

The Wesleyan.

Pickard Rev. H. D.D.

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 XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, JANUARY 13, 1882.

No 2

THE "WESLEYAN"

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all money remitted should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.

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

FROM THE PAPERS.

The *Lutheran Observer* says that a German Church in York, Pa., owes its origin to a single number of the *Lutheran*, wrapped round a roll of butter.

Pointing out the family Bible on the stand during his last illness, Andrew Jackson said to a friend, "That book, sir, is the rock on which our republic rests." Will Mr. Ingersoll please make a note of this!—*Episcopal Rec.*

To show that work such as a pastor can give without interfering with his other duties, will tell in the circulation of our denominational paper, we have to report that one brother since the Convention has sent us fifty-six new subscribers. Will not some be stimulated to do likewise.—*Christian Visitor.*

The gayest city in the world is the saddest city. Sin and misery are twins, Paris has more poor than any city in the world. The number of registered poor who have received relief during the past year reaches the number of 354,812. The number supported wholly by charity is over 150,000.

The President has helped himself a little by fixing upon certain hours in given days when and only when the office seekers can get at him with their intolerable clamor. They haunt the President like a pack of hungry wolves, and any thing that will keep them back, even but a little, is so far a relief from an unbearable nuisance.—*N. Y. Independent.*

M. Gambetta, the President of the French Republic, is said to be passionately fond of teaching, and the various problems connected with public instruction he has thought out. He believes emphatically in the higher education for girls. He thinks that physiology should be taught in the primary schools, and he is bringing out a work upon this subject which is to be sold at twenty cents.

It is gratifying to be able to note that one of the many memorial movements in honor of the late President Garfield, started immediately after his death, is certain to be successfully carried out. The fund for the endowment of a Garfield Professorship in Williams College has already reached \$35,000, and will undoubtedly soon attain the full amount of \$50,000 originally contemplated.

Four students of a Wisconsin college who stole a farmer's gate "for fun," were given by the Faculty the alternative of leaving the college or of undergoing such punishment as the farmer might inflict. They chose the latter, and the farmer condemned them to chop four cords of his wood and deliver it to a poor widow. They did it to the music of a band and the plaudits of a crowd that watched the operation.

Of Paul Bert the *New York Times* says: "No Minister could be better fitted than he to detect and foil the monastic brotherhoods, put under ban by the decrees of the 29th of March, in their stealthy attempts to resume their work as teachers and poisoners of the minds of the youth, for no man understands better than he the nature and ways of the Jesuit, or feels more profoundly the need of ridding the Republic of these insidious foes."

The *Northwestern Christian Advocate* does not share the horror that some people hold toward the "Salvation Army." It says, "We hail and thank God for any sort of body that converts and saves a single soul, and when we hear people wishing these workers were more polite and cultured, we fall to wishing the politer and more cultured Churches were making a record that will sound as splendidly in the kingdom."

It ought to be humiliating to Irishmen in this country to read that a large proportion of the 540 agrarian crimes committed in Ireland in the month of November, are attributed to a desire to gratify those who send money from America. What contributor to the Land League funds desires that his money should be used to buy guns to shoot his own countrymen for no other offence than paying the rent which they agreed to pay and wished to pay? What kind of a cause is it which can possibly be advanced by shooting honest men!—*N. Y. Tribune.*

The Hebrews move. The *Jewish Messenger* comes out in favor of removing the women's gallery and letting wives sit with their husbands in the synagogue, and also for abolishing all restrictions upon their holding religious offices.

Dr. Christlieb, of the University of Bonn, says that the representations of the rationalism of the German Churches are exaggerated; that seventy per cent., at least, of the clergy preach the gospel to a greater or less extent. No doubt the statements are exaggerated, but many who retain some of the doctrines of the gospel are utterly indifferent to the work of the ministry. Spiritual religion is at ebb-tide in Germany, according to the concurrent testimony of disinterested observers. Yet they agree that there are many hopeful indications. Methodism is doing a useful, witnessing, and stimulating work there.—*N. Y. Advocate.*

A meeting in support of the bill for legalising marriage with a deceased wife's sister was held in Exeter-hall on the 8th ult. Mr. Labouchere, M. P., presided, and said he believed it was no exaggeration to say that between 30,000 and 40,000 persons were affected by the present state of the law. He recommended active agitation to secure the passing of the bill. A resolution was passed in favor of holding a series of meetings in London and the provinces, in order to demand a reform of the law. Mr. Strangways, formerly Attorney-General and Premier of South Australia, spoke in support of the resolution.—*English Paper.*

