

The Wesleyan.

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A WELL SPENT SABBATH.

A well spent Sabbath promotes domestic affections. The members of the family have an opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their appearance is better fitted to call forth respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath-morning with his well-dressed family, and fill his pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearing in the sanctuary with their children. It is remarkable how closely Sabbath-keeping habits are connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone; and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from neglect of the sabbath is a well-known fact. Many criminals, while under the sentence of death, or transportation, have confessed that their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice playing marbles on a tomb stone during divine service. The Committee of the House of Commons, appointed in 1842, to investigate the subject of Sabbath desecration, remark, in their Report, that Sunday labour is generally looked upon as a degradation; and it appeared in evidence, that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it, one of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted through the Sabbath-desecration required by the occupation as practised in London. The journey-men bakers in London, amounting to eight or ten thousand, are seldom found in a place of worship. General looseness of moral principle is the consequence: from this very circumstance they feel that they are degraded; and, not less from a regard to their character than their health, comfort, and spiritual welfare, they petitioned Parliament in a body to devise means for relieving them of Sabbath-work.

JESUS ON THE JUDGMENT SEAT.

Jesus is the judge. Christ shall sit upon his throne; Christ shall pronounce the sentence; Christ shall summon all to that throne. If there be a place where Deity must be, surely it is the judgment throne. If there be any spot in the wide universe, if there be any fact or point of time in the past present or future, where all the attributes of the Deity are needed, and where none but Deity can discharge the sublime functions that are there required, surely that place is a judgment seat. If God be not there, where is he? I could suppose, however difficult the supposition, God absent from the creation of the world; but I cannot for a moment suppose that God can be absent from the judgment of the world. Show me, therefore, that Jesus is to have all gathered before him; that he is to see the thoughts of every heart to estimate all the feelings of my heart, all the thoughts of my imagination, all the hopes, the fears and feelings, that fluttered within my soul, all the sins that stained it;—grant me that this is Jesus of Nazareth, and there is an end, in my judgment, of Socinianism. Christ is God, and as God we fear and worship him, and from him as God we expect a sentence that will fix our everlasting state.

How remarkable it is the love of souls

still shines forth in Jesus, even on the judgment-seat? How exquisitely beautiful is the trait here disclosed! He does not tell them what he has done for them; but he tells them, in congratulatory accents, yet all consistent with grace, what they have done for him. How condescending, how beautiful is it, that the very features that he has himself implanted he there and then recognizes! What is it but borrowed lustre of his own bright image, he gives credit for, if the reader will allow such an expression—an expression capable of misconception, but yet not meant so—"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was in prison, and ye came to me." Beautiful! Blessed Saviour! who recognizest in me, dim, marred, mutilated, distorted as they are, some of the bright reflections of thine own blessed image, some of the holy traits which thine own hand has transferred!

THE DANCE AT MOSCOW.

"A time to dance; a time to die."—Ecc. iii, 2-4.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept upon their fortress, and then returned to their amusement. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity. At length the fire communicating to their own building caused them to prepare for flight, when a brave young officer, named Carnot, waved his jeweled glove above his head, and exclaimed, "One dance more, and defiance to the flames." All caught the enthusiasm of the moment, and "one dance more and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for life!" One moment they stood transfixed with horror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus will it be in the final day. Men will be as careless as were these ill-fated revelers. Methinks the hour has come, and I stand upon an eminence, from which I behold the vices and amusements of earth. I warn them and tell them that in such an hour as they think not, the Son of man cometh. With jeering laugh they ask, "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment; a miserable eternity, and crying "priestcraft," they again engage in the noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and unusual panic seizes the hearts of all men, when, horror-struck, I see some Carnot turn his blood-shot eye upon the burning world, and waving his jewelled hand above his head, exclaiming, "One dance more, and defiance to the flame;" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, GONE FOR EVER, FOREVER.

THE BOOK OF JOB.

BY J. W. HANNEK, D.D.

This book is not Jewish. It is a dramatic poem of great power. A grand and most solemn tragedy. It demolishes the old theory of pain and Providence. The theory that teaches sin is the cause of all suffering. Be good and God will love you. If bad he will hate you. A good man always prospers; a bad one never. When a mother says to her child, "If you are bad mother won't love you," we think she lies. At least we do not believe her. The truth is, God loves bad men, and does not punish them in this world as they deserve; nor does he always shield good men from pain. This was Job's creed; and it accords with the facts of human experience. Exemption from trouble is no proof of goodness. Incarnate Innocence was "a man of sorrows and acquainted with grief." If the absence of care and painful emotion be a proof of piety, then hard-heartedness, a sound skin, and good digestion must be the best religion for man. If calamity, want, and disease be evidences of wickedness, then the poorest, sickest man is the worst. This old theory still clings to the thought of man, and is preached from our pulpits.

