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From the Montreal *Witness* we learn that Principal Dawson has been lecturing on that theme so fruitful of controversy—the Deluge. From such a source the opinions advanced would be very valuable. Says the *Witness*:

Principal Dawson on Friday afternoon gave his sixth and last lecture of the series which he has been giving to the Protestant theological students lately. There were present Rev. Prin. MacVicar, Rev. Prin. Wilkes, of the Congregational College; Rev. Prof. Campbell, of the Presbyterian College, and Rev. Prof. Shaw, of the Wesleyan College. The lecture was delivered in the library of the Presbyterian College. He treated of the deluge and believed that before the flood, the human race had become separated into two divisions, characterized by their different modes of living. He thought that the antediluvians had not spread over much of the surface of the earth, the better to defend themselves against wild beasts, but that the part inhabited by them was probably densely populated. Much discussion had arisen as to whether the deluge was local or universal, and the lecturer cited several reasons why the former was the more likely supposition. The story of the deluge in Genesis was probably written by an eye-witness, as the whole tale justified this conclusion: perhaps Noah or one of his sons was the author. It was an exceedingly likely thing that long before the deluge, the deep had gradually been encroaching upon the land, and that the time Noah occupied the ark was but the culminating point of the overflow. Such a flood as that described could not be limited to a single valley, but to a tract of country. A curious fact was that there was no race without some story of the deluge. Some of their traditions were localized, however to agree with the different nations. A photograph of one of the bricks discovered in the East, which had the history of the flood inscribed upon them, was shown. At the close of the lecture a vote of thanks to Principal Dawson was moved by Prof. Campbell in the name of the students, and seconded by Dr. Wilkes, and was cordially adopted. Great credit is due to Dr. Dawson for thus favoring the theological students, notwithstanding the pressure of his arduous duties. It is certainly a gratifying fact that in Montreal is found the man who is now recognized on both sides of the Atlantic as the ablest champion of orthodox science, and who is using the influence of distinguished scholarship for the defence of revealed truth. In acknowledging the vote of thanks he appropriately and strongly urged the students to keep up with the development of scientific investigation at the present day, that they may be fully qualified for the honorable position before them.

Our neighbors in Newfoundland are to have a new Governor. He is to have a twofold mission if we are to believe the *Manchester Guardian*.

THE NEW GOVERNOR OF NEWFOUNDLAND.—Sir John Glover's duties at St. John's will, I have reason to believe, not be limited to the narrow round discharged by his predecessors. There is a talk of his being charged with a special mission of a twofold character. In the first place, Newfoundland is encumbered with the troublesome fishery question. There is an International Commission now sitting at Paris to bring that question to a settlement, but I hear that notwithstanding its labors have already stretched over a good length of time, it is still far from its desired goal. Sir John left last night for Paris, and the fact that he is to confer there both with Lord Lyons and with Captain Millar, our representative on the Commission referred to points with tolerable clearness to the object of his trip to France. We must get rid of the French somehow, and as they do not appear inclined to vacate the ground without a *quid pro quo*, it is probable that they will have to be bought off. The payment will not necessarily have to be provided by Parliament, for it is rumored that the second object of Sir John's mission is to extend Lord Carnarvon's confederation policy from the American continent to the island which at present, alone of all our North American possessions, is not part of the Dominion. In the event of the last named scheme being realized, I believe that an ar-

angement would be found possible for defraying the compensation for French fishery rights from Dominion funds, in the same manner as the Dominion found the money on a previous occasion for compensating the landed proprietors in P. Edward Island.

ANOTHER NOVA SCOTIAN KNIGHT.

A NATIVE OF BARRINGTON KNIGHTED BY THE PRINCE OF WALES IN INDIA.

The Halifax correspondent of the *Yarmouth Herald* is responsible for the following—

Some six or seven years since, a son of Mr. Alexander Hogg, of Barrington who was well known in that Township, bade good-bye to his native land, and, crossing the Atlantic, wended his way to the Indian Empire of Britain. Years previous to this his brother had preceded him, and from occasional letters it was known that he had met with a fair measure of success in mercantile pursuits. Alexander found, on his arrival in India, that his uncle was dead and had left no heirs. He at once received an appointment in Calcutta, which gave him control of the River Police of that city. By close attention to his official duties he won favor from the authorities, and last year was appointed Commissioner of Police. But the most interesting portion of my story is yet to be told. On the 1st of January, 1876, the correspondent of the *Illustrated London News* telegraphs that among other important events in connection with the visit of the Prince of Wales to Calcutta, Mr. Stuart Hogg, Commissioner of Police, was knighted for distinguished services rendered on the occasion of the Prince's visit to that city. In letters to his friends, no mention was ever made of any other person in the same service bearing his name; and as the error in the christian name has either been caused by the correspondent, or in the transmission of the message, we may safely congratulate our Barrington friend upon the honors he has received and the distinction shown him at the early age of thirty.

