

THE WESLEYAN.

FRIDAY, MARCH 11, 1881.

INJURIOUS DISTINCTIONS.

Social distinctions are not necessarily evil. They arise in part from the present constitution of things, and no form of government exists without them. While there are rulers and subjects, wise men and fools, and so long as it shall be found that righteousness exalts and sin debases, gradations in society will be observed. Against their existence even the most pronounced communism would afford no safeguard. If the blind advocates of that pernicious system could at once have the satisfaction of seeing a universal, equal distribution of property and place, their children and grandchildren would find themselves obliged to repeat the task in order to maintain a general equilibrium. Only an impossible equality in fact, energy, in all those qualities which constitute a vigorous manhood, could permit the existence of such a system. And from such an equality, were it possible, would result utter stagnation.

However distinct the inequalities of our social system may seem from the standpoint of the individual, the lines grow dim and sometimes fade out when observed from the higher standpoint of a generation. Even the fiction of royal blood, or the fence thrown by law around hereditary titles and possessions cannot prevent changes. That field on the river bank which the farmer holds as his choice lot, was cast up by the wash of the sea, and after all his effort, may again be distributed elsewhere, to the gain of some proprietor on the opposite shore. That part of the rim of the well-varnished wheel which at one moment flashes its light into the eye of the observer, must at the next take its turn in the dust. Such in no small degree would be the order of human movements as seen by a thoughtful man capable of a review of a century. From the operation of a law which may have some exceptions, none are wholly exempt. High position may retard, but cannot quite prevent, the revolutions of the wheel.

During all these changes the Church of Christ has a duty to perform. She is called to enter a solemn protest against any such interpretation of social differences as shall prove injurious to the higher interests of the man or of the family which at any certain period may be depressed through the exaltation of others. To men everywhere, in all gradations from the palace to the crowded tenement, she should call "One is your Master, even Christ, and all ye are brethren." Her churches should so be built, her services so arranged, her official duties so distributed, that the humblest worshipper once within her enclosure should be made to forget those differences in worldly position which he so often perceives and so often, it may be, suspects, in life beyond her walls. Few stronger denunciations were drawn from the pen of Paul than that addressed to those Corinthian Christians whose richer and more abundant food, previous to the celebration of the Lord's supper, marked so clearly the comparison between themselves and their poorer brethren.

From the realms of nature and of grace the law of compensation is not excluded. From the humbler classes—so called, the world and the Church get their strong men. No training prepares for achievement like that of the humble home; no discipline so tends to greatness as that of stern adversity. No youth, acquainted with the lives of men who teach him that he may "make his life sublime," will envy the very wealthy. Franklin, in his boyhood, ate his penny roll in the city of Philadelphia; Sir Richard Arkwright was the youngest of thirteen children of a poor barber; Abraham Lincoln tasted the bread of hardship, and walked in garments such as few children in any country village would wear; Heyne, one of the greatest scholars of Germany, or the world, wrote: "What was the companion of my childhood. I well remember my mother's distress when without food for her children." And many more of the immortal names, "not born to die," were first breathed amidst squalid surroundings.

Similar facts have been seen in the history of the Church. Luther, Zuingli, Whitfield, Carey, Morrison, Adam Clarke, William Jay, David Livingstone, and many others, who have stood in her high places, commenced life in humble circumstances. As in New Testament life, so in all the subsequent history of the Church it has been seen that "God hath chosen the foolish things of the world to confound the wise," and "the weak things of the world to confound the mighty; and base things of the

world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence."

One has but to follow out the line of thought just indicated, and remember that "God hath chosen the poor of this world rich in faith, and heirs of the kingdom," to learn how any Church is degrading away her power and her influence by any course of action tending to alienate that part of her membership who have but little in the way of private wealth or public influence. At the Protestant Episcopal Convention last summer in New York, Dr. Hill, of this city, called attention to the matter in burning words. The danger no doubt threatens that section of the Church, but we see cause to fear that it threatens ourselves also. It is perhaps yet true that men who have been pushed on in life by Methodism wax fat and kick against her restraints, and seek "freedom" and silly prestige elsewhere, but these are not all her wanderers. If they were, little need be said. Much more do we mourn the loss of those who, by a lack of loving interest or the inability to meet some financial requirement are gradually alienated from us, and finally led to seek a home where a free seat and a heartier greeting are offered them. Little can be predicted for that Church to which the sons and daughters of toil give wide berth. Their general absence from any sanctuary may well cause both pastor and people deep searchings of heart.

