

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

The Baptists in Brooklyn intend building a church designed to rival Spurgeon's famous tabernacle in London.

Dr. Theodore Christlieb, Professor of Theology at Bonn University in Germany, is to deliver a course of lectures on preaching before the students of the Yale theological school in 1882.

What the spread of infidelity will do for a country is shown in Germany, where the number of criminals has increased from 34,882 in 1875 to 600,642 in 1878.

The Chinese professor at Harvard has gained one over the number of his pupils last year. This year's class contains two. His first pupil secured a paying appointment not long ago.

W. W. Corcoran, the benevolent old Washington banker, is said to have given \$8,000,000 in public benefactions and \$1,000,000 in private charities. He has \$3,000,000 to draw from still.

During 1880, according to a Parliamentary return, there were 10,657 persons evicted from their holdings in Ireland; of those 1,021 were readmitted as tenants, and 7,996 were readmitted as caretakers.

A Wisconsin farmer twenty-three years ago planted a piece of waste land, unfit for cultivation, with black walnut trees. The trees are now from sixteen to twenty inches through and have been sold for \$27,000.

During the last year 147 steamships were lost, due in a large measure to the careless stowage of the grain cargoes, in adequate steam-power, and insufficient crews. If owners were more generous in their outlay in the first instance, it would be found to pay better in the end.

A swindling concern known as the "Rodanow Manufacturing Company" in Boston has just been discovered and its agent arrested. It advertised extensively in foreign countries, offering to send single watches to any part of the world at a ridiculous discount from wholesale prices.—*Zion's Herald.*

The Tompkins Avenue Congregational Church building, Brooklyn, N. Y., was sold at auction, recently for \$40,100. In behalf of the congregation worshipping in the church, \$40,000 was bid, but this limit was not exceeded. The congregation are making an effort to retain the use of the building.

The *Sun*, of New York, has hit upon a happy thought in publishing a daily list of the absentees from the two houses of Congress. The people by reading this list from day to day, will have an opportunity to observe the shameless extent to which absenteeism has become a practice among members of Congress.

About 400 of the 5,000 creditors of Archbishop Purcell held a meeting in Cincinnati, and voted to employ additional lawyers, in order that the suit against the church property may be prosecuted more vigorously. If the suit should be successful, one hundred Roman Catholic congregations would lose their church property.

The recent General Convention of the Protestant Episcopal Church appointed a Church Building Commission, whose purpose is, by general and personal appeals, to raise a Church Building Fund of \$1,000,000, the interest of which shall go on perpetuating itself indefinitely in the erection of new churches all over the West.

At the opening of a new School-board school in Islington, Sir Charles Reed stated that, since the London School Board commenced its operations, no fewer than six thousand children had been rescued from the street, three thousand of whom were still in training or industrial institutions, and three thousand had been taught how to gain an honest living.

George Eliot wrote with a golden pen. For her "Middlemarch" she is said to have received \$40,000 on the delivery of the manuscript, and for "Daniel Deronda" \$60,000, besides a percentage which probably yielded her \$20,000 more. She was a hard worker, spending seven or eight hours a day at her desk, though from forty to sixty lines a day she considered an ample "output." She was slow and methodical in working, always preparing her plots and even her narratives in her mind, so that putting them on paper was merely a transcription. When she had completed a book she invariably suffered from fits of nervous depression, which were only relieved by travel and change of scene.

The comparative business prosperity of the United States and Canada during the year just closed is shown by figures in the mercantile agency report which strikingly favour the United States. The percentage of failures in Canada was 1 in every 68 firms engaged in business; while in the United States it was 1 in every 158 firms. Thus the rate in the Dominion was about two and one-half times as high as in the States.

President Porter, at the Yale dinner in Cincinnati last week, explained why Ohio is becoming the Mother of Presidents. Not alone from its Eastern blood, he said, and the intermixture of Scotch and Irish, but on account of the institutions of learning so liberally scattered all over the State. He believed that to this fact, more perhaps than to any other, is due the preeminence that Ohio maintains in furnishing the nation with leading men.

The *Interior* (Presbyterian) in an editorial on "Churches and Ministers," says: "In six cities which we could name there are at this writing twenty-four vacant Presbyterian pulpits. Some of these have been vacant a year or more, and most of them are the pulpits of strong and influential churches. Per contra, we know churches that have twenty, thirty, and as high as fifty applications for their vacant pulpits, and in some cases, as we recorded last week, applications in advance of the vacancy."

The Edinburgh correspondent of the *London Times* says:—Every year shows that Scotland is following more and more closely the example of the fashion of England in the matter of the observance of Christmas. Nothing indicates this more clearly than the marvellously increased traffic in Christmas cards, which has been growing steadily for some years past. This year however, it has attained unprecedented dimensions. During the past week the stationers' shops and post-offices have been crowded in the most extraordinary manner.

