

The Wesleyan.

Pickard Rev H, DD

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FROM THE PAPERS.

There are only 14,000 benefices in the English Church, while there are 24,000 candidates for them.

No word plays a more conspicuous part in modern thought, and none is more loosely used, than the word Law. President Robinson.

The public school trustees of Hamilton, Ont., have made an imperative rule forbidding the giving of presents to teachers by their pupils. The teacher who accepts a present will be dismissed.

It was Charles Dudley Warner who said: "Although there are scattered through the land many persons, I am sorry to say, unable to pay for a newspaper, I have never yet heard of anybody unable to edit one."

The University of Sydney recently opened its classes and degrees to women, and has just received a gift of \$25,000 for the endowment of scholarships tenable by either young men or women.

The Rev. Anton Adolph, pastor of a Roman Catholic Church, at Buffalo Plains, N. Y. has been sued by a member of his congregation for libel, in having posted him for \$100 per rent. The damages are laid at \$100.

From the official tables of persons of each sex apprehended by the police in England and Wales it appears that during the official year 1879-80 10,062 women were classed as habitual drunkards while the number of men in the same category was only 27,878.

The *Christian Advocate*, mentioning the case of an Irish girl who said that she had joined the Methodist Church on suspicion for six months, says: "We don't know about the propriety of taking people into the Church on suspicion, but we think a considerable number might be let out on that ground."

B. F. Jacobs, Esq., of Chicago, has just completed twenty-five years as a Sunday-school superintendent. During that time he has had under his care not less than 70,000 scholars. From his schools, some of which have been mission schools, five foreign missionaries, fifty ministers, and fifty Sunday-school superintendents have gone forth.

It has recently been decided by a court in South Carolina that a condition in a will which requires a legatee under the will to be reared in the Roman Catholic faith is void, because it is against public policy. The will stands as if the condition were not annexed; because the condition itself is a nullity in law.—*Independent*.

The *Churchman* says: "The paragraph going the rounds of the secular press, to the effect that the revised New Testament has ceased to command a sale, has been verified by our own inquiry among the book sellers of New York City. The fact is as alleged, and it is worth noting for curiosity's sake, like any other 'novelty,' and, curiosity being satisfied, the demand has ceased."

It is now asserted as an undeniable fact that the life of the late Dean Stanley was sacrificed to bad drainage just as was that of Prince Albert. It is said that the air in the study at the Deanery in which the Dean used to spend so many hours was still and saturated with sewer gas most offensive to the ordinary nose. But it seems Dean Stanley's sense of smell was of the feeblest.—*St. John News*.

The annual report of the Treasurer of Harvard University states that the financial condition of the college proper gives much concern to the corporation. The deficit for 1880-81, amounting to \$34,460.19, is the largest which the college ever incurred, and has forced the corporation to consider anxiously the measures necessary to prevent a recurrence of such a reduction of capital.—*N. Y. Tribune*.

The *Christian Leader* (Universalist) has a notice of a congregation of that denomination, which decided to celebrate the Lord's Supper without distributing the elements to the people. The bread and wine are to "stand on the table as sacred symbols, to speak through the eye to the heart, the minister interpreting." Dr. Furness, of Philadelphia, is credited with the organization of this "new departure."

Rev. Edward Cowley, ex-Manager of the Shepherd's Fold, who was recently released from prison after serving a year for cruelly treating and starving children under his charge, presented a petition claiming that the city owes him \$6,500 for supporting children in the Shepherd's Fold. When the members of the Board recovered from their astonishment they adjourned.—*N. Y. Observer*.

Monsignor Capel, of the Roman Catholic Oratory, Brompton, England, writing to the *London Times*, January 8th, 1875, giving quotations from Ritualistic books, says: "In these and scores of other passages from such books, are our doctrines of the Real Presence, the Eucharistic Sacrifice and Transubstantiation expressed in our own very words." There appears to be more honesty of expression and acknowledgment of authority, in apostate Rome than in quibbling Ritualism.—*The Guardian*.

A great change is going on in the character of the population of the Sandwich Islands. The Chinese adult men outnumber the Hawaiians: Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interests of the Papacy; Bishop Willis would make all Anglicans; Mormon agents do not miss their opportunity, while the incoming heathenism, with low and debasing customs, tends to drag everything down to its own level.

Ingersoll has started on his talk of proving that the Star-route thieves are whiter than innocence itself. It isn't the first time Colonel Ingersoll has defended a theory that the American people resolutely set down upon and refused to accept. The Colonel can't believe in Jesus Christ, but he does believe in Brady. Well, that's just as a man is raised. You will often find it the case, my dear boy, that a man who can't believe the Bible, believes anything else. *Burlington Hawkets*.