No grander missionary ever went forth from British shores than John Hunt, of Fijian fame; seldom have three brothers done more efficient work than did Thomas and Samuel and Robert Jackson, the latter of whom has just finished his long ministerial career. Can the Church which followed these lads, and hundreds of others, into their humble homes, led them to Jesus, reaped rich honor from their services, and then sent them as representatives to the General Assembly and Church of the First-born, afford to let those classes to which they belonged drift away elsewhere? Nay, verily, unless she would have "Ichabod" written upon her walls at an early day. The strong men, who shall take the helm of Church and of State, in this free and unfettered land of ours, are doubtless gathering strength in many of her quieter homes, and the Church which shall do most to care for them and educate them and attract them to herself will be the leading Church of the future.

A PAGE FROM THE PAST.

In an obituary notice, in another column, a name occurs with which few of our readers are familiar—that of Adam Clarke Avar, the John Summerfield of early Provincial Methodism. His name is not likely again to make its appearance in connection with the death of any of his converts. James Hemmeon was probably the last of them to leave earth.

Few men have crowded so much into a four years' ministry as Avar. While a student at Law, in Charlotetown, and bent on his own advancement, he thought little of the faith taught in his Methodist home, and even blamed his favorite sister, the late Mrs. John Boyer, for becoming one of the little band of Methodist members in the Island. The faithful attendance at prayer-meetings of a good old lady, Mrs. Benjamin Chappell, was the means of awakening an interest in his part in religion. As he watched her one evening go to the place for worship, the Spirit suggested the thought that there must be something of interest in the meeting to her which might also be of interest to him. He listened to the suggestion and followed her. From thence may be dated his changed career. The study of law was soon abandoned for that of the Gospel, into the ministry of which he was gladly received by the itinerants of that day. About his call to that work there could be little doubt, about his fitness for it his hearers had none. The spirit of consecration in which he went forth gave him a manifest power. Shelburne was his first circuit. During one year—youth men rarely were then permitted to remain a second—he led several to Christ. An aged woman dated her earliest religious convictions from the reading of the first hymn she heard from his lips. At the great union meetings which were held for two or three successive years in the County of Annapolis he was an important helper. In Newport, his ministry was blessed to a number of his hearers. One of them—John Shaw—went out to the Bahamas as a missionary, his brother Arnold became a respected local preacher, and Robert Salter, whom Avar found a young school teacher, afterward filled a most useful position in our Church in

Carleton, N. B. In Fredericton, his last circuit, he was equally successful and deeply beloved. A severe cold, caught at one of his country appointments, laid him low, and hurried him to the grave. As a friend prayed that he might again be permitted to testify of God's goodness, he awoke from slumber and remarked: "That is the blessing of eternity," and soon after ceased to live. Throughout the Provinces his death made a deep impression. His brethren had made arrangements for his ordination at the next Conference, but George Miller lacked his company at that solemn service, and the English Conference had designated him to commence their mission on the Labrador, but the Master bade him go heavenward. Henry Martyn, when dissuaded from going to India, asked his physician how long he would probably live. "Seven years," was the reply. "Oh," said Martyn, "how much one may do in seven years!" The story of Adam Clarke Avar's life, had it been carefully written, would show how much can be done for God in the shorter period of four years. He passed away from earth about sixty years ago.

BRITAIN'S OUTLOOK.

Seldom has any government been placed in a position so anomalous as that of which Gladstone is leader. A true friend to Ireland, Mr. Gladstone has been driven by the madness of the Land League to carry through Parliament a Coercion-Act which at first seems utterly inconsistent with the platform of a Liberal party, pledged to the redress of Irish grievances. The same Parliamentary leader, a little more than a year ago, in one of his Midolothian speeches, denounced the invasion of the Transvaal as an act of insanity, and spoke of the Boers as a "free-people, vigorous, obstinate and tenacious in character as we are ourselves," and now Britain's defeated armies are proving the correctness of his estimate of those Dutch farmers. The man of peace, supposed to be inclined to purchase it even at too great a cost, is hastening British troops in several directions at the same time. One asks in sadness when will the temple of Janus be closed!

