

The Wesleyan.

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Longworth Mr B

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GIVE, AND IT SHALL BE GIVEN
UNTO YOU.—LUKE 6. 38.

In reference to material things, there are more receivers than givers. This might be expected in a world where selfishness abounds. Human nature is not fond of giving, especially where the gift involves self-denial.

Christianity, in its heart-felt experience, prompts and promotes the lovely virtue of benevolence or liberality. This virtue, or grace, is not very prominent in our day. Yet we occasionally see its manifestation, and doubtless will as long as there are true religion in the world.

We behold a spurious kind of liberality in connection with the amusements and follies of mankind. Perhaps the more appropriate name for the reckless display of money in that way is gambling. All betting is doubtless a species of gambling. Money given in that way is not the result of virtue, but rather of vice.

There is very little *disinterested giving* in the world, either in the church of Christ or outside of it. Christianity does not check the idea of receiving when we are giving. "Give, and it shall be given you," teaches us to expect something in return for our giving. True, we do not expect it from man, but from God. And he never fails to repay us for our sacrifices in behalf of his cause, in some way or other.

"There is that giveth, and yet increaseth." "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

God gives us a good example in reference to giving. In his great gift for the salvation of our race we see the boundless benevolence of his nature. Imitators of God will never be mean and sordid. Human beings seldom estimate gifts according to their true value. Gospel valuation often differs from ours. We call those large gifts which may be small, and those small which may be large. The widow's mite had a higher value in the estimation of Christ, than the gifts of the rich men.

Whether givers from a right or wrong motive, the Methodist Church at present wants the money. As to the hope of reward, let the donors settle that with the Great Proprietor of all things.

One hundred and fifty thousand dollars! Surely, that is not a large sum among one hundred thousand church members.

It will not be obtained, however, without difficulty, toil, talk, and prayer. The movement has fairly commenced, and there are many signs of encouragement.

It will be a success. There are a few men among the Methodists in the Dominion who could pay the whole sum, and leave a good margin for their children. But the benefits resulting from giving will be far more widely scattered by the present arrangement,—every one sharing in the effort. To many a poor man will thus be given in return for his dollar, as much as the rich man would receive for five hundred dollars.

"My dear readers, don't forget you, text," "Give, and it shall be given you."

Take three lines of thought, and meditate: the *promise*, the *duty*, and the *reward*. The duty is in the present tense, all duty is. The reward is future. The promise able to fulfill his promises.

The debt of the Missionary Society must be paid. And paid shortly. The duty *give* is in the present tense, because the debt is in the present tense, all debts are. We hope to be soon able to write, "the debt must be paid," but "the debt is paid." Then will be given to our church such feelings of gratitude and joy as will awaken a multitude of warm-hearted hallelujahs.

Burlington, Sept. 24, 1879. G. O. H.

NOT INTOXICATING.

"The Refreshment Committee of the Halifax Exhibition has declared that lager beer and draught ale are not intoxicating, and they will be sold on the grounds at eight cents a glass." So say the papers.

The vendors of these liquors and the drinkers should feel very grateful to the said committee for their very liberal papal bull, which rules that the deductions of modern science are *ultra vires*, when, like the Canada Temperance Act, they are disrespectful to the "trade and commerce" in the materials for producing drunkenness. The vendors can no opportunity of turning an honest penny by disposing of large quantities of a drink at eight cents a glass, which if sold at three cents would yield a large percentage of profit than probably any article on exhibition which is the product of honest legitimate industry. The drinkers can invest their money too in beer, with a perfect assurance that there is no danger whatever of becoming intoxicated, and getting themselves arrested, &c.,—because the committee has granted an indulgence during the fair and commanded the alcohol of beer not to be intoxicating when sold on the grounds at eight cents a glass.

