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GIVE GOD HIS DAY.

(BY REV. J. C. WYLLIE, B.A., IN THE "GUIDE
TO HOLINESS.")

Reader, do not be a robber. He that
steals breaks God's eighth command-
ment. Above all, do not rob God.
Sunday is God's property. Give God
His day.

I do entreat you, for your soul's sake,
not to profane the Sabbath, but to keep
it holy. Do not buy and sell, or idle
your time on Sunday. Let not the ex-
ample of all around you, let not the in-
vitation of companions, let none of these
things move you to depart from this
settled rule—that God's day shall be
given to God.

The Sabbath is one of the greatest
blessings which God has given to man.
Do not make a bad use of this blessing.
He that cannot give God His Sunday is
unfit for heaven. Heaven is an eternal
Sunday. Oh, while you live, give God
His day.

Once give over caring for the Sab-
bath, and in the end you will give over
caring for your soul. The steps which
lead to this conclusion are easy and regu-
lar. Begin with not honouring God's
day, and you will soon cease to honour
God's house; cease to honour God's
house, and you will soon cease to hon-
our God's Book; cease to honour God's
Book, and by-and-by you will give God
no honour at all. Let a man lay the
foundation of no Sabbath, and I am
never surprised if he finishes with the
tombstone of no God. It is a remark-
able saying of Judge Hale—"Of all
the persons who were convicted of capi-
tal crimes while he was upon the bench
he found only a few who would not
confess, on inquiry, that they began
their career of wickedness by a neglect
of the Sabbath."

Reader, resolve by God's help, that
you will always remember the Sabbath
day to keep it holy. Honour it by a
regular attendance at some place where
the gospel is preached. Settle down
under a faithful ministry, and once
settled, let your place in church never
be empty. Give God His day.

A SIX-MILLION VERDICT.

Last week the proceedings in the
civil suit against Tweed, at New York,
came to an end, the jury rendering a
verdict in favour of the people for
\$4,719,940, with interest amounting to
\$1,817,177, making altogether the sum
of \$6,537,117. This is probably the
largest verdict on record in this coun-
try. Although it is less than two-
thirds the amount sued for, it is a great
victory for the plundered tax-payers of
the metropolis, and will largely recom-
pense for the stealings of the celebrated
Tweed ring. Tweed has a large amount
of property in New York, which will
now fall into the hands of the law.
Whether it is sufficient, however, to
cover the full amount of the verdict, we
are not informed.

The history of the gigantic frauds
of the Tammany ring, which culminated
in 1870, is still fresh in the minds
of our readers. By the skillful manipu-
lation of the State Legislature, the
laws were so shaped as to aid the op-
erations of the Board of Audit, composed
of Oakley Hall, Richard B. Conolly, and
William M. Tweed. The building of the
new County Court-house afforded a
pretext for the introduction of over six
million dollars of fraudulent claims,
which were passed upon by this board
of thieves. To recover the money paid
on one hundred and fifty fraudulent
warrants, amounting to \$6,312,000, this
suit was brought.

The judgment obtained was the first
one worthy of note secured in favour of
the people since the perpetration of the
frauds. The great difficulty experienced
in the prosecution of the ring was the
lack of means of legal address. The
Court of Appeals decided that the peo-
ple could not sue; and it was not till
1875 that an act giving them that right

was passed by the Legislature. During
the interval, as is well known, a ma-
jority of the public plunderers—Con-
nolly, Sweeny, Woodward, Keyser, Gar-
vey, and others—escaped to foreign
lands, where they are still living upon
their booty. Tweed, however, remained,
stood trial and was convicted, and sen-
tenced to twelve years' imprisonment
in the Penitentiary on Blackwell's
Island. After a year's imprisonment
he was released on a decision of the
Court of Appeals in his case, but im-
mediately rearrested in the civil suit
just closed. How he escaped, three
months since, through the probable con-
nivance of his jailers, is fresh in the
remembrance of the public. Though
he is still at large, it is safe to assume
that the cause of justice is ahead. His
ill-gotten wealth is swept from him,
and he is a homeless outcast in his old
age, hunted and despised of men, and
followed by the decrees of a just Provi-
dence. The way of the transgressor is
hard.—*Wes. Ch. Advocate.*

RELIGION IN THE COLLEGES.

