, in fact, blow over them, not through them, and consequently emanations from the soil hang about, instead of being dispersed. As a rule, remarks Dr. Haviland, the cottages of the poor and the mansions of the rich are found in these troughs of disease—valleys.

The estate of Miss Mary Rutherford Garratton, late of Rhinebeck, daughter of the Rev. Freeborn Garratton, has been wholly bequeathed to the Church—\$20,000 to the Church Extension Society, \$7000 to the Rhinebeck Churches, \$1000 to the Supernumerary Preachers of New York Conference, and \$6000 residuary to the Missionary Society. And this she has done, after giving her surplus above expenses almost wholly to the Church till she was eighty years old. Wildercliffe has been purchased by a relative. By her memory, she blesses those who knew her; by her gifts, she, being dead, still works for the Master on earth.—*N. Y. Advocate.*

One or two extraordinary effects have been produced by the action of the English Home Secretary that no children under fourteen years shall be committed to prison. The Lambeth stipendiary, for example, has discharged some juvenile culprits, who appeared to merit correction, on the ground that, as he might not imprison them, it was useless to inflict fines which would not be paid. The Home Secretary points out, according to the last judicial returns, that over 6000 children had been committed to prison, of whom more than 700 were under twelve years of age. The action of Sir Wm. V. Harcourt is generally approved of.—*Mon. Witness.*

The Christian World says: "And so we are to have a Wesleyan Methodist Lord Mayor. I do not remember that we have had one before. Mr. Alderman McArthur, M.P. for Lambeth, succeeds to the honor on the 9th of November. There is no doubt as to Mr. McArthur's love for Methodism, nor as to his fidelity to Liberal principles. What with Mr. Gladstone as Prime Minister, and a Liberal, Liberationist, and Methodist Lord Mayor of London, we shall be able to recover the spirits we lost, when, on many succeeding Lord Mayor's days, both offices were held by rank Tories, who seemed as though they lived to flatter one another. It is especially interesting to learn that during Mr. McArthur's mayoralty a Pan-Wesleyan Conference will be held in London, at which delegates will be present from all parts of the world.

THE HIGHER CHRISTIAN LIFE.

Is this experience gradual or instantaneous? Both! The text teaches both. "Let us go on unto perfection." The "going on" is a gradual process. It may be rapid or slow, in fact varies greatly in different persons. Some will make as much progress in the attainment of the necessary knowledge and strength of faith to apprehend Christ as their Saviour to the uttermost, in a few months as others do in many years. Temperance, proper instruction, mental habits, religious opportunities, personal fidelity, providential discipline, all differentiate the swiftness or slowness of the progress. Just as some minds will solve a problem, or learn a language, or master a trade, quicker than others, so some minds will grasp the Bible quicker and easier than others. And so the progress toward "perfection," whether slow or swift, is always gradual. But the text has another side. "Let us go on unto perfection." The word "perfection" is the goal. The word "unto" as emphatically teaches that there is an instant when we reach the goal and grasp the prize. The text does not say "go on towards," but "unto" the goal, till we reach it. There is therefore an instant when we touch the goal. So it is both gradual and instantaneous. One class, fixing the mind on the gradual development toward a holy and sanctified state, quite overlook the moment when the work is completed, and call it all a gradual work. The other class, fixing the mind on the supreme moment of the completed work, and its brilliant joy or deep peace, quite overlook the gradual steps of months or years that led on to this instant, and call the whole work instantaneous. It is the old senseless dispute about the color of the chameleon—the foolish fight of the knights about whether the shield was silver or gold, when the exact truth was, it was silver on the side of one, and gold on the side of the other. There is the same unity and same diversity in the sanctifying of the soul that there is in conversion. In both states the work is done by the operations of the Holy Ghost. But also as the conversion of two souls is never just alike in the consciousness, so the sanctification differs in its modes in different souls. God respects our individuality, and men of broad thought do the same. The narrow and bigoted alone would try to make all Christian experience, like bullets, all alike. It is both irrational and impossible without annulling individuality.

The statement is correct, then, that all Christians are partially sanctified from the hour of conversion; that as they advance in knowledge and faith and truth, they are more and more sanctified; and that whenever they come to trust Christ as their Saviour from all sin, that instant they are entirely sanctified. Toward this full salvation from sin we ought to steadfastly long and strive, resting not till we are entirely the Lord's. Remember this is the privilege of each, and we must never rest satisfied with anything less. Then all the Christian graces implanted at the hour of regeneration—love, joy, peace, faith, meekness, goodness and the rest—will mature into the full strength of manhood.—*Rev. J. O. Peck.*

THE CHURCH AND INTEMPERANCE.

At a time when Canadians are being urged to give their verdict on the sale of liquor, through the ballot box, a part of Neal Dow's address at a Sunday afternoon gathering in New York will be found interesting. His statements are sadly true.

After the singing of several hymns Neal Dow was introduced to the large audience present. He began his speech by referring to the efforts made to introduce the Local Option Bill in Parliament, and said that one of the stumbling blocks placed in its way was a proposal that a Royal Commission should be appointed to inquire into the cause of intemperance.

