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FROM THE PAPERS.

There were 250 May Meetings this year in London. At fifty of them, Lord Shaftesbury, now eighty-one years of age, presided.

The Illinois *Staats Zeitung* says that "all the signs of the times point at making the drink question a National one, which will also be decisive at the next Presidential election."

The new sect which has lately come to the surface in Brooklyn is called the Unsectarian Church of the Divine Gifts. Dr. Monck, the pastor, claims to cure disease by the laying on of hands.

Wealth and social position are the rivals of piety and intelligence in our churches. The standing of Christians before the Master will be determined by personal Christian character.—*Nashville Advocate.*

The *Christian Standard* utters a needed warning word when it says: "Brethren and sisters, let us hear more said and see more done in regard to holiness, and not quite so much about healing."

Dr. Cumming's church in Crown Court, Covent Garden, London, is to be removed further West. When its late minister was a young man the people would go after the church; in these days the church has to follow the people.

The Roman Catholics of France are beginning to show uneasiness because of the quickened earnestness of the Protestants, and the great missionary work which Mr. McAll and those who are with him are striving to do. "Mad scouts" they call evangelists who carry the gospel to the curious multitudes.

It gives us great satisfaction to report that our Sunday school literature is in larger demand than ever before. It is incomprehensible how intelligent Methodists have ever been drawn away from its support; but it is pleasant to learn that after a little time they return again to its patronage.—*Central Ad.*

Mrs. Garfield is reported deeply to regret that her husband was not allowed during his sickness to talk of the danger of death, nor to speak freely as he would have spoken had he been permitted to think he might die. Whenever he broached the subject he was diverted from it by admonitions "not to lose courage."—*Advance.*

The Bishop of Durham, Dr. Lightfoot, stated at a recent temperance meeting in Newcastle, England, that about six years ago he determined to try what there was in total abstinence, and he was now convinced that it was best for all, young and old. He slept better at night, and worked better during the day, than when he took drink.—*N. Y. Witness.*

During the fifteen years in which classes have been conducted by professors of Edinburgh University under the auspices of the Edinburgh Association for the University Education of Women, nearly 4,000 women have availed themselves of them. In the past ten years about fifty women have obtained the ordinary university certificates for women, and twelve have obtained honors certificates.

The Rev. B. D. Turney is a candidate for Congress in the Sixteenth Illinois District. He has nailed strips of cloth bearing that intelligence on the post at the cross-roads and on trees in the woods. If the same amount of originality and zeal had been used in church work it is doubtful whether he would have the time necessary for running a political canvass.—*Christian Union.*

The *Christian Observer* furnishes a unique illustration of the progress of temperance principles and practices during the last fifty years. At the dedication of the Bethel Presbyterian Church, Augusta Co., Va., in 1821, a bottle of whiskey and a newspaper shared the honor of a place in the corner stone. The new church they are about to build will have a more Christian deposit to mark the religious and social condition of these later and better times.

It was not a very satisfactory feature of the statement which was made at Chicago by the Committee on Foreign Missions to the Presbyterian General Assembly to wit, that the gifts from the churches to the Board of Foreign Missions had fallen behind those of last year about \$12,000, but that this deficiency was in part made up by the Women's Boards, which in the year last past, have nearly \$8,000. The Women's Boards must do something better than supply the lack of gifts to the churches.—*Presbyterian.*

A revival of religion cannot be ordered. There are no set rules for securing it. It is not the result of visible, tangible forces which can be set in motion at pleasure to work out definite products. These are, however, principles in the kingdom of grace which grace never violates, and upon which it invariably proceeds. These principles are a legitimate study for the pastors who are anxiously longing for revivals in their churches.—*Central Baptist.*

General William Raymond Lee, of Boston, carries in his pocket-book a little slip of paper bearing the single word "Death." It is the ballot he drew, when a prisoner of war in a rebel jail at Richmond, when he and two others were chosen by lot to be hanged, in retaliation for the sentencing to death of certain Confederate officers convicted of piracy. The sentence of the pirates was, happily, commuted, and General Lee and his comrades were subsequently exchanged.

The following forcible description of a good teacher was given by Rev. A. B. Mayo, in his address at the Framingham Assembly:—"A good teacher can educate children under a tree, behind a stone wall, in the swamps of the Tiber country, with alligators 'on the ramparts and mosses for an object lesson; can inspire children, wake up parents, create a soul under the ribs of the deadest county superintendent, and the dearest wilderness of ignorance blossom like the rose."

