

The Wesleyan.

S. F. HUESTIS, Publisher.
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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 20, 1883.

No. 2016

NOTES AND COMMENTS.

Man is an animal that makes bargains. No other animal does this. One dog does not change a bone with another.—*Adam Smith.*

The ex Jesuit Curci (says the *Civetta Evangelica*) has interrupted his lectures at Rome, wearied by the opposition which comes down upon him from the Vatican.

An Episcopal paper thinks that "one reason why the world is so unwilling to join the Church is because the Church is so very willing to join the world."

The following excellent compendium of what a house of worship should be is from an English paper:—"Free from all draughts, free from all delusions, free from all false doctrine, free to all men, and free from all debt."

The more gospel-preaching churches have the more faithful it seems they are apt to be. Where a flock is well fed they are much more apt to come up when called, and are much gentler too.—*Zion's Landmark.*

Show me the man you honor; I know by that symptom, better than any other, what kind of a man you yourself are. For you show me there what your ideal of manhood is; what kind of man you long inexpressibly to be.—*Carlyle.*

The Presbyteries of the Southern Presbyterian Church have been requested by their Assembly to express their opinions respecting the prohibition, in their Confession of Faith, of the marriage of a man with his deceased wife's sister.

The Government is doing a great deal to improve the general character of the Hindus by means of secular education. From the four universities of India there are turned out each year 10,000 English-speaking natives, graduates of these universities.

Right around you is plenty of missionary work to be done. Because you are debarred from going to the Hindoo or Hottentot, do not think you are excused from being a missionary. To live the life of a Christian, and to be a missionary to some extent, is impossible.

A metropolitan journal, remarking on the increased observance of Lent in New York city during the past twenty-five years, speaks of it as an institution which has "great attractions for fashionable people," and which produces "an excellent sanitary effect," and gives the "body a chance of periodical rest."

"The richest man in New York died yesterday," says the *Springsfield Republican*, referring to the venerable Peter Cooper, "Not Gould or Vanderbilt or any other of the money grabbers, but a money giver instead, who knew what the old English epigram meant: 'What I kept, that I lost. What I gave away that I had.'"

At a "Gospel Temperance Mission conducted in Manchester by Francis Murphy, the originator of this widespread organization, pledge-takers are to have the option of donning either the ordinary ribbon, signifying total abstinence from alcoholic liquors, or a ribbon with a white line running up the centre of the blue to denote, in addition, abstinence from (or, in the case of females, opposition to) the use of tobacco and all other narcotics.

Connectionalism does not consist in involving the whole of a vast Church-organization in personal and local difficulties. A Connexional paper is not therefore the best place for the discussion and settlement of such questions. The better way is to refer them to the regular Church authorities in the localities directly interested, and leave our newspapers for matters of general interest and utility. This is intended for whom it may concern.—*Nashville Ad.*

What did the Master mean when He saw the tax-gatherer, and said, "Come, follow me," and when the other said, "Let me go and bury my father," still "Come, follow me?" It didn't matter the necessity nor the exactness of the demand, it was "Come, follow me." Running through the streets and studying through office and smart, it still that cry, "Come, follow me." I want not your "Amen," I want not your substitute, I don't want your ten per cent., I want you!—*American.*

The remains of Archbishop Hughes, of New York, have been removed from the grounds of the old cathedral to the crypt of the new cathedral. Before the coffin was taken up prayers were said for the repose of his soul,

and the re-interment was attended also with prayers for the same end. The Archbishop is called a "Father in God" by those of his own faith, and yet it seems his soul is still in purgatory. How long will it be before he is released? How can it be ascertained when he has entered upon final felicity?—*Am. Cor. of Methodist.*

The Belfast Presbytery has been divided into groups, each consisting of four or five congregations, and the ministers of each group are to exchange pulpits once a month for four months, each preaching a missionary sermon. Already the good results of the arrangement have begun to appear, as in one church the first missionary sermon brought up the next collection to two and a half times its former amount at one leap. The people are ready to subscribe to missions if they are but instructed on the subject.—*Methodist.*

Artemus Ward was not a preacher, he said, but he believed in "meeting-houses." "Show me a place," he said, "where there isn't any meeting-house, and where preachers is never seen, and I will show you a place where old hats air stuffed into broken windows, where the children air dirty and ragged, where gates have no hinges, where the women are slipshod, and where maps of the devil's wild land air painted on men's shirt-bosoms with tobacco juice. That's what I'll show you. Let us consider what the preachers do for us before we aboose 'em."

