

# The Wesleyan.

Longworth Israel

S. F. HUESTIS, Publisher.  
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 23, 1884.

No. 21

## NOTE AND COMMENT.

Guizot says, in his history of France, of one who lived like a devil and died like a saint, that the world has long since forgotten the manner of his death, and only remembers how he lived.—*Western Ad.*

Five men of large wealth have died from mental worry caused by heavy speculative losses within a few months. Four of them were past middle life and had no need to risk anything. One more is now very ill from similar unnecessary risks.—*N. Y. Ad.*

It is hard for people to believe that a preacher who hunts and fishes, but never visits his people pastorally, is doing his whole duty. Pastoral work is a real cross, but it is its own great reward. The soul is happy, happy in the humble work of saving souls at the fireside.—*Holston Methodist.*

We know a man who has had a little business difficulty with a member of the Church, and in consequence he refuses to go to church on Sunday. He reminds us of the Chinese man who, when he wishes to be revenged on his enemy, goes and commits suicide.—*Methodist Advocate.*

And we should encourage the children to come to Jesus. He is as ready to begin his work of salvation in the soul of the youngest child as of the wisest man. Sometimes indeed, these things are hidden from the wise and prudent, and are revealed unto babes.—*Ill. Chr. Weekly.*

"The way the prayer-meeting is attended indicates the spiritual force of the Church." So they say. And yet we have often thought that the fact of the preacher had a good deal to do with the success of such a meeting. Some such meetings are a means of grace, in the way of promoting one's patience.—*Southern Ad.*

The Examiner takes the ground that every college should have a physician on the staff of instructors who should be an athlete. This professor should have charge of the physical education of the students. This would, under the supervision of the Faculty, arrest the dissipation connected with athletic sports now prevailing and causing so much trouble.

John Bright does not care for novels. He thinks that the perusal of them is too much like the mere study of dreams, or of what is at least dreamy in its nature. His favorite literary recreation, he says, is poetry, and he especially admires Milton, whom he considers the greatest poet of any land or age. Next to Milton he likes Whittier, whom he calls "the greatest of the transcendent poets."

Seven of the nine women, for whom Dr. Allen has called to work for women in China, have responded to the call. Dr. Allen called for women "who could not be spared from home." He meant women of tried usefulness. If the world is converted, the church at home must be willing to sacrifice not only its wealth on the altar, but the noblest of its men and women to the work.—*Advocate of Missions.*

The Sunday observance movement is not without hope of success in parts of France. At Baccarat the great glassworks, employing upwards of two thousand men, have been shut up all Sunday for half a century, and other great factories are expected to follow the example—an example the more significant from the fact that at Baccarat and elsewhere the workmen not simply receive wages, but are sharers in the profits.

One of the most felicitous expressions in the Methodist General Conference came, in the debate last Saturday on the question of fixing episcopal residences in foreign lands, from a colored delegate, Marshall W. Taylor. In supporting a motion to send a bishop to Africa, he said he had a poetic reason to offer. His forefathers were compelled to come to America from Africa; he would get even with them by compelling at least one white man to live in Africa.—*Independent.*

A correspondent of the London *Post* writes, in noticing the evangelistic services of Lord Radstock and Canon Willerforce in Rome, says that as an effort to convert Italians they have been a failure, but adds: "I believe that two or three men like them would employ usefully their time in Rome, not by trying to convert Italians—a course they are not equipped for—but by trying to convert the Protestant English and American residents or tourists, and to render at least more rare the perversions of English-speaking people. Three or four ladies (Americans, I think) have gone over to Romanism within the last few months."

No wonder your Sunday-school is not progressing. As long as you meet so late, and conduct it as a matter of duty, and hurriedly at that, that long it will be a formality. Be at your post on time Sunday with a thorough knowledge of the lesson; a heart full of gratitude to God, and a smile and a hearty shake of the hand for each member of the school as they enter the church, and your school will be a reality, and you will have converts. Why, the Sunday-school, my brother, is the nursery of the Church.—*Arkansas Methodist.*

We ought to have a revival of doctrinal preaching this Centenary year. We fear it has been a long time since some of our congregations have heard strong and able sermons on Depravity, the Atonement, its nature, its necessity, its extent; Repentance, Justification by Faith, Adoption, etc. Let all of our pulpits thunder out on these grand themes of the Bible, as the fathers of Methodism did. Perhaps it will do as much good as a buncombe speech on the glories of Methodism.—*Church Record.*

The Fort Wayne, Ind., grand jury committed a public injustice when it declined to indict those who desecrate the Sabbath by public games of base ball. When the people's conscience is destroyed for amusement's sake, human greed will further oppress the poor for work's sake. The poor man who insists that he has a right to play on Sunday will presently find himself required to work seven days for the wages of six days. This secular argument is a part of God's retribution upon dishonor of his law. The way of such transgressors also will be hard.—*N. W. Ad.*

