

# The Wesleyan.

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## FROM THE PAPERS.

In Scotland they call candidating sermons "preaching matches."

Robert Collyer's remark about Ingersoll's atheism is worth quoting: "It can never become an institution; it can never be more than a destitution."

A tract written by the venerable Peter Douth of blessed memory brought a boy in a frontier shanty to Methodism, and gave the Church Bishop Marvin.—S. C. Advocate.

It is worth recording and remembering that, in this nineteenth century, the most popular American poet was one who never wrote an impure word, or started a debasing thought.—Central Advocate

In a recent issue, *Unity*, the Unitarian paper published in Chicago, defends Unity Church against the charge of bigotry in its summary dismissal of Mr. Miln as its minister. It says the pews have rights as well as the pulpit, and that when a minister repudiates the doctrines he is employed to defend it is time for him to leave.

People who, with our improved postal service, have the letter lamp-box at the street corner, can hardly appreciate the isolation of a missionary on the Congo, in Africa. He writes: "I intend starting off again this afternoon to 'post' the news." To do it he had to walk 140 miles, and then a sail of over 100 down the river in a boat.

A six days' conference and mission, attended by Earl Cairns, Lady Hope, Dr. W. B. Richardson, Dr. Crump, the Rev. Canon Wilberforce, Admiral Sir B. J. Sullivan, and others, on the subject of Temperance Reform, was brought to a close at Bourne-mouth on the 18th ult. A feature of the proceedings was a meeting of about 1000 women, addressed by Lady Hope.

A woman, long of misery excited pity at Ottawa, Kansas. In it was a handcuffed thief, on his way to prison; his insane wife, who was being taken to an asylum; two children going to the poorhouse, and a dead baby, bound for the grave. The object in taking them all in one vehicle was to manage the woman easily, as she refused to be parted from the rest.

At a ploughing match near Inverness, Scotland, where a special prize was offered by a councillor of that burgh for the ploughman who had been a total abstainer for the longest period, it was ascertained on due investigation that the person entitled to the prize was one who had not "tasted nothing" since "dinner time" the same day—a period of nearly two hours.

The Baltimore Methodist says: "Bishop Wiley did a graceful and manly thing in making his home during the session of the Washington Colored Conference among the people served by that Conference. It is the first time any of our bishops have done this in Baltimore, and it reflects no little honor upon Bishop Wiley to have inaugurated what we trust will now become customary."

"I do not understand what people mean when they speak of making 'poetry,'" said Frances Ridley Havergal; "I have somehow to live mine before I write it." What a change for the better it will be, when all ministers and laymen feel that this is true of their sermons and exhortations. Are exhortations and sermons mighty, or even vital, except when they are first "lived."—Index.

Some of the members of the Church of the Incarnation seem inclined to think that "High Church" Episcopalians will find fault with Mr. Brooks' congregation for worshipping in a Jewish synagogue until their own building can be repaired. We think no criticism need be apprehended. It is not as if Mr. Brooks had offered the Church of the Incarnation to Dr. Gottheil.—N. Y. Paper.

Queen Victoria is punctilious in the recognition of the devotion of her servants. The old couple who had charge for many years of her Swiss cottage at Osborne died last year, and over their graves the Queen has placed a stone inscribed with the record of their service, with this addition: "This stone was erected by Queen Victoria and her children, January, 1882." He that is faithful in that which is least is faithful also in much.

St. Alphage Church, London Wall, has a living worth £925 a year, parochial charities worth £1016 a year, a population of thirty one, and an average congregation of eleven. The spiritual welfare of each church coe is thus promoted, while the material comfort of each parishioner is secured by an annual provision of nearly £38. The new paper, the *Church Reformer*, has a great work before it.

"Don't be frightened at Ingersoll," says the *Congregationalist*. "Have you heard of any Christian whom he has convinced? Are not all those who follow him unbelievers already? Meantime Jerry McAuley in New York has been instrumental in rescuing many from lives of unbelief and sin. For every professed believer whom Ingersoll has won we will show twenty professed unbelievers whom the Lord Jesus has saved."

