

The Wesleyan.

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NOTES AND COMMENTS.

The true design of missions is the recovery of an alienated province to the empire of its Divine Ruler. No object is so near and dear to the heart of God.—*Christian at Work.*

Mr. Fawcett, the British Postmaster General, states that in exact proportion as the Government has lost revenue from the tax on drink it has gained in the Postal Savings-Bank.

In 1880 there were only 266 students graduated in theology in the United States, and there were 1,041 graduates from law schools, and 3,500 in medicine. Let Christians ponder.—*Lutheran Evangelist.*

"The man who is diligent to ascertain and correct his own faults will improve his character more than any other one who spends his time hunting up and exposing the faults of others."—*Holston Methodist.*

Joseph Cook says he has been informed by the missionaries in Japan that a large proportion of the Japanese students sent to America have become Christians, while not one conversion had occurred among those sent to Germany, France or England.

Gen. Woodford, at Lake Bluff, said that a "manufacturer in the West" marked \$700 in new bills which he paid his workmen one Saturday, and the next Monday afternoon \$450 of those identical bills were deposited in the bank by the saloon men. Moral: Close the saloons.—*Nashville Ad.*

The Bishop of Manchester recently expressed his thoughts about music in churches. His principle is, that music should be so used as to be promotive of spiritual edification. The due application of this principle would often cause organs to be heard less in public worship and voices much more.

The new governor of Pennsylvania makes a good stand by declining to have his inauguration an occasion of scenes of pageantry and demonstration. He says: "I am determined that, so far as I can control the matter, my inauguration as Governor shall not cost the people of Pennsylvania a dollar."—*N. W. Ad.*

The *Catholic Telegraph* proposes a lottery to pay Archbishop Purcell's debts. There is but one honest thing for the Roman Catholic Church to do, and that is, to pay the debts; and to raise the money in some honest way. Lotteries are made illegal because they appeal to desire to get money without an equivalent. No Church—Greek, Protestant, or Roman—should have anything to do with them.—*N. Y. Ad.*

The *Sunday School Times* says: "A young lady asked a pastor whether he thought dancing right. For a reply he took from his pocket and handed to her a little tract, 'Come to Jesus.' Her eyes suffused with tears and the blood came to her face. She soon gave her heart to Christ, and united with the Church. The dancing question waned before that of eternal life or death."

Gen. Barrios, the present Dictator or President of the Republic of Guatemala, has issued a proclamation decreeing religious liberty in his realm. He does it for two reasons: (1) To encourage immigration; and (2) to purify the Roman Catholic Church in Guatemala. The Dictator says the "Roman Catholic Church is purer in countries where there is liberty of worship and it finds itself surrounded by other Churches." A most significant fact.

Owing to the very limited number of competitors during the recent years for Gilchrist Scholarships, tenable at the London University by natives of India, the Gilchrist Trustees have decided on substituting one scholarship of £150 annually for India, for the two scholarships at £400 hitherto offered. The tenure of the scholarship may be extended from four to five years should the holder prove worthy. The new arrangement is to come into force in 1884.

The age of barbarism in colleges is fast passing away: the students who frequent these institutions are now beginning to find that the vulgar hand of the civil law is laid upon them quite as readily as upon any other system. A party of Cornell students, desirous of commemorating All Hallows' Eve, destroyed a bridge belonging to the University in furtherance of their enlightened purpose. Thereupon the trustees, not having found the ancient and inalienable prerogative of lawlessness which the college student is supposed to possess, brought in a bill of \$400 damages, which the students will be required to pay.—*Christian Union.*

The *National Baptist* thus strikes a heavy blow: A professed Christian, a "pillar in Zion," who is sharp or even disinterested in his business, who lives in selfish luxury, whose whole life testifies that this world is all, this man gives religion a very staggering blow.

The "regular" mode among the large majority of the Baptists of England, since the days of Robert Hall, has been to practice open communion. In this country it is the "regular" mode to denounce either the practice or the advocacy of such communion as treachery to Baptist principles. Of course many of the best Baptist people have felt burdened and humiliated by this intolerance—but as yet they have not been able to shake it off.—*Western Christian Advocate.*

Our progenitors in this city enjoyed a Thanksgiving Day in 1644 which has remained unique. They girt up their loins and marching to Greenwich, Conn., there slew in cold blood and burned alive about five hundred Indians, including women and children. Then returning to New York with appetites much whetted they sat down to a bountiful Thanksgiving dinner. It is fortunate that the Apaches of the far Southwest are too uncivilized to keep Thanksgiving in this fashion.—*N. Y. Tribune.*

