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# The Wesleyan.

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## FROM THE PAPERS.

The Interior, of Chicago, states that the total cost of travelling and of the entertainment of the General Assembly of the Presbyterian Church, now in session, will not fall short of \$35,000.

The Methodist Church is not careful of "days and new moons." Dr. Kelley, in announcing Dr. Sumner's death, said it was on Ascension Day. Bishop Keener proceeded, as "an appropriate subject," to preach on the Ascension. It was not even the week of Ascension!—*Richmond Adv.*

Litigation is a very costly luxury. The costs of the Dobbie vs Temporality Board Suit, (including legislation), reaches \$15,000—\$2,000 more than we in the Maritime Provinces have raised this year for Foreign Missions.—*Pres. Witness.*

Several libraries in the United States report a decrease in the reading of fiction by the young of from 65 to 58 per cent. This decrease is due chiefly to the efforts of teachers and libraries to give school children better taste in reading.

At a recent meeting of the Brooklyn Bureau of Charities, one of the speakers stated that there are 50,000 people supported, in part or in whole, by charity in that city, and that of this number, one third are impostors, and unworthy of help.

Governor Hoyt, of Wyoming, says, "The Sabbath is as quiet in Cheyenne as in any village in Massachusetts." And he attributes the improved moral condition in no small measure to woman's suffrage which prevails in Wyoming.

A preacher of the Christian (Campbellite) Church attended the theater in Louisville in order to get points to fight it. If all his parishioners had done the same, the theater managers would have liked it still better.—*Nashville Adv.*

It is suggested that an itinerant ministry will use bicycles in the future. A bicycle manufacturer writes to *The Western Christian Advocate*: "At this very moment I hear in the riding school above me, the rumbling of eight bicycles, each bearing pupillary propellant Methodist minister."

The Southern Presbyterian Assembly in session at Atlanta, Ga., has offered the olive branch to the Northern Presbyterians in session at Springfield, Ill., by sending the following telegram: "Will it please your assembly for each body to remove aspersions cast upon the Christian character of the other and exchange delegates?"

The Liverpool district has taken a bold step. A resolution suggesting to Conference the modification of the present system of itinerancy, without affecting its principle, by allowing a minister to remain in a circuit for a longer period than three years, was carried by a vote of two-thirds of the meeting. What next?—*London Methodist.*

The question is asked frequently nowadays: What will God do with those men in heathen lands who have never accepted or rejected Christ, because they have never had the chance to hear of him? It is a sufficient answer to say that God will deal with them right, and that their unfortunate position ought to stimulate us to increase missionary zeal.—*N. Y. Independent.*

The editorial correspondent of the *Episcopal Methodist*, referring to the many "pet schemes" introduced at the General Conference of the M. E. Church South says: "If half these schemes were adopted our Discipline would soon become as bulky as Blackstone, and a Presiding Elder would have to put an extra horse to his vehicle to carry around the laws of the Church."

Christian people are citizens and ought to be good citizens; and they should be careful not to vote for any man for office who is openly wicked and corrupt. They should use their influence to put none but good men in civil offices of profit and trust. When the wicked rule, the people mourn. No man who is flagrantly bad is a safe depository of public trusts.—*Holston Methodist.*

If it be true as estimated—and there is much reason to believe it is true—that nine-tenths of the money raised by the churches is contributed by about one-tenth of their members, what is to become of the nine-tenths who pay little or nothing? They seem to have forgotten, if they ever knew, the injunction, "Honour the Lord with thy substance." How few, alas! appreciate its importance.—*Bel. Intelligencer.*

The three whom Christ raised from the dead, were—an only son, an only daughter, and an only brother.

James Gordon Bennett has officially announced in the columns of the *New York Herald* that he will provide for all future wants of the widow and child of Lieutenant DeLong, and not of them alone, but of every widow and orphan of the men who sailed with the Jeannette and have perished. Mr. Bennett says that he made this promise to the officers and crew of the Jeannette voluntarily and will fulfil it.

Self-examination is not simply hunting for disagreeable qualities of character. When a man examines his business and takes account of stock, he does not confine himself to bad debts, but examines the bad, the doubtful, and the good. Not so in religion. Men often shut their eyes to the real increase of spiritual treasures and thereby do injustice to God, by whose grace they are what they are.—*N. E. Methodist.*

Referring to the recent brewers' congress in Washington the *Temperance Advocate* says: "The brewers affect to believe that 'prohibition does not prohibit,' and that more beer is sold than before under its reign. Yet with a disinterestedness quite marvellous they are willing to pay thousands of dollars, and otherwise do all in their power, to obstruct and defeat, if possible, the prohibitory movement."

