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ELIHU BURRITT, unlike many great
scholars, cherished love for the Saviour
while astonishing the world by the extent
of his learning. He writes as
quoted by the *N. Y. Methodist*, on the
amorous character of many popular
hymns.

"Safe in the arms of Jesus;
Safe on his gentle breast:

he regards as a sentiment of this sort.

"Lay down thou weary one, lay down
Thy head upon my breast."

he places in the same category. A cor-
respondent of the *Methodist* alludes to
the record of the beloved disciple who
leaned on Jesus' breast at supper, the
precise historic circumstance which
probably suggested the words of these
hymns. Surely it will be altogether a
new thought to many Christians that
Jesus may be adored with any such
feeling as that of "sensuousness" or
"amorousness."

Another class of critics go through
these modern hymns scenting for
heresy.

"Even though it be a cross
That raiseth me,"

we have heard objected to as either
meaningless or antinomian. It may
safely be assumed that those who sing
those hymns with the heart as well as
the understanding, never think of them
in any other than the light of true
adoration and petition.

Admitting that all care should be
exercised in selection, it is quite possi-
ble to overlook the vast advantage our
means of grace have derived from those
revival hymns. We see danger chiefly in
the restless spirit which calls perpetually
for change before the most powerful
melody has had time to impress fully
the public mind. But in the hymns
themselves we have never discovered
other than a glorious means of quick-
ening the church's faith and devotion.

FROM THE MISSION ROOMS, Toronto,
we have the Annual Report of the Mis-
sionary Society for the year ending
June, 1876. The summary of the year's
proceedings has already been given by
us, as reported from the St. John and
Halifax Missionary Meetings. We no-
tice that a legacy of \$10,000, from the
late Mrs. Jackson, Hamilton, is this
year included in the receipts. The list
of contributions of twenty-five dollars
and upwards is a noble one, ranging
from the subscription of John McDon-
ald, M. P.,—the largest—\$1420 and
that of Geo. H. Starr, Esq., next, of
\$1000, through numbers of very liberal
proportions. The Hudson Bay Com-
pany is credited with \$780. Several
appear for \$500, \$400, and \$300 each.
Still, the great bulk of our missionary
income comes, as it should, from per-
sons of small means and subscriptions
correspondingly humble. Upwards of
100 pages of the report are occupied
with accounts of the work of Missions
throughout the Dominion. The receipts
reported are for Nova Scotia
\$10,706, being an increase of nearly
\$500 over the previous year. N. B. and
P. E. Island \$7358, being a decrease;
and Newfoundland \$5005, also showing
a decrease. The expenditure for Nova
Scotia was \$11,258. N. B. and P. E.
Island \$6218; and for Newfoundland
\$8478. The report is a bulky volume
and admirably compiled.

SPIRITUALISM BROUGHT TO GRIEF.

A celebrated medium, Dr. Slade, has
been convicted before a British court,
and sentenced to three months impris-
onment, for imposing upon the public.
The extent of the imposture was re-
markable in two ways. It was so
ingenious as to defy, for a length of
time, the shrewdest scientists; and it
was so enwrapped in mystery that ig-
norant minds were completely deluded
into a belief that Dr. Slade was a verit-
able spirit medium, greatly favoured
of the unseen world. It is not so long
since even intelligent Britons were be-
lievers in witchcraft that we need won-
der at the hold which superstition still
has upon the nation. A witch-finder
general, in the pay of the government,
was once as essential as is an Attorney
General or Solicitor General now.
There are secret laws of psychology,
whose workings will some day come to
light, and by whose aid those modern
spiritual impostors are captivating
the unwary; but sleight of hand has as
much to do with modern miracles as it
had with the imitations in ancient
Egypt.

N. B. & P. E. I. CONFERENCE.—See
letter from Rev. Joseph Hart bearing
on the Missionary Campaign. The idea
is an admirable one. We wish it had
been generally adopted in the Annual
Conferences.

We publish by request the "REPORT
OF THE COMMITTEE ON TEMPERANCE,"
adopted by the Nova Scotia Conference.

