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ENGLISH RULE IN INDIA AS VIEWED BY AN AMERICAN.

Rev. H. M. Field, D.D., of New York, in his "Egypt to Japan," the second of two fascinating volumes descriptive of his Journey Round the World, pays the following tribute to the benefits of English rule in India. Speaking of the poverty and improvidence of the Burmese under former rule he says: "It should be said, however, that up to a recent period they had no motive for saving. The least sign of wealth was a temptation to robbery on the part of officials. Now that they have security under the English government, they can save, and some of the natives have grown rich.

This is one of the benefits of English rule, which makes me rejoice whenever I see the English flag in any part of Asia. Wherever that flag flies, there is protection to property and life; there is law and order, the first condition of civilized society. Such a blessing has been a great blessing to Burmah, as to India. It is not necessary to raise the question how England came into possession here. It is the old story, that when a civilized and a barbarous power come in contact, they are apt to come into conflict. They cannot be quiet and peaceable neighbors. Mutual irritations end in war, and war ends in annexation. In this way after two wars, England acquired her possessions in the Malayan Peninsula, and Lower Burmah became a part of the great Indian Empire. We cannot find fault with England for doing exactly what we should do in the same circumstances, what we have done repeatedly with the American Indians. Such collisions are almost inevitable. So far from regretting that England thus "absorbed" Burmah, I only regret that instead of taking half, she did not take the whole. For British Burmah is not the whole of Burmah; there is still a native kingdom on the Upper Irrawaddy, between British Burmah and China, with a capital, Mandalay, and a sovereign of most extraordinary character, who preserves in full force the notions of royalty peculiar to Asiatic countries. Recently a British Envoy, Sir Douglas Forsyth, was sent to have some negotiations with him, but there was a difficulty about having an audience with his Majesty, owing to the peculiar etiquette of that Court, according to which he was required to take off his boots, and get down on his knees, and approach the royal presence on all fours! I forget how the question was compromised, but there is no doubt that the king of Burmah considers himself the greatest potentate on earth. His Capital is a wretched place. A Russian gentleman whom we met in Rangoon, had just come down from Mandalay, and he described it as the most miserable mass of habitations that ever assumed to be called a city. There were no roads, no carriages, no horses, only a few bullock carts. Yet the lord of this capital thinks it a great metropolis, and himself a great sovereign, and no one about him dares tell him to the contrary. He is an absolute despot, and has the power of life and death, which he exercises on any who excite his displeasure. He has but to speak a word or raise a hand, and the object of his wrath is led to execution. Suspicion makes him cruel, and death is sometimes inflicted by torture or crucifixion. Of course no one dares to provoke such a master by telling him the truth. Not long ago he sent a mission to Europe, and when his ambassadors returned, they reported to the king that "London and Paris were very respectable cities, but not to be compared to Mandalay!"

This was repeated to me by the Captain of the steamer that brought them back, who said one of them told him they dare not say anything else; that they would lose their heads if they should intimate to his majesty that there was on the earth a greater sovereign than himself. But in spite of his absolute authority, this old king lives in constant terror, and keeps himself shut up in his palace or within the walls of his garden, not daring to stir abroad for fear of assassination. It requires a few hard knocks to get a little sense into such a thick head: and if in the course of human events the English were called to administer these, we should be sweetly submissive to the ordering of Providence.

ELEPHANTS IN THE TIMBER YARDS OF BURMAH.

