

The Wesleyan.

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FROM THE PAPERS.

President Grey once said of the Queen of England "She looks as if she never thought a falsehood."

The *Boston Journal*, in a neat and judicious article, criticizes severely the spirit of lawlessness prevalent among college students and adjures the authorities to maintain discipline.

The Supreme Court of Georgia has ruled in the cases of the convicted murderers that voluntary drunkenness is no excuse for crime, and that no new trial shall be granted them.

At the recent sale of coins in this city a medal commemorative of the battle of Bunker Hill brought 30 cents, while one commemorative of one of John C. Heenan's (prize-fight) battles brought 42 cents. Go to now and reflect upon the awards of fame.—*N. Y. Tribune.*

In the Church of England it is now concluded that the ritual is wearisome to many. The *Church Times*, and in and out ritualist, says: "The ceremonial of the Roman Church has nearly everywhere caused, or has been coincident with, the alienation of the men—at all events, amongst the educated classes."

Do men realize what they do when they dare assume to sell licenses? License to make of man, the angel, into man the devil? License to make of woman Hebe, and of children the wild-eyed offspring of crime and fatuity? Can any man say, I have power to do this thing?—*The National View.*

The railroads are becoming practically temperance societies. One railway will not employ engineers, conductors, etc., who use liquor; another has notified its tenants who sell rum to vacate their premises, and the Pennsylvania railway has now issued an order that intoxicated persons shall not be admitted to the cars while in that condition.—*Presbyterian.*

What mean all these endeavors, all these sacrifices of personal ease and material success, all these surrenders of culture and wealth to save men and advance Christian civilization in this land, and in all lands, if faith in the Son of God is a spent force, or is even a diminishing force?—*Cumberland Presbyterian.*

Dr. Wheeler, of the *Pittsburgh Advocate*, makes public for the information of "all whom it may concern," his response to an invitation to attend a camp-meeting which was to be open on Sunday. In it, he says: "I learn that you have it open upon the Sabbath. Upon no conditions can I attend camp-meetings conducted upon that plan. I consider them violations of the Sabbath."

It has been said that "figures do not lie." Perhaps they never do—except when used by politicians for party purposes. The same figures tell widely different stories in an election campaign. The figures cannot very well be held responsible for what they are made to say, but some of the men who manipulate them assume great responsibility.—*Rel. Intelligence.*

The *Southern Christian Advocate* says: "If any man needs a word of cheer, it is a preacher who has 'made a failure.' The feeling is indescribable. For the encouragement of such we quote the following from the *Baptist Weekly*: A Methodist minister, the other day, said he prayed to be saved from the preacher who never fails in the pulpit. He had a colleague of that kind once; he never had a bad time, and the congregation never had a good one."

The *New York Christian Advocate* fears that the American colleges and universities are bringing themselves into disrepute by the indiscriminate use of their powers to confer honorary degrees. There are three hundred and sixty colleges and universities having charters empowering them to confer degrees. What a flood they have sent down the stream of life. One college poured out seventeen at one time—even down to M.P.—that is, Master of Penmanship.

The latest departure in Church conveniences is that of the Channing Memorial Church, Newton, Mass. In addition to sermon-room, Sunday-school room, dining room, kitchen, and sundry other arrangements peculiar to the "Church of to-day," is a "nice little theater," provided with stage and dressing rooms. We wonder whether they will have the grace to give us a Christian drama. One impression is that the Church and Sunday-school theater is not generally religious, or, perhaps, not as religious as it might be.—*Central Ad.*

The *Bengal Christian Herald* very strongly commends the policy of the Methodists in India in admitting Native ministers to the Annual Conferences on the same terms and with the same privileges as American Missionaries. In one case, before alluded to in our columns, a Hindustani brother has been made a presiding elder, with not only the ecclesiastical privileges, but with also the financial responsibility which belongs to that office.

The *London Standard* says that the dominant influence of the day are uniformly hostile to copious, and not too friendly to moderate drinking. There are few English refreshment rooms in places of public resort where milk is not largely in demand. The amount of wine drunk at dinner parties is much smaller than of yore. Many drink none and others largely dilute it. This arises from the action of the teetotal societies, whose sobering influences have spread widely.