That this Conference hails with great
satisfaction the increased impetus which
has been given during the past year to the
temperance cause, within this Province
and throughout the Dominion generally.
That we heartily concur in the efforts
which are now being put forth to secure
the legal prohibition of the liquor traffic.
That while we rejoice in the success
of all these institutions which are striving
to promote the temperance cause, we at
the same time believe that the Church of
Christ should ever be foremost in every
moral reform. We therefore urge with re-
newed emphasis upon all our members
strict obedience to our rule which forbids
"Drunkenness, buying or selling of spiri-
tuous liquors, or drinking them, unless in
case of extreme necessity." We further
suggest the advisability of forming open
Total Abstinence Societies, in connexion
with all our churches and congregations;
and also that special reference be made to
this reform, in connection with the prayer
meetings upon the several circuits, once
in each month.

That apart from the question of the
use of fermented wine at the Lord's Table,
we regard the employment of the drugged
and impure compounds bearing the name
of "Wine," as being injudicious in con-
nection with this holy ordinance. We
therefore urge upon our people that special
attention be given to securing pure wine
for use in the Lord's Supper; and suggest
that if possible, some agency be instituted
to secure the accomplishment of this end.

CALDER PARKER, Sec.

"SPECIAL MISSIONS TO THE JEWS"
AGAIN.—A paragraph which we quoted
a couple of weeks since from *The Pres-
byterian* presented a discouraging view
of special missions for the conversion
of the Jews. A ministerial friend, him-
self a converted Jew, and an "experi-
enced worker among his Israelitish
brethren," writes us at considerable
length in opposition to that view. We
quote:

Let the Presbyterians, as well as
other Christian denominations, bear
this in mind, that faithful labor among
God's ancient and chosen people has
resulted and will ever result in as much
good fruit as missions to other classes;
and as to the converts from Judaism
returning to the world again, methinks
when we look at the numerous back-
sliders in every Church, and consider
that during every revival a large num-
ber of the seekers of religion are those
who once made a profession, we can
only exclaim, with a sad heart, concern-
ing both Jews and Gentiles, "Many are
called, but few are chosen!"

A deaf mute was recently ordained a
deacon of the Episcopal Church, in Phila-
delphia. Several bishops participated in
the solemnities, and it is probably the first
ordination of that kind ever known in any
age or country.

THE DAIRYMAN'S DAUGHTER.

The introduction of the following historical
facts on a subject interesting to all readers of reli-
gious Biography, needs no apology. We believe
some of the particulars connected herewith, will be
new to many of our readers.

From the Wesleyan of 1838.

The following particulars respecting
that truly excellent young female Eliz-
abeth Wallbridge, were collected by the
writer for the purpose of incidental
notice in a brief memoir of her brother
Robert Wallbridge, who has recently
gone to join his devoted sister in a bet-
ter world; but as they were found both
too long and too interesting to occupy
such a position naturally, they are here
presented in the form of a separate nar-
rative. Anything new in reference to
"the Dairyman's Daughter" must be
a matter of interest to the religious
public, seeing that intelligent Chris-
tians from all parts of the world, on her
account come to the Isle of Wight, and
repair to Arreton and elsewhere with-
all that intensity of feeling which is
awakened in others by the sight of ob-
jects connected with classical antiquity.
But what is here written will be found
to be more especially interesting to
those who cherish the most devout and
grateful rejoicings on account of the
good which it has pleased God to ac-
complish in the earth by that form of
Christianity which is called "Metho-
dism," but who may not have heard
how much "the Dairyman's Daughter"
was indebted to it for all that "season-
ing power" which has made her a bless-
ing to so many, and that in so many
nations.

Elizabeth Wallbridge was a native of
the Isle of Wight. Her parents, who
were always commendable for their mor-
ality, were indebted to their daughter
for the knowledge of the way of salva-
tion by faith in Jesus Christ. Her
father survived her many years. He
came to reside in Newport, where he
became a member of the church of
which that distinguished minister, the
Rev. Mr. Tyerman, was pastor. An
account of him was published by Mr.
Tyerman in a well written tract, a little
before he sailed on his mission to the
South Sea Islands.

