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FROM THE PAPERS.

Thirty thousand copies of the Christmas number of *Harper's Magazine* will be sent to England.

Of the "thousands" of Indians now in the United States, five entire tribes, numbering nearly 70,000 souls, are civilized and exemplary citizens.

The Russian Government has appointed a commission to inquire into the best means of diminishing drunkenness.

Out of the one hundred and forty-one members present at the recent annual dinner of the British Medical Association, forty-nine refused to partake of the wine provided, preferring to use aerated water instead.

The recent census taken in British India shows a population of 250,000,000, or five times that of the United States. It is a marvel that an alien power, more than a thousand miles distant, can govern such a vast population.—*N. Y. Independent.*

"When reading, writing and arithmetic are put in possession of a youth as tools for acquiring education," the *New York Journal of Commerce* thinks, "he has received quite as much as is necessary for the tax-payers to give him gratis."

A wedding ceremony recently took place at Valdivia, Chili, in which the contracting persons were the first native Protestants in the place who had ever dared to marry outside "the Church." The missionary who performed the service met with great opposition, but was supported by the law.

The Baltimore School Board has adopted a resolution providing that in case of the marriage of female teachers whether or not to request the resignation of the teacher, and if refused, the committee may ask the board to give the usual thirty days' notice.

Most important changes in the administration of affairs have been introduced in Zululand by Sir Evelyn Wood. No grog is to be sold in the native territory, a provision similar to that which once prevailed in Hudson's Bay Territory. Its working there has been beneficial in preventing the demoralization and extinction of the tribes.

The first Temperance petition presented in this country was during the administration of John Adams. President Adams wrote: "Little Turtle petitioned me to prohibit rum to be sold to his nation, for a very good reason—'because I have lost three thousand of my Indian children in my nation in one year by it.'"
—*Our Union.*

The proposed revision of the Education Code in England provides that when the average attendance in a school exceeds 300, the minimum staff of instruction shall consist of four adult teachers and three pupil teachers. English history must be the subject of one of the three sets of reading books in use in all standards above the second.

Whether it be Spain or France there is yet much room for right teaching. At Allouagne, in the Pas-de-Calais, France, there is talk of a pilgrimage thither, "in honor of a Holy Tear of our Lord Jesus Christ, shed at the tomb of Lazarus, and sent in the year 1,100 to Allouagne by Geoffrey de Bouillon."

The arrest of Parnell was just. To punish the ignorant bog-trotter who commits an act of violence under the impulse of passion and under bad advice, and at the same time to allow Mr. Parnell, the ring-leader, who has no passion, but is as cool-headed a man as breathes, to go at large unpunished, would be the grossest injustice.—*National Baptist.*

Drunkenness is the great vice of the frontier, it is before the traveller everywhere. Miners drink. Stage-drivers drink. Teamsters drink. Few classes are exempt, as classes. The result of this is constant poverty among the working people, stupid riots and appalling murders. The latter are not as frequent as they used to be, but still sufficiently so to show the unbroken influence of the great alcoholic prompter.—*Chicago Times Letter.*

A gentleman died in one of our seaboard cities the other day whose estate was appraised at very nearly a million of dollars. Among the items in his family mansion appear books to the value of \$186, and choice wines valued at \$1772. Yet the man stood high in his community—which would be shocked if it were not considered intellectual.—*Episcopal Recorder and Covenant.*

Out of a class of one hundred and twenty-six which were graduated at Yale College only five propose to enter the ministry. We believe it is a fact that as colleges grow strong, wealthy and conspicuous, the number of ministers coming out of the successive classes diminish. Will some one give a satisfactory explanation of this fact?—*The Presbyterian.*

In Madura, South India, at a public meeting, the natives were exhorted by the missionaries to become Christians, and were told that in Europe and America most of the people were professedly Christians, followers of Christ. Upon which one of them exclaimed, "What! and suffered us for so many ages to go to hell without even coming to tell us about it? What kind of religion is that?"

Several hundred colored people of the better class have recently gone from North Louisiana to the West to make new homes for themselves and their families. They all had money with which to buy lands for the purpose of carrying on farming in a small way. They reported that others would soon follow, not only from Louisiana, but from other Southern States.—*Watch Tower.*

The *Missionary Herald* has changed the spelling of its East Indian names to conform to the rules that have been adopted by the East Indian post-office department. Hereafter it will give reports of the Maratha Mission instead of the Mahratta, will print Ahmednagar, instead of Ahmednuggur, Sirur, instead of Siroor, Shalapur, Kolhapur and other purs (cities) instead of Shalapore. Kolhapoor and other pores or pores. It does not matter so much how these names are written as that all write them alike.