The fresh disclosures made in Mrs. Carlyle's letters, just published, are painful. Neither Carlyle nor his disappointed wife was happy. He was self-indulgent and impatient, while she was instructing his generation in the true philosophy! She was ambitious, jealous and querulous, while she looked for what her philosopher could not or would not give her. Both of them talked and wrote roughly. Deep devotion and the true discipline of Christ would have made them happier and more helpful to each other. They mournfully exhibit the misery of mere intellectualism.—*In Methodist.*

Dr. McKay, of Formosa, thus forcibly expresses himself in a recent letter to a friend in Toronto: "Let cold-hearted professed Christians in Canada tell me this work in Formosa is not of God. At Seritiam, when we observed the commemoration of our Saviour's dying love, fully 500 souls in and outside the chapel either sat or stood with profound solemnity. What an outburst of song when we closed by singing the Hundredth Psalm in Chinese! I would not give it for all the jauntiest, theatrical performances in some churches by ungodly men and women, though their voices should be sweet enough to charm the devil."

Why do people, in many places, absent themselves from Missionary Meetings? There are various reasons. Some dread the infliction. They fear, not without reason, having to sit a couple of hours listening to arguments (?) and appeals that were worn threadbare twenty years ago; and so stay away. It is not a craving for mere novelty; it is a desire (often disappointed) to hear the facts of the work, rather than its philosophy. The friends of Missions want to hear what the Church is doing, rather than to be bombarded with reasons why something should be done.—*Missionary Outlook.*

The Church of England Temperance Chronicle gives the following paragraph which will be read with pleasure by temperance people. "The Queen, I am informed, is almost a total abstainer. Her usual tippie at dinner is half a tumbler of sherry and water, and on state occasions she occasionally indulges in half a glass of dry champagne. The members of the Royal household are equally abstemious, and it is the usual custom for guests at her Majesty's table, Royal or otherwise, to drink nothing stronger or more heady than *aqua pura*. Things have changed since the days of Queen Victoria's august uncle, 'Europe's first gentleman.' Smoking is strictly prohibited in all the Queen's palaces."

The Belfast *Witness*, taking the number of communicants in the Irish Presbyterian Church as 102,825, and the total amount contributed to the various Mission schemes by the whole Church as £11,975 8s. 4d., points out that the average amount given by each communicant for missions is about two shillings and fourpence per year. This is perhaps a little more than the average giving of communicants, because contributions are no doubt given by some who are not communicants. But the fact remains that the average giving of the communicants is only about one half penny per week. "There are few communicants so poor," it is added, "that they might not give that much to one mission alone."

CHRISTIAN EDUCATION.

Doubtless our secular universities have a value of their own. It is not necessary to condemn them. But the Christian, and especially the Methodist father should seriously consider whether he can justify himself at the Master's bar if, instead of sending his son to a college in which the lad's spiritual interests will be esteemed as his highest and best, he place him in one which will develop his intellect at the expense of the spiritual side of his nature. And our church needs, for her own sake, as well as in view of her duty to her sons and daughters, to take an ever-deepening interest in the welfare of her academic and collegiate institutions which are so necessary, not to the increase merely, but may we not thoughtfully add, to the maintenance of her influence in this great and growing country. To give full effect to her spirituality, she must, in this age of increasing intelligence and refinement, reinforce it by adding largely to her intellectual culture and strength.

Thirty-seven years ago the great and good Dr. Olin affirmed that if every Methodist father would consecrate one educated son to the service of God and his country, in ten years the moral and intellectual power of the church would be quadrupled; that she would fill her proper place in the great business of public instruction; that her voice would be heard in high places where the rights and wrongs of men are matters of debate; that she would have her equitable share of the strong positions of human society, and that she would have a noble army of ministers and missionaries. Were not these sanguine words prophetic? True, not every Methodist father then living did give a liberal education to one son; would that he had! Yet many did. Whether ten years after the great Doctor's prophecy an intellectual and moral power had quadrupled it is impossible to determine. But let those Methodists who were alive when he spoke compare the social position and power of their Church throughout the country to-day with what it was then, and they will be astonished at the contrast. Then the number of our members in high places was relatively small, and our foreign missionaries few. To-day our laymen may be found in Congress, in State Legislatures, in the seats of justice, in responsible political offices, in university chairs, and on editorial tripods; we have also an immense and noble army of ministers at home, and an effective band of missionaries in almost every part of the round world. Behold! what hath God wrought! And by whom has he wrought all this? Inquire carefully, and it will be found that a very large proportion of this host of influential laymen and ministers was drawn from the sons whose fathers consecrated them to the good of society, by faith in Christ and by a more or less liberal education.