Shall we with unconcern see the finest Catholic university on this continent disappear, because a few of its members have committed faults or even grave errors? In all these unhappy and everlasting difficulties, the bishops alone have been our "masters," and none others. They alone could influence our decisions. . . . Guided by our own imperfect lights, we might have acted very differently. We have suffered not only for having preached obedience to authority, but for having practised the same.—*La Minerva.*

Says a letter from Ceylon: "It is a noticeable fact, that when Christian women are married to heathen husbands, generally the influence of the household is Christian. The children usually receive a Christian training, and grow up as Christians. Whereas, when a Christian man takes a heathen wife, he usually loses his Christian character, and the influence of the household is on the side of heathenism. The need of the influence of educated Christian women at the head of the household, the world over, can hardly be over-estimated.—*Congregationalist.*

Our Romish exchanges are exerting on the subject of "mixed marriages." This is a perplexing question to them. They are powerless to prevent their young people falling in love with our Protestant boys and girls, and are in a rage over it. One bishop declares positively that he will grant no more "dispensations." If any of his flock want to wed a heretic, application must be made to the pope for the privilege. What nonsense! The idea of asking an old bachelor over in Rome, who knows nothing about the parties and their adaptability, whether or not they can marry.—*N. O. Ad.*

Of a late protracted walking match in New York the *Catholic Register* fifty says: "The brutal contest, of which New York was the scene during the past week, is utterly unworthy of a civilized, not to say a Christian, community. Its whole aim and excuse was 'gate money.' For this purpose, torture of the cruellest kind was inflicted on human beings, which is none the less horrible, because, through some perversity, they were consenting parties. Talk of bull-fights, prize-fights and the contests of the Coliseum. They were excruciating spectacles compared with the slow murders of yesterday."

Who, then, are the preachers who wear out at fifty? The men who deal in doctrines as if they were things in themselves, who never have learned that the force of truth is nothing till brought into contact with human needs, it becomes divine energy; the men who make sermons, as if they were images to look at, or the men who slight sermons, and are strong in running around the community, and as more social activities, making themselves as ubiquitous as possible—these are the ones who soon exhaust themselves and the people. For there is an end even to handshaking, and perpetual buzzing loses its novelty.—*Chicago Interior.*

## OUR SUNDAY-SCHOOLS.

At a meeting on the subject of Wesleyan education, held in London lately, the Rev. Joseph Posnett said that there were several matters that ought to be sedulously watched. One was the danger of the scholars passing through our hands without ever having formed the habit of regular attendance upon the public worship of Almighty God; another was the systematic instruction of their children and young people in the Catechism. If he could be President, Vice-President, and the Legal Hundred besides, he would make a law like that of the Medes and Persians, that all the junior classes of Methodism should be taught the Catechism. If their young people were well and wisely instructed in the Methodist Catechism they would be, in things pertaining to God, among the best instructed young people on the face of the earth. He was one day visiting a house where a somewhat narrow clergyman had been, who told the mother to send her child to the Church Sunday-school, because, he said, "if he goes to the Methodist Sunday-school, he will get into his head what he will never get out again." That was what he (Mr. Posnett) desired they should do, and if they were thoroughly instructed in the Catechism they would get into their heads that which they would never get out again, and which, by the grace of God, would do them good all their days. Another important matter was to secure as far as possible the early religious decision of their children and young people. At what rate were the children passing through their Sunday-schools? Something like 100,000 a year. Where were they going? It should be the duty of Methodist parents and ministers to see that no child passed out of their homes and congregations without the will of that child having intelligently gone over to the side of the Lord Jesus. Conversion, in his belief, though Christian character had not culminated, was truly commenced the moment the will of a child intelligently embraced Christ as his teacher, pastor, and king. The measure of any Church's power for good would be very much the measure of that Church's sacracious and careful interest in children and young people, and the Church that neglected the childhood and youth of the country might make up its mind to be neglected by the man and woman, the father and mother of the next generation. What they sowed, consequently, that they would reap. If they did not take care of the sowing time of the early morning of life they would fail to reap by-and-by those glorious harvests that had gladdened Methodist toilers in every department of the vineyard of the Lord. There was proof ample and abundant that all along their course they had cared for childhood and youth, and as they never had forgot so they never would forget them. Passing through Llanbister one day he met an old schoolmaster, who told him he had trained nearly all the children and young farmers in the neighborhood; he congratulated him on his success, and then asked him his secret. The old fellow looked very shrewd, and said, "Secret? Well, it's this and nothing else, I puts it into 'em whether or not." If the students in that meeting could succeed according to that philosophy, in putting it into the children whether or not, very important results would be achieved in connection with Methodist elementary education.