It is fortunate for Britain that the prestige of Parnell and his followers had declined previous to the reverses just sustained by her armies in Southern Africa—reverses due, it is now believed, in no small measure to the guidance of a compatriot of the Irish agitator. During the ten years in which England has been engaged, since the Crimean struggle, her armies have met with no worthier foemen than the inhabitants of the Transvaal. Were it not that their treatment of the neighboring tribes would be likely to involve England again in an unseemly contest we should regard them as having fully established their right to an early and honorable peace. As soldiers they have proved themselves, man for man, the equal of the British soldier, while in the tactics of warfare they have shown themselves superior to men of some note in England's councils. The dispatch of General Roberts, with a cluster of officers who served under him in Afghanistan and with 15,000 men of all branches of the service, shows that Britain has learned what poor Colley found too late for the safety of his own life and that of many of his men, that the value of the enemy had been underrated.

"In some respects," says an American journal, "the situation of the Boers resembles that of our Revolutionary ancestors. Like the American colonists, the South African farmers have grown accustomed to the use of arms and to active warfare on a small scale by the constant presence on their frontiers of powerful tribes of hostile savages. Like our ancestors, also, they have an advantage over their enemies in a thorough knowledge of the country which is the scene of military operations, and of a consequent celerity of movement which the British cannot hope to equal."

Then however the parallel ceases. In view of the disparity of numbers and in the absence of active aid from abroad the Boers have nothing definite to hope for from their appeal to arms. The Queen's kindly counsel to her departing officers, honorable as it is to her heart, must have seemed a piece of grim sarcasm to men whose comrades have bitten the dust or who themselves have been wounded in the fight. "Killing easy," or in other words, "playing at war," is often the worst style of conflict. It remains to be seen whether a certain sense of the justice, of the claims advanced by the Boers, will prevail over the spirit aroused by defeat. English journals, however generally accept the reverses with calmness, and honor the bravery of the enemy. A sad story is that which charges General Colley with the delay of negotiations, in order to recover his lost prestige.

THE LUMBERMEN.

Few of our readers can form an idea of the large number of men who spend the winter months in the woods of New Brunswick. We have in the northern part of that province preached in their camps, with an upturned barrel for a desk, have occupied a place on the "demon's seat" which surrounds the bright fire where a cord of wood is daily burned, have partaken of the food which the professional cook prepares with a skill that many a housekeeper might envy, and have had pleasant sleep on the bed of green boughs, and can therefore testify to the hearty reception accorded to the minister who finds his way to their winter quarters. We append a note from Rev. L. S. Johnson, to whom the duty of evangelistic work among a section of these exiles from home and society, has been this winter entrusted. He says:—

I am home again after a twenty-four days absence. During this time I have visited over thirty lumber camps and preached thirty-times to some six or eight hundred men who are laboring on the Nashuaak, Texas, and S. W. Miramichi rivers, and their tributaries. As on former occasions I have received much kindness from these hardy, stalwart sons of forest toil. The gospel preached, and the religious papers and tracts distributed, have almost invariably been received with evident appreciation.

The lumber business is a hard one on both body and soul. The men labor from stars to stars and during six days of the week scarcely ever see daylight in the camp. The Sabbath is usually spent in washing, mending, drying and changing clothes, sometimes also in repairing sleds, chains, harness, &c., or in hunting, and the arrival of the preacher on Sunday very materially affects the routine of camp life. Isolated as men are for months together, and away from all the means of grace and restraints of anything like refined society, human depravity runs very, very low. Profanity and "filthy communication" are among the most notorious sins. "By reason of swearing the land mourneth." Still, there are some, even here amid abounding wickedness, who truly love and serve God; and I am convinced more fully by increased experience that Christian labor in this mission has not been in vain. From a number of men I have heard the most kindly expressions concerning Brother Colpitts, the pioneer in this work. May the Divine Spirit water the seed sown throughout the forest primeval of New Brunswick.

Nashuaak Village, Feb. 29, 1881.

"ALTAR WORK."

Reference was made a week or two since to the too frequent abandonment of the "altar" as an aid in decision for Christ's service. The St. Louis correspondent of the Christian Advocate has some remarks on the same topic, called forth by observations of Bishop Foss on Methodism in the North-West. In an address at the Preacher's Meeting at St. Louis the Bishop said that what attracted his attention most was the departure of people and preachers from old Methodist methods in revival services; in particular, the abandonment of "altar work." It is said to have been "refreshing to hear one of the chief pastors of the Church plant himself squarely upon the old landmarks, and insist upon the use of the methods so wonderfully owned of God in the past."

