

The Wesleyan.

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FROM THE PAPERS.

In the Sunday-school is the place to train in right giving those who are to be the church givers of a few years hence.

The Baltimore School Board has resolved to consider in September the question of appointing teachers for life or during good behavior. At present they are elected yearly.

We recently heard it remarked that "the Gospel should be run on business principles." How would it do to reverse it and say that business should be transacted on Gospel principles.

The *Northern Advocate* says truly: "The decay and corruption of Church life begins with the individual. The man who first mistakes carnal license for Christian liberty is the originator of the corruption which destroys the life of a Church."

It was said openly in the recent English Unitarian Conference that the advance of the Unitarian cause was "hindered by the imperturbable indifference of the cultivated laity." And the worst of it is that there is no power in Unitarianism to draw men out of indifference.

In London 566 churches use hymnals in which High Church doctrine is taught; 193 churches use Low Church hymnals. "Hymns Ancient and Modern" are used in more than half the churches in and around London, and in the same proportion in the diocese of Canterbury.

Men who are always on their feet in a deliberative assembly seldom acquire much influence over it. In a certain General Conference a member spoke twenty-seven times during one morning session. He never attended another General Conference—and is still living.—*Nashville Adv.*

The decline in power of many successful ministers is to be attributed to indolence resulting from self-sufficiency. They think that the old sermons, or half-prepared or off-hand new sermons, will do, and offer dignity and reputation as an equivalent for pastoral fidelity.

Campello's newspaper venture has proved a failure. Bishop Harris writes that the ex-Canon has "become the victim of Nevin," a High Churchman, who misled him, and he is now "a cipher on the surface of Italian movements." Now the Catholic press will claim this as a proof of all the slanders against him.—*Independent.*

Misses Grace N. Kimball and Lettie Johnson, both from Bangor, sailed from New York on Saturday for Turkey-in-Asia, as missionaries of the American Board. Women are allowed to take positions which men are unwilling to fill. St. Paul is only quoted in cases where there is neither honor nor profit.—*Zion's Herald.*

While the Adventists believe the war in Egypt to be the result of the failure of the angel of the Revelation to hold the four winds, the *Christian Instructor* professes to see in it an indication that God is grieved at the action of the United Presbyterian Assembly in favor of instrumental music in public worship.—*Independent.*

The *Japan Mail*, contrasting the "never-fading industry and self-denying zeal" of Protestant missionaries with the laziness and half-heartedness of Buddhist priests, says: "The pure, upright lives and single-minded earnestness of the missionaries have not less power of persuasion than the doctrines they preach."

The curious fashion in which the money matters of public schools are managed is illustrated in Newark, N. J. The wages of the janitors have lately been doubled, while the teachers' salaries have twice been reduced. A lady principal, who works as hard as any man could in her position, receives \$700 a year; the man in her place would get from \$1,200 to \$1,800.

Ingersoll being invited to officiate at a memorial service for deceased Union soldiers in New York is not relished by the country at large—least of all is it relished by those most nearly interested. What mother wants her infant to talk consolation to her in the death of her son? She wants for an office of this kind some one who believes in the Resurrection. Let Ingersoll joke with living men if they and he like it, but not over dead ones.—*Southern Chris. Adv.*

In Switzerland efforts are being made by earnest Christian people to relieve letter carriers from work on Sunday, they being required to distribute letters on that day as well as others. Little gummed tickets have been prepared to be attached to letters like stamps, on which is printed,

"This is not to be delivered at the house on Sunday."

The first temperance meeting ever held on this continent took place just twenty eight years after the landing of the pilgrims, at a small trading post near Quebec. The orator of the day was an Indian chief, recently converted, whose plea, that all his tribe should take the total abstinence pledge, met with a hearty response from the swarthy red men who had already learned the direful effects of fire water.

As an instance of the improved condition of church music in New York, the *Chor chorist* states that the musical record of St. Chrysostom's chapel shows that there were produced, between October and June, "eleven masses, or complete communion services, four full evening anthem services, seven magnificats, and the astonishing number of seventy-eight anthems."

The *Christian at Work*, in noticing Matthew Arnold's silly idea when he describes "the Protestant idea of heaven" to be that of "a glorified undying tea-meeting," very pointedly rejoins: "Perhaps even this view of heaven is quite as exalted as that which some of the sweetness-and-light disciples seem to entertain—of a place where a select coterie of literary gentlemen can criticize the Deity to all eternity."

