

# The Wesleyan.

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Longworth Israel

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

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

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, THURSDAY, OCTOBER 2, 1884.

No. 40

## NOTE AND COMMENT.

The spies of the Pope of Rome are on the School Boards which they denounce, and the same class are appointed to positions under a Government they are sworn to destroy.—*American Protestant.*

Putting a stove less in an apple barrel is the same thing as stealing a pocketful of apples out of it, yet the father who does the former thing is in the habit of whipping the son who does the latter.—*Current.*

It is a misfortune to Canada that American fugitives can mingle with her own people in the very shadow of justice, wear purple and fine linen and flaunt their ill-gotten gains in the broad light of day.—*New York Paper.*

A lady was railing against the Jews the other day and said: "I can't bear those Jews; they cheat as soon as they begin to go to school." How so, pray, madam? "It is quite simple; they pay school fees for one, and learn enough for two!"

Many men in the church are soul-sick unto death, and their disease is worldliness. They are unhappy because they cannot get more, and shiver whenever a collection is taken or subscription started. They never give.—*Northwestern Chris. Adv.*

Bishop Marvin said he could go to the mailing books of one of our Conference Advocates and tell what churches had paid up their pastors and contributed liberally to all Methodist causes. Where bone-dust is sown the yield is sure.—*Richmond Adv.*

Self-respect is the only shield against degradation, and the working girls will be aided in their endeavors to lead good lives by feeling sure that the best people in the community are taking an interest in them and ministering to their tastes and their happiness.—*Boston Transcript.*

A race of goody-goody benefactors in one generation begets a race of cheats in the next. Can society afford to have its schools taught by those who do the work "as a labor of love"? Teachers deserve better pay, and, if not better paid, they will degenerate into second-generation cheats!—*Miner. Jour. of Education.*

Rev. T. P. Hughes, a missionary among the Mohammedans at Peshawar, India, calls attention to an interesting fact: "It is a startling fact that the irony of circumstances has brought it to pass that the greatest ruler over Mohammedan people—people who have done more to lower the position of women than any other—is herself a woman, the Queen-Empress Victoria."

A New York Baptist paper—the *Watch Tower*—has suspended after a brave, though not wise, struggle to live. It was not caused by lack of ability. There were force and freshness in its editorial management. The weakness was in its business department—in the attempt to give a two-dollar paper for one dollar. All its receipts and \$18,000 more were expended on it, and yet it had to stop. The moral is plain enough.—*Intelligencer.*

Let the old give place for the young. Ruts are made by the wheels running long in one track. Church officers get rutty sometimes. The young need to feel responsibility in order to the largest development and usefulness, and the older a changing promising young men, give them a chance for evolution, even at the expense of a little innovation. Keep enough of the old officers in for conservatism, but call into the ranks a sufficiency of fresh blood for aggression.—*N. O. Adv.*

It is an important, and perhaps an unfortunate fact, that Nonconformist ministers do not now retain their pastorates over the same congregations for so long an average of years as they used to do. The English "Society for the Relief of Aged Ministers" reports that in 1818, when it was founded, "the average duration of pastorates appears to have been about twenty years. It may now be reckoned at not more than half that period; and even this average will probably continue to decrease."—*Messenger.*

A converted Chinese, speaking in a love-feast, said, "Jesus is the indispensable man." His brief experience had taught him the truth of Christ's pregnant saying: "Without Me ye can do nothing." He is so indispensable to the world's salvation, that no man can approach the Father but by him; no man's prayers can be answered except through him; no man's sins can be forgiven but by His intercession; no man's impurity washed away but in His blood. Yes, Jesus is indeed the one indispensable man!—*Zion's Herald.*

When once the idea obtains in this country that Sunday is to be a day of amusement instead of a day of rest and devotion, Satan can afford to take a holiday.—*Nash Adv.*

The *Christian Secretary* calls attention to the fact that there are in India 124,000,000 women, who are truthfully described as "unwelcome at their birth, unsought in their childhood, enlaid in their marriage, accursed as widows, and unlamented when they die."

The *Sunday-School Times* discriminates between giving prizes and offering rewards. Winning a prize depends on the failure of others, and is therefore harmful in its tendency; but a reward is a recognition of industry and well-doing on the part of individual pupils, and can be wisely used in Sunday-school work.

They who preach the word of God should take aim at something, and hit it. And if some convinced sinner, or sore-head saint, should say to you, "Do you mean me?" let the answer be: "Of course I mean you. You don't suppose I am firing blank cartridges! I mean everybody that is within the range of the shot."—*South. Methodist Herald.*

Both Mr. Voysey and Mr. Conway have publicly confessed in their pulpits the hopeless collapse of the theistic cause. Mr. Conway has been obliged to leave London, and Mr. Voysey's church is reduced to support its expenses by appropriating its building fund. About a dozen years ago Mr. Conway wrote exultantly that the theistic church "is to be the next great home of human hearts and thoughts." Neither Mr. Conway nor Mr. Voysey's church had spiritual energy enough to start a Sunday-school.—*Chris. Leader.*

