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TRUST.

The eminent biblical scholar, the late Henry Alford, Dean of Canterbury, will be remembered for his critical edition of the Greek New Testament, and other notable works. But never did his genius pen noble lines than these—

"Trust," which soon found their realization in his lamented death:

I know not if I drink or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or, day and night, my meek tears
On bed of pain.

Dear faces may surround my hearth
With smiles and gloe;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted from the strand
By breath divine,
And on the helm there rests a Hand
Other than mine.

One who has known in storms to sail,
I have on board;
Above the raging of the gale
I have my Lord.

He holds me when the billows smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land! safe to the land!
The end is this,
And then with Him go hand in hand
Far into bliss.

(From the Christian Advocate.)

MISSION FIELDS IN THE EAST—OPENINGS.

BY REV. R. S. MACLAY, D. D.

The openings for missionary labor in the East demand the immediate and earnest consideration of the Church. We proceed to notice some of them.

1. From the foregoing survey it is evident that throughout the entire East no insuperable difficulties confront the Church in her work of evangelization. In every portion of Asia from Constantinople to Yeddo, and in every part of Africa, from the Mediterranean to the Cape of Good Hope, the lions have been chained, every great gun of the enemy has been spiked, God, in the wonderful workings of his providence, has gradually removed each formidable difficulty, has prepared the way for his militant Church; and to-day we have before us the sublime spectacle of two continents waiting in vague expectancy for the advancing columns of the great Christian army. It must not, however, be inferred that all difficulties have been removed, that the enemy is ready to offer an unconditional surrender; and that, consequently, the discipline, hardships, perils, and sacrifices essential to missionary enterprise and success are no longer necessary to the Church.

Our statement is, that recognizing the militant character of the Christian Church, there now exists no insuperable obstacles in the way of her advancing at once, and with adequate resources, to the conquest of all the East.

2. To more than three-fourths of the entire population of Asia, and to about one-half of the estimated population of Africa, the right to practice and teach the doctrines of Christianity is guaranteed by law. China, in her treaties formed with England, France, the United States, Russia, Austria, Sweden and Norway, Denmark, and other western nations, has not only guaranteed to her entire population of say three hundred and fifty millions the right to become Christians, but has also placed on record in those treaties her official declaration that the doctrines of Christianity are good, and that the Christian religion is already blessed with Christian rulers, and the presence of one of the most beneficent and cheering influences of modern times. To the sixteen millions of his subjects in Asiatic Turkey the Sultan has proclaimed freedom to embrace the Christian faith. The Czar of Russia, in the interest of the Greek Church, protects the eight millions of his subjects peopling the vast steppes of northern Asia, from the Caspian Sea to Behring's Straits. Japan, already consecrated by the blood of Christian martyrs, has sheathed the sword of persecution, and now gives to her population of thirty millions freedom to worship God.

This, with the extensions certain to be made, will give direct railway communication through out the entire continent of Asia, from Constantinople to Peking. These railways will largely increase travel and traffic between the West and the East. Industries will be stimulated, resources will be developed, commercial relations will be indefinitely increased, new relations of friendship and marriage will be formed, and the ties of common interest and destiny, unite all hearts. To accomplish this great work our Church must enter these openings, must give her earnest attention to the vast mission fields now placed before her.

The health of the Church must be given to the Lord for the evangelization of the East; the spirit of devotion must come upon Christian parents, and the spirit of consecration and sacrifice must take possession of the young men and women of our Zion.

WORKING ON A SMALL CAPITAL.

A company of intelligent ministers, not long since, were canvassing the reputation and character of the more prominent men in our Church ministry, when one was mentioned whose name was cherished both in Europe and America. The remark was made that he was a great man, but had done a great deal and had acquired a great reputation on a small capital. There was no evasive criticism intended; he was sure, but a disposition, it seemed to us, to place an excellent man in an inferior grade, and to make an unfortunate and unjust distinction between genius and usefulness; a disposition to underrate that which God has ordained

splendid monuments of its architectural genius, from the Alhambra to the gorgeous Delhi, it too has ceased to advance—the turbulent crusaders have retired from the field. The Taoism of China, the Sintoism of Japan, the fire worship of Persia, and other less important forms of religious faith, are also victims of the wide spread atrophy characteristic of all the religious systems of the East.

