

The Wesleyan.

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FROM THE PAPERS.

According to Mr. Lamar, Secretary of the "Confederate Congress," brandy was the motive power which carried Georgia to secession by making Herschel V. Johnson drunk.

It is occasionally a most servicable thing for the Lord's people, to remind themselves that the "effectual, fervent prayer" can be offered independently of all united efforts.—*Economist and Chronicle.*

The Atlanta Index says, that "if it has a hobby, it is found in the idea, that every man, woman and child ought to be trained to give—to give something, be it ever so little, for religious and benevolent purposes."

The building in the City of Mexico, once the headquarters of the Inquisition in North America, is now used as a medical college. The former Jesuit church has been converted into a custom-house warehouse.

The Guardian (Episcopal) says we are living in perilous times, and then adds: "All around us is full of activity. Methodist Congregationalists and Presbyterians and Baptists are reaching and covering every nook and corner of the land with their Missionary work. Is it this which constitutes the peril?"

Instead of sprinkling the places in the Indian Territory with Ganget water where the missionary ladies had sat when they came to teach the inmates, their pupils now laugh at the idea of being drenched by their presence, and fearlessly sit side by side with their teachers.—*Christian Weekly.*

A burned cabin, with the charred remains of two Chinamen, and the body of a third at a little distance, pierced by a bullet and terribly mutilated by a bowie knife, is a forcible illustration of the national policy which would find a more polite expression in an anti-Chinese law.—*Christian Union.*

The marriage register is often taken as a test of the progress of education. In 1877, in England and Wales, fifteen men and twenty women out of every hundred signed the marriage register with marks; in Scotland nine and a half men and eighteen and a half women; in Ireland, thirty-two men and thirty-seven women.—*National Church.*

The Rev. Dr. C. H. Fowler, Methodist, said in a recent speech: "I am persuaded that more men will go from the Methodist Church to hell for the sin of covetousness than for all other sins put together." We fear that they will have not a few Baptist neighbors "in that lone land of deep despair."—*Baptist Index.*

Is it true, as has been alleged, that Rome has always two weights and measures, and of course has corresponding traffickers? "She has Dr. McCabe for Dublin and the Castle and the Tipperary boys and the National Priesthood. Two voices they seem, but they are only one: to wit, Government and people, all for Rome." It may be so.—*London Methodist.*

Significant of the poor progress of infidelity and also of the power of the Gospel of Christ, is the fact stated by a London journal that of twenty infidel letters and writers who have been prominent in the last thirty years, sixteen of them have abandoned their infidelity and openly professed their faith in Christ and their joy in his salvation.—*Religious Intelligence.*

Of a convert in Burmah, excluded from the Church, it is said: "His breaking the Sabbath and persistent absence from church and ordinances have been owing mainly to a heathen wife. Woman in Burmah, as everywhere else, has great power for evil as well as for good; hence the importance of schools and efforts to elevate the daughters of the land."

An influence rather than an influence unconsciously flows forth from a noble, saintly life. From the Christ-like, virtuous goes out to heal and help the needy. The late Rev. W. Arnot, speaking of his friend Dr. James Hamilton, of London, said: "I would place three things about him in the relation of good, better, best. His preaching was good; his books were better; his life was best."—*S. S. Times.*

The Episcopalians have a beautiful brown-stone church in Brooklyn, located at the corner of Clinton and Montgomery Streets, called "The Church of the Holy Trinity," said to have cost \$125,000. We now hear that there will soon be erected a new edifice for the "Most Holy Trinity Roman Catholic Church," on Montrose Avenue, of that city. It is to cost \$100,000 or more and will also be of brown stone. The latter name must have been fixed after consulting with Mr. P. T. Barnum. The next edifice built in Brooklyn should be named the Very Most Holy Trinity Church, etc.—*N. Y. Independent.*

