

The Wesleyan.

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S. F. HUESTIS, Publisher.
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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 XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, JULY 22, 1881.

No 29

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

The African Methodist Episcopal Church will pay the expenses of its twelve delegates to the Ecumenical Conference, proposing to give each \$400.

The *Athenaeum* compliments the American Committee recommendations in the Revision, and thinks several of them "might have been adopted with advantage."

The *St. Louis Advocate* has a friend, the president of a college, who must have passed on his way through an editor's office. He says, "My opinion is that an obituary is a notice of death and not the history of a family."

Dr. Armitage, of New York, meets a company of children each week for prayer and conversation. About forty have professed conversion. He has given them work to do while he is in Europe. —*Zion's Herald*.

The pastor of the Baptist church in Berlin has been fined by the police court for offering prayer at a funeral in one of the cemeteries, which is church property, as that service is only permitted to clergymen of churches recognized by the State.

The Michigan Supreme Court has struck an effective blow at "rings" and "corners" in that State, by a late decision that money advanced to enable any combination to artificially affect the price of any necessity of life, can not be legally recovered.

The *American Hebrew*, an able and earnest periodical, says that orthodox Jews have not abandoned the doctrine and the aim of the re-establishment of their nation in the Holy Land, and only wait its rescue from the Turks to expect a grand future. Mr. Oliphant's project of colonization is evidently regarded with favor.

The revised version of the New Testament cannot, it is said, be permanently used in an English Presbyterian church until it has received the sanction of the Synod. Dr. Donald Fraser, however, has favorably reviewed it from the pulpit, and Dr. Thain Davidson read one of the lessons from it a few Sundays ago.

Bishop Carman, of the Canada Methodist Episcopal Church, says that members enough to form a Conference, and preachers enough to supply them, have moved to the north-western part of the United States. The *Guardian* hopes the Bishop is mistaken, and seems somewhat alarmed for Episcopal Methodism in Canada.

It is stated that during the first four months of the year, upwards of 20,000 persons were arrested in Paris for being drunk; and yet we are sometimes told that owing to the general use of light wines on the Continent drunkenness is comparatively rare. The light wine advocates will do well to study the facts a little more closely.

The *Boston Journal* says: George I. Seney's contributions to educational and other institutions have amounted to an average of \$1000 a day for two years and a half. Mr. Seney's wealth has been increasing rapidly from the good judgment with which he invested his capital a few years ago in cheap Western railroads, which were being sold under the hammer. These have become fine properties.

The remains of a young Scotch girl, 23 years of age, named Philip, who died recently at Windsor Castle, were removed to Scotland for interment. Previous to its conveyance to the Great Western Railway-station Her Majesty and Lady-in-Waiting attended a short service, held in the presence of Philip's father and brother and the Queen's servants, by the Rev. T. Orr, Congregationalist minister at Windsor.

Speaking at the opening of a diocesan conference at Rochester, the Bishop of Rochester referred to the Salvation Army, and said that if it adopted methods which offended the tastes, and eccentricities which distressed the soberness of some, yet it aimed at results and reached classes which at present the Church could only pray for. No one who knew how difficult it was to get at the lowest stratum of the London poor would rashly forbid or severely condemn any who, though imperfectly, still sincerely, were reaching them with the message of Jesus Christ.

NEW TESTAMENT MANUSCRIPTS

Of the oldest and most valuable of MSS. there are only five; and these are:

a. *The Alexandrine MS.* or Codex—so called because it was obtained in Alexandria, by the Bishop of Constantinople, who sent it as a present to Charles I. of England. It is now in the British Museum—kept as an invaluable treasure. It is believed to be about 1400 years old; though nothing is known of its origin. As an authority it is very valuable—though some thirty-four chapters in all are missing from it.

b. The next MS. in order is the *Vatican*—so called because of its being kept in that palace. Except the short time when it was in Paris, whither Napoleon I. caused it to be removed—it has been kept in Rome for 400 years. Until very recently the Papal Power has refused to publish a copy of this MS.; but in 1868 a very perfect fac simile of it was issued, to the unspeakable delight of all Bible students.

