

The Wesleyan.

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OUR EXCHANGES.

The Germantown (Pa.) Free Library has excluded novels from its shelves, because of their pernicious effect upon young people.

Mr. S. P. Ruggles, the inventor of processes for printing in raised letters for the blind, died at Lisbon, N. H., a few days ago.

Thurlow Weed was one of the six Revolutionary veterans of the war of 1812 who ate dinner together July 5th. They had fifteen at dinner last year, but twelve have died since then.

Mrs. Elizabeth Constrictor, the Quaker missionary of Michigan, says that of the 115,000 prisoners she has visited, 106,000 were brought to prison through strong drink.

The minds of certain Episcopal dignitaries seem to have been greatly distempered by the Burials Bill. One of them from the pulpit of Oxford Cathedral called it the other day "A cursed Bill."

A special meeting of the General Council of the Reformed Episcopal Church, held in Philadelphia on the 30th ult., elected Rev. Edward Wilson, D. D., bishop of the Synod of Canada.

During the past winter there were at the twenty German universities the goodly number of 20,172 students. The University of Berlin has the largest number—8,608. The Philosophical department attracted the largest number, 8,624.

Exeter Hall, in London Eng., has just been purchased by the Young Men's Christian Association for \$125,000, and they will pay \$75,000 in fitting it up as their headquarters in the United Kingdom.

Another large gift has been made by the widow of the late John C. Green. She gives \$100,000 to the American Sunday-school Union for the purpose of developing a high order of Sabbath-school literature.

It has been decided by the English and American branches of the Bible Revision Committee to print the revised edition of the Bible in paragraphic according to the sense, rather than in chapters and verses as is now done, and also to print the poetic parts in poetic measure.

Work is actually progressing on the tunnel which is to connect France and England. One shaft has been sunk to the stratum in which the tunnel is to be cut, while another is in operation. The work is expected to be finished in two, or three years.

Those who have watched General Garfield during his long career in Congress must often have been struck with his remarkable facility in discussing at short notice any question that may arise. This is largely due to the fact that he has for twenty years been accumulating what is perhaps now the best collection of scrap-books in the country.

The Christian Recorder, organ of the African Methodist Episcopal Church, has the intelligence and courage to express the following opinion: "Despite the fact that the M. E. Church draws the color line to an extent that would seem almost to break, yet it is to be said to her credit, that no ecclesiastical organization in the land is giving caste such deadly blows."

What we call "candidating" in this country is known in Scotland as "competitive preaching." There is an honesty in the Scotch phrase which we like. But some evils incident to popular elections of pastors have made their appearance in the Church of Scotland, and petitions against this method of securing pastors went up to the Assembly of this year, but the Assembly wisely concluded to take no action.

Mr. George I. Seney, who is known to New Yorkers as President of the Metropolitan Bank, has become known to a wider circle by his benefactions to Wesleyan University. He has just given \$50,000 to endow the President's chair, which raises his donations during the year to the colossal sum of \$175,000.

Mr. Seney is a graduate of Wesleyan, and his father was a Methodist preacher.

Independent.

Of two millions who have left Great Britain and Ireland for the American continent during the last fifteen years, seven-eighths have gone to the United States, and only one-eighth to our provinces in North America. It is indeed sadly true that such a state of things is not to the interest of the Empire. The million and three-quarter of persons who have found a home in the Republic are practically lost to this country.—Speech of Sir A. T. Galt.

The phrase 'Ireland is England's difficulty' has almost passed into a proverb. It is Rome that is England's difficulty. And there is not a sense in which Rome will become America's difficulty as well. The attacks on your public schools and the turbulence in your large cities, come they not from the self-same cause from which come the miseries of Ireland? Come they not from Rome? If the springs of your social and civil life be pervaded by Rome, then farewell to your liberty.—Rev. Wallace McMullen. Irish Delegate to the General Conference at Cincinnati.