Among other charitable agencies in Philadelphia, the Fuel Saving Society, which has been in existence for sixty years has been doing a good work in cultivating and developing provident habits among working people. Small sums not exceeding one dollar at any one time are received from its depositors, and after the amounts are balanced on the first of November, orders for fuel are issued to the depositors at a rate considerably below the cost to the society. During the last six years 11,555 tons of coal have been so delivered.

The rosy hue and life-like appearance of a corpse in Baltimore lately, left the parents in a state of painful suspense; and even when several physicians united in the most positive assertion that life was extinct, the remains were not removed from a vault, and the coffin was left open under the charge of watchers. The explanation is now made that the undertaker had been experimenting successfully with sulphuric acid and other agents, and had succeeded beyond his expectations, in substituting a temporary bloom for the pallor of death.

But in nothing is the true spirit of English law and generous spirit of the British Executive more manifest, than in the fact that the very men who are on trial in Dublin, for conspiracy, and whose tongues have heaped mountains of abuse on the Government, are at this moment able to take their seats at Westminster, and defend their cause and themselves, not only with perfect freedom, but with persistent audacity and intentional obstruction. While this continues the world will not be induced to recognize English tyranny.—*London Methodist.*

England's blind Postmaster General, Mr. Fawcett, has scored a huge success by his postage stamp savings arrangement. By this happy device, shilling deposits—for the custody and return of which the Government renders itself responsible—can be made at any time, merely by means of penny stamps run up on forms. Before this interesting experiment had been a month in operation, more than a million stamps had been paid in and more than 58,000 new savings bank accounts opened through its agency. The scheme is invaluable in simplifying the machinery of saving among the poor and those who have but little time to spare for a visit to a bank.

Among the curiosities of legislation may surely be classed a bill brought into the House of Lords, lately, by the Lord Chancellor. In the Burials Bill of last session, by a clerical error in the clause relating to registrar's certificates, the word "that" was accidentally inserted instead of "this." And to remedy this mistake an Act of Parliament is necessary. So the mighty machinery of Sovereign, Lords, and Commons, is put in operation by the occupant of the woolsack to change "that" into "this." The bill was read a first time without opposition, and may fairly hope to pass both Houses. It is just possible, however, that when it reaches the Commons Mr. Parnell may object.—*Methodist Recorder.*

THE REVISED NEW TESTAMENT

Among the many novelties which the New Year will bring there will be one of unquestionable importance and value. Long expected, and more than once postponed, the Revised Version of the New Testament will, we believe, be published in two or three weeks from this time. Wherever the English language is spoken it will awaken at least curiosity, and in many minds a much deeper sentiment.

In February, 1870, the initiative in this responsible task was taken by the Convocation of the Province of Canterbury, who appointed a committee, which was to confer with the Convocation of the Province of York. That body declining to co-operate, the movers proceeded by themselves, distributed the work into two divisions, appointed persons to act on each, and resolved to seek the co-operation of certain Episcopal scholars and divines who did not belong to either house of Convocation, and of other scholars and divines who were not Episcopalians. Some of the Episcopal clergy who had been invited declined to act; but matters were so far arranged between February and June that the first meeting of the New Testament Revision Company was held on the 22nd of that month, and the first meeting of the Old Testament Company on the last day. It is worthy of note that, whereas King James's Bible was projected, completed, and published in seven years, the present revision of the New Testament alone will not have been published till eleven years have elapsed. This delay has, no doubt, been in part occasioned by the wish to act in harmony with a Board of Revisers in the United States which was organized and entered upon its labors in October, 1872. But if even greater delay had been created the revisers could not have been blamed; the desirableness of securing concord on both sides of the Atlantic justly outweighing other considerations.

At length, then, the task is completed and those who, like ourselves, have not seen a line of the forthcoming book, await with eagerness, not however, unmixed with solemnity, the day which shall enable us to examine and enjoy it. Many foretastes of it have indeed been placed within reach of the lovers of the Bible. But all these were the work of individuals. The book is to represent the judgment of twenty or more of the most competent scholars which this country can supply, with more than a dozen able Americans; and we may be sure that the best results of competent scholarship, with all the aids and facilities which the nineteenth century can furnish, will be embodied in the volume. Never was so great an undertaking more auspiciously begun, carried on, or concluded. We have watched it with solicitude, but can discern no trace of literary or sectarian jealousy, or political animosity from first to last. A pure desire to bring the words of Eternal Life in their most correct form within the reach of those who use the English language appears to have been the one actuating motive of all concerned, and it is devoutly to be wished that their success may correspond with their diligent and disinterested labor.