This MS. is older than the *Alexandrine*, and is also more nearly perfect—having lost only the Epistle to Philemon, the Pastoral Epistle and the Apocalypse.

c. The next MS. in order is the *Codex Ephraem*; which is preserved in the National Library of Paris. It was brought by Catherine de Medici into France, and is assigned to the fifth century, and contains about two-thirds of the New Testament.

d. Next there is the *Codex Bezae*—formerly belonging to the great reformer of that name, and by him presented to the University of Cambridge. It is the least valuable of the MSS. we have named, contains only the Gospels and the Acts in Greek and Latin; and is assigned to the sixth century.

e. Next in order is the *Codex Sinaiticus*—which is, probably, older than the Vatican MS., and contains the New Testament complete. It is supposed to be one of the MSS. prepared by order of the Emperor Constantine for his capital—Constantinople.

The account of its discovery in the Convent of St. Catherine, on Mt. Sinai, by the great German critic Tischendorf, is of intense interest to all Bible students; though we cannot enter into it now. In 1844 he got hold of a few old vellum leaves—which proved to be leaves of the Old Testament—about to be used for lighting a fire in the stove; but it was not until 1859 that he obtained permission from the Monks to copy the whole work. He did so, the original MS. being presented to the Emperor of Russia; and it is now in the Imperial Library of St. Petersburg, and a splendid edition of the work was published in 1862.

Now, none of these great MSS. was known to those who prepared the various English versions, from Wycliffe to the revisers under James I. Even Erasmus had seen only the Codex Bezae; having failed, with all his influence at the Court of Rome, to obtain access to the Codex Vatican. And it is these great MSS.—as well as the large number which we have referred to—that constituted the sources of authority from which the revisers of the present translation were able to draw.—*Episcopal Recorder*.

PROVIDENCE.

"I have sometimes thought that ministers in the present day do not sufficiently mark for the instruction and comfort of their hearers illustrations of the inestimable doctrine of God's gracious providence as seen in the world and found in the experience of Christians. How many a downcast soul would be cheered to learn that one in similar or in worse circumstances than himself had found in the time of great need the faithfulness of God's merciful promises—that in darkness light had dawned, in distress relief was found, and that in danger and in difficulty deliverance was granted.

Some years since, when in company with some good Christian workers in Lambeth, I ventured to make a remark

that I did not believe that any Christian could be found who could not in the course of his life refer to some special instance of God's gracious providence being exerted on his behalf. This led to conversation on the topic, and to the recital on the part of several of their experience of the truth stated. One brother, a man with a large family and a limited income as clerk in a banking house in the city, and who found it a constant struggle to meet family claims, gave the following instance of help afforded to him in the time of need. He said: "Some time ago one of my children, a little girl about five or six years of age, was very poorly, and one morning she said to me, 'Father, I wish you would stay at home to-day.' The request, not appearing to him as urgent, made little impression. She, however, reiterated her wish, till his wife said to him, 'Well, my dear, as she so much wishes it, perhaps you had better gratify her by remaining at home.' The good brother, therefore, addressed a letter to his employers, the bankers, apologizing for absence on the score of family affliction. In the evening of the same day he received a note from one of the firm, expressing their sympathy, and enclosing for his acceptance a £40 note. We may easily imagine with what grateful feelings this good brother would retire to rest that night, and how in the morning he would be further instructed in God's dealings with his people, for in the morning the child died."—*John Corderoy, in Methodist Recorder*.

THE CHURCH IN SUMMER.