A good deal of sharp criticism has been made on *The Chicago Tribune* because it alluded to Mr. Arthur as the "Acting President." In explanation of its course it says: "The *Chicago Tribune* does not call Mr. Arthur the Acting President because he does not act to suit it. It calls Mr. Arthur the Acting President because the Constitution says he shall 'act as President.' Mr. Arthur acts to suit *The Chicago Tribune* sometimes, and sometimes he does not; but still he does so act or not, he must still be the Acting President by the terms of the Constitution, under the authority of which he 'acts' as President."

It is these times when the Presbyterian Church in Ireland is so convulsed with respect to the singing of hymns and instrumental music, it is rather startling to read that a Presbyterian bazaar on a large scale opened in Belfast last week was opened by the singing of a special hymn composed for the occasion by the minister, the Rev. Thomas Hamilton, M.A., and with special choir and grand organ accompaniment. If the mere singing of a hymn so exercises the General Assembly and excites the wrath of one section, at least, to such a degree, how much sorer punishment should he be deemed worthy who composes one!—*London Methodist.*

We are told that when a great navigator saw the land from which poured the mighty, sweeping waters of the Orinoco those around him said he had discovered an island; but he said: "No! such a river as that never flowed from an island. Such a stream must pierce the heart of a continent, and drain the waters from far-off regions." On the same ground we have the basis of a good argument for the Divine origin and influences of our holy religion. The river of blessing which Christianity rolls through this world starts not from human sources; it has its origin in the heart of God.—*South Western Presbyterian.*

The *New York Evening Post* says:—"A careful survey of the murders, suicides, and other great felonies committed in the great cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of God or in penalties for sins committed in this life to be exacted in a future one."

The *London Echo*, commenting upon the skill of Marwood, the English hangman, recently exemplified in the quick and painless death of Lefroy, says: "But though Marwood is such an important personage in practically vindicating the majesty of the law, people as a rule would not like to shake hands with him, and many of those who believe in death punishment would shrink from him as they would shrink from a leper. If the thing be right and proper, why regard the executioner with more horror than the jury or the judge? A man to be a common hangman cannot be a very captivating specimen of humanity, but he is the concentrated instrument of the law as it stands. It is the law that is barbarous."

HOLINESS—TO AN INQUIRER.

You desire me to talk to you on "Perfection." Perfect love is all the perfection to which I referred in my last letter. It is not absolute perfection of mind or judgment, for this is not attained by angels. It is not exemption from temptation. Temptation is not sin, nor evidence of unholiness; the consenting to temptation alone involves one in sin. It does not exempt us from a liability to fall while on earth—this we shall not know until,

"We reach the Heavenly fields,
Or walk the golden streets."

After pardon, we are immediately converted, or regenerated; but sanctification is never simultaneous with conversion. Regeneration is said to be sanctification begun. This is undoubtedly true, for in it we have love for God and man, and, so far, the carnal mind, certainly is repressed. When the love is full, complete, and overwhelming, the carnal mind is entirely destroyed. Can one fall from this state? Yes! Adam and Eve fell; so can we, if not watchful and prayerful. Does not everyone in conversion experience what is called sanctification, or perfect love? Not at all. Paul, in 1st Corinthians, says to some, that he spoke unto them as unto babes in Christ, for they were "yet carnal"; that is, not entirely spiritual. He prayed that the Ephesians might "comprehend with all saints, the love of God which passeth knowledge, and be filled with all the fullness of God." He prayed that God would sanctify the Thessalonians wholly; and urges the Hebrews to "go on unto perfection." These prayers imply that those to whom he wrote, though converted, were not perfect in love, were not wholly sanctified. This is, I fear, the condition of a large proportion of the present Christian world.