The little State of Delaware still sticks to the whipping-post as a method of punishment. A man who was recently whipped in that state received one more lash from the sheriff than the sentence of the court directed; and when the attention of the court was called to the fact, the judge facetiously remarked that this might be deducted from the next whipping of the same man. The truth is that this extra lash by the sheriff was an act of assault and battery, for which he ought, at least, to have been severely rebuked by the court.—*N. Y. Independent.*

The oft-repeated lesson of broad cast upon the waters finds another exemplification in a fact communicated by a missionary of the Sunday-School Union. "A Lesson Leaf, which was lost or thrown away in Texas, after being blown about on the prairie, was picked up by a man who was hunting his stock on Sunday, and proved a message of salvation to him, for it told him of Christ, and he put his trust in him. He united with a Christian church, organized a Sunday-school in his neighborhood, and now instead of hunting up his stock on Sundays he is hunting up children."

The Burlington *Hawkeye* evidently believes that the good old times were by no means up to our times. It says: "There are conveniences to-day in the county almshouse that Solomon had to do without. . . . We haven't so many wives as he had, but we have better children; much better indeed, for while Solomon had the theory of training children all right, he never put it into practice in his own family. . . . Remember that the world is better to-day, dearly beloved, than it was when you came into it; and it is going to be a great deal better still when you get out of it."

The question of allowing women to preach in Methodist buildings is attracting some attention here and there. Decisions arrived at by the Methodist Conference generations ago are quoted now-a-days as if they might be sufficient to give the instruction needed in these days with regard to this practical question. Those who think they are sufficient may have their opinion; but I hold that the times have changed and that new legislation is needed. Besides, superintendents have before them examples set in conventions in which women have read papers to mixed congregations even in City Road Chapel. If they may do that, why may they not preach?—*Table-Talk in Methodist.*

A few weeks since the guardians of Melton Mowbray appointed a master and matron of their workhouse, who were supposed to be man and wife. The wife was subsequently discovered to be the deceased wife's sister. They had been legally married in the colonies, but in the eye of the English law the wife was only a concubine. The question was raised by the minority of the guardians. They sent the case for the Local Government to decide. Mr. Dobson has just expressed his official opinion that the pair are not man and wife, and both must be dismissed from their posts. The Melton Mowbray guardians are, however, determined to fight the point. They have arranged to pass a resolution in favor of the master and matron, and to claim that they are truly man and wife. They will ask the Local Government Board to reconsider its decision.—*Methodist.*

WHAT MUST I DO TO BE LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject His offer, we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! Neither is there salvation in any other. O sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute His threatenings, that thou canst escape His piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused. . . . then shall they call, but I will not answer; they shall seek Me, but shall not find Me!" O sinner, escape this awful threatening! Jesus now stands with open arms. He entreats you to be saved! Come with all your sins and sorrows! Come just as you are! Come at once! He will in no wise cast you out. Come to Jesus!

SIGNIFICANT.

In Cleveland, O., Oct. 24th, a man by the name of J. B. Kies was arraigned for keeping his saloon open on Sunday. In two previous trials the jury had disagreed, when the evidence showed the man to be guilty beyond a doubt. Hon. Martin Foran, the Congressman elect, from the Twentieth District, is the attorney for the liquor dealers in all these cases. Among the men summoned from which to select a jury was Horace Benton, Esq., of the Franklin Avenue Methodist Church. When being questioned to ascertain his fitness to serve, each witness was asked by the counsel for the defense whether he was a member of any temperance society, whether he was a member and contributing member of the law and order society. And when this was the case an effort was made to reject him. But Judge Solders, an impartial judge, would not allow of rejections for this cause, so far as his rulings could prevent it. Mr. Benton is a contributing member of the law and order society, as were some others summoned. He was examined and not especially objected to, and during an hour or two of waiting for the jury to be completed, occupied his time in reading the New Testament, a copy of which he always has with him. When the final action on the choice of the jury was reached, Mr. Foran said, "I challenge Mr. Benton peremptorily." He stepped aside and went below to the clerk's office, to receive his pay, and while waiting there the judge and jury and attorneys came in, court having adjourned. Mr. Foran stepped up to Mr. Benton, and said, in all seriousness, "The reason why I challenged you was because I saw you have a New Testament." "Yes," said the judge, "you thought he was too good a man to answer your purpose." In spite of the effort to defeat the law in this case, the jury brought in a verdict of guilty. A motion for a new trial is to be argued. Mr. Benton said he could have been excused on the ground of being a member of a military company, and that it was a business sacrifice for him not to do so; but that he had the conviction that reliable men of every party should be willing to make such sacrifices, in order that the law may be enforced.—*Western Christian Ad.*

AFLOAT.

