

THE WESLEYAN

FRIDAY, APRIL 7, 1882.

Most of our readers are aware of the serious accident which occurred in our office last week. Its occurrence will explain the use of a greater variety of type than is usual. In a short time we hope to be relieved from the inconvenience to which such a mixture of type has subjected us.

EASTER TIME.

The observance of Easter has its special purpose. It teaches no new truth; it only recalls the old and ever precious facts that Christ died for our sins and rose again for our justification. Again and again, as we take our places at the Lord's table, are these great facts presented, but it is, nevertheless, well that a special season should be devoted to thoughts of Him who "trode the winepress alone," and to a consideration of the "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." In him who thus seizes the present season for its intended purpose will be answered the prayer of Paul, "that I may know him and the power of his resurrection."

Let us seek careful preparation. Intimate communion with heaven strangely quickens our spiritual perception. A waiting attitude permits many a message from the Spirit to reach the heart, which would be lost by him who worships with half-averted gaze. Faith in lively exercise rather than reasoning powers in rare vigor will prepare our hearts to burn within us while Christ talks with us by the way. Not that the resurrection of Christ may not be a matter of argument. The best human work upon it is that of one who set out with the intention of arguing it down, but returned to confess himself overwhelmed by the weight of the arguments in favor of this tremendous fact. But it is well to remember that the first message of the risen Saviour was given, not to Thomas who argued concerning the reality of the resurrection, or to Cleopas who reasoned as to its effect upon Jewish politics, but to that Mary who "loved much" because much had been forgiven, and in unreasoning faith only cried out, "Master!" as she recognized her Lord and prostrated herself at his feet.

Let us get behind all customs and observances, behind even the music and the songs, which may thicken into an intercepting screen. We do not cross the yards of our ships on Good Friday; few perhaps of our readers will introduce into church or home any special marks of rejoicing or mourning, yet in the presence of even the simpler social forms of observance the resurrection may dwindle down into a trifling matter. Far be it from us to counsel the rigorous exclusion of all tokens of remembrance of the season, but we may nevertheless remark that the earnest Christian needs no such aids to the imagination or memory. Let him but read afresh the wondrous story, and examine himself to see how far that life, that death and resurrection have wrought their intended purpose in his case, and anon he will bow low at his Saviour's feet in humiliation, and anon burst forth into true Easter adoration.

The great lessons of this season adapt themselves to mortals of all classes and circumstances. Does any thoughtful man hesitate at the claims preferred by Christ in his life? By Christ's death and resurrection all these claims are confirmed. Do joyous emotions seem to be in strange contrast with the absence of some who have gone into the darkness of death? On that resurrection morning when the stone was rolled back and Jesus arose, "the world for the first time laid its hand with abso-

lute certainty upon a future life." Correspondents inform us that "some have found Christ and others are yet seeking him." The seeker should remember that Christ's resurrection is repeated in every regenerated heart and that his appearance to any seeking soul will give a current, real value to the Easter fact, making it no less impressive to the child of God to-day than to the ancient saint. Happy those in whose hearts his resurrection's power shall be thus displayed.

An invigorated faith should be dated from this season; a living Christ should be the source of a stronger hope. A simply orthodox creed does not constitute a Christian; a living, indwelling Christ is the secret of real life. Correct opinions are of untold importance, but they must be made vital and powerful by the personal relation of the believer to Christ. Very intimate may that relation be. It is told of the "Venerable Bede" that as he one evening at an unusually late hour laid aside his pen, which he was using in his Master's work, his attendants looked to see him engage at length in his usual devotions. But the venerable man, reverently raising his eyes to heaven, simply said, "Dear Lord, thou knowest that I love thee; we are on the same good terms," and in a few moments he was slumbering as quietly as a little child. A sweet faith in a living Saviour was his. There was nothing abstract or formal about it; it was his heart touching the heart of Jesus, who was to him a living—ever living—Redeemer and Friend.

To a similar apprehension of the living Christ should this Easter anniversary lead us.

BEYOND STATISTICS.