Then, too, in the House of Lords, the Salvation Army has found apologists and defenders in Lord Fortescue, Lord Coleridge, and the Archbishop of Canterbury. The *Spectator* thinks it necessary to caution General Booth against everything approaching "respectability" for at least five years. This is regarded as the shortest term during which anything effective can be really done.—*Methodist Recorder.*

The *Sacramento Record-Union* says that not less than twenty thousand Chinamen are employed in California as house servants, being preferred to any other class of servants that can be obtained. This is a very singular fact, if the Chinese be those lascivious and dangerous wretches that the "hoodlums" and the dishonest politicians represent them to be. The fact gives the lie to this sort of talk.—*N. Y. Tribune.*

The liquor traffic does no sort of degree of good in any department of its heinous life. Monetary gain to the seller is the only argument for its unparadiseable existence. The traffic is not "business" in any legitimate sense, since business relates to the exchange of products in which exchangers reap mutual benefit. The liquor trade exports usurious profits, and the buyer procures only the satanic seeds of ruin. Such "business" is worse than gambling. It is downright robbery.—*N. W. Adv.*

The preachers in France on the whole most celebrated for eloquence of the highest order are said to be Father Hyacinthe and Father Monsabre. Father Monsabre is preaching in the Church of Notre Dame. He has openly extolled the Holy Inquisition. Father Hyacinthe challenged his successor in the Cathedral to a public discussion. Monsabre consulted his superiors and declined—a most wise decision for Papias, always, unless they can pack the audience, or use the Inquisition to suppress opponents.—*N. Y. Advocate.*

The attempt to bring the church and the theater into harmony is a bold optimistic effort, but what shall be said of the faith of Gen. Buford, who wants to bring the church and the turf into friendly relations? He lately made a speech in Louisville in which he set forth the great services which the race-course has rendered to mankind, cited the case of the Bishop of Canterbury as that of an ecclesiastic who attends races, and urged all good people to accept the virtues of racing without its vices. Great, indeed, must be the faith of one who hopes to redeem the business of horse racing.—*Christian Union.*

Apreros of the ridiculously far-fetched title of a recent book of travel an English critic recalls a story which used to be told at Cambridge about the celebrated Mr. Simeon. One of his pupils was reading to him a sermon, perhaps the first that he had ever composed, in the course of which he came to the following passage: "Amid this tumult the son of Amram stood unmoved." "Whom do you mean by the son of Amram?" inquired the divine. "If you please, sir, I mean Moses." "Then, if you mean Moses, why do you not say Moses?" was the reply.—*N. Y. Tribune.*

## A LIVING CHRIST.

Soon after we were stationed in the village of B——, I became acquainted with a very interesting lady, who was a member of the Presbyterian Church of that place. She was active in all church work, earnest and devoted to Christ.

During the winter of 187—, she became deeply convicted for the blessing of entire sanctification. Notwithstanding the peculiar doctrines of her Church, she sought it openly, definitely, and with great determination, resolved to secure it at whatever cost. Only a few weeks passed, when the work was accomplished in her heart by the power of the Holy Ghost, she receiving remarkably clear and satisfactory witness, in her own consciousness of the fact.

At once her life began to blossom out. A divine soul seemed to be breathed into all she said or did, even as if the Master had stood in the midst and breathed upon them, saying, "Receive ye the Holy Ghost!" She seemed to become intensely alive—*alive unto God*; her soul thrilled into a new being, where the whole manifestation of her life vibrated with the divine currents of incoming love and power. Wherever and whenever she could find or make an opportunity to testify for Christ, her loosened tongue poured forth the sweet strains of conscious love and union with her present and indwelling Lord.

One of the elders of the Church, an influential man in the place, melted and attracted by the new power in her life, resolved to find out its secret. He sought her, and sitting beside her, said, "Tell me what it is like, for you truly loved the Lord before."

"Yes I did," she replied, "but brother M——, my Lord was to me, then, like an accepted lover far away in a foreign country. He was mine, and I was His. I sent Him communications of love and desire, and now and then I received from Him tender messages of love and sympathy. But now," and her face grew radiant, "but now, *He has come home*, and upon all my life falls the glory of His presence. He is with me in my home, when I walk the street. He is beside me, and when I worship in His house, *He dwells upon me*, and the joy is unspeakable, the rest and assurance beyond expression. The old longing is swallowed up in the rich consciousness of possession, while His words to me are, 'I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.'"

