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The Wesleyan.

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

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FROM THE PAPERS.

No less than 40,000 children of the Fiji Islanders are now in Sunday-schools. Yet forty years ago these people were cannibals.

The Wesleyan Methodists of Great Britain give for the support of foreign Missions at the ratio of two dollars per member.

Mr. George I. Seney has given $50,000 to the Female College of the Church South at Macon, Ga., and has increased his donation to Emory College to $50,000.

Three Roman Catholic priests, of Paris, have joined Pere Hyacinthe. There is evidently a serious movement from Rome in France.

Bishop J. V. McNamara, the come-outer from the Roman Catholic Church, has established the Independent Catholic monthly, a publication devoted to the stiffest kind of evangelical doctrines. It seems to be gaining quite a circulation among Americanized Irishmen.

The people of Tapitenea, one of the Gilbert Islands, have gathered together all their weapons of war and burned them. They have also passed strong prohibitory laws, and enforced the sanctity of the Sabbath by imposing heavy fines for games or labor on that day.

The Bishop of Lichfield has expressed strong disapproval of a performance proposed to be held in the parish church of Tamworth, chiefly on the ground of admitting persons by the sale of tickets, with a view of raising money for any purpose, however excellent.

"A good Church-paper in each family belonging to the Church is equal to an assistant preacher and half a board of stewards. All this for less than four cents a week for each household. It is not without reason that every preacher is made an agent for this paper.—*Nashville Advocate.*

Wherever the Church of Rome controls education the largest proportion of illiteracy is found. This is proved by statistics everywhere. In Connaught, Ireland, the proportion of illiterate Romanists is 51 per cent., of the Episcopalians 11 per cent., and of the Presbyterians 6½ per cent.

Both houses of the Parliament of Brazil have adopted Article VIII of the reform of the Constitution, "which gives to Protestants and their religion the same civil and political rights as the Catholics enjoy. In a word, the government has thrown the whole country open to the sowing of the Gospel seed as never before."

The French Chapel, King street, London, according to the *Francais* has been disestablished, the £140 hitherto contributed by the French Government as pew rents for the Embassy and Consulate Staff being stopped. This probably invokes the closing of a chapel where, since 1793, all exiles have found spiritual and temporal aid.

The Archbishop of Michoachan, Mexico, has issued an edict to the effect that Catholics must not join any Protestant sect, furnish house or chairs to Protestants, receive Protestant books or tracts, do any work for Protestants, or receive any gift from them, under penalty of the anathema and highest excommunication of the Holy Father.

The Ceylon Director of Public Instruction, Mr. Bruce, reported the other day at a meeting at Wesley College, Colombo, that Bishop Caldwell had said that during the period of his observation, extending over 41 years, he not only educated high caste Hindoo boys, but had been converted to Christianity except through the Christian education received in mission schools."

The *Christian Recorder*, organ of the African M. E. Church, says:—Whatever other of the American Methodist organisations are doing in the way of preaching to advantage at the great camp meeting, one thing is certain, that the Methodist Episcopal Church South is not only upon being absolved not only upon a leading presented, but upon playing a single glance part in the Congress. A single member on the roll of her seventy-nine honourable reveals this altogether honorable, for pose; we pronounce it honorable, for should not this mother of American Methodism act in keeping with her history and her present status? As to the three of the delegates, it is the heaviest Church possesses.

According to the Russian papers, a new sect has been formed at Ancyfrov, in the government of Moscow. It already has some hundreds of members of both sexes, and its chief characteristic is that all religious ceremonies, such as christenings, marriages, funerals, &c., are performed by a woman, who is young and unmarried, and has been elected by the members of the sect as their pope.

The Report of the Church Association, which has carried on legal proceedings against the Ritualists, has been published. Since it came into operation, sixteen years ago, it has expended £50,000 in litigation, and during that time there have been not fewer than sixty decisions. It expresses its determination to continue prosecutions. It proposes to convert lay opinion by the publication of prize essays.

