

THE WESLEYAN

FRIDAY, APRIL 11, 1884.

THE LESSONS OF EASTER.

Let us begin at the beginning of these lessons. Faith's first object of view is "the Lamb of God that taketh away the sin of the world." It seeks not a vision of the pre-incarnate Son. Before that glory man must veil his face from Him. It looks for Him as He was in His days of humiliation, when clad in a mortal garb, and found in the likeness of men. The man who thus "would see Jesus" finds Him by no means in human imagination. Ecclesiastical painters have not been content with graceful outlines of face and figure, but have adorned the head with the crown of light. Such conceptions are not in accord with these Scriptures which aid us in beholding Him. If aught distinguished him from his humble followers it was not a perpetual halo of light; it was rather the depth of the shadows which ever seemed to shroud Him in mystery. That mystery found its greatest depth and yet its most sublime solution on that day which we now commemorate. The cross is raised; the innocent One hangs on it in the utmost of agony; the plaintive prayer is heard, "Father, if it be possible, let this cup pass from me," and the sufferer dies—by whom yet the universe lives! "Great," it has been said, "are the mysteries shrouding the death of Christ, even if we view that death as an atonement for a world's sin; but if we do not so view it then dense darkness rests upon Calvary, and no star can brighten it for ever." But a voice reaches us, "All we like sheep have gone astray, we have turned every one into his own way and the Lord hath laid upon him the iniquity of us all." Here faith ceases her quest; looks, believes, and exclaims, "He loved me and gave himself for me." In the light of that love how low our highest ambitions, how poor our noblest purposes, how far our pathway below His!

Beyond the cross was the grave. Around that lonely, rock-hewn tomb, just outside of Jerusalem's historic walls, hung earth's destinies. Guarded though it was by scarred veterans and sealed with the Roman seal that great stone rolled against the door, that grave must be opened. Though the everlasting hills were piled on it, though Satan stood sentinel with all his legions of demons, though every seraph must hush his song, and omnipotent energies be taxed for its accomplishment, that grave must be opened. "The Almighty Father-God had said it. The angels had said it. The prophets had said it. The Son of God himself had said it. That grave must be opened, and the silent, weary, mangled, crucified death-sleeper must come to life."

Amid all the joy of the Easter season let the Christian read over the old story of conquest. Songs and anthems are but the echoes of the voice of Him who shattered in fragments the mighty dominion of death and proclaimed eternal freedom for death's captives: "I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"The cross—the grave—the skies." Eternity must tell the power of that personal resurrection. It established beyond possibility of doubt the truth that Jesus was the Son of God, it glorified every office of the mediator; it established Him a Priest forever; and it invested Him with all kingly power. To declare that resurrection's power was to be thenceforth the highest honor that man could bear; to feel that power the blessing which could raise men into brotherhood with the Conqueror. And yet resurrection was only on his way to the skies, where was awaited the summons, "Lift up your heads; ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

Therefore, blessed are they to whom the risen Jesus to day by faith appears, as He did to Mary at the sepulchre. Let such adore Him and, then, receiving eternity for clinging to His feet, let them tell to those who dimly seek to honor Him by funeral tokens and flow tribute, only, how precious an Easter He is ready to give them. Therefore, "blessed too are the dead which die in the Lord." Does death of friends appeal, does the door unclosing to us and revealing the great

things of eternity to our comprehension alarm, let it be remembered that Christ's resurrection is a glorious proof that our bodies shall not be ruled out of all recognition in the work of redemption, but that they shall be raised. It was when writing on this topic that St. Paul burst forth into that series of joyous declarations which ever moves and checks our gloomy visions. Do we stand at the grave and cry out, "It is sown in corruption;" the grand, jubilant response is, "It is raised in incorruption." "It is sown in dishonor;" is the humiliating confession; "It is raised in glory;" is the Easter assurance. "It is sown in weakness;" and the triumphant answer is, "It is raised in power." "It is sown a natural body;" and over against this is put a wonderful glory, when it is declared that "it is raised a spiritual body."

TOWARDS THE DAY.