With all allowance made, the Conference has done its work well. It was in itself a masterpiece of good management and business-like ways. It will meet again in America in 1887, when we shall doubtless recognize again the strangely abiding impress of John Wesley's genius—that "most practical of churchmen," that "born administrator of spiritual forces," of whom the *Edinburgh Review* has just said: "He systematized everything he touched, through the constraint of a nature which impelled him, as it does the bee, to store treasure only in symmetrical forms."—*Chris. Union.*

The *Givende* says that the 1879 vintage of Chateau-Margaux has just been sold at the price of \$850 a ton. There were 150 tons of first quality, and 20 of the second class, the latter being sold at the rate of \$425 a ton. And yet, observes the French journalist, hotel-keepers offer us Chateau-Margaux at 4½ f. a bottle!—equal to 90 cents.

Apart from the moral aspects of the subject, what dreadfully adulterated stuff must lovers of high wines consume in this country! If they are indifferent to the influence of their example, is there not ground for them to consider the interests of their own physical constitution!—*Ep. Recorder.*

According to the local reports Messrs. Moody and Sankey appear to have begun their new English campaign amidst many tokens of deep interest. Newcastle was the place at which their first great success was recorded about eight years ago. It is believed that other denominations derived greater benefit from their former labours than the Methodists. Perhaps the Methodists were slow to enter into sympathy with their methods, and might be in many places so much engaged with the affairs of their own churches as to find but little time for throwing themselves into Mr. Moody's work. I think a mistake was made, which it will be very unwise to repeat. Methodists should help on Mr. Moody's work with all their might.—*London Methodist.*

A business man recently asked the *Boston Journal* why Gospel cars should not be attached to passenger trains as well as smoking cars. Conductor Harris, of the Old Colony Railroad, answers through the same paper that the suggestion is a practical one. He writes: "There are hundreds of Christian men who delight in the worship of God, who spend from six to twelve hours per week on the railroad between home and business. Now why not utilize this time to the glory of God? What a fitting it would be for the business of the day. Instead of card tables, have an organ in the center of the car. Instead of apertures have a carpet; instead of cards have Bibles and Gospel song books. I venture twenty years railroad experience that the thing is practical."

THE GOSPEL IN ITALY.

At the recent Missionary Anniversary of the London Districts, the Rev. H. J. Piggott, B. A., after glancing at the political changes that had taken place in Italy, since the establishment of the Methodist mission there, said one king now ruled over the whole peninsula, from the Alps and Apennines to the engirdling sea; and the people were equally free to worship God in the Catholic cathedral and the Methodist chapel. There was but one spot where the Bible was not free to pass from hand to hand, and the Gospel it contained from lips to ears, and that was in the prison palace of him who called himself the Vicar of Christ. God had raised up in connection with their own missions a native ministry that would bear comparison with any native ministry in any mission country on the face of the earth. Six months after he went to Italy he had a visit from a priest, lean and worn, and marks of suffering upon his wasted face, but with a look of wistful earnestness in his black eyes. The signs of woe were easily explained, he had lain for five years in an Austrian fortress in chains, imprisoned for his patriotism, and because he had been plotting against the foreign oppressor. That priest had received a Bible and some tracts that had been freely circulated throughout Lombardy for several months before. He had taken them into his secret chamber, the light had come to him, and he had rejoiced to find the great dark problem of his life solved by that glorious Gospel that identifies the truest love of country with the highest service for the Lord Jesus Christ. After conversation and prayer the priest left, but in a few days he returned, exclaiming, "I have done it; I have done it." He had sent in his resignation to the bishop and sundered at one stroke the strong and complex bands that bound him to the church of his youth and of his fathers. That man's life was a brief one; he was now in heaven. He was but the leader of a bright succession. In connection with their work they had fifteen men, evangelists or ministers, who had worn the frock of the priest or the cowl of the monk, and every one of them had a history. He could not refrain from referring to the public profession of Protestantism recently made, in connection with the American mission, of a canon of St. Peter's; that meant one who was associated with the most patrician element in Catholic aristocracy, who had emoluments which far exceeded the ordinary revenues of a Roman Catholic bishop, and who would probably become a cardinal, and possibly a pope. Already seventeen popes had issued from the canonary stalls of St. Peter's. All that Campello had given up, and they might surely from that conclude that he was an honest man and true. His conversion had made a great stir in Rome; it was like a defection in the Pope's own family; like the desertion of a staff-officer who knew the secrets of headquarters. He asked them to disbelieve the scurrilous charges that had since been raked up against Campello, for he believed none of the dirt would stick, save to the hands that threw it. The ex-priest would have to be on trial before he would be admitted to membership, and were the Pope to turn Methodist, he (the speaker) would give him a ticket on trial, and twelve months on the plan as a local preacher before he would recommend him to the district meeting.

