

The Wesleyan.

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

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All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.
All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.
SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

At Roanoke College, Salem, Va., the gold medal for oratory was awarded to N. B. Ainsworth, a member of the Choctaw nation of Indians.

The International Convention of Young Men's Christian Associations will be held in Exeter Hall, London, from July 30 to August 6, inclusive.

W. H. Vanderbilt proposes to give from one-half to two-thirds of the money necessary to erect buildings for Dr. Price's Female College at Nashville.

Gov. St. John reports the Prohibitory law in Kansas a great success, notwithstanding the vigorous efforts of the liquor men, including one Judge, to the contrary.

The London Religious Tract Society reports "that ever since 1868 the Spanish people have bought a larger number of the Scriptures, in proportion to their population, than France or Italy."

The teachers of Germany at the recent meeting at Karlsruhe declared among other things that the training of the moral, religious, and national feelings of youth must be regarded as the most prominent task of the schoolmaster.

The missionaries against the Protestant missionaries at Calcutta for open-air preaching have been dismissed, the Court deciding that the authorities in issuing the prohibitions acted *ultra vires*.

The Boston School Board has instructed the principals of schools to reorganize their classes that the pupils may not be detained more than a year in any one grade, unless in rare and exceptional cases to be determined by the principals in consultation with the supervisor in charge.

A committee has been appointed by the Welsh Bishops to consider the expediency of revising the Welsh New Testament according to the Greek text adopted in the English revision. The present Welsh version was not translated from the original, but from the English version, and therefore, is not regarded as sufficiently idiomatic.

In the person of Monsignor Vincenzo Ambitti death has removed the most combative of the clergy in Rome against the preachers of the Gospel. The ceremonies of his funeral were regarded as a strong demonstration on the Catholic side. It was the first time since 1870 that the clerical leaders had taken part with the whole body of the secular clergy in a public ceremonial.

Rev. Andrew Bonar, D. D., author of the Life of Robert McChesney, (brother of Rev. Horatius Bonar D. D., author of Familiar Hymns,) one of the leading ministers of the Presbyterian Church in Scotland, and Moderator a few years ago, of the Scotch General Assembly, in response to Mr. Moody's invitation, comes to spend the month of August at Mr. Moody's home, Northfield, Mass.

A college founded in London for the purpose of giving special professional training to women intending to be governesses or teachers in higher class schools has been doing good work for the last three years. It sent twenty-four students to the first Teachers' Examination held in Cambridge last year, seventeen of whom passed successfully both in the theory and practice of education.

A correspondent of the New Orleans Democrat writes: "As little as you may think, should it ever be squarely placed before the people, whiskey will be voted down in Texas. It would be more easy to carry a prohibition law here than in the old States, for none of them—no other people on earth—have suffered so many woes from its use. Its blight is upon almost every household, its victims in every prison and graveyard."

Dr. Parker, of London, said: "If he were not an Independent he would be a Wesleyan. Wesleyanism could do what Independency had not yet done. Whether Independency could do it, they had not assembled there to discuss. Methodism could find its way to corners, recesses, all but solitary places, where Independency could not follow it with adequate force and zeal. This country owed an incalculable debt of obligation to the evangelistic labors of Wesleyan Methodism."

More than 3,000 Hindoo girls are being educated in Christian schools in India—a most important fact for the friends of missions.

A German paper says the courts of Hungary have decided that Catholic priests have the right to baptize all children, without distinction; and the Baron Radvansky, the general inspector of the Evangelical Church of Hungary, has called a meeting of Evangelicals (Lutherans) at Buda Pesth, to consider this monstrous invasion of their rights.

The Earl of Shaftesbury recently opened an attractive bazaar and fancy fair at the City Terminus Hotel, London, in aid of the Institution of the Daughters of Missions, which was founded forty-two years ago. The hall in which the fair was held was transformed for the occasion by cunning devices into a Japanese village, and the illusion was heightened by many of the ladies who presided at the stalls appearing in Japanese costumes.