Elizabeth was born at Hale Common,
in the parish of Arreton, in the same
cottage whence her happy spirit took
its flight to paradise. She had five
brothers and sisters, Robert was the
eldest, and survived them all. He died
at Newport, February 25th, 1837, much
respected for his Christian character,
and having been for more than forty
years a Local Preacher in connexion
with the Wesleyan Methodists. Leav-
ing her parents at an early age, Eliza-
beth lived many years as a servant in
respectable families; and, having good
wages, she was enabled to lay by a lit-
tle money against the time of need.
But notwithstanding this important
testimony in favour of her prudence
and economy, yet, according to the con-
curring statement of all who knew her,
she was plainly far from righteousness.
But naturally cheerful and talkative,
given to levity, and rather witty, she
directed her ridicule and sarcasm with
considerable force against those who
manifested any serious concern for the
salvation of their souls. The pride of
her heart was likewise manifested in
her great fondness for dress.

At the time when it pleased God
truly to awaken her to a sense of the
vast importance of eternal things, and
the necessity of caring for her deathless
soul, she was living at Southampton, as
a servant in the E— family. The Metho-
dists had at that time no chapel in
that town, but worshipped in a room

which they had hired for that purpose
in Hanover buildings, and which was
supplied once a fortnight by the travel-
ling preachers from the Portsmouth
Circuit. In the year 1795, the Rev.
Messrs. Algar, Deverell, Crabb, Jones
and Brookhouse were stationed in the
circuit, which then included what were
called "two Missions," one of which
comprised part of Sussex and Surrey,
while the other embraced the back and
east parts of the Isle of Wight. In
this latter section of the circuit it was
that Mr. Crabb principally laboured,
changing occasionally with the South-
ampton preachers. Mr. Crabb was
deeply devoted to his Master's cause,
and was very useful, and at the same
time very popular; so that when it was
known that the Missionary from the
Isle of Wight was coming to South-
ampton, the little Methodist circle of
that place was all pleasurable expecta-
tion.

Elizabeth had three fellow-servants;
namely, Robert Taylor, Elizabeth Cox,
and Elizabeth Groves. Robert Taylor
and Elizabeth Cox were attendants at
the Methodist place of worship. The
latter had once professed to know some-
thing of religion by personal experience,
but was not now a member of society,
She was subsequently restored to the
blessings she had lost, and again united
herself to the people of God through the
affectionate exhortations of Elizabeth
Wallbridge, and lived forty years a
member of the Methodist Society, ad-
orning her Christian profession by an
exemplary life, and at last dying in
faith and hope. Robert Taylor, at the
time of which I write, was a truly pious
member of the society, and zealous for
the salvation of his fellow-servants.
Elizabeth Groves and Elizabeth Wall-
bridge both went to the Established
Church, and had never yet heard a
Methodist preacher. By the latter,
Methodism was viewed with much con-
tempt, and even angry dislike, especially
after her brother had connected him-
self with a sect everywhere spoken
against, and had even ventured to ad-
dress an admonitory letter to his sister,
affectionately exhorting her to seek the
salvation of her soul.

Mr. Crabb being about to preach at
the room one week-day evening, Rob-
ert Taylor, happening in the course of
the day to enter a room where Elizabeth
Wallbridge and Elizabeth Groves were
at work together, he said to them,
"Maids, will you go this evening, and
hear preaching at the Methodist chap-
el?"—so they called the little room:
"Mr. Crabb the Missionary from the
Isle of Wight, is to preach. He is a
good preacher; and I think if you were
to go and hear for yourselves, you
would be pleased with him." Elizabeth
Wallbridge, with her characteristic lev-
ity and vivacity, gave Robert such a re-
ply as left him no ground on which to
rest any anticipations of a favourable
result. But there was an overruling
power at work. Curiosity was excited;
and as Elizabeth and her companion
talked over the strange proposal that
had been made to them, (so they con-
sidered it,) they became influenced by
a strong desire to agree to it; and to
hear Mr. Crabb; and eventually they
were found that evening among his
hearers. This step was not in itself
decisive, but still a most important one;
it was the step which in their case, led
to salvation. Prejudice was overcome;
a degree of respect was gained both for
the preacher and the service; and they
both resolved to attend again. Mr.
Crabb soon returned to Southampton
for the services of an entire Sabbath,
and Elizabeth heard him in the morn-
ing. Still a captive to the vanity of
the carnal mind, she was led to put on
her gayest attire, that her foolish heart
might be gratified by her utmost dis-
play among the poor humble Metho-