The world marches consciously or unconsciously to the tune of Christianity. One of the speakers of the late Wesleyan Missionary Anniversary in Exeter Hall gave a good illustration of the heathen seeking unconscious step in the quick march of Christian conquest, by telling of his sojourn in Madras. The hereditary priest of the Mysore rajas was going to the palace to perform their sacred duties; the Brahmins headed the procession; respectable citizens composed the train, and there was a band of music at the head of the procession playing, "Dare to be a Daniel!" They had heard the English soldiers playing that when going to church parade.

While Mr. Gladstone and his son were recently addressing a vast assembly at the Opera House in London, his wife was observed to occupy a seat on the stage near the Speakers. While the son was speaking, Mrs. Gladstone looked pleased and maternally proud; but with a little uncertainty and nervous. When the young man made a good hit, she brightened and smiled; but when he moved along somewhat slowly and laboriously, she looked down, pulled at her glove, and seemed not quite at ease. Evidently she felt that the boy was making a beginning; and she watched him lovingly, but a trifle uncertainly and anxiously. When Mr. Gladstone, the veteran, spoke, her face assumed a different aspect altogether. There was a ready, happy look of perfect confidence and of wisely affection and satisfaction.

The funeral of the Empress of Russia began with the recitation of a mass for the dead, one of several gross superstitions in regard to which there is nothing to choose between the "Latin" Church and the "Greek." This done, each member of the Imperial family present approached the still open coffin, and, in turn, bestowed a farewell kiss on the cheek of the corpse. The principal Church dignitary then approached the Emperor, presenting earth on a silver plate; from which his Majesty (and, after him, others of the Imperial family) took a portion in a small shovel and sprinkled it on the grave. After this and before the mourners retired, there was a discharge of many cannon, followed by a continuous firing of musketry, for a quarter of an hour, which are described as having an "imposing effect."

Protestantism in Italy has made such rapid progress during the last decade that there is now hardly a town even of secondary importance which does not possess at least one Protestant Evangelical church, and it was only twenty years ago that the preaching of Protestants was first permitted in that country. Of the churches there are now two kinds. One class is composed of foreigners who were born Protestant and subsequently went into Italy to live, such as the English, Scotch, and American Churches, where the services are conducted in languages foreign to Italy; the other is composed of Italians who are converts from Catholicism, and worship, of course, in their native tongue. There are fifty of the foreign churches and 138 Italian. The present missionary and pastoral force comprises about 100 pastors and 50 evangelists, the evangelists being in great part converts from Catholicism.

In a pamphlet recently issued by a Chinaman in the United States, as an answer to the many charges brought against the Chinese, the points at issue are treated with great force. A few extracts we quote from a contemporary:—

It is objected that they (the Chinese) do not bring their wives and sisters with them. Can it be wondered at? We have shown what scandalous treatment they received on the Buckland; and it is to be imagined that, when the news of this atrocity went home to China, any woman of average self-respect would expose herself to be chased through the country by a band of infuriated ruffians, and to see her children burned to death, perhaps in her husband's flaming tent.

If acts like these are the outcome of our Christianity, let us entreat you to send no more commissioners to China for the purpose of converting or perverting our countrymen.

In the name of Heaven, we ask, where is your justice? Where is your religion? Where is your morality? Where is your sense of right and wrong? Where your enlightenment? Where your love of liberty? Where your respect for international law? Which are the "Pagans," you or me? And what has become of these sublime and lofty sentiments of human brotherhood and cosmopolitan friendship and sympathy which are so often on your lips and are proclaimed so widely from the pulpit, press and platform?

OUR CHRISTIAN LIFE.

BY REV. R. WASSON.