4. Eastern society, started from its lethargy, is now entering on a new career of enterprise and progress. In all directions we see evidences of this great awakening. The nations have exhausted their ancient civilizations, and now demand a higher inspiration. In Egypt and other portions of Africa, in the Levant, India, China, Japan, and Asiatic Russia, large classes of the populations are stirred by the influence of modern ideas. Intellectually and morally, politically and socially, these nations are passing inevitably into the throes of a stupendous and far-reaching revolution. A new and glorious era has dawned upon them, and the heart beat of their noblest races is now keeping time to the grand prelude in the march of modern progress. Even among the smaller nations of the East, less demonstrative in their indications on this subject than those we have referred to, there are cheering indications that the former things are passing away, and that many of their people are waiting to hail the advent of the new regime.

These aspirations of Eastern races are not wholly of a sordid, material character. Other thoughts than those of sensual gratification thrill their minds. Millions of religious watchers are waiting to desert the white-winged ships that are to bring to their shores, not earthly treasures, but their spiritual Deliverer; millions of earnest souls are scanning earth and sky for signs of the approach of their last crowning Avatar. The Druses of Mount Lebanon confidently announce that their long expected Deliverer will come during the present year, (1872). Strange to say they declare that he will make his appearance first in China, and that, after converting all the Chinese to the true faith, he will then collect an immense army of faithful soldiers and march to the conquest of Asiatic and the world. The wretched Kukkas of India, who recently rose against the English Government, and were blown from the mouths of English cannon, turnish the latest violent manifestation of the Hindoo's often disappointed yet ever present hope that the last all-conquering Avatar, or incarnation is about to descend upon the earth. But while certain classes of religiousists in the East thus long and wait for the triumphant era of the ancient faith, a large portion of those populations have sunk into a state of stolid indifference on the subject; and many of them are bold to declare their belief that Christianity is destined to be the religion of all mankind.

5. It is probable that Christian nations never enjoyed so high prestige throughout the East as they do at the present time. Our wonderful progress in education and social accomplishments, our brilliant achievements in science and art, our terrible and ubiquitous armaments of war, and, above all, our prodigious resources of enterprise and wealth—displayed in our immense navies that threaten every sea, and in our illimitable commerce which competes in every market and pours its treasures over every shore, have attracted all eyes. The Eastern mind indignantly connects our greatness with our religion, and draws the inevitable inference. Proudly impressed by the evidence of our superiority, to which we have referred, the Oriental naturally seeks to learn our secret; and, to our surprise, finds himself willing to receive instruction from teachers other than those of his own country. Such a mental posture is suspicious. Can we be innocent if we neglect to improve the opportunity for Christ?

6. The facilities for conducting missionary operations in the East were never so simple and efficient as they are at present. Lines of steamers and sailing vessels afford the missionaries comfortable, speedy, and safe transit to all the maritime and riparian ports of the East. Banking and commercial houses supply every convenience for the transmission of funds. Admirable arrangements exist for the transmission of correspondence. The telegraph is available for emergencies. India, Egypt, and Japan have introduced the railway and the telegraph; other nations will follow their example. A plan for constructing what is to be called the Euphrates Valley Railway is now under discussion in the English Parliament. This project, if completed will connect the railway system of India with some point on the Mediterranean; and a railway connecting India and China will probably soon follow. This, with the extensions certain to be made, will give direct railway communication through out the entire continent of Asia, from Constantinople to Peking. These railways will largely increase travel and traffic between the West and the East. Industries will be stimulated, resources will be developed, commercial relations will be indefinitely increased, new relations of friendship and marriage will be formed, and the ties of common interest and destiny, unite all hearts.

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As a denomination of Christians, we have had a great deal of this kind of criticism passed upon us. In many cases it has been offered in such a patronizing and supercilious way that it has required grace to keep our lips sealed. But, on the whole, our people have been wise enough to take no offense. We have thanked the Master that he called us to work in his vineyard and given us so great a measure of success. We have offered testimony of usefulness in soul-saving rather than college diplomas or approved tables of ecclesiastical genealogy, and are satisfied that we have no cause to be ashamed of our parentage or the fruits of our labors.