The *Wesleyan Christian Advocate* says very truly: "The most important office to be filled by the General Conference, at its approaching session, is that of Missionary Secretary. We do not discount any other office by this saying; we only say of this what, as we see it, is true. It is more important than the office of Bishop, or Book Agent, or Book Editor, or any other. And it is harder to fill than any of them and fewer men are qualified to do the work."

If you want to have the "brethren" take part in your prayer-meeting, do not open the subject and squeeze all the juice out of it, and then throw the peel to "the brethren" and ask them to get some more juice out. It isn't fair. A much better way for the leader merely to take the hard-pearl off first, and then pass the fruit along and let "the brethren" try their hand. If, after this, any juice remains, squeeze it out yourself at the close of the meeting.—*Congregationalist*.

No true minister will say a word to the disparagement of a brother preacher. If appealed to as to his judgment upon the question of fitness for a particular place, he must answer honestly, but not a word reflecting upon character or ability should pass his lips. We can make the most of each other and secure a large common success, or we may, by a careless word, blast a reputation and destroy a life-time of usefulness. Let us give heed to our words.—*Zion's Herald*.

Rev. C. H. Dunn, pastor of St. Peter, Miss., notes the touching case of a little girl aged twelve, who, when she heard of Longfellow's death, draped her volumes of the poet's works in crape, as a mark of her personal appreciation. Mr. Longfellow seemed drawn closer than ever to children as he neared the other shore. Thousands of children have for some years given special attention to his birthday, and tens of thousands of pure hearts mourn for the great writer.—*N. W. Adv.*

A piteous reminiscence of Mr. Longfellow is related by Mr. G. W. Childs, who several years ago entertained the poet at dinner in Rome. He was walking to the dining-room with Mr. Childs, and on their way through the corridor of the hotel they passed a series of lighted wax candles placed in candelabra surrounded by flowers. Mr. Longfellow immediately shaded his face with his hand and begged his companion to hasten his footsteps. It was through the flame of a lighted candle, when in the act of melting some sealing wax, that Mrs. Longfellow was burnt to death.

A somewhat notable case, in which a pastor has declined a "louder" call, simply for conscience sake, is that of Dr. J. H. Eccleston, rector of Trinity Church, Newark, N. J., who has refused the invitation to St. George's church, in this city, the church so long presided over by the senior Dr. Tyng. Dr. Eccleston felt that it was no time to consult his own pleasure in forsaking a church which had recently suffered serious loss and dishonor, and felt it his duty to remain and repair the breaches. He had twice before declined an episcopate to which he had been elected.—*N. Y. Independent*.

In these days, when so many bank cashiers, bank directors, Sunday school teachers, and New-Jersey town officers have subjected the conscience which the community has long had in the integrity of business men to a severe strain, it is reassuring to read of the way in which a firm in this city has recently met obligations that no longer were legal. The house failed in 1878, and comprised with its creditors for twenty cents on the dollar. It has just now sent to each creditor a check for the other 80 per cent of the debt, with interest. This is a novel and pleasant experience which does not often thrill business men.—*N. Y. Tribune*.

The introduction of attractive reading matter in the Boston public schools is reported by Superintendent Scaver to have been a practical success. Two kinds of books are used—those containing information collateral to the regular studies and those calculated to cultivate a taste for good literature. Mr. Scaver says: "It is delightful, too, to hear the children use when reading under the stimulus of freshly awakened interest; but admirable above all is the skill of the teacher who can steadily use this stimulus so that easy and natural utterance in reading becomes, in time, a fixed habit with the children."

