Wesleyan.

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HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 5, 1884.

No. 36

NOTE AND COMMENT.

The art of life is to know how to

enjoy a little and to endure much. The conspicuous position of the choir makes it important that its tuneful members should be at least decorous if not religious in their behavior,

When the spiritual yearnings of a congregation are in advance of the spirit of the pulpit, it is time for the noise. preacher to awake.

When any thing save a simple, earnest desire to save souls enters into a revival effort, the Holy Spirit will he withdrawn from it, and human replied. I asked him for a dollar for folly made manifest.

Men are not saved in masses but in detail. One by one. This gives to every individual Christian the privi- lately spoke of the lad who brought lege and opportunity of doing the highest work for the Master.

If you have not had enough religjous joy in your heart to prompt you to give it utterance, is it because the fountain is not full, or is it because you have not received what the Lord is willing to give?

The Duke of Wellington once said to a young member of Parliament, who had asked advice as to getting the ear of the House, "Sit down when you are through, and don't quote Latin."

She was answering the inquiries of a friend, and said: "Mary and Jane are Methodists, but sister Lizzie is a of Christian men, in secular life, are Catholic. She went to a convent." She added the last statement as if no other explanation of her perversion

The Pope has been deploring the moral evils of the age. In what countries do they appear in largest form? What is the proportion between Roman Catholic criminals and Baptist and Methodist criminals in Great Britain and the United States.

BRAUTIES OF A SETTLED PASTORATE. -Long pasturates are often evidence of efficient work and brotherly love; but some of them are because the people can't get rid of the pastor and the pastor can't get rid of the people. Both are on the lookout for a change.

Every sermon that is a sermon must leave on the mind of the hearer these two impressions: "This is the thing to be done," and "I am the man who must do it." If it fails of this. it is not a sermon : it may be an essay, a study, a disquisition; but it is not a sermon.

The man who in all matters of religious faith and practice makes the Bible a supreme and regulating authority has the practical idea of its inpiration, whether he understands the various theories on this subject or not. He makes the Bible to him the Word of God, and feels its power as

A nest and attractive house of worship will do more to enhance the value of real estate in a town or village than its cost would do invested in any other way. This means that though men may be irreligious, and even affect skepticism, deep down in their hearts they believe in God and in the Christian religion.

"God be praised! The women are against it." And they have cause; the accursed traffic has been grinding its heel into woman's heart for ages. Every woman in the nation should be in this grand temperance league, and some day all the good women will begin it in some way or another. "Our children will wonder that we endured the curse so long."-Dr.

Don't let us be afraid of enthusiasm. There is more lack of heart than of brain. The world is not starving for need of education half as much as for warm, earnest interest of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all .- Congrega-

The parishioners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, asked : "What gars ye take up your bit papers to the pulpit ?" He replied that it was best, for, really, he could not remember a sermon and must have his paper. "Weel, weel, minister," they retaliated, "If ye How would it stretch forth its enter canna remember the sermon, then dinna expect that we can.'

Mr. Wesley's ideal preacher was one who feared nothing but sin, and desired nothing but God. This'is simply a Christian of the largest pattern. There have been such and they have never failed of honor of God and man. With one hundred such preachers, whether ordained or

believed he could set up the Kingdom of Heaven upon earth. there not a thousand such

A suggestive incident is thus reported: "At a recent meeting in which there was much religious interest, an old man gave expressions of by shouting, and continued it it began to interrupt the services. Brother H-said to Brother 'Go stop that old man's He went to him and spoke a few words, and the shouting man at once became quiet. Brother H—asked Brother W—, 'What did you say to that old man that quieted him so promptly?' Brother Wforeign missions!"

In a sermon on the feeding of the five thousand by our Lord, a minister the barley loaves and the woman who made them. Little did she think, as she pounded the grain and mixed the dough and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. A little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen. - Intelligencer.

SECULAR LIFE CONSECRATED.

The consecration and amenability identical in principal with the consecration and amenability required of their pastors and of the missionaries whom they send to the ends of the earth. In calling you into his kingdom on earth. God called you to live, to work, with entire consecration to himself. You must, indeed, provide for your family-and so must the pastor and the missionary; but, having done this, your gain should be consecrated to the promotion of his cause, and every kind of usefulness in the world appertains to his cause and should be done for his glory. This was the theory of life in the Primitive Church, as we have seen; and by it the early Church lived out the Gospel so effulgently that the splendid and powerful heathenism of the whole Roman world dissolved before it. But how has Christendom fallen from original faith in this respect! How has the actual standard of Christian life in that age become but the ideal standard of our age! What does Christendom more need than the restoration of the old standard-entire consecration of secular life to personal holiness and personal work for the Church ?