It is not a mechanical substitution of good fruit for bad, as a man would pick over a barrel of apples, casting away the rotten, and reserving the sound; but such an infusion of new life and health into the natural constitution as converts a bad tree into a good one, and makes it, by a second nature, produce only good fruit.

In making a Christian, God does not destroy or modify the mental structure, nor do away with our primitive moral susceptibilities. The faculties of the understanding remain unchanged, and the conscience, affections, and will continue in full force. All that religion proposes to quicken, cleanse, and rightly direct these powers. In getting religion a man does not get rid of himself. He simply gets the crookedness of self taken out of him. All the angularities of character are knocked off, not by a process of outward reform, but by chiseling a man down into a thing of beauty, by the chastening of his inmost soul. The cloth is not destroyed, but the spots and wrinkles are removed. The self-life is not extinguished, but made to flow in other channels. It is simply the quality of life that is changed by grace. And this process: evil is expunged from us by the expulsive power of superior good put into us; all the elements of natural life, and organs of power remaining, but their diseased action prevented by the spirit of health projected into them by the Holy Spirit.—*Rev. Dr. Lottin, in Divine Life.*

AS IT SHOULD BE.

The *Evangelical Churchman* says: The letter of "A Disheartened Churchman" in the London *Guardian*, to which we recently referred, has received several replies, one of which, for its manly Christian straightforwardness, deserves to be read:—

"The Rev. W. J. Hobart writes:— 'As one of the clergy who attended Messrs. Moody and Sankey's meetings at New Cross on several occasions, I write to say that I look back with great satisfaction to those meetings. I have been witness to the very great good done both to the clergy and laity by the impulse received there. Several of my own people have received just the push they needed to drive them over the line from hesitation to decision for Christ. And in course of some very interesting interviews with working men, I am convinced that the work done in their souls is real and lasting. Mr. Moody's aim was to attach them to some Church or other, where they might be at once engaged in active work for God, if they had previously been unattached, and to induce them to more entire consecration if already to some extent engaged in church work. If 'A Disheartened Churchman' had to grapple, as we clergy have daily, with indifference, scepticism, and infidelity, he would know that this is not a time for us to be entrenching ourselves within the narrow walls of ecclesiastical propriety, but to welcome every helper who proclaims the One God the Father and One Lord Jesus Christ, and who manifestly speaks under the influence of the same Holy Spirit who guides our words. I am, therefore, going to be yet more vile in a Church man's eyes by assisting at the opening of a Wesleyan school-room in company with other clergy, and also by helping another American Evangelist at the Bernondsey Town Hall.'"

## FRUITS OF THE SPIRIT.

The Holy Spirit is a great producer. The cultivation of heart and life is committed to Him. He breaks up the fallow ground, destroys the wild growth of sin, sows the seeds of truth in the heart, nurses the germinating plants of goodness in the life, and finally grows abundant fruit, and that of the best quality. It is worthy of note that all His fruit is grafted. There is not a natural

growth in the whole orchard. He prunes away the shoots of sin from the mind and heart and then grafts into the stock of the natural affections the living buds of grace.

It is in this way the natural being is made tributary to spiritual and holy fruitage. It is inoculated with a Divine life, which puts an end to the evil productions of our nature, and we vegetate in their stead a rich and luscious growth.

It is not a mechanical substitution of good fruit for bad, as a man would pick over a barrel of apples, casting away the rotten, and reserving the sound; but such an infusion of new life and health into the natural constitution as converts a bad tree into a good one, and makes it, by a second nature, produce only good fruit.

In making a Christian, God does not destroy or modify the mental structure, nor do away with our primitive moral susceptibilities. The faculties of the understanding remain unchanged, and the conscience, affections, and will continue in full force.

All that religion proposes to quicken, cleanse, and rightly direct these powers. In getting religion a man does not get rid of himself. He simply gets the crookedness of self taken out of him. All the angularities of character are knocked off, not by a process of outward reform, but by chiseling a man down into a thing of beauty, by the chastening of his inmost soul. The cloth is not destroyed, but the spots and wrinkles are removed. The self-life is not extinguished, but made to flow in other channels. It is simply the quality of life that is changed by grace. And this process: evil is expunged from us by the expulsive power of superior good put into us; all the elements of natural life, and organs of power remaining, but their diseased action prevented by the spirit of health projected into them by the Holy Spirit.—*Rev. Dr. Lottin, in Divine Life.*

HELPING EACH OTHER.