The Christian gentleman bowed his head upon his hands and wept—wept for very joy, although he added, "I know little of such a living, real Christ as that."

The sister's experience was too real, the joy too manifest, its foundations too secure, to be doubted.

This is not an isolated experience. Many in the Church of God to day know all about this hidden union with a living Christ, its wondrous power and mighty joys, but their number should be multiplied. With too many, their Saviour is as one in a far country. There is a sense of distance, strangeness, separateness. They have never been brought into personal relations with Christ.

There is no conscious acquaintance with Him, no bright shining of His presence upon their souls. Their communion with Him is vague, and cold, and indistinct; they have no sense of having met and conversed with God as did Daniel, they never lean upon the bosom of Jesus as John did. And yet, we are living in the glorious dispensation of the Spirit, when all this is more possible to us, and when the promises of the nearness and realness of the abiding Comforter are to be fulfilled in God's child-

ren. The blood of Christ bought costly things for us, rare and costly; how can we be diverted with earth's baubles, when this pearl of greatest price is within our reach.—*Guide to Holiness for June.*

## TEN THOUSAND PER CENT.

Mr. Johnson dropped into the office of his friend, Mr. Brown, in a mood decidedly blue, occasioned by a business investment which had proved a failure. It was a little after business hours, but Mr. Brown was still in his office and alone. He laid down his pen and greeted his friend with a familiar nod and a cheerful "How are you, Johnson?" "Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time and scarcely ever had been disappointed.

There appeared to be a little more than the usual brightness in Mr. Brown's face as he wheeled around his chair and bid his friend be seated in another. Mr. Johnson noticed it and said:

"What are you up to, Brown? Had a streak of luck, eh?" "O no, Johnson," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," replied Johnson, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent! Are you raving?"

"Not a bit of it," said Brown. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing!"

"Crazy! Not a bit of it," said Brown, and he added: "This," wheeling around and laying his hand upon a piece of paper on his desk, "is a check which I have just signed, and intend for a poor western missionary whom I know, and have just heard is sick and in much need. The Scripture says that 'He that giveth to the poor lendeth to the Lord, but I never was awakened to the fact of what interest he pays until yesterday, when our preacher startled me by saying he has promised *ten thousand per cent.* I picked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matt. 19: 29:

"And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold and inherit eternal life."

"I was struck at the sound of *ten thousand per cent.*, but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a dividend."

"You take a worldly-wise view of the matter; don't you?" inquired Mr. Johnson.

"Perhaps I do; but it will bear it, although it is only one view of— Here the office door opened and the conversation was at an end; but Mr. Johnson went on his way comparing his own unlucky investment with the small one of Mr. Brown's which has yielded so large a return in solid pleasure, and who could tell what per cent. was laid up for him in the Lord's treasury.—*Christian at Work.*

## COMMUNION WINE.

In reply to some remarks of a previous correspondent, a writer in the *Homiletic Monthly* for June has this:

As the word *wine* does not once occur in the New Testament in connection with the Lord's Supper, the question does not turn on *wine too good or too bad for the people*. All the expressions may be reduced to two: "the fruit of the vine," and "the cup"—the cup signifying the thing contained, which is declared to be "the fruit of the vine?" Is it what comes from the vine, or something else? How much of alcoholic wine is what it was before fermentation?

The wine-importing firm of Gibbey say in their annual circular of October, 1867, the fermentation of grape-juice "throws off much of the body and richness of the fruit, so much so, indeed, that it must be admitted, the similarity of the juice of the grape before and after fermentation is scarcely discernible." Every one knows that the blood of the grape is "the fruit of the vine," or that "stewed raisins" and "a jelly of boiled grapes" may be so designated; but only a few will contend that something whose "similarity" to grape juice is "scarcely discernible," is also "the fruit of the vine."

Dr. Shaw asserts "that wines, having once finished their fermentation as wines, do not naturally stop there"; they "proceed directly on to vinegar; where again they make no stop," but "spontaneously go on to vapidity, ropiness, moldiness, and putrefaction." In view of this, can it be shown that alcoholic wine is any more "the fruit of the vine" than other products of its decay? If alcoholic wine is "the fruit of the vine," is not the same true of the yeast which precedes it and the vinegar which follows it? How strange is the contest in favor of fermented wine for the Lord's Supper, in which there is scarcely a discernible similarity to the product of the vine, while pure grape-juice, which is undoubtedly "the fruit of the vine," is rejected as disgusting because of the carbonic acid gas it may absorb from the breath of the communicants!

