

The Wesleyan.

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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 20, 1882.

No. 43

FROM THE PAPERS.

The New York Times says: "The temperance question is playing the mischief in politics in some of the Western States." So it should.

A gentleman, through the Drummond Tract Society in Scotland, has offered \$5,000 to any Roman Catholic who will prove that Peter, the apostle, had no wife.

On Monday last the Master of the Temple (Dr. Vaughan), being justifying the Egyptian War, admitted that there was no suitable text for a Thanksgiving in the New Testament. —English Paper.

The Supreme Court of New Hampshire has decided that the right of the pewholder is subordinate to the right of the society to repair or remodel the Church, and, upon making compensation, to remove or destroy the pew for the purpose of making needed alterations and repairs.

In a discussion of woman's work in missions, in a certain mission in China, it was decided, with but one dissenting voice, that it was more important than man's. "Christianize the women and idolatry must cease," was the expression of the feeling. —Baptist Missionary Magazine.

Bishop Hurst brings out a lesson from the Silences of the Bible—a lesson that has its practical bearings in a suggestion of the power of silence in any sphere of influence; a power for evil or for good. It is a great thing to know when silence is a duty, and when it is a shame or a sin. —S. S. Times.

There are some unpretending men, who know nothing of Greek or Hebrew, are utterly unacquainted with the labors and the results of critical investigation among "uncials," "curatives," "palimpsests," and the like—and yet they are better translators of the deep things of God's word than all the scholars in Germany. —Nashville Christian Advocate.

Rev. E. E. Hale, of Boston, thinks American women talk too loud. They attract attention in Europe by their voice pitched on a high key. He attributes the habit to the custom of requiring school girls to "read aloud" and "speak up." In this way the sweet natural tones are lost. Most teachers fail to understand the difference between distinct articulation and loud speaking. —E.

"The deep thinkers of the church in every age," says the Congregationalist "have been small doubters. They have stood on a height of spiritual communion with God, and with the good of past ages, which has made their spiritual insight too clear for that; while their conception of the pressing nature of the Lord's work on earth has very little favored any languidness or inconstituted."

Cardinal Agostini, Archbishop and Patriarch of Venice, has just communicated two newspapers, the *Veneziano* and the *Fra Paolo Sarpi*. The excommunication extends to the writers and supporters of these papers. The Patriarch's decree declares guilty of mortal sin all who read them or have them in their possession. The anathema seems to stretch even to the waste-basket.

The *Freeman's Journal* astounds us. It represents that we have declared that, in order to encourage marriage, it would be well for young people to understand that in marrying they need not incur the burden of a family. What we said was that they need not assume the expense of extravagant fashionable life. Children are the best and most desirable blessing that married people can pray for. —N. Y. Independent.

Some years ago we read in the Minutes of the London Council, which controlled affairs in the Colony of Georgia, this note: "Whereas, by the drinking of rum several lives have been lost, therefore, Resolved, That no more rum be admitted into the Colony of Georgia." This was adopted in 1740. We quote from memory, but the substance is given above. Was not this the first case of "prohibition" in America?

The *Christian at Work* proposes as an improvement on the present measure of vacations—that the vacation term of schools should begin July 1, and end on the 31st of October. This, it says, would give eight months of schooling and four of vacation. Attendance upon school is part of the governing force of society. We fear that four consecutive months of vacation would be an experiment fraught with peril to the children of the average town or city family. —N. Y. Ad.

Another judicial and judicious decision against unnecessary expense in burying the dead is recorded. An executor who spent \$300 for black horses and nodding plumes at the funeral of a bankrupt who died in a tenement house, will have to pay \$375 of the bill out of his own pocket. When no creditor is defrauded a costly funeral is uncalled for; and when there is not money enough to pay the dead man's debts, it is dishonest. —N. Y. Tribune.

The *Princeton Review* says: "Our missionaries have rendered more real service to geography than all the geographical societies in the world." And Agassiz testified, "Few are aware how much we owe them, both for their intelligent observation of facts and their collecting of specimens." "We must look to them not a little for aid in our efforts to advance future service." Four thousand missionary stations supply geographical information to scholars at home.

It is a demoralising farce to hear a respectable, non-abstaining chairman, maybe a clergyman, tell a meeting of his sympathy with total abstinence and wind up by stating he has all his life been a very moderate drinker, and that he cannot point to any personal evil, yet, nevertheless, he wishes to recommend total abstinence. This is not an uncommon occurrence on the platform of the Episcopal Temperance Society, and a wet night never cast so great a damper on a meeting as such a speech. —Irish Exchange.

