

# The Wesleyan.

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## NOTES AND COMMENTS.

License is permission to sell liquor. "High license" is permission at a high price. What do you think is a fair price? What is the just price—just to average victims?—N. W. Ad.

There are now three Nonconformist professors at Cambridge University, the last to be appointed being the new Professor of Anatomy, Dr. Macalister, of Dublin, who is a Presbyterian elder.

A writer in the *Congregationalist*, speaking of the supply of ministers, has this suggestive sentence: "There will be 'famine in the ministry' just as long as there is famine in the pantry."

What right have we, preachers, teachers, editors, servants of God everywhere—what right have we not to expect fruits while the Divine assurance remains? "In due season we shall reap, if we faint not."—Morsavian.

The Upper House of Convocation, led by the Bishops of Lincoln and Exeter, has passed a motion urging clergy to discourage any movement to substitute unfermented for fermented wine.

Honors cannot be acquired by dishonorable means. One may sometimes crawl up to a high place through slime, but the slime will stick to him, and reveal his shame all the more clearly, because of the conspicuousness of his position.—Holston Methodist.

Last year the Brewers' Association in the United States appropriated, for the destruction of home, morals and good government, the following sums of money: \$5,000 to Kansas; \$5,000 to Michigan; \$3,000 to Indiana; \$5,000 to Iowa and \$4,000 for publications.

The Pope repeats loud lamentations about his "very hard imprisonment." Nevertheless, he is content to suffer, and even "die in prison," for the "flock of Christ." Oh! exclaims an Italian journalist, "how many would willingly be prisoners in the Vatican, and even die in such a gaol!"

"Thirty-three reformed drunkards joined one Methodist Episcopal Church in Cleveland, Ohio, in one year." The Church is the "City of Refuge" to which men fleeing from their moral and spiritual foes instinctively fly for protection. Men never turn to infidelity for help when trying to reform.—Texas Advocate.

The preacher that drags through his regular appointments purposing to hold a series of meetings and labor for a revival, when he has good roads, good weather, and good congregations, had better practice his prudent policy on a farm where no one will suffer from his slothfulness but himself.—S. W. Ad.

Queen Makes, of Baratonga, noticing how lax were the police in dealing with drunkards and drunkard-makers, created a new order of female police. These women soon unearthed the contraband spirit and threw it into the sea, and since their advent to office a grand reform in the manners of the people has taken place.

A writer in the *Gospel Advocate* says the custom of alluding to some preachers as "big preachers," is not good, either to the preachers so distinguished or to the others. In this we heartily concur. Our standards of measurement are very defective. The Lord will judge and classify us in due time.—Christian Evangelist.

The following item from the Nashville *Daily American* of July 10, has a moral for the tax-payer if he will see it: "T. Hall was fined \$5 and costs by Judge Duling yesterday morning for keeping his saloon open on Sunday. Hall is bar-keeper for Police Commissioner John H. Wood, on Broad street." This can be paralleled in many other cities.—Nashville Ad.

The Bishop of Gibraltar declines to favour the erection of an English chapel of ease as near the infamous Monte Carlo as possible, and yet on French soil, for the following strange reason: As the sum of all Europe assembles there, consequently it is not a fit place to open such a mission. It seems to ordinary mortals that the infamy forms a good case.

As to the chief element of teaching power in the Sunday-school, Rev. E. Paxton Hood said, at the anniversary of the London Sunday-school Union: "The teacher with a soul will infuse life into any topic—a bone, a stone, a leaf, a stick. The teacher without a soul may take a live coal from off the altar, and the touch of his icy hand will chill and extinguish the fire and leave only ashes and dust."

Says the *Interior*, referring to a brother who sends a newspaper and wants the editor to condense or transfer the account of a college commencement: "Does he think that old Briaeus, with his hundred hands, lives in this office? We are hungry as wolves for your short, helpful articles—all ready for the printer—but we do not like, when asking for bread, to have a stone thrown at our heads."

Many parents choose for their boys the trade, profession, or occupation they want them to follow, without any regard to their natural inclination. The boy handy with the jack-knife is sent to college, and the boy with a book always in his hand is apprenticed to a trade; both are failures in life. A little study by the parents of the aptitude of these boys, would have reversed their positions and made them successful.—Rel. Intelligence.

A street-car driver gave us a knowing wink the other day as he insisted that if we wanted to study human nature we ought to drive a street-car. We made no answer, but we have been thinking all the same. It has occurred to us that a right good opportunity of doing this same thing is to edit a newspaper. And then street car passengers have their peculiar opportunities, and newspaper subscribers theirs. And so it goes.—Southern Christian Ad.