Its beginning. Are we not correct in saying our gracious Father in Heaven calls us in very early life to be his children? We have proof—abundant proof—of this, both from the sacred oracles and from the testimony of men. Does not the Holy Spirit lovingly and tenderly brood over the infant mind, most graciously impressing it, and imparting measures of divine illumination? Who has not felt His blessed stirrings within? We have been privileged to hear thousands of testimonies from intelligent men and women on this very point, and, without exception, they have declared in terms that could not be mistaken, that from earliest recollections they felt inwardly moved by the Holy Spirit to abandon sin, to seek their Saviour, to consecrate their life, their all, to Him. And is it not a pleasing thought, and inspiring to the hearts of all Christian workers that the great majority of the members of Christ's fold at the present time, were born of the Spirit and made children of God in their early days? And is not this burden laid on the heart of Christ's universal Church—All the children of Christ? Is not the entire Church bending all its energies to this most glorious work? And is there any work that is being done for the Lord that promises to be more successful? None. Our great success as laborers in God's vineyard lies first here; nor can we fail of success in this important department of work if we labor faithfully. We must have all the children—all the young persons of our Sabbath Schools and our Christian families—all for Christ.

The beginning of this Christian life in very many cases is clear and well defined—in other words, every one who is born of God knows it. There should be no doubt here. Everyone has the witness in himself. He feels it. With perhaps here and there an exception, it is the most perfectly satisfactory experience that the human soul is capable of receiving. And the blessed fact once established need not be doubted. The soul's true union with Christ is such a blessed change from darkness to light—from a love of sin and sinful things to that of loving God and His holy and blessed ways, that no one need make any mistake.

The development of this Christian life. It is not enough that we are born of God—that we are justified freely by faith in Christ. This is indeed a glorious work, worthy the Divine One who has wrought it in us. But can we, with safety, remain just here? Certainly not. If we would live in even a justified state before God we must grow in grace and in the knowledge of Jesus Christ our Lord. But does not our heart yearn after and long for, with unutterable desire, deliverance from "roots of bitterness"—the uprisings of evil within us? Who that is trying to live a godly life does not very often feel that there is a sore conflict going on in his own heart? And who has not often cried out—Is there not complete deliverance from these tormenting and disturbing elements within? How often we, in deepest sorrow have cried, O that God would deliver us! We are sorry to say we have often cried in vain. The reader will ask, Where was the difficulty? I will tell you. There were at least two difficulties in our way. First, there was not on our part a complete surrender of our own will to God. For many years this was the absolute and insurmountable barrier. We would not wholly submit and yield ourselves to the complete governance of the Holy Spirit. This was our main difficulty. It was sufficient. It held us in bondage. This deep, subtle, all-pervading life of self—so dominant in all human hearts! And the very last refuge that man will give up even to God. Is not this the most formidable hindrance to both justification and sanctification that human souls have to encounter? It undeniably is. We have often and often come to the "blood of sprinkling" and felt something of its cleansing power, but because there was not the whole surrender of our all to Christ the work was marred. The second hindrance, a faith that wavered. We had faith. We did apprehend the power and efficacy of Christ to save, and were often made glad and rejoiced before the Lord exceedingly.

Faith, mighty faith, the promise sees, And looks to that alone.

This faith we did not possess. It was simply impossible whilst the first grand and all important step had not been taken. Our faith saw other things besides the Promise or the Promiser. But the final hour came. The crisis was reached. We must decide. The struggle in our heart was agonizing. Christ triumphed. The whole-brunt offering was made. All, all, was given up. Heaven came into the soul; the vision of faith was satisfied; the longing, yearning soul found rest, years now, of rest; the abiding Comforter is fully recognized. There are conflicts and trials without, plenty of them; but our Father keeps us in peace, rejoicing in Him.

How earnestly we desire that all God's dear children might now, once and forever, give themselves up wholly to Him; and receive a far more abundant endowment of holy power than has been our precious privilege to obtain. We hope all who read these rough notes may very soon realize the infinite fullness of Christ.

OUTLINE OF AN ADDRESS.

Delivered by the Rev. E. Evans, President of New Brunswick and P. E. Island Conference, at the Educational Meeting held in the Centenary Church, Saint John, N.B.

