

MISCELLANEOUS PAPERS.

NO. I. THE HIGHWAYS OF HUMAN THOUGHT. BY W. H.

It was an old-time saying, that all the great highways of the ancient world led to Rome. Such an acknowledgment would doubtless minister to the pride and vanity of that great centre of pagan civilization and world-wide power. However much of truth there was in this pretentious claim, it would appear that in a much higher and nobler sense, all the great highways of human thought and feeling, as we find them laid off in the history-march of the past, lead, consciously or unconsciously, not to Rome, but to Christ and to the revelations and provisions found in his own undying and imperishable gospel. It has been said that when a man thinks deeply, he thinks religiously; he cannot say by thought within the lines and limits of that which is simply secular and material. The world around us in which the human race find a home, and the nature and constitution of man, are undoubtedly more or less religious structures; and it seems impossible for an profound story to exist in either of these departments without ultimately branching out on to the domain of a religious system, of some kind or other. In every age, including the present, it would appear that there has always been something like an "unconscious orthodoxy" and this too in departments where we should not expect to find anything of the kind. Underlying teachings and investigations of a professedly un-biblical character, are found confessions and acknowledgements which merely human or natural power can satisfy or explain. We are told by science that the body of man draws some of its elements of life and vitality from other worlds besides the one in which it lives, moves and has its being. If then that which is simply mortal claims kinship with the whole expanse of the heavens and is ever receiving help from the whole created universe, it is not strange that the higher nature within should refuse to be confined within the limits of the present scene. And from quarters most unexpected, there comes to the aid of the Christian student facts of the most important and welcome character. If the miner of former years had been told to dig for the rays of the sun in the darkness of the earth, the very request would have been to him a matter of astonishment and surprise, but to day, the fact is everywhere acknowledged that the black heart of the coal is a treasury of sunbeams, and the smallest effort will soon emancipate the imprisoned and long buried light. So upon much of the world's history which has appeared dark, confused, and inexplicable, there have arisen some answers and explanations which point to One

"Who sees all suffering, comprehends all wants, All weakness fathoms, can supply all needs."

If we look at the race in its truest and deepest anticipations, no other object but Christ has ever met these profound and universal expectations and presented to them a substantial and satisfying realization.

The religious ideas and convictions which have ever been the common property and possession of mankind, have been deeply embodied in the history of the past and have awayed the intellect and conscience with a tremendous and victorious power. The profound ideas and enquiries respecting the character of God and the existence of a future state beyond the present have played an influential and impressive part in the religious history of our world. The universal consciousness of guilt and the attempted reconciliation by sacrifice, the felt need of a revelation of the invisible Being, other and higher than nature supplies, the true position occupied by man in the scale of being and the value of this present life, the confessed need of a Divine Teacher, an authoritative standard of right living and a practical exhibition of its principles, the need of some higher consolidation than earth can give, in the trying and sorrowful experiences of life, these and other wants and expectations have existed more or less in every period and have prolonged themselves across the storm-swept centuries to this present hour. A way from the Christ of the New Testament, no satisfying response has ever been given to the religious needs and convictions here enumerated. Paganism in its various replies has been only a temporary expedient. No permanent and blessed relief comes from its strange provision; its universal decline carries with it a deep and vital significance, and its worn out and empty forms tell of its utter inability to meet the vast and crying need.

Nature is all but silent to these solemn enquiries, which must find an answer somewhere before man's life can be blessed and crowned with peace. Science in high attempt to unstrap and unpack the universe has no satisfying response to give, no grand words of hope for a weary and searching world. Her message to-day is one rather of a cold and hopeless despatch than anything else. To speak to anxious and enquiring men of "the unknowable" "the inscrutable power," "the unthinkable" and so on is casting a stone to the children when they ask for bread.