Another most important principle to be observed in regard to all collections for Church and benevolent purposes is this: Take far more pains to instruct people in regard to the purpose of these collections, and in regard to their obligations to sustain the causes for which collections are taken, than you do to plead with them to meet those obligations. Leave something for your hearer's judgment and conscience to do.—Western Christian Ad.

The majority move along, conscious that drunkenness is a terrible thing, but unconscious of the fact that there are matters of personal interest and duty connected with it. When the public mind is fully awakened and the public conscience fully aroused, the demon will be driven from the earth. Your mind and your conscience are a part of the public mind and conscience. What is that part, which you control, doing in this matter?—Chicago Leech and Liberator.

The English and American revisers cannot agree on some word renderings in the Old Testament any better than they did in the New Testament, and so we shall have another appendix showing the unadjusted differences. This is one of the worst features of the revision business. It brings before the people a portion of the Word of God stamped with uncertainty. Nevertheless, Americans and Englishmen will and do differ more or less in everything.—Southern Ad.

They are great lives that fashion themselves in prayer. Their communion with God gives them something of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life may be plain and even bare, but inwardly it is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of heaven.—United Presbyterian.

The *Christian at Work* tells the story of a minister in an interior town who, having had the afternoon service opened by the flighty performance of a somewhat florid and decidedly ambitious choir, rose, and in the most solemn and impressive manner announced a hymn, only the first two lines of which he read—

What various hindrances we meet  
In coming to the mercy-seat!  
And then, after a pause, he added:  
"Let us sing this hymn as if we felt it." And now the organist, the first soprano and the bellows-boy talk of resigning.

Supposing a minister has a salary of \$600, the addition of another hundred may make all the difference to him that there is between comfort and tight pinching. He makes both ends meet on \$600 by a degree of economy that is absolutely degrading to an educated, sensitive man. Another hundred would make a different man of him and make his home a different place. In many cases he might have an additional hundred as well as not. In a congregation of two hundred members the increase would be only two cents additional per Sabbath. If your minister is pinched as many are, remember a cent or two per week will make his circumstances comparatively easy.—Exchange.

A case of Anglican sisterhood has been brotther before the new Archbishop Benson, of Canterbury. A young girl of fifteen was admitted by the chaplain of the sisterhood, to which she had devoted herself to perpetual vows, and the poor child now desires to be released from the obligation. In these circumstances the Archbishop has been asked to grant her a dispensation. This, however, Dr. Benson declines to do. For, as he observes, if he took upon himself to cancel the obligation, he would thereby be recognizing its force. Here the ritualistic sisterhood imposition an obligation which no Roman Catholic sisterhood would think of imposing on so young a girl.—N. Y. Independent.

There is something marvellous in the liberality with which these Welsh farmers have built their chapels (of which there are now 4,361), and have kept up their favorite form of religious worship, not only without the aid of the State, but in the presence of an organized State opposition. The Nonconformist bodies have increased in larger proportion than the population. In the Rhondda Valley, for example, where thirty years ago there were only three small places of worship belonging to the Welsh Protestant Dissenters, there are now seventy one, and some of them large enough to seat twelve hundred people. The amount spent by farmers and workmen in building and rebuilding during the last twenty-five years is estimated by Dr. Rees at more than a million-and-a-half.—Daily News.

## THE FRENCH BOAT MISSION.

The Rev. W. Gibson, whom some of our readers know to be a son-in-law of the Rev. W. B. Boyce, one of the Presidents of the former Eastern British American Conference, sends to the English Methodist papers the "log" of the French mission boat, *Annie*, at Rouen:—

TUESDAY, July 10.—We had prayer together at the usual hours, noon and 4 p.m. At the soldiers' meeting at 7 p.m. we had several officers present, some of them of high grade, and one of them a "noble," belonging to the "Etat Major," who came up afterwards and "complimented" (1) us on the good work we were doing at Rouen. We had a blessed general meeting at 8 p.m. Several English sailors also met in the cabin, and felt that God was "in the midst." One sailor stayed on deck afterwards, until, while we were praying with him, he found peace with God. His ship was leaving the port that night. Perhaps we shall never meet again till the day of judgment, but we believe that this soul, one of the fruits of our Boat Mission, will be found faithful unto the end. May he be the means of carrying blessing to other lands! We heard to-day that the soldier who had received so much blessing at Havre, and to whom I referred in my last letter, had, on his return to St. Romain, assembled the soldiers who had attended our meetings. They had sung hymns together and had offered prayer that God would provide them a room to worship in. He had addressed his comrades; and being, as he said, but an infant of three days, had been obliged to speak to them as if he had been an advanced Christian of forty years! The prayer for a room to worship in was at once answered. "While ye are yet speaking I will hear, and before ye call I will answer." Miss Gurney, of London (not a Methodist), at the very time when prayer was being offered, said that she would bear all the expenses of the hire of a room for the soldiers, and would give them a "treat" once a quarter, at which she would try to present herself.