Think for a moment what energies, what exhaustless resources, would be developed by such an idea were it once rendered concrete throughout the Christian world. There would be no lack of laborers, no more lack of money, no more lack of enthusiasm. of heroism. The mouths of gainsay. ers would be shut; the sanctity and beauty of Christian life would soon preach down triumphantly the infidel ity of Christendom. Doubters and scorners would bow before such demonstrations; and the augmented means of the Church would soon overpower the resistance of the heathen world. This is the grand desideratum. There is no possibility of exaggeration here. Hyperbole itself becomes literal reality on the theme.

Herein do we see the no bility, the moral heroism of Christian life, as implied throughout the Scriptures. The mechanic at his bench, the husbandman "speeding his plough," the merchant in the mart-let all these enter into entire consecration, and conduct their labors as purely for Christ as they do their devotions in the church or the closet, and what a moral dignity would secular life attain among them! How would it be lifted out of its ordinary selfishness prising hands to take hold on high moral achievements and eternal rewards. Secular life would thus become sacerdotal, and we should coming." read not only in the writings of Peter and John, but in the daily life of

the apocalyptic apostle prophetically Why are heard it, "Thou * * * hast redeemed unto our God kings and priests: and we shall reign on the earth."

> Not only moral dignity and moral power would be the result of such consecration in ordinary life, but the highest felicity possible on this the element of certainty. It will not planet. There is no happiness on earth | satisfy if it consist in thoughts, hopes, greater than that of doing good. or longings. It must be a conscious Self-denial, for this purpose, is, as we life, so different from the old experihave said, the highest self-interest. ences as to demonstrate it to be divine Wealth, power, honor-these cannot in its origin and ever quickening in make you happy, except with tempo- its influence. Such real life is providrary excitement and illusion; but ed in Christ, and there are so many these consecrated to good ends, how proofs of its existence that the soul they become transmuted into divine possessing it has no occasion whatever realities, divine gifts for divine re- for doubt. The transition is as desult! A rich man can build a monu- finite as the "passsing from death ment of usefulness, in a college, a unto life," and one proof of it is "a church, or asylum, by which he may love for the brethren." Through the not only perpetuate his name for gen- exercise of a real faith, we pass from erations with purer fame than that the region of conjecture and uncerof statesman or victors, but in which tainty into an atmosphere of assurance, he may live on, when in his grave, a and have "peace with God, through more effective life than ever he had in our Lord Jesus Christ." Whereas we the flesh, and be thus, age atter age, did carry the burden of sin and were adding to his reward in heaven. Is conscious of the wrath of God. we not this enviable happiness, O wearied man of the mart? Would it not are in Christ#Jesus. We have an raise thy life out of the sordid selfish- inner witness to the fact, as "he that ness in which money now fails to believeth on the Son of God, hath the make thee content? Would it not en- | witness in himself:" and again : "The hance every other enjoyment that Spirit itself beareth witness with our money can afford thee? Would it not | spirit, that we are the childern of God. console thy declining years and thy and if the testimony of men be even dying hours? Make haste, then, to accepted as demonstrating truth. make it thine own. Look around surely "the witness of God is greater." thee for the right opportunity. On If among those who read these lines thy knees consecrate thy property, there should be found any who have and ask, "Lord, what wilt thou have not this defininte and positive testime to do?"—Dr. Abel Stevens.

> > ONE WITH GOD.

People speak about holiness in different terms, but surely, in whatever words it may be expressed, holiness is oneness of heart and mind with God : true in its measure here, but to be completed and perfected when we shall see him as he is.

I often think, when it is said of Enoch, "He walked with God and was not, for God took him," that Enoch became so one with God in walk, in thought, in all tastes and habits of his life, that, as when two hearts and ways are in perfect affinity they cannot be long separated, so God took him out of the narrowness in which his friendship existed here to the infinite sphere in which it could expand above, to be with him in his

own immediate presence forever. We are faulty, failing, weak, full of infirmity, but yet, if we have received the unction of the Holy Ghost, if we are abiding in Christ, then we are in agreement with God. Let us search and see what our hearts answer to the question, "Do we, can we, desire anything apart from God's will?"

