

THE WESLEYAN

FRIDAY, APRIL 18, 1884.

MAKE IT RIGHT.

The duties of a religious life begin at its beginning. At the threshold the Holy Spirit suggests them, and an earnest attempt to perform them affords the best proof of the presence of that "godly sorrow which worketh repentance into salvation." Among the earliest earthly duties indicated in the list given in St. Paul's second letter to the Corinthian church, is the effort to make all right between our fellow mortals and ourselves, as we seek Heaven's forgiveness. Failure to recognize the importance of this duty has, doubtless, delayed in many cases the attainment of a peace fervently desired, since its immediate, unqualified bestowment would have been a salvation in sin and not from sin and therefore abhorrent to the Holy One. A careful spiritual adviser will remember this hindrance as he from time to time probes some wounded spirit which can find no rest. In some such case, Divine Love, which would freely forgive all sin directly against itself, is only demanding that some wrong to a fellow-being shall be atoned for, since the atonement is within the range of possibility. It might even be found that an acknowledged wrong in word or deed, which some visitor to our inquiry-room or to our communion-railing may in vain wish to bear with him through the "needle's eye" into the "narrow way," is the secret of continued discomfort or danger.

Any vows having reference to the correction of past wrongs should be speedily performed. At best the Christian will have enough with which to reproach himself. As Richard Baxter remarked: "It is easier to believe that God has forgiven us than it is to forgive ourselves." A fragment yet extant of an old letter from one of the noblest men Provincial Methodism ever knew has in it an expression which reminds one of the persevering effort made by him in removing past wrong. The March number of the English Wesleyan Magazine has an interesting paper on the Methodist philanthropist, the late T. B. Smithies. In this it is stated that the Rev. James Caughey, the well-known revivalist, gave special prominence in his preaching to the importance of restitution, and that during an extensive revival under his ministry in the city of York, several hundreds of pounds passed through the hands of Mr. Smithies, the secretary of the occasion, into the possession of those to whom it really belonged. Quite recently it has been stated that, as a result of Moody's services in Cork, large sums have been received in a similar way by merchants of that city; and that since 1861 unknown persons have paid \$186,000 into the United States treasury from conscientious convictions. He is wise who, with such a laying duty to perform, does it thoroughly, even if it may serve him as it did the man who rode off on horseback on similar business and walked home, carrying the bride. Two facts should here be mentioned:—reparation of wrong may be demanded in other than financial matters; and faithful attention to the duty will be the best preventive of that suspicion with which the world too often watches the man who has left it for the narrower circle of the Church.

The duty of making things right extends also to the church-member. No man learns more readily than he that "to err is human"—a fact of which the New Testament everywhere takes cognizance, and for which it makes careful provision in the way of correction after a "golly sort." Keen-eyed and sharp-tongued as worldly men may be in reference to our failures, they are not seldom prompted to hostile criticism when they should be counted just, rather than ungenerous. In an unguarded moment a prominent church-member was led into an inconsistent act, which was reported far and near. In true Christian spirit he called upon his brethren, and in the public assembly admitted the wrong and expressed his sorrow. Non-reference to that brother's error ever reached the pastor after that day. The friends and higher in his esteem, and so did the world. It is not the best way of covering a fault which evokes harsh criticism, but the persistent effort to cover the wrong—as some of our roadmakers attempt to cover a rock, rather than

blast it out—over which the worldly man grows bitter, and in memory of which he sometimes instinctively catches at his hat in the church, when some individual is called upon to speak or pray. Divine forgiveness, with the forgiveness of the individual, and the confidence of the public, makes music to which a man may march on fearlessly to conquer in the service of God and his race.

THE LORDS SPIRITUAL.

Many years have passed since Episcopal bishops were permitted to hold a seat in the executive councils of the British North American colonies. The mother country seems likely at an early date to follow the colonial example. The result of the recent debate in the House of Commons on the "legitimate power of the bishops" was learned throughout the country with great surprise. To all interested in the perpetuation of the alliance between church and state in England, the defeat of Mr. Willis's motion by the small majority of eleven votes in a House of 285 members was a significant fact. Two of the best speeches in favor of the motion were delivered by Mr. S. D. Waddy and Mr. H. H. Fowler, gentlemen of whom English Methodists are somewhat proud.