July 11.—After our noon prayer-meeting, Pastor Fournau, of Paris, joined us, and was with us at our afternoon prayer-meeting. He and Pastor Herivel, of Havre, spoke with much unction and great power at our soldiers' meeting, and at the general meeting which followed several were under concern. Two soldiers were under the deepest impression, and were "not far from the kingdom of God." J. 12.—Prayer-meetings at noon and at 5 p.m. There were 107 soldiers present at 7 p.m., and they listened most attentively to the preaching of

the Word. Pastors Fournau and Picot were most earnest and pointed in their addresses, both at the soldiers' meeting and the general meeting. Numbers of people were on the Quay awaiting their turn to come on board. The cabin was full of sailors. One Norwegian captain was in great earnest. He had fully made up his mind, but had not the peace and joy which he longed to possess. Three English sailors said that they felt the need of seeking salvation, but could not make up their minds to present decision. "Not to-night" they said one after the other. No arguments as to the uncertainty of their seeing to-morrow had any effect on them, and they went away from the vessel saying, Felix-like, "Go thy way for this time."

July 13.—Our prayer-meetings were times of special blessing, and at the evening meetings, although the numbers were reduced, because it was the eve of the national fete, yet the power of the Spirit was more mightily felt than ever. Some souls were bowed down before the Lord, and, notwithstanding the noise of a martial band on the Quay, and the attractions of the "procession aux flambeaux," remained quietly waiting upon God. One soul entered into "glorious liberty," and a worker followed another man who was evidently under deep conviction, and returned saying he believed he had found peace with God.

July 14, the day of the national fete.—The old town of Rouen was decorated with tricolor flags, and in the evening the streets were brilliantly illuminated. We feared that we should have scarcely anyone present at the meeting. Nevertheless, many faithful soldiers were present at the meeting at 7 p.m., and God gave Pastors Fournau and Picot a special word for them. Another earnest worker, just arrived to take part in the Boat Mission, spoke some warm-hearted and telling words.

## METHODISM IN BAVARIA.

Our Wesleyan societies in this part of Germany have lately had great cause for rejoicing. The occasion has been the issue of a royal proclamation granting to all Methodists in the kingdom of Bavaria the full rights of a "private" Church association, which, however, is nothing less than full religious liberty. Until lately Bavaria has been amongst the least favoured countries of the German Empire in this respect. By the laws of the land, which permitted family prayer, the assembling of one or more families for this purpose was illegal, and consequently all kinds of religious services outside the Church. It is true the law was evaded. Meetings were held for the ostensible purpose of hearing an address, singing, and prayer being omitted. One of our ministers in Augsburg on another occasion escaped coming under the law by singing a solo himself in the place of general singing—a device which, however, increased the congregation. In some places where the police did not interfere the meetings were tolerated, while in others they were often forbidden, and the work generally had to be carried on with the greatest difficulty. Petitions in favour of religious liberty were sent some few years ago from the Methodist Episcopal Church, which has missions in the Rhine, Palatinate, and by our Wesleyan brethren from the societies in Nuremberg, Augsburg, and Munich in the year 1879. It seemed for a time as if these petitions were to pass unnoticed. At last, after two years' waiting, some few weeks ago, the Bavarian newspapers brought the good news that rights, liberty, and protection henceforth were to be granted to the Methodists. These privileges include rights of doctrinal confession, forms of worship, pastoral functions, religious instruction in Sunday-schools and otherwise, exercise of church discipline, ordination of ministers, consecration of buildings and burial places. In fact, with ex-

ception of the use of church bells and similar demonstrations, the Methodists will have equal privileges with any other church organisation of the land. In no other country of the German Empire will there be such full religious liberty to our brethren as in Bavaria. Hitherto Prussia has been the most liberal, but there the holding of meetings in any fresh locality must be first notified to the police, which formality is not requisite under the new Bavarian edict. This enlightened step on the part of Catholic Bavaria ought to shame Protestant Saxony, which now stands out almost alone in the vast German Fatherland as the seat of intolerance and persecution. Let us hope soon to hear that the Methodists have also full liberty to sing, pray, and preach in that part of Germany which bore such a prominent part in the Reformation.—Meth. Recorder.