When this was proposed, said the speaker, one of the members rose in his seat and replied: "There is only one cause, and that is drink." Every one knew that in the House of Commons; every one knows it here, and yet it seems to be dead knowledge; no use is made of it. Another celebrated Englishman, Canon Wilberforce, has said that the cause of intemperance is the abominable indifference of the Church. Canon Wilberforce, said that, I would not dare to say it, but I believe it—not of Christian men and women individually, for if they were indifferent to it they would cease to be Christians. How are we to determine who are Christians? By their obedience to the rule: "Love one another"; and can those who look on with indifference to the ruin of their fellow creatures, body and soul, be said to obey that rule? In England there was a convention of clergymen and workmen held to ascertain the reason why so many church sittings throughout the land were left empty. There were discourses delivered by several clergymen, and at last a representative workman, a member of Parliament, arose and said: "The great cause of the moral and physical degradation of the workingmen is drink. Many of us recognize that fact

and are working against it. What aid do we receive from you? You support the rum-seller because his traffic is legalized. You are against us. We do not go to your churches because we don't believe in you." One of the great duties of a Christian is to set a right example; to live so that those who follow our footsteps may incur no danger of going wrong. I would like to ask Dr. Crosby if he is doing that. The open door to drunkenness is moderate drinking, and while we are trying to close that door he is holding it open. In Heaven's name, or rather in the devil's name, I would ask those who are holding that door open, why don't you help us to close it? There is only one answer they can give. "Because we ourselves want to drink." And yet there are people who wonder why infidelity is spreading, when they can look abroad and see doctors of divinity supporting the trade in rum and encouraging moderate drinking. This question is not one of opinion, but one of fact. We know that two and two make four, and if a man says it doesn't we know he is wrong. So with drinking. It should be suppressed, and if church members would unite in saying, "No, you shall not sell liquor," it could be suppressed. In England they make their great brewers and distillers baronets; in New-Hampshire they make them legislators and Governors; in Maine we send them to jail, or rather we would if we had any. They know how they would be served and they keep away. Here in New York you have fine public schools and magnificent churches, the one to make your people wise and the other to make them better; but alongside of them you have schools of another kind, or factories I might call them, which take in the raw material, the good citizen, and turn him out ruined and worthless. Murder, larceny and arson are inconsistent with the general good and are punished. I ask you if the sale of liquor is not also inconsistent with the general good and ought not also to be punished? There is but one way to crush it, and that is by placing your politics aside and putting your conscience and your conviction in the ballot box. You may say that you are not a politician, but you are the ally of a solid South and other ungodly tunes threaten us; but I tell you it is never a bad time to do right. You can win only by the ballot box.

CHRISTIAN TESTIMONY.

It was in a certain New England city that we witnessed the power of testimony to overwhelm infidelity. A select company of infidels occupied a public hall. Night after night vast audiences were entertained with their bold assaults upon what are known as the Christian evidences. On the last evening an invitation was given any one to defend the true faith. The hall was crowded to suffocation. Never did infidelity seem so defiant; never were subtle errors more eloquently and forcibly presented; never were the blessed truths of religion in greater peril in that city. Christianity, without an advocate there, would have suffered lasting dishonor. There was a deep, solemn pause when the offer was made by the leader, surrounded by his infidel band. "Who will come forward in defense of religion?" he cried. Presently there arose an aged man in the audience; his face radiant; his form bending under the weight of years; yet his step was firm. On him all eyes were centered. Slowly, amid deepest silence, he ascended the platform, and took his place in the very midst of that ungodly group. Now, as he gazed over the assembly, one could see the tear trembling in his eye; the lip quivering with the emotion that stirred his soul. The audience waited to hear with breathless attention. He was an honored citizen. No moral stain had ever soiled his garments; integrity of character had been universally accorded to him. He was just the one to speak for his Lord. He said: "Dear friends, in my boyhood Jesus forgave my sins; in manhood he has been my support amid all the changes and reverses of life; and now, in my old age, just as my feet are to touch the dark stream that we all must cross, Jesus is my all sufficient friend. Yonder is my heavenly home, which I know he has gone to prepare for me."

It is impossible to describe the thrilling effect of a testimony so imperfectly produced by us. No arguments however eloquently delivered, no logical powers however magnificent, could have produced such conviction as seized the hearts of that listening multitude. Even those who affected meriment were made speechless. The surrounding atmosphere seemed freighted with blessed truth; the feeble efforts to reply were in striking contrast with his words of gentleness, goodness, and faith.

Years have gone by since we were thrilled with the testimony of this aged saint. He has entered that blessed rest; but the influence of his firm, truthful words cannot pass away. They linger in our memory; and disclose to us what is the divine method of silencing the arrogant pretensions of infidelity. Personal testimony marked by clearness of apprehension, depth of conviction, and consistency of living, is the one successful method of disarming the opposition to Christianity, from whatever source it may come.—*N. Y. Advocate.*

RICHMOND COLLEGE.