A High Church Episcopal paper in Chicago contains the following curious advertisement: "A young man, unmarried, in Priest's Orders, energetic worker, vigorous preacher, and who can say or sing and celebrate in a Catholic manner the Offices of the Church, wishes to become the Rector of a Parish, or an Assistant, Address, etc. 'You pays your money and you takes your choice,' whether you will have him say those Offices in a Protestant manner or in a Catholic manner.—*N. Y. Independent.*"

The reunion of Christendom, which an English society was organized long ago to promote, is surely coming. This association now rejoices in the better observance of Rogation Tuesday, the day set apart for this object. Last year there were only one or two services while this year there were "nearly a dozen." If this number can be increased to two or three dozen, what is there longer to delay the reunion of Christendom, or the "three great communions" which constitute it.—*N. Y. Independent.*

The Chairman of the Yorkshire Evangelical Conference, held last week, expressed it as his opinion that something like the method adopted by the Salvation Army will play an important part in the future working of the Christian church. True evangelical aggression in any form will be "something like the method," whatever local or denominational peculiarities it may have; and if the example of the Salvation Army have the effect of urging the Churches to direct evangelism, General Booth's movement will be a great blessing.—*London Methodist.*

In the interesting editorial correspondence of the *Christian Register*, we find a sententious utterance of an Ohio River pilot: "In our profession, the sage sailor helmsman said with marked solemnity and impressiveness, 'you cannot correct a mistake; do he as solemnly remarked, 'Little do those people who are lying in their bunks below, think that, as they sleep, there is one man at the wheel who has charge of them all.' The Sunday-school teacher, the preacher, and the parent, having on their hands the care of immortal souls, may well ponder the sentence of the pilot, 'In our profession you cannot correct a mistake.'—*Zion's Herald.*"

On the late defeat of the Deceased Wife's Sisters bill by a majority of four in the House of Lords, the *London Daily Telegraph* says: "For the present the deceased wife's sister must be content with having the argument and the facts of human nature on her side. She is absolutely certain to prevail in the long run, and indications are not wanting that her triumph will come within a period of years that may be counted on the fingers. Therefore she and her supporters must at present rest satisfied with the gradually increasing interest and influence which she is acquiring in the world, and with the steady rising of the tides which will land her at last in a safe social position. Such a defeat as that of Monday afternoon is almost as good as a victory."

THE LATE REV. W. P. APPELBE, B. D., LL.D.

In one of the leading secular papers, of Belfast, Ireland, the following editorial notice appears respecting the lamented death of Dr. Appelbe.

"We have this morning to announce the death of Rev. Dr. Appelbe. The intimation will be as startling as the event was comparatively sudden. On Monday, Rev. Dr. Appelbe took part in the proceedings of the Methodist Conference now sitting, and last night he died. The labours of the deceased extend over nearly half a century. He was born and received his early education at Bandon, County Cork, in which his parents resided. He entered Trinity College, Dublin, at an early age, and was a diligent and successful student. He graduated in arts with high honours, having gained several collegiate distinctions, and acquired not only a large stock of scholastic knowledge, but literary tastes and a studious disposition, which characterised him through life. His first appointment in connexion with the Methodist Church was in 1834, when we believe he was stationed in Londonderry. His ministerial work for upwards of forty-eight years was performed in such important centres as Portadown, Limerick, Dublin, and Belfast. He spent about twelve years in the capital, and his residence in Belfast as minister of various circuits extended over a still longer period. He was several times representative of the Methodist Church in Ireland to the English Conference, and was a delegate of that in this country. He was chairman of the Belfast district, and only a few days ago he was appointed to that position for the current year. He received other proofs of confidence and favour. While minister of the important congregation of the Falls Road, in 1872, it became necessary to select a theological professor for the then recently established Methodist College, and the choice of those responsible for the management fell on Dr. Appelbe, who since that time has discharged the duties with complete satisfaction. These duties he discharged in conjunction with the pastoral charge of such congregations as Donegal Square and University Road, to the latter of which he was two years appointed. It should be mentioned that he had previously received the degree LL.D. from his Alma Mater, and when a change was made in the regulations for conferring degrees in divinity, Dr. Appelbe was amongst the earliest—if not actually the first—outside the membership of the Church of Ireland, to pass the examination for the degree of B. D. He was not a man who courted publicity; he rather shrank from it; but was very frequently called upon to preside and otherwise take part in the meetings of various organisations connected with the Methodist Church. His style was abrupt, but earnest; and his addresses and sermons were remarkable for vigorous exposition and pointed application of truth. He left home on Tuesday morning in his usual health to attend the Methodist Conference, and shortly after the opening of the sitting, he complained of illness, and returned to his residence in College Gardens. He went to bed, and gradually grew weaker, the symptoms being somewhat complicated. Yesterday evening, Drs. Cumming and Whitla saw him, and, while regarding the case as serious, and even critical, do not appear to have feared an immediately fatal termination. However, about ten o'clock, having retained his consciousness to the end, he peacefully expired in the presence of his family. By the death of Dr. Appelbe, the Methodist Church has lost a distinguished ornament and one of its most scholarly ministers. He was a man of deep learning, was admittedly a power amongst the boys to which he belonged, and one whose counsel and advice were eagerly sought after. He had no higher ambi-

tion than ministering to the spiritual wants of the people over whom he was placed. His loss to the Church is a great one, and one which will be felt and acknowledged by a very large circle.