## SPEAKING THE TRUTH IN LOVE.

There is sometimes a harshness in presenting truth that effectually obstructs its way in the mind of the hearer. The study of this subject is a most important one, especially since the temptation to impatience is not uncommon among those who, by reason of a clear perception of the peril of the sinner, are earnestly seeking their salvation.

It was on a Sabbath evening in a certain church that we witnessed the sad results of not "speaking the truth in love." Among several penitents bowed at the altar of prayer was a young man evidently awakened by the Holy Spirit to a sense of sin. Some one kneeling by his side suggested in a cold, unfeeling way that it was proper thus to prostrate himself; that such a life as he had led, sooner or later, must end in destruction; that the utter perversity of the sinner's heart called for God's righteous judgment, etc. Now, while all this might have been true, the manner in which the words were spoken could but produce unfortunate results. A hidden censure was betrayed—an unnecessary prejudice thereby awakened. That peculiar tenderness so necessary in the winning worker was sadly wanting. That seeking soul was immediately set back; the lack of the constraining love of Christ in the instruction given vitiated that instruction. Indeed, there was precipitated a needless revolt in the penitent's mind at this most critical of all periods. That young man, with but partial views of the Saviour as yet, and in a condition to suffer embarrassment by any opposing circumstances, utterly yielded to temptation. The mastery of self became dominant. Pride and passion once more rallied. The penitent's seat was quickly abandoned. And even until this day the genuine signs of contrition on account of sin have not re-appeared. There is good reason to believe that the same instructions imparted in a different spirit that hour would have ended in the conversion of a soul. Love, burning in the Christian's heart, is absolutely essential to the effectual deliverance of the Gospel. Truth, however keen and penetrating, will generally find at least partial acceptance when our words of warning are charged with all conquering love.

## THE GREAT SACRIFICE.

Brethren, God has never revealed himself by simple didactic exposition of his perfections. He is not satisfied with sitting upon his throne and there, in audible voice, proclaiming to the creatures what are the perfections of his nature. His plan has been, in nature and in grace, to reveal them in their effective operation: he speaks, and it is done; he commands, and it stands fast. As the creator, he puts all his attributes into action; and you behold the entire deity in the activity and strength of his nature, by the word-producing worlds. This mode of the divine exposition holds in the

sphere of grace, as in the sphere of nature. When God would show his justice, his holiness, his truth, his mercy, his compassion, and his love, he does it not in language, but by deeds—by producing these energies of his own nature and putting them into play. He sends his own son from his own bosom, to stand upon the earth as the only being capable of sustaining upon his person these amazing energies of the everlasting God. Oh, my brethren, what a responsibility, when Christ stands upon the earth, a spectacle, not only to man, but to the entire universe! As the angels from the battlements of heaven look down upon him with feelings of amazement and of awe, they behold the only being who could sustain the justice of God without being consumed; the only being who can reveal, by actual suffering, the whole passionate love of the Father for the guilty and lost of our race. Under the sense of this responsibility, when the burden rests upon him only in the anticipation of it, he exclaims in the text: "Now is my soul troubled; and what shall I say? Father, save me from this hour."—Rev. B. M. Palmer.

## TO PUT ON STRENGTH.

How then shall we put on strength? We answer, on our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed." It was there the apostle found it. When Peter stood off and preached to the multitude, the day of Pentecost was the day of power. But how did the apostles put it on? Upon their knees, in those days of prayer in the upper chamber in Jerusalem. O brethren, it is upon your knees that the church must now come out in its strength! "Awake! awake!" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry, "Awake, awake, O arm of the Lord!"

Let us put on the strength of the word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry as Paul did when he went forth in the fullness of the gospel of peace. Let us put on the strength of the Spirit as the early church did when it was endowed with power from on high. Then shall our work be "mighty through God, to the pulling down of the strongholds." Then shall we return from the conflict, as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord and of Gideon!" Then shall the church be a "praise in all the earth," and men shall say, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Dr. W. M. Patton.

Some people have really pleased themselves threadbare with self-examination. Friend, try a new experiment; whenever tempted to look at self for comfort and strength, look away immediately to Christ, and see if his beauty is not more to be desired than all your subtle selfishness. "Looking unto Jesus" we grow like him.

Vacation time is favorable to devout meditation. While enjoying a stay at the sea side, or amid the mountains, let your thoughts dwell on him who is the Maker of all, and on his Son, who came to redeem us, until in joyous consciousness of his blessed presence you realize that

Faith has yet its Object  
And love its Guide.

God measures all gifts by the ability of the giver, and he knows just what the ability is. There are no mistakes or misarrangements with him. All gifts, in all the elements that enter into them, he means with an impartial and all-penetrating scrutiny. All giving is under the blaze of the omniscient eye.