

The Wesleyan.

369

Longworth

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

S. F. HUERTIS, Publisher.
T. WATSON SMITH, Editor.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, NOVEMBER 24, 1882.

No. 47

NOTES AND COMMENTS.

Ex-President Hayes never spoke more truly than when he said: "He serves his party best who serves his country best."

"Political regeneration," says the *N. Y. Times*, "like social or religious regeneration, must work from within, aided by such influences and agencies as can be brought to bear; it cannot be improved by any external force."

The *Biblical Recorder* says: "Rev. E. Dobson was in Raleigh last week. When he visits a church that fails or refuses to contribute to missions, he spends the rest of the day fasting and praying for it and its pastor."

The editor of the Philadelphia *Presbyterian* says: "When a Presbyterian gets into ecclesiastical litigation nothing but the gates of hell will scare him from his direction, or the gates of heaven woo him from his fixed intention."

The London *Academy* hears that the revisers of the Old Testament have made so much progress that their work will certainly be finished in a few months. There is even some probability that the revised Old Testament may be ready for publication by the close of next year.

It is asserted that carefully prepared statistics show that the world spends \$888 for tobacco for every dollar given for missions. And much of this tobacco money comes from church members who are "too poor" to give anything for the spread of the Gospel. Which do they love most, God or their tobacco?—*Religious Intelligence*.

Our people pay more for amusements than for the education of their children—and mostly a very low style of amusement is that. A single circus will carry away from a town money enough to build the academy it has long needed, and leave nothing behind but a little fresh slang and a few stale jokes.—*Nashville Adv.*

In unconsious satire a photographic artist on Main-street has mixed in his show-case a number of female actors, in costume posing, with the pictures of certain divines in lawns and frills, all arranged for effect, around the posturing apostles. Think of Peter, in his fishing coat, getting himself up for the occasion!—*Richmond Adv.*

At the Exeter Diocesan Conference held last week the Wesleyan Conference was pointed to as illustrating what was felt to be needed in the Church of England as a representative assembly. To denounce, to admire, to adopt, this is the course pursued in its three stages. When disestablishment has taken place, the history of Methodism will greatly help the legislators of the Episcopal Church.—*Methodist*.

Dr. Potter, in the last *Wesleyan Advocate*, says these words of Miss Muse, the missionary to China, ought to be wrought in gold, and hung up in every female college in the Church: "No words I could utter would express my solemn conviction of the importance of missionary work as does the fact that I am giving my life to it. The tears will come at times, but I am glad to go."

A writer in the *North American Review* states that "one and one-fourth more money is expended annually in funerals in the United States than the Government expends for public school purposes. Funerals cost annually more money than the combined gold and silver yield of the country in the year 1880." These figures do not include the investments in cemeteries.

The *Indiana State Journal* says: "There is nothing more important than the emancipation of political parties from the domination of the saloon interest. Let it be understood that the saloons hold the balance of power, and can give victory to this party or defeat to that, and there will be small hope for any sort of regulation of the liquor traffic. This is a question involved in the election in Indiana."

The *New York Tribune* says the movement for the higher education of women in England, which led to the establishment of various excellent colleges for them, seems to be justified itself by practical results. Miss Edith Edwards is an acknowledged authority on Egyptology; and Miss Margaret Harkness is now delivering a course of lectures on the Ancient Assyrians at the British Museum.

An illustration of the shameful methods employed by many American school boards is given by *The Louisville Post*. It says that a member of the board in that city has confessed

that he voted between two candidates for school principal with the single idea of getting the backers of one of the candidates to help him (the member) in a political race for a county office. This outrageous use of school office is the root of a thousand troubles and errors in popular education.

The women students of Bedford College had an unprecedented success at the recent examinations at the London University. All the thirteen students that went up for the intermediate examinations in arts and science passed in either the first or second class; seven of these went up for honors, and all of them passed, two taking prizes in German and French, the only prizes awarded to women; and the only woman who took honors in organic chemistry was a student of the college.

A trembling brother, in the columns of a contemporary, wants to know what those sisters who "speak out in meeting" think of Paul's prohibition to the Corinthian women. They probably think that Coriath was not in the United States, and that Paul in that passage was not speaking to the Nineteenth Century. You cannot halt the immense amount of cultivated Christian talent of our countrywomen, in their great mission, brother. You might as well perch on Pike's Peak and shout *Woe!* to the earth in her orbit.—*Advance*.