There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the Church. In how many homes are these mottoes standing sarcasms, which serve only to point a jest and adorn a satire?—*Presbyterian.*

Executed, or unexecuted (it will be executed), liquor making is made illegal in Iowa. Murder is also illegal, but the July assassin was hung last Friday for killing a president. Law does not prevent all crime. Two presidents have lost their lives by violence, yet some infinite blockheads sneer at "prohibition" because some drinking will go on in Maine and Kansas and doubtless must in Iowa. Making and selling liquor, not drinking, are prohibited.—*N. W. Adv.*

Rev. Chas. F. Thwing asks, in the *Congregationalist*, whether the Congregational Church has not gone as far in its exercise of liberality toward religion as it can without peril. It seems rather to encourage liberty of doubting than of belief, to think more of progress in theology than authentication of truth already possessed. He says truly: "Unbelief is the child of dead orthodoxy. It is the piety of the church that is its chief guard against a tendency which may result in heresy and schism."

Speaking at the London Domestic Mission the Rev. S. A. Brooke, M.A., said: "Being a late convert to teetotal principles, and moved with all a new convert's enthusiasm, he heartily commended this effort, and in all sincerity and with special interest he wished the Band of Hope success. Although a teetotaler for only the last three months, and although he had never exceeded the allowance countenanced by 'moderate drinkers'—viz., three glasses of claret a day—he begged to take this opportunity of stating that in every single respect did he seem to have undergone a change for the better."

A question of practical legislation is troubling *The Boston Journal*. "Congressmen," it says, "impressed with the idea that we have an overflowing Treasury, roll up a River and Harbor bill for the appropriation of twenty million dollars, and vie with each other in securing the erection of unnecessary public buildings in their districts. But it seems never to occur to them that instead of improving all most imperceptible streams and erecting needless buildings in remote villages it would be a good investment to use some of the national funds in rolling back this vast and threatening tide of illiteracy."

There are beautiful anthems, however. To sing a hymn as a voluntary that every body knows would be a new departure, and would help kindle the fire of devotion in the hearts of the worshippers. St. Augustine says: "When I find myself taking more pleasure in the manner of singing than in what is sung, I suspect the genuineness of my religious emotions." "Perish Augustine! Live Jesus!" was that man's motto. It would be a grand one for organist, choir and preacher. A religious service conducted by such consecrated hearts would not fail to be

wonderfully helpful to all the worshippers assembled within the courts of the Lord.—*Chaplain McCabe in N. Y. Adv.*

EMERSON'S INFLUENCE.

A tendency appears in certain quarters to claim for Christianity every great man who dies. The Romanists do this by seeking to baptize them, or to administer some of the offices of the church to them in their last hours. But some Protestants pursue a course even less ingenious; for Rome in this is not utterly inconsistent with its avowed principles. Thus some writers have claimed Carlyle as a Christian; and we doubt not that when Spencer, Tyndall and Huxley die some will be found to select equivocal phrases from their writings to disprove the entire tenor of their utterances.

Mr. Emerson had poetic insight in a high degree, and possessed great powers of generalisation. He could write and speak epigrammatically, and mingle with syllogisms similes of transparent clarity. Most students and reading men who have lived since he began to write are familiar with his style and leading conceptions. He originated nothing; he attempted to construct nothing, and to prove nothing. His force and impressiveness were in the assertion of thought authoritatively, clearly, incisively, beautifully. To prove a logical contradiction upon him would scarcely attract his attention. His emotions were kindled rather from the understanding than from the heart, while his intuitions took possession of him, and he believed what he said while he was saying it, whether it confirmed or contradicted what he said yesterday. His utterances could not but arrest attention and stimulate minds. Many of his oracular sentences became seed-thoughts; and his influence was powerful, as it has been remarked, the indirect even greater than the direct. Many felt his touch who never knew whose hand was upon them.

Whether the sum of his influence on his time was good is a question of deep interest. The Infidel, the Agnostic, the Liberal, the Sceptic of every grade, the Radical among the Unitarians, will all answer this question in the affirmative. The Christian must answer it in the negative.