The public will heartily endorse the
following, taken from an article on the
above subject which appeared last week
in the *Presbyterian Witness*.

There is only one royal road to religion
in our schools and Colleges, and that is to
have the whole life pervaded and regulated
by the spirit of Christ—to begin in
earliest childhood, and continue all the
journey through.—It is good, surely, to
see, and read of, religious revivals in col-
leges. It is good when institutions of
learning become centres of religious light
and warmth. We rejoice when we hear of
such being the case at Acadia, at Sack-
ville, or at Kings. Let the denomina-
tional Colleges live and prosper. They—at
least some of them,—are doing a work
which could not or would not otherwise
be done. It would be wrong as well as
futile to desire the utter overthrow of in-
stitutions that are dear to ten thousands of
the Christian people. We at least cannot
aid any party or any movement aiming at
the destruction of denominational colleges.
If they do a good work let us thank God
for it. If they strengthen the religious
and intellectual life of the country, we shall
all reap the benefit. Our conviction is
that there is a field for the religious Col-
leges and also for one un denominational
institution. We are not in the least de-
gree afraid that the influence of the latter
would be in the least degree inimical to
true religion.

PRINCETON COLLEGE—A FINE IL- LUSTRATION OF THE DENOMINATIONAL PRINCIPLE.

At the great educational
meeting reported by us last week, Dr.
Allison met Mr. Grant on his own
ground. The latter had been declaim-
ing against denominational colleges as
insufficient for our requirements and
objectionable on the ground of their
fostering sectarian prejudices. Dr. Al-
lison pointed out Dr. McCosh, certain-
ly quite the equal of any advocate of a
State College in our midst. This veter-
an educationist, instead of persuad-
ing the millionaires of Fifth Avenue to
pour their wealth into that magnifi-
cent endowment of Princeton, which
has now reached, in buildings alone, one
million and a half of dollars, ought, if
Mr. Grant be right, to be employed in
securing legislation which would effec-
tually "knock Princeton on the head!"
Rev. C. B. Pitblado, writing from the
United States to the *Presbyterian Wit-
ness*, gives a comprehensive description
of Princeton and its great work. After
describing the princely liberality of
those who have built up this College,
Mr. Pitblado very significantly adds:—
"When will the rich men of Halifax
remember the institutions of our coun-
try in this way?" Yet this affection
for their own seat of learning, and self-
denial in supporting it, is what our agi-
tators here wish to destroy among the
Churches. The College work is to be
handed over exclusively to the State.

In Princeton, moreover, there is now
"an unusual interest in religious mat-
ters pervading both institutions." Fine
work would be made of this revival, if
Professors of every shade of belief or
no belief at all, were admitted to the
College!

We give Mr. Pitblado's letter—at
least as much of it as relates to the
points we have raised.

I have been here now nearly a week,
gleaning information as best I could by
observation and enquiry, and some of the
things I have learned may be worth pub-
lishing.