If the New York Legislature should get organized this winter, a new excise law will be called for by the liquor interest and Dr. Crosby. We cannot perceive any reason why temperance men should seek any such change as is possible. The truth is that liquor-sellers will not obey any law that limits them, and the public of New York will not enforce any limiting law. There may be some hopes that the evil will at last stir up energetic action; but we have had enough of legal forces in the premises.—*N. Y. Methodist*.

There is a great deal of unpleasant truth in a complaint recently made by the president of the San Francisco Board of Education. He declared that one reason why the work of teachers was not more uniformly successful was that parents showed indifference to their children's progress. So long as the child was crammed with something at school they were satisfied. "If they would visit the schools more frequently," he said, "and show the teachers that they themselves feel an interest in what is being taught, the result would be more mutually profitable."

When the United States comes back politically to this country, then look out for a return of Methodism to Anglicanism. We were thrust out of house and home, and have now provided them for ourselves, and live in quiet, and are little likely to come back to that boisterous abode whose domestic details are a scandal to Christianity, and whose infidelity on the one hand and Romanism on the other make every honest Methodist shrink away in terror. No, no, Mr. Loraine, you mean well; but the earth is as likely to absorb Jupiter as Anglicanism Methodism.—*London Methodist*.

A London letter tells of the failure of a Roman Catholic university in that city. It ought to have succeeded if there is any good in the "blessings" of ecclesiastical dignitaries. The correspondent says, "It was blessed by a cardinal, conducted by a prelate, and professed by some of the cleverest men in London. But it is gone, gone beyond recall. The cardinal and prelate could not agree, and the prelate has disappeared. There has been a sale in wall-end. Now the Roman ecclesiastical rooms. Now the door of what was to have rivalled Oxford and Cambridge is shut; and there is nobody who can open it."

The *Presbyterian* says: "Trinity Episcopal Church, Newark, N. J., has had a sore experience of late. Baldwin, the cashier, who wrecked a bank so fearfully, and his relative, Theodore Baldwin, who helped him, were leaders in this Church—the former a vestryman. And now Palmer, who has rebuked the city treasury of a large sum, turns out to be of the same flock, postures out, too, of a fine taste in Christmas decorations and in floral offerings at Easter. But let no Pharisaism enter the hearts of the people of other communions—for rascality has many homes, and detected roguery may come from the sanctuaries of the most orthodox people."

DOES GOD DO IT?

The habit very extensively prevails of speaking of the evils that exist, and of the calamities that occur, in a way to imply that, in some sense, God is responsible for the same;—as if He stood related to them as, to some extent, the responsible agent in the case. For example: Does some unscrupulous contractor slight his work, and, in consequence, a Pemberton Mill come crashing down and crushing and burying beneath its very ruin scores of human victims? While some, perhaps, will place the responsibility where it belongs, there are many others who will very piously exclaim, "What an appalling visitation of God!" So it is. It is God's startling reproof for carelessness or knavery in mill-building.

Again: Does the virulence of disease, as the result of our own culpable neglect of sanitary matters, get the better of our therapeutics, and scores and hundreds fall victims of cholera, yellow fever, or typhus fever? Instead of placing the responsibility where it belongs, and proceeding at once and diligently to abate the nuisances that abound, many will lift up their heads and turn up their eyes in holy horror, and exclaim, "What an awful visitation of God!" No doubt such a pestilence is indeed the wrath of God against uncleanness and intemperance, but in no other sense. And does the infernally wretched assassin, under the influence of some diabolical malignity, lay the hand of murderous violence upon the good and great—upon a William the Silent, an Abraham Lincoln, or a James Abram Garfield? How swift are many to speak of the event as if, somehow, God had done it. It would be interesting to know how many have spoken of Garfield's death in a way to intimate that God had a hand in it. When Lincoln was slain, the ministers busied themselves for some time in attempting to fathom the divine plan, or purpose, underlying the disaster. One distinguished divine, in divining the divine intent in that calamity, expressed the opinion that probably the Almighty foresaw that Mr. Lincoln would not have proved sufficiently firm in dealing with the late rebels; that a man of sterner mould, like Andrew Johnson, was needed to take proper care of this class of our fellow citizens,—a pretext that, to say the least, appears sufficiently absurd in the light of the sequel. "But," says one distinguished clergyman, "did not God permit it (Mr. Garfield's murder), and accordingly is He not to that extent responsible for it?" Permitted it forsooth! How so? For the very good and sufficient reason that He could not consistently prevent it, and, probably, for no other. Because the Almighty has, in reserve, the power of overruling, and so making the wrath of man praise Him, it by no means necessarily follows that that wrath, and the acts of violence born of it, form any part of a divine plan. We protest against this reproach thus cast upon the administration of an infinitely good, wise and holy God. It is not like Him to do these things. His very nature being love, He can do only good and not evil; can work only blessing and not cursing. Are we told there are certain texts of Scripture which would seem to teach that evil as well as good is from the Lord? We reply that these passages were never intended to be construed as true in any strictly literal, or scientific sense. The ancient Hebrews had a way of attributing what we attribute to Nature, or to the violation of her laws, directly to the Lord. The simple fact is that so far as Divine Providence is concerned, everything in this universe makes for righteousness, sweetness and light. The evils and disasters occurring are due to interference with, and a temporary defeat of the divine arrangement or order. In the case, meantime, of those who fear God and keep His commandments, all things shall, in the end, work together for their good—even their "afflictions," comparatively "light," and relatively "but for a moment," "working out for us a far more exceeding and eternal weight of glory."—*N. E. Methodist*.

