

# The Wesleyan.

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## NOTES AND COMMENTS.

"As to the 'Color Line,'" says the *Christian Union*, "the best way to obliterate it is to ignore it, and the best way to keep it up is to talk about it."

He has failed, says the telegraph concerning a prominent business man. No, he has not failed; for among his assets is an unblemished character.—*Nash. Adv.*

At the recent English Church Congress the Bishop of Lincoln gave it as his opinion that if women must take vows of celibacy the ceremony ought to be postponed till they are sixty years of age.

Brethren frequently publish, to the praise of their churches, that they have paid all that they promised to pay. Well, well, is honesty among churches so rare that the church which does pay an honest debt deserves honorable mention!—*Western Recorder.*

The *Boston Herald* says: "Not a sensible word about Luther has been uttered by any Roman Catholic of position and influence during the 400th anniversary of his birth. Silence would be significant, but hatred and calumny are still more significant."

There are no inclined planes on which we may be pulled up Zion's Hill. By narrow foot-paths over rock and chasm do we reach the heights of Christian experience. God does not deal otherwise with us than with others when he seems to lead our souls by a rough way.—*Western Adv.*

The *Christian Commonwealth*, of London, thus speaks of Mr. Matthew Arnold: "Mr. Arnold has done more than any man of his day to roll shadow and gloom over the cultured intellect of the nation by making it fashionable in the highest circles to affect an attitude of supercilious, disdainful incredulity in relation to every inspired conception or revelation."

A Roman Catholic paper says:—"The British Protestant missionary societies collect more than a million of money annually; the greatest Catholic missionary society in the world collects about a quarter of a million, and even this sum more than half (4,500,000 francs, about £180,000) comes from France alone, the rest of the Catholic world contributing only some £90,000."

The Presbyterian Hospital celebrated its 15th anniversary, Nov. 19. Last year 1,223 patients were treated, of whom 608, or 4 less than half, were Roman Catholics; 615 were Protestants. It is such non-sectarian and philanthropic work that the Methodist Episcopal Hospital now building will do. It will take care of its own and refuse none others.—*New York Adv.*

The *Holston Methodist* believes in week-day preaching. Hear it: "The Methodist Church has reached its pitch of prosperity largely by week-day preaching; and if she abandons this God-favored usage, she cannot hold her ground. People are born in the week, they sin in the week, they get religion in the week, they sicken in the week, they die in the week, and let them hear the gospel in the week."

The *Christian Evangelist* remarks: "The tendency on Christ's time to the present has been to construct an inflexible law-out of Christ's free gospel. The spirit of the gospel cries, 'Stand fast in the liberty wherewith Christ hath made you free'; but the spirit of the church has too often been, 'Submit graciously to the bondage wherewith the customs, usages and traditions of the church have bound you.'"

To abandon Christianity in order to study its claims is to exile one's self from home; to abandon one's family because the family system in Africa is unlike that in America; to go to the foot of the hill because, forsooth, there may be another path to the summit; to denude one's self of all clothing pending a careful investigation of the habiliments and fashions of all the peoples of the world.—*Sunday School Times.*

The Rev. A. Robins, chaplain to the Queen and the Prince of Wales, and rector of Holy Trinity, Windsor, took occasion to remark on the "scenes of the 'Royal borough.'" The rev. gentleman stated that in some of the "bookeries" under the shadow of the Castle "many of the poor had to herd in pigsty dwellings, and were too often housed no better than the swine."

The *Methodist Recorder* says, "Joy is a great beautifier; it sparkles in the eye; it curls the lips with bewitching smiles; it makes the step light and buoyant, and the heart to throb ex-

ultingly. But sorrow, its twin sister, although seldom welcomed, seldom appreciated at its coming, does more. Like the refiner's fire, it purifies and exalts the spirit, and although the waves may seem to overwhelm it for the time, it rises above them and rests in the perfect calm, "the peace which passeth all understanding."

The *Poll Mall Gazette* says: It may be interesting to note, as an instance of the costliness of modern war, that the total ascertained expenditure of France upon the war on which she entered with a light heart in August, 1870, is now declared to be £341,440,000. As the war began in August and ended in January, this makes the cost to France of her march to Berlin almost exactly two millions a day, without counting the permanent loss of two of her wealthiest provinces.