The writer of the "Literary Notes" in the *Philadelphia Press* tells the story concerning the two neighbors, Emerson and Alcott: "Mr. Emerson was troubled with amnesia, though his poetical faculty was unclouded. Mr. Alcott used frequently to pay Emerson a morning visit during which the latter would drink it all in and then return in the afternoon and pour it out in scarcely less transcendental style. And Mr. Emerson quite unconsciously would exclaim: 'What a wonderful mind my friend over the way has!'"

"Prohibition doesn't prohibit, because men sell liquor and get drunk where prohibition exists," say the friends of license. Suppose we use the same argument in other matters; for instance, Christianity doesn't prohibit because there are sinners in the world; wisdom doesn't make wise, because fools are still to be found; cultivation doesn't cultivate, because weeds are still up in the field. Education doesn't educate, because it doesn't exterminate ignorance that persists in such silly arguments as the above. —West Virginia Freeman.

An M. D. suggests to the editor of the *London Standard* a novel expedient for dealing with habitual drunkards, which has not probably been tried in any country, and that is to send them for a voyage in a teetotal ship. In this way there would be no difficulty from neighboring public houses, and no necessity to send a guide with the patient when he goes out. Or, if a retreat were established upon a small island, one of the Channel or Scilly isles in England, or like the Isles of Shoals on the New England coast the same ends would be served.

The *New Orleans Advocate* says: "Agricultural fairs do good in developing home enterprise and industries. Where the products of the soil are displayed, and specimens of the best stock the result must be stimulating to ambition and helpful to general prosperity. But if these occasions are to be prostituted to race courses, and that 'fun' is to be regarded the truest happiness, Christian men must abandon them. To strain an animal under whip and spur, and at the peril of the rider's life, to reach the stand first, and thereby win a sum of money, is not very helpful to good morals nor promotive of stock raising or good crops."

It is reported in *The Times* that the Rev. J. E. B. Mayor, of St. John's College, Cambridge, and Professor of Latin, preached on Sunday last in St. Peter's-street Primitive Methodist Chapel, Cambridge, and that the occurrence has caused some discussion. A question is likely to be submitted to the bishop of the diocese. Mr. Mayor may find that he is not at liberty to preach in unlicensed places. The occurrence is sufficient to cause a protracted lawsuit. Yet some laws are more honoured in the breach than in the observance of them. If a hundred-dred ministers of the Established Church would follow Mr. Mayor's example, and even go so far as to exchange pulpits with Dissenters, there would be some hope of freedom.

IN CHRIST'S TRACK.

Our exchanges bring intelligence of the commencement of two splendid Christian charities, one in the old world, the other in the new—both under Methodist auspices.

The corner-stone of the Seney M. E. Hospital, now in process of construction at Seventh Street and Seventh Avenue, Brooklyn, was laid with appropriate and impressive ceremonies on Sept. 20th. When completed, the institution will not only present rare architectural attractions, but will also include all the modern instrumentalities known to advanced scholars in the medical profession for the relief of the suffering. The structure is erected and endowed solely by Mr. George I. Seney, of Brooklyn, whose conspicuous and munificent contributions to public and private charities have elicited world-wide commendation. He has already appropriated nearly \$250,000 for the present object. Notwithstanding the oppressive heat of the day—the thermometer making nearly ninety degrees in the shade, with premonitory indications of a thunder storm, the event attracted a large audience from Brooklyn, New York and suburban points.

The Rev. Dr. J. M. Buckley, in a brief address, observed that this was the first hospital ever erected under the auspices of the M. E. Church! Travellers, in their migration to Greece and Rome, discovered no ruins of hospitals or asylums, for none had been built. The ruins of Pompeii revealed barracks for soldiers, amphitheatres and temples for priestcraft, but no hospitals. They owed their origin to Christianity, and flourished wherever the Gospel was proclaimed. The Greek and Latin languages furnished no exact equivalent for the word hospital. During the last twenty-five years thirty hospitals had been built in New York, Jersey City and Brooklyn. Each building and room of this hospital would be isolated from all others, and receive an ample supply of sunlight and pure air. No ward would contain more than twenty-four beds, 200 of which would be introduced.