SIGNIFICANT.

The London Presbytery met last week, the Rev. Henry Miller, Moderator. Among other business Mr. Robert White, an elder in Dr. Dyke's church, moved that the Presbytery, at its next meeting, hold a conference on the subject of the relation of the office-bearers of the Church to the Confession of Faith. The Synod at its last meeting showed a readiness to discuss this subject. Mr. White said the Church was losing strength from the fact that many office-bearers could not receive the Confession of Faith. Not only so, but when grave, reverent and devout men were unable to subscribe the Confession, it threw a light on the document in the eyes of the membership at large. Nor was this difficulty confined to the eldership. Ministers went into other communities simply because they could maintain a greater individual liberty. If the Confession honestly represented the faith of the Church, then, however much they might deplore the loss of members, they must bear it. But as office-bearers and ministers, they did not find themselves in harmony with that Confession of Faith which they ought to be to satisfy their own consciences, and hold up as honest head before the world. The Confession of Faith might be divided into three parts: (1) The part which they believed; (2) The part, however bound to say, none believed; and (3) The part which some believed, and some did not. It remained to this day a question whether the God who is portrayed in the Confession really has it in his heart to save men, and really has a salvation for all. The proposition in that Confession did not honestly represent the faith of the Church, and they were not true to God if they allowed it to be regarded as such. It was an antiquated document and related to times that had passed away. It was wedded to the errors and controversies of the time in which it was framed. What was more, the Confession was sure to be regarded as a Scotch document. They would never make the progress as a Church they might in England until they freed themselves from these fetters which bound them so closely. The Rev. J. R. Howatt seconded the motion. Dr. Morrison thought the matter should come up in the form of an overture. Dr. Paterson and Dr. Edmond having spoken, the former strongly in the defence of the Confession, Dr. Dykes said it seemed the general wish that the subject should occupy the attention of the Presbytery before the next Synod; but he thought such a conference could better be held during the winter months; and this the Presbytery unanimously acceded to.—*Watchman.*

GERMANY.

A letter to the Methodist Mission Rooms, New York, states: The oppressive limitations of religious liberty which obtain in some parts of Germany and hamper the work of our Church, are illustrated by recent occurrences in our mission in Saxony. It is only at Zwickau that our society has obtained permission to assemble for public worship, while in six surrounding places where we have adherents this is not allowed. There can be no preaching in such places, no singing and praying; only lectures are permitted. The monopoly of divine service is enjoyed by the Catholics, Lutherans and Jews. Not long ago one of our preachers, Rev. H. Burkhart, was sent to Chemnitz. Though hunted by the *Gendarmes*, and cited more than a hundred times before the magistrates, he enjoyed success in his work, had a revival, and seventy Methodists declared their intention to separate from the established church, and petition for legal recognition, and the right to hold Divine service like their brethren in Zwickau. They were, however, opposed by the clergy, and the following answer in substance, came from the *Kultus Ministerium*, or Ministry of Public Worship. It directs the Methodists of the six places made known to it to "join the Zwickau circuit," and gives permission to the preacher of this circuit, to administer the sacrament to such Methodists as have separated from the Church, but does not allow him to hold a service. The wise Ministry of Public Worship "could not see any necessity for holding such public services in those places." So the sacraments must be administered without any singing or vocal prayer.

We are informed by our pastor in Berlin, Rev. C. Weisz, that Rev. Messrs. Dietrich and Burkhart went before the King with this case the third week in May, were kindly received and obtained the royal promise that the affair should be investigated. We hope to receive news of action taken that will be a relief to our work in Saxony, and a precedent favorable to religious progress throughout Germany.

THE TONGUES OF FIRE.

But the essential blessings of Pentecost are still our own. The Holy Ghost who came to "abide" with His people is still on earth, and the present is in a peculiar sense His dispensation. Christian assemblies are still the recipients of His baptism, and Christian hearts are still His living temples. He still purifies the heart through faith, and still gives power to the disciple, whom He assumes work. He still manifests the Father and the Son in the sanctuary of the heart, and enables the disciple to walk in the light as his life.