What is the difference between one regenerated, and one sanctified wholly? The former is like a fort, containing enemies within, who sympathise with enemies without, and are ready to aid them whenever it is possible. Such is sin in the heart, which every converted person feels to his, or her, great annoyance. The latter is like a fort, where every man is opposed to the enemies without, and has no sympathy with them. The former is like a garden, where weeds are cut down, and in which good seed is planted and grows, but which requires the gardener to have to keep the weeds down, as the roots of the weeds are not destroyed. The latter is like a garden where there are no weeds, nor roots of weeds. In this instance, the gardener, to keep the garden clean, would only need to watch, and when any one would try to sow the bad seed, pick them up, and throw them beyond the enclosure. In such a way must temptation be treated.—*War Cry, London.*

The London Missionary Society has met with further reverse, on Lake Tanganyika, in the failing health of two or three of their missionaries. The station at Ujiji proves very unhealthy, even for natives, and a new location was being sought. The force, never large but very choice, is seriously crippled by the necessary withdrawal of three men. Dr. Southon, at Urambo—200 miles from Ujiji, coastward—has made a very successful entrance for his work, and was about to go to Mr. Griffith, left alone on the west side of the lake. The brave men now disabled are hopeful of being able to return to their work, and the directors of the society are courageously looking to a fresh advance. They say, "We cannot draw back. Lake Tanganyika is the most advanced post in the progress of the missionary army through Africa. It is the gate-way of the west, and the best means of access to those multitudinous people who occupy the great valley of the mighty, mysterious Livingstone or Congo river. We must press on more boldly, though with all caution and care, determined not to rest or cease from our labors until we join hands with our brethren of the American Board, and with the Baptists, who are advancing up the Congo, and with other Christian workers who are pressing inward from the west coast, and the whole of Central Africa becomes subject to Christ."

In pursuance of this purpose the offer

of Mr. James Stevenson to connect Lakes Nyassa and Tanganyika by a road 200 miles long, and of a steamer for the lake by Mr. Arthington, has been accepted, thus securing, at an early day, direct connection with the mission, mostly by water, by way of the Zambesi and the Shiré. A road from the lake eastward to Lake Moero is suggested to follow. May God smile on these large and costly plans, and inspire the right men for the arduous work.

The same Society, in its survey of the last ten years, is especially joyous over the work in the South Seas and Madagascar. Of the former, the first undertaken by the society, it speaks as one of the "brightest spots in the field of missionary enterprise. The inhabitants of a hundred islands have adopted the dress and the habits of civilized life. Commerce has advanced with rapid strides; schools and churches have been multiplied; Christ reigns where Satan's seat was; the seminaries are full; the standard of knowledge and the tone of piety among native pastors improves. The contributions increase every year." The glowing story is paralleled in Madagascar. The same thing is true of the work of the Wesleyans in the Fiji Islands and of the work of the American Board in Micronesia. The island world seems to have been wondrously accessible to the Gospel. But here, as elsewhere throughout the world, the advance of civilization and commerce tends to the uttermost the virtues of the simple-minded people. Here, too, they are destined to triumph.

A CATECHISM CRITICIZED.

The Catechism of the Church of England was thus criticized by the Rev. John Berridge, the well-known Vicar of Everton, in a letter to John Thornton, Esq., under date of October 27th, 1787.

"I do not much prize our Church Catechism. It begins so very ill—calling baptism our new birth, and making us thereby members of Christ, children of God and heirs of the kingdom of heaven. Mr. Stillingfleet should have spoken more fully and pointedly about this weighty matter: for all carnal churchmen fancy they are now born because baptized, and quote the Catechism as proof of it, and the carnal clergy preach accordingly, and quote the same authority."

The language of the Catechism of the Protestant Episcopal Church to-day is identical with that thus complained of by good old John Berridge a century ago.

Its second question takes it for granted that a baptized child is a regenerated child, a member of Christ, and an heir of the kingdom of heaven, simply because it has been baptized. With this principle the Catechism starts. Upon this theory it is constructed.

The effect of this sort of training upon children and youth, is apparent in the blindness, the formalism, the worldliness of multitudes who, trusting in the belief that they have been Christianized in this mechanical fashion, count themselves therefore assured of heaven and its happiness. Evangelical men in the Protestant Episcopal Church who fondly expect that the views and principles so dear to them will one day dominate in the Church to which they cling, are simply hoping against hope, while the answer to this second question of the Catechism remains unchanged, and the children and youth are taught to repeat and believe it. One would think that any one with half an eye could see that.—*Episcopal Rec. and Covenant.*

ABSENCE OF EARNEST PIETY.