A good judge of human nature once remarked that men are apt in their criticisms of others to emphasize their own weakness. Our Episcopal contemporary in this city seems to have done this recently in some remarks upon Count di Campello. A rumor to the effect that the Count had made advances to the Archbishop of Canterbury has thrown our contemporary off his guard, and led him to express a fear that by such an act the Count might forfeit the favorable opinions previously expressed concerning him by the Methodists.

One or two facts have been forgotten by our neighbor. The first is that the earliest intimation of Count di Campello's intention to enter the field of journalism was given to the public by his friend, Dr. Vernon, Superintendent of American Methodist missions in Italy, and was copied from American Methodist journals into our own. The second, and by far the more important fact is that Methodists can rejoice in the freedom of men from error, and the salvation of men from sin, though their names may never go to swell the number of declared adherents. One of the chief causes of satisfaction in a review of the history of Methodism is the influence she has exerted upon other branches of the Church. Glimpses of the results of this influence upon others are often caught in spite of the efforts made to conceal it by those who have reaped the benefit.

Take for instance the case of Hedley Vickers, whose life was but the sequel of his father's. Hedley Vickers, by a right-about-face movement, became a Christian in this garrison, but his biographer has not forgotten to connect his conversion with a dying father's prayer. That father, as a young lieutenant, landed in St. John's, Nfld., a sceptic, but there met the Rev. Geo. Cubitt, a young Wesleyan minister, who led him to orthodoxy and to Christ, and introduced him into the home where he found a Christian wife. And when, many years after, he lay dying in an Irish garrison town, the Wesleyan Superintendent of Irish missions visited him and found him faithful unto death. Nor should it be forgotten that the garrison chaplain, in whom in this city his son

Hedley found a trusted adviser, was himself the son of one who was led into clear Gospel light through the agency of a Wesleyan minister who is said to have dissuaded him from his proposed plan of leaving the Episcopal for the Wesleyan ministry. It may not be amiss either to remark that a passage in a letter from Hedley Vickers to his mother, from Chobham Camp: "Oh, the comfort of meeting with a child of God when Satan has been assailing you and tempting you to despair! We knelt on the ground and leaning against the tent-pole prayed together," was called forth by the visit of a home missionary who had previously been a Methodist evangelist in Cork, and a memorial of whom recently appeared in the Irish Methodist paper. With Mr. Rigley he found time, with all his care in the Crimea, to correspond as well as with those near and dear to him. Yet who, in Miss Marsh's excellent memoir, finds any reference to these facts, of which there is abundant proof.

Or, take the well-known narrative of the Dairyman's Daughter, by Legh Richmond. Few even among Methodists are now aware of the fact, to which Mr. Richmond makes not the most remote reference, that Elizabeth Wallbridge was a member of the Methodist Church—that the once gay servant, who had gone to the house of God in a spirit of pride, had been converted through the sermon of a Methodist minister on "Be ye clothed with humility," and had thus been prepared for that happy death which Mr. Richmond has so beautifully described. Perhaps the concealment is better than the revelation. In one case the revelation made to a visitor to that quiet grave in the Isle of Wight had a sad effect. It led a young Episcopal minister suddenly to lose his interest in the spot, to drop the gathered grasses intended for relics, and to beat a retreat not less hasty than that of an American seeker after the tomb of Gray, of the "Elegy," who discovered to his great surprise that he had been weeping in the wrong graveyard! We fear from the expression in the *Guardian* in reference to Count di Campello, that somebody else might in similar circumstances have acted like that young clergyman.

It is no small honor to Methodism that an American Methodist minister should have been an agent in leading Campello to his present position. It is, perhaps true, as the *Evangelist* remarks, in reference to his letter in the *Paris Temps*, that "the ex-Canon stops where Father Hyacinth stops," yet it is a great blessing that one with such accomplishments and influence should be led to break thoroughly with the Papal Church. Having helped him thus far Methodists can afford to leave his future movements with the Head of the Church. Already they have a noble band of laborers gathered from the Roman Catholic priesthood in Italy. If Campello, unable to use his voice with effect, can use his pen for the regeneration of Italy, we shall wish him unlimited success, under whatever auspices he may labor.