The defective science which the committee has so effectively exploded, has been in the habit of declaring through the

most eminent chemists and physiologists of the age, that any liquor containing alcohol is intoxicating just in proportion to the percentage it contains; because alcohol is intoxicating itself, and is the same substance exactly in all kinds of distilled and fermented liquors. Science declares that lager beer and ale contain from five to sometimes ten per cent of alcohol and that the alcohol of all liquors, from cider up to brandy, is the only attractive property they offer to the drinkers; deprived of their alcohol not one of these liquors could be sold to a drinker for a cent a barrel.

Dr. Benjamin W. Richardson, of England, a gentleman who stands in the very highest rank of his profession, after years of laborious investigation into the properties of alcohol and its effects upon the human system—carried on in the interests of medical science, not of temperance—says: "In the midst of so much obvious evidence of bad service, there is no evidence whatever of any useful services rendered by alcohol; I cannot define it better than to say it is as potent for evil as it is helpless for good."

For many years past there have been numbers of most eminent medical men who have followed up a most searching investigation into the proportion of beer and its results. They agree in denouncing beer as the most insidious and dangerous, the most degrading and brutalizing of all drinks; and carefully collated statistics prove that beer (especially lager beer and ale) produced the largest number and the most brutal and dangerous classes of criminals. The thanks of the community are due to the committee for reversing the verdict of science and experience; want please utter a fat now, that brandy and whisky and rattlesnakes shall no more be harmful?

A. D. W.
Sackville, 27th Sept.

THE REVOLT IN CABUL.

The fate of Sir Louis Cavagnari's Mission ought, in the opinion of the *Times*, in no way to alter our settled policy towards Afghanistan. It opens again, we may acknowledge, the general question of our relations with all such States, and in its immediate political effect, it inevitably cripples and discourages the Ministry. Public opinion is governed fully as much by emotion as by argument, and the feeling akin to superstition which grows up when a succession of difficulties and disasters embarrass a Government is not to be dispelled by the most conclusive proofs, that all the difficulties and all the disasters were inevitable. It is urged, however, in many quarters that by sending a British Mission to Cabul we deliberately incurred the risk of having to exact retribution for such an outrage as the present. For the second time a British Envoy has been treacherously murdered in Cabul, and we are asked to accept these crimes as conclusive proof that it is impossible to maintain European diplomatic agents in Afghanistan. This was the contention of Dost Mahomed and Sher Ali, and in this Lord Lawrence and Lord Northbrook acquiesced. But if we consider it the extravagance of the pretension will become apparent. Are the Afghans to be allowed to carry their point by perseverance in assassination? Are they to be permitted to keep Englishmen out of their country by treacherous murders, as in former times in the Scottish Highlands, in the West of Ireland the lawless inhabitants excluded every agent of civil and criminal process? We have not admitted such a pretension when advanced, with much better reason, by empires like China and Japan. We cannot bow to a system of terrorism. If we were now to withdraw from the attempt to maintain diplomatic intercourse with the Afghans, we should not only arm assassins against our convoys and agents in every uncivilized country, but we should inflict a wrong upon all civilized States whose embassies are protected in cities like Pekin by the enforced respect of the most rude and arrogant Government for the elementary principles of international law.

The *Daily News* observes, "The fact that now stares the English people in the face is that, but for the obstinacy with which Lord Salisbury has committed the Government to the principle of establishing British Residences in the chief towns of Afghanistan, our future policy towards that country would be comparatively simple. We cannot profess to admire either the so-called 'scientific' frontier that has been occupied within the last year, or the means by which it has been acquired. But the occupation of this frontier, however unnecessary and mistaken, however calculated at once to weaken our strategic position and to strike at our reputation for justice in the East, is undoubtedly a much less evil than that to which we may be condemned by the foolish persistence in the forcing British officers upon the Afghans. If the Government had been content with the acquisition of a new frontier, they might have fallen back upon the policy of masterly inactivity as regarded the internal affairs of Afghanistan, simply with the difference of a new frontier, whether that was to be considered as an advantage or a disadvantage for the future protection of