The missionary vessel, or "Seaman's Bethel," in the ports of Havre, Honfleur, and Rouen, is the subject of an interesting narrative in the *Magasin Methodiste des Isles de la Manche* for the current month. The appeal made for this purpose not leading to immediate results, the Rev. William Gibson hit upon the happy thought of availing himself of the English sloop, by means of which last year Count Bobrinski began the work of evangelization at Honfleur, the hold being large enough to accommodate some thirty persons, besides a small cabin for smaller meetings. The crew consists of a captain, two mates, a cook, and a cabin-boy, all pious and taking pleasure in bringing the curious on board, distributing tracts, and finding places for visitors. Mr. Gibson and his colleagues have thus visited the three ports above named, and have had some hundreds of hearers at each, with several real conversions. Several local journals have noticed these visits, with much goodwill, mixed naturally enough with some ignorance. One, the *Journal de Rouen*, after recollection of similar meetings at the Trocadero in Paris, and the more recent ones of the Salvation Army on the quay of Valmi, reviewed at some length the appearance of the missionary sloop in the waters of that city. The *Année*, that "minuscule yacht," cast anchor by the *Morue*, flying its white flag. Going on board, the journalist was struck with the perfect simplicity of the proceedings. Less satisfied with the singing, though aided by a small instrument, he describes it as so unphonetic that it might have disconcerted men less collected and less serious than "those brave preachers." But he concludes with asking, "Is it not a truly striking thing, the propagandist zeal which impels them to undertake those peregrinations?" "This description," comments the Rev. J. P. Cook, "is the more encouraging as coming from the pen of a person who knows nothing of our religious speech, and is simply astonished at the zeal he witnesses." The preachers whom he characterizes were quite a party—namely, Mr. Gibson, with his wife, and two young ladies express from England, with the following Methodist ministers; Messrs. Whalton, Le Rougetel, Herivel, Jaulmes, Cook, Picot, Bertin, Puaux, senior, De Moulpied, and Troerne, about as many as were seen eighteen hundred years ago on the Sea of Galilee.—*Methodist Recorder.*

AFRICA.

The discovery by Lieut. de Brazza of an easy, expeditious route to the Upper Congo by the Ogove River is likely to have an important bearing on missionary as well as commercial enterprise. The French Chambers have ratified the commercial treaties of De Brazza with the native chiefs on the north bank of the Congo, at Stanley Pool, and the Ogove River has already, in anticipation of this event, begun to swarm with traders. The route to the Upper Congo is by the Ogove River, and thence a short distance overland to the Alima River, which flows into the Congo, a five day's journey east of Stanley Pool. The DeBrazza party have taken a steam launch over this route, transporting it from Ogove to the Alima by a portable railway, over a road which has been opened by these enterprising Europeans. Once launched on the Alima, the steamer can soon run down to the Congo, which opens a thousand miles of navigation into the heart of Africa. The advantages of this route over those of the Livingstone's Inland and English Baptist Missionary Societies are very great. There are numerous impassable cataracts in the Lower Congo, which necessitate long and tedious land journeys, as we showed in a paragraph on the Congo Mission last week. As the Ogove is evidently to become a

thoroughfare, the position of the American Presbyterian Mission on it becomes of more importance. Dr. R. H. Nassau and his wife are now at Talagwa, a point about 200 miles from the mouth of the river, living in the hills, in temporary quarters, endeavoring to accomplish something among the Fanwe people. Dr. Nassau writes that he makes slow progress. He is treated with kindness; but his message is not apparently understood. The superstitious savages think, because he talks about their souls, that he has some mysterious power, by which he could rob them of their souls. On this account, they shun him and fortify themselves against his bewitching arts. Some time ago, when a chief fell sick, a gateway of fetich charms was erected, to keep away the evil influence of the stranger who "ate souls." The chief got well and gradually the people are beginning to trust in the good missionary and his wife. He says the passage of the French through the country has had a wholesome effect on the people who, but for their fear of these foreigners, would interfere with travelers—*Independent.*

I HAVE COME.