From the beginning of the Christian era until the present time there have been unceasing attempts to modify the religion of Christ by bringing it into more or less conformity with something else. At first the aim was to combine it with degenerate Judaism, so as to commend it to the favorable consideration of the Hebrew people throughout the world. Then Greek and Oriental philosophy came in to misinterpret the

Paul had to deal with two parties of abstainers and non-abstainers, though very different from the abstainers and non-abstainers of our day. You have heard how he dealt with them; he could not lay down any fixed rule, and therefore he takes the two disputants by the hand and leads them into the presence of their common Lord: "None of us liveth to himself." Whether we are strong or weak, abstain or do not abstain, for all our practices and indulgences, for all our opinions and all our prejudices even, we shall each man give account at His bar. And his conclusion is "let us not judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in our brother's way."

CARLYLE ON DARWIN.

These striking and emphatic comments of Carlyle on the Darwin family and evolution are worthy of a thoughtful reading:

"I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: 'Omnia ex coelis'—everything from a clamshell! I saw the naturalist not many months ago; told him that I had read his 'Origin of Species' and other books; that he had by no means satisfied me that we were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation very near to monkeys."

"A good sort of man is this Darwin, and with very little intellect. Ah! it is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

LONDON MISSIONARY SOCIETY.

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truths of the Gospel, and to lead astray the unwary and the visionary. But the more common and more successful method has been to endeavor to divest the Gospel of its more serious characteristics, to remove from it all that separates it from the spirit and custom and tendencies of the world, to treat it as a mere sentiment, not as a living power, use it merely as beneficial in preserving the good order and safety of society, to regard it as an ornament of social life, and to attend upon its services as a decent outward duty, expressive of no hearty conviction that upon the reception or rejection of the Lord Jesus Christ depends our everlasting happiness or eternal misery. In this way the power of vital godliness has been lessened, and the Church hindered more than by all other agencies combined. Judaism, false philosophy, atheism, infidelity, and persecution combined, have done far less to check the growth of vital piety, and to retard the progress of the Church. And after having wrought this ruin from time to time, these agents of the world and their Laodicean coadjutors have turned round and jeered at a betrayed Church and deceived people.

Now is such a time. Fashion, luxury, longing for pleasurable excitement, indulgence in worldly amusements, the dance, and everything that shuts out of view duty to God, the power and guilt of sin, the atonement, the need of a new heart, and the mighty issues of the future, all dependent on vital union with Christ by faith through the indwelling power of the Holy Spirit, have been active in their working and mighty in their power. They have pervaded the whole structure of society; have taken possession of families, have led away the children, and have even blinded the eyes of parents to the risks incurred; have entered the Church and quenched the brightness of the glow of piety in the hearts of Christians; have made them satisfied with a low state of personal religion, and to conclude that decent worldliness, after all, is not such a bad thing, while in many cases they have led the pulpit to content itself with "glittering generalities," keeping out of view human depravity and helplessness, the evil of sin, and the absolute need of repentance toward God and faith in the Lord Jesus Christ to the salvation of the soul. The entire result has been to bring the Church and the world into a state of conformity not reputable to either, and hurtful to both, and the effect of which will be still more disastrous to the generation that is to follow, unless the Church can be released from the bondage in which it is now held by its cruel task-masters.—*Presbyterian Banner.*

ONLY ONE.

Somewhere, I cannot now tell where, I have heard of a case like this: A deacon was speaking to a visitor about his pastor's want of success. No doubt he had often reminded his pastor of the same with much condolence. "Well," said the visitor, "what is the proof?" "Proof! why, in one year only one person joined the Church!" "Sir, who was that one?" "I do not know." "You must know—what was his name?" He looks into the Church book, and finds that the name of the man who was the only one added is "Robert Moffat." Then, said the other, "Sir, when you added that man to your Church you added generation upon generations, and yet you have been making your pastor's life bitter by the dismal toll of that statistical complaint—'Only one.' To you know what they once rang the bells of heaven for? It was over the conversion of one sinner, only one, and it was there reckoned to be such a great success that it made joy in the presence of the angels.—*Dr. Stanford.*

Trouble has arisen at the Indian mission at Metlakahlah, B. C. Bishop Ridley was denied access to the church by Indians who claim the property, and has left for England to lay the matter before the Missionary Society. The Indian mission is in a high state of cultivation, but will not recognize the authority of the Church of England.

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