Mr. S. D. Waddy, Queen's Counsel, of London, England, has made a priceless gift to our General Conference. It is John Wesley's Study Bible. It was once the property of Joseph Benson, and passed to his son, Samuel Benson, whose certificate in his own handwriting is in the book. Bishop Simons has been instructed to acknowledge its receipt. We looked upon the book this week with respectful regard, but, we trust, with rational veneration. The British Conference now possesses Wesley's Pocket Bible, and we his Study Bible.—*N. Y. Adv.*

A fresh department of work which is now engaging the special attention of the Ladies' Committee, as of all similar organizations, is the urgent need for lady medical missionaries. Women and children are suffering and dying in India by hundreds. Let any one describe their sufferings. Let any one imagine all that is implied in the fact that the customs of the country do not permit a medical man ever to enter the Zenana—the woman's world be the condition of the mothers and children of England if they never received medical aid or relief!—*London Watchman*.

What has caused the annual missionary meeting to degenerate during the last decade? We think two chief reasons—want of organization and inexcusable violations of appointment by deputations. One breach of promise to be present on the part of the advertised speakers will be remembered keenly by a congregation, and it will take some time to renew their faith. When, year after year, the Chairman has to say, "Mr. So-and-So should have been here, but has written at the last moment to say he cannot be present," it takes years to restore the confidence of the people.—*Cor. of Ch. Guardian*.

If it has been a tolerably good year in business, and money is not too tight, if the merchants and shoe-makers and grocers have been paid; if the cost of parties, hops, and social entertainments given has been defrayed; if the expense incurred in the purchase of jewelry, ball dresses, and new furniture has been met, and anything is left over, for which neither necessity nor luxury sets up a new claim, then it goes to the pensioner upon their bounty whom they have called to be their pastor—and he comes in for his share with other mendicants who sit at the beautiful gate of the temple to receive the alms of the merciful.—*Central Presbyterian*.

An exchange observes:—"Some people, ignorant of what good editing is, imagine the getting of selected matter to be the easiest work in the world to do, whereas it is the nicest work done on a newspaper. If they see the editor with scissors in his hand, they are sure to say: 'Eh, that's the way you are getting up original matter, eh?' accompanying their new and witty questions with a wink or smile. The facts are that the interest, the variety, and the usefulness of a paper depend in no small degree upon the selected matter, and few men are capable for the position who would not themselves be able to write many of the articles they select. A sensible editor desires constant and select matter, because he knows that one mind cannot make so good a paper as five or six."

JUDAS ISCARIOT.

If I have read aright the enigmatical character and career of Judas Iscariot, the story needs no lengthened application. Never was an age in which the temptations were so great to mix with piety the alloy of policy, and never one in which the fatal adulteration was more common. . . . Policy, enforced in many cases by wise elders and deacons, and sometimes by grave fathers in the pulpit, cautions him to beware not to offend the wealthy parishioner by too plain preaching about such sins as fare luxuriously in his own parish every day, nor his conservative parishioner by proclaiming too frankly his inner convictions of the truth of disputed points, nor his young parishioner by too uncompromising hostilities against the world, the flesh, and the nineteenth century devil. In all these cautions there is a grain of truth, sometimes several grains; and it is not strange if the young minister sometimes substitutes the caution that does not attack a popular sin or a popular falsehood for the discretion that lays siege to it when necessary by regular approaches. The greatest temptation that ever assails a young minister is the temptation to betray Christ with a kiss; to pay him a seeming reverence and deliver him over bound to his enemies to be spit upon, scourged and crucified. Still Christ asks, "What are these wounds in my hands? And still he answers, Wounds received in the house of my friends."

Nor is it by any means the minister alone that is subjected to this temptation and falls into this sin. To be a Christian is in these days to bear honors, not obloquy. The church is a social club; and the shortest and surest entrance into the best society is through its doors. One need not be righteous over much to be a member in good standing in an Evangelical Church. His piety need not be very profound, nor his Christian service very active, nor his self-denials very burdensome. He need not break with either Herod, Pilate, or Caiaphas in order to be enrolled among the professed disciples of the Nazarene. As a result our churches abound in members who have joined them for much the same reasons as those which induced Judas Iscariot to join the Apostolate, partly attracted by the sweet dignity and benignity of the Christian life, partly by the social and semi-commercial advantages which the reputation of that life guarantees. "Judge not that ye be not judged," is it a violation of this injunction to say that Christ and his cause are every day betrayed with a kiss by men whose wrath would flame out against the epithet of "Judas," but who nevertheless, having to choose between God and mammon, render their honors to God and their services to mammon?

Nor is it by any means in the churches alone that every modern Judas Iscariot is to be found. Every man who attaches himself to a good cause not because it is good, but because it is popular, every man who, instead of pulling at the traces, jumps in behind and attempts to ride, has taken the first step in the career of Judas Iscariot; and every man who, when the trial hour comes, still seems to honor the cause, but helps to deliver it over to its enemies, has followed out that career to its consummation. Judas Iscariot has been the bane of reform in America, and is today the bane of American politics.