The seven-day papers are largely a modern invention. They got their start in the war, when there was more apparent excuse for them than now, but they are rapidly multiplying. None of the great dailies of England are published on Sunday, and there is no reason why those of America should be, and many reasons why they should not. We have shown that the evil has already assumed great magnitude.—*Western Advocate.*

A member of the Methodist Church said he would subscribe for a new church if it was to be a union meeting-house. Some people thought it was because he was so liberal in his opinions. It was because he was not liberal with his money. He thought his small subscription would be less if all of every church joined in building the house. Some people need a Church paper to broaden their views of Christian duty.—*Texas Advocate.*

Sir Bartle Frere has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on, and that the worst managed and least efficient missionary institutions he has seen appeared to him far superior as civilizing agencies to any thing which could be devised by the unassisted secular power of the Government.—*Spirit of Missions.*

The overture giving congregations the right to use instrumental music in public worship has received the favorable votes of 515 ministers and elders, in forty-eight presbyteries in the United Presbyterian Church. The contrary vote is 502. It is a curious fact that the negative vote is largely made up of elders, there being 238 to 181 ministers. Of the affirmative vote 290 are ministers and 163 elders. The prospect is that the year will carry the day.—*N. Y. Independent.*

Many a Church-goer returns to his Sunday-dinner self-complacent in the idea that he has done a Christian act, when he has accomplished nothing but a gross and selfish result for the flesh. That he, the Supreme and Almighty, is there, ready to receive the adoration of the worshipper goes for nothing. He is of no account. The momentous question is, whether Rev. Mr. A. is in the pulpit or the famous soprano, Miss B. is in the choir.—*The Advance.*

"No man," remarks the *Morning Star*, "can do the best work that is in him without a certain amount of kindly sympathy." How applicable this is to the minister of the gospel! It makes all the difference in the world whether he has the sympathy and co-operation of his church members. If they do not take hold with him, they will be very apt to cripple him, and ten to one they will condemn him for his inefficiency when they have been the main cause of it.

The Christian may go to the theater, or the dance, but he has to cross the boundary between the Church and the world when he does it. He stands no longer on holy ground—he is in the territory of his enemy. He may return in safety, but he makes a fearful venture. To cross the line is to risk everything. To be captured just over the line and led away is to be captured. It can afford no consolation in the hour of execution to remember that we were captured just barely over the line.—*Meth. Advance.*

The New York Tribune makes the following suggestion in regard to preachers who have grown dull and commonplace and no longer make the impression of their early years: "If the clergyman would sometimes shut up his study, lay off his white cravat and all the prerogatives of his office, and go down to jostle and be jostled in the crowd, he would come to his pulpit with different perceptions of the devil's actual power over poor men and women, and of Christ's infinite mercy."

That the law of moderation must be observed even in the best things has found an illustration in the insanity of a young theological student, who began six years ago to memorize the entire Bible, applying himself assiduously during nearly the whole of that period for fifteen hours a day. He had nearly completed this tremendous undertaking when his mind gave way. This is a striking commentary on the theory that all one has to do in order to be religious is to memorize Bible texts; which is about as sensible as if one were to store a granary with seed and then expect to get a harvest from it.—*Christian Union.*

What an inpour there is of people to St. Paul's just to hear the anthem on a Sunday afternoon! What an exodus immediately afterwards! Half the congregation goes away. Did they come to worship God or to attend a Sunday concert? Are there any Sunday concerts in Methodist chapels? I remember Mr. Gladstone made a remarkable distinction sometime since between show music and worship music. Is there not a good deal of "show-music" in some Metho-

dist chapels? Is music which leaves people, not palpitating with grief for sin, or love for God, but expressing admiration at its beautiful tones "worship-music" or "show-music"?—*London Methodist.*

"To the glory of God and in memory of Cornelius Vanderbilt," is the general inscription placed by the pastor and owner of the Church of the Strangers in New York in a conspicuous part of the interior of that building. The church was given by Vanderbilt the elder in his will to Dr. Deane, together with \$20,000. In Trinity Church, in New York, there is what is called in High Church language a *vestry*, bearing the inscription, "To the glory of God and the memory of Wm. B. Astor." Both "the glory of God" left out of both these inscriptions, they would better reflect the opinion of those who best knew both Astor and Vanderbilt, and neither of whom, it is well known, ever recognized the glory of any power but themselves through their money.