The London Watchman remarks that the English bishops "have had a strange liking for the wrong side, and have almost instinctively elected themselves the champions of lost causes." This has perhaps been true of them in a wider sphere than in Parliament. In 1810 not a bishop could be found to vote in favor of a bill to abolish capital punishment for stealing from shops property of the value of five shillings! Sunday-schools were attacked by Bishop Horsley, and so strong was the opposition of the clergy that Pitt's ministry, in 1801, actually contemplated bringing in a bill for the suppression of all village preaching and Sunday-schools. On the wise determination of the British and Foreign Bible Society to publish the Bible "without note or comment," excluding from its covers the Book of Common Prayer, a bitter controversy broke out which lasted for years. And when Joseph Lancaster introduced into England the system which resulted in the formation of the British and Foreign School Society, that venerable Quaker found his keenest opponents in the same quarter.

Many Episcopalians are convinced that in the present state of the English Church, their dioceses rather than the House of Lords need the presence of the spiritual peers. On this point Mr. H. H. Fowler drew a telling contrast between Bishop Wilberforce and Bishop Paterson—the first of unquestionable brilliance but "warped by the atmosphere of political intrigue in which he as ecclesiastical leader was compelled to dwell," the second "consecrating his episcopate by the splendor of his self-denial and sanctity of life." It was of the latter that Archdeacon Farrar, when he had described the deserted canoe driven over the coral reefs of the South Pacific, bearing the body of the martyred bishop, said that "a scene like that was worth to the Church of England a dozen enthronisations."

MISSIONS.

The outlook over the vast mission field grows brighter. All along the skirts of that dark mass which yet represents heathendom are open doors and streaks of brightness; and at home extensive preparations are being made for extended and continuous labor abroad. All indications favor the belief that present activity in this behalf is of no mere spasmodic character, but is part of a steady yet swiftly accelerating movement which shall grow and widen and rush till the Gospel shall be preached from the rivers to the end of the earth.

These indications are cheering. We are learning that the Gospel is more important than our differences, and are consolidating our work so that men and funds hitherto supposed to be needed at home may be freely devoted to work abroad. We are finding that the scientific discoveries of the age are all capable of being used as wings for the angel to bear the everlasting gospel to all nations and peoples. Above all, Christian womanhood is rising in her might to do her Saviour's work, and is taking a position which well beats the sex whose representatives were the last at the cross and the first at the sepulchre, and who offered with disciples in the upper room at Jerusalem the prayer

which preceded the gift of the Holy Ghost and rejoiced in the glory which accompanied it. Woman's sphere has never been so narrow as some have supposed; but the glory that excelleth she is stepping forth to share. Of her progress in interest and work we had a fine illustration in the enthusiastic meeting last week in this city of numerous members of the Woman's Presbyterian Missionary Society, and in the addresses of the visiting delegations of their Baptist and Methodist sisters.

Missionary literature keeps pace with this new interest. Our *Missionary Outlook* is being read with appreciation beyond our own membership, and our ablest pens are working on its theme. Just now before us, in the neat style of our busy Toronto Publishing-house, is the Rev. J. Lathern's "Macedonian Cry," an essay on missions to be read with both pleasure and profit. Less ornate in style than some of Mr. Lathern's previous writings—because perhaps of the immensity of his theme and the limited size of the prize essay for which he was a competitor—it is all the more forceful and direct. Mr. Lathern has evidently not lost the inspiration gained among young brethren who met years ago at the Centenary Hall, London, to be scattered thence in Christ's service "wide as the waters be." Though it was deemed best that he should be sent to the bracing climate of North America, it was not possible to have stood with that gathered group, to be sent "whithersoever the governor listeth," and not carry all adown the years of life the flash of the moment, the glance over the broad field. Finely that influence flashes out on these pages. If, apart from his personal work in the ministry, this book shall wake up some mother's heart to consecrate her boy to her and his Saviour's service, or shall cause some bright boy or girl to say, "Here am I, send me," or shall prompt some who have given of their substance to give more, Mr. Lathern will have done missionary work no less effective than if the Wesleyan Missionary Committee had ordered him to Western Africa, or once cannibal Fiji.