EFFICIENT CHRISTIAN LIFE.

The secret of success in the training of young people to an efficient Christian life is in giving them something to do, and keeping their minds and hands busy in doing it. It is too often the case that when a child has united with the Church, this is considered the end sought, rather than a means to the end, which ought always to be kept in mind. It is of little use for a person to enter a gymnasium, and stand or sit as spectator to witness the efforts of others. This will neither strengthen the muscles nor quicken the blood. To insure vigor, health and growth, one must use diligently the appliances for giving play to the muscles. So with the soul. What the gymnasium is for the body, the Church of Christ is for the soul. It is a divinely-appointed training school for the higher nature, and all who enter it should keep themselves, or be kept, busy in the use of those means of grace which are specially appointed for its development. The young people in our Churches would be less likely to be carried away with a zeal for senseless and vicious amusements, if they were kept busy about something better. It is a mistake in mature and established Christians to discourage or oppose efforts to call into active exercise the gifts of the young in pleasant and instructive entertainments, because they seem to be childish. Even Paul when he was a child spake as a child, understood as a child, and thought as a child. Let the youth's mission-circles, and other groups for social Christian activity be encouraged as a means of grace.

UNION WITH CHRIST.

The central idea of practical Christianity is union with Christ both in heart and life. Hence, "in the name of Christ," "with Christ," "by Christ," "through Christ," and "in Christ," are expressions to be met with continually in the New Testament writings. This relation of believers to Christ, the Saviour has represented by the union of the branches with the vine; a union which gives to the branches the life, the fruit-bearing power, and every other essential quality of the vine. Thus, a perfect union with Christ gives believers the life, the light, the emotion, the power, and every other essential moral quality of their adorable Lord, eliminating and expelling all antagonizing forces.

THE DUBLIN CHRISTIAN CONVENTION.

A large number of Evangelical ministers and laymen were present at the eighth Christian Convention recently held in Dublin. One who was present says: "The attendance was very large at all the meetings; thousands upon thousands earnestly pressed for admission; from first to last there was no falling off; rich and poor, titled and untitled, well dressed and poorly dressed, were all congregated there together. The attention of the vast audience never flagged at any of the meetings; and the hearty and general singing of praise to

God was something very striking and exciting. A very striking and noticeable characteristic of the Convention was the general unity of feeling and of doctrine which pervaded it. There were Baptists and Methodists, Episcopalians and Presbyterians, Congregationalists and other evangelicals, all taking part in the services, yet it would have been a difficult business for any one to tell, from what that was said or taught, under what denominational banner the speakers ranged themselves. The aim of all seemed to be to magnify Christ, and give him pre-eminence. 'Can any one get in here?' said a young man to the writer as he came out from one of the meetings. 'Certainly,' I replied, 'have you never been in?' 'No: what's going on?' On informing my querist, he said he would come to the evening meeting. It was very evident to the writer to what denomination he belonged. There can be no doubt that such gatherings of the different denominations must tend foremost in the general interests of Protestantism; showing to the keen-eyed and quick-witted Celtic Roman Catholics that there is unity among Protestants, as well as furthering this very unity and strengthening it, and also as giving fresh impulses to many Christian hearts."

dom from ignorance, imbecility, and innocent eccentricities, that is proclaimed by the divine life-force of union with Christ Jesus. This thought or principle is beautifully illustrated by a very familiar fact in fruit culture. Grafts cut from a tree commence at once to wither and die; but grafted, in proper time, into another fruit tree, their plumpness soon reappears. The vital force from the new tree expels the death-force which commenced to work in them after their severance from the parent trunk; but this new relation and new life leave the grafts still Pippins, or Penics, or Bellflowers, or whatever they are originally. They will continue to bear their own fruit though grafted into a Gate, or draw their succulence from a Golden-sweet. Thus the distinctive traits of each person will appear after his union with Christ, and form that diversity of character and disposition visible among believers, and which lays the ground for that forbearance and charity which the Gospel requires.—*Rev. Dr. Baker in Guide to Holiness.*

A HAPPY OMEN.

In a certain town not far from the banks of the "coaly Tyne," there was recently held a meeting which deserves to be chronicled in these pages. It was composed of seven ministers representing four branches of the Methodist family. They had attended a certain convention connected with the Ecumenical Conference, where brotherly love had abounded, and where certain evils, arising from the fact that different Methodist bodies occupy the same field, had been pointed out, and the duty of endeavoring to remove them by friendly sympathy and co-operation had been enforced; and they had come to the conclusion that they ought to make a beginning in so good a work. So here they were, by invitation, under the roof of the Wesleyan superintendent minister for the purpose of taking "sweet counsel together" for the promotion of the peace and prosperity of Zion. The meeting having been duly constituted, it was humorously proposed, as the first resolution, "that we lay aside all our prejudices." After one brother had objected to the proposal on the ground that he "had no prejudices," it was unanimously carried with acclamation. Then came the serious consideration of the measures of co-operation to be adopted. Various proposals were made and difficulties discussed with the greatest harmony. It was strongly felt that nothing of practical value could be accomplished without the full sympathy of our people, and that the first thing to be done was to cultivate fraternal feeling among our various societies.

