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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  
invitation 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 Episcopalians 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. Buchan, 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  
mismanagement 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 TREATISE. *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 res-  
urrection 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. 23-31. 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.