The *Scotsman* states that the Free Church seems to be more divided than ever in regard to Professor Robertson Smith's case, one section urging the settlement of the case on the basis of the decision of last Assembly, and another going the length of contending not only that Professor Smith should be relieved of his college duties, but that a manifesto should be published declaring that his views cannot be tolerated in the Free Church."

The Pope has created a genuine surprise by ordering that masses be offered for the repose of the soul of the late Czar, and a few bigoted Catholics have taken offense. The *Western Watchman* (Roman Catholic) is quite out of humor about it but consoles itself by saying that masses for such men do not amount to much anyhow, and evidently hopes that they will entirely fail in this case. What a pitiful exhibition of religion this is.—*Central Advocate.*

The *N. Y. Methodist* says: "A forty years' passage through the valley of the shadow of death! A Christian lady of this city, at the age of forty, became *insane*, and so remained until the first Sabbath of April, 1881, when she emerged into the day where "her sun shall no more go down," being at that time about eighty-three years of age. She commenced her young religious life in the old Duane Street Methodist Church, and was a Sabbath-school teacher in the "old Second Street Church," as early as 1816.

A strange form of "Burial Question" has cropped up in France. The remains of Louis Phillippe, his Queen, and other members of the family, including the Duke of Orleans, lie in a consecrated tomb at Dreux. In that chapel one grave is empty, that provided for the widowed Duchess. But, behold! her body cannot be "buried in holy ground," and a (lateral) chapel was built, in which it has been placed. She was born and died a Protestant! This, says the *Christianisme*, a Paris journal, is "a tomb put in the Index!"

Protestants generally believe that the world is growing better and religion more diffused. But such is not the fact, if we may judge from the Pope's Apostolic Letter appointing an ecumenical jubilee, or, as we should call it, fast. He says that "they who bear ill-will to the Catholic name are now growing more than usually insolent, in number, strength, and audacity of purpose, and that "the contagion of iniquity is creeping more and more through the body of the Christian Commonwealth, and becoming more propagated."

The movement for a fourth year of theological study in our divinity schools makes progress. Andover is the first to adopt it definitely. It has, however, been in practical operation to some extent in Andover and New Haven, where students have, after graduation, pursued a special course marked out for them. The fourth year of study will not be required of graduates, but is intended for such exceptional students as wish to pay special attention to "the higher and more difficult questions—whether philosophical, critical, or more immediately practical—which may be particularly engaging the attention of Christian scholars, pastors, and teachers."—*N. Y. Independent.*

The *Times* of a recent date states that no fewer than 100 Limited Liability Companies have been advertized during the first three months of 1881. The amount of capital required in these undertakings is no less than £33,298,490. Many of these schemes are for the purpose of carrying on businesses out of which their present owners expect small profit, and many others are quite Utopian. When will capitalists be wise? It is to be hoped that after the lessons and experiences of late years people with a bit of money will have a bit of sense. When the Mexicans asked Cortez why the Spaniards were so anxious for gold, he replied, "They suffered from a disease of the heart for which gold was a remedy." Truly this disease seems well nigh incurable, for we see Christian people far too often falling victims to the lust of gold.—*Methodist.*

A RARE LOVE-FEAST.

It has often been remarked that the work accomplished by Methodism cannot be estimated by its influence upon those who live within the limits of our own branch of the Church and go thence to join the ranks of the redeemed above. From a sketch of the life of Dr. Jobson, from the pen of Rev. Benj. Gregory, in the *Wesleyan Methodist Magazine* for April, we take a rare illustration of the truth of the statement:

"Allusion having been made, in both Dr. Pope's Sermon and this Sketch, to those delightful gatherings at his house of ministers of different denominations, an account of one of them at which we had the privilege of being present, will doubtless interest our readers. During the London Conference of 1842, Dr. Jobson invited five eminent Nonconformist ministers—Drs. Binney, Stoughton, Raleigh, Allon and Fraser—to meet at his house the President (Mr. Wiseman), and a few other members of the Conference. After dinner, Dr. Jobson characteristically said: 'Why should we not have a Love-feast? Come, Brother Allon, tell us how you were brought to God.'