CURRENT TOPICS.

With the latest development in the Scott Act contest in St. John our readers are now generally familiar. As law-abiding citizens it must give them pain to feel how much of truth there may be in *Punch's* definition of a legal court as a "place where a man gets a penny's worth of justice for a pound's worth of law." We presume that many thoughtful persons will be aroused by Judge Weldon's action in granting the requested injunction to mark the length to which the advocates of the liquor traffic are prepared to go. It will be fortunate if the temperance public are caught by this move that the discrimination made between the "respectable" and the "low" dealer in liquor has little foundation in fact. Of the judge who now stands before the public gaze as an abettor of this un-

fortunate business, the *Religious Intelligencer* indignantly says: "That his order is arbitrary and very unjustifiable there can be no doubt. His attitude toward the Canada Temperance Act has been hostile from the first, so openly and persistently hostile that he alone of all the judges is appealed to when the rum party is in an extremity, and he has never failed to give them all the help in his power." The present result of the injunction served upon Judge Watters is the postponement of any further hearing in the case until the 7th of August. A *St. John* paper states that the probable effect of this action, no matter how summarily it may be dealt with by the superior courts, will be to give the liquor dealers of St. John licenses for two years more. How much of moral and spiritual wreck and ruin are thus provided for who can tell? One thinks of the prayer of Father Taylor, or some one like-minded, "Give us rulers that we can pray for." It is a satisfaction to know that such action generally precedes an early and final downfall.

In spite of the efforts made by certain ecclesiastics to control the public conscience, common sense has triumphed in the case of the bill to legalize marriage with a deceased wife's sister. It has generally been believed that the bill would be passed by the Senate of the Dominion, but its previous rejection by a single vote caused the expectation of a quite small majority. The bill, however, has passed its second reading in the Senate by a most decisive vote of 40 to 19. A threat of appeal to the Governor-General and, failing there, to the Queen, will amount to little. In Canada as in Australia, a disability which has no foundation in Holy Scripture, and which has placed many most worthy people in a questionable relation to the law, will be henceforth and for ever removed. It is not at all impossible that the action of her colonies will strengthen the already powerful movement in England towards a similar reform.

The more intelligent class of American citizens has deeply felt the action of the National Representatives on the bill for the exclusion of Chinese laborers. A single hope remained—the hope that the President, in spite of the large majorities in both Houses, would place his veto upon the bill. Happily, the action of President Arthur has proved that there are cases in which the maintenance of the public honor of the country may with safety depend upon the "Committee of one." A two-thirds vote of both Houses, necessary to carry the measure over the President's veto, is not likely to be obtained. The credit of America, and her influence in the East, which have hitherto been productive of much good, are likely to be maintained.

At this moment of writing the final vote on the "closure" resolution in the British Parliament has not been taken, but the division last week upon Mr. Marriott's amendment was a guarantee of its ultimate passage after a protracted struggle, though by a but narrow majority. It is unfortunate that in the British Parliament as elsewhere partizanship should sometimes triumph over a regard for national interests. The *New York Tribune* says of the bill:

Mr. Gladstone's original scheme provided that the motion to close the debate should be supported by more than a hundred or opposed by fewer than forty members. That is to say, it could be carried by a vote of 201 to 200 or of 40 to 39. This would have given the party in power absolute control of the House at all times, provided they could depend upon the co-operation of the presiding officer. Mr. Gladstone subsequently modified this rule by providing that the closure could not be ordered by fewer than 101 members, even when the minority ran below 40. This was intended as a safeguard against the forced passage of bills or motions in empty Houses. The form to which the closure is reduced is simply this: debate may

be cut short and a division ordered at the discretion of the presiding officer if the proposition be sanctioned by more than 200 members when the minority exceeds 40, or by more than 100 members when the minority is less than 40. The expedient to restrict debate and to restore the efficacy of parliamentary procedure is simple, moderate and reasonable. A competent majority of the Commons will have power to dispatch public business by controlling the course of discussion and ordering divisions. This power will be exercised under so many restrictions that there is no danger that the rights of minorities will ever suffer from the arbitrary action of majorities. So far from being a plot against free speech and individual liberty, it affords the majority what it has not had since Obstruction tactics were introduced, adequate protection from the tyrannical caprices of a factious minority.