The friends of temperance in the United States have been both surprised and pleased at the defeat of the bonded-whiskey bill in the House of Representatives at Washington, by a vote of 186 to 53. The quantity of distilled spirits in the United States in October last was 115,949,235 gallons, of which the United States was taking care of 74,582,117 gallons in bond. As the period approached for taking the whiskey out of bond, the owners found that it would be difficult to meet their engagements without swamping the market, and so appealed to Congress to grant them an extension of time for paying the tax, the Government having the whiskey as security and charging 4 1/2 per cent. interest on the unpaid taxes. As a defeat of the bill would force the holders of the liquor to pay \$10,000,000 into the Treasury within three months, or else to have the stuff thrown on the market at a disastrous sacrifice, every effort was made to prevent such a result. The testimony before the Wisdom Committee in 1882 proved that the whiskey men had raised \$700,000 to pass the bonded extension bill. They failed in the last House, and now they have met with a crushing defeat. A despatch says that many of them believed until the last that success was almost certain, and the blank amazement with which they heard the result announced was as comical as it seemed pitiable.

This action is a long step towards a better day. Only men having some knowledge of public life can estimate its length. Millions of dollars were at stake at present, and more in the future; besides which was the influence of the liquor interest in politics, to which, unfortunately, we are not strangers in the Dominion. But happily, the higher class of politicians is beginning to understand that a great and general awakening has taken place on this subject, and they do not care to be known as friends of the liquor manufacturers. There is, however, a class that cannot persuade themselves that they have any future unless they can secure the support of the saloons, and some of these have been cruelly disappointed. The lesson will not soon be forgotten. The result will also be wholesome in reducing the production of liquors. The refusal to pass a similar measure in 1882 led to a reduction of the product from 105,000,000 gallons in that year to 74,000,000 gallons in 1883. Another such a falling-off would be a national blessing.

By way of reprisal the liquor dealers are threatening to send their liquor abroad for storage, and thus put several dollars per barrel into the pockets of foreigners. The expectation is that by far the larger part will be taken out of the country, and held for a period equivalent to that for which the bill would have provided. Bermuda and Bremen will be the two great storage centres. The public, however, has learned so much of the evil of this "dynamite" that it will look upon even its temporary exportation as "good riddance."

A FORECAST

"Free expression on all alterable things in Methodism," says Dr. Buckley, "is the principle upon which the Christian Advocate is edited." On this ground this able editor explains the appearance of another General Conference extra, of which he says: "Some of the things in it we believe, others we doubt and disbelieve, but send it out without note or comment, on the responsibility of the able men who write over their own names. Let

the Church 'read, mark, learn, and inwardly digest.' 'Inward digestion,' in a healthy mental constitution, assimilates truth and rejects error."

That the principle is the only correct one cannot be doubted, that its correctness is so readily admitted to-day is a proof of progress. But when the principle is so generally adopted, the Church must prepare herself for important changes in practice. It is scarcely possible that men of such weight as Robert M. Hatfield, D. D., can express through the official organ of the Church their conviction that such "modifications" of the itinerancy as will give "greater permanency in the pastorate" are "imperatively called for;" and can insist that "we must have them or be content to hold an inferior position in all the great centers of influence in our country. We must have them, unless we are content to be hewers of wood and drawers of water to other denominations," without causing more than a ripple on the surface. The Advocate is helping to keep in motion machinery which, however it may disturb the waters, it will find itself unable to stop. The keen eye of Dr. Buckley no doubt sees this, but like a brave man he knows his danger yet faces it. Even he however, shows symptoms of weakening, if he is accurately reported in the Tribune as saying at the New York East Conference that "while he did not oppose an extension of pastoral terms if a definite plan could be agreed upon, he was opposed to any giving up of the itinerancy."

As far as can be judged from the movements of our American brethren, one risks but little in predicting that the General Conference about to meet will decline to make any change, in spite of the conviction that some change is ardently longed for by a good proportion of the membership of the Church; but that in the succeeding General Conference, when the length of the term may have alienated some of her members as in the past, the change will be granted, as too many of the more important concessions have been—as a matter of imperative necessity.

BERMUDA.