There is no good cause for Church languishment in the summer. If physical conditions of body and weather prevent the assiduous devotion to study and meetings which the cooler season promotes, faith, holy living, reverence for the Sabbath, reading of the Bible, and leading men to Christ are all compatible with any weather, and with almost every physical condition. Some years ago we were advised that our camp-meetings were injurious physically, and that our annual rest should be away from all religious excitements. We became conscious that in this as in any other department of thought or activity we could overwork, but after careful tests, we are satisfied that a camp-meeting or two, with preaching once on the Sabbath for the brother in whose vicinity we are resting, and a regular attendance upon the prayer-meeting, and the reading of a few books of the Old and New Testament through, bring us back to our work restful and happy. "It takes me some time to get into the preaching spirit again," said a good brother, on his return from a long vacation. Think of Paul introducing his theme at Troas or Corinth by saying, "Brethren, I have not had much to do with these matters for five or six weeks, having been on a vacation, but I shall get a going again after a little." What a dead fly it would have been in the Gospel ointment, if when Jesus and his disciples had returned from that needed retirement "apart into a desert place to rest awhile," they had announced that all religious activities, except perhaps a short prayer morning and evening, had been abandoned, that their rest might be more complete.

During the heated term, neither those that go nor those that stay can be expected to be kept under full pressure, but it is a fearful letting down, or shameful surrender to Satan, for churches to be closed, and religion's offensive weapons to be hung up for cooler weather. And no amount of earnest effort in the nine months of the year can condone for the wrongs done to God's cause by three months of religious apathy. Friends of God, all the sought sources of rest combined, country air, fishing, swinging and sleeping under trees, &c., are not better as recreation than a holy conscience, an abiding trust that excludes all worrying, an honest, generous frankness that makes chafing and jealousy impossible, with a systematic arrangement of study and labor, and a common-sense self-care under hygienic principles.

Oh, let us give the enemy no advantages! Let us meet his untiring vigilance with an equally tireless watchfulness. The renewed, uplifting inspirations of the Holy Spirit will carry us through heat and physical lassitude, and not only make "December as pleasant as May," but July as bearable as January. Keep the churches open, hold the Sabbath-school sessions regularly, preach as earnestly as your spirit-touched lips can preach, arouse Christians to a hunger for perfect love, and cry out the warnings to sinners; don't be afraid of repetitions; repetitions red-hot are novelties; and then Satan will be grieved, and long for closed churches and modern vacations, but Christ will be honored, and the sound of his successful goings will be heard in the tops of the mulberry trees. Let the pastor seek his brief rest, not by surrendering all religious activities, but by a change of scene and of work, yet with the unquenchable fires of his life consecration burning like a furnace. Then shall his feet always be beautiful upon the mountains and by the quiet streams, for he shall ever be the holy bearer of good tidings and the publisher of peace.—*Christian Home Journal*.

SAVING FAITH.

Paradoxical as it may appear, many people fail to understand faith by reason of its very simplicity. They gaze up into heaven, or descend into the deep, while, "the word is nigh them, the word of faith which we preach." To them it seems impossible that so great a salvation can be wrought by means so simple; and in consequence they insist on finding, in that plain term, a deeper sense, a hidden meaning, a profound mystery capable of being unfolded only by much learning. How mistaken is this view every devout child of God well knows. Faith is never patent to reason. The things of God, hidden from the wise and prudent, are revealed unto babes, whose hearts are susceptible and whose minds are open to reflection. The truth comes to them freshly, and upon their tender consciences leaves an indelible impress. The child is the exemplar of the true disciple. In him the instinct of faith is not deadened. "Suppose a child has a journey to perform through an extensive wilderness," says Rev. Asa Shinn, "where it would be exposed to pits, snares, wild beasts, and every hateful thing. If left to its own resources, its courage would fail, and it would decline the performance of the journey. But while deliberating on the subject, the father of the child offers his services as a guide. The child is convinced that no force can overcome the father's power, and that no craft can defeat his wisdom. With this understanding, it places its entire trust in the father, and makes the entire journey successfully. So the erring child of man, who would pass safely through this world to a heavenly home, sees temptation and every obstruction that the enemy can present in the way, and, if left to its own resources, would decline the performance of the journey, but while considering the subject, the Gospel presents our heavenly Father in Christ to him as a guide. The sinner is convinced that no force can overcome his power, for in him is the power of God, and that no craft can defeat his wisdom, for in him is the wisdom of God; and placing his entire trust in Christ, he is conducted safely through this world to a home in heaven."