A lady lately told me that during the visit of a holy man who came to spend the day at her house she was much struck with the atmosphere of quiet calm about him (which I think always belongs to holiness), a restfulness and loving gentleness that marked his demeanor, and she said to him. "I have heard a good deal of 'the higher life,' and I think you must know something about it." "Yes, I believe I do, thank God!" was the reply, and I think it is all summed up in

this, 'Thy will be done.' This is just what we need to be brought to; we have been saying these words for many a day, but what is our experience of their reality? Jesus spoke of his Father and our Father, of his God and our God; between that beloved Son and the Holy Father there was a perfect harmony of will, and, in union with him, we love that will, even as he loved it, and so, "when he shall appear, we shall have confidence, and not be ashamed before him at his

Christendom : ye are a chosen gener- terly the chafing thought and rebel- prejudice, or inward debility, when such preachers, whether ordained or people," and the Church would sing, as which passes all understanding takes who will "receive" Christ?

possession of the soul. Amid pain and suffering, or toil and weariness, we us unto God, * * * and hast made us | comprehend the parodox, "Sorrowful. yet always rejoicing.'

THE ELEMENT OF CER-

TAINTY.Religion, to be of value, must possess "now have no condemnation, since we mony, let them by all means never be is slafted until they have this wonderful gift of God. It is your privilege and without it you will have no victory over sin, or joy in the Lord. We cannot consent to let this matter rest. We return to it from time to time, for we think it is the great want of the Church to-day, and we are sure that our beloved Methodism will be shorn of its power so soon as we cease to make prominent this glorious experience, not only as the privilege, but as the absolute necessity for be-

POWER THROUGH CHRIST. Christ dwelling within the soul can give to us the perfect victory over all the forms of personal weakness. Freedom in Christ is the only real disenthrallment. We find him a Conqueror -not partial, but complete, not occasional, but constant-when we know him to be our present, personal Sav. iour; receive him as our divine Teacher, our Atoning Sacrifice, our ever-living Intercessor, our enthroned

lievers in Christ. If in the Church

this Centennial year there could be a

revival of this experience, clear-cut

and well-defined, free from all ques-

tioning and shadow of doubt, we

should expect grand results. and

Christ. Repentance would become

sions would multiply by scores. ... The

the Church. God cannot do other-

eady. "Beloved, if our heart con-

we receive of him, because we keep

things which are pleasing in his sight.'

-Baltimore Epis. Meth.

We need not pause to explain the secret of this power in Christ to overcome human weaknesses; it is enough to know that it is a divine gift to the believer in Him. That power by which we become the sons of God by conversion is a gift; so it is in the subsequent life of the Christian, even to the end-power to dethrone self and overcome all imbecility incident to fallen humanity is God's unmerited grace. Who may limit this power? And if this he holiness, dear friends, Who will hopelessly resign himself to it is also happiness. Take away ut the bondage of any appetite, habit,

OF THE GOSPEL.

The Divine Hand has been conspicuous in the missionary work in the di rect transformation of character, both individual and national. The fiercest, hardest, rudest of heathen have been subdued, softened, refined by the Gospel. Africaner, that monster of cruely, who would kill an innocent man to make a drinking cup of his skull and a drum-head of his skin, was, at the touch of that Gospel turned from a lion into a lamb. Guergis, the ferocious Koord, who would have killed his own daughter as she prayed for nim, was struck by it into penitence, as bitter as Peter's, and as potent. He laid aside gun and dagger for Testament and hymn book, and made the mountains echo with the story of his great sins and great Saviour, shouting with dying breath, "Free grace!" Even Fidelia Fiske could scarcely believe she saw the miracle of such a conversion. San Quala, the Karen, was by that same Gospel changed into an apostolic worker. He aided the missionaries in the translation of the Word, guided them for fifteen years through the jungles; then himself began to preach and plant churcheswithin three years gathering nearly wenty-five hundred converts into more than thirty congregations-and refusing a tempting government position, rather than mix up God's work with secular labor, though his poverty forced him to leave his lovely wife in

So has the Gospel transformed whole communities. In 1878, the Ko Than Byu Memorial Hall was conse- missionary history, we must not forcrated, commemorating the fiftieth get how the subsidence of opposing whose name it bears. Karens built it | pel triumphs. When the first seven at a cost of fifteen thousand dollars. It represented twenty thousand living God had gone before them, the old disciples converted from demon worship, maintaining their own churches and schools, beside twenty thousand more who had died in the faith of Mote Tan Pagoda, with its shrines and fanes on an opposing hill—the double monument of what the Karens

