

The Wesleyan.

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NOTES AND COMMENTS.

In its beginning a revival of religion may be checked by a very little thing. At such times the Christian should watch his words and actions with double care.—*N. Y. Adv.*

When one "leading" in public prayer turns away from speaking to God and speaks at the people present he is not likely to find audience above or below.—*Rel. Telescope.*

Dr. Dorchester says that 1885 will witness the completion of a hundred years of temperance work. A correspondent suggests that it ought to have its centennial celebration in every pulpit and every platform in the land. Why not?—*Independent.*

When a "holiness paper" goes so far as to publish a column and a half puff of a patent kidney-medicine under a religious heading, it is time to ask when this mingling of things sacred and things mercenary is to stop. It is a Boston paper to which we refer.—*Nash. Adv.*

The *Christian at Work* thinks the marriage service ought to be amended. Instead of requiring the newly wedded pair to promise to keep together "so long as ye both shall live," the clause ought to be amended to read "or until ye are duly divorced." That would have saved 1,789 lies in New England alone last year.

The German missionaries in Ranchi, India, arranged for a grand demonstration in honor of Luther, in which 35,000 native Christians took part. It is a striking comment on the far-reaching influence of a single life that the children of the jungle should thus be found celebrating the birth of one who lived and died on the other side of the globe four centuries ago.

"Many of the heads shaken at the old Bible are empty," says one of the bishops of the Irish Episcopal Church. He was quite as sharp in his definition of an "Agnostic," a title which some men of note are rather proud to wear. He says its most exact synonym is "Ignoramus." Evidently a Bishop whose "head is level."—*Richmond Adv.*

The Rev. Dr. C. H. Carey, of Richmond College, reports to the *Watchman* that his students led 1000 persons to Christ, and established 14 Sunday schools in their vacation last summer. In December four of his students left for Africa, sent out as missionaries by the Coloured Baptists of the South. Let Acadia College not forget that Dr. Carey is one of her graduates.—*Christian Visitor.*

We make a new acquaintance, spend some time with him on a journey or at the house of a friend. We have made an impression of some kind which will remain as long as the memory of personality. Will this impression always be a force on the heart? In the right way, a thread in a strong coil to hold him to truth? If all was right as to our hearts, and we were not blameworthy timid, this is the case. It is profitable to inquire.—*Western Adv.*

The *Living Church* has the following: "It seems to us that our theological seminaries are sorely lacking in agencies to promote a high type of spiritual life among those preparing for Holy Orders. Of intellectual culture there is a fairly high standard; there are good libraries and able professors. But who hears of retreats, quiet days, spiritual instructions, free conferences upon spiritual matters frequently afforded to those who are preparing to take upon them the yoke of the priesthood?"

A society of wealthy Catholics is organized in Italy, pledged to prevent Protestants getting valuable property. In one case the English Baptists were prevented from buying the site of an old Catholic church by this society, and on the corner they have put up a marble slab, probably six feet by four in size, on which an inscription in Latin recounts and records for posterity the triumphant rescue of that spot from the grasping hands of heretics, etc.

A correspondent of the *London Commonwealth* writes: "Many of your readers must be acquainted with the hymns of that sweet singer, Dr. H. Bonar. He has written them for over 30 years, and they have been sung in churches all over the globe. Yet it was only last Sabbath they were used in his own church in Edinburgh, and with what result? One of his office bearers rose and left the church because of this innovation. That such things should be credible in this enlightened age! Dr. Bonar is Moderator of the Free Church this year."

Dr. J. C. Long tells of a quaint old brother who used to pray: "Lord, use me—use me up completely—but Lord, use me up economically." Let all pastors of large churches say Amen! It is a prayer which they may offer to their people. Pastors are the servants of their churches, and the churches have a right to use them. But, brethren do not abuse them. Do not load them with unbearable burdens. Do not wound them with neglects, nor sting them with complaints. Make their yoke easy and their burdens light. This is the Master's way; let it be yours.—*Religious Herald.*

Beginning with a fifty-cent piece, ten years ago, the gift of a little orphan boy, the Thornwell Orphanage, a Presbyterian charity, located at Clinton, S. C., has grown year by year, until it now owns a farm of 125 acres, a beautiful seminary building capable of accommodating an orphan school of 150 pupils, two stone residences filled with orphans, and the nucleus of an endowment, now reaching \$5,000; besides having supported for eight years a family of forty orphans at an average cost annually of \$2,500.