Many beside the German poet have said:

Could I find a path to follow Ah! how glad I were and blessed. Is then man's life a cruel and heartless mockery, and the whole scene in which he spends his life, nothing but a stupendous delusion. Is the world

of man restless, satisfied and glad, and must he forever go on asking for the satisfying and the crowning good and bear nothing more in response than the dim and empty echo of his own voice? "What means this perpetual undertone of sorrow and this unpassable, agonizing doubt which has tormented the sages and multitudes of heathen and unchristian lands? Surely the world did wait the coming of its Redeemer." Thank God, the silence, deep and profound, is broken! The overpowering, painful and crushing suspense is at an end. The platform of all nations has come. On the platform of our newly world He graciously stands, the great void is filled up, and upon the "perishing judgment" of human thought and feeling, there comes one who speaks in words so pathetic and Divine that the tangled way, become spayed with light, and the blinding mists which have hung about the heart and mind of man disappear before the summer dawn which breaks upon this troubled world! Then it is that his entrance into this earthly scene forms the "one great business of time." On the broad highway of human thought and expectation Christ comes, and from henceforth the world has bread enough and to spare. Coleridge has said the Bible is divine because it finds him at lower depths of being than anything else ever can be. Another distinguished writer has said the Gospel is the fulfilment of all hopes, the perfection of all philosophies, the interpreter of all revelations, the key to all the seeming contradictions. Since I have known the gospel every thing is clear. And the poor Hindu, when he heard for the first time the message of salvation from the lips of the missionary, expressed the conviction and experience of all believing souls when he said "This is what I want." The Chinese student felt the fitness of Christianity to meet his own deep need, when rising from the earnest reading of the New Testament he exclaimed to his teacher, Bishop Leung, "Whoever made that book made me. It knows all that is in my heart. It tells me what none but a God can know about me. Whoever made me made that book." Christianity must live, because it finds an abiding and eternal home in the unchanging and eternal seeds of the human heart. It must stay in our world not by a mere "show of hands" but because it comes with a fitness and adaptation to the wants and sorrows of a sinful race. "It touches something in man that wanted to be touched," and it opens up before man a life and destiny, before which all others sink away into insignificance and become at once empty and poor. Christ alone is the "explanation of all history," and the wide and universal anticipations of our human world find in him alone their satisfying response and their crowning and eternal good.

Gagetown, March 17th, 1881.

MEMORIAL NOTICES. WILLIAM B. LODGE. Died at Mapleton, (Maclean Mountain) on Monday morning, March 7th, aged 68 years.

Bro. Lodge was converted to God through the instrumentality of Rev. C. Lockhart, and for forty years was a member of the Methodist Church. The last years of his life were years of suffering, but amid them all he was sustained we trust, by Divine Grace. Those who knew Mr. Lodge best, say he was an upright man and a consistent Christian. We pray that the sorrowing wife and family may prove in their inmost experience that this bereavement is among the "all things that work together for good to them who love God."

F.H.W.

MRS. ELIZABETH KING. Died at Port Hastings, N. S., on February 7th, 1881. Mrs. Elizabeth King, in the 86th year of her age. She was born in the Parish of Rotterdam, London, G. B., and emigrated here in her younger days. She was married here by the Rev. James G. Hennigar, in Ship Harbor, (now called Port Hawkesbury) to her last husband, Mr. Stephen King—who survives her, having previously married two husbands. Her first husband was Mr. Smith, who died shortly after they arrived in this country. She afterwards married a Mr. Harvey, who lived only a few years. Her funeral was largely and respectfully attended. The funeral services were conducted by the Rev. Mr. Forbes (Presbyterian) and Rev. Mr. Tuttle (Methodist) and were peculiarly solemn and impressive. She leaves one son and daughter and a number of grand children to mourn her loss. Her end was peace.

JAMES SMITH. Bear Island, C.B., Mar. 18, 1881.

JANE SCHURMAN WRIGHT. Died at Bedouque, P.E.I., Feb. 12th, 1881. Jane Schurman aged 68 years widow of the late Thomas Wright.