One of the great industries of Burmah is the timber trade. The teak wood which is the chief timber cut and shipped, is very heavy, and requires prodigious force to handle it; and as the Burmese are not far enough advanced to use machinery for the purpose, they employ elephants, and bravely do the noble beasts perform their task. In the timber yards both at Rangoon and at Manlmain, all the heavy work of drawing and piling the logs is done by them. I have never seen any animals showing such intelligence, and trained to such docility and obedience. In the yard that we visited there were seven elephants, five of which were at that moment at work. Their wonderful strength came into play in moving high pieces of timber. I did not measure the logs but should think that many were at least twenty feet long and a foot square. Yet a male elephant would stoop down and run his tusks under a log, and throw his trunk over it, and walk off with it as lightly as a gentleman would balance his bamboo cane on the tip of his finger. Placing it on the pile, he would measure it with his eye, and if it projected too far at either end, would walk up to it, and with a gentle push or pull, make the pile even. If a still heavier log needed to be moved on the ground to some part of the yard, the mahout, sitting on the elephants head, would tell him what to do, and the great creature seemed to have a perfect understanding of the master's will. He would put out his enormous foot and push it along; or he would bend, and couching half-way to the ground, and doubling up his trunk in front, throw his whole weight against it, and thus like a ram, would "butt" the log into its place; or if needed to be taken on a greater distance, he would put a chain around it and drag it behind him. The female elephant especially was employed in drawing, as having no tusks, she could not lift like her big brothers, but could only move by her power of traction or attraction. Then using her trunk as deftly as a lady would use her fingers, she would untie the knot or unhitch the chain, and return to her master, perhaps putting out her trunk to receive a banana as a reward for her good conduct. It was a very pretty sight, and gave us a new idea of the value of these noble creatures, and of the way in which they can be trained for the service of man, since they can not only be made subject to his will, but taught to understand it, thus showing equal intelligence and docility.—From Field's travels round the world.

REV. WILLIAM ARTHUR AND DR. PUNSHON.

A new London book entitled "Leisure Hours with London Divines," says concerning two well-known Methodists: Rev. William Arthur combines what was the richest in the old Methodist with the qualities that mark a latter race. He came just in time to catch the glowing fervour of the early preachers, and to carry it into the midst of a new class, more liable to be contaminated with the breath of an age alarming by questioning and glaringly doubting of firm mental build, and possessing a fine emotional nature, he is eminently fitted to stand like a seer between the old and the new. He has a piercing eye, and can scan with accuracy the whole ecclesiastical field. Not without some of the qualities that mark a statesman, he can weigh the varied movements in the religious world pressing for solution, and he has contributed by his pen some valuable works, bearing especially upon the influence and tactics of the Romish Church. His popularity as a preacher, his reputation beyond the borders of his own church, and his generally acknowledged ability as an author, combine to give him a place among the men with whom we may spend a fruitful leisure hour. The Wesleyans have in Dr. Punshon a force of which they have some reason to be proud. His name is a power throughout the Connection, and his influence is felt where his voice is not heard. To fine rhetorical gifts he has added the nobler desire of making himself a thorough spiritual teacher having always an eye to the elevation of

the soul as well as the education or enlightenment of the mind. He has enjoyed a reputation given to but few men and he has not betrayed the highest interests of religion by taking an undue advantage of it. The popular preacher like Dr. Punshon is not without temptation. Large assemblies seek after excessive rhetoric, and we are apt to be carried away by a brilliancy of language than by the quiet thought, the calm, contemplative mind that ought to breathe inspiration everywhere. Dr. Punshon has guarded himself well in this respect. He has ever sought to be the Christian apostle. His earnestness has kept pace with his talents. In the pulpit and on the platform he is essentially the evangelist deeply concerned for the regeneration of men. The distinctive aim of Methodism finds in him an energetic and faithful exponent, and he would probably be the first to shun popularity if he thought it would interfere with his usefulness. The best tribute that can be paid to him is not that he is the most eloquent of Wesleyan divines, but that he is supremely conscientious in using the truth as a vital force, that he has an unfaltering faith in its efficacy, and that it does not lurk beneath, but shines out resplendent through his chaste yet bold and burning words.

Think of Vice-President Wheeler, a few days ago, calling a colored man to take his place for an afternoon in the august chair of the United States Senate! And here comes another sign that Louisiana is not completely abandoned. A "fast" gentleman from New York takes the steamer for the New Orleans Mardi Gras, and with him a pack of dogs which he is taking to fight some of their own species down there. Mr. Bergh, President of "The Society for the Prevention of Cruelty to Animals," advises New Orleans of his coming. Louisiana has no statute touching that point, but the legislature is in session; a bill is rushed through, and the governor is prevailed upon to sign it immediately. All this while the gentleman is on his voyage. He arrives with his dogs, but the police meet him and tell him to "move on!" If this is really true, as the papers say, give the folks down there one long credit mark.