BAD BOOKS AND SUNDAY-SCHOOL LIBRARIES.

BY REV. D. WISE, D. D.

When the sons of the prophets in the days of Elisha, were about to eat the pottage which had been prepared for their homely meal one day, they were startled by voices crying, "O man of God! there is death in the pot." The presence of an unwholesome, perhaps poisonous vine, mixed by mistake with other herbs, had been discovered by those who had first tasted the unwholesome. It required a miracle to neutralize the poison in that mess of pottage.

Reasoning from the testimony of many competent witnesses, we are of the opinion that there are few Sunday-school libraries in the land which would not prompt an intelligent Christian investigator to exclaim, "O Church of God, there is death in this Sunday-school library!"

Publishers and dealers in juvenile books have learned by experience in their trade that librarians and purchasing committees very generally decline to purchase truthful and useful books. Many reject even books of fiction if written with serious aims. "We want interesting books," they say; "our scholars will not read any others." By "interesting" these mistaken Sunday-school people mean *sensational* books—books of which that thoughtful educator, Horace Mann, said, "Amusement is the object—mere amusement, as contradistinguished from those intellectual and moral impulses which turn the mind, both while reading and after the book is closed, to observation and comparison and reflection upon the great realities of existence."

Having amusement as their chief aim, these purveyors for the mental food of children and young people placed in our Sunday-schools principally for the culture of their spiritual nature, not only reject useful, valuable and qualified fiction, attractive histories, and really delightful biographies, but they select books many of which are positively injurious to the minds, morals and hearts of our youth—books full of exciting possibilities, of adventures which could not happen, of pictures of wild wickedness, and sometimes of unchristian sentiment and slang phrases bordering on profanity. The character of some volumes found in some libraries is shocking to cultivated and Christian tastes, reminding one of Shakespeare's exclamation: "Was ever book containing such vile matter so fairly bound?" O that deceit should dwell in such a gorgeous palace! And tempting one to paraphrase this exclamation and write, "Was it ever dreamed that such a base matter would be put into a Sunday-school library! O that such vile trash should dwell in a library originally consecrated to pure morality and to the honor of Christ!"

Charles Lamb says that there are "books which are no books." That is they possess no value, intellectual and moral. Such are the books we condemn. Milton observes that "a good book is the precious life-blood of a master spirit embalmed and treasured upon purpose to a life beyond life." And no book which does not exalt its writer's purpose to promote the moral and spiritual life in a child or youth should be found in any Sunday-school library.

Is it not high time to call a halt, to send out a bugle cry of alarm on the Sunday-school library question? Is it not high time to insist that purchasers of books for our children and youth shall no longer aim supremely to find books which merely please. Crabbe has well said, even of books for adults, that

"Books cannot always please, however good; Minds are not ever craving for their food." In point of fact, there is no surer way to cure children and youth than for teachers or parents to make their mere pleasure a rule of action. There is too much selfishness, too strong a tendency to self-pleasing in them, to make it safe to give them what pleases them without regard to the moral quality of the gift. To say that they will only read what pleases them is to yield the whole question of discipline in education and indeed of education itself. Would it not please most children and many youths to burn up every good book, to close up the school-house, to leave their minds undeveloped, and to feast their bodily appetites on dainties instead of healthful food? It is the part of the educator to teach them that to be pleased is not the end and aim of life, but to be noble, good and loyal to virtue and to God.

