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THE "WESLEYAN."

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FROM THE PAPERS.

A minister of the United Presbyterian Church in Scotland has been suspended by his presbytery for plagiarism.

The British and Foreign Bible Society put into circulation in China last year, 200,000 copies of Scripture.

The Khedive of Egypt is interested in the education of women, and is about to build in Cairo, at his own expense, a school for the instruction of girls of the higher classes.

The great zeal of the Mormons is seen in the fact that the Book of Mormon has been published in French, German, Italian, Danish, Polynesian, and Welsh. Probably seventy-five thousand foreigners have already cast in their fortunes with Utah and polygamy.

Archbishop Purcell, the unfortunate Roman Catholic dignitary, whom his Church friends have reported several times as "very ill" and "dying" (evidently to lessen the intense feeling of his condition towards him), is now reported as better than he has been for several months. He is luxuriously nursed for at a convent.

General Howard is making the Sabbath respected at West Point. He has discontinued the Sunday afternoon dress parade and has decided to suspend military exercises of the cadets on Sunday, which have hitherto proved so great an attraction to the public and have brought crowds of people together there on Sundays.—*Christian Union*.

Lady Blanche Murphy, who had personal experience of life in a convent in Paris, says: "There are Americans, both Catholic and Protestant, who think it very fine to send their daughters to French, and particularly Paris, convents." She believes it to be an utter mistake, and testifies that "even under the most favorable conditions, the general drift of education is childish, and the mental attitude cultivated is, on the whole, stunted."

The English Government has abandoned the project of turning Pullman Cars into drinking saloons. Railway travelers may rejoice; for there would soon have been such a Pullman Car wherever it was possible to run one. Railway companies may be thankful, for damage prevented, and "damages" avoided. Even the assurers of life and against accident should not pass on without a look at the breakers which but awhile ago were right a-head.—*Methodist Recorder*.

The Assembly of the Free Church of Scotland has adopted, by a majority of nearly three to one, a newly-prepared Hymnal for use in public worship. An amendment was supported by the minority declaring in the good old-fashioned psalm-singing is the only allowable singing for the sanctuary. The amendment did not use the term psalm-singing; but spoke of "the inspired Psalter," which, we presume, does not mean the Scotch version of the Psalms of David. Most Christians are thankful for "Psalms and Hymns and Spiritual Songs."—*Methodist Recorder*.

A petition has been presented to the House of Commons by Sir Thomas McCreary, Bart., M. P. for Co. Derry, which he said to have caused something like a sensation. It was signed by 430 of the 400 Presbyterian ministers in Ireland in favor of the Land League. They are not members of the Land League, and simply declare that a great grievance exists, and it is the duty of the Legislature to remedy it. It would have been easy to have got 850 of the 900, it is believed, had it been thought necessary, as not more than about 50 are supposed to be under territorial influence.—*London Methodist*.

At the Oldham Cemeteries' Committee meeting, last week, an important question was discussed. From what was stated to the committee it appears that the clergy are determined to sue them for burial fees in respect of funerals performed in Nonconformist ground by Nonconformist ministers. The clergy allege that this is the law, and that they are entitled to the fees whether the clergy perform the ceremony or not. The Corporation had decided that the fee be paid to the minister performing the ceremony, and now they have resolved that the fees shall be retained pending the settlement of the dispute, which they say affects the whole country. It was decided to get legal opinion on the question.

Bishop Warren has issued an appeal calling upon the ministers and members of our Church in North Carolina, to vote for enforcing prohibition in that State, the first Monday in August.—*Advocate*.

Dr. Tucker of the *Index* very justly objects to anyone saying that a church is honored by a person of high social position uniting with it. He holds that it is the person, under all circumstances, who is exalted by uniting with even the most obscure Church of Christ.

As a comment upon the custom in all cases of appealing to the public by advertising, the Belfast *Primitive Methodist* recently advertised appealing for funds with reference to the street preaching trials. The advertisement cost £3, and the response, it is stated, was about fifteen shillings.

A man in Indiana who subscribed \$50 to the church on Sunday refused to pay the subscription. The matter was taken to court, and it was decided that the Church could make collections on Sunday, for these were "cash down," but could not hold a man to a contract made on that day.

At the recent Prohibitory Convention in Raleigh, N.C., Governor Jarvis said: "I never walk these streets or ride over the State but I see melancholy victims of intemperance. Knowing what is best for North Carolina and North Carolinians, I declare for the prohibition and for prohibition I intend to go."