THE SOVEREIGNS OF CHRISTENDOM.

—There are at the present moment thirty-six reigning sovereigns in Christendom, from the Queen of England, to whom 237,000,000 of human beings owe allegiance, to the prince of Monaco, whom 5,742 subjects acknowledge as their liege lord. Of these princes, ten are nominally Roman Catholic, namely the Emperors of Austria and Brazil, the Kings of Italy, Spain, Portugal, Belgium, Bavaria, Saxony, the Princes of Liechtenstein and Monaco. Of the remaining twenty-six, two belong to the Greek Church, though the Czar and the King of the Hellenes belong to the different branches of it. The other twenty-four are Protestants, sixteen being called Lutherans, four (including the German Emperor) belonging to the "Evangelical" confession, three to the "supreme head on earth" of the Church of England, but the vast majority of Queen Victoria's subjects (139,000,000) are neither Protestants nor Catholics, but Hindoos, while the Mahomedans, 40,000,000 in number, are more numerous than the Protestants of all denominations of the empire.

BACKSLIDING.

DEAR MR. EDITOR.—The appeal in your issue of Feb. 22d, "to all whom it may concern," touched upon a subject which should engage the most devoted attention of all who are interested in the upbuilding of the Church of Christ. It is a fact which cannot be gainsayed, that numbers who profess conversion during special revival services, in a short time either settle down to a mere formal routine of religious duty, or lose their interest in religion, and return to the world. We are frequently at our wife's end to know what is the most effectual remedy against this declension. The evil is not a feature in the religious revivals of our times only, for we find Wesley had to contend with the same. He says: "To retain the grace of God, is much more than to gain it; hardly one in three does this." But surely there is no necessity for this declension; and we would hail with delight any suggestion that would help us to an improvement in this particular. No doubt much will depend upon the converts themselves—upon their faithful attendance on the means of grace—their earnest, devotional study of the Bible—their use of the talents with which God has entrusted them.

Much will depend upon the more experienced members of the church; but much will also depend upon the pastor. Perhaps there are no seasons in his life when the pastor feels the greatness of his responsibility more than after a revival of religion. Here are scores of new-born souls who have been brought to Jesus through his instrumentality. They have a peculiar attachment to him, which gives him a corresponding influence over them. They have just entered upon a new and to them an untried path. They naturally look to him for guidance; and thence their religious progress will be largely influenced by his instructions. He is deeply anxious that all should, not only "hold fast whereunto they have attained," but become "burning and shining lights." And this is the period which tests the wisdom and prudence of the most devoted workman. The advice of Mr. Wesley to Freeborn Garretson, is, in our opinion, exceedingly appropriate just now:—"Let none of them rest in being half Christians. Whatever they do, let them do it with their might; and it will be well as soon as any of them find peace with God, to exhort to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attained now by simple faith, the more the whole work of God will prosper." To another he writes:—"If you press all believers to go on to perfection, and to expect deliverance from sin every moment, they will grow in grace. But if ever they lose that expectation, they will grow flat and cold." Here are the suggestions of a man who had then been over forty years engaged in promoting the greatest revival of modern times, and whose opportunities for observation concerning the progress of the work of God were superior to those of any man in any age. They are, therefore, well worthy our most thoughtful consideration. Again and again we find him declaring that the progress of true religion will be commensurate with the earnestness and fidelity with which the doctrine of Christian perfection or full redemption is preached. How great then is our responsibility, with regard to the spiritual progress of those whom the Great Shepherd has committed to our care. It is quite certain that we cannot meet the spiritual necessities of many converted within our church, unless we give a good degree of prominence in our public addresses to the doctrines above referred to. While there are some content with a name to live, and who do not care to have this subject pressed upon their attention; there are others earnestly asking to know the greatness of their privilege in Christ Jesus. A few years ago, a young man connected with our congregation, who had been religiously educated, but had imbibed infidel notions, was soundly converted to God. Shortly afterwards he came to our study, with a face beaming with joy, and asked, "Is there not a second blessing called entire sanctification, which is the privilege of the Christians while on earth?" We told him there was. "Of course," said he, "you enjoy it; I came to enquire about it." I had frankly to acknowledge that though I believed it to be the Christian's privilege, I did not then enjoy it, and consequently, did not definitely preach it. Here was a young convert whose soul was longing for this precious gift, and came to enquire, how it might be attained. We have met with many similar enquiries since then. Doubtless there are many taught in our Sabbath Schools and trained in Christian homes who, since their conversion are seeking light on this most important question. Oh how necessary that we should at once direct them to a perfect Saviour able to give,—

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy Lord of Thine."