IMPORTANT DECISIONS.

Two important legal decisions are noted by a correspondent of *Zion's Herald*. One of these was of great interest to our American Methodist friends. It appears that Bishop Wiley, who in 1882 presided over the New Jersey Annual Conference, duly appointed the Rev. Dr. Whitecar pastor of the church at Morristown, N. J. At the end of a year the trustees locked the door against the pastor, placing a statement on it that the church would remain closed until further notice; and in answer to inquiries refused to give other explanation than that they had authority to do in the case as they saw fit. When, however, a suit had been brought to compel them to open the building for Dr. Whitecar, they asserted their loyalty to the M. E. Church in all respects, and alleged that their action was in accordance with the expressed wishes and determination of the majority of the members of the Church, whose welfare they had in view. The principal point at issue was of exceeding importance, since a decision against the bishop, giving the officers of an individual church the right to close its doors against a duly-authorized pastor, would be almost fatal to the Methodist polity. The court, however, in a long and elaborate opinion decided in favor of the powers claimed by the bishops, and held in substance that as long as the church was a Methodist church, it must abide by the regulations of that Church, one of the most important of which was the power conferred on the bishop of making appointments. The other case is thus described:

A case of clear injustice was brought to light a short time since in a New York court by the attempt to enforce the payment of some promissory notes given by a student intending to study for the ministry to a gentleman who wished to help him, but wanted some security that after the education had been secured the candidate would not enter upon some other employment. The giver said he had helped persons in some cases to an education, and then they had gone into business instead of carrying out their promises of ministerial work. The student gave the notes, obtained his education, was ordained and settled over a church, and after some years his benefactor died. The notes did not on their face specify the conditions of payment, but they were mutually understood. No demand for payment was ever made by the benefactor, but after his death the notes were found among his papers,

and suit was brought to obtain payment by his executor. All these facts were brought out on the trial, and the court held that the notes had been fully paid by the student carrying out his part of the agreement, and gave judgment in his favor.

FIGHTING FOR LIFE.

In the Senate the escape of the Scott Act has been somewhat narrow. Three other votes would have carried Senator Dickey's amendment that three-fifths instead of a majority should be required to carry the Act. Senator Almon's motion that the Act should not apply to ale, lager beer and cider after May 31st next, was defeated by a vote of 27 to 23. At a recent meeting of the Dominion Alliance the Hon. S. H. Blake remarked that "a wine and beer mania was running through the land. The stomach that was tickled with a glass of beer at the age of 18, at the age of 25 required a glass of strong liquor to satisfy it. They should look around them and see what was coming from this mania. In Germany, England, France, or Switzerland, instead of wine and beer taking from the strong drinks it had led up to the strong drinks."

A resolution to limit the quantity of liquor sold by medical prescription to one pint was voted down—an unfortunate fact, since the returns from the County of Halton demonstrate, we regret to see, that it is possible to get a great deal of whiskey under the provisions—not to say restrictions—of the Canada Temperance Act. The *Montreal Star*, after commenting on these returns and giving some names and figures, very tersely adds: "Those who have an idea that the sale of liquor is but an incidental and exceptional element of a druggist's business in a temperance county will be astonished to learn that the druggist in one of these country towns sells far more whiskey in a day than probably any saloon keeper in Montreal. The druggist gets, under the Canada Temperance Act, a corner in the whiskey business which is much more profitable than a corner saloon."

The Senate has passed the bill to provide for putting the Scott Act in force in the counties where no licenses are granted.

UNCOUNTED RESULTS.