Our departed sister, with her husband, was converted to God during a revival of religion under the ministry of the Rev. A. W. McLeod, and became a worthy and consistent member of the Methodist Church. She was one whom the Lord saw fit to make perfect through suffering. For fifteen years she was afflicted with a cough which prevented her attending the house of God, but her suffering was borne patiently, in submission to the Divine will. Invisiting her I always found her cheerful and, though naturally reserved, quite willing to speak of her religious experience, and her hope in Christ. She loved God's word and took great comfort in reading it and in hearing it read. After waiting some time for

her change to come, the call of the Master was heard, and she passed quietly away, trusting in the Saviour, and leaving a large circle of relatives and friends to mourn their loss. H.

MR. JAMES DUFF. Died on the 28th of Feb., at River Inhabitants Road, near Port Hawkesbury, C.B., Mr. James Duff, in the 83rd year of his age. Mr. Duff was brought up in the Presbyterian Church, but in early youth he was converted to God, under the ministry of the Rev. J. G. Hennigar, then occupying what was known as the Ship Harbor Church—Mr. H. was succeeded by the Rev. Mr. The Crosswick, under whose ministry Mr. Duff was brought into full fellowship with the Methodist Church, in which fellowship he lived for about half a century, adopting the doctrine of God his Saviour, by a singularly upright life, and a consistent deportment. While health permitted he was regular in his attendance upon the means of grace, usually travelling four miles to attend the House of God, and frequently entertaining the members of G. D., and opening his own house for preaching. He was according to his means a liberal supporter of the gospel; and took a lively interest in all that pertained to the spiritual and temporal prosperity of the Church. A man of great simplicity of manner and quietness of spirit, he had no enemies, and was esteemed by all who knew him. Fervent in spirit—he was not unimpaired of the apostolic injunction, "Remember them that have the rule over you—who have spoken unto you the word of God," delighting even amid the wanderings of his mind, in his last illness, to recall the names of ministers whose ministry had been blessed to him. His end was

"Like the mild glory of the setting sun," reminding one of the words of inspiration—"Mark the perfect man, and behold the upright; for the end of that man is peace." He had enjoyed a happy married life of fifty years; and might have celebrated his "golden wedding"; but we believe he has gone to the marriage supper of the Lamb.

G. W. T. Port Hawkesbury, C. B., Mar. 21st, 1881.

MISCELLANEOUS TEACHERS.

The Report of the Superintendent of Education—Dr. Allison—is concluded with these weighty words: In submitting for candid consideration the facts embodied in this Report, I desire to record my conviction that no light peril now threatens our system of Public Instruction from the prevalence of false notions of economy. I would refer my intelligent and patriotic fellow countrymen, when they complain of the burdens of Public Education, to the table (IX), which supplies details respecting the salaries of teachers. These figures are obtained at first hand, are in harmony with other financial returns, and are in the main entirely reliable. They disclose a state of things which I make bold to say cannot continue long without serious detriment to the best interests of the Province. My hope that the previous year had seen the pendulum at its lowest point was not being fulfilled. Throughout almost the entire range of the service there has been a further, and in most cases, quite a marked falling off in the average salaries paid to the men and women who are training the youth of Nova Scotia for the duties and responsibilities of the future. I am happy to believe that many teachers are not laboring for bread alone, and inspired by a higher sense of duty, are prepared to render service without regard to rate of remuneration. But surely I need not point out the folly of trying to discount the evil results sure to accrue from present tendencies by such a consideration. Value for value is the inexorable principle which regulates exchanges of all kinds. If the people, in their respective localities throughout the Province, expect to have honest, valuable work done in their schools, they must be prepared to pay for it; they must be prepared to respond to the action of our legislators, through whose patriotic preference of education to more material interests, that part of the Teachers salaries depending on the Provincial Treasury, has suffered no abatement.

NEWSPAPER ENTERPRISE.

