

The Wesleyan.

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FROM THE PAPERS.

"I sometimes think," said Mr. Beecher, one Sunday morning, after reading an unusually large number of notices, "that I will quit preaching, and do nothing on Sunday but read notices."

The highest and perhaps the only claim to dignity that man possesses is the fact that in the Bible he hears a voice above and beyond nature telling him of his connection with Almighty God.—*Jewish Messenger*.

The *Christian Intelligencer* says it is no more against the rules of the Dutch Reformed Church for women to pray in social meetings than it is for them to teach in Sunday-schools, sing in choirs, and so forth.

With your Bible in hand, the present condition and prospects of the Jews in Europe are strongly suggestive of swift-moving changes and fulfilment of prophecy. The wrath of man shall praise the Lord, and the word of the Lord abideeth forever.—*Nashville Advertiser*.

A teacher can hardly show worse stupidity than in imposing upon a naughty pupil an extra lesson as a punishment. The learning of a lesson ought properly to be full of interest and enjoyment, and anything tending to make it a weariness is a mistake.

It may, the *Morning Post* says, be mentioned as a noteworthy circumstance that among the majority who supported the Gladstone Government in the division on the 31st ult. were five newspaper proprietors whose journals had all denounced the closure the day before.

James A. Garfield once said: "If there be one thing upon this earth that mankin love and admire better than another it is a brave man it is a man who dares to look the devil in the face and tell him he is a devil." Which is precisely what has been said in Chicago by Dr. Herrick Johnson when he arraigned the theatres there as earthly, sensual and devilish.—*Presbyterian*.

When a single issue of one of our great papers, which makes a practice of making reports of the kind every week, reports 5,430 conversions occurring in the Methodist Church, it is time for the croakers about the efficiency of our church and join the ranks of those who work for God and give him the glory of the results.—*Vermont Messenger*.

England does not take kindly to the fact that the agitation in Ireland is largely sustained by funds contributed in the United States, and by naturalized Irish-Americans. But the only consolation offered by the American press up to this date is that of reminding our English brethren that the proceeds of Confederate loans made in England largely contributed to keep up the rebellion.—*Central Advertiser*.

In an interview with Minister Phelps, the Khedive of Egypt said he did not hesitate to express his preference for American sympathy and co-operation over that which had been offered from Europe. Referring to American schools and colleges, he said America gave, but asked nothing, while other nations asked everything and gave nothing. "That must go to the credit of our foreign missionary work."—*N. Y. Independent*.

The claim of the Catholics, made in their official directory, of a Catholic population of 103,000 in the territory of New Mexico in 1870, has been neatly answered by the *Presbyterian Journal*, which shows that the entire population of the territory in that year was only 21,871, and wants the Catholic authorities to explain where the extra 11,000 or more came from. "Climas of that sort would make any denunciations of imprecision paper."

The great moral movements of the world, in a company of well-tressed and well-dressed women, of half average intelligence, something was said about "woman's work." "What is this 'woman's work'?" inquired one of the ladies. "It is something like 'Kensington work,' which I understand very well." It is far from being an artistic stretch, as many a devoted Christian woman in India has learned.—*Zion's Herald*.

Upon the question as to the propriety of forming a Museum of Art in New York, Dr. William M. Taylor, of the Faber-castell talks sharply. "All this talk about the refining efficacy of art is a bit of the rant of a culture, which is as untrue as any man who knows what Athens was morally in the very heyday of its artistic excellence, or who has studied the history of Rome under Nero, or of France under Louis XIV. If the originals did so little in the re-

fining line, the fragments and copies of them in our museums will do less."

A colored Baptist of this city was recently discussing a change of pastors in the "First church." "You see, Dr. Burrows spoke in his sermons about the bad place in a mighty plain way. The nice folks didn't like it." "But doesn't Dr. Hawthorne tell them of hell?" "Yes, boss; but he's keeful about using ugly words to polite folks." Chloroform, if used only to ease a bad tooth, is wrong, to help in pulling a tooth is right.—*Richmond Advertiser*.

The House of Representatives of the General Assembly of Connecticut recently passed a bill of interest to the Denomination. It amends the State law relating to the Denominations, so that women as well as men may vote on the election of trustees of any church. In the debate on this it was explained that it often happened that a sufficient number of male members were not present to legally elect trustees, while there was nearly always a full attendance of the female members.—*N. Y. Advertiser*.