"There was a time, not so far back but most of us remember it, when it was the custom to sneer at what they called men of one idea. But the world has become convinced in the few years past, that they are not a bad class of men; that they are doing a great deal to advance the best interests of the world. One idea mastered and reduced to practical value is worth more than the most beautiful and startling dreams and theories. The dreams and dreamers pass away from the memories of men, but the labors and zeal of the men of one purpose remain to bless the race. Men who have known nothing except Christ and King God have done more to establish the dominion of Jesus among men than all the dogmatists and philosophers. They have originated the great Christian enterprise of modern times and carried them forward till the Church and the world appreciated their worth. Living, active faith is a better argument than the best constructed mental analysis or scientific discoveries. Such men are blessed in a remarkable degree with evidences of Divine favor; and the judgment which God passes upon men is in the end accepted by the world. The Savior taught us that the worthiest charity which came under his earthly observation was the least in its material value. The widow's mite is a standing rebuke to the world of dreamers and men of stilted ambitions.

Why should there be any disposition to underrate the men and women of one talent when they are making a wise use of it? It is well to employ the best methods and accept the advantages of skill and culture even in the simplest labors; but if we refused to employ any other, how great an amount of labor would be unemployed, how many important things would remain undone! The patient toilers who have built up the material interests of civilization are unknown by name, and are too often classified with the bores of the day. Yet they have possessed in no stunted measure the best qualities of human nature. Their lives have been pure and hopeful, convictions of being worthily employed and assurances of the Divine favor ennobled the lowliest conditions. They have not gathered as large harvests as some great examples of success, but their sheaves have yielded pure grain and nourished the famishing. How carefully in all his discourses did Christ teach the folly and sin of refusing to prize God's small blessings, chiding always those who thought position and great powers, or any talents were necessary to obtain the Divine approval. That apostle whose great natural ability was admitted, and whose education was the most liberal, is careful to impress the fact that his success was not from these, but by the agency of the Holy Spirit.

It is common for persons to excuse themselves from labor or duty on the plea of small natural gifts. Satan has no delusion more subtle than this. The parable of the talents teaches us how God will reward all such imitations of his wisdom and goodness. We are not responsible for the quality of the gifts nor for the number of them, but for a faithful stewardship of God's grace.

What a multitude of honorable names come before us when we seek for those who have done well with small talents! Whether we compare them with those of brilliant parts who have gone to work, or with men of genius who have done well, they claim our admiration and gratitude. Raikes, Bramwell, Reeves, Carvosa, how rich in faith and labour! We forget that God's grace was their only capital, and that their glory and reward in the kingdom of heaven is their humility and faithfulness.

The man of business who works successfully with a small capital is honored, for he proves his industry and skill. These are the men who receive the highest commendation, and of whom the wise prophesy wealth and honour. This, with the extensions certain to be made, will give direct railway communication through out the entire continent of Asia, from Constantinople to Peking. These railways will largely increase travel and traffic between the West and the East. Industries will be stimulated, resources will be developed, commercial relations will be indefinitely increased, new relations of friendship and marriage will be formed, and the ties of common interest and destiny, unite all hearts.

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THE DYING SCOTCHMAN.

Recently called by an earnest request to visit a dying man who was known to me I found an old man sitting upright in his bed, the nature of his disease did not permit him to lie down. He had evidently possessed a powerful frame. His strongly marked, but still ruddy and handsome features, and his silver hair falling back upon his shoulders, gave him an unusually interesting and venerable appearance. In early life he had been a soldier in the British army, and afterward a seaman, sharing for many years both in perils and in the flagrant iniquities to which his calling exposed him. Through these he had been preserved by the mercy of God; but now a fatal malady had suddenly seized him, and with unimpaird intellect he sat waiting the certain approach of death.

After answering a few inquiries about the illness that was carrying him to the grave, he

said in distinct and solemn tones, "I am the chief of sinners, and unless there is a free pardon, there is no hope for me." This is precisely what I have come to tell you about," was the reply; "a free pardon, a free salvation; for the gift of God is eternal life through Jesus Christ our Lord." Salvation through faith in Christ was then laid before him in the few words of the Holy Ghost, and as text after text of the sacred Scriptures was quoted, he would frequently interrupt me with the remark, "I remember that. I learned that years ago; and sometimes he would complete the verse that was begun to be repeated. He professed them, the promises, spiritual wants in the midst of a heroic struggle to erect a large, plain church edifice, in a new portion of the city where he was stationed, and in the enjoyment of a sweeping revival of religion. Wherever he labored he had large congregations. They were chiefly from the middle and lower classes, indeed; but they were of a higher order than the most of those who followed the Savior when he preached upon the earth; and it was the confirming sign of his Messiahship, that from his lips the Gospel was preached to the poor. There was something in a minister of the gospel that was self-denying, constant devotion to his work; and there was more certain element of success; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

AN EVENING HYMN.