"With us in the Methodist Episcopal Church, South, the desire on the part of women to be ordained as ministers of the gospel, or even to preach by license or permission, is almost unknown. In a ministry numbering forty years, we do not now remember one who was troubled with the impression that such a course was her duty. We have observed all this time a large and open field for the usefulness of women in the Church, but it never reached a desire to enter the ministry."—Central Methodist.

Children's Day, the 12th of June, was more widely observed in our church this year than ever before. Dr. Kidder, secretary of our Board of Education, has heard from pastors and Sunday school officers in more than fifty of the annual conferences. The collections for the education of the coming ministers were exceedingly encouraging, and yet they are the smallest part of the value of the day's work. We hope that those who forget it this year will remember it next. An annual Sunday-school day, observed in all our churches, will be a great blessing.—N. Y. Methodist.

At a meeting of the leaders of the Congregational body, held at Claring-cross Hotel on the 14th ult., Mr. S. Morley, M. P., presiding, it was resolved to celebrate the jubilee of the Congregational Union by the creation of a fund with which to pay off the debts on the Congregational chapels, and to improve the income of the ministers. Upon a proposal that the fund should be £5,000, Mr. R. S. Hudson, a well-known member of the body, exclaimed, "That's all nonsense; I intend to give £20,000 myself." He afterwards put his name down for that amount. Mr. S. Morley followed by a gift of £5,000, and in thirty minutes £30,000 was subscribed.—Oxford.

Princess Eugenie, the sister of Oscar II. King of Sweden, is deeply interested in the promotion of Christianity in the northern part of Scandinavia. Recently she organized a society of ladies at Stockholm who devote their time and means to the Lapland mission. She has also written and sent letters to ladies of her acquaintance in order to secure the permanent establishment of this society. She has formed at her castle a sewing school which labors solely for missionary objects, and has organized a bazaar which she has supplied with articles of her own make—paintings and needle work—in order to gain means to promote the missionary work.

The Rev. Dr. Parkhurst recently made a "Pulpit Plea for Purified Politics." Some of his well-put sentences ought to stick. For instance, "politics, once the science of government, is now the science of misgovernment. A man that will use money for the sake of office will use office for the sake of money. Men with ambition for political position, and paying for it by mortgaging its perquisites to smaller men—that is the real inwardness of our sharp political contests that agitate us every autumn as a kind of political plague." The preacher did not in the least go outside of his text to find material for a thoroughly able, practical and timely sermon.

Appropos of the dispute between the Rev. Mr. Lorimer and Dr. Parker a statement is made in a London newspaper that it has become almost a fashion in England for clergymen to read now and then from their pulpits a sermon by some popular preacher. In such case, however, it is considered a point of honor to give the author's name. A Presbyterian clergyman at Leith for eleven Sundays preached the sermons of others without complying with this requirement. By way of punishment he has been suspended by the authorities for three months. Unfortunately, he is not suspended from his salary, and the congregation, besides paying him, are obliged to hire a substitute; so that they are probably sorry by this time that their pastor was found out.—N. Y. Tribune.

RANDOM APPEALS TO SCRIPTURE.

We have heard of a pious woman who had received proposals of marriage from an eligible suitor, but had some conflict between inclination and duty, because he was not a Christian; but her mind was determined and set at ease by opening the Bible and casting her eye on the admonition, "Arise, therefore, and get thee down, and go with the men, doubting nothing; for I have sent them." We have read of a good old man who used to exhort people by the Ten Commandments, and not by impulses; and he used to tell how he got free of the delusion himself. When he was a lad he was poor and pious, and thought that all suggestions in scriptural style came from Heaven. Walking one day by a neighbor's hedge, and in his need wishing some of it to burn, instantly the word came, "In all this Job sinned not," and he began to make free with his neighbor's wood. Happily the command, "Thou shalt not steal," remedied the application of the text and revealed his error, or, as the ingenious relator remarks, the word of God might have led him out of the Church into the jail.

