

# The Wesleyan.

S. F. HUESTIS, Publisher.  
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Published under the direction of the General Conference of the Methodist Church.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 12, 1884.

No. 37

## NOTE AND COMMENT.

A Texas Baptist who did not support his family has been excommunicated for that reason. Bravo! Bravo!—*Christian Index.*

A Presbyterian Doctor of Divinity traces the office of the eldership back to Adam. Then the world was ruined by a Presbyterian elder and his wife.—*Indian Baptist.*

In this war of parties, to which Canadians are so desperately addicted, and in which they are losing their real liberties as well as their sense of patriotism, there ought at least to be sometimes a truce.—*The Week.*

Do you want a revival? Then preach revival sermons from revival texts, and don't depend on exhortation after your long sermon from an inappropriate text. Depend on it, there is much in a text.—*Arkansas Methodist.*

The law of the Christian life is the continual expenditure of spiritual power, and its continual replenishment. When the expenditure ceases the replenishment ceases. Think of this, brother. The success or failure of your Christian life is involved in it.—*Nashville Adv.*

One of the best revivals mentioned in the New Testament was at Antioch, and it was begun by laymen. When will the laymen begin again? Don't wait for preachers; but go to work in the strength of the Holy Ghost, and souls will be converted to God.—*Arkansas Methodist.*

Our people buy so few copies of the good books from our House that there is a temptation to authors to smear a few pages with tainted doctrine to secure attention through the nostrils. A dead rat starts more inquiry than a tube-rose. Anathemas increase sales.—*Richmond Advocate.*

A "liberal thinker," recently, to repel the charge of anti-Christian tendencies, said: "Reject Jesus Christ! Indeed I don't! I believe he was a most thorough gentleman." And this is the only need of honor granted by modern "consciousness" to Him who came to be the Saviour of the world!—*Balt. Methodist.*

A late number of the N. Y. Independent gives the result of an interview between a newspaper man and Lee Wang, a Chinese citizen of New York, in reference to France and China. The pigeon English of John Chinaman is not a bad interpretation of the situation: "It like this: I come to your door and lick you, and I want you to pay money to me for I lick you. You think that right? What kind a 'ligion that'?"

At last Lord Salisbury has consented to lease a site for a chapel to the Hatfield Wesleyans. His lordship's political necessities have at length overcome his ecclesiastical intolerance, but the offer comes too late. It is now some years ago since we first published a description of the renovated cow shed in which Hatfield Wesleyans were compelled to worship. Better late than never; but the Hatfield Wesleyans owe the concessions rather to us than to Lord Salisbury.—*The Echo.*

The propriety of taxing the young married seems to be doubted by the Chicago Current: "While a man stays single," it says, "he is never taxed for personal property. But he saves his salary for a year, marries, and furnishes four or five rooms. Now that he has assumed the support of another member of society besides himself, the assessor comes around and puts him down for an annual tax of two weeks' savings. The thing is illogical. It is a penalty visited on the performance of duty."

The Journal of Education says that the great necessity of our school-life is "that the teacher should be the perpetual object-lesson, not only in unselfish religion and morals, but in the manners and personal habits that are only found where the Golden Rule, the Law of Love, the Commandments, the Lord's Prayer, and the Sermon on the Mount are not merely hung at, but wrought into the very texture of the daily life that goes on inside the school-room walls."

Secular education is good in its place and as far as it goes, but it does not answer the end of preparing men and women to live as they ought. Intellectual training divorced from morality or piety only serves to arm and equip the dangerous forces in our communities. The warden of the Nebraska penitentiary affirms that the criminals there are above the average in intelligence, and this is true of other places as well. Without the heaven of Christianity in our schools they must ever come short of a true education.—*Ec.*

The English Wesleyan laymen of the best class evidently take more interest in the affairs of the Church, financial and spiritual, than men of the same class in this country. No doubt it is partly the result of training and habit, but it is a matter of great importance in these days. We do not furnish our laymen as many opportunities for their co-operation as they do among the Wesleyans. It is worth considering whether the Methodist ministry in this country has not been at fault in this respect.—*Central Advocate.*

Some time ago we read: "A child should be taught drawing as inevitably as writing." We hesitated, but have long since wondered why we hesitated, or that anybody doubts that sound, correct statement. Every child should certainly be taught drawing. The youngest eye sees an object correctly, and can then sketch it if aided just a little. As we grow older the instinctive sense of perspective is lost, and it is recovered, like a lost virtue, only with difficulty. The more you look into the proposition the clearer and truer it will be to you. Teach the children to draw.—*N. W. Adv.*