The writer ascribes this change to the numerous "union meetings" of the winter, often led by a minister of some other denomination, rather than to any conviction of the superiority of other methods, "since it is found to be a fact that, when the people are thoroughly alive to God's work, and sinners are under pungent conviction, they crowd to the "altar" with but little urging. Even Mr. Moody prefers a Methodist altar when in a Methodist Church. By his own admission, the best meeting he held in this city last winter was in the church of the writer, where, at the close of his sermon, he invited penitents to the altar, when it was promptly filled, together with several front seats."

These words from the same pen, are true here as well as there. Machinery must not be neglected, but the absolute necessity of the life-giving power must never be forgotten.

"We want more of 'Jesus and the resurrection,' and less of science 'falsely so-called.' We want sermons hot and hearty. We want singing that will flame all through the congregation, and hearts that will burn, while they sing and hear. We want less form and more fire, less head and more heart, less 'letter' and more life, less propriety and more power, less rhetoric and more religion, less profession and more praying, less talking and more toiling, less doubting and more doing, less promising and more performing, less hollowness and more holiness, less glitter and more grace, less sound and more solidity, less show and more sense. In a word, we want a baptism of the Holy Ghost and of fire." Then will the offense of the "altar" have ceased, and saint and sinner will gather about it as the most desirable place in the sanctuary."

EDITORIAL NOTES.

Several years ago, Dr. E. H. Chapin preached the annual sermon before the Legislature of Massachusetts. In the presence of the Governor of the State and the members of both Houses, he gave these wise counsels: "There can be no prosperity nor virtue nor glory in the aggregate when the individual is false to the higher deities within him. By night, by day, at home, abroad, in the field, the mart, the workshop, the chalet, the embers, the legislative hall, the magistrate's chair, let him remember that, wherever he acts, whatever he does, he acts as a complete moral agent, personally, directly responsible to God. Let him remember that he ever represents the State. Let him consider every public transaction in which he is engaged as a private affair, and to that end in private affairs, let him at all hazards do right. Let a vile deed to which he has given the least countenance, no matter how remote in its operation from his immediate interests, tingle his cheek with shame, as if he had lost personal credit and respect thereby. Let the maxim that 'all is fair in politics' sound as discordant to his ears as the maxim that 'all is fair in religion,' 'all is fair in trade,' 'all is fair in any act of intercourse between man and man.' Let him remember that no movement is so exclusively public as to take away the force of individual responsibility; that no multitude is so large as to absorb his moral personality; but there, in that public movement, there in that huge crowd, he stands as if he were standing alone in the universe, spiritually naked, listening to the judgment of God and the beating of his own heart."

Last Friday, James A. Garfield was inaugurated President of the United States. His address on the occasion was worthy of the time and place, and indicative of the possession of brains and purpose and energy. High as is our regard for the limited monarchy of Britain, we can see a beauty in that republican system which summons a man from his home in the city or town or country places him in the highest position in the gift of his country for a four years' term, and then quietly sends him back into private life. If Garfield prove a worthy successor of Rutherford B. Hayes, he will do well. Leigh Hunt was prosecuted for saying that George the Fourth left to his successor the legacy of being the most wished-for monarch who ever ascended the British throne." Rutherford B. Hayes, on the contrary, leaves to his successor the nobler legacy of a good example. To our lady readers we commend, in this day of gaiety and compromise with the world, a sentence from the Tribune's account of the Inauguration ball. "None of the receiving party joined the dancers. Neither President Garfield and his wife, nor ex-President and Mrs. Hayes, have ever been dancers."

"Rachael bereaved of her children" is a picture which finds a sad copy in many homes to-day. Last week our Memorial Notices told of a "stricken household" in St. John; we now learn of another—that of the Rev. John A. Clark, of Fairville, N. B. In a note, full of sympathy, "W" writes from Carleton:

The home of Rev. John A. and Mrs. Clark has been darkened by the presence of death. Diphtheria, of a malignant type, made its appearance, and on Tuesday morning, the 1st inst., Roy McDonald, the only son, a bright little boy of two years old, succumbed to its dreadful power. On the 4th inst., Alice Hortense, second daughter, a sweet little girl of three years and nine months, also died with the same disease. The gentle Shepherd has gathered these lambs to His heavenly fold. Their bodies are laid side by side in the little graves, but their ransomed spirits are with Him who has said, "Of such is the kingdom of heaven." May these sorrowing parents in the midst of their affliction, be so richly blessed and comforted by the God of all consolation, as to be enabled to bow in submission to His will who, though He cause grief, yet will He have compassion according to the multitude of His mercies."