Dr. Allon replied: 'I was brought up in the Established Church; but, during the whole of that time I had no idea of such a thing as spiritual religion—a personal experience of the truths of Christianity. But I was induced to go to the Methodist Chapel, at Beverley, was convinced of sin, and was led to religious decision, more especially by the preaching of the Rev. John Hobkirk, and joined the Class in which Mrs. Jobson met, and became a Methodist Sunday-school Teacher and Secretary.'

Dr. Raleigh spoke next: 'I was a regular attendant in my youth on the ministry of Dr. Kelly, in Liverpool; and you all know what a vigorous preacher he was. But I did not find my way to Christ under his preaching, but in the Wesleyan Chapel, Moss Street (Brunswick), Liverpool, where I had been led at first to hear Theophilus Lessey, by whose preaching I was greatly impressed. But it was after attending several times and hearing various Preachers in that chapel that I learnt the way of faith.'

Then Dr. Stoughton stated that he had been brought up amidst Methodist influences, and that when a youth he came under deep convictions of sin, and was for some time in a state of spiritual anxiety and sorrow; that one Sunday morning he walked into the country, outside the city of Norwich, and there read a sermon by Dr. Chalmers on the text: 'He that spared not His own Son, etc.' The sermon afforded him considerable relief; but in the evening of the same day, on attending St. Pater's Wesleyan Chapel, he heard an unknown minister of humble abilities, who preached from: 'God so loved the world, etc.' That sermon brought him still more comfort and peace than he had derived from the great Scotch divine, much as he admired him. Dr. Stoughton went on to say that, shortly afterwards, he became a member of the Methodist Society, and met in the same Class with Mr. Wiseman, father of the President. It was not until a few years subsequently that Dr. Stoughton altered his ecclesiastical views, and joined an Independent Church; and he remembered that, after he became a minister, he once met Mr. Wiseman at a Missionary Meeting, who, in reference to some verses he had just heard quoted by his friend, expressed pleasure 'that he had not forgotten his Methodist Hymns.'

Mr. Binney stated that his father, although deacon of a Presbyterian Church in Newcastle, 'was never in his life worth more than a guinea a week. The direct instrumentality in his conversion was not Presbyterian, but Wesleyan. His educational advantages had been scanty; and he had grown up to young manhood in a state of spiritual and intellectual torpor. He was a journeyman bookbinder, but knew little of the evangelical doctrine, but still a Wesleyan fellow-workman succeeded in arousing him to religious thoughtfulness by first alluring him to mental activity. In young Binney's case, as in that of some others, the intellectual awakening preceded the spiritual: literature was the 'schoolmaster' to bring him to Christ. His studious Methodist fellow-workman lent him one day a copy of Dr. Johnson's *Rambler*, from the library of Wesley's Orphan House, in Newcastle. The perusal of this book enkindled in him an enthusiastic desire for culture and literary occupation. He forthwith bought a dictionary, and wrote out all the words occurring in the *Rambler* with which he was previously unacquainted, and produced an essay in which he took care to introduce every one of these newly-acquired vocables. Such was Thomas Binney's first composition. His second and third were ambitious poetical effusions—a tragedy in five acts and a poem on *The Divine Attributes*, which he dedicated to the Duke of Wellington. The intellectual companionship between him and the bookish young Wesleyan soon ripened into a religious friendship. Binney accompanied his brother-workman to Methodist preachings and Love-feasts. For a long time, however, the literary interest predominated over the spiritual; it was by slow degrees that the latter at last gained the ascendency. Ultimately, he neither joined the Church of his parentage nor that of his conversion, neither the Presbyterian nor the Wesleyan community. Had Methodism at that time possessed a school of the prophets, he had little doubt that he should have attached himself to the Methodist Society, and offered himself for the Methodist Ministry; for his theological views and his religious sympathies were far more in accordance with Methodism than with any other form of Christianity. But his craving for culture was so intense, and his sense of the need of it so profound, that when the prospect of some years' training was presented to him by the Congregationalists, he joined their community, and was soon after sent to the Independent College near Hitchin.