I have been thinking to-day of the times when I was a child. I remember how I sat curled up in a great rocking-chair (the arm ended in swans' heads, I think,) and read with great delight Campbell's "Turkish Lady." I remember how we used to listen while a friend read to us again and again, Mary Howitt's "Madame Fortesque and her Cat." But some of these memories is one-half so sweet as that which is brought to mind by the little book called "Hymns for Children." Some of you have seen it probably. Do you recollect the Evening Hymn?

"On the dark hill's western side
The last purple gleam has died;
Twilight to one solemn hue
Changes all, both green and blue."

I doubt if I ever heard these words, or repeated them to myself—and though they were written for children, it seems to me that I shall love them, and they will be sweet to me, to my dying day—that my mind does not go back for years to "twilight" with its fading roof, and open quarter, and barred windows, and the three steps leading down to the entry room. And again I see the sky grow dark with twilight, and again my mother's soothing voice repeats the soothing words:—

"In the fold and in the nest,
Bird and lamb are gone to rest;
Lamb's weary task is o'er,
Closely shut the cottage door."

"Saviour, ere in sweet repose
I my weary eyes close,
Thou hast had a manger here,
Singeth from the corner room—"

"While across the curtain white,
With a dim uncertain light,
On the floor the faint stars shine,
Let my latest thoughts be Thine."

"'Twas a starry night of old,
When rejoicing angels told
The poor shepherds of Thy birth,
God became a child on earth."

"Soft and quiet is the bed
Where I lay my little head;
Thou hast had a manger here,
Singeth from the corner room—"

"Saviour, 'twas to win me grace
Thou didst stoop to that poor place,
Loving with a perfect love,
Child, and man, and God above."

"Hear me as alone I lie,
Plead for me with God on high;
All that stained my soul to-day
Wash it in Thy blood away."

"If my slumbers broken be,
Waking let me think of Thee;
Darkness cannot make me fear,
If I feel that Thou art near."

"Happy now I turn to sleep;
Thou wilt watch around me deep,
Him no danger e'er can harm,
Who has cradled on Thine arm."

until they united with the church; but after that, it seemed to him that his most important work for them had just commenced. He introduced them constantly to pray and to speak in the social meetings. He saw their zeal abating, he would invite them to his house on an evening, and in affectionate, social conversation, would win back their wandering love. It was a common thing for him to touch a young man upon the shoulder, as he met him in the street, and say, "John, I have a book for you; call at my study and you shall have it." He would have a volume just meeting, as he professed them, the promises, spiritual wants in the midst of a heroic struggle to erect a large, plain church edifice, in a new portion of the city where he was stationed, and in the enjoyment of a sweeping revival of religion. Wherever he labored he had large congregations. They were chiefly from the middle and lower classes, indeed; but they were of a higher order than the most of those who followed the Savior when he preached upon the earth; and it was the confirming sign of his Messiahship, that from his lips the Gospel was preached to the poor. There was something in a minister of the gospel that was self-denying, constant devotion to his work; and there was more certain element of success; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

As I thought I said to him, "There is one verse in the fifty-third chapter of Isaiah, which you doubtless remember, and I beg you to fix your mind upon it, as it is quoted: 'All we like sheep have gone astray; God says that it is true of me. Do you believe it? Is it true?' " "Yes, sir, it is true," said the old man, "and it describes me exactly; for I have gone astray like a silly sheep all my life." "The next clause says, 'We have turned every one to his own way; God says that, do you believe Him?' " "Yes, I do," was the reply; "I have turned to my own way, much to my sorrow now." "The next clause says, 'And the Lord hath laid on Him the iniquity of us all.' God says that too. Do you believe Him?" "I do," said the old man, "and I have laid on my head for a moment, and then the tears started to his eyes, as he looked up and said, 'Yes, sir, I believe, and I am satisfied.' "Well, if God is satisfied, and you are satisfied, there is nothing more to be done here?" "Nothing but to thank Him for His wonderful love to the chief of sinners, and for a free pardon." He lived for more than a week after he had ended of the fire, and then departed in peace to show forever and ever the exceeding riches of God's grace, in His kindness towards us, through Christ Jesus.—The Witness.

From Zion's Herald.