A Christian man and a saloon-keeper go to the polls to vote for Mayor and Aldermen; they vote the same ticket. Who is going to be deceived? Who has been in the past? Christian temperance men, are you not satisfied that you need to change your ticket? Come out from among them and be ye separate.—*Temperance Review*.

For two score years, more or less, the Church has been praying—once a year, anyway—that God would open a great and effectual door to the heathen. These prayers have been answered with interest, and doors have been opened numerous enough and wide enough for all God's hosts to march in abreast. But here we stand, gazing helplessly at the open doors, and wondering for inability to go in and take possession of the land.—*Missionary Outlook*.

The slave-trade in Africa is still enormous. Dr. Livingstone estimated the traffic for all Africa at half a million yearly. Col. Gordon puts the loss of lives in the Soudan alone at 36,000 to 50,000 annually. Rouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave-trade, is proving its active abettor, and the iniquity is encouraged by the Egyptian Government. The sale and purchase of human beings continues to be practiced on a large scale in the Hedgery Yemen, Nubia, Abyssinia, and at various points on the coast.

Dr. Uellner, one of the framers of the present system of German education, says: "We have no hesitation in Germany in saying that it is quite impossible for men to teach the modern languages or the stories of history with anything like the success which women have." In languages they do the work so beautifully, they hit upon the accent so precisely, and have such a faculty for imparting it to scholars, that it is a great misfortune that our customs forbid the employment of lady teachers for boys as well as girls. They show the same aptitude for imparting their knowledge in the middle history classes. They cannot be equalled in that delicate manner and feeling and beauty with which they tell the stories of history."

Mr. T. DeWitt Talmage, at the Brooklyn Tabernacle, on Sunday last preached, or rather harangued, against the new revision of the King James translation of the New Testament. Were any one else to treat the matter in the *ad captandum* style he is reported in the daily papers to have used, it would surprise us. We are not surprised at any thing this pulpit sensation does. But he shows to candid and intelligent men that he does not know what canon is, and that he is exceedingly ignorant upon the subject he undertook to preach about. An ounce of real knowledge, and another of good sense, would do him immense good.—*Western Advocate*.

The Senate of the University of Durham have passed a resolution permitting women who have fulfilled the requirements of the institution respecting residence and standing to take the public examinations and first degree in arts. The Queen has ordered that the degrees of Bachelor and Master of Arts, and Bachelor and Doctor of Medicine, of Laws, of Science and of Music conferred by the University of Adelaide, South Australia, on any person, male or female, shall be recognised as academic distinctions and rewards of merit, and be entitled to rank, precedence and consideration throughout the British possessions. The English are rapidly surpassing the hitherto self-satisfied Americans in the university advantages offered to women.—*N. Y. Tribune*.

MINISTERIAL COURTESY.

John Wesley said, "The world is my parish," and some of his ministerial successors, without any such reason as he had, seem to think likewise; at least they seem to think that whatever portions of the world are allotted to them, according to the itinerant system of Methodism, for one or more years, are given to them in fee simple for all time to come, irrespective of the rights or presence of others who may be unfortunate enough to succeed them. I always believed and I believe it still—for I am not going to lose faith in the many on account of the few—that ministers have a nice sense of honor, propriety and courtesy toward one another; in fact I believe it of all who profess the name of Christ, but there are some ministers who seem to be entirely innocent of any such perceptions, who scruple not to break all these rules of ministerial etiquette, those unwritten laws of brotherly reciprocity that are the resultant of kind and sensitive natures being impelled by, Matt. vii. 12, "Therefore, whatsoever ye would that others should do unto you, do ye even so to them." I would not accuse these brethren of intending to hinder the work of their successors lest the glory of the latter pastorate should eclipse that of the former, but it often seems to me that they take too much pains to keep their memory fresh in the minds of the people whom they have served. They certainly do not court oblivion. While on their charges these brethren develop a peculiar fondness for and interest in all the marriageable young men and young women of the "first families," and invite themselves to all the prospective weddings for a generation to come. They have also been known to invite themselves and their "Elijah's chariot" sermons to do duty at funerals. When they leave they love people so they must come often to see them, to inquire how they like or dislike the new man, and make a remark or two just to show that there are some things in their heads that they are too generous to say outright, also to see that their bargains for services on matrimonial and other occasions are not disturbed by the popularity of their successors, or the second sober thought of the parties themselves. This picture may not wholly apply to one, but all these characteristics are seen in this class of men.