In speaking of her late father, Mary Clemm says: "In my whole life I never heard him speak to the detriment of any human being. The absent were always safe in his gentle and kindly speech." That latter sentence deserves to be written in gold. Would to God it could be said of us all. If the absent were always as safe in the world's speech as the present, the millennium would dawn, and we would have a new heaven and a new earth. Present we hear soft words and fulsome compliment; absent we are critically and cruelly assailed.—*N. O. Advocate.*

There was a most impressive moment in one of Spurgeon's sermons a few Sundays ago. He was urging his hearers to prayer against a besetting sin. "Let us breathe it now," said he, and as he raised his hand it seemed as if with that act he lifted the vast congregation up on the heights of prayer. There was perfect stillness, and you could feel that the whole assemblage was silently praying. The sermon was plain, direct, matter-of-fact in the highest degree, absolutely without sensationalism of any kind, and showing little claim on the part of the preacher to brilliancy or eloquence.—*N. Y. Tribune.*

Bishop Hargrove says: "The time has come to quit playing at religion. Our work must be honest and earnest in the name and fear of God. The law of the Church must be enforced upon all Church officials who do not perform the work assigned them in this spirit. Stewards who do not perform their duties must be removed. Local preachers who do not perform the work assigned to them by the pastors, and who do not attend the Quarterly Conferences, must be deprived of their license. The Church must throw off its deadheads; otherwise the world will not respect the Church, and she cannot respect herself."

One of our ministers recently related to us the following: He was summoned to the bedside of a dying man, only to find him breathing his last. "Why," he asked the wife, "did you not send for me before?" "O," said the wife, "I had the doctor, and when he failed to help him I thought it was time to send for you. Perhaps you could do something for him." The wife was a church member, the husband had a similar experience. They have been kept out of the sick room until their services were of little use beyond the consolation of the family. Is there a lingering faith in priestcraft among some Protestant Christians? When will those who wish the minister's aid and sympathy give him the case of the sick before it is dull in death?—*N. Y. Advocate.*

The Sunday-School Times well says: "There is a beautiful side to the Arab superstition which provides that, as soon as a child is born, the call to prayer should be sounded in his right ear. It is at once a recognition of the fact, recognized alike by Jew, Christian and Mohammedan, that 'man's chief end is to glorify God,' and a call to the child to fulfill that end of his being. And just here the Mohammedan might read some Christians a lesson. There are Christian families where the call to prayer is never sounded in the ear of the children, and where those who should be trained for the Lord's service are suffered to grow up in the service of the world, the flesh and the devil. The truth ought to be more widely recognized that God desires the children of Christians to be Christians, and that their nurture for him can never begin too early."

## WILLIAM TAYLOR AND AFRICA.

The enthusiasm felt throughout Methodistic circles all over the country from Maine to Oregon over the election of William Taylor as Missionary Bishop for Africa is the earnest of better things in the days to come in the line of missionary enterprise. All recognize the divine leading. His election "came of no one's plan; it was no part of any earthly scheme; it was suggested—sprang up intuitively in pious and anxious hearts." Not a word of criticism is heard in any quarter: even the most conservative of our many conservatives have nothing to say against the step, forward. God is in the movement.

Bishop Taylor aims to reach the heart of Africa, and has plans for reaching a newly discovered people living several degrees south of the equator. "The account of this most interesting section of Africa and its vast population is just about to be given to the world in a book now being published in New York City. They are the most progressive peoples of Africa so far discovered, and yet, up to the present time, not written about by either Stanley or Livingstone, their existence apparently not being known to either. They have the mechanical arts more highly developed than in any other part of Africa; have never been invaded by the slave trader, or touched with Mohammedanism or instructed by Christians. They live mostly in stone houses, and villages are described as extending on one street for several miles. Here he will find the Yankee nations of Africa, as he thinks, and from that center radiate over the entire continent."

With this outline of his plans, we can afford to await his further movements. He will say Good-bye to his family and sail from New York, probably two months hence. He has already had much encouragement. At the very outset God raised up an able associate—Richard W. Somers. Dr. Reid, in the July Manual, announces that there are now on file in the Mission Rooms nearly a score of applications from men—some white and some colored—wanting to go to Africa. "These have not come in consequence of the election of Bishop Taylor, but seem to be rather so many helps waiting for the hour when a leader should be granted them." Men will not be wanting, nor will money, if the enthusiasm manifested at the Boston meeting is at all significant. A Baptist brother on that occasion said that he would pledge himself to pay the expenses of putting one man in the field, and whenever Bishop Taylor might find the man he might draw on him at sight for the needed man.

What a grand opportunity for whole-souled young men, strong in heart and limb, ready to do and care for God! Bishop Taylor says he wants twenty such men. He will not need adventurers. Paint-heart need not apply. His co-laborers will need brains as well as brains, muscle as well as mind. It will be much to have such a leader.