THE TRUE SHEPHERD.

There are only, comparatively, a few ministers that hold their audiences by the remarkable pulpits abilities with which they are endowed. Spurgeon in London, and Henry Ward Beecher in Brooklyn, are unique in their preaching powers and pre-eminently successful in thronging their large audience rooms. They are men of remarkable intellectual powers, of great physical vigor, with wonderful compass of voice, and with peculiar personal magnetism. The secret of their success cannot be made the common acquisition of their fellow ministers. The extraordinary power they have over the crowds that are drawn irresistibly into their presence, is a gift of God. To attempt to imitate their peculiarities, is simply to make an ordinary preacher ridiculous, and secure his certain failure.

Other men hold large congregations by the richness of their thoughts, and the beauty of their address; by the clearness and impressiveness of their presentation of the truths of the Gospel; and by moderate personal magnetism. The average minister, however, will not hold, and save his congregation by these outward graces. Nor will an affectionate and easy social manner on his people effect this end. With all proper attention to outward adornments, an absolute consecration to his work, alone will make him a power to be felt in the community which he serves as a minister of Christ, and will draw to him those who come under his influence. It is the sanctity not of a peculiar dress, nor of an impressive tone, nor of a somber temper, but of a true undivided conscience, and a heavenly spirit, that will most powerfully impress those that approach a Christian minister, or listen to his discourse.

We have in our mind a young man who tell in the midst of his work, a few years since, not far from the city of New York. There was nothing striking about him, although his talents were every way respectable, and his application to his work as a Christian student, diligent, except his absolute devotion to the one calling upon which he doubted not that Master had sent him. He left a good business to preach, and expended his little fortune, over the small salaries which he received among the poor of his vicinity whom he visited with unflinching faithfulness, and in aiding struggling churches to build their houses of worship. To his greener surprise arising at the quantity of one most important article of food which he bought, he said, "It is so handy and pleasant, when I find a starving family, to tell them to send a basket to my house, and it will be filled with bread." It was only in such a stock. He not only individually addressed his hearers, especially the young, when he met them, on the great theme, and continued his kind urgency

until they united with the church; but after that, it seemed to him that his most important work for them had just commenced. He introduced them constantly to pray and to speak in the social meetings. He saw their zeal abating, he would invite them to his house on an evening, and in affectionate, social conversation, would win back their wandering love. It was a common thing for him to touch a young man upon the shoulder, as he met him in the street, and say, "John, I have a book for you; call at my study and you shall have it." He would have a volume just meeting, as he professed them, the promises, spiritual wants in the midst of a heroic struggle to erect a large, plain church edifice, in a new portion of the city where he was stationed, and in the enjoyment of a sweeping revival of religion. Wherever he labored he had large congregations. They were chiefly from the middle and lower classes, indeed; but they were of a higher order than the most of those who followed the Savior when he preached upon the earth; and it was the confirming sign of his Messiahship, that from his lips the Gospel was preached to the poor. There was something in a minister of the gospel that was self-denying, constant devotion to his work; and there was more certain element of success; "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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From Zion's Herald.

THE TRUE SHEPHERD.

There are only, comparatively, a few ministers that hold their audiences by the remarkable pulpits abilities with which they are endowed. Spurgeon in London, and Henry Ward Beecher in Brooklyn, are unique in their preaching powers and pre-eminently successful in thronging their large audience rooms. They are men of remarkable intellectual powers, of great physical vigor, with wonderful compass of voice, and with peculiar personal magnetism. The secret of their success cannot be made the common acquisition of their fellow ministers. The extraordinary power they have over the crowds that are drawn irresistibly into their presence, is a gift of God. To attempt to imitate their peculiarities, is simply to make an ordinary preacher ridiculous, and secure his certain failure.

Other men hold large congregations by the richness of their thoughts, and the beauty of their address; by the clearness and impressiveness of their presentation of the truths of the Gospel; and by moderate personal magnetism. The average minister, however, will not hold, and save his congregation by these outward graces. Nor will an affectionate and easy social manner on his people effect this end. With all proper attention to outward adornments, an absolute consecration to his work, alone will make him a power to be felt in the community which he serves as a minister of Christ, and will draw to him those who come under his influence. It is the sanctity not of a peculiar dress, nor of an impressive tone, nor of a somber temper, but of a true undivided conscience, and a heavenly spirit, that will most powerfully impress those that approach a Christian minister, or listen to his discourse.