But I forbear. There is not one of us that may not well pray, Lead us not into the temptation of Judas Iscariot, but deliver us from his sin.—*Lyman Abbott in Christian Union*.

The best of men is unworthy to loose the latchet of Christ's shoes, yet the sinful woman might do as she would with His sacred feet. Desert may not touch His shoe-tie; love may kiss His feet.—*George Mac Donald*.

DR. PUSEY.

One of the strongest friends of Methodism has just passed away in the person of Dr. Pusey. What was known forty years ago as Puseyism in England, was really embodied in that man's life. He was born of parents in the high walks of life, in the year 1800. Educated at Eton and Oxford, quite early in his college career he developed powers of linguistic knowledge so far in advance of his years that, in 1828, he resigned his fellowship of Oriel and married, and was elected Regius professor of Hebrew in the University at Oxford, to which was attached a canonry in Christ Church. For the long period of fifty-four years he held that responsible office, and he was privileged to have health to continue to attend to his classes to the last. In 1833 he had for contemporaries in Oxford, Newman, Manning, Keble, Froude, Williams and others, who formed a literary society to try and restore the church to the unity which existed before popery divided it. Newman commenced the Tractarian movement early in 1833; he still lives. Pusey joined him before the end of that year, and together they commenced the publication of the "Tracts for the Times" and the "Library of the Anglican Fathers." The movement spread so rapidly that it passed beyond the control of its founders, and ripened into a hot-bed for growing priests for the Church of Rome. Pusey's name will ever stand foremost as the promoter of the movement; but efforts were soon made to change the name of Puseyism to Ritualism.

A student of Pusey took hold of Pusey's mind about 1840, which prompted him to appeal to the Wesleyans to join the church. Already discontent and discord were the result of the movement in the church itself. Carefully considered in all its aspects, Pusey had a strong hope of ultimately coaxing the Methodists into his net, till Thomas Jackson replied to his appeals in a letter addressed personally to Dr. Pusey. That settled the matter so far as Methodism was concerned, and "Punch," in one of his clever cartoons, portrayed the Hebrew professor making his appeal to a beautiful young damsel as "Miss Methodist." The reply of the latter was so clever and pungent that the Doctor, though silenced, was not convinced. Thirty years afterwards, when a Methodist preacher asked permission to attend his Hebrew lectures, he gave it, but with a strong expression of his opinion that they as a body ought to unite with the Established Church. He lived to be eighty-two, and was honorably interred in the centre aisle of Christ Church, Oxford; Cardinal Newman attending the funeral, and six of the most learned men in England acting as pall-bearers, Mr. Gladstone among them.—*English Correspondence of Zion's Herald*.

A LEGAL DECISION.

An interesting case has recently been decided in Kansas; interesting to parents, and to all lovers of children. A widow, who had married into a Protestant English family, but who herself we judge to have been a Roman Catholic, dying at Leavenworth, left her little girl in a Catholic institution in the charge of the Mother Superior of the nunnery. At almost the same time the paternal grandfather died in England, leaving ample provision for the child provided she was brought up in the Protestant faith. The Mother Superior declined to surrender her charge on two grounds: first, that it would be a violation of the trust reposed in her, and endanger the child's soul, and, secondly, that a child born on American soil should not be surrendered to a stranger to be permanently expatriated. In such cases the general rule of law is that the welfare of the child is the determining consideration with the Court. Acting upon this principle, the Court ordered

the child to be surrendered to the English guardians, mainly because a family circle is preferable, as a training school for the young, to any institution, be it ever so good. "No institution," said the Judge, "however cultured and refined its instructors, however pure its life, however faithful and devoted all its officers and teachers to the care, nurture, and education of the many children within its walls, will give that sweet, gentle and attractive development to a young girl that comes from the personal and affectionate training of a home." The principle embodied in this decision is to be commended to the consideration of Protestant parents who malign their own homes by voluntarily surrendering their children to the custody of convents.

EMPTIED, THEN FILLED.