The publication of the details of the battle at Spitzkop between the Boers and the English, was, says the Chicago Tribune, one of the most marvellous feats of newspaper and telegraphic enterprise ever known. The London Standard sent Mr. Cameron, the hardy, resolute, fearless African explorer, with the British advance to report its operations. He accompanied it in its difficult march to the summit of the fatal height. When the Boers made that gallant charge, in the face of the English bayonets, about which they now so much, and poured over into the basin, from which they drove the English like sheep, Mr. Cameron was knocked down, run over, trampled upon, and captured. He showed his newspaper credentials and note book and, being established his professional identity, was requested to act as a flag-of-truce bearer to enable the English to take care of their wounded. He reached the British camp that night, and wrote his despatch of about 2500 words. That despatch was put upon the army field wires, and reached the coast of Africa, over 3000 miles, and tapped the East Indian wires in the Gulf of Aden; thence on the bottom of the Red Sea, another 200 or 300 miles,

to the Mediterranean; thence on the bottom of the Mediterranean to Italy; then through Italy and over the Alps, and through France, and across the British Channel to London. Not stopping there, it goes to Valencia, on the west coast of Ireland, and speaks across the Atlantic to Newfoundland, thence to New York, and from New York across the continent to San Francisco, and in the following morning it is printed in every daily newspaper in the civilized world—the news and of them in this country.

BREVITIES.

If you do not wish to read with the devil, keep out of his shop.

The best way to understand the judgments of heaven is to submit to them.—Shaw

We are hanging up pictures every day about the chambers-walls of our hearts that we shall have to look at when we sit in the snail's shell.

The poorest of tones, and the noblest of callings, is what D. Cady calls the ministry of the gospel. He is right too.

Under all circumstances do that which seems right at the time, and leave it for the future to determine whether it was the wisest course.

It is impossible to penetrate the secret thoughts, quality, and judgment of man till he is put to proof by high office and administration of the laws.

The object of preaching is not to try to remind mankind of what man kind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions.—Sydney Smith

The truest self-respect is not in exacting honor that is undeserved, but in striving to attain that which receives honor and obedience as its rightful due.

Education is not a charity, it is a necessity, and parents are guilty of a crime against the state when they refuse to give their children a decent education.—Ex.

A recent writer has said many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them.—Baptist Weekly.

The habit of American girls marrying Italian counts has slackened up a little of late. A life of following around a hand organ and passing the tambourine for pennies is not as attractive as formerly.—Scientific American.

She was in earnest when she said to the preacher, "Oh, Mr. —, it is useless to talk; but you cannot enter society unless you dance the round dance." And she is a professing Christian. A clear case of choice between Christ and Belial. The choice will bring its reward.

An exchange says: "We have received a story entitled 'A Dark Deed,' which is respectfully declined. The first chapter opens with, 'It is midnight.' This is all right. It is often midnight—at least seven times a week—but the author forgot to add 'and silence brooded over the city.' This is a fatal oversight. Silence always broods over a city when it is midnight, in works of fiction—but nowhere else. We can't print a story in which silence does n't brood at midnight."

The young ladies of Rochester, Mich., have hit upon a successful plan for stopping church-door loafing. They have a permanent fund, out of which they pay for a standing advertisement in the Era of that place, as follows:—"The Donkey Club of this city would inform the young ladies especially and the public generally that they have made arrangements for an extensive demonstration on the steps in front of the Methodist Episcopal Church—the members locating themselves on either side of the main entrance—on Sunday evening next. Positions taken immediately after the close of the religious exercises within."

The following is an example of the power of the Gospel in a heathen land: A Kaffir girl, in South Africa, went to a missionary and dropped four six-pences into his hand, saying, "That is my money." "You don't owe me anything," replied the teacher. "I do," she answered; "and I will tell you how. At the public examination you promised a sixpence to any one in the class I was in who would write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know then that another person wrote the specimen for me. Yesterday you were reading in the church, about Zaccheus who said, 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took from you one sixpence, and I bring you back four."

Mr. Moody recently amused as well as edified a San Francisco audience with an anecdote of a tour in Scotland where there were a great many distillers, and one of them had actually built the church steeple at his own expense. They were afraid of Mr. Moody's coming there lest he should give offense. He held his peace as long as he could, but at last he denounced the whole business, and the distiller in question wrote him a very polite note on the subject, asking what his objections were, and he answered it by saying "that we were commissioned, whatever we do, whether we eat or drink, to do it to the glory of God. If you can distill a barrel of whiskey and then kneel over it and say 'Oh, God, bless this whiskey, and send it to be a blessing to Thy name,' all right."

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