The many friends in England, as well as Scotland, of Dr. W. B. Robertson, of Irvine, will be glad to learn that a colleague has been secured for this accomplished and genial minister. The Rev. George K. Henghan, the co-pastor, would appear to be a man admirably adapted for the post. At the ordination dinner, Dr. Walter C. Smith, of Glasgow, told an anecdotal ministerial anecdote, which is equal to the best specimens of "dry" clerical humour to be found in Dean Ramsay. He said he was sure it would not be difficult to get on with Dr. Robertson. He was certain that the collegialship would be as satisfactory, but not for the same reason, as a collegialship he had heard of. Collegialships in general did not get on well. Whatever might be the reason, Scotch ministers did not get on well together. There was, however, a case he had heard of in Edinburgh, which was quite a wonderful example of the opposite kind. One day the minister who was to preach in the afternoon went into the session-house and found his colleague who had preached in the forenoon sitting pondering at the fire. The latter remarked, "I was just sitting admiring the way of Providence about you and me." "What?" rejoined the other, "do you see in that to admire?" "I admire it," was the reply, "because if we hadna been colleagues, we wad hae emptied twa kirks instead o' ane."

DR. GULICK is "his own interpreter" of the passage, "How should one chase a thousand, and two put ten thousand to flight," and he makes it to mean that a missionary ought to be married. A wife helps mightily in the work among the heathen. He says that his wife learned the language quicker than he could do it, and held meetings while he held the baby.

CENTENNIAL NOTES.

Congress presents its compliments and begs the Centennial to accept a million and a half for account of current expenses. The Commissioners no doubt accept with pleasure, although they intimate that they could have done without the comfortable little *douceur* in question. Everyone is interested to know how the appropriation found the grounds, buildings, and accessories in general looking on Washington's birthday, and as we have not of late given any space to a detailed account of the present state of things, we do so here-with:

Provisions for the transportation of visitors from all parts of the Union and Canada will be very complete. Tickets at reduced rates for trips to Philadelphia and return will be sold at every place of importance in the two countries; also tickets at similar rates from the larger cities in other parts of the world. The managers of the lines of railroad in the vicinity of Philadelphia expect to run many local trains over their respective roads, to and from the Exhibition, daily.

The calendar of the Exhibition is as follows:

Reception of articles began January 5, 1876.
Reception of Articles ends April 19, 1876.
Unoccupied space forfeited April 26, 1876.
Exhibition opens May 10, 1876.
Exhibition closes November 10, 1876.
Goods to be removed by December 31, 1876.

According to the latest published estimates, the areas of the buildings and their probable cost are as follows:

	Area, acres.	Probable cost.
Main building or Industrial Hall.	21.47	\$1,500,000
Memorial Hall.	1.50	1,500,000
Machinery Hall.	14.00	600,000
Horicultural Hall.	1.50	253,000
Agricultural Hall.	10.15	280,000
Totals.	48.62	\$4,103,000

Upon the highest ground in the park there has been erected an observatory 150 feet high, which commands an uninterrupted view of the grounds and of the neighboring city.

The plan of the grounds embraces seven miles of roads and foot-paths, bridges across shaded and precipitous ravines, summer-houses, and numerous fountains fed from George's Hill Reservoir, just outside the inclosure. This contains 40,000,000 gallons; but in addition to this source the river which skirts the northern rim of the Exhibition grounds, will supply through pumping engines 6,000,000 gallons more a day. Nor only the fountains, but the boilers of the steam-engines in the Main Building, the Machinery Building and Agricultural Hall, are thus to have plenty of water; and the mains and drains, which are said to be complete for all emergencies, will be thoroughly drenched and purified. Water, steam and exhibition space are to be furnished to exhibitors without charge.—*Ch. Union.*

TEMPERANCE ITEMS.