A certain class of people on our charges are somewhat to blame in this matter as well as the ministers. They like to have the minister take special interest in them. They like to bask in his favor, and plume themselves on his enjoyment of their society. His frequent calls, even at the expense of calling elsewhere, and his praises of their culture and hospitality all are modestly(?) repeated by his successor, and unless the successor sees fit to neglect his other duties in order to fill the place of the one who is gone, they go into the condition of the love-sick swain whose *fiancee* has been cruelly torn from his bosom by the rash hand of fate; they become dyspeptic in the church, and are continually reminding the church of the gospel feasts they enjoyed when Bro. So-and-so was pastor.

"My brethren, these things ought not so to be." We, as ministers, should know better than to foster by our practices, a spirit of narrow man-worship in the people whom we serve. I spoke with one of our ministers on this subject, and he said, "O, never mind, you will make one hand wash the other in the long run. It is practiced everywhere, and you will gain as much as you will lose." Just so, "They all do it" is the politician's answer to every suggestion of reform, and it is a confession of the moral weakness that ministers at least, ought to be ashamed of. The people need to learn a lesson in this respect, and ministers are the ones to teach them that lesson.—*Cor. Michigan Christian Advocate*.

SURE TESTIMONY.

There is a beautiful poem of a German poet of this century of whom it has been said that he represents the chief current and tendency of modern thought, in which he describes his wanderings in

the Harz Mountains, and as he rests in the house of a mountain peasant, a little child, the daughter of the house, sits at his feet, and looks up in his troubled countenance, and asks, "Dost thou believe in the Father, the Son, and the Holy Ghost?" He makes answer in words which must be read in the original to see their full force. He says: "When I sat as a boy on my mother's knee, and learned from her to pray, I believed on God the Father, who reigns aloft so great and good, who created the beautiful earth and the beautiful men and women that are upon it, who to sun and moon and stars told their appointed course. And when I grew a little older and bigger, then I understood more and more, then I took in new truth with my reason and understanding, and I believed on the Son—the well-beloved Son, who in his love revealed to us what love is, and who for his own reward, as always happens, was crucified by the senseless world. And now that I am grown up, and that I have read many books and travelled in many lands, my heart swells, and with all my heart I believe in the Holy Ghost, the Spirit of God. He it is who works the greatest of miracles, and greater miracles yet shall he work than we have yet seen. He it is who breaks down all the strongholds of oppression and sets the bondmen free. He it is who heals old death-wounds and throws into the old law new life. Through him it is that all men become a race of nobles, equal in the sight of God. Through him are dispersed the black clouds and dark cobwebs that bewilder our hearts and brains."

THE LAST SERVICE.

Rev. W. Gibson, of Paris, writes to the *Methodist Recorder* of a recent date, in reference to Dr. Punshon's last journey: On Sunday morning the party worshipped with us at the Rue Requepine Chapel. After the service it was announced that the Rev. Dr. Punshon would conduct the Sacramental service. He came forward within the Communion-rail, and read the beautiful words with great emphasis and feeling. Every one who was present felt it "good to be there," and will never forget that service. I believe it was the last public service he conducted. Our last hymn at the service that morning had been—

Our life is a dream;
Our time as a dream;
Glides swiftly away,
And the fugitive moment refuses to stay.
O that each in the day
Of his coming may say,
I have fought my way through,
I have finished the work Thou didst give me to do.
O that each from his Lord
May receive the glad word,
"Well and faithfully done;
Enter into my joy, and sit down on my throne."

How little any of us thought that we should hear his voice in a public service no more.

In the afternoon the party took tea with us at our house, 113, Boulevard Pereire, and Dr. Punshon offered at our family worship one of the most heavenly prayers I ever heard from his lips. He then accompanied me to our evangelistic service in the Boulevard des Capucines, and heard M. Revellaud (the barrister evangelist) with great delight.

When I saw him at the station on the following morning, as the party were starting for Lyons, he was full of expressions of satisfaction and joy at having heard Revellaud the evening before. He looked quite well, and seemed to be in very good spirits. I had a letter from him, written at Lyons on March 8, mainly on mission business, which I keep as a precious treasure.

What was my surprise when on March 30, at 7.15 a. m., Dr. Hill, of Clapham, was announced at our house. I rushed down and Dr. Hill handed me a telegram from Mrs. Punshon from Genoa, begging him to come immediately. Breakfast was quickly despatched, and I accompanied Dr. Hill to the "Gare de Lyons," to catch the nine o'clock express.