We have in our mind a young man who tell in the midst of his work, a few years since, not far from the city of New York. There was nothing striking about him, although his talents were every way respectable, and his application to his work as a Christian student, diligent, except his absolute devotion to the one calling upon which he doubted not that Master had sent him. He left a good business to preach, and expended his little fortune, over the small salaries which he received among the poor of his vicinity whom he visited with unflinching faithfulness, and in aiding struggling churches to build their houses of worship. To his greener surprise arising at the quantity of one most important article of food which he bought, he said, "It is so handy and pleasant, when I find a starving family, to tell them to send a basket to my house, and it will be filled with bread." It was only in such a stock. He not only individually addressed his hearers, especially the young, when he met them, on the great theme, and continued his kind urgency

WESLEY AS A PHILANTHROPIST.

The character of John Wesley, as the leader of the great Methodist movement, as a great preacher and as a ripe and versatile writer, has given his magnificent liberality only less prominence in the great outline of his historic career. In the presence of Mount Beacon, the traveler does not fully appreciate the glory of his better heights, which, if they stood alone, would make them objects of admiration. So of Wesley's princely gifts. He gave away a large fortune. The profits on his books, which had a rapid and extensive sale, was about one hundred and thirty thousand dollars. This he applied all to objects of charity.

He might have purchased, with the proceeds of his works, an estate. He might have lived like an English nobleman. These hard-earned gains were his own. His brain and heart furnished the material of these works, which, his thousands in all lands are more ready to find business than so directed this great book enterprise, that it was a marvellous success. As an author, his pecuniary success vies with that of the most brilliant historians, novelists and poets of modern times. His noble spirit knew no selfishness. John Howard is immortal. Forgetting ease, society and luxury, he gave his fortune to God and humanity. That lec-

ture is said to have been one hundred and fifty thousand dollars, only a little more than the amount of Wesley's gifts. As a philanthropist, as a princely giver, Wesley stands by the side of Howard. Brothers in charity, they speak to the men of fortune in all time. As we look at this single virtue of Wesley alone, how it expands! Fortunes were not as easily made a hundred years ago as now. Large gifts were not so frequent as now. It is probable that up to the time of Wesley's death, that few men among the great and noble, had given so much as he.

Methodism owes a debt of gratitude to Wesley for financial help in her struggling years. But for that help it might have failed. The people saw his spirit of sacrifice and they learned to give for God. We marvel at the pioneer footsteps of this man. In reform, the world has not caught up with him yet. But here and there, a man in business life has apprehended, as he did, the sublime use of wealth in the world's evangelism.

It was not enough for Wesley to consecrate his heart to his Divine Lord. He brought his talents fit for statesmanship or the highest use of literature, to his Master. Home and ease charmed him not from unceasing travel and toil. It was not enough for him to preach, and write, and take the great burdens of his mission on his heart. He came with splendid gifts of gold, on which other men have lolled in pleasure, or rolled in gilded carriages, and surrounded themselves with the adornments of culture and art. Nothing was too good for Jesus. He saw the true position of wealth. Let God be magnified by the power of sanctified wealth. Consecrated gold is just now the power for which the world waits to be applied to the great level of the world's salvation. An unexampled instance of liberality founded our Methodism. Hardly less potent were the gifts of Wesley, than his combined power of intellect and heart in leading men to Christ, and his statesmanship in organizing them for progress and victory.

Methodism in addition to spiritual fire and manual zeal, must have the grace of liberality. She must be crippled without it. Could the fires of immortal love just now dissolve the bars that hold her millions of treasure, could the spirit that moved John Wesley get hold of her merchant princes, her sons of eminent wealth and position, the Church would move in the highway to victory.

Our colleges are struggling, our Church Extension cause waits for glorious triumphs, our Missionary work needs the golden touch of a higher liberality to embrace the opportunities now opening for the redemption of millions.

John Wesley succeeded by giving all to God. It was a blessed investment. The seed he sowed shall wave in golden harvests of salvation till the end of time.—Northern Christian Advocate.

A CHAPTER FROM MY INDIA JOURNAL.

BY J. D. BROWN, MISSIONARY.

TALKING DOWN AN OPPONENT.

It is of no small importance to a missionary in India to have a strong, clear voice. Preaching in the open air, in crowds not always quiet the man who can "blow the voice as a trumpet" has a great advantage over his weaker-voiced brethren.