Dr. Fraser spoke last, and said: 'I had often been urged to devote myself to the Ministry, but from various causes refused to do so. One morning, however, a Wesleyan lady at Montreal, at whose house I happened to call, surprised me by saying that she had a solemn message for me. She then looked me calmly in the face, and said: "Mr. Fraser, I have a burden from God, which I must lay upon you—that you give up all other views in life, and preach the Gospel." Her words seemed to penetrate my spirit. I immediately proceeded to complete my studies for the ministry, and began to exercise it at Montreal, where I laboured for seven years. When a good many years had elapsed, I revisited that city from this country. On meeting the same lady, I reminded her of her former charge, when she said: "I have another." I listened with some misgiving. But she continued: "It is, 'Thou shalt not kill.' You are to minister, but you are not to kill yourself with excursion-work." I sometimes think that this burden might with advantage be laid on some ministers of her own community.'

Truly, this was a delightful Christian symposium: a Feast of Charity of the olden type. And what an illustration of the influence of Methodism on other Christian communities!

GOD'S WILL IS THE BEST.

God's will is the best. We do not know what is, or will be, the best for us. We think we do. We think if we could only have our own will and our own way, we should be perfectly happy. We think if we could be rich or honorable, or healthy, or learned as others are, how happy we should be. But He who sees the end from the beginning, who knows our present and our future, knows best and wills best. Sometimes, it would seem as if he permitted us to have our own will and way, just to show us how much better it would have been had we submitted cheerfully to his will. Then, the very things which we had thought were so desirable, we find are full of thorns or stings—and often, we are glad to escape from what we had thought was so desirable. Very many of us will also remember how we have longed for certain positions and relations in life, for the possession of certain things, and how we have lived long enough already to see that if the Lord had given us our hearts' desire, it would have made us poor, or miserable, or wretched. Then again, we have been led by God's providence into positions, or surroundings where everything seemed to be against us. We could not think that this could be in accordance with the Divine will, but that there must have been some mistake—and we, losing sight of God's hand, began to find fault with secondary causes, and to complain bitterly of our lot. How often, in the end, we have ascertained to our comfort and joy that these were just the positions for us, and that our highest happiness is found in them. I would not say that we always see *how* the divine will is, or will be, for the best. No; we are too blinded, our standpoint is too narrow, our faculties are too limited. But the revelations of this are so frequent, even in this world, that we cannot doubt that "what we know not now, we shall know hereafter." When the clear light of that eternal day breaks over our souls, then we shall see that "He hath done all things well"—that His will was the best.—*L. R. Dunn, DD.*

A POSITIVE CHRISTIANITY.

I once had a conversation with an intelligent infidel (who a few days ago was hurled into eternity unprepared), who stared me in the face, while he asked me if I was positive that my Christianity was true; to which I replied that I had not a doubt, and that the evidence was fixed in my heart; to which he replied that it had always been a difficult thing for him to believe a doctrine that was a matter of so much uncertainty to so many that call themselves Christians. "Well," said he, "I am in the habit of asking Christians whether they have the assurance that the Lord is with them, and when they answer in the affirmative their faces betray them, and look as though they had been caught in the act of stealing. And, for my part, I never can be a Christian as long as I find such poor representatives of Christianity. Why, sir, it is the rarest thing that I can find a man that is *positive*; and, therefore, there must be something wrong. When a business-man makes himself known to me as such, he does not say, '*I think* I am a member of such and such a firm;' '*I hope* I am thus and so.' I do not question his veracity, and rarely think it necessary to ask him for any proofs to prove it, because he is *positive* about it; but the usual answer to my plain question is, 'I hope so;' 'I am trying to be;' 'I used to be,' or, 'I would like to be.'" Suppose I was appointed Prime Minister to some foreign State, and my business was to represent the interests of the United States of America, would I leave any room in the mind of the Governor as to the genuineness of my mission? If the Bible is true and you are the representatives of its blessings, why are you ashamed to own it?"

I was not just then prepared for such a sermon from this celebrated infidel. Although he did not seem to doubt my statement, yet he taught me a lesson that I will not soon forget, and that lesson was the *useful* responsibility of professing Christians.—*Advocate of Holiness.*

ITALIAN WORKERS.