Mr. Evans said that as no one had furnished him with a topic for discussion, he had chosen one to the satisfaction of his own mind. It is this: "that the Apostles of our Lord were the best educated men of their time for the work that they had to do." In discussing this subject it becomes necessary to look at the methods by which they became so thoroughly trained for their work. We as Methodists believe in apostolic succession: that is if we are allowed to put our own meaning to this term. And we believe that the early Methodist preachers were in the succession by being thoroughly equipped for their work. We often hear the remark that the apostles were ignorant and unlearned men. This was said of them that are in the historical parts of the Bible that are not true. This remark is only partly true. So far as many branches of learning were concerned they were unlearned. But they were well-learned in all matters connected with their life work. Many things said about our Saviour by his enemies are not true. He is called a "wine-bibber and a gluttonous man." This is an example of what his enemies said of Him. But this is not the truth. So there is a sense in which the Apostles were ignorant and unlearned men.

Let us look at the outward and human development respecting the Apostles' preparation for their work. A man may pick up a great number of facts and yet not be an educated man. His brain may be crammed with facts and yet be uneducated. The Apostles not only had facts; but they knew how to use them. Their knowledge all had reference to their work. They were practically educated men. Eleven of the twelve were Galileans. Only one was a Jew and that was Judas Iscariot. A Galilean was very different from a Jew. A Jew was narrow minded and exclusive and bigoted, while a Galilean was cosmopolitan and liberal minded. To a Jew, Jerusalem was the centre of the world and all outside of Judea was dross. But a Galilean had broader and more generous views of things. It was no common privilege that a Galilean loved honor; but a Jew loved money. Every Jewish boy had to learn the Hebrew at five years of age, so that at an early period he was able to repeat some psalms and prayers in the language in which the Old Testament Scriptures were written. By law they were required to attend the synagogue services, thus still further familiarizing them with the sacred language. It is by years of hard study that learned men now get this familiarity with the Hebrew, but to the Jew it was like his mother's tongue. Then eighty years before the birth of Christ a system of common education had been established not altogether unlike our own. And the law required that every boy that had passed sixteen years of age should attend the school that he might know the law. In addition to this examination in the law there were the synagogue services. Not only on the Sabbath day but twice a week they were in the habit of attending these services. This worship was of such a nature as to instruct them. It was not a liturgical worship that had little meaning to them or in which they had little meaning. It consisted of prayer, singing, reading the Scriptures, and a good warm-hearted exhortation, not altogether unlike the order of service eminently calculated to instruct. So, then, in the matter of the order of our services we have a long antiquity to look back upon. In this respect, also, we are in the succession. They were instructed in the full development of the memory. It is said that many of the Jews could repeat a whole book of the Scriptures that required 600 folio pages to contain it. This exercise would prepare them for repeating all the passages in the Old Testament that refer to Christ.

Then they were natives of the land of Palestine. This gave them a great advantage. We have to study Palestine by the aid of maps and bible dictionary. They were acquainted with every mountain and valley and river and glen—in fact with the whole contour of the land. They were saturated with the Bible in this respect from beginning to end. They were also acquainted with every part of the ritual of the Old Testament. All the allusions in the New Testament books to the ceremonies of Judaism would be perfectly plain to them. And again, it is well to impress you with the vast difference that there was between a Galilean and a Southern Jew. To a Southern Jew all the world outside of Judea was dust. Galilee was another man entirely. Galilee was thickly populated. Three millions of men were enclosed in a very small space. Perhaps Galilee was as densely populated as Manchester is today. There were 4000 vessels plying to and fro on the Lake of Galilee in the time of the Apostles. These Galileans were acquainted with the world. They were acquainted not only with the Greek, but with the Syrian and the Hebrew. This knowledge of three languages gave them broader views of matters than the Southern Jew entertained.