India. The only reason why the Government could not follow this sensible course was that they had committed themselves in the face of the world to the location of British officers in Afghanistan as a political necessity. We have seen on the high road to seeing the other results which must inevitably follow if Lord Salisbury's policy is persisted in. If we must have British Residences in Afghanistan, they must be protected by an adequate force. No one doubts that we could protect an Embassy at Cabul, but is it worth while? What are we to gain by it? That the Afghan people would not reconcile themselves to the presence of our agents in their capital is as surely established as any political fact could well be. Our Envoys would have to be protected by a sufficient military force, a force which could never be reduced without danger of an outbreak. With the whole country around them in an attitude of hostility, making free movement without an adequate escort an impossibility, how could our political agents gain that knowledge of the country which is the sole reason for placing them there?

SECRET DISCIPLESHIP.

Always in the sight of the dead our short-comings toward them become most poignant recollections. We are recalled from our carelessness by the fact that we never can repair the wrongs we have done them, nor pay them the attentions which we have thoughtlessly or heartlessly withheld. Blessed is the man who can look into the face of his dead friend with none of this bitterness in his grief! Perhaps the devotion of Joseph and Nicodemus was all the more devout because they had so signally failed of their duty while the Master was alive. Their discipleship had been sincere but defective.

Let not your discipleship be thus defective. I must believe that in this congregation there are men who, like Joseph and Nicodemus, are disciples, but secretly. It cannot be that these hundreds of men, into whose eyes I am looking, can have heard so much of Jesus, can have paid even ordinary attention to the presentation of his character in the Bible and from the pulpit, can have watched the progress of his teaching and spirit through the world, and witnessed the effect of a sincere belief in Jesus on the whole nature of any man so believing, and not have somewhat joined themselves to his cause in their hearts.

Nay, I do know men and women who are conscientious and devout and charitable, to whom there is nothing so divine as Jesus, who are most sensitive to whatever pertains to his interests and his honor, and are prayerfully striving to copy his life, while they are humbly trusting in him for salvation—men and women who, in my judgment, are even more disciples at heart than where Joseph and Nicodemus; and yet their discipleship is secret; and the discovery of evidence of it by their intimate friends, even by their room-mates, is without their knowledge.—(Dr. Deems)

INTERMITTENT FAITH.

A correspondent, who is in quest of advice on spiritual matters, writes to the *Christian Union*, that in the Christian life he is endeavoring to live he finds much discouragement in the fluctuations of his faith. For days he has great hope and faith, God becomes all in all to him; then comes the reaction—doubt and anguish of mind, with a dislike of all religious topics. From the answer of the *Christian Union* we clip the following: "You have fallen into the common mistake of measuring your faith by your feeling. Churches and ministers have often done this. The New Testament never does it. Emotion is, in the nature of the case, transient. You find yourself in a high state of feeling. You enjoy it, you want to keep it up, you try to do so. But feeling never comes by trying. You fail. While the feeling is at flood you suppose you have much faith, when it is at ebb you suppose that you have little. Neither the flood nor the ebb proves anything. You should neither be exhilarated because of feeling, nor depressed for lack of it. Feeling no more proves the existence of religious life than the sparkle of the sun on the snow proves growth in the grass beneath it. The corn needs light and darkness as much as sunlight. Life is the test of faith. To follow Christ is to go about doing good.

THE DANCING CHRISTIAN.

Said a sorrowful mother who desired her child to be a consecrated Christian: "I thought when she united with the Church she was safe, but she has only gone into it worse than before." This young woman had refused all doubtful pleasures until a young lady of great influence in the Church said to her: "There isn't any harm in the parlor dance." She participated; since then she is negligent of her Christian duties, and her devotion seems to be entirely gone. The other day, when in company of ladies, one of them (a professor) asked me why I did not allow my daughters to dance. I turned to an intelligent and interesting young lady present, one who did not profess to be a Christian, and I said: "Can you tell me of any young lady-friend of yours that you believe to be a Christian?" She replied, "Yes, Miss—." "Does she dance?" "No." "Which would you prefer to have, her or one that does dance (a member of the Church) converse with you about being a Christian?" She said, "I do not wish any one to converse with me on that subject." "But suppose you knew one of them would, which would you prefer— which would you have the 'most confidence in?' Without hesitation she replied, "The one that does not dance." She then said, "I am not a Church-member, and I love to go to parties and dance; but if I were a Church-member I should not dance."