To simply please a child is to ruin it soul and body. No parent, no teacher, no Sunday-school has a right to make its mere pleasure a supreme end. More than this, he who does so commits a crime. He is false to his own obligations, to the child's interests, to the just expectation of the Church, and to the Christ who looks to the Church not to injure but to lead the child to his side to be folded in his heart of love. O that our libraries were fully consecrated to this blessed aim!

SOUTH AMERICA.

The Rev. Henry Hoffman, who has been engaged in the mission work inaugurated by the Rev. William Taylor in Chili, arrived with his family in New York, April 15th, by the steamer *City of Para*, from Aspinwall. Mr. Hoffman was obliged to return home on account of his wife's health. He has labored for about four years among the German settlers in Lianguihue, the southernmost province of Chili, which borders on Patagonia. Puerto Monti is the seaport and capital of the province. An early attempt to preach the Gospel in Valdivia, farther north on the coast, was unsuccessful, the missionary being frequently insulted and violently assaulted in the streets. Brother Hoffman has been at least four times, at different places, in serious peril of his life. He has met with opposition from both Lutherans and Catholics. About the Lake Lianguihue, which became the principal scene of his labors, he found a large number of German settlers. A hopeful opening was first found among Catholic families, and the means of approach was found in teaching the children who are to a great extent destitute of elementary instruction. The Catholic priests seemed not to favor it. From some persons Mr. Hoffman found kind treatment and a moderate supply for his necessities, though he has endured much hardship. As a result of his continued spiritual labors a goodly number of happy conversions have accrued. A society of thirty-seven members has been formed in Lianguihue, and one of their number has developed such gifts and graces for the work as to be left in charge of the flock as licensed preacher. Mr. Hoffman was himself ordained elder by Bishop Harris at Concepcion, where he went to meet the Bishop in the month of December. His conference connection was with the East Maine Conference. On the journey northward, as the stoppages of the steamer permitted, Mr. Hoffman visited the other missionaries on the west coast. He reports about thirty-eight male and female missionaries sent out through Mr. Taylor, at work in this stretch of country, including Aspinwall. Quite a number of these persons are engaged in teaching, and some find a fair support. Much of the evangelistic work which is done is not distinctively Methodistic. The stations occupied in Peru were, a

is well known, abandoned during the war, and most of these missionaries are now at work in Chili.—*N. Y. Methodist.*

AS USUAL.

The following, from the London *Methodist*, goes to prove that Popery is everywhere the same. Some statements are suggestive to Canadians:

A week or two ago we remarked on the modification of Popery by means of Protestantism. The following extract is taken from a letter by *The Times* correspondent in Melbourne. It is evident that the time has not come when Protestants can cease to protest. Papists distinctly subordinate politics to their ecclesiastical convictions. Of this we do not complain. What we object to is this, that they are Conservatives or Liberals according to circumstances. They will vote with any party that will serve their interests. In Australia and in Ireland they are alike. Such tactics are sure to revive Protestantism:—

"A bitter epistolary warfare is now raging in the columns of the Victorian journals in consequence of some strong anti-Papist expressions from a few well-meaning zealous, clerical and lay, at a public meeting convened for the purpose of making provision for the founding of a new Protestant Hall. The Rev. Hussey Burgh Macartney, a clergyman of the Anglican Church and a son of our venerable and not less zealous Dean Macartney, particularly distinguished himself by the utterance of some very strong expressions smacking much of Exeter Hall. These have aroused the ire of the indignant Romanists, who have paid Mr. Macartney in kind, and in addition have demanded of Bishop Moorhouse to come down on his clergyman. Not a day passes but letters appear, some attacking, some heartily defending, Mr. Macartney. In truth, the Roman Catholics have drawn this new Protestant Hall movement on themselves, and have only themselves to blame for it. For several years past the Catholic vote has aimed at making or destroying any and every Ministry, whatsoever its merits or demerits, just as such Ministry would or would not show a disposition to concede the Romanist claims touching the subject of education. This continued policy of factious obstruction, encouraged by the priests, has at last raised the cry that the Protestant sects must 'close their ranks' and act in concert, unless they are to consent to be legislatively bullied by one-fourth of the community, and that by far the most ignorant fourth. Bishop Moorhouse, an able, active, accomplished, and judicious man, probably does not much admire this new, though not unprovoked, outburst of Protestant zeal, but he has not as yet offered to curtail the right of free speech which Mr. Macartney's friends claim for him as their out-spoken leader. Dr. Gould, the Romanist Bishop, has carried himself somewhat in the matter—as in most other matters—by not giving the slightest sign of his intellectual existence."