On Tuesday afternoon, Sept. 19th., the ceremony of laying the foundation-stone of the Princess Alice Orphanage took place at New Oscott, near Birmingham. This addition to the charitable institutions of Methodism is primarily the result of the generosity of Mr. Solomon Jevons, of Birmingham, who made the offer to the committee of the Wesleyan Thanksgiving Fund of £9000 towards the establishment of an orphanage for the children of Christian parents (the children of Methodist parents, other things being equal, having the preference. The Rev. G. O. Bate said it was by Her Majesty's express permission that this orphanage was to be called by the name of her very precious, gifted, and good daughter, the Princess Alice. They were all very sorry that Her Majesty had been deprived of such a daughter. Years had passed since that loss occurred, and some of the incidents attaching to it might, through the lapse of time, have been forgotten; but he had only to mention the loving and daughterly services rendered by the Princess Alice to her father during his illness to show that her memory ought to be perpetuated as a model English daughter. The orphanage was not for orphan children generally, but for the accommodation of a specific class of orphans—viz., the children of deceased Christian parents exclusively. That, he believed, was to be a primary feature of this orphanage as distinguished from other orphanages. The object of the promoters was that good Christian people, when upon their death-beds, should not have any anxiety as to the Christian and family welfare of the children whom they left behind them. At the present time no orphanage existed in which such children could go without fear of their com-

ing in contact with children, who, in their homes, had not experienced truly Christian training. The children who would be accommodated there would not necessarily be Methodists, but the institution would be conducted on genuine Methodist principles, and the children would be brought up under the kind and warm teaching of Methodism. The buildings were to be divided into so many separate cottages or homes, each having its family of children under the "father" or "mother," and each family having its requirements and domestic duties. It might be termed a "village" of these homes would surround the orphanage, and form a colony of such nature and yet genuine character as to cause them in thought back to the holiness or religious institutions in the early ages, and more particularly so because the main block was to consist of the refectory, the master's house, the great hall, and finally the chapel. There they would behold a model community, the members of which would be a standing monument of peace and piety. There would be seen the common round of duty, sanctified by the due performance of the religious obligations; and there would be united, it was hoped, the real spirit of charity and the true interest of its recipients.

WHERE SHALL IT BEGIN?

Where shall it begin? Why? Why, the revival. We all think we want it. We pray for it in our prayer-meetings and our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin?

Some of us watch our pastor to see if he preaches with more directness and power, if he feels what he says, if his eyes moisten or his lips tremble. Some of us watch the Wednesday evening meeting; we count those who are there, and our faith rises or falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he were a little more active. And so through the prayer-meeting and Church each is looking at the other, to see if we are to have a revival.

We all wish that the young people would be interested, and come to meeting and come to Christ. We look for the sign of his coming. Where shall it begin?

What if each of our Churches should say, "Lord I want a revival. Let it begin in me. Give me the earnestness, faith, and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me, and begin now. Lord what wilt thou have me to do?"

We should soon have a revival if each of our hundred Church members would begin thus. —Congregationalist.

ALFRED COOKMAN'S TESTIMONY.

O, I can never forget the conversation which I had here at Ocean Grove with the sainted Cookman the summer before he "swept through the gates washed in the blood of the Lamb!" How clear he made this experience to my inquiring soul! I could not doubt him. I could not charge him with exaggeration or boastfulness. I can almost see the girlish blush which mantled his genuinely modest brow at the very mention of his excellencies. I felt he knew whereof he testified. "Frequently," said he, "I felt to yield myself to God, and pray for the grace of entire sanctification; but then this experience would lift itself in my view as a mountain of glory, and I would say, 'It is not for me. I could not possibly scale that shining summit, and if I could, my besetments and trials are such I could not successfully maintain so lofty a position.' While thus exercised in mind, Bishop Hamline came accompanied by his saintly wife, came

to dedicate a church on his charge. Then it was, says Cookman that, prostrate before God, "God for Christ's sake gave me the Spirit as I had never received it before, so that I was constrained to conclude and confess that the great work of heart purity that I had so often prayed and hoped for had been wrought in me—even me. Wonderful! God does sanctify my soul. I can not doubt it—Oh, no!"

Such is the testimony of this servant of Jesus Christ. Who dare for a moment question the facts he records? Shall we receive testimony to his conversion which occurred when "alone with Jesus" in the church at Carlisle; shall we accept his testimony to the ecstatic joy when, with a renewed sense of pardon, he leaped into his father's arms at the camp-meeting near Washington; shall we believe all this on his word and testimony, and yet dare to doubt or question his testimony, to the experience of "heart-purity," the evidence of which he affirms was as direct and undoubted as the witness of sonship at the time of his adoption! —Western Ad.