## BRAZIL.

The Rev. J. J. Ransom, of the M. E. Church, South, writes to the *Nashville Advocate*: Our work here presents many hopeful indications to sustain our faith. One of these cheering signs is so unusual that I feel some delicacy in mentioning it until I see to what it will grow. An Imperial Counselor and other influential and wealthy men have given me for use for 1882, rent-free, a large hall in Botafogo, the most beautiful part of Rio de Janeiro. We intended to have opened the hall with the new year, but I was called away. Last night we celebrated our first worship in the new hall. I had seen to the seats and internal arrangements, but had taken no steps toward securing a congregation, that being left to the kindness of the movers of the enterprise. Our two chief supporters were entirely unacquainted with Protestantism except by hearsay, having never attended Protestant worship, nor entered a Protestant church. They gave as their reason for desiring to establish Protestant worship in that part of the city, the need of a living faith to moralize the people, especially the lower classes. Last night I preached to the most "select" audience I have ever seen in Brazil—between forty and fifty gentlemen, all men of wealth, and members of the best society of the capital of the empire. At the close of the services several working men came in; the others were the invited friends of the movers in this new departure. I confess that, despite my experience, I felt no little discomposure on appearing before so critical an assembly, only two or three of whom had ever before heard a Protestant sermon. I had no organist, nor was our organ, the present of a friend, in its place; and I must confess, further, that I did not adventure to display my ignorance of music before the admirers of the great operas as rendered by the most celebrated singers of the Old and New World. But I never had a more attentive hearing, and as I entered upon my theme, the presentation in outline of the scheme of faith which would form the staple of my future preaching, you will rejoice with me that I can add, I forgot all else but that I was preaching the everlasting gospel to men whose need of its precious truth was no whit the less because of their rank, and wealth, and worldly attainments. I did my best, and they thanked me, perhaps a little after the manner in which they would have felicitated a good singer or a popular actor.

At the close of the services I announced preaching for each Sunday night during this year; but at the request of the most influential gentlemen changed it to Saturday night; "for the convenience of our families, whom we wish to bring," said they. An old gentleman at the door asked Mr. Kennedy if we were to have other meetings, and when answered in the affirmative, added, "Then you will have to get a larger house, for this will not hold half the people who will be here next time."

What will it come to? I cannot tell; but I do not think any other Protestant missionary has had so remarkable an opportunity presented to him in this city as that which has now come to us. This is the first time that the wealthy and educated classes have taken the initiative in this city, and whether their interest flag or not, they have gone thus far without any conceal-

ment on my part of my uncompromising hostility to all the mummeries of Rome.

## HOW IT WILL LOOK.

The *Watchman* (Boston) tells the story of another millionaire. He had not one million dollars, but thirteen:

This is a great deal of money, a great deal to get, a great deal to control, a great deal to leave. One man gained it, controlled it, left it all. He was a member of a Presbyterian Church, a professing Christian, a possessing millionaire. When the end came, as it must come to all rich or poor, he tossed about on a bed of suffering, scourged by guilty conscience for a wasted life. "Oh," he cried, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter." Notice, it isn't the amount he leaves but the fact of a wasted life, that haunts him. "Nothing but leaves."

What matters it whether the heap be big or little? A man may struggle all his life for money, and then fail, and be just as badly off. You have succeeded in a measure, you have failed if the gaining of money has been the end and aim of life. The bed of the river, the vein of the rock, hold more gold than you can gain, but they are intrusted with it. You are a man made in God's image; to degrade yourself to the level of river bed and mire, is to sink below the brute. He left it all, for in that city where the streets are paved with gold, the hoarded gold of earth counts but little. Confederate bonds are worth more in a Boston market than the money of the market place will be in the kingdom of God.

This poor man's minister sought to soothe him, and thus he made reply: "You have never reproved my avaricious spirit. You have called it a wise economy and fore-thought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul." Pastor, you have not spared the sin of Sodom, the hypocrisy of the Pharisees, the treachery of Judas, the covetousness of Ananias. Have you been as faithful to the soul of your rich denon, your leading layman, the best pew-holder in the broad aisle who isn't a Christian? May it never be yours to brush the excuse for a dying man who, when we try to comfort him, shall turn and say: "You never approved me."