I literally talked down an opposer yesterday evening. He was determined to interrupt me, and draw off the attention of the crowd, and I was determined that he should not do so. So at it we went, he talking at me, and I preaching to the people. The louder he talked, the louder I preached; and being my own judge about the disciplinary admonition "not to speak too loud," I used my lungs after the fashion of some of our early Western Methodist preachers. In fact, we both talked loud enough to be heard throughout the market-place. I had two advantages over my opponent. First, I was sitting on my horse; hence above the crowd. Secondly, I possessed a voice naturally strong, and not in the least weakened by eight or nine years of public speaking. So I vanquished my opposer by sheer eloquence; that is, what is often called by that name—noise!

The crowd smiled at the battle of words, laughed at the retiring, crest-fallen Brahmin, and heard the balance of the missionary's discourse in quietness.

THE ORIGIN OF SIN.

While preaching in the bazaar, this evening, a self-concoited Brahmin youth interrupted me with the usual question, "Whence came sin?" I answered him, as Eastern people so frequently do, with the following parable: A poor villager had a little field, in which he sowed grain—a kind of grain. The grain was growing nicely, and he was counting on a fine crop, but on going out to see the field, one day, he was surprised to see a large bullock in it, rapidly eating his grain. Instead, however, of trying to drive the intruder out, he stood there, saying to himself: "I would like to see what this bullock got into my field! I am sure the bullock was good. It is very strange how he could manage to get in here. Really I must inquire into this matter." In the mean time the bullock was utterly destroying the crop. Presently the man's wife coming to the door, saw the bullock, and cried to her husband to drive him out; but the only reply she got was, "Be quiet, wife; I will not touch the bullock until I find out how he got in here." The crowd readily saw the force of the parable, and commenced to laugh at the Brahmin. I then simply turned to him and said, "You are that silly man. You do not seem to know how the field—let it be, in your soul—but, instead of hearing how you may get him out, you are inquiring how the bullock got in; how he got sin into you. Let me urge you to get rid of your sins; afterward you may inquire how sin came into the world. Alas! thousands in all lands are more ready to find fault with God for having allowed sin to exist than they are to blame themselves for committing sin."

HELL AND THE JAIL.

A young man tried to refute what I was saying yesterday evening, in my bazaar sermon, by arguing that it was evident that God intend-

ed that people should go to hell; for if not, why did he make a hell? I pointed to the jail just alongside, and told him the Government would be glad to see that empty; for it takes no delight in punishing any body; but when men would knowingly violate the laws of the land, the good of the community demanded that they should be punished.

DUNKEN GOONS.

How ridiculous is Hinduism! In the work I am translating into Urdu, I came across the following passages from the "Big Veda." It is part of a hymn to Indra, the "King of Gods": "O Indra, the handsome dandy! they say you are the most beautiful of the deities. O Indra, is most beautiful. The exploits of the gods are told after this fashion: 'To construct the bridge between Ram-eswar and Ceylon, Hanuman, the monkey-god, brought mountains to cast into the sea. He brought a million mountains at a time, one on the tip of each hair on his body!' Here is a specimen of Hindu theology as found in the Veduta Sara: "The soul and God are one. The whole universe is God. Brahmin is the sole reality; all else is unreal. I am existing and non-existing. He who knows God becomes God. Nothing can be produced out of nothing; therefore if the world exists, it must either be eternal or produced out of God."

COMPANIONSHIP IN HEAVEN.

Rev. T. DeWitt Talmage recently preached a sermon on "A great cloud of witnesses," of which this is a passage:

"I looked again, and I see another gallery, that of eminent Christians. What strikes me strangely is the mixture in companionship of those who on earth, could not agree. There I see Martin Luther and beside him a Roman Catholic who looked beyond the aspirations of his church and is saved. There is Albert Barnes, and around him the Presbytery who tried him for heterodoxy! You see John Wesley and the church court that condemned him! Stronger than all there is John Calvin and James Arminius! Who would have thought that there would be so lovingly together? There is George Whitefield and the Bishops who would not let him come into their pulpits because they thought him fanatic. There are the sweet singers, Toplady, Montgomery, Chas. Wesley, Isaac Watts, and Mrs. Sigourney. If heaven had had no music before they went up, they would have started the singing. And there, the band of missionaries; David Abel, talking of China redeemed; and John S. Barber, of India