

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

The Methodist Church controls 95 of the 368 colleges of the United States.

The order forbidding the sale of alcoholic liquors at military posts was one of the last general orders issued by President Hayes.

The General Assurance Office of London has notified its agents that it will not henceforth assure the lives of innkeepers on any terms.

The Rev. R. B. Sankey, who for some years has officiated in Ritualistic churches in Leicester, has been admitted by Cardinal Manning to the communion of the Church of Rome.

Cetawayo, though a heathen, had the good sense to prohibit the sale of intoxicating liquors in his domain. But now that the English have defeated him, that law has been set aside.

Happy are those rich men who, like our Seneca, Hoyts, and Cornells, unload themselves in life's bright mid-day by pouring liberal portions of their gains into our College and other benevolent treasuries!—*Zion's Herald.*

The German government, having prohibited the use of tobacco by boys under sixteen years of age, is considering the expediency of still more stringent laws, including the prohibition of beer in the army.

The *Catholic Review* laments the fact that "the Catholic Church has lost, and is still losing, through the efforts of the Protestant Children's Aid Society, thousands of children who should be members of its fold."

The *London Times* is amazed, as it may well be, with the severity of discipline in the Roman Catholic Church. It tells of a Roman Catholic priest who stated that "he had quarrelled with his bishop, and was quite destitute, and was lately admitted into the Nottingham workhouse as a pauper."

We deeply regret to record the death of the Rev. Jos. Cuslaw, a devoted and promising young missionary, located at Wittebergen, South Africa. He was engaged in visiting several outlying mission stations in his circuit, and while driving a one-horse vehicle, attempted to cross a stream, near Heilbron, when he was swept away by the rapid current and drowned.—*Methodist Recorder.*

The Rev. Shirley Baker, who for many years had charge of our Friendly Islands Missions, has resigned his connection with the New South Wales Conference and has undertaken the position of Prime Minister to King George. Until the General Conference in May next the whole circumstances of this case will not be understood by the public.

The *Methodist* says that the "Gospel Temperance Union" is still continuing its work in Newcastle, (Eng.), with new life and vigour. Since Mr. R. T. Booth commenced his labours on March 2nd, no less than 28,808 persons have signed the pledge. No one can afford to sneer at this grand work. God has given it His blessing, and hundreds have started on a new and higher life.

One of the results of the Moody and Sankey meetings was the addition of about 100 members to Plymouth Church, San Francisco, on the 6th ult. "The audience-room," says the Boston *Congregationalist*, "was beautifully decorated with flowers, about 200 calla lilies being arranged with trailing arbutus. One hundred of these lilies were in a column on one side of the pulpit, as an emblem of the 100 candidates admitted. Twenty-six persons were baptized."

The logical result of the pernicious system of "candidating" has been reached by a Massachusetts Congregational church which has been nine years trying to find a pastor. When one reads that in that time it has heard 240 candidates, it is not surprised that the pulpit is still vacant, nor that recently when an apparent agreement was reached, the installation services were interrupted, and finally postponed, because there was a faction in the church opposed to the incoming man. Of course there was and there always will be. A congregation that has enjoyed the Christian amusement of criticising 240 ministers will never settle down to the monotony of the Gospel expounded by a regular pastor.—*Christian Union.*

The anti-Jewish petition sent to Prince Bismarck, on the 13th inst., had been going about the empire for signature for six months past, and aims at imposing restrictions on the immigration of Jews into Germany and excluding them from certain walks of activity; altogether, in fact, undoing much of the legislation of the past in their favor. The petition consists of twenty-six volumes, comprising 14,000 sheets, with 255,000 signatures, including those of noblemen, retired generals, and officials.

Papal influence has contrived to drive the last Bible colporteur from the Tyrol, Austria. The man had permission to labor as colporteur, but as the law is interpreted, he must only take subscriptions, and the books must be sent by post from the store. The colporteur was followed by a spy day after day, until evidence was obtained that he had actually committed the crime of selling a copy of the Word of God. Then he was arrested, and fined, his license revoked, and his books confiscated!

The practice of announcing distinguished people for addresses and poems without consulting them in advance has become a nuisance, and the recent attempt of Mr. Gill to carry through a festival in memory of Edgar Allen Poe is likely to come to grief deservedly, most of the poets and other literary people whom he had announced to grace the occasion having denied any authority on his part to make such use of their names. To borrow a man's name without his consent is very much like borrowing his overcoat under similar circumstances.—*Christian Union.*

The world is at once much smaller, and much larger, than formerly. In the first issue of the *Christian Advocate*—the mother of our whole family of *Advocates*—which number is dated Sept. 9, 1826, the latest news from England is dated July 30. Now, our enterprising Missionary Secretary—Dr. Fowler—engages that, if desired, he will put any special contribution into the hands of missionaries in India or China, within twenty-four hours after the donation is made. Distance is annihilated. The world is "our parish" in a sense not dreamed of by Wesley, and every human being our neighbour.—*Central Advocate.*

There are forty industrial schools in Chicago for children of poor families, principally little girls, where they are kindly cared for, and taught sewing, cooking, and tidiness as regards person, dress, and housekeeping. The number of children in all of these schools is not less than 3000. It is said that the influence of these schools has become so marked that the police and car-drivers have observed a very decided change in the appearance, manners, and general conduct of the children of the neighborhood. Most, if not all, of these schools are under the charge of religious societies.