The results of this great movement cannot be easily estimated. For one thing, it will quicken the missionary spirit in our great Church. Other new fields—Japan, especially Korea—are attractive, and will receive much attention; but the Church will follow with loving interest her African workmen as they penetrate the Dark Continent. Our new Missionary Bishop pronounces this "the Missionary short-cut for the salvation of the world." Every loyal Methodist will rejoice in the fact that his Church is to have at least some part in the evangelization of this mighty continent. The entire Church endorses the advance movement.

It is hoped that Bishop Taylor's unparalleled experience in all sorts of climates and his strong constitution

will contribute to his continued health of body. On this point he says: "I do not go to Africa to die. I go to Africa to live and do what I can to plant a great Church there. I do not go to Liberia, but plunge at once into the heart of the waiting millions of Africa's teeming populations. I don't care to die, I don't care not to, but I don't expect to; when God gets through with me I shall die and be much obliged to Him for the privilege; but I don't fret about that, I want your prayers, your sympathies, not any soft sympathies, but good hearty sympathies of love and prayers with a money basis which will send us two hundred men, and build us hundreds of churches and school-houses.—*Rev. B. H. Hadley, in Central Chr. Adv.*

## ACCEPTED IN THE BELOVED.

To be accepted of God means not only no condemnation, but success, sonship, assurance, great boldness. This high station is only gained in and by virtue of union with the Beloved, even Christ. He is worthy, the fairest among ten thousand, and by union with him and on account of this merit we have acceptance. Thus Mephibosheth found favor with David. Because of the love David had for Jonathan he made inquiry when seated upon his throne if there were any left of the house of Saul, that he might show them kindness for Jonathan's sake. The poor cripple, lame in both feet, of himself had nothing to recommend him to the notice of the king, but because he was Jonathan's son therefore he became to David an object of great interest, and was summoned from Lo-debar, and gifted with great possessions, and partook of meat at the king's table as the king's son. He was accepted solely on account of his connection with Jonathan whom David loved as his own soul.

In many a household it has happened that a much-loved son, who went from home with his parents' blessing, has returned after a time with some maiden now his wife. She is an utter stranger to all the inmates, yet from the first is taken into the home as one born in the house, and this solely on account of her union with one beloved of the household. Let her attempt to gain such a position on her own account, and she strives in vain. Though beautiful, talented, and amiable, the family has no place for her save as a servant; but no sooner does she come as one who occupies a tender place in the affections of one beloved of the household than every hand is extended and every voice bids her welcome.

So it is with us. Jesus hath loved us, we cannot tell why. He hath married himself to our poor fallen race, and on account of our union with him, which can only be perfect when we in some measure reciprocate that love, we are accepted of the Father and are no more strangers and foreigners but fellow-citizens of the saints and of the household of God. The moralist seeks in vain for acceptance because he seeks for it on his own account. On this ground he may be received as a servant but never as a child.

## ABUNDANT LIFE.

Jesus Christ makes life to his disciples a more abundant thing by conferring upon us a new sort of life, and one which has fuller pulses and a deeper and stronger vitality about it than merely natural or unregenerate men can possess. The experiences of Christian, that is spiritual, life are more intense than those of nature, because they are awakened in the new-born soul by a far grander, and more mighty class of facts and relationships; eternity is vaster than time, God mightier than the world; unregenerate men touch time and the world, we, if we are Christ's, touch God and his eternity. True, men of the world, as they are quite properly

called, are surprisingly moved sometimes by temporal losses or gains, losses or gains which to the eye of sober reason do appear paltry enough, but the Gospel of Christ sets men at once into direct contact with infinite forces, and with the awful relationships of an unseen world; its voice awakens the sense of guilt; it creates or evokes the unquenchable thirst after God; it reveals the tremendous future before us of bliss or damnation; it lays us alongside the supernatural operations of God; it opens up to us in the cross the whole of His mighty heart; it begets in us that Divine passion for holiness, that superiority to the transient and visible, that enthusiasm for the unseen and everlasting which is the very stuff of which heroes are made and martyrs; in short, it sets us within the sight and sweep of a world of facts which transcend this world as heaven exceeds the earth, and which have power to stir in human bosoms more absorbing desires, more overwhelming sorrow, more rapturous joy than any that are born of time or sense. I speak nothing more than the literal truth when I say that a man's conversion to God adds a fresh region, a new department to his being; it gives him new thoughts, it quickens in him new emotions, it begets new motives, it sets before him new ambitions, and, since the horizon of his being has thus been widened, to embrace hereafter, and the eternal state, since the fresh factor which has entered into his being to rule it is a no less force than God, since interests for which the man labors now are those of the immortal soul and the unending life, it is quite obvious that this new life must be a fuller one, a deeper one than the old, giving birth to thoughts more grave, feelings more deep, in a word, "life more abundant."—*J. Oswald Dykes.*