Senator Bayard has contributed to *The Christian Union* a short letter on success in public life, in which he states his conviction that such success does not at all involve disregard of the canons of punctiliously honorable action. He says of the young American who engages in politics that "the discovery of much weakness and unworth may often pain and disappoint him, and he may weary of the work and long for rest; but his hands can be as clean and his soul as white at the end of the journey as when he set out upon it."

A North Carolina correspondent of the *Christian Register* says: "Ignorance and 'mean whiskey' are the twin demons of Southern life. Nine tenths of the violence, and all the manner of uncleanness that riots in this land, is the direct outcome of liquor among the vast swarms of low-down black and white population. The temperance pledge and the school-mistress, vigorously worked for a quarter of a century, would lift up this State to one of the most prosperous and attractive of American commonwealths."

Mrs. Fawcett, the studious wife of the blind English statesman, has come to high honor. Her "Political Economy for Beginners" is being translated into two of the native languages of India, Canarese and Marathi. Her "Tales in Political Economy" is also being translated into the latter language and into Swedish. Probably to Mrs. Fawcett this is no more surprising than was to Harriet Martineau the republication in America of her little primer stories on the same subject. Those who turn over in these days the dusty books in a grandmotherly garret are apt to come upon these primers, their covers pink, their pages yellow with age.

A correspondent of the *London Times*, writing from Siberia, says: "In a prison a man was repeatedly found in his own cell the worse of liquor. His wife brought milk, and the officers tasted it, but still the man got drunk. At length it was found that he was drinking a false bottom and a note in the handle. What will not tapers do for drink? On my arrival at Werchne Udinsk I heard of a woman smuggling drink by putting it into pigs' entrails. And one gentleman, through whose hands many thousands of exiles had passed, gave it as his opinion that the crimes of 80 per cent. of the exiles were traceable to drink."

The suicide of a member of the Vanderbilt family awakened a momentary interest last week. The deceased bore the name of his father, but received little of the father's sympathy. He suffered greatly from disease; but more from his dissatisfaction with the small share Mr. Van Ryn had in the distribution of his wealth, and from the anxieties growing out of that fact. And yet, amidst all this, he had a happy family, and was making his way up by steady industry, having had a happy and useful career.

The Rev. Wm. Arthur makes an appeal to British Wesleyans to put Methodistism on a better footing in Oxford by the erection of a suitable church. Such an appeal should be promptly and generously responded to. Mr. Arthur's name is all-potential in Wesleyanism, and he wields his influence very quietly. Calm, deliberate, impressive, without any gesture, free from elocutionary artifices and above the devices of professional pulpit. And his sagacity and statesmanship are equal to his commanding influence as a minister and preacher. The two ministers appointed by the last Conference to Oxford are Welsh and Scotch.—*Christian Union*.

WILLIAM TAYLOR'S EXPERIENCE.

I was justified by faith and obtained peace with God, on the 28th of August, 1841. I was so filled with love for God, and sympathy for poor sinners, that I went to work at once trying to bring perishing souls to Jesus, and have been on that line ever since; so that I never had any time for backsliding, and no inclination. I realized that the salvation I had experienced was a great thing—an acquittal from the penalty of death by a judicial decision of the Judge eternal, through the merit and mediation of my Advocate in his Court; a notification of it from the Throne by the Holy Spirit; and an inward application of the blood of Jesus, purging out the lusts of the flesh, and putting in the fruits of the Spirit—the grandest work the Lord ever did at one time for any poor soul. I determined from the start to be wholly the Lord's and entered the itinerant ranks of the ministry September, 1842, about a year after I was saved, but in grappling with the complications of my spiritual warfare, I found that my faith was sadly lacking; first, through remaining ignorance of spiritual things, and of my own mental and moral constitution. I could not distinguish clearly the difference between temptation and sin; nor between thoughts of evil, and evil thoughts; nor between heart-alienation from God, which is inadmissible, and the involuntary wandering thoughts arising from the associations of memory, the fittings of fancy, and endless waking dreams, which are unavoidable; nor between emotionable sensibilities—inclinations or disinclinations—and the responsible acts of the will which make up the moral character. I was the victim of my ignorance on that line, nor overcome, but terribly perplexed. Again: I did not know the line of distinction between the physical man—the appetites of the body and the affections belonging to them, and the mental appetencies of my soul and their affections; and the attributes of my spirit nature allying me to God and eternity—and "the carnal man," the one from God, the other from Satan, but had daily victory over sin—was indeed graciously preserved from sinning by Him who had saved me, and said, "Go and sin no more."