Ralph Waldo Emerson began his public career as a Unitarian minister, but left that loose-jointed body on an issue concerning the administration of the Lord's Supper, he maintaining that such a celebration gave an undue prominence to one among many good men. From that time till his death he made no sign that he believed in Jesus Christ as a teacher come from God in any other sense than he held Ralph Waldo Emerson himself to be such a teacher. He gave Jesus as authority for nothing except in a few instances, very much as Paul quoted the Greek poets on Mars' Hill. His teachings were substantially pantheistic, and his views of personal immortality doubtful.

He was a principal factor in the great change which has come over New England within the last forty years in Unitarianism and general thought. Agnosticism, complete indifference to religion, Theodore Parker, and infidelity have all found in his name support, and in his writings materials to effect the public mind. The eulogies these all pronounce upon him acknowledge their great debt.

Nor can a word be quoted from his whole career, whether from speech or pen, which justifies the assertion that he believed in the Jehovah of the Old Testament or in Jesus Christ as "the same yesterday, to-day, and for ever," or in the inspiration of the Holy Scriptures in any sense which makes them the rule of faith and practice; in any sense which distinguishes them as their origin from the sacred books of Hindus. He knew and loved Father Taylor, and Father Taylor declared the sweetness of his spirit, but neither living nor dying did he show any sense of need of Christ nor of dependence upon Him.

If the "Light of Asia," Jesus, Mohammed, Emerson, and Keshub Chunder Sen are peers, the Christian Church should dissolve.

If the Bible be the only supernatural revelation of God; if Jesus be the Son of God; if there be "none other name given among men whereby we must be saved" but the name of Jesus Christ; if "at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," the sum of the influence of Ralph Waldo Emerson notwithstanding his many services to mankind, and his excellent personal qualities, has been harmful, and not helpful; evil, and not good.—*N. Y. Christian Advocate.*

CATCHING METHODISTS.

The *Northwestern Advocate* says: There are some queer "goings on" for the purpose of "converting Methodists" in England. "The English Church Union," a sort of fraternity in the English church somewhat like the Jesuits or the Paulists in the Romish church, proposes to convert the Non-conformists. The agent at the head of the bureau to win Wesleyans was once a Methodist. He is named Widgery and his witchery is devoted to Methodist duty. In his province he advises the clergy to be "on good terms" with Wesleyans. They should lecture on the life and times of Wesley; should "honestly" set forth John Wesley's official life in such a way as to show that he always intended to be a churchman and now condemns all schismatics. "Special services for Methodists" must be held, at which "Wesley's sacramental hymns must be sung." Class-meetings and love-feasts are to be conducted in such a way as to show that "the church" can give everybody the benefit of these under establishment auspices. This Jesuit work is to be done chiefly in the villages and small towns. Says prophet Widgery, "If Methodism is to be won and hostilities cease it will be more likely by this or some similar weaning process than by any action on the part of the bishops or the conference. Let it be adopted and energetically carried out and the conference will abandon the villages or be forced to come to terms with the church." This wily man of God impresses upon his clergy the necessity of using "a weaning process" very adroitly and very judiciously. They must be wise as serpents, cunning as foxes, pertacious as bull-dogs and restless as night-hawks. The avowal is somewhat open since the scheme is printed in the *Church Times*. The avowed "Union" is entitled to all the Methodists it catches. This attempt is a tribute to churchly zeal. The union does not propose to soil its dainty hands by touching the raw material as the salvation army does, but proposes to "convert" those whose faces and hands have been washed by Methodism. At any rate, the movement whose news has crossed the sea must be known to our Wesleyan brethren in England. If it wakes them up to more zealous, sensible, unstilted, unstarved attention to the young, and if it begets a renewal of Wesleyan care of the people, we can forgive the confessed hypocrisy, dishonesty and guile of disciple Widgery.

UNBELIEF.

Unbelief comes oftener from irrelevant associations than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesques of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will pay our piety.—*Rev. Dr. Washburn.*

ROMANTIC RELIGION.