Doubtless some of the changes introduced on the demand of modern criticism will try the patience of readers. To find the Lord's Prayer denuded of the Doxology, the last half of the last chapter of St. Mark's Gospel, and the first eleven verses of the eighth of St. John removed into the margin or impressed with some mark of doubtfulness, will be startling to tens of thousands. The loss of the text of the Three Witnesses will possibly excite less attention, because the controversy respecting it has been so long before the public, while minor omissions, alterations, or retractions, in many instances, create painful emotion. But this is inevitable, and all that remains is, for those that are able to do it to show that no proposed changes have or can have a serious effect upon any fundamental doctrine; and that the gain of accuracy will ultimately counterbalance any temporary disturbance of thought and feeling or of phraseology.—*Watchman.*

THIS LIFE A PROBATION.

This earthly life is a state of probation. We are on trial for eternity. This life, short and uncertain in its continuance, is to determine the future. Whether it shall be one of exaltation or abasement, of glory or shame, of exquisite and perfect happiness or of inconceivable and everlasting misery, is to be determined here. It is the seed time of the great sowing harvest. "Whatever a man soweth, that shall he also reap." But let no man despair; he may make his future life an eternally happy one. Here if the scale is on a poise for Christ's service, or the devil's, for happiness or misery, for heaven or hell: yet see what is thrown in by the mercy and love of God, to help to a right turn. If a depraved nature, flesh lusting to evil, an evil world with its maxims, its examples and evil appliances; a restless, malignant, tempting devil, are all weights to direct the scale sinward, deathward, hellward, there is in the opposite scale, redemption through the blood of Christ, provisional salvation, preventive grace, Gospel calls, providential interpositions of mercy and of chastisement, Bible teaching, and motives, good books, a living ministry, efforts of Christian friends, holy examples, Sabbaths freighted with their means of grace, and the Spirit's influences to render all effectual, and to give the scale a Christward, heavenward direction. God watches over us, not to seek occasion to destroy us, but to help our feebleness. He environs us round—with his compassion, his love, his gifts, that he may draw us to himself, and help us to make our calling, and election sure." We then as workers together with Him beseech you also, that ye receive not the grace of God in vain." Because "God worketh in you both to will and to do of his good pleasure," seek to "work out your own salvation with fear and trembling," by a vigorous application of all your powers, according to the divinely revealed plan. Then salvation, happiness, and heaven shall be yours. E. B.

OUR MONEY.

Is our money our own? Has a man a right to do as he pleases with the wealth of this world, that he acquires by his own superior judgment and industry, and what may have fallen to him by inheritance? I answer, no, unless he chooses to do right, and use it for the glory of God and the best interests of society. If a friend loans you money or sells you property on time, you have no moral right before God, or before civilized society, to spend that money or use that property in such a way that you can not return the same, with reasonable use at the appointed time. So you have no moral or social right to spend your own money that you have earned by your industry, or that has fallen to you by inheritance. God, in his providence, has given it to your care, and both principal and interest must be used to God's glory and man's greatest good. Whatever elevates man intellectually and morally helps the cause of God. No man has any moral or social right to spend his money or property for naught. To misuse it or abuse it is sin. Even to use his influence over others for that which will not profit mankind nor honor God is wrong. Money foolishly spent is a sin in the sight of God, and a crime against society.

As an illustration out of many that might be given, here is a good brother who is well to do in this world. He has a good position in the church and in society. He exerts a good influence in the community, for he is a good man. But he smokes three ten-cent cigars each day, which is very moderate. He only indulges in this little luxury, and he is able to afford it. He pays the minister of his church \$100 per year, is liberal toward the current expenses of the church and Sabbath-school. The minister receives only a bare living, the incidental expenses are usually behind, and the Sabbath-school is short of necessary literature. Well, this good brother spends thirty cents each day for his innocent smoke, which, during each year amounts to \$109.50. Now if the good brother would leave off this innocent luxury, and pay the preacher \$150, the

Sabbath-school \$9.50, incidental expenses \$10, and the remaining \$40 to the Missionary Board, how much more good would be done! The minister would be materially relieved, the school blessed, incidental expenses improved, and the home and foreign missionary made to rejoice. And the good brother would have better health, and a sweeter breath, and could offer a purer prayer for the success of the gospel, and be financially none the loser. How many thousands of our good brothers and sisters are thus misusing their own money, crippling the cause of God, and injuring their own influence before the rising generation. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

CHRISTIAN PERFECTION.

Do not mistake angelical for Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy do not belong to Christian but to angelical perfection. Our feeble frame can bear but a few drops of that glorious cup. In general, that new wine is too strong for our old bottles; that power is too excellent for our earthen, cracked vessels; but weak as they are, they can bear a fullness of meekness, of resignation, of humility, and of that love which is willing to obey unto death. If God indulges you with ecstasies, and extraordinary revelations, be thankful for them; but be not exalted above measure by them; take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. "Ye never read in your Bible," "Let that glory be upon you, which was also upon St. Stephen, when he looked up steadfastly into heaven, and said, 'Behold I see the heavens opened and the Son of Man standing on the right hand of God.'" But ye have frequently read there, "Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, took upon Him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross.—*John Fletcher.*

WOMAN'S WORK IN MISSIONS.