The speeches of Elihu mark the unity of this drama. He is not in the prologue, and should not appear in the epilogue. His sayings retard the action. Some of them are noble and just; some fine and sharp; some furious and bitter; some insinuating and false. He shows himself an "opinionated" young man, "full of matter," like a goatskin bag ready to burst with fermenting grape-juice. He must vent, so modest and very proper. He is no flatterer. He tells old Eliphaz, and the other two philosophers, that they had failed to answer Job, modestly remarking, "Great men are not wise; nor do the aged understand judgment." "Behold! I am here" to utter knowledge clearly. After all, he repeats the same old theory, but fails to state it as elegantly as the aged men had put it: "If we obey and serve, they shall spend their days in prosperity, and their years in pleasure. But if they do not obey, they shall perish by the sword and die without knowledge." Still harping on knowledge. A theory contradicted by the facts of life and Providence. Job's creed was a new departure from the old orthodoxy; the symbol of a new and better faith. Elihu, the Buzite, the champion of orthodoxy, seeing the old theory going to pieces under the blows of truth with which Job smites it, comes to the rescue. Probably his sayings were foisted into the poem by some disciple of the old creed. At any rate, they seem to be surreptitious insertions.

Froude's Essay on this book, with a single exception, is a masterly production. He says: "It is the most difficult of all Hebrew compositions—many words occurring in it, and many thoughts not to be found elsewhere in the Bible." The many words in italics, and doubtful renderings suggested in the margin, show how difficult it was to our translators. As one instance he cites this passage: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God." There is nothing in the original answering to the words in italics; they were supplied by the translators, or rather by St. Jerome, whom the translators followed. The margin reads, "out of my flesh;" which Froude says means, "without my flesh;" and then adds: "If there is any doctrine of a resurrection here, it is a resurrection precisely not of the body, but of the spirit." This is the "dead fly" in Brother Froude's ointment. Furthermore: "The word translated Redeemer is the technical expression for the 'Avenger of blood,' and the second paragraph ought to be rendered, 'And one to come shall stand upon my dust.'" The passage may be literally rendered: "For I have known my living Avenger; and in the last age he shall rise up over dust; and after my skins have surrounded this, then from my flesh I shall discover Aluè the Mediator." The word signifies, the Interpreter, the Oath-made, the One accused, &c., Jesus Christ. Ps. cx. 4: "The Lord hath sworn. Thou art a priest forever." Heb. vii. 21: "For those priests were made without an oath; but this with an oath." Gal. iii. 13: "Christ hath redeemed us from the curse of the

law, being made a curse for us." This is the only God saint or angel ever saw, or ever will see. "Image of the invisible God, manifested in flesh, declared innocent by Spirit, seen by angles, preached to Gentiles, believed on in the world, received up into glory." Job adds: "whom I shall discover for myself, and my eyes shall see, and not a stranger." There is no Hebrew in the text answering to the word "destroy." The verb (NQP), to go round, to inclose, is third person plural, perfect tense in Kal, agreeing with its subject "skins." Surely it cannot be properly rendered "destroy," having for its nominative "worms," which is not in the text. Should like to know why "destroy" was put for "surrounded," and worms brought in to do the work. Does the phrase, "in," "out of," or "from my flesh," mean "without flesh"? The preposition, says Rüdiger, "expresses motion away from any thing; properly a part of." Hence from out of a thing. Parkhurst says it signifies "instrument, means, place of action." Here "flesh" is the thing from which the seeing goes away; the instrument and place of vision. So Job says he shall see Aluè, precisely not without his flesh, but with it. There are men who think they have three skins: the epidermis, outer, thin, with little feeling; the cutis, innermost, thicker, and more sensible; and between those two the rete mucosum, a layer of net-work holding the pigment of color. Job believed he had at least two; and that in the long hereafter, subsequent to the resurrection of his Avenger, or Redeemer, these skins would enclose his "this" (all that was left of his body) in order to his seeing Aluè, God—of him—of her—God of all?

"Shall rise over dust, or stand upon the earth." The word is used of growing corn, which rises over the ground; and of standing corn, which has risen over the dust.

"Avenger, Redeemer, or Near-kinsman;" one who has the right to redeem an inheritances, and avenge the death of his relation by killing the slayer, if found out of a city of refuge. This word is used as a noun in Isa. lxiii. 8: "I have trodden the wine-press alone; . . . their blood shall leap out on my vesture, and on all the garments of my vengeance." This last clause is in our Bible, "and I will stain all my raiment;" i. e. his clothes would be daubed with the slaughter. No matter whether Job meant Avenger or Redeemer, or both.