The story of the Gospel in the South Seas should be written in starlight. John Williams, the blacksmith's boy, and the apostle of Polvnesia, found idolatry of the most desurer foundations for building in graded type, and savages of the lowest grade. Yet his progress was one rapid common among sinners, and covercareer of conquest. Churches and schools grew, he knew not how. A lawless people adopt a code of laws as the sinking land. But is his hand hiding of power" now is the fault of and trial by jury. Printing presses any the less conspicuous, when He scattered their leaves like the tree of thus floods the continent with the vise than answer when his people are life; and even a missionary society Gospel -Dr. Pierson. demn us not, then have we confidence is formed with King Pomare as its oward God. And whatsoever we ask president, and twenty-five hundred dollars as its year's contribution. his commandments, and do those Within a year after he landed at Rara tonga, the whole Hervey group, with a population of seven thousand, have thrown away their idols, and a church building is going up, six hundred feet long. He turns to the Samoa group. and shortly has the whole people, sixty thousand, in Christian schools.

The tale of Fiji is not less wonderful. These cannibals built the very huts of their chiefs upon the bodies of living human beings, buried alive, and they launched their canoes upon living bodies as rollers; they slew infants and strangled widows. Human the Hawaiian Islands seemed to be language has no terms to describe the abasement of this people, or their atrocious customs. Such deeds of darkness should be written in blood and recorded in hell. The Fijians are now a Christian people. In 1835 missionary labor began among them; seven years later the island of Ono had not one heathen left on it, and became the centre of Gospel light to the whole group. To-day every village has its Christian homes and schools on these islands.

So it was with the new Hebrides. It was written as Dr. Geddie's Epitaph, "that when he came to Aneityum, ation—a royal priesthood—a peculiar lious struggle, and the peace of God omnipotent energy is proffered to all there were no Christians; when he left, there were no heathers." These are go up into the mount with God.

THE TRANSFORMING POWER but a few representative cases. Madagascar was so hopeless a field that the French governor of the island of Bourbon told the pioneer missionaries that they might as well try to convert cattle as the Malagasy. Yet the Gospel barely got a foothold there when t took such root that twenty-five years of fire and blood failed to burn out or blot out its impression. And now a Christian Church stands on the court grounds, and on! the coronation table together lie the Laws of the Realm and the Bible, as the Higher Law of Madagascar, "that crown of the Landen Missionary Society.

> The American Board of Commissioners for Foreign Missions, however, in 1879, declared at Syracuse, that the previous seven years in Japan furnish the most remarkable chapter in the history of the world, eclipsing not only Madagascar, but the early triumphs of Christianity. The "Lonestar" mission among the Teloogoos. almost abandoned as both helpless and fruitless in 1853, in 1878 blazed forth with a brilliancy like that of Sirius; within forty days nearly ten thousand converts were baptised. The experiences of Powell at Nanumaga, Duncan at Columbia, Judson in Burmah, Wheeler in Turkey, Jackson in Sierra Leone, Grant in Persia, Scudder in India, Wolfe in China, Mc'All in France, and David Brainard in New Jersey, besides many more which we have not space to mention, furnish unanswerable proof that the Hand of God is in this work of modern mis-

While looking at the marvels of this teen missionaries landed at Hawaii. king was dead, the idols burned, the old pagan faith cast away as worthless, and the first death blow struck at the tabu system. The isles were waiting Jesus. That hall confronts Shway for his law. When Mc'All crossed the English Channel, the fields of France were already white for the sickle. Bouchard, Reveillaud, and others, had already forsaken Romanism, as the ally of ignorance and superstition; and a whole people were ready for a grand insurrection of thought, and resurrection of conscience. Tired of feeding on the ashes of Atheism and priestcraft, they hunger for the bread of life. God has let down the continent below the sea level. It is not so much a rising tide

> A SURE CURE. -There would be ne cure so potent and so permanent for the scepticism that is fast finding its way even into our churches and pulpits, as a thoroughly awake, aroused, and enthusiastic spirit of missionary activity, as Spurgeon remarks, "Flies do not light on a red-hot plate." Missions in their reflex influence are quite as valuable as in their direct results. Bishop Foster of the Methodist Church says, "The question is not, how shall the heathen be saved if we do not give them the gosple ! but, how shall we be saved ourselves?" When the whole work at threatened with a collapse, the organization of a missionary movement making these newly converted savages missionaries to the neighboring islands of Cannibals became necessary, to save the Hawaiians from apostasy and relapse into barbarism! And this was the origin of the Hawaiian mission to Micronesia.

If I can put one to uch of a rosy sun set into the life of any man or woman, I shall feel that I have worked with God .- George Macdonald.

If won would have your face shine

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mation given by Belcher, Bedford Row.