Our fears were thus aroused, but I was not prepared for the visit of the Rev. J. H. Johnson, of Montreal, in

the early morning of Tuesday, April 5. to tell me that Dr. Punshon had just arrived at the Hotel de Lille et d'Albion, and that he was very ill. I hastened with Mr. Johnson to the hotel, and found Dr. Punshon even worse than I expected, and at first he seemed scarcely able to speak. Mrs. Punshon told me that twice during the journey she had hardly expected to bring him home alive. He spoke with evident pleasure of Mr. Arthur's having promised at Cannes to attend the French Conference at Paris. In reply to some question as to mission work he said, "I have done with the Mission-house." Referring to the journey from Genoa, he said, "As soon as we emerged from the Mont Cenis Tunnel I exclaimed, Thank God! I shall not die in Italy." I went away to arrange, at his request, for the journey to London the next day; and, having that afternoon to go to my appointment at Chantilly, I did not see him again until the next morning, when I was at the hotel at half-past eight o'clock. Dr. Hill said he had been by his side in the *Salle a Manger*, and had only just left the breakfast table. Mr. Johnson had left for London the night before via Dieppe and Newhaven. I found Dr. Punshon in the entrance-hall, looking quite himself, and seeming much better. I accompanied him and Mrs. Punshon and Dr. Hill in the little railway omnibus to the Northern Station. As we drove along he said, "I shall have to become a supernumerary." I replied, "My idea is at once to cease to work and live." How little I thought when I said it that such was to be the case with our beloved brother. On the morning of April 6, I bade Dr. Punshon "Good-bye," and commended him to God, never thinking, however, that I should see him no more on earth.

SOUND REASONING.

Mr. Spurgeon, than whom none can be a stronger opponent of the close communion system, in a recent address related this incident with no little relish: Dr. Stedman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be the Communion. He prayed earnestly that the Lord would vouchsafe His presence to the brethren around His table. As he was putting on his great coat to go home one of the deacons said: "Doctor, you will stop with us, will you not, to the Communion?" "Well, my dear brother," he said, "it is not want of love, but you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is any want of love, but it is only out of respect for my principles." "Oh," said the deacon, "It is not your principles; because what did you pray for, Doctor? You prayed your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong for you to go there, you should not ask your Master to come where you must not go yourself; but if you believe that your Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be." "The deacon's reasoning appears to me very sound," added Mr. Spurgeon.

JESUS ONLY.

Never allow yourself to believe there is any useless or unmeaning work being done upon you. The fine work upon the stone is almost noiseless. When the blows are heavy "the sound of the hammer is heard;" friends hear them; gather around and offer their many forms of sympathy, and we, getting this human help, would live on it. But we must learn to listen to the "still small voice," and trust in Jesus only. Many weary themselves with trying to rid themselves of deformity—but by looking to him they are transformed into the same image. And as the Spirit reveals His beauties more, the assimilating process goes on, until the knowledge that we have been with Jesus and learned of Him is everywhere patent. To be Jesus' friend means a kingdom with a companionship with the Beloved all the way to heaven.

But shall sin remain in the hearts of

the friends of Jesus? He who has promised to come and abide with us, must He dwell in the presence of his enemy, unable to rid himself of the usurper of his throne? No, no! He that binds the strong man in the hour of pardon, will also cast him out of the heart that cries to Him for cleansing from all sin. He waits the faith that credits His promise. By faith the heart-temple is prepared for the abiding Comforter. By faith He comes and fills the soul, graciously imparting the joy of fellowship with the Trinity; and the heart that was most lonely sings of a Friend that sticketh closer than a brother—whose joy shines brighter in the hour of trial, who gilds the pathway, until its most glorious effulgence is shed around the saved soul in its everlasting home.—*Christian Reformer*.

IMPERFECT RELIGION.

Very much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior but an aching heart—a heart ununsatisfied, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but by betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sternness and bones of harder times, very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, unindustrial character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that draws the bow is paralyzed.—*H. Bonar*.

THE WEATHER.

"If a long season of inclement weather is not sufficient excuse for my failing to plant more than four Sunday Schools during the past month, surely I can offer no other," writes a Southern missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago, while stopping to warm and take shelter from a storm in a freedman's humble home.

"What a dreadful day this is," escaped my lips, as I greeted old Aunt Judy, on entering her cabin door. "Bless the Lord, honey," she said "don't eberyting come from de Lord? Den if ye is a Christon, de wedder is good 'nuff for ye, and if ye ain't no Christon de wedder is mor'n too good for ye." The harder it rained the louder did Aunt Judy sing: "Tank the Lord for eberyting."

"After while the storm ceased," and with thanks for kindness, I put a few dimes into the hand of the pious old woman to help her get a pair of winter shoes. "Good-bye, Aunt Judy, your short sermon is well worth a collection." Soon the cabin door was out of sight, but my pathway seemed to grow brighter and "de wedder, has been 'good 'nuff' ever since."—*S. S. Union*.