A NEW DEPARTURE.

The London Methodist says:—We publish this week another letter from the President of the Conference. This time he writes to direct attention to the fact that great blessing has already attended the labours of an evangelist appointed by the last Conference. The President calls the appointment "a new departure." In all those respects in which it was "a new departure" it appears to have been a wise arrangement. Methodism has hitherto been remarkable for the power of adaptation to social changes and new circumstances. The times have changed greatly since Methodism arose, and various modifications have from time to time been introduced, as prudence seemed to direct, into the administration of its affairs in England. The Rev. Thomas Cook has been appointed "to act under the direction of the Home Mission Committee." He is "under direction," and has not a "roving commission" pure and simple; and he is under the direction of those who are in a position to judge of the condition and the needs of the various districts of the Connexion. This "experiment" is in harmony with the genius of a Church that is served by an itinerant ministry. Some complain that the itinerancy has been too rigorously observed, basing their complaints on facts which may, however, be otherwise explained. Others have for a time been desiring to see the itinerancy extended in various directions. Out of such a desire, with the hope of extending the work of God, arose the appointing of district evangelists, and now has come the new departure to which the President desires to direct the prayerful attention of all the people called Methodists. We rejoice in such things as signs of vitality and of the old-fashioned determination to have men and women awakened to a sense of sin and a desire for the salvation that is in Jesus Christ. Methodism knows how to value scholarship; it delights to honor its men of learning; and literary gifts are appreciated; but it is best served by powerful preachers.

"Bring me here," says Spurgeon, "a Hottentot, or a man from Kamtschatka, a wild savage, who has never listened to the Word. That man may have every sin in the catalogue of guilt except one; but that one I am sure he has not. He has not the sin of rejecting the gospel when it was preached to him. But you, when you hear the gospel, have an opportunity of committing a fresh sin; and if you have rejected it, you have added a fresh iniquity to all those others that hang about your neck."

Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and we are not born to-morrow.

IS THE GOSPEL NEEDED?

"When Harriet Martineau scoffed at religion in Henry Clay's presence, the great Kentuckian interrupted her. He admitted that for his own part he had not the practical acquaintance with the matter which he would like to have; but he added that he had seen such evidence of its power in other men's lives as left him no room for doubt. And with this conviction, he could not be silent when any one spoke in depreciation of it. Mr. Clay's conclusion commends itself to common sense. He knew as well as any one, that there were hypocrites in the Churches, and some very poor specimens of Christianity among their genuine members. But he knew also that these things must be expected, and that they do not detract in the least from the value of Christian institutions and Christian teaching. James Freeman Clark, who spent a good part of his early life in Kentucky, describes somewhere the moral transformation which comes over a frontier town in a few years because some Methodist or other preacher has ridden in to make his home among its wild and reckless population. Drinking is checked; gambling conceals itself; Sunday labor comes to an end; swearing and cursing are seldom heard. A new centre of civilization and moralizing influence comes with the gathering of a Christian church. Rough men yield to that influence and are changed visibly. What would the West have been without such influences as these? Society could not have held together. There is no such thing, and there never was, as a great community subsisting upon Atheism. Social order must have the background of the infinite to secure its stability." —The American.

DIRECT PRAYERS.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honoured quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying, "Eh! mon, you're aye drawn out for the Jews; but its our bairn that's deirin." Then clasping her hands, she cried, "Lord help us, or give us back our darling, if it be thy holy will; and if he is to be taken, O take him to thyself." That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not a prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be so many complaints about long prayers as we hear! —Observer.

If anyone ever felt the beauty of this world it was Christ. The beauty of the lily nestling in the grass—He felt it all; but the beauty which he exhibited in life was the stern loveliness of moral action; it was the beauty of obedience; of noble deeds, of unconquerable fidelity, of unswerving truth, of Divine self-devotion. The cross tells us that is the true beautiful which is Divine; and inward, not outward beauty, which rejects and turns away sternly from the meretricious forms of the outward world. —F. W. Robertson.

While condemning enthusiasm did you ever quite get rid of a feeling that however unfit it was for life, it would be far from an undesirable state to die in? The truth is, that by enthusiasm men mean the being more religious than themselves. —F. W. Faber.

As the body without the soul is dead so all other virtues without charity are cold and fruitless.