THE CLASS MEETING.

The following circular letter, which has been sent by a class-leader resident in the North of England to each of his members, deserves a wider circulation:—

I am anxious that this New Year should be to each member of our class a very prosperous and happy one. Our class-meetings should be more to us than they are. Note.—They will be just what we choose to make them. Let me urge you, therefore, to do your utmost during this year towards helping to make our class thoroughly effective in the four following particulars:—

(1.) As a union of Christians for the interchange of religious thought and feeling.—While this is an important element of a class-meeting, it is by no means its sole object, nor should it be its sole employment.

(2.) As a union of Christians for mutual help.—Members should not come empty-handed to the class in simple expectation of the good things that the leader is expected to supply. The class should be looked upon as a Co-operative Association, and each member should be saving up during the week thoughts or extracts from sermons and books, which will furnish useful contributions to the general stock.

(3.) As a union of Christians in Bible-reading.—It is not only desirable but necessary that we should all read our Bibles daily and systematically. I enclose a card containing Bible-reading "topics" for use at class during the next two months.

I particularly wish that you should mark your Bible as you read it, and bring it with you to class. This habit will contribute largely towards ensuring a profitable class-meeting.

(4.) Union of Christians in Working.—There are two essentials to growth in grace. One is living in the spirit of prayer, the other is working for the Master. If you are not already engaged in Sunday-school teaching, tract distribution, visiting the sick, or visiting from house to house for the Sabbath evening services, I hope you will engage in some such work without delay.

In conclusion, let me urge upon you the importance of attending a place of worship every Sabbath (morning and evening), and also of attending at the least, either the Wednesday evening service or the Friday evening prayer-meeting.—*Methodist Recorder*.

The *Christian Messenger* is quite equal to the task of setting its Presbyterian neighbor right on the College question. We presume that the matter will be attended to. If the *Witness* did not "laugh inside" when stating that "the Presbyterians have been constrained to bear a very heavy burden for the common weal" in taking charge of Dalhousie, funds and all, we must be greatly mistaken. What we wish, however, to correct is the assertion of the *Witness* that our "Wesleyan brother thinks it in order to have a shy at the poor Presbyterians." In the first place our Presbyterian friends are not poor, and therefore there is no need that Provincial funds should be used by them while denied to others. In the second place the *Wesleyan* has so high a regard for Presbyterians in general that it is no pleasure but rather a positive pain to have to speak in the interests of right of the course pursued by the Presbyterians of Nova Scotia in this matter. This talk of their "strengthening a provincial institution by paying three Professors in connection with it" is among the things hard to be understood, to say the least, except by men of "uncommon sense."

The friends of the Sabbath in Great Britain and on the Continent have united to secure a union in prayer among Christians, from the 9th to the 16th of April, for the sanctification of the Sabbath Day. The following subjects for prayer have been suggested by the committee having this matter in charge: 1 That the advantages of One Day of Rest in Seven may be duly and gratefully appreciated by all classes of society; 2 That Rulers and others in high places may set an example of Sabbath observance to the Nations which they govern; 3 That all engaged in Post-Office labor on the Sabbath may soon have the same rest as is enjoyed in the General Post-Office, London; 4 That the Spirit of God may be largely poured out on the ministers of the Gospel, that they may be the means of drawing the people from habits of Sabbath desecration, and from every way of sin, into the way of life. The New York Sabbath Committee sends out a circular desiring friends of the Sabbath in America to join with European Christians in this work of united prayer for the sanctification of the Lord's Day.