In reference to the "College Grants" question, the St. John News says:—

"We judge from the language of Lieutenant Governor Archibald in referring to that matter that his Government has decided to abide by the policy of helping all that help themselves. Addressing the two Houses before him, he said, 'your attention will be called to the claims of the institutions, in which higher education is imparted, in view of the expiration of the statute under which they received special grants from the Government.' That indicates plainly enough the purpose of the Nova Scotia Government to renew the grants to the Denominational Colleges, and as that Government has a very large majority in the Legislature, that purpose will, no doubt, be carried out, though the question will probably be hotly debated."

With such patronage as might reasonably be expected from all our circulating agents, we should be able to devote a margin supplying some of our needy members with the Wesleyan, free of charge. It is, however, we have to stop press often under painful circumstances. There is a simple case, taken from the files of a Nova Scotia minister: "An elderly Mrs. ———, who is in arrears for three years, I scarcely know what to say, she is unable to pay, but it seems hard to stop the paper. For six years, during which her husband was bedridden with paralysis, and the family was falling from affluence to poverty, she managed to pay yearly, but since her husband's death, two years since, she has been unable to do so. If I were able, I would pay for her. You must use your own judgment in this matter." This but one case. A fund to meet such cases would confer much happiness and do no little good. Will any reader der us to continue the paper to March ——— for another year? Any amount placed in our hands for that or similar cases would be wisely used.

The delegates to the Ecumenical Methodist Council from the Methodist Episcopal Church, eighty in number, have been announced. The various missions, and the foreign and colored populations in the United States are fairly represented. There are six bishops (Stimpson, Peck and Warren) and presidents and professors of colleges among the delegates. The following ministers will represent the Methodist Churches: Albert L. L., D.D., Constantinople, Turkey; B. Maclay, D.D., Yokohama, Japan; Yong Mi, Fochow, China; James Waugh, D.D., Naimi Tal, India; S. Paine, Monrovia, Liberia; Leroy Vernon, D.D., Rome, Italy; Bengt Carlsson, Karlskrona, Sweden; John Johnson, Christiania, Norway; Ad. Sulzberger, Ph.D., Frankfurt-am-Main, Germany; Felipe N. Corlova, Man-

The Book Steward is waiting with possible patience for lists of names to send them along, brethren. Allow subscribers who have not remitted two or three months to be put on the list, according to our rules, of having paper stopped. We have borne with us inpatient subscribers for a longer period cannot continue to do so. The W. will be sent from the present date 31st of Dec., 1881, for one dollar fifty cents. If more convenient, contributions can remit direct to the office sums now due, or in the hands of agents, should be remitted at the close of our business year closes at the end of the present month. The Christian who does not give his family paper week, the cost of our paper, their moral and spiritual good, is a mark of sympathy or—

We are told, on good authority, some confusion in census returns, as our Church is concerned, is the result from the directions given to enumerators. A reference to Wesleyan Methodists is likely to lead to serious astray. Since the taking of the census of 1871, the Wesleyan Methodist and the New Connexion Methodist the Dominion have united, and the name of the Methodist Church of Canada. That former names have passed of use seems not to have been in the office of the Minister of Agriculture. Should the error not be corrected, our numerical strength may be thus means be sadly misrepresented.

The value of the Canada Temperance Act is proved by the repeated applications made to weaken its force, or to amend it. Senator Almon's amendment, to the effect that beer and light wines be exempt from the operation of the measure, is the most deadly blow aimed at the Act. If the canal be permitted to thrust its head into the tent of the body will follow.

The "Proceedings of the New Brunswick Methodist Historical Society at its annual meeting" is a neat and interesting pamphlet. A single blemish in the assumption of the degree conferred by the Secretary. In the opinion of the B. D. should be chopped off above the neck. The pamphlet is already attending the plans of a praiseworthy institution.

The petition from the Board of Trustees of Mount Allison, asking the continuance of the Provincial Grant presented to the Nova Scotia Legislature on Tuesday. The policy of the Government has not yet been determined.

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