So simple is saving faith. It is taking God at his word. We put our hand in his and confidently march onward to our heavenly home. Do not forget how simple is the way of faith, nor how great will be your guilt and ruin if that way be neglected.—*N. E. Methodist*.

TRUE LOVE.

A precious saint wrote in the secret pages of her diary: "My religion took, on one happy day, the character of a genuine passion. I knew it to be such, for I had loved intensely. And from that hour I had Christ for a daily companion and bosom friend. But I have never been able since that hour to do enough for Christ. The day is too short;

my poor hands are too feeble. I long sometimes for an alabaster box of precious ointment, and some Lazarus to anoint for his beggar's burial, that so I may serve my blessed Lord." Was not this a true religion? It had a great world of sweeping emotion in it. It seems to shake the simple sentences as with the breath of the Holy Ghost. And it had hands to work, furnished with hard tasks, which the glad heart made beautiful by her love. Such a devotion will not be apt to spend itself in words. It is too genuinely hearty to be content to talk about itself; its healthy impulse is to do Christ's work. And do we fancy that loveless hearts can render human full measure of service? We might learn from all other forms of fealty and devotion that it is the full, loyal, restless heart that inspires the best and the largest work. Happy are they who love much the Master whose work is always waiting for loving hands.—*N. Y. Methodist*.

CARDINAL NEWMAN AND THE NEW TESTAMENT.

It seems there was an unsuspected reason for Cardinal Newman's declining to be a member of the New Testament Revision committee. We quote from *Public Opinion* a letter dated Birmingham, May 13, 1881:—"Cardinal Newman begs to thank the revision editor of *Public Opinion* for his courteous letter. He is sorry to have to answer that he never has made the text of the New Testament his special study, and, feeling sure that the revision will be of high value and importance, viewed as a whole, he would not venture to attempt any lengthened criticism upon it. And he is obliged to add that had he ever so much right to criticise it, his time is not sufficiently at his disposal just now to allow him to do so."

What a revelation he makes in this letter. What probability is there that the Roman Catholics of England can furnish scholars competent to revise the Rheims New Testament, even if they be driven to admit the necessity of having that version revised? Their great convert, who was educated at Oxford, a university famous for classical learning, by his own confession, can render them little help. We do not suppose his brother of Westminster can do much better. Then what are we to expect from the inferior clergy? Many of them have been born, and nursed, and educated, so far as they are educated in any sense worthy of a Christian pastor and teacher, under purely Roman Catholic influences. Probably not one in a hundred of the "priests" in the three kingdoms has "ever made the text of the New Testament his special study." Such teachers of Christianity! Can men teach what they have never learned? Can men teach Christianity from any book but the Word of God? Can those who confess they have never striven to be thoroughly familiar with the only authoritative statement of the plan of salvation be men qualified to show people the way to heaven? Dr. Newman, confused by the study of patristic writings, ambitious to help to put England back into ante-reformation conditions, and not willing to give the New Testament its proper place in his system, might well seek ease in Romanism.—*London Methodist*.

A speaker at a recent missionary meeting repudiated with just scorn the idea that the missionary was to wait for "openings." Not so, he said, did Havelock, when he thundered at the gates of Lucknow, and rescued the lambs from the tiger's lair. Not so does the engineer when he thrusts his iron way through the broad mountain, and bridges the mighty chasm. The heroes of missionary enterprise have never waited for "openings." Let us press on. The way will open for us. How many of us are hindering by feeble faith and wretched half-heartedness, when God's truth demands prompt action and unselfish devotion.—*Evangelical Churchman*.

For the first time in the annals of the Calcutta University, a native gentleman has been elected President of the Academy of Arts.

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