In two cases in Ireland ministers have been invited at recent quarterly meetings for a fourth year. It remains to be seen what the coming Conference will say on this subject, and the action in reference thereto will be regarded with interest. Without desiring the abolition of the itinerancy, not a few especially in the cities and large towns are convinced Methodism in this day has too much of it; and while tenaciously preserving the principle, would hail with much satisfaction such a modification as would permit a minister to continue beyond the present limit of three years, say, where mutually agreeable, for a period not exceeding seven years.—*Irish Correspondent of London Methodist.*

Our friends at the Victoria (Australia) Conference, I see, are exercised about the method of giving out hymns. Some want the Conference to decide that a uniform practice of giving out only a verse at a time shall be adopted. I plead for a good deal of liberty, but never for laziness, and think that generally the most sensible folks are those who read through—and read well—the whole of what is afterwards to be sung. This will call attention to the sense and meaning and save them from being lost in the sound. If the sound is to be alone considered, we had better abolish hymn-books, and sing the multiplication table.—*Methodist Table-Talk.*

The *Sydney Mail* of Jan. 29 contains a fine sketch of the Rev. George Woolnough, M.A., the President of the New South Wales Conference. In it, it is said: "Mr. Woolnough is more than a Wesleyan minister. He is a Briton of Britons—that is to say, an Englishman who takes a deep interest in the politics of the Empire. An out-and-out Liberal, he regards Gladstone as the unapproachable statesman of this century. In this colony he is known as having been closely associated with Mr. Greenwood in the good work done by the Public Schools' League a few years ago. His addresses—and he is an excellent platform speaker—on the desirability of establishing a purely national system of primary education, delivered in the Masonic-hall in this city, and in some of the provincial centres, will be remembered for years to come."

PATRONAGE IN ENGLAND.

From a speech lately made in the English House of Commons, by a gentleman who introduced a motion upon the subject, our readers may learn something of the shameful traffic in the pulpits of the Episcopal Church all over the country. The statements of scandals and abuses arising out of the sale of church livings, shameful as they seem, were not denied; their truth is in fact admitted by statements of all parties.

Mr. Leatham said: "But it was not only that the livings which were still in lay patrons were constantly being besieged by clergymen with their hands, and he might also add, with their consciences in their pockets, but in a vast number of instances the vendors were clergymen also. Nothing could be more foreign to the intention of the law, more mischievous to the interests of the Church, or more disastrous to the parishes themselves than the system of patronage created by this miserable traffic. In defiance of the intention of the law the clergy were making themselves masters of nearly the whole fee-simple of the Church. There was a class of clergymen who regarded the rights of the laity with absolute contempt. They were making themselves absolute masters of the situation by buying up everything over the heads of the laity with hard cash. They said, 'Such a parish cost me so much, and I shall preach what I like in it.' 'This church cost me so much, and I shall make it ring, if I like, with denunciations of the interference of Parliament with divine things.' Nothing could be more humiliating or intolerable than the picture of a congregation of simple-minded men, who might be used to the Protestant service of the Church of England as it was understood when the Church was at her best, confronted by one of those sacerdotal and Simoniacal upstarts trampling upon their feelings. The parish was helpless, the bishop was helpless, the law was helpless. The clergyman was there, because he had bought himself in, sworn himself in and read himself in. Mr. Stark had estimated that two-thirds of the patronage of the Church was in the hands of clerical patrons. He said with regard to the sales then in his hands, that there were 73 clerical patrons as against 48 lay. A class of cases was mentioned before the Commission in which a clergyman entered upon a living of no value, raised a sum locally for its augmentation, went to a society and got it doubled, then went to the Ecclesiastical Commissioners and again got the augmented amount doubled; and, having so raised the value of the living, he put it in the market and realized by sale the increase of value thus brought about. This traffic in livings was seriously detrimental to the spiritual interests of the localities."

PRAYER FOR TEMPORAL BLESSINGS.