None but a fool is always right.—*Hare*.

MISSIONARY EFFORT IN AFRICA.

The N. Y. *Independent* says:—One event alone of the past year would have been considered of the highest interest twenty-five years ago. A deputation of chiefs of a tribe inhabiting a country that was not known to the world, except in the vaguest way, until Stanley's visit, left Uganda, on the north shore of the Victoria Nyanza, and journeyed over land and water to see the Queen of England and her great country, taking back to King Mtesa full reports of all they saw and heard. The missionaries of the Church Society, whose residence in Uganda suggested this visit, which may have very important results, are pursuing, so far as present appearances go, an almost forlorn hope. The mission has been a very costly one, several lives have been lost in founding it, and the health of other missionaries has been shattered; yet in six years no church has been established, no school opened, no convert secured. Another mission on Lake Tanganyika of equal difficulty has had an even more discouraging experience; but neither of the enterprises is to be abandoned and neither, we are quite sure, will be barren.

Another event in Africa of no small interest is the success of the Congo River by the missionaries of the English Baptist Society to Stanley Pool, and the preparations to establish stations at that place and on the route. Stanley's explorations and observations have been supplemented, and shortly the other society which is operating on the river (the Livingstone Inland Mission) will push on above Stanley Pool, with a line of stations reaching back to the coast.

Still another occurrence in Africa is worthy of special mention. The American Board sent an expedition to the capital of Usalia's kingdom, after Mr. Pinkerton had perished in the attempt the previous year, and a mission is to be established in that little-known place. The Board is also sending a party into the interior from Benguela, and the American Missionary Association has an expedition ascending the Nile to Fatiko, to prospect for a new mission in the Galla Country. We have merely mentioned the special and salient features of new missions in Africa. Columbus might be occupied in describing what has been done by the older missions on the Dark Continent.

STRENGTH IN WEAKNESS.

It is not only in the duties of active life that a man receives the mark of Christ, and enters into the liberty which he bests. vs. The same liberation sometimes comes by sickness and the incapacity of work. I can speak, perhaps, more clearly, if I picture to myself some one on whom that calamity has fallen. For you, as you have been doing your part in the world. You have held your own. You have asked nothing, you have taken nothing from your fellow-men. But suddenly, it may be, the blow has fallen upon you. Sickness has come. You cannot work. You are dependent where you used to be independent. How terrible! How gone it seems as if now all liberty were gone. You must stretch out your hand in your blindness for somebody to lead you. You must open your helpless mouth for somebody to feed you. Life seems slavery and weakness. What can I do? If it should come to pass that, by your pain, you should be brought into a personal knowledge of Him who can console your pain; that by your weakness you could be brought to a personal reliance on his strength, and so your pain and weakness could become to you profoundly and inseparably associated with your allegiance to Him—then see! Would they not be transformed? Still you must rest on others for what you would gladly do for yourself. But it would be no enfeeblement, no demoralization of your life. The higher meaning of your pain would swallow up its lower meaning. The association which it made for you with God would overrule the association which it made for you with your brethren. Through him on whom it made you able to rely, you would be strength-

ened so that even those on whom you rested physically every day would feel your strength, and spiritually rest on you. That would be freedom for you.