Universalists have modified and reformed "medieval orthodoxy" and can therefore consent to "quiet down." No paper has reported that which a thoughtful Universalist remarked to us recently. Said he, "the fact is, the Presbyterian church has been stronger since Prof. Swing left it, and you Methodists gained public respect when you boldly faced the issue and openly declared that while Dr. Thomas has liberty of thought and speech he should no longer insist that his theological notions are the consensus of your church, and that you would no longer furnish him a pulpit." We believe this is the verdict of one-half the Universalists and Unitarians in the country. The speaker first quoted above mourns that the two grand men are heard by those who would otherwise have joined the Universalist churches. Added to those who might thus have gone to that church, are many who have actually left the Universalists to hear Messrs. Swing and Thomas. We have been told that the depleting tendency was one element in Dr. W. H. Ryder's decision to leave Chicago.—*Northwestern Advocate.*

THE REWARD.

It is a Christian duty to dwell much more on the thought of future blessedness than most men do. If ever the apostle's step began to flag, the radiant *Madam* before him gave new vigor to his heart; and we know how at the close of his career the vision became more vivid and more entrancing: "As I see it, there is laid up for me a crown of glory!" It is our privilege if we are on our way to God, to keep steadily before us the thought of home. Make it a matter of habit. Force yourself at night, alone, in the midst of the world's bright sights, to pause to think of the heaven which is yours. Let it calm you, and ennoble you, and give you cheerfulness to endure. It was so that Moses was enabled to live among all the fascinations of his courtly life, with a heart undivided from his laborious destiny. By faith, . . . "esteeming the reproach of Christ greater riches than the treasures of Egypt." Why? "For he had respect unto the recompense of the reward." It was so that our Master strengthened his human soul for its sharp earthly endurance. "For the joy that was set before him, he endured the cross, despising the shame." If we would become heavenly-minded, we must let the imagination realize the blessedness to which we are moving on. Let us think much of rest—the rest which is not of indolence, but of powers in perfect equilibrium—the rest which is deep as summer midnight, yet full of life and force as summer sunshine, the Sabbath of eternity. Let us think of the love of God which we shall feel in its full tide upon our souls. Let us think of that marvellous career of sublime occupation which shall belong to the spirits of just men made perfect, when we shall fill a higher place in God's universe, and more consciously, and with more distinct insight, cooperate with God in the rule over his creation. "I press toward the mark—for the prize."—*F. W. Robertson.*

WHAT THEY SAY.

Universalists had a convention in Chicago the other day, and, among other things, discussed the quieting down of their churches. The *New Covenant*, Universalist organ, says a speaker "referred to the work of Professor Swing and Dr. Thomas in Central Music Hall and Hooley's theatre, and said they were not great successes, but great failures, when considered spiritually, because when those two grand men should pass away there would be nothing to hold their congregations together. These movements were, however, most valuable to Universalism, because these who would have come into the Universalist church there found a doctrine preached very much similar to Universalism." Another speaker likened the unoccupied churches to Union forts deserted since the war only because the forts had done their work. The

en Master is in the light. He is the very life of the Church, and no permanent good can be accomplished apart from Him. He manifests himself in His fulness, even as He did at Pentecost, and it is the will of God that all believers should be filled with the Holy Ghost.

The need of the hour is the presence of the Holy Spirit in the Church in the full measure of the day of Pentecost. God as much expects His people to receive the Holy Spirit in His Pentecostal fulness as to receive Jesus Christ as a present Saviour. Slowly the Church is awakening to the consciousness of the fact that she has not honored and trusted the Comforter as she should have done. With God's solemn declaration before her eyes, "Not by might nor by power, but by my Spirit," she has continued to trust in might and in power. She has assumed that her work could be done without any special aid from the only possible source of real help. In all lands believers are beginning to see their mistake, and are disposed to honor and obey the Holy Spirit. Let them pray for and seek the fulness of His presence, and soon a world's Pentecost may be witnessed, a baptism upon all nations.—*Indian Witness.*

THE REWARD.

What is my influence? Are the people who have most to do with me better people or worse people on account of my relation with them? I saw the pestilential campagna of Rome planted with the eucalyptus tree. In some way its waxy leaves counteract the malarial. No man, Christian by profession, or man of the world, will dispute the statement that there are moral influences in our society that pass to the atmosphere like the emanation of a swamp. Well, what are they? One of them is the eucalyptus tree planted on every sanctuary of the heart, and enables the disciple to walk in the light as his life.

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