SULTAN OF MOROCCO'S
TREASURES.

One of the richest and rarest treasure chambers in the world is that belonging to the Sultan of Morocco, in the city of Fez. It was established there in 1515 by the Sultan Edris ben Edris, the founder of the city, and it has been enriched by some addition to its valuables or rarities by almost every one of his successors. There are preserved in it many precious relics belonging to the time of the Moorish rule in Spain, and there is a sword of Ferdinand the Catholic, the handle of which is a mass of precious stones. It is needless to say that this treasury is most carefully guarded, and some travelers say that there are in it and about it nearly 2,000 locks. Tunis newspapers report that some months ago the Sultan Sidi Muley Hassan, who has been long suffering from gout, confided the charge of the Fez Treasury to his brother, Prince Muley Abbas, who, in his turn, intrusted it to the Government of Fez. A few weeks ago the Sultan was presented by one of his vassals with a splendid revolver, which was adorned with gold and precious stones. His Majesty ordered it to be lodged in the treasury; but upon entering the chamber, some boxes were found broken open and completely emptied of their contents. The Sultan had several persons arrested, but the inquiry led to no result; and he has now offered a reward of 47,500 for the discovery of the thieves. From this we may infer how great was the value of the stolen treasures.

Books and Pamphlets Received.

The Second Annual Announcement of the TECHNICAL INSTITUTE of Halifax is received. The course of Lectures for the year 1879-80, commenced Wednesday, 8th October. The subjects of instruction include Agriculture; Industrial Chemistry; Civil, Mining, and Mechanical Engineering; Architecture; Natural History; Mathematics; and English, French, German, and Spanish Languages. Ninety gentlemen and thirty-seven ladies were in attendance last year. The year is divided into three terms. The second term begins on the 2nd Wednesday in January, and the Third term on the 1st Wednesday in April. Dr. Honeyman, the Treasurer, invites communications from persons desirous of availing themselves of the benefits of this excellent Institution.

CANADIAN METHODIST MAGAZINE for October. Rev. William Briggs, Publisher, Toronto. \$2 a year, single numbers 20 cents.

The current number of this popular magazine has three handsomely illustrated articles. The wonders of the Colorado Canyons are exhibited in a number of very artistic engravings, as are also the picturesque scenery and peculiar costumes, etc., of Ceylon, in an illustrated article on the little-known country. A number of fine engravings also illustrate the romantic summer resorts of the mountain regions of Virginia. The Editor's tragic story of the War of 1812 culminates in interest as it approaches its conclusion. He also contributes a graphic article on his recent ex-

periences of travel in Italy, and a historical paper on the life and character of the great Scottish Reformer, John Knox. Other articles of interest complete a more than average number.

The friends of the Rev. W. H. Withrow, M.A., the editor of this Magazine, will be pleased to hear of his safe arrival home after a very pleasant trip in Europe.

THE NATIONAL REPOSITORY for October opens with Burn's celebrated poem the "Cotter's Saturday Night," handsomely illustrated. This is followed by "Moosehead Lake in October," by Mrs. H. G. Rows, and presents an interesting sketch of that place with eight illustrations. "Holman Hunt" is criticized and a portrait given. "The Cliff dwellers of the Far West" is full of antiquarian lore; and so is "In an Old Egyptian Library," a paper on which is illustrated by Don. W. H. Larrabee. Rev. A. Whitley gives a life sketch of "Mary Rutherford Grant," well-known in Methodist circles; and Rev. A. F. Bridges writes an appreciative notice of John Howard Bryant. Dr. B. Hawley treats of the connection between "Christianity and Art;" and "My Land of Beulah" is continued through two more chapters. The Editorial Miscellany is peculiarly rich and varied, and contains many items of valuable information.