A private letter from Bermuda calls forth our thanks to the busy writer. All our ministers there are actively engaged, and are not laboring in vain. A note in our Methodist news column gives some statistics of interest, but such figures, as those know who have labored in those islands, do not by any means represent all that is accomplished. Many have been blessed there through the agency of Methodism who have never borne—do not bear—her name. Expansion in the circuit work and in arrangements for the men under our care at the Dockyard is contemplated. The work among the men of the army and navy is a pleasant feature in ministerial effort in Bermuda. Our correspondent in telling us that there have been conversations among the men,—even in prison, speaks of a young Scotch sailor with whom he had knelt there in prayer. On that "pile of oakum," he says, "I believe there was genuine consecration to Christ."

Another correspondent forwards a copy of the memorial on the subject of the right of use of the Parish graveyards. The memorial, signed by 387 representative men of Non-conformist and other bodies, was presented to the Governor on the 20th ult., for transmission to the Earl of Derby, Secretary of State for the Colonies. The Legislature of the colony having turned a deaf ear to the prayer of so large a section of the population, no alternative was left but the adoption of this course. It is to be hoped that Bermuda may not long be permitted to enjoy the undesirable distinction of being the only place in the British empire where such a discrimination against Nonconformists can be maintained in cemeteries which they have been obliged to aid in maintaining. Bermuda Methodists will do well to put themselves in early communication with some of those active men whose influence in behalf of right and justice for all is making itself felt in the British Parliament. Next week we will publish the memorial, as requested.

Joseph Cook is unsparing in his denunciation of the Congregational creed recently drawn up and signed by a number of leading Congregational ministers. The religious papers generally have received it with a certain degree of favor, but Mr. Cook

went so far as to say in the prelude to one of his Boston lectures: "The new creed is a fast and loose compromise. It is a tissue of latitudinarian loopholes. What would be the result of adopting it? A millennium of milk and water. The new creed represents rather what a few holders of eccentric doctrines could be brought to sign than what the denomination, as represented in its councils or the working faith of its active churches, really holds. As, in a spring, the water sinks to the lowest level of the banks around it, so in the new creed, the doctrine sinks to the lowest level represented by the various conflicting views of the committee which drew it up."

There is some force in the remark of an English contemporary: "Mr. Cook is a great man, but a trifle too nearly omniscient, and some of his talk is 'tall' as well as able. But on the whole he is doing a great work well."

An exchange commends the wisdom of this counsel from an unremembered pen:

A great part of practical wisdom consists in the simple art of letting perplexing questions remain open; and conversely, one of the greatest, as well as one of the commonest mistakes which men make, is to imagine that all questions must be settled before one can go calmly on in the quiet business of duty doing. When the world begins to commend the wisdom of the farmer who refuses to plant his potatoes until he has settled the vexed question of the number of the elements, it may be time to begin debating whether Christian duties have no binding claim upon men, until the open questions of Biblical criticism or of religious philosophy find a universally accepted solution. Meanwhile, the greatest wisdom which the average Christian can show in the circumstances is to go bravely about his daily work, and let the open questions remain open.

Our neighbors in Prince Edward Island show their appreciation of the value of education by the amount they expend for its advancement. With a population scarcely a third as large as New Brunswick, their expenditure for the past year amounted to the large sum of \$101,193, considerably more than half that used for the same purpose by New Brunswick. During the year in the 424 schools in operation, 21,495 pupils have been enrolled, with an average attendance of 11,759. The island will not suffer through her representatives abroad while she makes such generous provision for the youth, and maintains her present efficient management.

The "Woman's Exchange" is an enterprise undertaken by the Woman's Christian Association of Cincinnati. The object of its establishment was to furnish an arrangement by which women with slender purses but deft fingers could find a more ready and profitable sale for their work than in the general market. A year's trial has shown it to be an assured success. There was paid to women for articles sold there during the year, \$8,490. The receipts for the same time, \$12,506, were \$1,200 from subscriptions, \$860 from consignors' tickets, \$8614 from sales. This includes, needless to say, plain and ornamental, and pieces of decorative art.

It was John Wesley, who said to his preachers: "Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, He shall not scream. Herein is a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself. I dare not; I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yes, and John Mannors, too, were in such grievous darkness before they died, was because they shortened their own lives."

Mr. George Munro, of New York, has announced his intention to form a chair of metaphysics at Dalhousie College. He nominates Prof. Schurman as the incumbent of this chair, and Dr. W. J. Alexander as the incumbent of the Munro Chair of English Language and Literature thus rendered vacant. The College will thus be able to give to English literature the whole time of a competent man. The new professor, an alumnus of the University of Toronto, has an excellent record as a student. Mr. Munro's determination to build up his favorite college is worthy of imitation.

