

# The Wesleyan.

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

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

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

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 13, 1881.

No 19

## THE "WESLEYAN."

OFFICE:—141 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 reviewed should be addressed to T. WATSON SMITH.

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

### FROM THE PAPERS.

The membership of Mr. Spurgeon's church is now 5,234.

Rev. W. H. Murray is carrying on a small farm in San Antonio, Texas. His wife is in Germany for her health.

Rabbi Mirachi, a native of Persia, is collecting money among the Hebrews of New York, with which to repair the tomb of Mordecai and Esther.

The sum of \$19,000,000 has been given by private individuals in the United States toward the cause of education within the past fifteen months.

Lord Beaconsfield's kindness to young men was remarkable. He never lost an opportunity of giving what assistance he could to rising merit wherever he found it.

Nineteen per cent. of the students of Lasell Female Seminary, at Auburndale, Mass., are taking a regular course in cooking, and ten per cent. a course in dressmaking.

Madame Tarnowski, a Russian lady, has just been unanimously elected an active member of the Society of Physicians in charge of the lunatic asylums of her native country.

Bishop Keane, of Virginia, has done a noble and praiseworthy work in securing the closing on the Lord's-day of the liquor shops owned or controlled by Roman Catholics in Richmond, Va.

A new grievance is reported by the *Christian at Work*, a minister that visits the poor too much and neglects the rich. This case needs treatment without gloves.

The *N. Y. Independent* says: "In one hundred years the Methodists have increased from about 55,000 members in 1780 to 4,630,780." The number of adherents may therefore with safety be calculated at 18,000,000.

The 382,920 Congregationalists in the United States gave, last year, for their religious work, \$3,692,922.25, or an average of nearly \$10 per member.

Mr. Joseph Cook has decided to remain abroad for another season and will then return to America by way of India and Japan. He has had exceedingly large audiences at his lectures throughout Great Britain. He is about to give another series of lectures in London.

Particles sometimes grow to huge dimensions. It is estimated that the careless omission of the word "and" in the appropriation providing for a new pension building and site will cost the U. S. government \$74,000 additional rent, thus rendered necessary.—*N. W. Advocate*.

When the candidates for ordination were brought before the bishop recently at the Philadelphia M. E. Conference, some members desired that the class be pledged not to read their sermons. After long discussion the vote resulted in seventy-seven yeas to seventy-seven nays.

In England the Blue Ribbon movement is creating a great deal of interest and curiosity. At first it was supposed by persons unacquainted with the significance of the badge, that the wearer had won it in a race on the turf or the Thames. The first two weeks in March, over 15,000 persons put on the blue badge.

What is a more pitiable spectacle than to see a young man, or young woman, who has been elevated to a position of respectability by the industry and thrift of a plain, but honest father, and an unpretending, but godly mother, leaving the Methodist Church and joining another to get into "society." It is a species of mendacity. It involves a tacit confession of the humiliating want of native title to respectability.—*Southern Christian Advocate*.

At the diocese of Ontario committee meetings, at Kingston, full statements were made concerning the recent financial lapses. By the resignation on the part of the Clerical Secretary of all preferments and offices in the diocese, further steps were deemed to be rendered unnecessary. The recent troubles have resulted in the loss to the diocese of a sum amounting to about \$13,000, nearly equally divided between capital and interest. All expectations of the recovery of this amount were abandoned.

## JAPAN.

The following letter from our Canadian Missionary—Rev. C. S. Eby, B.A., dated 4 Tsukiji, Tokio, Feb. 26th, 1881, is copied from the *Missionary Outlook*.

"We reached here just a week ago, and although still very unsettled, I am loth to allow the mail to go without a line from me with regard to our work in Kofu. The winter's work has been steady and earnest, and I believe not in vain, although the results, in increase of membership and financial income, are by no means as marked as I could wish. In October I began a series of everyday meetings—'protracted meetings' in fact—and continued them without interruption for seven weeks. We had crowded houses, hundreds heard the Gospel, but the only result that can be tabulated is the conversion of a very fine young man who I hope will yet be a useful preacher of the Gospel. Early in December I visited Shizuoka and Numadzu, was cheered by the steady work and hopeful condition of these societies, and endured the physical hardship of a weary march over mountain passes on my way home, glad to do this work for the Master.

We held a regular watch-night service in our little chapel. Had a nice turn out of the members and the presence of the Master was felt as we solemnly dedicated ourselves to God for the new year, in the use of the excellent service in our 'Discipline' for the renewal of the covenant.

The month of January was one of peculiarly intense cold and severe storms, so that little outside work was done. But our social means of grace were well attended, and the members seemed to grow perceptibly in spiritual things.