A correspondent of the *Western Christian Advocate* sends to that paper a brief sketch of the ministers of the Italian Conference of the American Methodist Church:

Rev. Leroy M. Vernon, D. D., late superintendent, now presiding elder, is well known to the Church. He is a man of such decided character, ability, and judgment as secures for him the respect and confidence of all his colleagues and Protestant missionaries in Italy. He has used great prudence in the selection of helpers. Alceste Lanna, our pastor at Rome, was professor of physics in the Appolinaire, the most popular Roman Catholic college in Rome. He had also been professor of philosophy in the Vatican Seminary. Vincenzo Ravi, of Naples, was a Catholic priest and rector of a college in Sicily. He was converted by simply reading the Scriptures. He at once sought Christian companionship at Naples, entered and graduated from the Waldensian Theological College at Florence, and went to Edinburgh to complete his education. While there he married a Scotch lady, and through friends was enabled to establish an independent work in Rome, until he and his congregation requested to unite with us. Teotilo Gay, of Florence, is of Waldensian ancestry, graduated from the Theological Institute of Geneva, and was the last graduate whose diploma was signed by d'Aubigne, who was then its president. He was assistant pastor of a French Church in London for some time, and afterward entered our mission in Italy. Amadeo Guigou is also of Waldensian parentage. He was the first Italian Dr. Vernon engaged after opening the mission. E. Caporali Perugia is the son of a Viennese baroness. He took the degree of LL. D., and was given the titular professorship of history and geography in the University of Bologna. Silvio Stazi, stationed at Milan, was a student at the Vatican. He took the degree of D. D., but refused to be ordained as priest, and was converted and entered our work in 1877. He, too, is a ripe scholar and a very able writer. Giovanni Gattuso is a Sicilian baron: was an officer under Garibaldi, and served through several campaigns, and then took office under the government. He was converted in our Church at Rome. He is a man of very high literary culture. R. Bracchetto, of Turin, was converted from Romanism, and joined the Free Italian Church. Through his own personal efforts he built up a Church at Turin. They felt they were suffering from lack of interest and oversight on the part of the Free Italian Church, and were convinced that their existence and progress would be better served by union with us. A few weeks ago, pastor and people, about ninety in all, unanimously asked to be admitted into our Church. The history and conversion of most of the other brethren is also interesting, and their education and ability equal to the work assigned to them. All in all they constitute as noble a band of workers as over received appointments in any country.

CHRIST'S GREATNESS.

The apathy of the age for the wisdom of the Redeemer is easily accounted for: for whatever is simple, whatever is really great, requires time before its majesty can be understood. The really great cathedral is not appreciated at once; some gay and gaudy pile will be admired first; and so, too, he who sees a snowy mountain for the first time is disappointed, it is not so large and grand as he expected, it appears as if he could, in half an hour, attain the summit; but when he tries to ascend it, then he finds its height; it is not until he has gone to a distance, and seen it from some standpoint ten, twenty or a hundred miles removed, and finds it still there, in all the majesty and purity of its eternal repose, the monarch and king of all around—it is not until then that he begins to feel for it something like affection. Precisely so, if it may be said with reverence, is the divine character of Christ. There is something almost amounting to blasphemy in the tone in which we dare to call him God. God, yes! but to an extent and with a depth of reality which that expression does not reach. There are, perhaps, few of us who do not remember what we thought of Christ when we were young. He seemed to us then as something commonplace; there was a poorness and lack of brilliancy, for His was not the victory or the triumph of the senator or of the conqueror; and in our boyish love of enterprise this simple life of Christ seemed to us tame and cold. But this life has gone on, and we begin to understand, when disappointment has saddened the heart and grief has sobered it, when we have comprehended the littleness of all here below, when after weary struggles, we find ourselves infinitely below one single thought that ever passed through his mind—we begin to understand that there is a depth in that expression, "A greater than Solomon is here." We leave the men of the world to marvel and wonder at the Solomon of intellect and wealth, of success and influence; we have found a shrine at which our souls may worship the King whom we adore.—*F. W. Robertson.*