But all this is noticing the danger on only one side, though it is by far the most common side. The word of God has its threatenings and denunciations, and there are persons of melancholy temperament and given to dejection. They are prone to look on the dark side; what wonder, then, when a threatening of scripture strikes the mind in such a case, if the man, viewing it as a divine intimation, is plunged into distraction and despair.

We cannot love the word of God too much or consult it too often. But we are to "search the Scriptures," and it is "to dwell in us rightly in all wisdom." It is true always that it is the only infallible rule of practice as well as of faith; that it was intended not only to make us "wise unto salvation," but to furnish us thoroughly "unto all good works." But we are not to turn it into a kind of lottery, or to use it as a spell or charm. We are to "understand what we read." We are not to take it separately, but connectedly; and if we would be directed by it as to our state, we are to pursue it with diligence, humility, and prayer; to observe the passages that refer to persons of our character and condition, that describe the temptations to which we are exposed, or the trials under which we labor. Thus, and thus only, will we find it "a lamp unto our feet, and a light unto our path," lending us the most appropriate assistance under all circumstances, and subserving "all things that pertain to life and godliness."—Christian Herald.

CURIOUS PROPHECY.

In the Scriptures, faith is characterized as spiritual sight. It is to the soul what the eye is to the body, the means of ascertaining the quality of unseen objects. By faith Moses endured as seeing him who is invisible. And our Lord made the vision of God the supreme beautitude. The intensely spiritual nature often becomes clairvoyant and prophetic. The spiritual world opens to view and the distant becomes distinct as by a kind of divine handwriting on the wall. How far these revelations constitute a reliable basis of action, we dare not say; they certainly present some strange coincidences. In connection with the property of Drew Theological Seminary, we have a striking illustration, as given in a letter to one of our Church papers:

"Years ago, in Madison, New Jersey, a wealthy gentleman bought ninety acres of ground and built upon it a stately mansion, after the fashion of a retired English merchant. Neither money nor pains were spared to make it a residence of surpassing beauty, and it was the pride of the country round, being the handsomest private dwelling in the State. In the village near by was a little struggling Methodist church, and one of the women connected with it called on this rich neighbor for help, which he persistently refused, saying, 'Go away, I want nothing to do with you.' In vain she pleaded with him for

only a little assistance, but only received the same harsh reply. Sadly she turned to walk down the broad avenue that led to the entrance to the grounds, but had gone only a little way when, stirred by a strange impulse and rare foresight, such as God gives sometimes to those who serve him closely, she retraced her steps and, coming to the gentleman once more, said, 'You refuse to help us! Let me tell you that the time is coming when all these grounds and this beautiful mansion of yours will belong to the Methodist Episcopal Church, and be used for the education of her sons for the ministry.' Years passed on and the prophecy met with an exact fulfillment, when it became the property of Mr. Daniel Drew, who decided it to the Methodist Episcopal Church, for a theological seminary.

This took place in 1866, and the generous donor immediately set to work to fit it for the purpose for which it was designed. Four dwellings were erected for the faculty and two dormitories for the students, while one of the very best working libraries in the country was added, involving an expenditure of between \$600,000 and \$700,000. 'Now,' said Mr. Drew, 'I want to give to the seminary an endowment of \$250,000, not in money, but in my note bearing interest at seven per cent., which would give an annual income of \$17,500.' This was done and nothing could have seemed more satisfactory. The interest was paid regularly as clock-work, and when, as was the case in some years, the expenses amounted to \$20,000, Mr. Drew supplied the deficiency without a question.

The reverses of Mr. Drew, rendering him unable to pay the endowment note, caused some embarrassment to the institution for a season; but in another view of the matter, they were a benefit, inasmuch as they proved the occasion of rallying the friends of the school and thus securing a larger endowment than that proposed by Mr. Drew.—N. E. Methodist.