A woman in Syria who had groped her way to the Cross guided only by the light of Holy Writ, on being met by a lady missionary, said, "Jesus has often knocked at the door of my heart, and I have awaked a little, but only to go to sleep again. Now I hope that Christ has come to abide with me." How many Christians, nursed from infancy in the lap of the church, fail to teach any higher experience than this poor, half-enlightened Syrian woman! Always hoping that Christ is coming to abide with them, they are always refusing the obedient faith which is the condition of his permanent abode in any human heart. John Foster tried to account for such a thing as a romantic religion; by which he meant a sentimental admiration for habitual piety not sufficiently earnest to fulfill its conditions. What else can it be? Christ seeks the human heart, not as a transient, but as an abiding, guest. His language to the weakest believer is, "Abide in Me." Continue ye in My love." Why, then, are so many compelled to

SUGGESTIVE.

At our breakfast table the other morning we heard of the following, which occurred in a circuit town. A great temperance movement had been going on, and nearly every minister in the town on a certain Sunday, preached a temperance sermon. A certain Wesleyan minister, who is himself a staunch abstainer, was an exception. At the quarterly meeting on the following day a member inquired why the said minister had neglected his duty, and asked if he was

afraid of the people belonging to the chapel who had licences to sell liquors? If a minister is to speak the truth, the whole truth, and nothing but the truth, I cannot think he is doing his duty, if he does not raise his voice against the vice of drunkenness.

John Wesley had the courage of his convictions, and boldly said, of the dealers in spirituous liquors, "All who sell them in the common way, to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them: The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood, is there! The foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art clothed in scarlet and fine linen and farest sumptuously every day canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; Therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."—*London Methodist.*

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confess that His presence in them is only transitory? Hear His explanation of the matter: "If ye keep My commandments ye shall abide in My love." The inference, therefore, is undeniable, that the love and practice of sin is the force which compels the Master to depart. But where "sin, the monster, bleeds and dies," there Christ abides forever.—*Zion's Herald.*

TO LIVE IS CHRIST.

To rise above ourselves, to lose ourselves in the thought of the work, great or small, that God has placed before us—to live in that life which is, indeed, eternal, because it belongs both to this world and the next—for the sake of doing this the apostle could consent to live, could prefer life with all its sorrows to death with all its gain. "God is not a God of the dead but of the living." Christ is not a dead Christ, but a living Christ. "The living, the living, he shall praise Thee, he shall serve Thee." The varied duties of common life—the trivial round, the common task—are the means by which we carry on the true Apostolic succession of Christ's first servants. "There may be everywhere"—I quote the words of a devoted Christian of another country—"there may be everywhere a silent apostleship, a persuasive and incessant sermon—namely, the natural brightness of a profound and true content. Never can the immortal hopes to which our devotion renders its sacrifice be so well proclaimed by our words, as by the radiant tranquillity of that inward repose which comes up from the heart to the countenance." "I find"—so said this same saint-like person—"I find death perfectly desirable, but I find life perfectly beautiful."

And what is true of the life of individuals is true also of the life of great communities. There is, indeed, both of individuals and of nations, a life which is not a life—empty, dead, barren, a mere existence, vanity of vanities. But the collective life of thousands of English Christian souls—the life of the heart of a great people—life, not stagnation, life, not idleness—is the very element, the living element in which the spirit of man lives and makes others live, of which the Spirit of Christ, which is Christ, himself, is the life and the light. This is what is meant by saying that the Church—that is, the Christian society, the living company of all good men, the souls and hearts of Christian men and women—forms "the Body" of Christ. We, whether singly or collectively, are His representatives; we are (so the Bible repeatedly tells us) His very self. In all that is best and purest in us, in our duties, in our hopes, He lives. Because He lives, we live. Because we live, He lives. It is sometimes asked—it was asked the other day by an eloquent preacher in the great neighboring Cathedral—whether the Christ, the historical person who lived eighteen hundred years ago, is still alive among us. It is also sometimes asked, in many forms, and with many forms of reply, how and where Christ's presence is to be found and felt. But the best answer to all these questions is the answer of the Apostle, "To live is Christ." It is so, as I have said, on the smallest scale of our individual existence. It is so on the largest scale. "The life of Christendom is the life of Christ." That is the proof, the evidence, the direct continuation of the life of Christ. It is through the multitudinous mass of living human hearts, of human acts and words of love and truth, that the Christ of the first century becomes the Christ of the nineteenth. Each successive age, each separate nation, does His work on a larger and still larger scale. The arts, the literature, the sciences, the charities, the liberties, the laws, the worship of the commonwealths of Christian Europe are all parts of the living body of Christ.—*Dean Stanley.*