When singing, "I am coming, Lord," Dr. Palmer thought he would like every lover of Jesus to say, "I have come, Lord." They had been coming long enough. He remembered hearing a Presbyterian lady once say, with great emphasis, "What a fool! what a fool! what a fool I have been all these years! I have been giving, and giving myself to God, and never believing He received me; but now I believe His word, I will receive you." It has brought joy and comfort to his soul. We acknowledge the claims of Jesus. He has a claim upon every one of us, for he has bought us with His blood, and no heart there would deliberately say, "I will rob Jesus;" and yet when we withhold our all from him, we rob him. Shall we not present ourselves a living sacrifice unto God, which is only our reasonable service, and say, "Lord, I have come with my all?" Jesus is knocking at the door of every heart, and He would not knock if He did not want to come in. He does want to come in your heart and beautify it for himself.

THURLOW WEED.

Warmth of heart, fidelity of friendship, forgiveness of injuries, and generosity in resentments are not among the qualities which men usually impute to successful politicians, or regard as conditions of political success. But they were among the qualities pre-eminent in Thurlow Weed, whose influence over men was quite as much personal as political, and quite as much due to his generous nature as to his political shrewdness. We do not recollect having seen the following incident in print; we can vouch for its truth: Mr. Edwin Crosswell was the editor of the *Albany Argus*, and the manager of the Democratic party; Mr. Weed was the editor of the *Albany Evening Journal*, and the manager of the Whig party. They were political foes; the party strife was hot; the papers were rivals, and the conflict easily degenerated from a purely political strife to a bitter personal quarrel. The two men never spoke. While the battle was at its hottest, the failure of the City Bank bankrupted Mr. Crosswell, and threatened seriously to embarrass him, if not absolutely to drive him from his position as the controlling spirit of the *Argus*. Mr. Weed learned the facts, and started out on the evening of the day to Mr. Crosswell's house. He walked back and forth in front of the house for nearly half an hour before he could make up his mind to execute his impulse; then he rang the bell, went in, and when Mr. Crosswell came down to meet him, walked up to him, extending both his hands,

and saying, "Mr. Crosswell, I hear that you are in trouble. Let us bury the past. I have come to you as a friend, to offer you anything I have, or anything I can do. Trust in me: lean on me." And he went out, and in a short time raised from among his own and Mr. Crosswell's friends the sum of \$20,000, enough to put him on his feet again. Such acts of Christian chivalry in political strife are too rare to be left unknown and unhonored.—*Christian Union.*

NO COLLECTION.

Among the absurd pulpit announcements in certain sections, must be included the modern one of "no collection." Obviously, the design is to stimulate the attendance of the stingy. Even Cain presented an offering to the Lord, possessing a commercial value, at least, unsurpassed by that of Abel. Each act of public worship under the Mosaic dispensation involved a gift to the Lord of some sort, either doves, a kid, a lamb, flour, wine, oil, or some other prescribed contribution. Abraham gave tithes to Melchisedek, and Jacob, after his vision at Luz, devoted one-tenth of all his property to God. In fact, from the period of the erection of the first altar down the corridors of history to Pentecost, when they "had all things in common," the practice has been well-nigh uniform. Paul arranged collections for the poor saints at Jerusalem to be taken on the first day of the week at Corinth and Galatia, "as the Lord had prospered them." However, if this innovation is to prevail to any appreciable extent, other concessions must be made to the skeptical classes. Hence, future church notices may read, "No collection, no sermon, no prayer, no Bible, and no pronounced religious convictions of any description."

ROMAN CATHOLIC LITERATURE.

The value of the education given in Roman Catholic institutions is often called in question. The following statements, taken from a circular recently issued by thirteen leading Roman Catholic publishing houses of the United States, will not remove an unfavorable impression:

"The Catholic publishing trade in the United States during the past ten years has languished, and has been maintained only by the capital and resources saved from the efforts of former years. The retail dealer in Catholic books has been almost entirely extinguished, so that there are fewer such dealers in the Catholic book trade to-day than there were twenty years ago; nor is the business of those who survive as flourishing as it was then. Notwithstanding the great increase of Catholics within the last twenty-five years, a considerable number of whom have had the advantage of being educated in our schools and colleges, the average sale of any new Catholic book published within the past ten years has not reached by one-half the number of copies sold of similar books twenty years ago. This is not only disastrous to publishers, but it discourages all literary effort among Catholic authors. It must be confessed that it is not a very encouraging state of affairs, but we are sorry to say, it is only too true. All Catholics who love their religion and their country, or who care for the welfare of the youth now growing up amongst us, cannot but deplore the sad falling off in the circulation of Catholic books."

If the Church would have her face shine, she must go up into the mount and be alone with God. I she would have her courts of worship filled with enthusiastic praises, she must open her eyes and see humanity lying lame at the temple gates, and lead in the immaculate home of Jesus.—*Bishop Hurlbut.*

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