CONSOLATION.

Those who read the following will find consolation and will take courage to battle with the ills of life, in view of the glorious change that is at hand. This beautiful passage, filled with exquisite thoughts, was delivered in a recent sermon by the Rev. Dr. Parkhurst, pastor of the Madison Square Presbyterian Church in New York city, on the words "And there was no more sea." He said: "And then how strangely we are isolated and how painfully we are insulated from the dear ones that have gone into the future before us. No word of tidings comes to us from across the sea. By night we send up deep, strong thoughts into the spirit land, but we feel no answer and our sigh dies away among the silence and the stars. Not one dear word has passed between us since away back in the months and the years the fluttering spirit breathed its last long good-by, and looked its last love-look out of eyes that were clouding and closing. And the hand fell and the pulse faltered; and it was done; and the spirit was fled, the spirit that was woven into ours as with meshes of steel. And now not one lip out of the sky, not one whisper out of the night, to tell us and comfort us. Mystic orphanage of spirits that are filial! mystic divorce of spirits that are wedded! And the years move on. We remember them and they remember us, we think. They worship there and we worship here,—a broken chorus rendering one psalm: they with eyes from which all tears have been tenderly wiped, and with faces beautiful with looking upon the front of God; we with eyes all tear-bedimmed stumbling over the roughness of life, wondering, hoping and waiting; waiting till our exile shall be repealed, our little island of loneliness and expectation be made continuous with the continent of the redeemed, and no more sea in the new city of God."—Buffalo Advocate.

OUR COLORED BRETHREN.

The Canada Christian Advocate gives a brief report of the Ontario Annual Conference of the British Methodist Episcopal Church, the sessions of which

were commenced at Hamilton on the 11th ult. This Church has branches in the Maritime Provinces and Bermuda:

The Conference is composed of some thirty ministers stationed in various parts of the Province. They are quite an orderly and intelligent looking body of men. Bishop R. R. Disney is presiding, and seems to conduct business in a quiet, grave and dignified manner. The venerable Joseph Henson, the original Uncle Tom, and the hero of Mrs. H. B. Stowe's popular book, is present. As we gazed upon this noted man, very strange and stirring reminiscences of the past were revived again in our mind. They report a membership in Ontario alone of one thousand five hundred.

The Conference which opened on the 11th inst., was preceded by a convention, assembled the day previous, to receive the returns of the popular vote of the membership of the whole Church, respecting the question of union with the African Methodist Episcopal Church. It was decided one year ago to submit the question of union to the people, and they have declared in favor of union by a majority of over two thousand.

TAKE YOUR PLACE.

The young Christian convert who hesitates to join a church, thinking he can keep his faith without the aids of Christian fellowship, should consider that both Scripture and nature teach us that no creature can thrive without the aid of its fellows. To the lower animals companionship is indispensable. Behold the swallows in their annual migrations! Did they fly apart, the weak ones would perish by the way. Flying in company, the feeble wings are sustained by the strong ones, and so reach their destination. Behold the beaver! Alone he would subsist with difficulty in some solitary hiding-place. United with his kind, he builds a dam, constructs a house and flourishes. Thus nature teaches the need of fellowship among lower animals. All history contains the same lesson with regard to man. He must be social, or a savage. In his religious life, his need of association is equally indispensable to his spiritual development. The counsels of brotherly wisdom, the sympathy of kindred experiences, the assistance of brotherly love, are necessities of his nature. Standing apart from the Church, he cannot have these helps. Deprived of them, he becomes a starveling soul. He should, therefore, for his own sake, and for his Lord's sake, join the Church.

SECULAR SCHOOLS.