The schools of theology and art are
quite distinct institutions. The College
is Presbyterian in its character, but I be-
lieve there is nothing in its constitution
which makes it so. It is under the con-
trol of neither Church nor state. The
Board of Governors and Trustees control
all. They fill up vacancies among them-
selves, and I believe with the advice or
vote of the faculty elect the Professors. It
appears that out of respect to the past
traditions of the College, and probably be-
cause they get the best men among the
Presbyterians, they nearly always elect
men from that denomination to fill the
vacant offices or chairs connected with the
institution. It is not, however, Presby-
terianism, but fitness for the work re-
quired that generally decides the election of
any one to office. There are a great num-
ber of Episcopalian students attending the Col-
lege. The whole number on the roll is
480. There are about twenty chairs occu-
pied by most efficient professors, who are
nearly all clergymen. The religious ele-
ment enters very largely into the course.
For example, Dr. McCosh, besides being
President of the College and Professor of
Metaphysics, is also "the Robert Lenox
Professor of Biblical Instruction." And
every year there are prizes given for the
best Bible scholars. Again Dr. Shields
is "Professor of the harmony of Science
and Revealed Religion." The students,
besides having special prayer meetings of
their own, are under obligation to assem-
ble every morning and evening in the Col-
lege Chapel for prayers, and attend a lec-
ture or Bible lesson on Sabbath after-
noons. I do not remember of anything
that impressed me more than meeting
with those students for prayer. Their
hearty singing and apparent devoutness
strike one very forcibly. Just now an un-
usual interest in religious matters pre-
vades both institutions, and the professors
give the "revival" their hearty approval
and help. Indeed a large majority of the
Professors are men of the most pronoun-
ced piety in their lives, and the strictest
orthodoxy in their beliefs.

SEPARATE SCHOOLS.

The report of Mr. Buchanan, the Inspec-
tor of High Schools for Ontario, on the
condition of the Roman Catholic Separate
Schools, which he had officially visited,
proves the utter inefficiency of those in-
stitutions. "The pupils," he says, "do
not begin to compare, in point of scholar-
ship and mental training with pupils of
the same age in average town public
schools," and he gives abundant details in
proof of this statement. The majority of
teachers were utterly incompetent. He
gives specimens of "the peculiar views of
the proper ways of spelling" entertained
by one of them—e.g. "Timothy, Georg,
and Henry," for the names which popular
prejudice requires to be spelt "Tim-
othy, George, and Henry." This being
the character of the teachers we may con-
ceive that of the taught. It is found, in
fact, that so gross has been the dereliction
of duty in the management of these
schools, that the City Treasurer of Toron-
to has been notified not to pay over any
money on their behalf for the year 1875.
If this be the case in the Separate Schools
in the chief city of Ontario, of which His
Grace Archbishop Lynch is official super-
intendent, how deplorable must be the
condition of those beyond the sphere of
his benign influence! What a gross
misapplication of the funds and abuse of
the important trust committed to them by
a too confiding public is this. It earnestly
behoves us to see that those unfortunate
children be not allowed under the foster-
ing care of (step-mother Church, to grow
up in vicious ignorance and to swell the
criminal and dangerous classes of the
community. This is a suicidal policy for
the Church itself. By its criminal neglect
of those children, whom she will neither
educate herself, nor allow our public
schools to educate, she consigns them to
ignorance and social inferiority, and
stamps upon their brow the brand of ser-
vitude, and of moral as well as intellectual
degradation. If Romanists were wise
they would insist on their children shar-
ing the superior advantages of our public
schools and obtaining that sound and
solid education which is the stepping-stone
to even the highest social eminence.
Their religious rights will be intact.
Even their prejudices will be respected.
They are amply represented in the edu-
cational councils of the country, and if
report be true, an extraordinary solici-
tude is manifested in expurgating the
public text books of any word or phrase
offensive to their tender susceptibilities.
Is not this enough? Is unsectarian arith-
metic and grammar so perilous that
Roman Catholic children must be guard-
ed, even though by the barriers of densest
ignorance, against the deadly heresy that
may lurk under a Protestant Rule of
Three or conjugation of a verb?—*Can.
Meth. Magazine.*

BEREAN NOTES.

A. D. 33.] LESSON I.—Acts 1. 1-12. [April 2.
THE ASCENDING LORD.

TOPIC: Our Saviour's Ascension to
Heaven.

GOLDEN TEXT: And it came to pass,
while he blessed them, he was parted from
them, and carried up into heaven. Luke
24. 51.

HOME READINGS.

MONDAY—The Ascension. Acts 1. 1-12.

TUESDAY—The First Meeting. Acts 1.
13-26.

WEDNESDAY—The Resurrection. Luke
24. 1-12.