The tobacco nuisance has become so universal that it is very gratifying to note any successful effort in any quarter to place it under restraint. The American Institute of this city has a fine library and reading-room which latterly has been infested by smokers, regardless of the right of other members resorting to it "not to smoke." At a recent meeting of the Institute a resolution was offered to prohibit smoking in the library. A vigorous fight ensued, numerous amendments were offered, the resolution was called for and read no less than four times, when it was finally adopted, and copies were ordered to be posted in the library. We are glad also to see in the catalogue of Swarthmore College, located near Philadelphia, and founded by the Society of Friends, the following notice to prospective students: "The use of tobacco being strictly prohibited, those addicted to its use, unless prepared to renounce it entirely, should not apply for admission." It would be greatly to the advantage of young men if every college and educational institution in the land would adopt a kindred regulation. Next to that of strong drink, the tobacco scourge is the most annoying, wasteful, and destructive.—*National Temperance Advocate, New York.*

A CRUEL LAW.—And now observe the cruelty which a license law involves. Ponder its provisions. Liquor shall not be sold to a drunken man. The rum seller can make as many drunkards as he pleases. The law authorizes him to do this. And when he has effected the direst thing in the traffic, it bids him halt and turn his attention to another sober man, and proceed as fast as he can to render him a drunkard too, and so on indefinitely! The law implies that it is quite harmless to convert sober husbands, fathers and sons into drunkards!

SIGNS OF THE TIMES.—THE DEVIL'S CHAIN.—The following paragraph, from the pen of the regular correspondent of a Yorkshire paper which in the past has been but little favorable to temperance legislation, shows clearly which way the wind is blowing. The triumph of the last election has been dearly bought by them if it is to end, as it evidently is to end, in a great awakening of the moral conscience of the nation. They would better have been contented with Mr. Bruce, and let things alone, if they desired peace. The harassed interests must look out for fresh troubles.—"Having referred to questions connected with Permissive Bill legislation, I am reminded to note the fact that there appears to be a quickly rising tendency outside teetotal circles to believe that something will have to be done more than has been generally agreed to as yet to limit, and if possible, to some extent, to suppress the course of drinking. There is a specific reaction upon the publicans' and hard drinkers' political movement of two years ago; and I find people who never had anything to say on the subject before now definitely declaring that something should really be done. Mr. Edward Jenkins' book, 'The Devil's Chain,' comes in at the moment and gives powerful voice and expression to this feeling, and the book is running a great race of popularity."—*Alliance News.*

A DIFFICULT PROBLEM.—The *Church at Work*, Rev. Dr. Talmage, editor, in a recent rallying temperance call, declares: "It is high time that non-committal Christians got down off the fence." It also says: "What to do with the advocates of the liquor-traffic we know. We shall fight them to the bitter end. But what to do with those men who sit astraddle the fence on this subject we know not." What shall be done with the "astraddle" obstructionist? "Would thou wert cold or hot?"

The Boston *Watchman* gives three extracts from contemporary Journals, bearing on the Temperance question. They are racy in their way.

P. T. Barnum says that he would give more for a drunkard who succeeded in business, as a public curiosity, than for anything he ever exhibited.

We think the great showman would increase his fortune amazingly could he find such a subject. But he may abandon the search before he begins it, for while he may find double-headed monsters, and unprecedented deformities in abundance, a drunkard who succeeds in business he will never find. Another paper publishes this item:

"James F. Death is the name of a distiller at Warsaw, Ind."

And a very proper and significant name it is. None could be more appropriate. But think of a man reading it over a store door, and entering in to drink of the stuff bearing its brand. Yet another journal publishes the following:

"SINGULAR.—How singular it is that people who were never alarmed that whiskey should poison men, denounce the poisoning of pigs with the grain from the distilleries, and think that the law should punish the offence."

Why, no, not singular at all! Alas! is it not true that many people think more highly of their swine than they do of themselves? Was it not so with the Gadarenes? Did they not prefer their swine to the Lord Jesus, when they "besought Him that He would depart out of their coasts?" May not Gadarenes live here as well as in Palestine?

ALL THINGS BY AND FOR THE SON OF GOD.

1 COL. I., XIV.

(By Rev. RALPH BRECKEN, A.M.)