The Provincial Methodist who judges of the result of our church work each year by comparing successive totals of membership as given in the Minutes, may sometimes question whether results are in keeping with effort. But let him remember that we not only "work for eternity" but are working for a wide sphere in time of which no statistics are given, and he no longer will ask whether "it pays." An apt illustration of the extent of the field we have influenced is given in a private note from Rev. J. A. Faulkner, B. A., a former member of our church in Horton:

I have been appointed to Yatesville, Pa., a charge in the Wyoming Valley, near Pittston and Wilkesbarre. My last year has been fairly successful and I am thankful for what God has done through my labors. Rev. S. C. Fulton has been appointed Conference Agent for the Centennial Fund, it being the determination of the Wyoming Conference to raise \$100,000 to render signal this Centennial year of the Methodist Episcopal Church, and to apply the money for the endowment of Wyoming Conference Seminary and Syracuse University. The Treasurer of this Fund is another Nova Scotian, Wm. Connell, Esq., of Seranton, Pa., President of the Third National Bank of Seranton, who by perseverance and indomitable application has risen to be one of the most influential men in North Eastern Pennsylvania. He was also elected Lay delegate to the General Conference.

In the report of the proceedings of the Wyoming Conference in the *Christian Advocate* it is said that the address of Mr. Connell at the Conference Educational meeting was "very eloquent."

The best tractate we have ever seen on the dance is from the pen of W. C. Wilkinson: Funk and Wagnalls, of New York, publishers. Its incidental references to amusements in general are invaluable, but on the "Dance of Modern Society" the author writes as few have ever before written. This little book is just the thing for a tempted child, or for yielding parents; while to those who deprecate dancing, and yet hardly know how to frame arguments against it, it will afford a whole magazine. The style of the writer has rarely been surpassed for sparkling epigram, keen irony and sententious logic. At the same time the rules of delicacy are never infringed and the temper of the whole is admirable.

The Report of the Institution for the Deaf and Dumb for 1883 has been received. Much interesting information is contained in its pages. We remember with pleasure that by the act of this session of the Provincial Legislature the right of the deaf-mute to a share in the free education which it is meant every Nova Scotian child should have is established, but this will not relieve the Institution from the need of further and generous aid, of which, through the work done during the past year as well as in previous years, it is worthy. He does much who helps the deaf and dumb youth to a place beside his more fortunate fellows. A pupil from the Deaf and Dumb Institution has set up a part of our columns this week. His nearest neighbor at the case, not in the secret on his arrival at the office, charged him at the close of the first day's work with being the "most unscrupulous fellow he had ever seen," but soon learned that his fellow worker's silence was the result of a misfortune and not of a fault.

The resolution with reference to grants to Colleges came up the other day in the Legislature and was referred to a committee. The term "grant" is improperly used in relation to this question. An equivalent for a sum given elsewhere is not a "grant." Any government which continues an endeavor to evade this matter will find that it is only imitating the ostrich which buries its head and therefore supposes itself hidden from the hunter. Men who are not favorable to college grants—properly so called—entertain this view. Certain rights are considered to be at stake and until provocation is removed by the refunding of at least a part of the amount written off the assets of the Province in favor of a certain college, or the sum promised as an equivalent is given, there will be a feeling of dissatisfaction.

Had John Wesley lived to-day he could have said nothing more to the point than this which he said more than a hundred years ago. We commend his questions to our rulers, Dominion, Provincial and civic, who fear the result of prohibition upon the revenue:

"However, what is paid (the duty) brings in a large revenue to the king. Is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algeria for £400,000? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the navy cannot be fed.' Not unless they are fed with human flesh! Not unless they are fattened with human blood? Oh! tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen."

We have much pleasure in giving our readers this brief note from the Rev. John Read, of the Exmouth street church, St. John:

You were quite correct in expressing the hope that I was not as ill as reported. I had overworked myself in special meetings, and was compelled to take rest, but am thankful to say that I hope soon to resume my work. Our revival services have been a great blessing to the church, and have resulted in a large ingathering to the classes. Last evening I baptized four adults. Altogether Easter was a joyous day to us. The sermons—the music—the baptismal service—the communion, to which many came for the first time, all combined to make it a good day. My brethren have rendered me every assistance, both in the special meetings and during my illness.

The Annual Meeting of the Halifax County Sunday-school Association will be held in Poplar Grove church, this Friday evening, at 7.45 P. M. The annual report will be submitted, and officers for the ensuing year elected. An address on "The Importance of the Sunday-school to the Church membership," especially intended for such as are not in the Sunday-school as teachers or scholars, will be delivered by Rev. J. J. Tisdale, to be followed by discussion. The church should be crowded. This meeting would have been announced in our columns last week had the notice reached us in time.