Such sicknesses there are. Such we have sometimes known; some men or women, helpless so that their lives seemed to be all dependent, who yet, through their sickness, had so mounted to a higher life and so identified themselves with Christ that those on whom they rested found the Christ in them, and rested upon it. Their sick-rooms became churches. Their weak voices spoke gospel. The hands they seemed to clasp were really clasping theirs. They were depended on while they seemed to be most dependent. And when they died, when the faint flicker of their life went out, strong men whose light seemed radiant found themselves walking in the darkness, and stout hearts on which they used to lean trembled as if the staff and substance of their strength were gone. A noble freedom certainly is this in which the arm that holds you up is really held up by you, in which, while others think they are supporting you, you really are supporting them; and this noble freedom may come to any weak and wounded life whose wounds and weakness have become the signs and tokens that it belongs to Christ.—*Rev. Phillips Brooks*.

A SKEPTIC'S TESTIMONY.

The Bible has taken such a hold on the world as no other collection of books ever did. The literature of Greece has not the half the influence of this book. The sun never sets on its gleaming page. It goes equally into the cottage of the plain man and the palace of the king. It enters men's closets; it attends men in their sickness. The mariner, escaping from a storm, clutches the first of his treasures. It goes with the peddler in his crowded pack, cheers him in the fatigue of eventide, and brightens the freshness of his morning face. It lifts man above himself. The best of our prayers are in its language. The timid man, about to escape from the dream of this life, looks through the glass of Scripture, and his eye grows bright; he fears not to take Death by the hand, and bid farewell to wife and babes and home. Now for all this there must be an adequate cause. That nothing comes of nothing is true all the world over. It is no light thing to hold a thousand hearts, though but for an hour; what is it then to hold the Christian world, and that for centuries? A thousand writers come up in this century, to be forgotten in the next; but the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles its tens of centuries passed by. Has the human race gone mad? Some of the greatest institutions seem built upon the Bible; such things will not stand on heaps of chaff, but on mountains of rock. What is the secret cause of this wide and deep influence? It must be found in the Bible itself, and must be adequate to the effect.—*Theodore Parker*.

HE CANT HELP IT.

Striker Stowe was a tall, powerful Scotchman, whose position as "Boss Striker" at the steel works made him generally known. Nearly all the men in his department were hard drinkers, and he was no exception to the rule. One day it was announced among the workmen that he had been converted, and was sure enough, when pressed to take a drink, he said: "I shall never drink mair, my lads. Na droon, and can inherit the kingdom of God." The knowledge of his conversion spread, and he was waited upon by his friends. "Wait a bit, on he gets as dry as a gravel pit he will give in; he can't help it." But right through the hottest months he poured off in he toiled, the sweat never to be streams. Yet he seemed never to be tempted to drink. Finally, as I was taking the men's time on stopped and spoke with him—

"Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically. "How do you manage to keep away from it?"

"Weel, just this way. It is now tan o'clock, isn't it?"

"Weel, to-day is the twentieth o' the month. From seven till eight I asked that the Lord would help me. He did so, and I put a dot on the calendar, right near the twenty. From eight till nine he kep' me, and I put down another dot. From nine till ten he kep' me and noo I gie him the glory as I put down the third dot. Just as I mark these, I pray, 'O Lord help me—help me to fight off for another hour.'"

"How long shall you keep this up?" I inquired.

"All o' my life, was the earnest reply. 'It keeps me as full o' peace as happiness that I wouldna gie it up for anything. It is just as if he took me by the hand and said: 'Wark awa, Striker Stowe, I'm wi' ye. Dinna be farsu'. You teck care o' your regular wark;an' I'll see to the de'il an' the thirist an' they shalla' trouble ye.'"

AN ILLUSTRATION.

There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying, "Pretty, pretty!" At last the father fell asleep and while he was sleeping the little child wandered away. When he awoke his first thought was, "where is my child?" He looked all around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice, some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping the child had wandered over the precipice.

I thought, as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are sleeping now, while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell. Father, where is your boy to-night? It may be just over here in some public house; it may be reeling through the streets of London; it may be passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away, while they are slumbering and sleeping? Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves of death that roll through our streets, bearing upon its bosom the noblest young men we have? O, my God, wake up the Church, and let us trim our lights and go forth and work for the kingdom of God!—*D. L. Moody*.

The rule in many of our Churches is that the boys leave the Sunday-school just when they most need its influence and are most capable of profiting by it. The cause of this is two-fold; The juvenile precocity that strikes the attention of all foreigners visiting our country and the lack of a sufficient number of teachers of the first quality. The statement of the cause, suggests a remedy.—*Nashville Christian Advocate*.

An improved tone in the religion of your Church-members is the solid basis and sure precursor of the conversion of sinners. Therefore labor for this.

To judge religion we must have it—not stare at it from the bottom of a seemingly interminable ladder.—*George Macdonald*.