THURSDAY—The Walk to Emmaus.
Luke 24. 13-35.

FRIDAY—After the Resurrection. Luke
24. 36-53.

SATURDAY—The Church and her Gifts.
Eph. 4. 1-16.

SUNDAY—From Earth to Heaven. John
14. 1-14.

INTRODUCTORY NOTE.—Luke wrote the
Acts of the Apostles, in addition to his
Gospel. Luke 24 is the proper introduc-
tion to this course of lessons. In our pre-
vious New Testament study we have
strictly followed the exact chronology as
given by Rev. Dr. Strong. By this stand-
ard the date of the ascension is Thursday,
April 28, A. D. 29. For convenience sake
we henceforth adopt, however, the popu-
lar chronology as given in the margin of
our Bibles.

CONNECTING LINK.—The Ascension
was forty days after Christ's resurrection.
Pentecost came ten days later. What
happened in this interval is told, Acts 1.
13-26.

Where in this lesson do we see—

1. The completeness of Scripture?
2. The forgetfulness of men?
3. The exaltedness of Jesus?
4. The sympathy of angels?

DOCTRINE: *Jesus our intercessor.* Isa.
59. 16, 17; Luke 22. 31; John 17. 9-11; 1
John 2. 1; Heb. 9. 24; Rom. 8. 34; Heb.
7. 25.

BY D. A. WHEEDON, D. D.

The book of Acts, written by Luke about
A. D. 64, gives an account of the ministry
of our Lord in his Church after his ascen-
sion to heaven, as the Gospel does of his
ministry while on earth. Our lessons for
the quarter are confined to the pentecostal
church, and the locality of Jerusalem.

1. *Our Saviour's closing ministry*, v. 1-8.

1. THE FORMER TESTAMENT. *History*,
meaning Luke's Gospel. Both narratives
are dedicated to THEOPHILUS, as to an
esteemed friend, who is believed to have
been a Roman convert of some distinction.
BEGAN. The Gospel tells the story of the
beginnings of Jesus' miracles, but not of
their endings. The Acts continues the
story, and shows him still doing and
teaching, but usually through the Holy
Spirit or his apostles.

2. THROUGH THE HOLY GHOST. The
Holy Spirit that filled the human soul of
Jesus, by whose empowering he did his
work as a man. This is not the same as
his Godhead. Luke 4. 1; chap. 10. 88.
COMMANDMENTS. Luke is still speaking
of his Gospel. See its last chapter.

3. SHOWED HIMSELF ALIVE. That the
Jesus who was dead was alive again was a
fundamental fact of the new preaching.
He himself insisted on it. Rev. 1. 18. If
he be not alive Christianity is untrue. Its
PROOFS must therefore be positive and
INFALLIBLE. They were twofold. He
was repeatedly SEEN by his apostles. Five
times are distinctly mentioned. Luke 24.
34, 36; John 20. 26; 31. 1; Luke 24. 50.
He talked, walked, and ate with them.
They handled his person. They saw his
hands, face, feet, and side. They knew
that he was truly alive again. The chief
subject of his SPEAKING with them, name-
ly, THE KINGDOM OF GOD, was an added
proof. He explained the scriptures as re-
lated to himself, and instructed them in
their future work. This continued during
FORTY DAYS. They were days of prepara-
tion for great things to come. Perhaps it
took that space to get the apostles where
it would be safe for Jesus to leave them.
PASSION. Sufferings and death. These
three verses are properly only an intro-
duction.

4. ASSEMBLED TOGETHER. In Jerusa-
lem, on the day of ascension, probably
Thursday. The command to NOT DEPART
is parallel to the "tarry ye" of Luke 24.
49, and THE PROMISE OF THE FATHER
with "power from on high." PROMISE.
That is, the thing promised, namely, by
God in the Old Testament; "I will pour

out my Spirit upon all flesh." Joel 2. 28.
See, also, Isa. 44. 3. and Ezek 36. 25-27.
This is the glorious inheritance of Gospel
days. HEARD OF ME. As the Holy Ghost
the Comforter. John 14. 16. 17. 26; 16.
7-11.