If to-day the tens of thousands of Methodist fathers would as Dr. Olin suggested, consecrate one converted son to the good of society, by giving him an education in one of our Church universities, what vast accessions would be made to our Church power during the next decade! What blessed results to the country, to religion, to humanity would follow! What elevation would be given "to the tone of thought and feeling and hope throughout all the families of our Israel!"—*N. Y. Christian Advocate.*

THINK IT OVER.

"What is the cost of sustaining a missionary at one of your stations?" was the inquiry which followed the check of a business man for a generous sum. The question opened a correspondence upon the theme of missionary substitutes. Results? He adopted a faithful missionary to represent him in evangelizing a great people. A man to be envied is he. But why peculiar? He is not so in wealth.

There are thousands who are as well able as he to do this thing. Many, indeed, do give the equivalent of this; but they are few, compared with those who are not fascinated with the idea of being represented abroad, in some one of the great centres of teeming life, there, just now, a man full of the love of Christ can reap while sows. Not being able to go in person, many of affairs whom God has blessed, why not send a substitute to witness for you? The man stands ready to go—shall he go in your name, for Christ's sake? Steward of God, this is one way to make friends of the mansion of unrighteousness that, when you fail, will receive you into everlasting habitations. Why not do this thing and make it less peculiar? Help to make it a common-place affair in this day of progress.

EASTERN WORK.

Only four of us remain in the Bengal work; but we have now a Bengal minister on trial. We sent out two younger lads with a small tent at Harna Mela or fair, where for fifteen days in succession thousands will be gathered together. I think we are coming to a turn in this village work. When we got to Sason we were very tired, for twelve miles across hot paddy-fields is trying. The village school was closing away under the shade of mango trees. Our new friends took me into a little mud chamber, where there was a bed, and brought milk, coconuts, and sugar in cakes. In that little room I had a refreshing sleep. It is the first time that such hospitality has been shown in Bengal; surely a sign for good.

I saw you mend the fair at Sason, where we preached till we could preach no more for weariness. I had to hold in for I got a pain in my chest with trying to make the crowds hear. But the people at Sason itself seem very much drawn to us. All the boys flocked round to finger Sahib's topee, and get a sight of his watch. We made friends at once, and all the time after, the tent doors were blocked up by rows of curious faces. Even getting into bed at night I was not sure that some face was not thrust through the canvas on one side or another, to observe the curious proceedings of Sahib. The chief man of this village is called the Kazi Sahib. The Kazis were the judges in Mohamedan times. This Kazi seems to be much respected, and he has a school of 75 boys. He employs an old Guru to teach them. He heard preaching some years ago at a Mela. Once or twice he came to see me at Gouripur, but I was away at these times. However, to cut a long story short, he came back with us, and was baptized at Dum-Dum the Thursday before last. It was an impressive service, and the Kazi was much cheered by the reception he got. The most curious feature of the case is that he has two wives, and of course he will have to give up one, which I tell him should be the second one. He thought that his becoming a Christian would settle this difficulty, but to his surprise, both wives wish to follow him. He offers to build us a little house, that we may visit Sason and preach, if we will give Ra 20 (£2) to the undertaking. Several of the villagers will give their help and labor, so for this small sum he thinks the thing can be done. Two of the Sasonites have called on us at Gouripur. They evidently regard us as friends. One stayed all night and ate with our men, which is going a long way for a Mohamedan. Pray that we may have still further success at Sason.

We have nearly two hundred boys being taught the Bible, and by the conversation of Kazi our way is partly opened to about two hundred and fifty more. It is just about a year since I pitched my tent in this spot, which is now the Gouripur Mission House. We have already had tokens for good. With prayer and labor, what may we not see in another year. The hot weather

is coming on fast. I have one more journey to the end of the circuit to make, and then, all being well, I shall have a month's change at Darjeeling, which I shall enjoy, as I feel tired and done up.—*Rev. J. A. Macdonald in London Meth.*

"WRITTEN AGAIN."