If a searching inquiry were to be made throughout Christendom, what proportion of the families of the Roman Catholic Church would be found to possess a copy of the Holy Scriptures in their vernacular tongue? And what proportion of the members of that body would be found to have read the Bible throughout? Probably not one in a thousand. That Church does not encourage the circulation of the Holy Scriptures in a pure form among her people. What, then, is the use of making false pretensions on the subject?—*Western Adv.*

There was a lively riot in the train the other day near Columbus, O., a lot of drunken fellows assaulting the peaceable passengers in one of the cars. When the train was stopped the cowardly conductor and train hands did not dare to put off the ruffians till a big man in a Scotch cap came forward and offered his services to the conductor as *posse comitatus*. He then broke into the crowd and cleared a space in the style of muscular Christianity, when the train hands followed, and the rowdies were turned out. It was Joseph Cook.—*Independent.*

Our Methodist brethren are too much in earnest to fall in love with the innovations of ritualism. A Wilmington (N. C.) Conference President, Elder, going the rounds of his work, was holding a quarterly meeting for one of his preachers. He was about beginning the service when the pastor informed him that they had introduced a "little ritualism" into their service. At once the Elder said to the pastor, "You go ahead with the service and just let me know when you come to the Methodist part and I will take hold." And he did.—*A. R. Presbyterian.*

The *Christian Standard*, like a great many other journals is growing weary over the interminable "arguing about holiness," the more so that most of it is by those who know the least about it. "May the good Lord," it says, "defend the cause of holiness from the generation of feeble imitators who having seen some great and good teacher with a Bazzer Bible under his arm, must needs conclude that they are fully equipped for this holy war if they get a like limp Bible under their arms, whether they have the brains to use it effectively or not."—*Con. Adv.*

The election of Dr. Pressensac to a life seat in the French Senate is an honour deservedly won, and likely to be well used. Dr. Pressensac, known in England by his "Life of Christ," now somewhat superseded, his "Early Church History," which still fills a place of its own, and his vigorous advocacy of anti-State Church theories, is a Protestant clergyman of somewhat free but evangelical views, and a moderate Republican. It is reported that M. Renan is to be elected to a similar position, and more who sympathize with M. Renan's religious opinions will be found among the senators of the Left than those who agree with M. de Pressensac. French Liberalism is too often irreligious where not directly anti-religious.—*Meth. Recorder.*

"Have you heard Booth?" said a bright young lady to a young college student in New York, connected with a wealthy religious family in the city and bearing an honored name. "No," was the immediate answer. "I do not attend the theatre." "Why not? Have you scruples? Some of the officers of our church go." "I know that," the young man answered; "but I know this also, that the members of the church who are most faithful to attend the social meetings and most active and devout when there, do not attend the theatre, and that those who are accustomed to visit it, are the last to be pious in their attention upon religious duties. I have made up my mind to give up the theatre and to hold on to the prayer meeting. Probably others, if as observant, have noticed the same fact as true in other Christian circles in regard to those who attend places of secular amusement."—*Zion's Herald.*

## A SAD OUTLOOK.

The Bishop of Liverpool (Dr. Ryle) in opening a diocesan conference on the 6th inst., spoke of the financial position of the diocesan institutions as "disgraceful and discreditable." By far the heaviest black cloud in the horizon on the diocese, however, was the fearful spiritual destitution of some of the great overgrown parishes in Liverpool, and it was his deliberate conviction "that unless we gird up our loins and do something the working classes in some of our large overgrown parishes will be lost for ever to the Church of England." That Church, the Bishop went on to say, was in an extremely critical position. He continued:—

"It is my firm conviction that we are in great danger, and that unless a God of mercy interposes in some marvellous way our dear old Church cannot live much longer, and must go to pieces and perish. I do not see the slightest likelihood of either of the two great parties or schools of thought in our communions—who are divided about Ritualism—giving way or tolerating one another. Now, mind, I am not saying now which is right and which is wrong. The one party seems determined to go back behind the Reformation and reintroduce things which our reformers rejected; the other party is equally determined to stand fast and have no change. There can only be one end to this state of things. If God does not help us, the Church must die. I have no doubt we deserve no better when I think of our past unfaithfulness and of our many sins of omission. But I cannot see the apparently approaching death of such a grand Church as the Reformed Church of England, with such vast fields of usefulness open to her, without deep sorrow; and so I say to all, Pray, pray, pray for the Church of England."

He also entreated them to pray for their bishops, than whom there was probably "no order of men which is so severely and savagely criticised, so incessantly vilified, sneered at, ridiculed, abused, and condemned."