## SPIRITUAL PROSPERITY.

The general estimate of a church's spiritual prosperity is found by the additions to its membership. If these are numerous it is taken for granted that they indicate a good spiritual state. In some respects his may be true, for a church destitute of active, prayerful piety is not likely to receive many accessions. Nevertheless, it is possible to err in this matter. Mere numbers are not infallible indications of prosperity, and some churches would be more prosperous if they counted fewer members than they lo. Every worldly, inconsistent member is one too many for the church's good and hinders its real prosperity. A musical society gains nothing for its great purpose by members who have no music in their souls, and so a church must have members who really add to its spiritual life if they conduce to its

prosperity. The great want of our churches to-day is more real religion in the membership. If men cannot discern between him that serveth God and him that serveth Him not; if our aims are as worldly as those of the world, and if our pleasures are derived from the same sources, can we hope to have power with them? There are many churches that need as much a gracious work within them as those "without." If professed Christians who are now bringing forth nothing could be brought up to bring forth thirtyfold, and those who are bringing forth thirtyfold, could be made to bring forth sixty or a hundredfold, it would be better for the ultimate honor of Christ's cause than a large number of new converts.—*Baptist Weekly*.

## "WHAT MUST I GIVE UP?"

"But where," it is asked "does this common ground end, and the realm of the world begin?" We may be helped to an answer if we look first at the opposite boundary, and ask where the common ground ends and the dominion of the Church begins. What is the gate through which every one passes who enters the Church? Is it not the confession of subjection to Christ? Within that inclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, every thing is well. Now with that thought in mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where, not Jesus, but another is recognized and reputed as the sovereign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap in the abstract was nothing at all—a mere thing of cloth and feathers; and, in the abstract, it was a small matter to bow to it, but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriotism by refusing to do so to honor it. The question, therefore, is not whether in other circumstances the things done in the world's inclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and supercription are on a custom or practice? Christ's? or the world's? these are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ.—*The Rev. Wm. M. Taylor, D. D.*

## A CHINESE REVIVALIST.

Native Chinese missionaries are doing genuine Methodist revival work in China. According to advices from the New York Mission Rooms, there is a remarkable work going on in Foochow. Some years ago a meeting of like character, after

the manner of our meetings at home, was conducted by our missionaries in Foochow; but now the native preacher and the well-known presiding elder, Sia Sek Ong, is leading. He continued the meetings after quarterly conference in January from evening to evening. He is a genuine leader among the natives, taking hold of the work with vigor. He was preaching, at the time mentioned, every evening, sermons of great power. He closes his sermon by inviting those who are decided to become Christians to come forward. On one occasion twelve came forward, and three of the boarding-school girls, besides, who are from Christian families. The theme of Sia Sek Ong's sermon on a certain Sunday morning was "Christ the living bread sent down from heaven." He is the manna—the food for a famishing world. China's spiritual condition was illustrated by the horrors of the North China famine, when men ate such unclean things as "Starving China," he said, "was eating—worshipping—the dead men of the past; but now that Christ the living bread, the satisfying portion, has come, who would longer eat the unclean things of the past?" "Oh, it was a wonderful sermon," says a correspondent, and strangely moved the people." A notable part of this work is the interest taken by Mr. Ahok, the liberal Chinaman, who has purchased the bank building for our Anglo-Chinese college. He is a man of large business, and brings from twenty to thirty of his porters, clerks, and servants to church regularly. Twelve of the college students have united with the church, only four of whom have Christian parents. Indeed, only a few remain undecided. Mr. Ohlinger writes: "I believe if we had 300 students now, the majority of them would yield to the power of the Word at this time. The most hardened as well as some of our newest accessions seem unable to resist the mysterious influence." This movement has naturally had a good spiritual effect upon the theological students. The revival efforts are not confined to Foochow alone, but extend throughout the whole Foochow district.

## FEIBLE SAINTS.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher sang, "Judge not the Lord by feeble saints." And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feel their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavaliers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion; Christians can not claim exemption from criticism. They do not expect it. They know that the eyes of the world are on them. But they say to the unbelievers—"If you would know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."