There were two modes of explaining Scriptures current in the time of Christ. One was a scholastic way which spent its time in disputing about trifles of very little importance. The other sought to find out the real meaning of the Scriptures, and especially the prophecies referring to Christ. It consisted in giving a speech or address, something like a warm-hearted exhortation. It is thought—though not certain—that this latter mode prevailed in Galilee and the former in Southern Palestine.

Then look at their previous physical training. They had been inured to hardship. Their muscles were well developed. They were strong hardy men, not subject to these peculiar sensitivities of the body that sometimes appear among us. Look at their human surroundings and you will see the Providence of God at work in the selection of these men. Look at these men starting on their mission with their familiarity with three languages. Their minds were so richly stored with the Scriptures that they needed not to take with them great burdensome libraries. Their libraries were in their brains. They carried their weapons within them. It is not necessary to point out how nearly the early Methodist preachers imitated the Apostles in this respect also. With their Bibles, Wesley's Hymns and Burkitt's Notes, they were prepared to answer any objections, to defend any of their propositions and to preach at any time, on any subject before any audience.

There is one other source of preparation that the Apostles had which I must point out to you. We all know the benefit accruing to a young man who is under the care of a holy man who directs him in the studies and methods of work. Even this feature of the Apostles' preparation has not been overlooked by our Church, as for instance our system of superintendence. The Apostles, however, were not merely under the care of Jesus himself. They were with him daily. He was their master, their teacher. He conversed with them in the synagogue, by the wayside, in the wilderness—wherever they went. But in addition to all this equipment we must look at them as going forth in the power of the Holy Ghost. Baptized with this power from on high in addition to all their outward and human preparations, we shall no longer look at the apostles as ignorant fishermen scarcely able to read a chapter in the Bible; but as the best trained men of their time for the work which they had to do. Then let us keep up the apostolic succession in thus sending forth men fully equipped for the work of the ministry! G. S.

PLAYING AT MISSIONS.

Said Dr. Duff: "We are playing at Missions." It is not altogether strange that this strong, almost bitter, utterance should have been forced from this great-hearted, self-forgetful servant of God, as he looked on the one hand at the people of God in Christian lands, and on the other hand at the condition of the heathen world.

"Playing at Missions." There are probably ten millions of people in Christendom, each one of whom has professedly devoted himself to the service of Christ Jesus, each one of whom has said, "I no longer live unto myself; I no longer live, but it is Christ that liveth in me; I am not my own; I am bought with a price;" each one of whom has pledged himself to obey the last command of the Lord, "Go, teach all nations." And yet what do we see? In our own land, certainly in our own denomination throughout this land, but a fraction of the 23,000 Churches do aught for the cause of Missions; and in the fraction that do any thing, it is all done by but a fraction of the Church. It would be safe to say that to withdraw from the Missionary Union the contributions of fifty Churches and of a hundred contributors would be to cripple it fatally.

We profess to have consecrated our all to Christ and his cause. And yet, as we look over a Christian congregation, how often do we see a single Christian lady wearing diamonds that would support a school or a missionary for a year. How many a professed Christian is spending more on one of his horses than he gives to the spread of the gospel over all lands. How many a Christian is spending in what is sheer luxury and ostentation an amount that would confer countless blessings on the heathen world. Surely we are "playing at Missions."

The women of Carthage were not playing at warfare when they cut off their hair to be made bowstrings for the defenders of the city. The people of Holland were not playing when they broke down the dykes and let in the sea over their fields and orchards that they might drown out the Spaniards. The German women were not playing at patriotism when they gave their gold ornaments to the government for the expense of the war against Napoleon, and wore instead ornaments of iron. The Moravian missionary was not playing at Missions when he might be designated as a slave that he might be designated to the West Indies, and might preach to the negroes. But when we look at the work to be done, the hundreds of millions to be evangelized, and the needs of our preparation, we see that we are not realizing bitterly that we are "playing at Missions." It is time that we were playing, and began to be serious.

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