But I was conscious of much remaining carnal nature, which, though it seemed to saturate my whole being, did not involve guilt, for it was a sad inheritance for which I was not responsible; yet it involved me in great trouble and perplexity, and I knew it was my duty to get rid of it as soon as possible. My faith was trammelled, by a mixture of legalism; not a theory, but in fact. I never trusted to anything I had done, but was continually "renewing my covenant," and really trusting to something I was going to do. I had to realize in my utterly impotent struggle, that the work of salvation, from first to last, could be wrought only by a Divine Saviour. Thus the Holy Spirit by teaching, disciplining, and drill running through a period of four years, exercised my senses to discern good and evil, so that I could intelligently receive what I trust Christ for all that he stood for to me, and for nothing else, or more. Thus, also, self was crucified, and all hope in future works, in same as in my past works, abandoned; and thus, in the vale of utter self-abasement, my spirit found

its home in Jesus—and in him a perfect remedy for every woe, a perfect supply for every want. I was thus sanctified wholly in September, 1845, and at once commenced preaching it as the duty and privilege of all believers. In all the years since, in spite of my errors of judgment, the Lord Jesus has kept me in union with himself, and used me somewhat for the advancement of his kingdom.—*Guide to Holiness*.

AFTER THE RESURRECTION.

Until the Resurrection the Twelve were disciples; after the Resurrection they were apostles. Before the Resurrection they were learners; after the Resurrection they were teachers. Before the Resurrection they doubted, their hearts were hardened, they did not understand the Scriptures; after the Resurrection they were endowed with the Holy Ghost, they received tongues of flame and power from on high, they went everywhere preaching the Word.

Shall it be enough for us that we fast in our Lent, and burden our churches with their glad Easter flowers, and then shall we forget the outpouring of Pentecost? Before this time believers should have humbled themselves before God; they should have prayed for the revival of his work; they should have begun and begun to receive the blessings into their own hearts; now let them open their hands to receive the blessing, if it has not already come in the conversion of souls unto Christ.

The great revival of the first Christian Pentecost seems very wonderful to us; but it is not wonderful. It was according to that ordering of the spiritual nature of man which still exists. When the Twelve Apostles and the believers about them, men and women, were full of joy and faith, and were with one accord in one place, and told the story of Christ to souls that could not deny it, then the conversion of thousands was to be expected. All that was needed was, with the Holy Spirit helping them, to speak, to speak, to dare to speak and tell of the love, and death, and resurrection of Christ, and conversion would follow. The same is all that is necessary now. Now put in the sickle, for the harvest is ripe. Pastor, Sunday-school teacher, parent, the time is far spent; Christ is arisen; will you let the season pass by? Now, if ever, let the Church work for results. Now run and speak to that young man. Now, after your Sunday-evening meeting, after your weekly prayer-meeting, let believers testify, by rising in their seats, or by lifting their hands, that they wish to seek more fully the grace of God; and then give those who are not yet numbered with the Church, but who wish the prayers of God's people, a chance to let it be known in the same way. And seek them, and out who they are; for God's spirit may be abroad when you cannot see it, and souls made tender by its influences may be only waiting your encouragement and direction. Alas! the untold of those who are the successors of the Apostles. We do not take the promise that is ready for us, and seek and expect the harvest that is ready. Christ is risen, but we are not the sickle; Pentecost is at hand!—*N. Y. Independent*.

THE OLD FAITH NOT DEAD.

Prof. Austin Phelps, of Andover, thus concludes in the *Compendium* a very interesting article on the croakers who cry out that "the old faith is dead." "Early in the autumn I have heard three or four crickets under the health-tone, serenading each other with voices sharp-pitched, which seemed as if they were a

AS USUAL.