Among the contributions acknowledged on a subsequent page will be found mention of a gift of twelve dollars and eighty-seven cents, sent by a native woman in Hamadan, Persia, to provide Scriptures for their brethren and sisters in the far-off land of Corea. Not long ago these donors were themselves in darkness. In February, 1882, Khanum, wife of Yusaph, Sanduke, wife of Marteros, and Salbe, wife of Gaspar, with eighteen others, wrote to Dr. Irving of the Presbyterian Board, saying that a great door was opened in Hamadan for the preaching of the New Testament to persons seated in the shadow of death, as they lately were, and asking that two ladies might be sent to teach them and their daughters the things most necessary for their temporal and spiritual welfare; and not to them only, but their Jewish sisters, who were in intense darkness. In answer to this appeal teachers were sent by the "Ladies' Board of Missions of the Presbyterian Church," and now the women, whose first thought was for their neighbors of Jewish descent, have let their sympathies go out to remote lands, and wish, like the apostle, to have the Gospel preached not only to the Jews but also to a nation which has never heard the story of Abraham and David. Their gifts will be applied to the distribution of the translation of the Gospel of Mark which Rjutei is making for the American Bible Society.—*Bible Society Record.*

## A SLEEPING CHURCH.

Mr. D. L. Moody relates the following: There was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field on Sabbath and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and blades of grass, and coming to his father saying: "Pretty, pretty." At last the father fell asleep, and while he was sleeping the child wandered away. When he awoke his first thought was, "Where is my child?" He looked around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice some distance, he looked down, and there upon the rocks and briars he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom and accused himself of being the murderer of his own child. While he was sleeping the child had wandered over the precipice.

I thought as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice—right into the bottomless pit of hell. Father, where is your boy to night? It may be just out here in some public house; it may be reeling through the streets of London; it may be passing down to a drunkard's grave. How many fathers and mothers are there in London, yes, praying Christians too—whose children are wandering away while they are slumbering and sleeping! Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves that roll through our streets, bearing upon their bosom the noblest young men we have? O my God, wake up the Church, and let us trim our lights and go forth and work for the kingdom of God!—*Watch Tower.*

It is worth ten thousand worlds to be able to say as Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—*Bishop Parker.*

## "FOREIGN."

I cannot quite like that epithet "foreign." It has yet something of its ancient selfish flavor. "Foreign," "alien," "hostile"—the ideas which those words stand for have been badly mixed in the thoughts and languages and diplomacies of mankind. Experimental Christianity is clarifying our thinking, and warming our hearts. Our gospel is for all mankind—for every creature. The preaching of it to our countrymen, in our own mother-tongue, is no doubt a different sort of work from carrying it beyond seas, and communicating it in other tongues. In practical administration we must have two distinct departments. The term "foreign" to distinguish one department from the other, which the term "home" designates. But let us beware of that old, selfish narrowness. Let us get Christ's idea of the word "neighbor" into our hearts. Our neighbor is any human being to whom we can do good. Christian neighborhood is not a thing of local nearness. It is a thing of opportunity to do good. And as to such opportunity, who is far away from us now? Lands to which we can send messages more speedily than our fathers could send to their next towns—lands in which our brothers and sisters and children are making their homes and their graves—lands in which the Gospel of God is lifting up the people as it has uplifted our fathers and us—lands upon whose people the Holy Spirit is shed forth even as on us, and on the Church at the beginning—if still, in secular commerce and diplomacy, they must be called "foreign," is it not time for us, in the commerce and diplomacy of the kingdom of God, to say to those peoples, "Brethren, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God?"—*Cor. New York Observer.*

## VERY SOUND.

The following is related with relish by Mr. Spurgeon in a recent address: Dr. Steadman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be the communion. He prayed earnestly that the Lord would vouchsafe his presence to the brethren around his table. As he was putting on his great coat to go home one of the deacons said: "Dear Sir, you will stop with us, will you not, to the communion?" "Well, my dear brother," he said, "it is not want of love, but you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is any want of love, but it is only out of respect for my principles." "Oh," said the deacon, "it is not your principles; because what did you pray for, Doctor? You prayed your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong for you to go there, you should not ask your Master to come where you must not go yourself; but if you believe that your Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be." "The deacon's reasoning appears to me very sound," said Mr. Spurgeon.

Some years ago a whale ship was wrecked off a Polynesian island. One of the officers had been in a ship that had foundered near the spot, and recognized the island where he had seen a boat's company fall a prey to the cannibals. Too exhausted to attempt escape, he and his companions awaited a like fate. They were trembling, to the top of a hill. Suddenly the leader sprang to his feet, and shouted, "Safe! safe! See yonder, a church among the huts!"

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—*Phaed.*