One of Glasgow's merchant princes has been uttering a strong protest against church bazaars. Mr. James Campbell, of Tilliechewan, he pointed out that about 25 per cent. of the actual amount raised was spent in outlay; it was hard on poor shopkeepers, and if the Christian community could see their way to give money for laudable objects without resorting to bazaars he would be very happy. He hoped, ere long, the revival of Christian principles would have the effect of sweeping away bazaars altogether.—*Evan. Churchman.*

Why is it that some professing Christians, whenever they speak in meeting or talk anywhere of religion, do nothing but bewail their own unworthiness, unfaithfulness and coldness in spiritual things? Have they no other experience to talk about? Such confessions of weakness and inconsistency in the presence of young Christians have a bad influence. How glad many would be to hear these self-condemned people change the current of their talk, and rejoice for once in the assurance of salvation.—*Rel. Intelligencer.*

An English contemporary says: "The Church of England has had few more remarkable clergymen than the Rev. Robert Walker, who ministered for sixty-six years in the parish where he was born, and where he was buried. He was clergyman and schoolmaster—teaching in the church, for there was no schoolhouse. He sheared his own sheep, spun his own wool, made his own clothes and those of his family, made his own shoes, gathered his peat for fuel, made his own candles, and while thus labouring, preached the Gospel every Sunday in the lowly little church of Leathwaite."

At St. Patrick's (National) Cathedral, Dublin, lately the congregations were asked to make liberal offerings, funds being greatly needed, chiefly owing to the debt of £4,000 still uncollected for the late repairs and drainage. In response the contributions of 4,100 persons towards the maintenance of the worship of Almighty God in the National Cathedral amounted to £330s. 3d., which is less than the current expenses of one week. Is it any marvel that the successor is reported to have said at a recent service that many people seem to think more of the quality of the life they live than of the quantity of the offering they give?—*Methodist.*

The Rev. J. D. Felton, of New York, said in a late sermon: "To-day Romanism is more an enemy in America than in any other country. The Cardinal has supreme control of this city. The Pope can do more with the Romanists in New York than with those in Rome. Every Romanist converted, every run shop closed, every school opened, every child brought into the Sabbath school weakens Romanism in America. A priest said to me the other day: 'Either the Republic must die that Rome may live or vice versa.' The religion of Rome is largely man made. You can hate Romanism, but love Romanists with all your might. The manner in which they claim the right to read the Bible is full of encouragement. I feel that in this great city the battle will be fought by praying, not by fighting people."

Treat a stranger who comes into your church in such a way that he will not feel like a stranger when he comes a second time.

A KEEN REBUKE.

One bright woman brought one hundred and fifty young men to terms by a very ingenious performance at a medical clinic at Blockley Almshouse last week. Three of the fifteen students at the Woman's Medical College occupied seats in the lecture room, and while waiting for the lecturer, who was belated, the class indulged in some noisy demonstration, which was finally directed in the way of playful banter to the women present.

Suddenly Miss A. M. Field, one of the female students, who is widely known as an eminent Baptist missionary in China, arose, and as she began to speak the noise was changed to respectful silence. "Gentlemen," she said, "I have been for eighteen years a missionary in China. The Chinese have no medical science, and superstitious rites are chiefly relied on in the treatment of disease. All the people are in need of medical aid, but the women are the neediest. A Chinese woman would under no circumstances go to a male physician for the treatment of any disease peculiar to her sex. She would be prevented by her own womanly delicacy and by all the notions of modesty held by those around her. She would suffer lifelong agony rather than violate her sense of propriety. Her father, her brothers and her husband would even let her die rather than allow her to be treated by a male physician. Full of sorrow for the sufferings of these women, I have been looking in Christian America to see what hope of help for them might be here. I have been glad to find that in some of our great medical schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well there is no physical salvation for those afflicted ones. And in behalf of those women, who have no medical care while they so sorely need it, I ask from you the courtesy of gentlemen toward ladies who are studying medicine in Philadelphia."

As Miss Field sat down she was greeted with a cheer, and a member of the class rising assured the ladies in a very gallant speech that no annoyance to them was intended. The timely remarks of Miss Field had touched the inborn courtesy of the young men and taught them a lesson they will probably never forget.—*Phil. Record.*

OUR INDIAN WORK.