Jesus Christ said, in answer to the Devil's quotation of Scripture: "It is written again. What is the meaning of that? It is that the Bible is not made to be of one text; the meaning is that you must compare Scripture with Scripture. It is possible to fasten the mind upon one single line, so as to miss the meaning of the whole revelation of the Bible. We have to compare spiritual things with spiritual—it is written here, and it is written there, and the two writings must be brought together in intelligent, critical and spiritual comparison. It is written and it is written again, and the one passage must be read in the light of the other. You must have the whole Bible and not an isolated text to rest upon. There is a biblical spirit as well as a biblical letter. Is it not possible that some of us have fixed our minds upon some one passage of Scripture that is really torturing us with agony we dare not explain to our chosen minister! Whereas, if it could be pointed out, he might be able to say to us, 'It is so written there, but it is written again,' and thus the light might come and all the joy of liberty. If there is any man here whose soul is afflicted by one special passage of Scripture, and I can be of any service in showing him other writings which illuminate it, it will be the joy of my life to be of that service to any soul bowed down by such distress.—*Dr. Joseph Parker.*

A CLOSE ARGUMENT.

"Do you not believe," said a father to his patriotic son, "that the preaching of divine truth is the main safeguard of your country?" "I do," was the reply. "Why then, do you not attempt to save your country in this way?" "Because I am not pious." "But you ought to be pious." "I know that, but I am not; and while I am not, I ought not to enter a theological school."

"DON'T AGREE WITH WESLEY."

Our people need sound doctrine now as much as they ever did—not controversy, but solid gospel truth. The distinctive doctrines of our Methodism are not enunciated with the clearness and force they once were—are not by some preachers. Some preachers do not know, do not understand, Methodist doctrine. Some preachers are generally in trouble—don't know what they are—have doubts—are not in agreement with Methodists—not, for the matter of that, with any body. They claim extra sense—extra logical powers—extra philosophical insight. Other people are fools—they are Solomons, every one of them. And so it is, and has been, and will be. Underneath infidelity and doubt there is

generally a strong undercurrent of egotism. What I (big I) do not know, is unknowable—what I do not understand, is incomprehensible. Little folks, old men, silly women, and negroes can run in old grooves, but I have found a new, higher, and more philosophical way. Big talk, this. "Dr. Clark and I differ." Indeed! "I do not agree with Wesley." Is that so? What does Wesley care? "I am opposed to standarda." Certainly. "I am in favor of freedom of thought." Yes, yes; particularly of infidel thought. It is wonderful how freedom of thought and looseness of morals meet in the same men. I don't know exactly why it is so, but I have observed this fact among preachers as well as among laymen. These young fellows do not know much about Wesley and Clark. They differ to look smart—to exalt themselves at the expense of dead heroes. Not much chivalry in this; no good sense, and not a particle of religion. Methodist preachers should stick to Methodist books—the standard works—and then think for themselves in the fear and love of God. Not much trouble of this sort, but it crops out now and then. It would, at times, be amusing, if it were not so serious and painful.—*Gilderoy, in Richmond Ad.*

NOT FIT TO COME.

The awakened sinner, who has a knowledge of the Gospel, knows that Christ only can save him. He knows that he cannot atone for his past sins, nor work out for himself a righteousness for the future. He knows that he must receive pardon, salvation at the hands of Christ.

When Christ invites him to come and receive pardon, he is not ready to go. Ask him why he does not at once go as a lost, helpless sinner to receive pardon and eternal life, and he says he has not feeling enough. He feels anxious, and desires pardon, but he does not feel that sharp distress bordering on frenzy, which he thinks is necessary to repentance and preparation for pardon. He confounds penitence with distress of mind. He is waiting for more feeling. That he thinks, though he does not say so, will recommend him to the mercy of Christ.

Another does not go to Christ and receive pardon because he is such a great sinner. He is not mistaken in regard to the fact that he is a great sinner. No sinner ever estimated his sinfulness. All men are greater sinners than they think they are. But Christ's offer of pardon is not limited to moderate sinners. He has saved and is willing to save the chief of sinners. No man who comes to him as a small sinner will be saved. No man who comes to him with an atonement for a part of his sins will be saved. He who comes to him as a penitent sinner, however great his sins, will be saved. Though his sins be as scarlet they shall be white as snow.

Another does not go to Christ because he has not broken off from his sins. He has refrained from some open transgressions, and has tried to lead a new life; but his sins remain. He thinks he must not go to Christ till he has made himself better. Hence the delay.

Thus sinners do not go to Christ because they are not fit. Those who persevere in their purpose of becoming fit never go. Those who become convinced of their folly and sin in making terms which Christ has not made, and who see that they must go to him just as they are, and rely upon his promise for pardon and deliverance from sin, will be saved, or rather are saved.—*Dr. J. Abbe.*

Let this be thy purpose, O friend, to observe the law of right and to do it. Then the sun-shine and the storm, the night and the day, the heat and the cold of life's discipline will foster and mature the grain for garners in the sky.

121

121

121