I am more than ever impressed with the danger of praying for temporal blessings, except in the most guarded manner. I do not differ on this question: Is not the prayer of our Lord the model for our prayers, especially for us who are afflicted? "Father, if it be possible, let this cup pass from me; but if this cup may not pass from me except I drink it, thy will be done." If it be possible; surely this is strong enough. It is a great honor to do the work of Christ; but in my judgment Simon the Cyrenian had a more honorable office than those who could say, "Lord, even the very devils are subject to us." On the Mount of Transfiguration we often show our folly or our dullness; on the hill of teaching we are three days too frequently forget that the beginning of our ministry is to be, "Blessed are the poor in spirit." But when we stand on Calvary we are awake and humbled—in the attitude of mind which befits us.

I fear that the designs of God were frustrated by the worldly-wise prayers of poor—and his friends. Had he fully submitted to be useless, and this is sometimes mysteriously necessary—rendered useless, I mean, by sickness; for I cannot believe that any minister who is appointed to continue in active service is called to be useless, or indeed, can be so, except by some defect in himself—then he might have gone down to the grave with an unclouded luster. I often fear that my friends pray too much for the restoration of my health. I trust, may, feel assured, that God will not hear them unless he sees that it will be to my eternal advantage that it should be so. My own prayer will neutralize theirs, thank the Lord! A few hours since, while I was engaged in private, I had it suggested to my mind, "What if you had to choose for yourself, would you not be restored to health?" "Blessed be God! I had a horror of the suggestion, and I could refer the whole to him. I am his child, and he is my father. No, I would not choose for the wealth of the world.—*The Rev. Richard Treffry.*

TRIUMPHS OF MISSIONS.

The Australasian Wesleyan Missionary Society held its annual meeting in Sydney, in January. The financial reports presented covered not the year 1880, but the previous year. It was stated that the accounts for 1880 were not fully made up, but would be published in the "Report." The whole amount received in the previous year was \$73,385, of which \$11,590 was expended in the Friendly Islands, \$3,910 in Samoa, \$29,110 in Fiji and Rotuma, \$6,580 in New Britain, and \$5,850 on the Chinese mission. Secretary Chapman's report stated that 21 converts had been baptized among the Chinese in Australia, and a number of members had gone to Tasmania, and erected a church and established religious services among their countrymen. The revised New Testament had had a large sale in the Friendly Islands and it was eagerly read. The war in Samoa has resulted in the burning of some churches and in a loss of five hundred members. In Fiji there was a heavy loss of members from death; but the additions were so large that there was a net increase of one thousand. There has likewise been an extraordinary demand in Fiji for the Scriptures, and the contributions for missions were very liberal. The Rev. Isaac Rooney, in an address on his experiences in Fiji, said:

"Cannibalism, through the grace of God, had no existence in that country now. Fiji had been won at a great price, and those who had once been the most formidable opponents of the missionaries were now their firmest adherents. The success of the missionaries in Fiji had been unparalleled in any other country. During the last fifteen years no fewer than 63,000 cannibals had been won over and 30,000 Fijians had professed faith in Christ. And at the present time there was scarcely a native house in Fiji in which family worship was not conducted. He was not prepared to say that all the natives were true converts to Christianity, because he believed many were only nominal Christians; but there was no doubt that the number of converts would be largely augmented if the Society could accede to the demands of chiefs for teachers. Nominal Christians there were begging for teachers."

MISS DE BROEN.

Last week we gave an incident illustrating the Christian courage of this lady. We take from *Zion's Herald* a brief account of her successful work in Paris: "During the progress of a debate in the Providence Conference upon Mrs. Rust's new Woman's home mission, which she is earnestly advocating, Dr. Church referred in eloquent sentences to the self-constituted and remarkable mission of Miss De Broen in Paris. This English lady really preceded Mr. and Mrs. McAll in their wonderful work amongst the most hopeless classes in Paris. It is remarkable that, at the same hour, so many diverse, but all devout and successful, agents should be inspired and sent into evangelical work in this city. Miss De Broen was educated in that wonderful centre of Christian piety and consecrated service, the Mildmay home and chapel, London. She had lived with the devoted widow of the faithful Mildmay rector, Rev. Mr. Pennyfather. Speaking French like a native, she had labored with great success among the French emigrants in London. Invited by a friend to accompany her upon a missionary tour in the French Provinces, she reached Paris just as the communistic mob had been shot down, and visited the cemetery of Pere la Chaise as one hundred of them were buried in one long ditch. Their wives were frantic with agony. Miss Broen went amongst them, comforting them with tender and sympathetic words. 'I have lost all,' said a sad woman. 'O, no, you have not lost the love of God,' whispered the weeping, kind-hearted missionary sister. She won them by her tenderness. She saved them from despair and suicide. She secured, by contributions from England, aid for their starving families, and became so dear to them that they were ready—the most desperate of them—to hear her sweet hymns and gospel messages. She went into Belleville—the most deplorable and dangerous part of the city, where even a soldier would not have ventured alone—and commenced her mission. She hired a room and engaged the women to sew; taught them letters and religion, without charge, and soon secured the aid of Mr. McAll and others in the evangelical work, which grew with astonishing rapidity upon her hands. Night schools, a medical hospital, sewing schools and Sabbath services, were established. Friends from England and foreign visitors in Paris aided her in her work, until she was able to expend over \$10,000 a year in her various agencies. All this started from this one, earnest, consecrated, holy young woman. What a field for devout ambition opens before our Christian girls! The young men have felt this dispensation of the Gospel in our times, thrusting them out into cultivated fields. It is now woman's hour. God is preparing her for it by opening wide the door of schools and universities, and the 'woe is me' will soon follow the blessing."