It must make every sober citizen blush to read the long column in the bill of refreshments provided for the guests and for congressmen at the late Yorktown celebration. It amounts to over \$6500. This was a supply for only three or four days. An average of over a gallon of liquor and thirteen cigars a day was provided for each man. We trust this item in the appropriations will be sufficiently denounced to render it disagreeable, if not impossible, to entail another such a shame upon the country.—*Zion's Herald.*

The other day *The Times* reproduced the saying that Cardinal Newman, while at Oxford, was frequently taken for a Wesleyan minister because he went about in a long thread-bare coat. Perhaps now-a-days few Wesleyan ministers need wear thread-bare coats. It is more natural to look for them among those who are known to be willing to receive other gentlemen's cast-off clothing, and for whose special relief a charitable institution exists, though they serve the Church of the nobility, the aristocracy, and all the higher classes.—*London Methodist.*

General Booth will still further show his great practical wisdom if he will firmly discountenance the reappearance in his meetings of anything approaching the Welsh Jump. We learn from Evans' "Sketch of the Denominations of the Christian World" that the Welsh preachers were in the habit of stirring up the people to repeat the words "Glory" and "Amen" until they worked themselves up into a state of frenzy. Then the jumping began. We trust that General Booth will so regulate the practice of "wolley" firing and chorus-singing as to stop on the sane side of salvation dancing.—*London Watchman.*

Dr. E. De Pressense, in a letter to the *London Christian World*, says: "One of the most pleasing features of our French Evangelical Protestantism is the spirit of union which characterizes it without exception. Members of the National and zealous adherents of the Free Church, all work in concert in home and foreign missions, feeling how critical are the times in which we live, and how grand the task to which we are called. They rejoice in our Evangelical Alliance which gathers them all together on the last day of our Christian festivals, around the table of the Lord."

A manual of morals for the public schools is demanded by *The Toronto World*. "It should lay broad and deep," says this journal, "the foundation of moral duty, it should show, clearly and simply, the inevitable consequences of moral evil, it should form a regular part of every-day school exercises. Such a manual would teach a morality utterly apart from the sanction of sect or dogma, yet which could not fail to advance that which surely ought to be the highest aim of every sect, church and denomination, training the young to lead lives of charity, temperance and justice."

In the new number of the *Revue des Deux Mondes* M. Charles Richet gives some startling statistics as to the state of population in France since 1826, more especially since 1876. The number of births is constantly diminishing over the whole of France, though not equally in all the provinces. The diminution of births is greater in the rural population and greatest where the land is most subdivided among peasant proprietors. During the last fifty years the population of the three great towns, Paris, Lyons, and Marseilles alone shows an increase. M. Richet concludes, "Perhaps a remedy may exist; if not we may despair of the future"—*Finis Gallic.*

THE LATE REV. H. BLEBY.

From a sketch of the life of this well known missionary, published in the *Methodist Recorder*, we take some extracts:

In the summer of 1831 Mr. Bleby was despatched with others to Jamaica, to fill vacancies wrought by disease and death in the ranks of the little army of Christian missionaries laboring there. He arrived in troublous and perilous times. In England the anti-slavery agitation was at its height; and the colonists, seeing the hope of their gains imperilled, turned with savage resentment upon that missionary band whose fearless exposure of their revolting cruelties and immoralities had given rise to the movement. Dominant alike in the local legislature and the magistracy, and thus sheltered from the fear of penal consequences, the advocates of slavery sought to drive the missionaries from the island by fierce persecution. This, in the early part of 1832, broke out with increased violence, in consequence of a portion of the slave population having risen against their oppressors, an insurrection repressed with merciless and indiscriminate severity, and the sacrifice of many innocent lives.

At the beginning of 1832 Mr. Bleby was appointed to a locality in which the antagonism to missionaries had reached its climax, and the Wesleyan chapel had already been destroyed by a white mob. Undeterred by menaces of personal violence, and resisting the persuasion of friends who feared for his safety, he proceeded to his new sphere of duty, where he was brought to the very verge of martyrdom through a determined attempt to burn him alive, frustrated only by the presence of mind and courage of a wife whose remains lie buried amid the ashes of his labours. Not long afterwards, being announced to preach in the same neighbourhood, he narrowly escaped falling into the hands of a gang who waylaid him with murderous intentions. Throughout the fierce struggle against vested interests and antipathies of race Mr. Bleby gallantly co-operated with his colleagues in fighting the battle of civil and religious liberty until their toil was crowned with triumph.

For seventeen years the subject of this memoir laboured in Jamaica, winning many souls to Christ, and for himself the love and honour of thousands—a zealous and sympathetic pastor, an able and successful financial administrator, and an energetic and favorite preacher. In 1848 he returned to England, and during five years was associated with the late Rev. Charles Prest in the Hull West and City-road Circuits. In January, 1854, he returned to the West Indies, and spent three years in Antigua, under circumstances calling for a display of resolute moral courage in a struggle against influences within the society detrimental to the work of God, far more painful to him than the personal hazards he had been called to encounter in earlier years. From Antigua he proceeded to Barbadoes. During his residence of seven years in that island he built no less than ten chapels, and chapel schools, leaving them free from debt, and raising the necessary funds by his personal exertions, and to a great extent by his personal labour in delivering public lectures, the proceeds of which were thus appropriated. At the same time he took the initiative in an important educational movement in the colony, under Methodist auspices; and despite the strenuous efforts of the High Church party, won for his schools, and the Society's work generally, support out of the public treasury, which was conceded by the local legislature within a few months after he left the Island.