Preparations are being made for the Centennial Conference at Baltimore next winter. Dr. R. A. Young writes to the *Nashville Advocate*: "We saw the programme for the Christmas Conference of 1884. It is admirable now, but is subject to alterations and improvements when the Committee meets. The proceedings will be very

much like those of the Ecumenical. The body will be large, but not large enough to exceed the accommodations and hospitality of Baltimore." Five hundred delegates are expected to meet in Baltimore, on Dec. 9, to continue in session for about a week.

A short time since a petition was received in the Massachusetts House of Representatives which illustrates a point on which we not long since made some remarks—the careless way in which some people sign petitions. The petition in question prayed for legislation to fix more definitely the rights of colored children in the public schools. The petition had been widely circulated by colored people, and it bore the signatures of Judges, prominent business men, and various public officials, without regard of color. The preamble of the petition read, when presented: "We, the undersigned, parents of colored children," &c.

We regret the discontinuance of the *St. John Evening News*, the more because it has been a necessity on the part of the enterprising publisher.—A New York florist gave the cost of a floral decoration for a Lenten dinner party of fourteen as "not more than seventy dollars."—The quantity of liquor sold last year by licensed vendors on medical certificate in Halton County, Ont., the only county in that Province in which the Scott Act has been in force, is reported to have been 5,720 quart bottles. We have not heard that any special epidemic was prevalent.

Mr. Gladstone's new Franchise Act will give the opportunity to vote to some sixteen hundred Methodist ministers, whose periodical change of residence has hitherto almost wholly prevented them from enjoying one of the most important privileges of citizenship. While the exercise of this right may not in every case be prudent, it seems most unfair that any peculiarity of ecclesiastical organization should have robbed them of the opportunity.

We are glad to hear that the notorious lottery swindle, with headquarters at St. Stephen, is in a fair way to be crushed out. The citizens are energetically working to preserve the fair name of that enterprising town. At a recent meeting the Rev. R. Duncan read a letter from a prominent clergyman in New Jersey on this subject, and urged every good citizen to do his part to wards removing the scandal.

FOR THE WESLEYAN.

THE TEMPTATION OF CHRIST.

A correspondent of your paper desires some explanatory thoughts on Christ's temptation. Perhaps the following may be of service to a sincere enquirer.

1. The temptation of our Lord in the wilderness was a real and not an imaginary scene. There was an actual contact between him and the devil, as far as it was possible for sin and holiness to come in contact with each other.

2. This temptation involved a painful struggle. "He suffered being tempted." Heb. ii. 18.

3. In a variety and essence it included all the temptations to which humanity is subject.

In Dr. Clarke's Commentary this idea is very clearly expressed: "Math. iv. 9." "In the course of this trial, it appears that our blessed Lord was tempted, 1st, To distrust. 'Command these stones to become bread.' 2nd, To presumption. 'Cast thyself down.' 3rd, To worldly ambition. 'All these will I give thee.' 4th, To idolatry. 'Fall down and worship me.' There is probably not a temptation of Satan but is reducible to one or other of these four articles.

I think a distinction should be made between temptation and the cares of life, perplexities of business, and official difficulties. These may not be temptations, in the sense of urgency or inciting to what is wrong, which is the primary meaning of the word tempt. The enemy may take advantage of these occasions, as he did in Christ's case, to induce us to do wrong, but he does not tempt us. Jesus, we yield not, we sin not. The humanity of Christ was doubtless just like ours, except the taint of depravity. Though sinless he was capable of being tempted. The first Adam was tempted, and was tempted before he sinned, but he yielded; the second Adam overcame the tempter.

Every sin of which human nature is capable we see included in our Lord's temptation and defeat. John says: "The world, the flesh, and the devil." In the world, the lust of the flesh, the lust of the eye, and the pride of life, etc. John ii. 16. Now see in Genesis iii. 6, the agreement between the tempter and the Apostle's idea: "When the woman saw that the tree