## HOW IS IT TO BE DONE?

In a lecture in Baltimore, the other day, the Rev. Dennis Osborne, of the South India Conference, and a Eurasian by birth, used this illustration: When may we expect India to be converted? Do you ask the speaker? He hurls back the question upon your conscience. God is waiting on the church. "Bring all the tithes into the store-house." God wants whole-hearted consecration of ourselves. Are you called to go and yet have not gone? The missionary societies say "It is hard to find volunteers." During the Sepoy rebellion Delhi was the headquarters of the mutiny. "On, on to Delhi" was the watchword until 40,000 well-disciplined rebels held possession of its fortifications. The British invested the city though only 8,000 strong. They finally made breaches in the walls. It was determined one day to carry the place by assault. The 8,000 were divided into parts of 2,000 each. Gen. Nicholson, the flower of the British chivalry, was put in charge of one band of 2,000 veterans. He was told to penetrate the Cashmere Gate—a heavy gate of brass, the chief defence of the city. After a terrible struggle he and his braves are at the gate; but it is unopened. Nicholson calls for volunteers to lay a train to blow it up. Twenty at once step out—many of them are shot down but a train is laid. Another call for volunteers! Twenty more step out into the face of death. One of them succeeds in firing the fuse and exploding the train and the city is captured, though Nicholson falls. So the great fortress of heathenism, the spiritual Delhi of India, is to be captured. Singing "Crown him Lord of all" won't do it. Our Captain wants volunteers. Has He called and all have shrunk? "But I can't go—I am a layman!" Well consecrate your treasure. Imitate Mary in breaking the alabaster box. Did Jesus hesitate in making a sacrifice for you? Didn't He say, "I'll give myself?" The Christian Church has talent enough and treasure enough to redeem the world to Jesus. The tables will

soon turn. We will hear quickly the tramp and tramp of the Archangel. What are we going to do about it?

## OLD SERMONS.

It is said of the elder Dr. Beecher that an intelligent parishioner, in Litchfield, once pleasantly took him to task for preaching old sermons, asking the Doctor if he ought not to be every Sunday giving his people constantly fresh views of truth from the fresh studies of their minister? The Doctor, as pleasantly replied, "If a sermon was well studied and carefully prepared, so as to be thoroughly instructive and impressive the first time it was preached, is not that a good reason for preaching it again; and if it has manifestly done good once, why should it not do so again and again, whenever it may be repeated?" And, said the good Doctor, "I convinced him, and he convinced me." And the anecdote is told of the late Dr. Samuel B. Swain, that he once said to the Theological Club, of which he was a leading and greatly respected member, "I have been giving considerable time to the reading of some of my old sermons, and," he added playfully, but in a peculiarly grave tone, "I honestly declare to you, brethren, I have been surprised to find how good some of them are." Rev. E. N. Kirk, of Boston, once said, "If I find an arrow hits the mark, I pick it up and shoot it again," meaning that he often repeated a sermon which he found had done good. Dr. Griffin is said to have preached one of his sermons some thirty times, and it was the means of the conversion of scores, not to say of hundreds of his hearers. And the writer has one sermon which he has preached some fifty times, and which he has reason to know has been blessed to the conversion of more than half that number of persons.

## A SERMON TO SEAMEN.

The Century for June gives the following as the substance of a sermon by Chaplain Jones at Sardinia, St. George Harbor on Staten Island. "Let go that stern line" was the text. "I once stood on the wharf watching a brig get ready for sea, when the Rev. Mr. Jones. The topsails and courses were loosed, the jib-hung from the boom, and the halyards were stretched out ready to run up. Just at this moment the pilot sprang from the wharf to the quarter-deck, acquiring as he did so of the mate in command: "Are you all ready?" "All ready, sir," said the officer. Then came the command: "Stand by to run up that jib! Hands by the head-braces! Cut off your head fast, and stand by aft there to let go that stern line! Let go! Man the top'sails—run 'em up, boys—run 'em up! Does the jib take? Haul over that starboard sheet!" "She pays off fine—there she goes, and—" "Hilloa! Hilloa! What's the matter? What's fast there? Starboard the helm! Starboard!" shouts the pilot. "What holds her? Is there anything fast aft there? Way, look at that stern-line! Heave off that turn!" "Is foul ashore, sir," says one of the crew. "Then cut it, cut it! Heave! Never mind the hawser! Cut it before she loses her way." By this time there was a great strain on the hawser. A second crew with their death knives across the stern, which soon parted, the brig fell dead, the sails were run up and trimmed to the breeze, and the brig began to fill away. So, too, when I see men who have immortal souls to save, bound to the world by the cords of the business of the world, then I think of a scene and feel the cry, 'Stand by to run up your mortal lines and bind out from the shores of destruction. Fly, and let the empty soul of the world, let go that stern-line!'

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