Many a noble teacher, during the school-year just now closing, has been quietly moulding character for the future. We cannot cease to admire those characteristics which make the successful instructor, namely, intelligence, courage, thoroughness, tact in management, and self-control in the presence of difficulties. Above all, how many have exhibited through these months that Christian patience which is the crowning excellence of true character? The secret of their success has been largely due to a self-sacrificing devotion to their work, to their deep sense of responsibility, and to their lofty regard for a profession which builds the very foundations of society in intimate relations with the Church, the home and the nation. They have not taught for a mere pecuniary consideration; neither have they sought to exhibit attainments of which they must have been conscious. The dignity of their service, in stimulating and shaping youthful mind, has been ever present to lift them above a selfish aim. They have shown consecration in work, without which no teacher can attain the highest summit of influence—just as it is in all other departments of benevolent activity. In their measure, they have unconsciously adopted the spirit of their Master, of whom it was said, "He saved others; himself he cannot save."

The influence of a life, consecrated in this sense, is as imperishable as the mind taught. The world appreciates far too little the value of such a teacher; perhaps there are none who are receiving so meager a compensation, when

we consider the severity of the toil and the importance of their work. Many a one has closed the school-year literally worn out; some of this number will never resume their chosen task. How kindly we should sympathize with them, and promptly offer our generous help.

We know of such a one, a noble Christian lady; an enthusiastic, successful teacher. Her earthly mission is ended. She has just entered upon that higher sphere, in which redemption is the theme of study and the ever-swelling anthem of praise. She needs not our poor words of eulogium; her many years of faithful teaching is her enduring monument.

When another school-year opens, let us give a more hearty sympathy to those who occupy these important posts. Let us kindly remember them in our daily supplications at the household altar, and welcome them to our homes and chosen social circles. The school is not only the hope of our nation, but of the Church as well. Every possible consideration of self-interest and Christian duty will urge us to proffer the teacher our full confidence and ready help.—N. Y. Adv.

TO CHRISTIAN WOMEN.

There never was a time in the history of missions when such grand opportunities beckoned the Church forward as now—when everything so clearly be-tokened the dawning of the day of the Lord over this dark earth. All around the horizon, wherever the eye falls, the growing light may be seen. In places it is dim, and needs a steady gaze to discover its presence; but it is there, deepening, brightening, illuminating, more and more the surrounding objects, heralding the coming of the fall and glorious day, when from sea to sea, and from the river to the ends of the earth, the Sun of Righteousness shall fill the whole world.

What is our individual duty, yours and mine, in this year of 1881, as inheritor of the Gospel of Christ in view of the present opportunities and encouragements to share our inheritance with every nation under heaven? We did something, each of us, perhaps, last year. Can we not do more this year? Surely we need not go backward in our giving, even though last year were regarded as an exceptional one in a measure. We gave none too much—we suffered nothing in consequence; the cause demands more now than then: why should we not go forward, beyond any previous year, in our gifts and prayers for the coming of our Master's kingdom?

Oh, Christian women, you have no right to keep this gospel to your own land or nation or tongue, if you could! It is given to you to spread abroad, to hold aloft, to sound forth, so far as hand and voice can reach. What will the year 1881 record of your efforts to fulfil this high vocation? We, as a society, have pledged ourselves to no fixed sum this year; but as individuals are we not in reality pledged by our communion vows, by the obligation laid upon us in our risen Lord's command, by every blessing which we accept and enjoy as the gift of God in Christ Jesus, to listen to the call of perishing ones in heathen lands, and give them of what is ours only by God's free and distinguishing grace? There may be pledges of far more binding force than any outward human promises. There is a bond formed between the redeemed soul and its Redeemer, involving a solemn promise of obedience on the part of the former and of salvation on the part of the latter. Does this promise of obedience leave out of the question the last and most emphatic command which the Lord ever gave to his followers? You cannot so believe. Will you not then consider what your pledged obedience demands of you in this new year, and fulfil your obligations by going forward, not backward, in gift and prayer?—Woman's Work for Woman.

The United Methodist Free Churches (English) report this year an increase of 355 members on the home districts, and 449 on the foreign stations; total increase, 795.