Ever since the incarnation of our Saviour there has existed a class of persons who, however otherwise differing, willfully deny His essential divinity. Since the books of the New Testament became canonical they have freely resorted to the gospel armoury in order to find weapons which might be devised against this stronghold of the Christian's hopes. One of the passages most freely used is the verse preceding our text which is made to serve so disloyal a purpose by being dis severed from all the context. Thus,—"Who is the image of the invisible God"—an image concedes the pre-existence of an original, hence God, the Father, existed before Christ, the Son. "The first born of every creature," hence Christ is a creature, though highest in the order of creation. If we place these conclusions in immediate connection with what follows, their falseness will appear. Christ is a creator, "for by Him were all things created that are in heaven and that are on earth." The whole of the passage, from the beginning of the ninth to the end of the seventeenth verse, is one long and involved sentence, referring to Christ's office and work as the Saviour of mankind, and no one portion of it can be interpreted except as it is limited and qualified by the rest and by the general intention of the whole.

The evidence for the essential divinity of our Saviour has always been too conclusive to admit of gain-saying by any but his wilful rejectors, and the Apostle Paul was not inspired for the supererogation of proving what was already a foregone conclusion. He assumes it as a first principle that Christ is divine, and with that as a starting point arrives at a great many other truths, such as His right to be heard and unhesitatingly obeyed, the infallibility of His atonement and the glory of our redemption. This sixteenth verse was not needed so much to afford a proof of Christ's divinity as it was to fix the meaning of the terms which had just been employed, "Who is the image of the invisible God, the first born of every creature," expressed of Him who in His mediatorial work is the Son of Man as well as the Son of God.

The passage, however, can serve as an index in the process of our faith. It is an inquisition of the human mind that who-ever creates is God,—is that ultimate, supreme intelligent being whom we call by the awful name of God. The apostle says "He who made all things is God." It is beyond the presumption of the most negative of contradictors to deny this axiom of our common reason. The easy process of our faith then is this "Christ made all things, therefore Christ is God." Into further issues than this we are unwilling to trust our unaided reason, except into territory guaranteed by the warrant of heaven, "For the mouth of the Lord hath spoken it." Ask for the complete analysis of creation, and we are silent; but when the evil heart of unbelief ventures its sarcasms, when scepticism blushes its petty cavils, after we have patiently listened to each grave defence of spontaneous birth and self-generative life, when we have heard out each absurdity on which is based the pretext for the eternity of matter, we make the simple reply, "Through faith we understand that the worlds were framed by the word of God," and the assurance of the child triumphs when the wisdom of the sage falters.

But learning from revelation that Christ is maker of all things, another thought arises, why did he make all things? and more especially why did he make this world? Was it merely to display His skill and power? Did He fling it off from his forming hand as a boy flings off a bubble to watch at leisure the product of his skill floating through the air and radiant with beauty? Was it just to deck the heavens with another gem that he hung our earth on nothing? Was it merely to traverse the well nigh trackless vault of immensity with another beacon-light by which the stars might steer their course that he poised our earth in space? Or, when I find that He not only formed the earth but created man upon it, was it that the experiment might wind up with the conclusion, that "all is vanity and vexation of spirit," or was it that the complaint so often heard, "Wherefore hast thou made all men in vain," might be well nigh justified in the sufferings of the human race? Here are themes upon which we can reason in the light of revelation. While the "How" which curiosity asks meets no ready response, the why is indulged so far as it is necessary to human happiness and safety. Having learned the satisfactory truth that all things were made by the Son of God, and having learned it from a source higher than all the powers of inference, and taking our stand firmly on the immutable basis of the fact, and leaving scientific men to split hairs over the rationale of the method, we proceed to the further fact that all things were made for the Son of God, and from the spirit of the context, that all things were made for him with special reference to his mediatorial and redemptive work.

I. First in order of importance, and of thought, though not of time, we observe that man was made by and for Christ in order that He might have a fit subject on which to display the vast resources of his omnipotent love. Following the light of Scripture we must abandon the thought that God's original expectation was that man should continue in the innocence in which he was created, dwelling forever in a world of unshorn beauty, and when that expectation was blasted by the fall, the Son of God as a last resort undertook to redeem the race and repair the damages inflicted by sin, as though his conduct were paralleled by ours when some of our pet schemes have failed, and we fall back upon a second suggestion to redeem the mortifying discomfiture, and do the next best thing we can after the first has failed. Was it then only just at this crisis in which the world had apostatized and would have been abandoned to its fate that Christ espoused its cause and resolved to repair the wreck as far as he consistently could? Thrown aside a thwarted and an alienated thing, an unwittingly flawed in the midst of a perfect universe, the Son of God then, for the first time, conceived in the depths of his compassion that it might yet be made a thing of beauty and a joy for ever? We reply most emphatically, no. For God the Father, God the Son, God the Holy Ghost foreknew before man was ever made that he would be sure to sin and go astray.