It was not without a good deal of pain that I began our preparations for moving at the beginning of February. The little church seemed to come nearer our hearts every day, and the many tokens of their affection touched us deeply. Our last Quarterly-meeting was a season long to be remembered, and even excluding the many personal references, and thankful expressions of the great benefit to them of our stay in Yamana-shi Ken, the meeting was one of great spiritual power. A few days before we left, the members borrowed the use of our house, and came in force bringing provisions with them for an entertainment. After refreshments they spent some time in making kind and touching reference to our influence for good on their hearts and homes, and on the whole of Yamana-shi Ken.

The last Sunday we spent with them was almost the culmination of the bliss flowing from the communion of saints on earth. As far as I can see the church is in a very good spiritual condition, and although they feel orphaned at our departure, I hope and believe that they will place their confidence more in God than in any human instrumentality, and that they will still prosper. We had to hire a small and somewhat inconvenient house for their chapel. There should be a church built in Kofu at once—where are the funds?

Provisionally we were favored with good weather for our journey, and for four days we travelled in almost every Japanese style of conveyance, and at last, weary but well, all arrived safely in Tokio. Here we were kindly welcomed by our brethren, who in order to give us a resting place and save Missionary funds, have kindly shared with their already too limited accommodation. Our living room is the Tsukiji chapel, we cook on a charcoal brazier in a shed, my wife and children have a bedroom at Bro. Meacham's, while I occupy Dr. McDonald's study as study and bedroom.

Last Sunday was the Quarterly-meeting occasion for our Tokio churches, and was to me a time of rare refreshing. The weather and roads were very bad, but we had a large attendance, and in the love-feast the beaming faces, streaming eyes and broken utterance of aged veterans, hopeful youths and strong men, reminded me of the heart-stirring scenes connected with the last love-feast of a victorious camp-meeting at home. Oh, it was glorious to be there.

And glorious it is for the hearts of those whom God has permitted to be the instruments in planting such little Eden spots in this vast wilderness of superstition and vice. I now begin this new chapter in my experience of work in Japan with a great deal of heart and hope.

### WHAT A MINISTER CAN'T DO.

He can't always preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is, on the whole, a great blessing to the Church that it is so; for divine truth appears best in a simple garb, and the most useful pastors have been those, generally, whose names have never attained to anything like notoriety. But with the power to be eloquent, or using the term in the popular acceptance, his sense of duty would oblige him to sacrifice popularity to usefulness. Comparing himself with himself—that is intellectually—the minister is not able to be alike interesting in his sermons. Some sermons must be doctrinal, and by a certain class of hearers they will be called dry; others must be expository, and by another class—those who go to church more for amusement than for instruction—these will be considered tedious.

Again, he cannot always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study may be delivered in a heartless manner. Is this under his own control? Every minister will say nay. Hence sermons that cost but little study, delivered under a state of excitement, will often be more admired and talked of than those which cost vastly more effort but which, unhappily, have been pronounced with less feeling. Then his congregation is thin when he expected to see it full, or those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing which ministers can't do is to visit as much as the people expect. This will always be a standing charge against them. Until they can get a power of ubiquity I see not how this expectation can be met. If six months, or even three, sometimes elapse they are saluted with the exclamation, "Why what a stranger you are; we thought you had forgotten us." Now, I maintain, that if a minister, especially in a large city congregation attends to all the sick, the bereaved and the serious inquirers with great punctuality and faithfulness, the rest of the congregation should accept a visit when it can be conveniently made.—*Puritan Record*.

### LIGHT-HOLDERS.

Every voyager through the British Channel will remember the famous light-house that stands near the gates of the Atlantic. It rises from a rock in the midst of the waves, its beacon-blaze streaming far out over the mid-night sea.

Christians are Christ's light-holders to their fellow-men. The lantern of a light-house is not self-luminous. It has to be kindled by a hand from without itself. Conversion by the Holy Spirit is a spiritual illumination of the soul. God's grace lights up the dark heart. Sometimes suddenly, as in the case of Paul. Sometimes, as in the case of Newton, there is at first a feeble germ of light, like the little blue point of flame on a candle-wick; and this germ of light grows into a clear full blaze. The beginning of true religion is in the first act of true faith—the first breathings of earnest prayer—the first hangings after God—the first honest attempt to do right and serve the Lord. God's grace is the original source of light that makes any man a luminary in society; and when a man has been once kindled at the cross of Christ, he is bound to shine. And in order to do this, he need not be conspicuous in society for talents, wealth, or intellectual culture. The modest candle by which a housewife threads her needle shines as truly

as does the great lantern that burns in the tower of a City Hall.

A humble saint, who begins his day with household devotions, and serves his God all day in his store or at his work-bench, is as truly a light-holder as if he flamed from a popular preacher's pulpit or illuminated a theological class from a professor's chair. To shine means something more than a mere possession of piety, or the enjoyment of religion that makes the burner.