dist. The text was taken from the
fourth chapter of the prophet Zecha-
riah: "Who art thou, O great moun-
tain?" &c. It was a memorable time,
and the mountains soon flowed down
at the presence of the Lord. While
the preacher, with the authority of an
ambassador of Christ, bore hard on the
sins of vanity, self and pride, the light
of truth enabled Elizabeth Wallbridge
to see that she was the very reverse of
of being clothed with humility. Wound-
ed by the sword of the Spirit, she re-
turned home in silence, indignant at
herself. There was now no foolish talk-
ing and jesting about things sacred;
her mouth was stopped; she felt her-
self guilty before God, and trembled in
his presence. Ignorant of the great
change that was taking place in her
mind, her fellow-servants were aston-
ished that the giddy, trifling, and talka-
tive "Betty Wallbridge" had become
serious, and "slow to speak;" but their
astonishment was greater when they
saw her sit down in a chair, and actual-
ly tear off those parts of her dress which
she deemed most expressive of the fool-
ish ambition of her vain and wicked
heart. Refraining from her ordinary
food, she retired to her own room to
complete the demolition of her idols,
and to converse with God and her own
heart; and in the evening, divested of
her foolish and outward adorning, but
full of eagerness for the ornament of a
meek and quiet spirit, she once more
appeared among the hearers of this
heart-searching preacher. This con-
tempt and dread of everything in dress
unsanctioned by Christian propriety,
she retained to the end of her life with-
out change. From this memorable
Sabbath, indeed, Elizabeth was "a new
creature." The full stream of nature's
tide was turned away, and from hence-
forth her desires, her words, her actions
all tended towards God and heavenly
objects. All parties concur in testify-
ing that from the day of her conversion
she was entirely and steadily devoted
to God. She seemed to be actuated lit-
erally and permanently by the impres-
sion of the great truth, that "the things
which are seen are temporal, while the
things which are not seen are eternal."
So absorbed was she in the pursuit of
invisible realities, that her spiritual ex-
ercises seemed sometimes, as though
they would trench on the regular duties
of ordinary life. If this was indeed
her failing—if she was in this respect
"righteous overmuch,"—it is the only
thing which I ever heard laid to the
charge of "the Dairyman's Daughter."

I have taken some pains to ascertain
the struggles of her mind prior to her
obtaining that "glorious liberty" which
she seemed ever to experience after her
union with the Methodists; but I can
learn nothing of the matter. Mrs. Y—,
who lived in the house with her at the
time of the gracious change in her char-
acter, informed me that she could have
suffered but little from her convictions
of sin, before she found peace with God,
as she had no recollection of anything
but gratitude and praise proceeding
from her lips from that decisive day on
which the truth of God reached her
heart. It is therefore probable, that,
being deeply convinced of her guilt and
danger, but having, at the same time,
clear views of Christ as the almighty
and present Saviour of all who believe
in him, she at once rested her soul on
his infinite merits, and found joy and
peace in believing. Henceforth she
breathed prayer and praise. Jesus now
engrossed her supreme affections, and
she felt the heaven of loving him
alone." While her hands were engag-
ed about her work, and others were
about her, her full heart would often
constrain her to praise God aloud. She
appears to have been one of the happy
few, (why should they be few) who
could "rejoice evermore, pray without
ceasing, and in everything give thanks."