The latest "Occasional Paper" of the "Ladies' Auxiliary for Female Education," an English Methodist institution, is charged with interesting details of work in various quarters. From Barcelona, (Spain) we read: In our town school last year the mistress gave me the names of at least ten girls who have been converted during the year; some of the cases are most interesting and touching. The Christian girls have their Bible-meetings and prayer-meetings, while the anxious ones are dealt with one by one by the teacher in her own room. I could name, too, several mothers who have been truly converted to God, through bringing their girls to our schools, and are now working for Christ. Not very long ago an elder girl, through having attended first our night school and then our chapel, was brought to Jesus and died very suddenly; ere she passed away, she called her sisters and told them to sing with her the hymns they had learned in our school. Her poor mother (a Roman Catholic) brought her beads, and began repeating many prayers to Virgin and saint, but her daughter cried out, "Oh, don't do that, mother; I'm going to heaven" (quoting a hymn), "bring my sisters, and let them sing with me 'Voz al cielo.'" Her sisters (dear Christian girls and fruit of our school) sang, and the bright spirit took its flight. Another, a young girl of seventeen or eighteen, came to the night-school and then to the chapel, and was soundly converted to God. She ran a short bright course, and then was taken home. On her dying bed, her face shone while she exclaimed, "I've seen the Lord Jesus in all his beauty;" and again, later on,

"To depart to be with Christ, how glorious! to stay and work amongst the young women, how blessed!"

A letter from Rev. W. Burgess urges the Committee to send lady doctors to India. "As a monetary affair the scheme would soon, I feel sure, be a grand success. The thing has already been tried. An American lady duly diplomated came out several years ago in a private capacity, and very speedily made her way and secured a very fair income." This appeal is strengthened by the testimony of a very experienced China missionary, the Rev. Josiah Cox. He says: The healing art as practised among these vast populations, though often costly, is mere quackery. It is ignorant of anatomy and physiology, of the nature of disease and of the property of medicines. I eschew surgery, and is especially helpless in the cases of suffering woman and infants. It is not to be wondered at that in almost every sickness their first resort is to the idol, the fortune-teller, and astrologer. It is impossible to think on the waste of human life, and the amount of preventable suffering which must result from this ignorance, without acknowledging at once the policy and duty of making our healing art the handmaid of our evangelisation wherever practicable. The necessity for lady doctors arises from the fact that Mohammedan customs render the entrance of a man doctor into any Zenana entirely out of the question. And this same barrier stands in the way of approach to Chinese ladies.

CANDIDATING.

They came to a little village church and heard him. He preached a good sermon. He was reverent in manner; his church services were all orderly; everything moved smoothly. They quickly inquired about him of his own people, and there was but one answer—he was all that a good minister and pastor should be. Then they mailed him a little note: Their vacant pulpit had been placed at his disposal the first Sunday of the following month; their people wanted to hear him.—They would give him \$50 for preaching and pay all expenses. To their surprise, and with a long list of applicants in their hands, from D.D.'s, to S. T. D.'s, they got this reply:

"No, brethren, I cannot come and preach to you. I am not a candidate for your pulpit. I would not leave church for another unless Providence pointed the way. Somehow, I do not believe the way lies in the direction of appearing before a congregation of strangers and preaching on trial. I did this once. After that, I heard I was not quite tall enough; my coat did not fit as it should; my neck-tie was awry, and I learned that this was 'not accidental, for it was just so in the evening.' In the first part of my sermon I spoke 'too loud;' in the latter part 'too-low;' I gestured too much with my left arm; I was 'too nervous' in my manner. My sermon in the morning 'was rather too analytical;' I did not pray for the success of evangelistic work in the evening—although I had in the morning; and there was more of the same order. Brethren, I then said, 'As for myself, no more candidacy.' Now, if you want to hear me, I shall be happy to welcome you to my church, but I have no idea you will come. My neck-tie is still awry at times, and sometimes I omit to pray for evangelistic work in the evening. But my people put up with all these and other serious deficiencies, and having learned in whatever state I am therewith to be content, I am satisfied to continue to preach for my people. If you ever want to hear me, come and welcome to my church, the sexton will give you a good seat."

The committee found that they could not move the mountain toward Mohammed, so four Mohammeds kindly went to the mountain. They heard that minister. They gave him a call, he went to preach for them to see how he would like them, and not as the candidate. He preached, possibly his neck-tie was a little awry, possibly he omitted to pray for evangelistic work in the evening. Be this as it may, he accepted the call, was installed, and is a successful minister.—*Christian at Work.*