"We can neither say nor do anything without a storm of fault-finding from some quarter. We cannot make the most trifling appointment without finding that for one person pleased nine are displeased. We are wrong if we try to keep order, and wrong if we allow every man to do exactly what he likes. We are wrong if we use the law, and we are wrong if we do not use the law, and we frequently find it difficult to know what is the law. And after all, it is not our duty to make laws, but to administer them, however defective they may be. . . . Whether men really want to give up Episcopacy and adopt some modified form of Presbyterianism I cannot say. But unless Bishops are treated with a little more fairness, and a little more consideration for their difficulties, I predict you will find, one day, that no right-minded and high-souled man who loves direct and spiritual work and hates wasting precious time in strife and quarrels will consent to be a bishop at all."—*Watchman.*

## LUTHER'S PRAYER.

The following is the prayer which Luther was overheard to utter during the Diet of Worms. Summon before you the situation—this one man against the world—and I think I am not irreverent in saying that nothing has been equal to it since Gethsemane: "Almighty, everlasting God, how terrible this world is! How it would open its jaws to devour me, and how weak is my trust in Thee! Oh Thou my God, help me against all the wisdom of this world. Do Thou the work; it is Thine, not mine. I have nothing to bring me here. I have no controversy to maintain—not I—with the great ones of the earth. I too would fain that my days would glide along, happy and calm, but the cause is Thine. It is righteous, it is eter-

nal. Oh Lord help me! Thou that art faithful, Thou that art unchangeable! It is not in any man I trust. Oh God, my God, dost Thou not hear me! Art Thou dead? No, Thou art hiding Thyself. Oh Lord my God where art Thou? Come! Come! Thou hast chosen me for this work. I know it. Oh then, arise and work! Be thou on my side, for the sake of thy beloved Son, Jesus Christ, who is my defence, my shield and my fortress. I am ready—ready to forsake life for Thy truth,—patient as a lamb.—Though the world should be full of devils, though my body should be stretched on the rack, cut into pieces, consumed to ashes, the soul is Thine. For this I have the assurance of Thy word. Amen. Oh God, help Thou me. Amen . . . (and then, as if in soliloquy) Amen, amen,—that means, yes, yes, this shall be done!"

Surely Carlyle was not behind the truth when he said of this man: "A right spiritual hero and prophet, once more a true son of nature and fact, for whom these centuries and many that are yet to come will be thankful to heaven."

## THE REVIVAL IN JAPAN.

The report of the meeting of the Executive Committee of the Woman's Foreign Missionary Society of the M. E. Church tells us:—

The leading topic for Monday's session was Japan. Our hearts had been full of overflowing with the reports from India, but the story of Christ's healing power for souls in Japan moved us to tears of thankfulness more than once. The school in Hakodati is in a most prosperous condition, and finds it necessary to send a most urgent plea for more buildings to accommodate its constantly increasing numbers. The school in Tokio has been blessed with a wonderful outpouring of the Holy Spirit. In September last when the school reopened the gracious work began and twenty were happily converted. These soon began to work and pray for others, and in April the Pentecostal shower descended and twenty-seven found peace in one evening, and all these hailed vacation as the glad opportunity to tell of a free salvation through Christ to their heathen friends. In Nagasaki prayer was wonderfully answered. While the missionaries were praying, two girls in another part of the house were converted, and the same afternoon three boys in Mr. Long's school were converted. For a week the great outpouring of the Holy Spirit absorbed nearly all their attention, and some of the school exercises had to be suspended while the convicted sought peace. "One man had come from a distance expressly to learn of the Christian religion. He had been seeking peace in Buddhism and Shintoism for twenty-eight years. When he saw and heard the experiences of Christians, he said that was just what he wanted and bowed for prayer." Up to the latest news the work still goes on, and results are not yet entirely known, but a strong native church is established. The Yokohama school grows and women are asking for Bible instruction. Miss Spencer, of Tokio, spoke of the work as she had seen it in Japan. Her account of a Korean gentleman, who through the influence of the Woman's Missionary Home in Japan, became the first fruit of Christianity for Corea thrilled all hearts. This nobleman had saved the life of the Korean queen, and as a reward was sent to Japan to study civilization and arts. He visited the Tokio school on a Christmas Eve, heard the girls' recitations, and story of Christ's coming; he saw the Christmas tree, and the beauty and comfort of a Christian home. In a native pastor's home he saw the fifth of Matthew illuminated and framed. Its teaching impressed him wonderfully. He began to study God's Word. In visions a figure in white came to him night after night bringing Bibles. The Holy Spirit

converted his heart, and he gave up his high office and noble income, and resisting all persuasions of his friends has put himself under the American Tract Society to translate the Bible for his people.

## AN ITALIAN MINISTER.

The death of the Rev. Giuseppe Carile is announced in the *Godta Evangelica*. His ministry as a Methodist preacher, which began in 1869, terminated at Parma, on the 26th of October, 1883. His ministerial brother, the Rev. S. Ragghianti, enables us to describe shortly his career and the character which he sustained among his Methodist colleagues and associates. Designed by his parents for the office of the priesthood, he early entered a seminary of the Church. But these restraints did not suit his awakened mind; and, according to his natural genius, he betook himself to liberal studies. Qualified for teaching by a diploma of superior rank, he first became master in the Evangelical School at Naples. But this was a field too contracted for his generous desires, which sought for an apostolate more conformable also to the moral necessities of his country. He gave himself, in short, wholly to the preaching of the Gospel, "which, in its eternal harmony, announces salvation to all, with whatever else belongs to true liberty and civil progress." He found time to write and print a small volume containing Christian truth in opposition to the falsities of monks and clericals, followed by a second defence of Bible faith against the denials of scepticism. To which was added a living ministry embracing a succession of labours in six circuits. Signor Ragghianti, who knew him through his whole course, describes him thus: "He was commanding in person, of a smiling countenance, with a serene brow, warm in speech, free-hearted, his hand open as the day to charity, and ever ready to help. He lived fifty years. Being dead, he yet speaketh, and will continue to speak in the good and blessed memory which he has left us."