The bread in the Lord's Supper is the symbol of Christ's body, not the decayed body but the broken body—and so the bread is supposed to be unleavened. The wine is symbolic of Christ's blood—not the fermented blood, but the shed blood—and why may not the wine be unfermented? As the grape is crushed and the wine flows, so Christ's body was broken and the blood flowed; and the wine, which is the symbol of that blood, is the pure blood of the grape.

## A REVIVAL SERVICE.

The Rev. Thos. Harrison is now conducting special services at St. Paul, Minn. The *Dispatch* of that city thus describes one of the services: Before 7.30 the house was literally packed, the stairway and vestibule being filled, while several hundred disappointed persons turned away. "Marching to Zion" was sung as the opening hymn, and Dr. Marshall followed with prayer. Mr. Harrison took for his text Prov. ix. 15: "If thou be wise, thou shalt be wise for thyself; but if thou earnestest, thou alone shall bear it." From this he enforced in his usual impressive way that every man is what he makes himself by being wise in his choice, or by scorning. When the invitation to seekers was given, the most extraordinary scene occurred. Persons literally rushed up the crowded aisle from all parts of the house, and fell at the altar crying for mercy. The altar was soon crowded. The front pews were then vacated, and in a few minutes were also filled. Conversions soon occurred. A young man, son of a prominent German family in the city, was the first convert. He arose immediately and testified to his salvation, and then went down the aisle and embraced his aged mother and

sisters. Other conversions followed in rapid succession, and the doxology was sung over each. A young man, son of the Rev. Mr. Snow, formerly a travelling minister in Australia, but now of this city, who has been a seeker for several nights, arose in the congregation and said he felt there was one thing he must do before he could have peace, and that was to profess Christ publicly in the congregation. He then most positively confessed his faith in Christ as his Saviour, and declared his determination to live a devoted Christian life and exhorted the unsaved to do likewise. This scene produced a thrilling effect upon the congregation. The gray haired father of the young man stood at the altar, his face aglow with smiles and tears, as he listened to the confession of his son. In the meantime souls were being converted at the altar and additional seekers were constantly coming forward. The congregation was held spell-bound and looked with wonder and amazement upon the scene before them. Dr. Marshall said that in a ministry of twenty-two years he had not beheld such a scene. Mr. Harrison said it was equal to anything he had seen in the great revivals he had held. Over 50 persons were at the altar, and at least 30 were converted. The services did not close until 10 o'clock, and then many still lingered in the house of God, continuing in song and prayer, during which four young men were converted. Without controversy, this was the most remarkable religious meeting ever held in St. Paul. The revival is taking hold of the children of many German families: The interest is deepening and intensifying every day, and this will doubtless be a week of great power. Many of the students of Hamline University have been converted. Indeed, it is stated that there are only two remaining who have not been forward for prayers. Last night was the eighteenth meeting of the series. Up to the present there have been 170 different persons at the altar as seekers. Many others might be designated as seekers who have not been at the altar.

## THE LORD'S DAY.

"Petitions against opening national museums on Sundays, mostly from Wesleyan Congregations, were presented." Such is the statement in the *Times* of Thursday, May 18th. We have observed with some care the lists of petitions which have appeared, and we have been glad to find that our own denomination has been so active in the expression of its opinion in regard to Sabbath observance. We know that the associations which exist for the defence of the Lord's day depend very much upon the sentiment and conviction of Methodism. One prominent Christian man in London said some time ago to a Wesleyan layman: "If your people give way, the battle will be lost." We sincerely hope that our church will never relax its efforts in favour of Sabbath observance. The demand for relaxation in regard to the sacred day does not come from the toiling multitudes. It comes from statesmen who have not much faith, from rationalistic Churchmen, and from exceedingly liberal-minded Dissenters. If the demand were granted, the working-classes would not be found in our museums and picture galleries. The people who would frequent them are people who can go on week days, and who on Sunday profess to attend divine worship. The discussion of Mr. Howard's motion in the House of Commons was, on the whole, very satisfactory. Some noble testimonies as to the authority and the utility of the day of rest were given. One point in the discussion is exceedingly hopeful, for the working-men of England are jealous of any encroachment on the day of rest. The matter is very much in their hands. If they are determined to preserve the day, no Government dare deprive them of it. The vote also was satisfactory—a majority of 125 is decisive.