The Methodist Recorder, Pittsburgh, reports in the columns of a recent issue seven hundred additions to the Methodist Protestant Church.

SEEKING FOR HIMSELF.

The Rev. J. C. Goucher, who as our esteemed contemporary, the Baltimore Methodist, reminds us, is a member of the Baltimore, and not of the Philadelphia Conference, is disposing of a part of his large fortune in such a way as to permit him to enjoy the pleasure of seeing the results. In addition to large sums given in aid of Methodist education in Japan, and the offer of a \$25,000 site for a ladies' seminary for the Baltimore Conference, he has liberally endowed a number of mission schools in India. Of these the Methodist says:

Mr. Goucher has good news from his schools in India. Somewhere about a year ago he projected a number of primary vernacular schools in that country. Sixty of these are now in operation in the Rohlaund district, Northwest Province of India. There are from twelve to thirty scholars in each. They are taught by Christians and are Christian schools. They are opened every day with the reading of scripture and singing of hymns. The instruction in them includes the teaching of the catechism of the Methodist Episcopal Church. In the presiding elder's district of Jallababad, there have been already twenty-eight conversions. Shortly after the school was opened in one ward of that city a whole family was converted and baptized through the influence exerted by it, and the prospect is that the whole ward will be brought to Christ. Mr. Goucher also provides one hundred scholarships in the high school at Moradabad for proficient scholars at these primary schools, and ten additional scholarships in the Bareilly College for those who by industry and proficiency in study may obtain them. Thirty-four pupils of the primary schools had, at last advices, passed the necessary examinations and been admitted into the Moradabad high school.

TO THE EDITOR OF THE WESLEYAN.

A TEMPTED SAVIOUR.

DEAR SIR,—The season of Lent is nearly terminated and I have from day to day deferred writing to you about a subject connected therewith: namely the temptation of the Saviour in the wilderness. I have repeatedly heard the passage in Hebrews 4th chap. 15th verse, quoted, and once preached from, but should like to enquire how Christ could be tempted in all points like as we are. He had no family cares, no business troubles, no notes to meet, no starving children to care for, &c. &c. How then is this text applicable to all men in all relations of life? I sincerely believe he helps his children in all their trials and difficulties if they look to him, but how he could be tempted as some of them are who have several years of sickness, &c. I cannot understand. Perhaps some of your correspondents may make some profitable remarks on this subject.

For the WESLEYAN.

W. F. M. S.

A united meeting of the Ladies' Auxiliary Mission Societies was held in the Garrison St. church, April 1st, for the purpose of considering the expediency of forming a Conference Branch, Mrs. D. Allison presiding. A goodly number was in attendance and the occasion proved profitable and interesting. The interest taken in mission work by our ladies is visibly increasing. Its greater breadth is shown by the happy results, the addition of new members to the societies already at work and in the putting forth of fresh efforts to help in this glorious cause, to which women especially owe so much. Its depth is manifest in consecration of talents and earnestness of purpose.

It was deemed advisable to form a Branch Society in connection with the N. S. Conference. The following officers were elected, Mrs. S. F. Huestis, as a vice president of the General Board, taking charge of this part of the meeting:

President, Mrs. G. H. Starr; Vice-presidents, Mrs. S. F. Huestis, Halifax North; Mrs. D. Allison, Halifax South; Mrs. Buckley, Guysborough; Mrs. Morton, Windsor; by virtue of office, being presidents of the above named auxiliaries. Cor. Sec., Mrs. M. Whiston; Rec. Sec., Miss L. Silver; Treasurer, Mrs. Wright; Auditor, to be appointed; Board of managers; Mrs. J. W. Smith, Mrs. Pope, Mrs. B. C. Burden, Mrs. Jairus Hart, Halifax; Mrs. Wm. Crowe, Halifax; Mrs. Thomas Smith, Miss Starr, Windsor; Mrs. Gaetz, Miss Maria Hart, Guysborough.

LILLIE SILVER, Rec. Sec.

For the WESLEYAN

TEACHING OF THE TWELVE APOSTLES.