The Roman Catholic priests in Belgium are just now engaged in a vigorous war against the new Elementary Education Law. A letter now before us, written by the Rev. K. Arnet, furnishes an account of an official investigation made by the Government into the causes and methods of this priestly hostility:

The witnesses called by the Committee of Inquiry deposed to the most shameful proceedings on the part of the priests, most of whom have recommended disobedience to parents from the pulpit, and sown trouble and disunion in many households. To prevent the molestation of the pupils and the schoolmistresses in the very church in one important parish the burgomaster was obliged to send four gendarmes; while the *procurateur du roi*, wearing his scarf of office, also attended to enforce the non-molestation of the teacher and her pupils. Everywhere we hear of infamous retaliation made by priests upon mothers who continue to send their children to the lay schools. For instance, a poor widow, having lost one of her two children, asked the priest to say a mass ("une messe d'ange") for the repose of his soul, and was answered, "I shall not say a mass for the child; besides, you are punished by Heaven; your other child will die also, and all this is because you have sent your children to the lay school."

At this point a cry of indignation arose from all voices present, and the priest begged the President of the Inquiry to protect him, "Although I deprecate any manifestation of feeling," answered the President, "I can, nevertheless, not refrain from telling you that the indignation of the public is justifiable. Do you not yourself perceive the odiousness of your conduct toward this poor widow, who having lost a child, needs consolation? Instead of this you menace her with a second misfortune, instead of consoling her with Christian words! It is true that you cannot understand the grief of a mother who is bereaved of her child. It is true that you cannot realize the sufferings of a father who loses his beloved child; but allow me to tell you that your conduct to Madame Tumbis is unchristian, thy of a civilized man!" These words, pronounced with feeling and conviction by the President, produced a profound impression on the auditory. The priest retired amid the howlings of the immense crowd assembled in the court-yard of the school, and escaped down a back street.

Generally, the priests declare that they do not remember the facts reported by the witnesses. Frequently they give a false denial to them, even when there is confirmation by other witnesses. This system of denial must, we are inclined to think, be abandoned, and the members of the congregation, teachers and parents.

The line of Christian... another to say, "He is my... and my Lord." "The devil... the best; the true God... can say the second.—*J. C. Ryfe*.

thousand strong. They made the whole house ring. But the solemn earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few skeptical minds upon this everlasting claim that our faith is defunct, our theology obsolete, our pulpit dead. As to any real force in these flings at the old theology, either in giving it its death-blow, or expressing its history, they remind me of Robert Southey's answer to a flippant critic who declared that the "Edinburgh Review had crushed Wordsworth's Excursion!" "Crush the Excursion!" said the brother poet, pointing up to the mountain peak of Wordsworth's home, "You might as well try to crush Skiddaw!" So say we to those dapper critics of the theology and of the pulpit which are built into our history. "As easily crush Skiddaw!" Yes, "the strength of the hills is his also."

METHODIST WORK IN FRANCE.

A work has been begun at Havre for the benefit of English sailors. Regular services are held every Sunday, and two during the week. They are well attended and are followed by more private meetings in Mrs. Seymour's drawing-room, where sailors and ladies "take it in turn to speak or pray." The Hon. Miss Waldegrave has undertaken to support a visitor for the ships and boarding houses. Thousands of our seafaring fellow countrymen pass through the port of Havre every year, and till lately it seemed as if no man cared for their souls, but now, through God's blessing on our work, not a few are partakers of true religion, and are not only protected from the evils which abound in all seaports (especially Continental ones), but are turned "by the grace of God into missionaries whenever they go."

God has raised up a most promising cause at Honfleur, chiefly through the instrumentality of one esteemed and deeply-loved Christian brother, Count Bobrinsky. Two rooms have been taken, in which every night French and English services are held. No fewer than thirty English and Norwegian sailors have lately been converted within a period of three months, and several French workpeople. The Frenchmen are accustomed to stay behind after the congregation is dismissed, for the purpose of conversing on what has been said, and our brethren regard and treat this as a special opportunity for removing the difficulties which each may involuntarily have. Miss Waldegrave, Count Bobrinsky's daughters, and Lady Beauclerk, to the greater part of the work among the sailors. Mr. Wieldt in plough with 150 of young men to bring together to sea service work in our own harbours rather than spend their time in getting up bazars, and thereby giving occasion to a great deal of the increase of the cause of France. Altogether Havre and Honfleur present a spectacle of interest, by which we may expect to see the work of evangelization.—*Washington*.