I know of certain households in which I fear the lamp is out. That lad would not be seen so often on his way to the theatre or drinking saloon if father and mother held up the torch of loving warning. That giddy daughter, who was once thoughtful about her soul, might now be a Christian if there had been a light-holder near at hand to the house; but it did not shine. The oil was out. Love of the world had extinguished it. That dark lantern left the house in mid-night.

Thank God, some lights never go out! Death cannot quench them. They shine forever. Pastors, parents, teachers may be called home to heaven; but, like the good mother of the story, they "set a light in the window" to guide souls to the mansions of glory.—*Word and Work*.

### THE NEW TESTAMENT.

Dr. Philip Schaff says of the New Testament: "The changes are so many that scarcely a verse in the New Testament remains unaltered. In many instances, however, the alterations concern punctuation and minor-words. Of course any alteration will arouse criticism, but I think we can hold our own and we are prepared to do battle for what we have done and sanctioned. We have worked between two fires—the radicals wanting far more sweeping changes than we would sanction, and the other party rolling their eyes in horror when a comma was transposed or a small letter replaced by a capital. The controversy will probably go on for a few years. At the end of five years at the latest, I expect to see the new version accepted by all but the most narrow-minded persons. An interesting and exhaustive work now in preparation in England, will give an account of the debates of the committee and the arguments which were put forward in favor of and against the different changes adopted, as well as information concerning changes suggested by different revisers and not adopted. The New Testament will be sold in England, Scotland, Ireland, Australia and the United States on the 20th of May. The stories that large numbers of books are now in this country, under lock and key, are false, the revisers only having received copies. Only subscribers will receive copies first, and the price to the public will be \$10.

### WHERE IS YOUR REST?

Nothing more impressive can be found in the recently re-published life of Laura Bridgman, the blind and deaf mute who was also defective in the senses of smell and taste, than the utter inadequacy of the ordinary Unitarian or merely moral "culture" to satisfy the spiritual hunger of soul. Four of the five entrances to her soul were shut. Through the extraordinary delicacy and sensitiveness of her touch, her hand conveyed to her mind whatever idea of the outward world it received. Her conscience was carefully cultivated. The example of Christ was held up for imitation. Prof. Park, in his preface, concedes that she had no original or innate ideas of God. She became an accurate scholar in the advanced English studies and was for years a delighted reader of the Bible as it is printed for the use of the blind. When she came to maturity at the age of thirty-one, the rebellion excited in her heart by a sad bereavement occasioned conviction of sin. She kept bitterness in her soul and avoided religious conversation for months. Then came the "change." Jesus Christ appeared to her in a new way. She professed faith in him and united with a Baptist Church in 1863. She writes, "He put His nature on me. My soul was overwhelmed with spiritual joy and light in the presence of God and His blest Son,

Jesus Christ. My soul was cast into the hands of my Saviour by faith. How merciful and loving he was to me! Laura is now over fifty, but the peace of God which comes to a heart only by experience reigns within her through Christ Jesus. Her teachers, including the good Dr. Howe, now departed, must rejoice, not so much in their work, which was wonderful, as in God's work, which is always gracious. Grace is made perfect in weakness.

Reader, there is no other rest. Be not satisfied till your heart quietly, peacefully, wholly, trusts in your Saviour—God.—*The Advance*.

### DO YOU KNOW JESUS?

I was walking hastily along a crowded street when my steps were suddenly arrested by a voice behind me uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the centre of a busy thorough-fare through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon and of the throngs of his worshippers I heard the strange thrilling question, "Sir, do you know Jesus?"

Stranger still, when I turned to see the person who uttered these words, I could not fix upon any one of the numbers behind me as the speaker. I did not see either to whom it had been spoken. If it had fallen from the clear sky above me it could not have had less of personality about it. The air had borne it to my ear, but from whence I could not discern, and the words, so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quietly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteriously heard. I thought of the declaration of Jesus, that "to know" Him is "life eternal," and then I forgot the strangeness of the query in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus," the Eternal Life? I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognized as a shrewd and practical financier. He knew something of the secrets of the banking-house. He understood the vast system of exchanges which spread over our country like a network. He could discuss fluently upon the crisis and its causes. Did he know Jesus? If not he had missed the highest knowledge. He knew not Him in whom infinite treasures of wisdom and grace are found.

I passed on further, and I saw a well-known merchant ascending the steps of the Custom-house. He was an adept in his business, thoroughly versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and on 'Change. But did he know Jesus? It was my thought. In his calculations has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for redemption? Did he know Jesus as his Saviour and heartily receive Him as his sacrifice before God? If not, what was his acquired knowledge but a guide for a few years, to be utterly useless when God should call him from earth.

Further on I met another familiar face. It was pale, and an air of abstraction spread over it. The man of science was conning some new problem, or pondering over some novel facts. He had much and various knowledge. He knew the laws by which the stars move and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in many different forms. He knew the history of the past, and could tell where the mountains had been built up and seas spread out. Did he also know Jesus? That is the great question.

Reader, do you know Jesus?