Mr. Editor, I write thus, not because I feel competent to deal with a subject of such immense importance; but because I wish to contribute my mite towards helping to keep prominently before the church the words of our venerated and sainted founder:—"This doctrine is the grand depositum that God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised them up."
J. M. PIKE.
Minudie, March 4, 79.

FINANCIAL.

DEAR EDITOR.—In one of your late issues, it was well and truly said, that "silence becomes sinful," in regard to the support of many of the ministers connected with the Methodist Church of Canada, for it requires no great stretch of mathematical skill, to prove that they are among the most poorly compensated men in the Christian world. One reason why this is so, seems to be obvious. It is this, that a great many persons, on many of our circuits, regard the appointment of a minister to them, by the Conference with which he is identified, as a settled fact, whether he is paid by them or not, and it is high time that their minds were disabused of this idea—which engenders the giving to God, as a matter of caprice, like or dislike, without system or organization. Such is not the case with ministers on mission stations of the English Church, Presbyterian and others of the body of Christ; so we have been informed by secretaries of home missions in particular which belong to the aforesaid churches, and even if it were so, that would be insufficient to show cause why many of our ministers, should have to grapple with comparative poverty, and "be allowed to fall too far in self-respect." Another reason given by not a few, is the too ponderous church machinery, which requires, so much running hither and thither for business purposes, which to them at least, involves unnecessary expenses, whilst a great deal of the business referred to, could be done within the bounds of a given Conference; for, what is the use of the Local Missionary Board deciding upon a brother's case, if what they decide upon is reversed in toto by the Central Missionary Board; and surely the Local Board, of any Conference does know more about the necessities of the case, connected therewith, than others who cannot see the matter in its true light because of ignorance by reason of pardonable circumstances. We believe in the full fraternal and spiritual unity of Methodism, but we do not believe in organic unity, when that union is productive of large expenditures, that otherwise might be, and ought to be, appropriated to deficient brethren. It seems to us, that the organic unity of Methodism in Canada, is a mistake, for it has not as yet in any way tended to improve the circumstances of many of our brethren, especially so, in those Lower Provinces, but the reverse is admitted. Why should not Nova Scotia, and New Brunswick, and dear old Newfoundland, too, be re-organized into one Conference (and surely we are not under Mediaeval law), were it so, would not our people generally be better satisfied? We believe they would, at least this is assumed from what we hear in regard to it. When our Home Mission Fund was inaugurated here in these parts, the people met the same in a spirit of Christian generosity, and the Foreign Missionary fund suffered nothing in consequence, and the opinion is that financially we would have been better off to-day, had matters remained where they were. The fathers of our Conference here, many if not all of them, were opposed to the organic union of the whole of our Conferences in Canada, and argued at the time of union, as do some of their juniors now, that geographically considered, the area was too large, while at the same time, they deplored the line of separation being drawn between N. S. and N. B. Transfers from one Conference to another, so far as we are concerned down here, seem to us unnecessary, and if we were thus circumstanced provincially considered, and viewed from a governmental stand-point, could we not regain our ability to manage our affairs, and at the same time be loyal to God and to Methodism? Why we ask, did the Parent Society release us from their grasp? Simply because the organic union was too large, and because they considered, that we ought to take care of ourselves; and at the same time it relieved them of a burden which they had carried long enough, and to prevent the multiplication of interests, which they deemed unnecessary, and thus save, what will no doubt be applied to the increase of salaries of ministers at home. We hope that some more experienced brethren than ourselves, will speak out the undercurrent is in motion, let it come to the surface, and be met in a proper spirit when the proper time shall come.
S. A.
N. B., March 1879.