See chap. xiv. 14, 15. "If a man die, shall he live again? all the days of my warfare will I wait till the coming of my revivification. Thou shalt call and I will answer thee; thou wilt become pale (as with desire) for the work of thy hands." Our Bible has "till my change come." The word signifies renewal, reviving. It is used of a plant springing afresh out of a root, from which a preceding plant has died; and of a sneaker shooting forth from the stump of a tree that has been cut down. In verse 7 it is rendered, "will sprout again." The LXX. well interpret it: *cos pain gensimai—till I am made again.* In verse 22, speaking of a dead man, Job says: "His flesh only shall rot upon him, since his soul shall mourn over him." A man's soul is chief mourner at his own funeral. From all this, it is evident that Job believed one part of his being lives after another part is dead; and that the part of man which "bursts forth like a flower, and is then cut down," shall "live again," shall shoot forth from the stock in the ground when the expected renewal shall come.

If Job has not made a clear statement of the doctrine of the soul's immortality, and the body's resurrection, then it seems impossible for man to make such statement. This book is part of the Old Testament.

In conclusion: "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South." Verbally: "Making the blighting blast of cold, and the genial air of warmth, and thick clouds of the South." Let some learned man tell us how our translators got Arcturus out of *osk, blast*; Orion out of *ksit, cold*; and Pleiades out of *krme, heat*. It looks as if they tried to copy the motto portrayed on the shield of Achilles: "The Pleiads, Hyads, and Orion fierce." Would that they had put Hyads instead of Arcturus! The former is a cluster of stars, like a V, in the Bull's face; the latter is only one star in Bootes, the beardriver. Clarksville, Tenn.

A LIVE CHURCH.

An Old School paper—the *True Witness*—published in New Orleans, has the following suggestions as to the wants of the times in addition to pious pastors, which are never out of place:

"Another thing which we think just as much needed, is pious members. We have many 'dead heads,' cold-hearted, sickly, sleeping Christians in the church. There is an earthly spirit, and a worldly conformity, among the professed people of God that is crippling to the energies, and ruinous to the influence of the church in all her interests. She cannot develop the divine idea of her own nature, transcendent excellence and heaven-born mission, without a higher-toned spirituality—an earnest, loving piety, that will throw off the shackles of a ceremonial observance, and every thing like an external bondage, and a worldly conformity. All coldness of heart, indifference of life, and gay thoughtless, worldly conformity, are condemned in the Bible. This divine record knows nothing of lazy, lounging, do-nothing, worldly Christians. Is it not, then, high time that we should have a membership more in accordance with the profession made, and not look upon the church as symbolized by systems of ecclesiastical polity, and denominational distinctions, but as consisting of those who are a chosen generation, a royal priesthood, a holy nation, a peculiar people, filled with the spirit of Christ—that holy unction of soul that would give beauty, life, and power, to all their movements? Let every Christian, in thinking of his connection with the church realize the sacred relation—his holy, high, important position—his solemn vows to live for God, and the strict account he must give at the judgment bar where every idle word spoken in time will be brought to his remembrance, and by the light of eternity read by an assembled universe. Oh, the deep feeling that will fill every trembling heart when it will be seen by all that nothing but earnest living piety will stand the test! Judgment will begin at the house of God. A mere profession, which thousands have disgraced, and which is all the religion they have, will not save them from a seat on the left hand of God."

ENGLISH METHODIST ITEMS.

It will give great satisfaction to many people when they hear that City Road Chapel London will be restored before the assembling of the next Conference, so that the sessions of that venerable body will be held in the old place. It would have been a painful change if the Conference had been compelled to meet anywhere else. The trustees have employed Mr. J. D. Hobson, builder, Duke Street, Adelphi, to execute the alterations. His tender was the lowest. He is well known for his good work, and being a devoted Wesleyan he will feel special interest in having charge of the restoration of the Metropolitan Cathedral of Methodism.

Mr. Bright did well when, at Mr. Dale's lecture on "Nonconformity," recently delivered in London, he exhorted Nonconformists to study their own history and learn the good reason they have for being Nonconformists. It may be said with equal truth that Wesleyan Methodists would do well to read, mark, learn all they can about the great religious movement that gave birth to Methodism. They will see that there was a great necessity for the existence and work of the Methodists; and if they will study the state of English society to-day, they will see the necessity continues. The need of earnest spiritual religion, of the peculiar sort of work done by Wesley and his coadjutors and first followers, is as great now as it was in our early history as a people. We need no new gospel, no new message. The old methods of personal godliness, heavenly unction, individual consecration to hard work, preaching, religious and direct conversation, society-meetings, prayer-meetings, &c., efficiently worked, will prove as effective now as of old. Mere hereditary Methodism will not suffice; but a race of soundly-converted men and women could still, by God's help, turn the world upside down. The early Methodists were content to be counted a peculiar people; they were willing to pay the cost of unpopularity with the world, and with those who wanted to marry the world and the Church; and if we are to continue to be equally successful in God's cause, modern Methodists must be ready to deny themselves.

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