An important document has lately come to light, bearing the above title, which promises to create a genuine sensation in the ecclesiastical world. It is said to have been discovered by Philotheos Bryennios, Metropolitan of Nicomedia, in the library of the Most Holy Sepulchre at Pharus. The document is the production of an anonymous author, and its discoverer claims that it belongs to the literature of the sub-Apostolic church, fixing its date between A. D. 120 and 160. "In diction and style and cast of thought," he says, "the teaching seems to be like the simplicity of the Apostolic

Fathers, and nothing occurs in it suggestive of a later date." If the work so successfully maintains this claim to antiquity, its influence on the development of modern religious thought cannot fail to be of great power.

Two translations from the Greek have already appeared. The translation before me is by the Rev. C. C. Starbuck. The teaching begins by stating that "there are two ways, one of life and one of death." Each of these ways is minutely described. It gives a code of morals rather than an exposition of Christian faith, having a direct aim at the conduct. The first chapter is an epitome of the Sermon on the Mount. The second goes back to the Decalogue.

While the "Teaching" does not claim the same authority as the canonical Scripture, its general authority as a witness of Apostolic teaching and practice is of inestimable value. In this respect it presents to some sections of the church several hints to be taken, for example, on baptism we find the name of the Father and of the Son, and of the Holy Spirit, in living water. But if they have not living water, baptize into other water; and if thou canst not in cold water, baptize into warm water, pour out the name of the Father and Son and Holy Spirit."

The modest claimants of Apostolic Succession may try their skill, say with, on the following: "Appoint therefore unto yourselves bishops and deacons worthy of the Lord, meek and free from the love of money and true and proven: for to you do they also render the service of prophets and teachers." From this it would appear that bishops were simply pastors appointed by the churches. Of course it is all right, but the word "appoint" makes a weak link in a chain which has to sustain such a load.

E. B. MOORE.

Annapolis.

MISSIONARY MEETINGS AGAIN.

A correspondent writes: I was very much interested in "A Pastor's Letter" which appeared in your last issue. It is remarkable how different minds in different places arrive at the same conclusions. "A Pastor's" plan is substantially that adopted by me for the last four years, during which time I have asked for no deputation, and have thus far succeeded in invariably doubling the subscriptions procured in the ordinary way. Last autumn, a dear brother who was on his way to a Missionary meeting 45 miles from his home, tarried with us over night. I explained my system, and on his return, having had his 90 mile drive for nothing, he announced his determination to test my experiment. He has, it appears, succeeded beyond his most sanguine expectations. I preached a Missionary sermon at three appointments yesterday with the following results: subscriptions and collections \$78, as against \$27, the total amount raised on the entire circuit last year in the time honored way. There are yet two appointments to be appealed to, so that we are absolutely certain of handing in \$100 this year instead of \$27. Like "A Pastor," I am too modest to suppose I invented this plan myself. Some one must have given me the hint, though who he was I have entirely forgotten. Believing in giving honor to whom honor is due, if there be such a person in existence he will please notice that there is no disposition in this quarter to rob him of his rights. My plan differs from "A Pastor's" in this, that instead of handing round slips of paper after the sermon, an envelope is tacked in each pew containing half a dozen small cards and as many pencils. The signing of these cards is consequently done simultaneously throughout the congregation, without the slightest possible evidence of confusion. I submit it to you, Mr. Editor, if a plan which produces such results is not worthy of the attention of every brother stationed in a country circuit? "Lest it should seem like boasting I suppress the name of the circuit and its pastor." March 31st, '84.

PERSONAL.

The Rev. W. B. Boyce, now over eighty years of age, was to preach a missionary sermon in the Methodist church, Paris, on the 29th ult.

The Rev. John Read, of the Exmouth street church, St. John is reported by St. John papers to be seriously ill. We have reason to hope that these reports are exaggerated.

The Rev. R. Bird, of Wentworth, whose health has been slowly improving until affected by a recent cold, desires us to convey his thanks to those friends who have remembered him in a tangible way during the year. Some of them are unknown to him. Mr. Bird writes that Mr. Whitman is working hard and with much acceptance in that circuit.

LITERARY, Etc.

Electra, a Belles Lettres Monthly for Young People, published at Louisville, Ky., has reached the closing number of the first volume. It contains a good amount of literary matter, original and selected. The April number well sustains the previous character of this serial.

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