The Rev. C. M. Tate writes from Bella-Bella, B. C., Dec. 11, 1883, to the Mission Rooms: "We had a very nice trip over the N. P. R., spent one Sunday in Chicago—where the Rock River Conference was in session—and the next Sunday in Portland. Found Brothers Crosby and Green in Victoria. The former had been visiting Queen Charlotte's Island, and could get home only by going around by Victoria. The latter I suppose was down to get his winter supplies. We had an informal District Meeting and talked over our district affairs. Brother Watson thought it a good chance to hold his missionary meeting, so he made hasty arrangements. It was held on Sunday evening. The house was crowded, and it was a glorious occasion. 'The most successful missionary meeting Victoria has ever had,' so say some of the office bearers. We are now in the midst of a good work among our people. Some that have long held out against the gospel invitation are now seeking the Saviour. About twenty have declared their desire to be followers of the meek and lowly Jesus, and determined to give up their heathenism entirely. Some that were the most desperate in wickedness, seem to be humbly sitting at the feet of Jesus. Where once the heathen drum and the wizard's song was heard, hymns of praise

are now offered to the only true God; and class meetings are now held in the very houses where dark scenes of cruelty were once practiced. 'God's word has made this change.' So said an Indian in the meeting. We trust that such an influence for good will be created in our village this winter that the outside tribes will be constrained to seek the Lord.

My heart grieves for the poor people at Bella-Coola, and I wish I could be at liberty to go to them. An occasional visit does not seem to produce any fruit. If we had the right sort of man to place there, it would soon be one of our best stations. A few may say they do not want the missionary, but that does not nullify the command of Christ, and I feel confident that in a very short time, many would flock to the side of the missionary.

Weekends is a hard place, but the softening influence of the gospel is equal to the hardest. Bro. Pierce is doing faithful work there, both among whites and Indians.

FAITH OR FACTS.

We are very apt to say that we are saved by faith. But the question arises whether it is our faith that saves, or the facts upon which our faith rests. Many talk and act as though it were our faith that saved us, entirely apart and independent of the facts, and consequently, instead of being concerned to find out about the facts, their whole interest is centered around their faith, whether it is a living faith or a feeling faith, or a saving faith. Now all this is folly; for no kind of faith, be it ever so living or feeling, could avail in the least to save us, if there were no facts upon which the faith could rest. A saving faith is a faith that believes a saving fact; and the important thing in our experience is to find out the saving facts.

I may receive word that a relative has died and left me \$50,000, which is deposited in a certain bank. 'I believe it, and immediately say, 'I am rich.' I might say that my faith has made me rich. But if there had been no fact of real money deposited in the bank for me, no amount or kind of faith would have made me a penny richer. And in such a case as this my common sense would tell me that it was of no use concerning myself about my faith, but that the only important thing would be to find out the facts. And in religion the same common-sense rule ought to prevail. Let us concern ourselves about the facts. Does God love us? Does he send us a message of forgiveness? Is the Lord our Shepherd? Will he care for us? Is he on our side? Is his will always the best? Does he ever neglect or forsake us?

Find out the facts in regard to these things, and let all thoughts about your faith go; and before you know it your faith will be all you could wish it to be.

If our faith were but more simple, We should take him at his word, And our lives would be all gladness, In the sunshine of the Lord.
—Hannah Whitall Smith.

A PLEASING VISIT.

The Wesleyans in South Africa have recently been interested by a visit from Samuel Nathabathe, a native African, a description of whose work appears in the October number of the *English Missionary Notices*. His faithfulness has touched the hearts of the English Committee. A contemporary thus summarizes the story: "A native from the interior of Africa was converted at Natal, returned to his own people as a missionary, and for nine years has been laboring among the heathen and savage people, unknown, unpaid, unvisited by missionaries, and unrecognized by any church. In this time several hundred have been converted through his labors; and at one time he and two hundred converts were driven

from their own tribe because they were Christians, and compelled to find homes in a strange country. The preacher and the people have remained true to Christianity in the face of persecution, and have held fast to the Wesleyan Church, in which the leader was converted, although tempted to leave it by missionaries who desired to add this promising interest to their own work. The place now occupied by the preacher is two hundred miles in the interior from the farthest Wesleyan station, and his out-stations reach within fifty miles of the Limpopo river, the northern boundary of the Transvaal. It is now proposed to take up the work, send an English missionary there, and carry on the mission vigorously. In view of this case, who can say that the natives of Africa are incapable of exercising intelligence, constancy, courage and faith in the cause of Christ.

THE INSPIRATION OF THE CHRISTIAN LIFE.