In 1858 he visited the United States with a view to obtain funds in aid of the before mentioned building operations. The preliminary conflict between the abolitionist and pro-slavery parties, that fully culminated in the

Civil War, was then raging. Mr. Bleby's experiences in Jamaica enabled him to render important aid to the cause of freedom by means of sermons, lectures, and speeches delivered by invitation, in many of the principal cities and churches of the North. His services in this respect were highly appreciated by the leaders of the anti-slavery party, with many of whom, as well as with their literary associates, Garrison, Longfellow, Emerson, Whittier, and others, he was on terms of personal friendship. So damaging were his denunciations of slavery felt to be that in some of the Southern States a price of five thousand dollars was set upon his head. One of the many instances of God's providential care, experienced by him during a chequered and eventful life, occurred at the close of this tour. Having accepted the offer of a free passage in a vessel about to start for Barbadoes, he was induced to forego the advantage for the sake of attending certain anti-slavery meetings; the vessel sailed accordingly without him, and was never heard of afterwards.

From 1864 to 1867 he laboured in British Guiana, where he held the office of chairman of the district, and performed the functions of a pioneer missionary, taking long journeys into the interior up the creeks and rivers, visiting the settlements, and laying down plans for a systematic mission to the aborigines and the Hindu and Chinese coolies, and for the rapid extinction of heavy debts that encumbered the Society's operations. In that wasting climate his strength became seriously impaired.

After a year spent in England he was transferred to the Bahamas, and there passed the last ten years of his active ministerial life, a period filled with useful labour for his Master. In this district and elsewhere he successfully advocated both by precept and example the cause of temperance, being himself a total abstainer for upwards of forty years.

PERSONAL RESPONSIBILITY.

The tendency of the individual to loss of identity in the mass. Whatever of importance is to be accomplished we expect it to be by the masses. Hence the liability to lose sight of individual responsibility and importance. The mass, however, bears the characteristics of the individual. If the members of a society are earnest and spiritual, we have a spiritual and efficient society. What we need as Christians is to feel our personal responsibility and meet our personal obligations. God does not require any one else to do our work; neither does he require us to do the work of another. We will have all we can do to meet the requirements that are made of us personally. If we expect the Church to accomplish certain results and we fail in performing our part, the result will be measurably a failure.

One reason why the Church is not more prosperous to-day is because so many do not realize the full extent of personal obligation. Another is that knowing they fail to do. Our prayer-meetings and class-meetings are restricted in their usefulness because somebody who should have been there has stayed away. Our mission and other Church enterprises are to an extent shorn of their power for good because so many persons want the Church to attend to these matters, but fail to meet the duty that rests upon themselves. We shall not be judged by what the Church has or has not done, but by what we as individuals have done or have neglected to do. The great need of the hour is for every man to stand in his place! This done, there will be no cause for lamentation at the decrease of spirituality in the Church. We will no more find ourselves with anxious hearts, discussing the means that may be employed to maintain our position, but will find enough to employ our time

and gladden our hearts in pointing souls to the "Lamb of God that taketh away the sin of the world." If we do not this, then are we responsible for the failure. Are we willing to assume the responsibility, and answer in judgment accordingly?—*Western Ad.*

THE SALVATION ARMY.

Once more the Salvation Army has fought and conquered. The helpers of General Booth have established themselves in Weston-super-Mare, and, according to usage, have from time to time marched through the streets for the purpose of gathering a congregation. An opposition party was organized, calling itself the "Skeleton Army." Having banded themselves together for purposes of disorder, it is no wonder that they were disorderly. On Thursday, May 23, the proceedings were so violent that for a time the police were overpowered. Thereupon the magistrates issued a notice prohibiting all assemblies for the disturbance of the public peace. On the following Sunday the Salvation Army went its way, as is its wont, through the public streets. Their leader, Mr. Beatty, was ordered to desist, and he refused. He was arrested and so were others, his associates. The magistrates called upon them to find sureties to keep the peace. Against this decision Mr. Beatty and his comrades appealed, alleging that they had not broken the peace, that they had not committed any unlawful act, and that the order of the magistrates was not good in law. The appeal came before the Judges on Tuesday last, and the order of the magistrates was cancelled. This is satisfactory. With the aims of the Salvation Army there is much sympathy, even when there is none with its peculiarities. But in this case they have done good service to evangelistic work by vindicating their right to do in behalf of religion whatever it is lawful to do in behalf of other and less important objects. It is also satisfactory to find with what distinctness the judges have instructed the magistrates that when one man unlawfully interferes with another who is engaged in doing what is lawful, then the punishment must be inflicted upon the wrongdoer and not upon the rightdoer. Mob law is not yet recognized as the unwritten law of England.—*Methodist Rec.*

BULGARIA.