5. BAPTIZED. John's baptism with
WATER was a symbol: Christ's with the
HOLY GHOST was its reality. The former
was external, the latter internal, the
sprinkling with clean water typifying the
purifying of the soul. Both are called
baptism. The latter was an outpouring
of the baptizing element upon the person;
so also, if Christ's words have meaning,
was the former.

6. COME TOGETHER. The conversation
continues as they ascend Mt. Olivet and
come to the borders of Bethany. RESTORE
AGAIN. Free Israel from the Roman yoke
and raise it to its old glory with himself
on the throne. This they still expected,
and asked if he would do it AT THIS
TIME.

7. TIMES OR SEASONS. Periods and
fixed dates of future events. He answers
not their question, and the ascension will
soon correct their error. The time of the
rise and fall of nations, the second advent,
and the end of the world, THE FATHER
has kept to his own decision, and has not
yet published.

8. YE SHALL RECEIVE POWER. As a
gracious gift, the result of the coming
UPON YOU OF THE HOLY GHOST, which
shall quicken and strengthen your souls,
and qualify you for your place as leaders
in the new kingdom. WITNESSES UNTO
ME. Their great work was to testify of
Christ. They were to begin it at Jerusa-
lem in the midst of their bitterest enemies,
and carry it thence to the ends of THE
EARTH. Surely a mighty change must
first come upon these men who, only six
weeks previous, at the first appearance of
danger, forsook their Lord and fled.

2. *Our Saviour's triumphal ascension*,
ver. 9-12.

9. HAD SPOKEN. At the instant of ceas-
ing to speak he "lifted up his hands, and
blessed them." (Luke 24. 50.) and also be-
gan to rise from the earth. With hands
still uplifted, he rose higher and higher
until a CLOUD RECEIVED HIM OUT OF
THEIR SIGHT. They still gazed, but could
see him no longer. Daniel, the prophet,
in vision six hundred years before, follow-
ed him still further, even to the awful
presence of The Ancient of Days, where
"was given him dominion, and glory, and
a kingdom, that all people, nations, and
languages, should serve him." See Dan.
7. 13. 14.

10. TWO MEN. Angels in human form
and shining raiment, suddenly become
visible.

11. THIS SAME JESUS. The Jesus that
was crucified, dead, buried, and made alive
again, is the Jesus that was TAKEN INTO
HEAVEN, with the body which these disci-
ples had felt and handled. It was neces-
sary that they who were to publish his resur-
rection should be able always to tell
distinctly what had afterward become of
him. For the question would inevitably
arise. What a sad failure their mission
would have been had he died again, or in
one of his absences ascended secretly.
But they can now declare that they saw
him ascend. SHALL SO COME. At the
second advent, IN LIKE MANNER. Really,
bodily, visibly, and in a cloud. Matt. 24.
30; Rev. 1. 7. The Third Article of the
Methodist Episcopal Church runs thus:
"Christ did truly rise again from the
dead, and took again his body, with all
things appertaining to the perfection of
man's nature, wherewith he ascended into
heaven, and there sitteth until he return
to judge all men at the last day."

LESSONS. 1. The ascended Jesus is now
the glorious King of heaven and earth. It
is blessed to serve and be ruled by such a
King. Will not every student of this
lesson give himself this day to him as a
life-long servant of his Lord? Acts 5. 31;
7. 55; 1 Pet. 3. 22; Phil. 2. 9. 10; Matt.
21. 28-31. 2. As our gracious Intercessor,
he is continually presenting the merit of
his death before the Father for us who
come to him. We have no merit, and
would certainly fail; but he cannot fail.
He is as anxious now to save us as he was
when he died for us. But if we do not
come to him, it is, so far as we are con-
cerned, as though he were not there to in-
tercede. 1 John 2. 1; 1 Tim. 2. 5; Rom.
8. 34; Heb. 9. 24; 7. 25.