What is there in human life that does not pass into the mystical? In physical life you have not solved the problems of its quality and causation when you have proved laws of force and chemistry, and gravitation, and electricity; you have simply demonstrated its modes. All physical analysis runs up into mysticism—the inscrutable mystery of life—that which causes the operation of all laws—which causes motion and growth, and assimilation as the indwelling of the Spirit of God in the soul of man causing his religious vitality, and motion, and growth.

Or take the analogy of human relationships. We are all familiar with the influence of one man upon another—how friend or lover enters into the affections, takes possession of them and through these changes our character and rules our life; it is our commonest experience of the power of life. And yet how utterly it refuses to lend itself to analysis. This mystery of human inspiration is an indwelling that is utterly inscrutable. "I will come in to him and sup with him;" is this a mere figure of speech? Does it mean no more than the assuasive sympathetic influence of man upon man? Is it to be superlatively interpreted as the mere influence of teaching or example? Of course Christ does influence us in this way, his words of divine truth do influence our thought. His example of peerless holiness does influence our heart, just as those of any good man might do.

But is this all that is meant by Christ's indwelling? This would not be a sufficient explanation of the life of a vegetable or an animal. Is the spiritual life of the soul so inferior a thing that so contemptuous an explanation of it suffices? Is it not the Probability that it follows the analogy of the lower domain of physical life? Can we conceive of life, in any form of it, as self-caused? Is not all life God-quickened?—a mystic product of some divine force that we can neither explain nor deny?

Is not my spiritual nature a witness? What is my susceptibility to Divine quickening? What is my capability of religious thought and feeling? I have a religious character that I can neither destroy nor ignore. And when Christ tells us that the Spirit of God speaks to this nature of mine, quickens it, enters it, dwells in it, all that is in me responds. I feel the harmony and the preciousness of the assurance, and its truth is tested by my consciousness. A new life is unquestionably produced within me, and is not this the most rational explanation of it?

This, then, is the fundamental thought, the great and blessed secret of a man's religious life.—"Christ in you the hope of glory." It is a consciousness in religious life which is full of inspiration, the source of all that is greatest in its achievements,

of all that is most blessed in its experience. So Christian men gloriously struggle in the battle with evil, patiently bear with God's processes of discipline, triumphantly rejoice in their hope and glory. Theirs is "the higher life," the witness of the Spirit with their spirit, the "peace that passeth all understanding, keeping the heart and the mind," the "joy that is unspeakable and full of glory." "He abideth with you, and shall be in you."
—Henry Allon, D. D.

FEARING RESULTS.

Many persons would become Christians were it not that they fear the results. "I shall lose caste among those whose friendship I highly esteem."

The subject of holiness would be much more generally received were it not for fear—fear of popular remark, fear that we shall not occupy as commanding positions among our associates as at present, fear of a certain form of persecution. Ministers fear it will affect their appointments, that popular churches will not ask for them, and that their chances for church promotion will be diminished.

When one of the members of Parliament said to George Fox, "They must have you at Smithfield!"—"I told him," said Fox, "I was over their fires and feared them not." This is the true apostolic spirit—the spirit which is sure to conquer.

Fear of what people will say—fear of becoming unpopular—has ruined millions, and is to-day keeping back untold numbers from the performance of duties to which they are strongly and repeatedly urged by the Word and Spirit of God. When shall fear give way to faith, and when will men act with reference to eternity, and not to time?—*Chris. Witness.*

How were you and I and others brought to embrace the Saviour? By a great sermon or marvellous manifestation? Or by a kind word, a look, a tear, or the persevering faithfulness of a friend? Could the truth be known, it would be found in the great majority of instances that the humbler means have secured the decision. It is not for any one to say that because he is not a missionary, minister, or other official, he has nothing to do.

There is an anecdote told of Rev. Mr. Wray, who at advanced age died recently in Pennsylvania. He had been a missionary in India, and had been the influence of his holy life, that a little heathen girl, when asked what holiness was, replied, "Holiness is living as Mr. Wray does."

When Christians get in earnest, we may be sure they can surprise and amaze the world now as well as in the days of Pentecost. They only need to work together, and they can break down any giant evil like intemperance or bribery in politics.

Life is not made up of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.

The church without accessions of new converts to nurture and train, is as joyless as a family without children. Converting power is the mark of the true New Testament Church.

Luther used to say that "he was never employed about any fresh work for God, but he was either visited with a fit of sickness, or some violent temptation of the devil."

I would rather have a church of five and twenty members, than a crowd of twenty times that number.—*Dr. John Hall.*

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