The *National Repository* is published monthly at \$3 a year, post-paid.

THE PREACHER AND HOMILETIC MONTHLY for October is the first number of a new volume, and is of special interest. Among its contents are the following:—Sermon: "Little Things Tests of Character," by J. L. Burrows, D.D.; "The Abor Judge," by Joseph Parker, D.D.; "The Principle of the Imputation of Christ," by D. H. Wheeler, D.D.; "The Scriptural View of Divorce," by Alfred Cressy; "The Offering of Isaac," by Henry McCracken, D.D.; "The Elevating Influence of Christian Character," by Rev. S. T. Graham; "The Resurrection of our Lord—The Fact and the Consequences," by Rev. Edward Henry Ward; "No Evil to the Just," by H. M. Galloher, D.D.; "Limitations of Wickedness," by Professor W. M. Balfour, D.D.; "The Honey of God's Word," by T. L. Cuyler, D.D.; "Satisfaction," by Rev. M. J. Jones; "How to Grow in Grace," by Rev. P. Franklin Jones; "Ejected and Silenced," by Rev. Huntington Lyman; "The Heavenly Race," by Rev. Signor. A. Garavzi; "The Causeless Signor," by Rev. James Wishavart, M.A.; Besides the Sermon, this Monthly contains much matter of special value to Clergymen and other Bible Students. We have "Brotherly Talks with Young Ministers," by Dr. Cuyler; "Preachers and Reporters," by Dr. Deems; a paper on "The Prayer-meeting Service," by Lewis O. Thompson; "Studies in the Book of Revelation," by Rev. D. C. Hughes, and "Helpful Data in Current Literature," by Rev. E. H. Thwing. Then we have a large amount of most interesting matter under the heads of "Preachers Exchanging Views," "Sermonic Views," etc.


The leading article in the NORTH AMERICAN REVIEW for October is by Francis Parkman, and is entitled "The Woman Question." It discusses the proposed extension of suffrage to women, and takes strong conservative ground. All the particular arguments against giving women the right to vote, are brought together and exhaustively treated. The second paper is a lucid and forcible exposition of the Philosophy of Comte, by his leading English disciple, Frederic Harrison. Its title is "Science and Humanity." No one who reads it can fail to get a clear view of the main doctrines of the religion which Positivism proposes. The third article, "Louis Napoleon and the Southern Confederacy," by Owen F. Aldis, is a statement made from the Confederate archives of the relations that existed between the French Emperor and the Southern States during the War of the Rebellion. It adds an interesting and valuable chapter to the diplomatic history of the time. "The Railway Problem," by George Garrett, is a timely article upon the methods of operating our vast railway system which are just at present the object of so much criticism. The most interesting portion of the paper relates to the work of the railway commissioners in England and the difficulties of introducing a corresponding oversight and regulation in this country. The third part of "The Dairy of a Public Man" is of equal interest with the portions which have already been published. The extracts now given relate to Sumner's opposition to Cameron, the curious telegram sent to Jefferson Davis concerning the tone which President Lincoln's inaugural address was to have, and many incidents of the inauguration Day and the day following. The sixth article, by Prof. L. Young, and entitled "The Epiphany's Evolution in Philosophy," contains a statement in detail of the various works which Mr. Spencer has published during the past twenty years, showing the growth of his philosophical system, and by comparisons of dates, establishing that he was not indebted to Mr. Darwin for the ground work of his philosophy as has been by some supposed. The paper gives an excellent summary of the main features of the theory of Evolution. The number closes with "Recent History and Biography," a review of five books relating to American History, by A. K. Fiske.

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