The Rev. George Hughes said not long since in the weekly prayer-meeting at Dr. Palmer's, New York: "There is one word in that prayer which the apostle offered under divine inspiration which is perfectly glorious, and that word is 'filled.' This is our New Testament privilege, and the privilege of all believers, even young converts. It is our privilege not only to be filled with God, but with all the fullness of God—so that every faculty of our nature, physical, intellectual, and spiritual, shall be filled with God. There is a double privilege promised: one is to be emptied, the other is to be filled. It is glorious to be emptied, but it is more glorious to be filled: emptied of sin and self and every thing that 'opposes and exalts itself against God'—and then the coming of the glorious revelations of God in all the faculties, so as to lose ourselves in the Infinite—God in us and we in God. God had been teaching him wonderful things of late, and the Bible never shone with such splendor as now. He was getting beyond the idea of merely having a blessing. He did not want to be living around the outskirts at all, but to know more of the mystery of being possessed of God himself. He never had such a consciousness as of late that his being was for God's glory, and he was seeking each succeeding day that with enlarged capacities he might be filled with the immeasurable, indescribable, eternal fullness of God. Let us personally say we will have our New Testament privilege, bought for us by the precious blood of the Son of God. If we were filled with God we might fling impossibilities to the winds, for all things are possible to him that believeth" and is "strengthened with might by the Spirit."

WHAT THE PULPIT NEEDS.

We have excellent systems, but it is that innate passion of the soul, that inward fire, that God within us, that we are in danger of missing in our pulpits. I might shrink from saying this after hearing the sermon yesterday, but I fear that was above the average Western standard. There is one president of a Western college here who will tell you they have cyclones in the West, but such is not the ordinary condition of the atmosphere; and I fear they have dull sermons in the West as well as in the East: if they have not, then God be thanked. We have frosty sermons, as frosty as the glass on a winter night: we have logical sermons, like the eyes made by the oculist which were so perfect that even the wearer couldn't see through. We have moral sermons, like the one described by the English sexton, when asked how the minister preached to children: "Oh, he gives some moral reflections, and concludes with an antidote or two." We have enough of such preaching, but we want sermons with the gospel fire and force in them. Men are wont to feel that the material advantages of the missionary work are to be considered; and while the connection of this great work with civilization is not to be overlooked, it is but a transitory fea-

ture, but it is still worth considering. When a boy he tired of giving his sabbath to the missionaries, until one of them sent a barrel of oranges to his father's home, and they illuminated the whole missionary cause; but seriously there is need of the Christian fire and life. A Dutch fleet was once taken by a regiment of French cavalry but it was when the fleet was frozen in. Keep the church alive and the attack of the infidel host will fall harmless. Fire flaming arrows into yonder bay, they will be put out, not the bay set on fire.—*R. S. Storrs*.

THE PURPOSE OF THE CHURCH.

A Church is a home for believing, loving hearts. The purest and strongest should there find constant quickening and culture. Weak natures should find the power that strengthens. Sorrow should be soothed and made sanctifying through wise and practical sympathy. Unity and mutual helpfulness should be things real and common; for the Church is meant as a sacred circle, where ignorance may learn, and timidity gain real courage, and loneliness find precious companionship, and self-distrust be taught Christian confidence, and worldly passion be made to give place to a royal benevolence which interprets the Divine compassion and sacrifice that made Christ the Redeemer, and which still makes his true disciples ever repeat his life of blessing. A Church that fails to develop and cement and glorify soul-life, has missed its work and caricatured its professions; for its true atmosphere is full of helpful sympathy and love, as the summer is full of mellowing sunbeams and fruitifying showers. But, after all, it exists there largely for the sake of those outside its own pale. It needs to go abroad for work as well as to come home for solace and song. It is a poor testimony which it bears when it can speak of nothing save enjoyable sermons and fervid prayer-meetings and glad assemblies. These it needs and should have; but its real work is in life around it. It should look after the poor, the hopeless, the ignorant, the vicious, the profligate. It should aim to rectify trade, elevate social intercourse, and shame political demagogism. This work proves its value to those who can be convinced only thus. There is very little danger that it will imitate the Good Samaritan too closely. Such good works as these, done in behalf of the needy, the dangerous, and the perishing classes, are not very liable to work against faith. These prove its faith to be genuine, saving, masterful. Thus it preaches to men who are forced by the sermon to stop their cavils.

Never before was the demand for a vital, practical, working Christianity so strong as now. Never before was the world so ready to accept such service as a proof of a Divine origin. This going about doing good among the wretched and needy is an argument which convinces and wins, and at the same time it gives vitality and vigor to the faith, clears away doubt, broadens the wing of prayer, makes God seem close at hand, fills the heart with peace and the lips with singing. Let our Churches take a more direct and resolute hold of this sort of service in the surrounding world, and their members will know more of the Christian triumph in their sanctuaries and their secret experience.—*Fireside Preacher*.

It was Jesus of Nazareth—not Zoroaster, nor Confucius, nor Plato, nor Voltaire—who brought "life and immortality" to light; who gave to men a rational hope of life hereafter.

Sometimes a fog will settle over a vessel's deck, and yet leave the top-mast clear. Then the sailor goes up aloft, and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon*.

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