## THE HEART OF CHRIST.

To be awakened, you need to know your own heart. To be saved, you need to know the heart of God and of Christ. The four gospels are a narrative of the heart of Christ. They show his compassion to sinners, and his glorious work in their stead. If you only knew that heart as it is, you would lay your weary head with John on his bosom. Do not take up your time so much with studying your own heart as with the studying Christ's heart. "For one look at yourself, take ten looks at Christ." You are looking for peace in striving, or peace in duties, or peace in reforming your mind; but, ah! look at his word: "The God of hope fill you with all peace and joy in believing." All your peace is to be found in God's word about his Son. Look as straight to Christ as you sometimes do at the rising or setting sun. Look direct to Christ. Open at Romans v. 19. By the sin of Adam many were made sinners. We had no hand in Adam's sin, and yet the guilt of it comes upon us. In the same way, "by the obedience of Christ many are made righteous." You had no hand in his obedience. You were not alive when he came into the world and lived and died; and yet, in his perfect obedience, you may stand before God righteous. The same righteousness is free to you. Oh, do not sleep another night without it! Only consent to stand in Christ, not in your poor self. One word more. Look at Rev. xxi. 17. Sweet, sweet words: "Whoever will, let him take of the water of life freely." The last invitation in the Bible, and the freest—Christ's parting word to a world of sinners. Anyone that pleases may take this glorious way of salvation. Can you refuse it? Dear friend, be persuaded

by a fellow worm not to put off an after moment. "Behold the Lamb of God, that taketh away the sin of the world." You are sitting, like Hagar, within reach of the well. May the Lord open your eyes, and show you all that is in Christ! I pray for you, that you may spiritually see Jesus, and be glad, and that you may go to him and find rest. *Meth. Rec.*

## LIKE CURES LIKE.

I heard of a case of religious homeopathy the other day that acted quite successfully. Like things are cured by like sometimes in moral as well as material matters. A good Methodist mother let her daughter go to visit a Romish relative who unscrupulously injected the virus of her doctrines into the heart of the girl. She came home sadly disordered, and, in fact, half crazed on the subject. After a time of patient and gentle home treatment, the mother determined to take her daughter down into New Mexico, where Catholicism might be seen in its native nakedness. They looked upon the stupid fanaticism and degrading influence of unmodified Romanism among the Mexicans. The girl was told that is Roman Catholicism at home. The effect was a satisfactory cure. Romanism in a Protestant country is a very different article to that unlearned by a purer faith. Many a Protestant girl enamored with the paraphernalia put on in American institutions, and snared with the specious logic of convent sisters, would have their eyes opened by a visit to an unmitigated Catholic community.—*Macon Advocate.*

## A LIFE BURDEN.

A lady in attendance at the branch meeting of the Philadelphia branch of the Woman's Foreign Missionary Society, held in Huntington, Pa., in October last relates the following:—

A little woman was noticed in constant attendance at the meetings, and evidently much interested in its business. At the close of these meetings, after the business of the convention is through with, it is customary to hold a devotional meeting of consecration, etc., where often very interesting experiences are related. During this meeting the little woman arose and said:—

"Long ago I consecrated my all to God, and learned to lean upon Him as no other sister here has ever been called to do. Shortly after my conversion God gave me such a burden to bear for all my life, as only God could enable me to bear. It is unlike any of your burdens, for no one of you can sympathize with me in my experience. One lady here may say, 'I lost my only child, and through the affliction I was led so and so'; another one says, 'Sister, I know all about your trouble, for death came to me, and took mine also,' and perhaps every one here has been afflicted in a similar way. But I awake often in the morning and think, the burden is too heavy, it will crush me before the day closes" but I turn to my Father in heaven for strength, and he always grants it. Why this great weight of sorrow was given me, I shall never know in this world—perhaps I ought not to know—but I have never, through it all, never, lost my trust in God. It is all that sustains me, and I believe that in some way—I don't know how—it is for good."

The little woman was the mother of Charley Ross.—*Pittsburg Christian Advocate.*

There was a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night, that when he and his wife got to the gate of heaven, Peter said, "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.—*C. H. Spurgeon.*