THE WHOLE TRUTH.

We referred to the disposition too common in the pulpit in some parts of the country to hold in abeyance, in deference to a corrupt popular sentiment, those sterner truths of the Bible that relate to the majesty and holiness of God, the supreme authority of the divine law, and the penal consequences of unrepented sin. We are called upon to declare "the whole counsel of God," and this "whether men will hear or whether they will forbear." We are, indeed, "to speak the truth in love," but the whole truth. Let ungodly men persuade themselves, and let the pulpit even by its silence encourage them in the persuasion, that they may take their swing of sin in this life and have a comparatively easy time in the life to come; indeed, after a brief and mitigated punishment, attain the inheritance of the saints of God, and what is to restrain them from sin? Just as the pulpit lowers its tone upon this subject will the standard of public and private morals be lowered.

CHRIST OUR MODEL.

How many times have we all noticed in the great galleries of Europe, students at work before the masterpieces of art? With careful pencil they are seeking to transfer to their canvas matchless creations of genius. Some of these copyists, by continuous and consecrated effort, have made their names celebrated. At first the copy was rude and bald, inadequate to give the least conception of the painting; but afterwards, so thoroughly had they studied

the thoughts of the artist, and possessed themselves somewhat of his spirit, that their fingers have proved deft to imitate his incomparable execution. The great Master has left us in his life the model which his followers are to contemplate and reproduce. His self-traced portrait, with unfaded colors and clearly defined outline, hangs in these galleries of the Gospels. Though like the youthful art student, we, in our early Christian life may make many sad failures in our most honest efforts to realize the Christ-likeness, yet patient, earnest application under the guidance of the great Spirit Teacher shall qualify each one to attain unto more and more perfectness "as a man of Christ." I love to think of that life as being reproduced in ten thousand times ten thousand lives. It will need the great multitude before the throne, each individual in his own peculiar way manifesting his conception of the Lord, to tell out the great fullness it hath pleased the Father should in him dwell. But as we study, much that is dark in Christ becomes light to us. Is it a foolish fancy that has passed through my mind? I have thought of our souls as the prepared paper of the photographer, and of his life as the negative, on which the picture has been painted. Under the influence of that negative, in which such is shadowy and dark, we are placed, and the great Sun of Truth traces on us light, where there was darkness in Christ, and dark only where there was light in him. His sorrow causes our joy, his pain our rest, his suffering our gladness and peace.—*S. H. Tyng, Jr.*

BETTER PREACHING.

A minister, Dr. E., addressing a Sabbath-school in Albany, alluded to a touching incident in his own ministry. Being at the house of one of his members, he was present at the affecting moment when two little boys knelt at their mother's feet for their evening devotions. Their prayer was as follows: "O God, bless my dear father and mother; bless my dear minister." Dr. E. described the emotion of his own soul at that time, which forty years have not erased from his memory, nor the sense of assurance he then received, that his ministry would be blessed to the church and people. After giving the history of these little boys, one of whom is now in heaven, he said to the Sabbath-school:

"Next to your father, mother and brother, pray for your minister. You will love him more, and he will love you more; you will encourage him in his ministry; he will feel the influence of your prayers pervading his inmost soul, and he will preach better to you." On Monday morning a little girl came running to her mother, saying: "We are going to have better preaching next Sabbath." "How so?" inquired her mother. "Dr. E. told us yesterday that if we prayed for our minister he would preach better for it, and I prayed for our minister last night."

A beautiful illustration of a confiding spirit of true Christian faith. None but Christ himself could so illustrate the spirit of his own kingdom—the faith of a little child. Well did he say, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Let all Christian hearers learn how to have "better preaching."—*The Evangelist.*

When a student at Kiel, D'Aubigne was oppressed with doubts and went to Klenken, an old, experienced teacher for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be to you really the Son of God, the Saviour, and his light will dispel the darkness, and his Spirit lead you into all truth." It was hard advice to follow, but its wisdom was afterwards acknowledged and owned.

Our characters are determined more by what we love than what we know. In godly sorrow the whole bent of the mind is turned against sin.

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