CHRIST AND WOMAN.

In nothing was Christ's superiority to his century, his country and his kind more plainly shown than in his treatment of woman. The Rabbis taught that woman is not capable of profound religious instruction. The rule was, "Do not prolong conversation with a woman, let no one converse with a woman in the street, not even with his own wife; rather burn the sayings of the law than teach them to woman."

"Though higher in position and respect among the Jews than in other nations, woman, at the time of Christ was treated as wholly inferior to man." "He who instructs his daughter in the law instructs her in folly." "That a woman should allow herself to be seen unveiled was held as immodest; and for any woman to let herself be heard singing a song, almost unchaste. In Judaea a bridegroom might be alone with his wife for the first time an hour before marriage, but in Galilee even this was thought unbecoming. Trades which brought the two sexes in any measure in contact were regarded with suspicion; and no

unmarried person of either sex could be a teacher, lest the parents of the children might visit the school." *Gracie's Life of Christ* 1-530. The air was fogged with such teaching and the disciples marvelled that Christ talked with a woman. Men are but children of an older growth; and the world is a good deal like a country district school, where brown crowds brain to the wall. The mere fact of weakness has been reason enough for tyranny. Woman is physically the weaker vessel; and regardless of the treasure brute strength has forced her into the corner. Well for woman that Christ came and talked with her, and although men have not yet done wondering they are learning the lesson taught by the well, to keep silence when Christ speaks. They do not ask her, "What seekest thou?" nor Him, "Why talkest thou with her?" Something is learned when men have learned not to meddle and interfere between Christ and woman.—*Rev. O. P. Gifford.*

FAITH HEALING.

The Monday morning Preachers' Meetings have been of unusual interest for several weeks. Discussions and memorial resolutions to the U. S. Congress upon the Mormon and Chinese questions, some of which have been published in the Congressional Records have been worthy products of these meetings.

The doctrine of Faith Healing has been under discussion in several of these meetings. Dr. S. L. Gray, of East Boston, led in the discussion. After reviewing several instances of miraculous healing as given in the Old Testament, and then in the New Testament, he dwelt upon the faith healing in the time of the Church Fathers—2nd and 3rd centuries; then in the time of Luther, and finally described several instances that came under his own observation, and especially that of his wife's healing at Dr. Cullis' meetings. She having gone to one of these meetings about four years ago, sustained by mechanical support, which she had been compelled to use for a long time, came home without the support and had had no use for it since. Dr. Gray claims that no one can be healed who does not exercise proper faith. He concluded with these observations: First, Some can never be healed because of lack of faith. Second, Some can serve God's cause better in the invalid state than otherwise. These will not be healed. Third, Some have served out their time on earth, and God calls them home regardless of their prayers. Dr. Daniel Steele led in the second discussion and based faith healing upon the gift of faith and the gift of grace. Not every Christian believer is endowed with these gifts.—*Boston Correspondence of Central Adn.*

Composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home-peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with many power of indignation in him, can be provoked and yet refrain himself, and forgive; these are strong men, spiritual heroes.—*Robertson's Living Thoughts, by Tupper.*

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closet-duties; it is not a flow of words, or studied notions, seraphical expressions, or elegant phrases in prayer, which take the ear or delight the heart of God, or open the gate of glory, or bring down the best blessing upon the soul; but uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things that make a conquest upon God, and turn meet to the soul's account.