An English paper says in reference to one of the well-known customs connected with Good Friday: "In our times the day is marked, more popularly than by any other feature, by the eating of hot-cross buns. This trivial observance, however, is of immense antiquity. It is recorded in history that, sixteen centuries before the Christian era, Censorus, one of the kings of Greece, offered up to the Divinity the sacred cross-bread of bun, made of fine flour and honey. The cross consisted of two marks, representing the horns of the sacrificial ox; and the bun, with the same mark, was adopted by the early Christians, and used by them as the only food for the day of the crucifixion, because it contained, ready to hand, a symbol of that event. In some parts of England until quite recently (and perhaps even now!) some of these buns were carefully preserved, dried and grated, and used as a medicine; whilst others, of open crosswork, were hung up as a charm to preserve the house from fire."

We have no idea to what special case, if any, the *Fredericton Reporter* refers in this description of a donation visit to a clergyman who, after fruitless attempts to get a salary long since due, is waited upon by leading members of his congregation and informed him of a donation visit to be paid at his house on a certain evening: "His wife works early and late preparing, and at the specified time the residents of every part of the district arrive, crowding the house up stairs and down. After they have eaten as much provisions as would have been consumed by the family in six months, Squire Jones is made chairman and Trustee Smith, Secretary. A long address is read conveying their appreciation of his labors, after which the chairman nervously steps to the front and hands the parson a "donation" amounting to \$11.17. The report of the meeting sent to the newspapers invariably announces the recipient "too full for utterance" over such tangible proofs of the generosity of his friends."

A Southern Methodist paper asks, How then are we to get the poor into our colleges? and gives this solution of the problem: "The solution is a plain one; enable the professors to live in a measure independent of tuition fees. Let learning cease to be estimated by the narrow-gauge of dollars and cents. Let us cease to nawk it about the scholastic market-places, to be sold to the highest bidder. Let capital be employed to bring scholarship within reach of the largest possible number. Endowments, therefore, have, at least, two ends, the raising of the standard of scholarship, and the lowering of its privileges, so as to bring them within reach of the masses. All true endowments are benevolent from beginning to end. They should be raised in the interest of all, but especially of the worthy poor."

"Be sure it is the Gospel!" On the subject of the "masses" and how they are to be reached by the Gospel, *Zion's Herald* says, in words which deserve the attention of ministers and churches: "Various opinions are entertained and expressed on the subject; different plans and methods are discussed freely. Doubtless, in all of these methods there is much that is good and may be used to advantage, but, after all, is not the subject narrowed down to this—give the masses the Gospel. Be sure it is the Gospel, if they will not come to the sanctuary, carry it to them. Be sure that they have it in the demonstration of the Spirit and with power."

THE WOMEN

The append to Mrs. S. F. Women's Mt. Brunswick St. on Monday that it would be published, the for the general monthly meet the "Outlook" Brunswick St. deeply interested meeting was glad to lead this city has in his intention to support of "Home." The ladies are to meet the My Dear letter of Mrs. heard that had formed the Society. It was with the face of Providence, that we now to find the people have it and support it. I feel that this is a commendable work before it. Only a few days from Mrs. T. who is taking the "Home" which she tells brought to the chief of a he where leather and coajuring drinking to their dreadful then was dead, seen something Christian influ Mission, that "learn to be Christian home and if truly returned by and with her heart who can tell w We hope to return to Port practical charge of the charge of the persons have already in this matter. We calculate a cost of fifty dollars. The matron's salary than four hundred. Something would wear and tear year by year, a able will be needed and completion furnishing. The idea of our society You ask that gladly promised in this matter. I am really praying and support of the society definite made by the G. with a missionary me ask, before meet together will make it as that the girls in one and all, the Mr. Crosby is where he is to your Society. yourself and Mr. has long been in Yours in A "G. as men, and that the Toronto before all the doing the same the Mr. Nelson, clipped from a suggested the following: 1.—That Wesleyan women "on the as men" something 2.—That Wesleyan Dominion of Canada 3.—That Dalhousie to women only after the war With the example, a refusal could given at this stage. 4.—As the immediate summer, it is as yet to speak being a success. And 5.—It is Canadian college same thing" for to mention the "higher education Dominion, is not and the sooner it is You