Recent reports from several American Methodist missionaries in Bulgaria represent a disturbed state of society. A season of persecution is upon the Mission which demands firmness and courage on the part of the laborers, and sympathy and prayers from the Church at home. At Rasgrad, the former home of the converted priest, Peter Tickcheff, and from which he was expelled a year ago, the mob, stimulated by bigoted ecclesiastical influence, have set upon the kinsfolk of the priest, and compelled them to leave the town. They number several men, women, and children, and have taken refuge in Ruzchuk. Some of them essaying to return to Rasgrad, to see if they might, occupy their houses, found that the estates were to be sold by the Government. Messrs. Tickcheff and Thomoff applied to the prefect at Rasgrad, but obtained no satisfaction. A lawyer has been consulted, but he gives no hope. The local government in the matter seems to be quite under the influence of the Church authorities. The Bishop of Ruzchuk and the high priest of Rasgrad are said to be prominent in the proceedings. The political affairs of the principality are in an unsettled state. Our work at Loftcha is for the present seriously hindered. Every thing was in readiness to proceed with the building of the girls' school. The lot of ground had been purchased by deed, but now the government permit to build is withheld. The latest advices from Superintendent Challis, under date of May 20, are as follows: "The storm

of persecution is increasing in violence. Yesterday I received a note from the Ministry, saying that Protestant missionaries would not be permitted to open a school in Loftcha, because they would use it as a means of proselytism, which could not be permitted in Bulgaria. This is in contradiction to their order to the municipal authorities that we be permitted to build."

AN INSTANCE.

The interference of the Catholic priest with the family relations is not borne with so much patience as once it was in the Catholic empires of Europe. Bishop Gilmour of Western New York has aroused no little indignation by his interference with the Ladies' (Irish) Land League. But he fairly stepped over the line of endurance when he sent a priest, Father Houck, to remonstrate in no gentle terms with editor Cowles, of the *Cleveland Leader*, because he would not insert in his paper a letter of the Bishop. The priest becoming offensive, was probably somewhat hastily turned out of the editor's office. He then arrested Mr. Cowles for assault. In his explanation, the editor says he used no violence; that the letter of the Bishop was a direct insult, accusing him of cruelty to his youngest daughter, whose mind had been influenced by priestly teachings. An effort had been made to induce her to enter a convent, and to believe that the duty she owed to the church was paramount to that due to her parents. The daughter was then lying sick at home—the object of the tenderest affection and care. The insinuation of the Bishop that he had been guilty of cruelty to her, coupled with the request that he should publish the Bishop's intimation in reference to it in his paper, was more than human nature, or his estimation of the claims of the church upon him could endure. We must say we heartily sympathize with the editor as he tells the tale.—*Zion's Herald.*

SEEING IN A FOG.

A friend of ours last March, sailing down the coast, came on deck one morning to find the air pervaded by a fog so thick as to shut off the vision for even a few yards from the steamer. He had been aware during the night of a peculiar vigilance and activity on board, and ascertained that the fog had lasted since the previous evening. On enquiring of the captain concerning their whereabouts, he was told that they had passed Cape Hatteras in the night. "How did you know that? Could you see the light?" "Oh, no, not in a fog like this." "Well, you certainly could take no observations without a star in sight." "No; but we have other ways of seeing when we are than those you have mentioned." "How?" "By the lead. Our soundings told us when we were off the cape, and when we had passed it." The spiritual have other means of seeing than what we call our sight. They see by the lead. That lead is faith. All distinctively Christian seamanship consists in the use of this "vision and faculty divine." There are nights when the heavens seem walled above our heads, and no light shines from the shore—when through the morning and midnight seas we have the stormy and perilous crises of our life. But we go on, sounding the very depths that encompass and imperil us, and find in the rocks and shoals themselves our chart and our security. For "we walk by faith, not by sight."—*Christian Intelligence.*

"I cannot understand," said a little boy, "what becomes of our sins when God takes them away." "Do you ever do a sum, Willie, and when you take the sponge and wipe your slate what becomes of the figures?" "Oh, I see now," he said, "they are all gone." And so God says he will blot out our transgressions, and will not remember our sins. Isa. xlii. 20.

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