How was this to be done? Manifestly they must in some way be brought together. Let the hearts of the people be warmed towards each other, and all difficulties would melt away. United fellowship would be the true basis of united action. Finally, it was resolved as a commencement, to hold a good old-fashioned love-feast on a certain Sunday evening in the circuit chapel of the oldest Church, all the branches of Methodism in the neighborhood to be represented by their ministers, who engaged to urge their people to attend with them. It was also agreed to have an interchange of pulpits on the previous Sunday evening, and a united prayer-meeting on the Saturday night to plead with God for His blessing on the movement. At this point the assembly broke up, with many expressions of good will and the promise to meet again, each one feeling "How good and how pleasant it is for brethren to dwell together in unity."

Surely upon such a gathering as this our common Lord who prayed for His people that "they all may be one," would smile His approval.—*Methodist.*

The zealous brother lost his hold upon the sympathy of the best part of his congregation the moment it became apparent that he was more anxious to proselyte a wavering member of another Church than to save a sinner from sins.

THE DISBELIEF OF ETERNAL PUNISHMENT.

What is it that sophisticates our hopeful youth now aroused to inquire, warming with impression, almost prepared to decide, gladdening pastor, parent, friend—and bears them insensibly, but surely, into the gulf of infidelity? What a change has come over their spirit! Ingenuousness has withered, and seriousness has fled! . . . There is one answer—the want of an entire, abiding conviction that this doctrine is true. The lurking, undefined idea that there may be relief and melioration! We need a more fixed faith and impression of what shall be "the portion of the unbeliever." We require to think of the case of the lost sinner as utterly, hopelessly irremediable. A few may retain the general truths of revelation, its grace and its godliness, while they cherish a different expectation. Yet with them there will never be found the energy of religion. They are always under the temptation to bend their remaining creed to the perilous unit. It is a thing to disturb or assimilate all else. It is an "old leaven," which must either ferment the "new lump" or remain inert and isolated by its side.

In their hands the undertakings of piety presently decline. The great concerts of missionary efforts owe them little. They are consistent! They cannot be moved to grapple with a temporary evil. They look afar, and the universe is restored. But know they this? The influence of their assumption passes away from them upon others. If they should "take away from the words of the prophecy of this book"—and even only understanding it of that specific book, how full it is of eternal retribution—they may fortify unbelief and embolden sin. More frequently is this theory maintained by those who deny the Godhead and the Atonement of Christ, the Divine Personality and regenerating work of the Holy Spirit, whatever constitutes the glory and richness of Christianity. Nor is the process of the scepticism darkling and uncertain. Propound the statement that this doctrine of eternal punishment need not be believed, ought not to be believed, cannot be believed! Lighter opinions of the desert of sin will instantly possess the mind. As the evil of sin is diminished, so will the necessity and worth of an atonement be reduced. When that again is less and less esteemed, until perhaps altogether rejected, why should God, the eternal Son, the Conqueror of the Lord of Hosts, take on him our nature and assume our mediocrity? Where is now the height and depth, where is the length and breadth of the love of Christ? Why should we sing, Worthy is the Lamb who was slain? Every step seems just, every reasoning conclusive. The shipwreck of faith is commonly made upon this rock.

Some controversialists have affected a strong desire to disabuse Christianity of this doctrine, because it is the occasion of infidelity. They have urged that so long as the infidel identified it with the Christian faith, he would persist in his disbelief. We affirm, from no narrow observation, from no slight experience, that every attempt to cast it off here regards as a sorry doctrine, an ignoble evasion. He can read the doctrine in Christianity, if others cannot. He knows that it may not be erased without destroying the emphasis of the whole. What is the ground of its seriousness? What is the reason of its expostulation? So long as there was this "going down into the pit," it might boast its "ransom." So long as there was "wrath to come," it might exhibit "the Son of God, even Jesus, who delivereth from it." This lodge this doctrine, and the entire system is thrown into incongruity and obscured with shame. It no longer compares itself. The ground it occupied is swept from under it. Its high bearing is bowed down. Its hand is shortened. Its pretensions are laid low by the vanquish of that it has abandoned none of its everlasting punishment, which is but the meagre confession that it has snatched none from it.—*Dr. Winter Hamilton.*

An effort made for the happiness of others lifts us above ourselves.