An Australian minister, in the columns of the Melbourne Spectator, gives some recollections of Richmond College, and the men who nearly twenty-five years ago prepared numbers of young men for various foreign mission fields:

Samuel Jackson was then the governor. Who of the men of that day can forget him? The striking originality of his character, his keen observance of men and things, his ready wit and occasional strokes of humor, his rigid conformity to all that was his ideal of a Methodist preacher's duty—these were some of the traits of his life which impressed the mind of every student. But beneath that rough exterior there was one of the kindest hearts, earnest and jealous of the interests of the men of the future, whom he desired should be hardy soldiers of the cross. No one can forget him in the class-meeting; in that department of the work he was a master in Israel. Ah, those class-meetings! They were times of refreshment—"a feast of fat things!" The preaching appointments for the Sunday were read out by the governor on Thursday, immediately after dinner; this was frequently the opportunity for him to give a short homily upon any current topic. It was his custom, soon after six in the morning, to pass through the corridors of the dormitories and ascertain if every man was up and away at the study. Should a door be closed, there came the well-known tap and the usual inquiry—"What's amiss?" "Nothing particular," replied a frequent transgressor. "No," was the rejoinder, "but I think it is something in general." No one of us could mistake the deep anxiety that he cherished about the Methodist children. The catechumen system was his study both by day and night, nor did the subject leave him when the old veteran was just sinking into eternity. "Father," said his daughter, "what are you thinking about?" His simple but significant reply was, "The children."

Thomas Jackson, the theologian tutor of those days, was one of the most saintly and lovable of men that I have known; his deep affection for the young men, and his earnest painstaking to enable them to lay a solid foundation for sacred lore, endeared his memory in their hearts. The fund of anecdotes that he possessed was something astonishing. It was during my residence at Richmond that Mrs. Jackson died, causing a deep shadow to settle around his home. We all attended the funeral, when the burial service was read by the rector of the parish. At the close the rector shook hands with the tutor, who was sobbing audibly. "I hope you will be comforted," said the rector. "Oh, I am!" said the sorrowing old man; "I have a blessed hope; I shall soon meet her again!" The rector stood dumb and confounded at this reply. "God bless you!" said the old man, "and I thank you." Whereupon the rector appeared wonderfully relieved. The old theological tutor has since joined the absent one; he died full of years and full of honors.

John Farrar was then associated with the staff as classical tutor; he still survives in a good old age, awaiting the gathering into the garner of the Lord as a shock of corn fully ripe. Among the students his name is as ointment poured forth, and even the Wesleyan Takings has given him a laudation.

ONE OF MANY.

The Congregationalist is not surprised that a young man died recently without hope. Here is the story of the family:

"They were Church members, but many years ago had changed their residence from the country to the city, and their position in the Church from one of influence in a small society to one of comparative obscurity in a large one. The new status never pleased them; they were proud and disappointed; they did not enjoy their back seats. Then they began to grumble. They grumbled at the minister, who did not do pastoral work enough to please them—they had been accustomed to see the pastor every day or two in the old home; this man seemed indifferent to them; neither did his preaching suit them; and he had had altogether too big a salary, and they fancied, seemed to preach for the money. They grumbled at the aristocrats in the Church, people who were 'stuck up,' the Church itself becoming too expensive a luxury for poor folks." The result of it all was that the formerly respectable family sank into one that was low and indifferent, and the death alluded to came as one of the natural and inevitable consequences. The picture thus presented has many counterparts through all the Churches, and they all tell the same story. If Christians spend their strength in criticism and complaint, they will perish under so deteriorating a discipline.

One evening, we are told, after a weary march through the desert, Mahomet was camping with his followers and overheard one of them saying, 'I will loose my camel and commit it to God,' on which Mahomet took him up, 'Friend, for thy camel, and commit it to God,' and whatever is thine to do, and then the issue with God.

FFEE Halifax
es, and
enton,
s 2ms
ALE
R.
N.S.
st Con-
articles
urch,
respect-
the Com-
Se.
ers
R!
fied.
K, will D
his fall, to
Methodist
y, or may
to form the
ERY, Sec'y,
KELIN,
OSMOND,
HANLER,
ESGOT.
LOSS,
Halifax.
TED
nial Books
National
sep 174ms
G & CO.
portation of
Goods,
NTER
IAL LINES
should fail to
10th Sept.
VILLE ST.,
LIFAX, N.S.
sep 10
E T,
SUGARS
TEAS
E SODA,
AP,
MOLASSES
WEET,
Sole Dealer,
July 23
Samples with
STINSON & Co.,
oct 1y
College
of this Institu-
on
28th, 1880.
ement or any in-
Street.
CK, M. D.,
REGISTRAR
OGNE,
Co., Halifax.
e easily made.
s TRICK & Co.,
oct 1y
aper Advertising
ding, New York,
stements in the
RATES.
Six One
Months Year
50 \$ 4.00 \$ 6.00
75 8.00 12.00
100 16.00 25.00
200 30.00 48.00
300 37.50 62.00
400 40.00 70.00
500 56.00 90.00
percent added.
age once month