The *Teaching of the Apostles* stands singularly confirmed by quotations in other works and by what appears to be a more unanimous critical consent than has been given to any other modern literary discovery. There is not an ecclesiastical historian of high authority in England who defends apostolic succession and prelatical pretensions. This "Teaching" is the death-blow to that priestcraft which will die slowly, but must surely die. As a Church we have reason to congratulate ourselves that our well-known position as to orders in the ministry has from the beginning been sound and safe.—*N. Y. Adv.*

Bigotry yet holds up its head in some English spots. The *East Essex Times* states that in a village, which is understood to be Great Thurlow, Suffolk, where there were plenty of untenanted houses, the Rev. J. Akins, lately appointed to work in that locality by the Suffolk Congregational Union, had not been allowed to rent a house or occupy lodgings because he was a Nonconformist minister, and he was, therefore, obliged to dwell at the public-house or give up his mission. Some of the villagers would undoubtedly have accommodated the evangelist, but it was intimated to them that a notice to quit would follow upon their daring to receive him even as a lodger.

Is it not possible to teach young women that an unworthy marriage is something from which a woman can never recover? Can they not be made to understand that secret marriages and elopements, so romantic in the eyes of love-lorn maidens, are disgraceful? If men forget such an event in a woman's career, women do not. The security of a woman's good name is in the decorum, the publicity of the marriage ceremony. Whether they would have it so or not, the marriage of a woman is the chief incident in her career; it is one of the chief incidents in a man's life. Let every girl suspect and another likings which cannot be submitted to the knowledge of the family. They pay dearly for their knowledge who forget this precept.—*N. Y. Adv.*

Of the Rev. Geo. F. Pentecost, D.D., a writer in the *Christian* says: "Dr. Pentecost claims your heart through the intense emotional nature that shines through his dark Jew-like eyes." Quoting this, the *Hebrew Christian* remarks: "It may not be generally known that in Dr. Pentecost's veins flows Jewish blood. His maternal grandmother, an intelligent and handsome Jewess of high position, married a Christian, Mr. George Flower, and their daughter, a beautiful girl with Jewish features, became the mother of this eminent and beloved minister. His maternal grandfather had lapsed into religious unbelief, until through a sainted mother of Hebrew descent this evangelist on a more extensive field of service appears."

## FAITH IN A HOLY GHOST.

Belief in and communion with the Holy Spirit means the life of Christ in the thought of a living Christian from an exclusively historical way of looking at it. For the Holy Ghost perpetually fulfills Christ's promise in the Church and in souls: "He shall glorify me: for he shall receive of mine, and shall show it unto you." The Spirit forces in upon us, his children, the habitual recollection that Christ is what he was. The interest of his life is seen to consist in this, that it is the life of One with whom we have daily, hourly converse. To the living soul, the nativity, the sermon on the mount, the last discourse, the washing of the disciples' feet, the agony, the cross, the resurrection, do not belong only to a distant history, from which we are severed by the chasm of eighteen centuries of political, social, and intellectual changes.

For the pupils of the Spirit those centuries do not exist. For the children of the Spirit the eternal Christ lives now not less truly than eighteen hundred years ago. Did he not say, "Lo, I am with you always, even unto the end of the world?" And how? Politicians are present after death by the laws or dynasties which they have established. The intellectual survive by the force of the ideas to which they have given currency. The good live yet more nobly by the persuasive beauty of their examples. Was the presence of Christ to be of this description, a presence, not of his person, but of the natural effects of his historical appearance, differing in degree, but not in kind, from the posthumous presence of kings and rulers, and eminently good or bad characters? No; it was to be a real, but a spiritual, presence. The Spirit is emphatically the Spirit of Christ, because he is the minister of Christ's super-sensuous presence, and to fail to perceive this truth is to have heard to no real purpose whether there be any Holy Ghost.

A living belief in the Holy Ghost implies a correspondent elevation of character. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we know we ought to be simply because we know it. There is a simple truth of morals which a man might master without the teaching of the Holy Ghost. There are plenty of reasons for paying our bills, and for avoiding gambling, and for economizing time, and for being careful to state the truth, and for keeping clear of those evils, which bring, sooner or later, their own punishment. These reasons would have had weight with considerate persons if there had been no such event at all in the world as the day of Pentecost. Let us not neglect these ethical lessons of nature; but as we believe the truth of the Gospel, let us not be content with them. The eternal Spirit whispers within the soul of a deeper and purer code of morals than nature dreams of. The fruits of the Spirit are no mere negation of the vigorous forms of wickedness that make up the catalogue of the works of the flesh.

Leaning upon Nature we may as well despair of getting beyond her as of forcing water to rise above its level. But if we will we may reach a higher standard, since we are not left to our own sources. It is the Spirit that quickeneth. He does not merely prescribe. He transforms. He is perpetually asserting his presence by his spiritual transformations. He makes the feeble strong, the melancholy bright, the cold-blooded fervent, the irascible gentle, the uneducated wise, the conceited humble, and the timid unflinching. Now, as of old, "He filleth the hungry with good things, but the rich he hath sent empty away." He gives himself most fully to those who ask for him secretly and often. The soul hears him, it sees him not; the soul feels him, yet as if insensibly. And his presence is itself the peace of

God which passeth all understanding. Henceforth, enriched by his indwelling, the soul's desire is to desire nothing, its will is to will for nothing, its care to care for nothing, its wealth to possess nothing out of God, its one, its everlasting treasure.

This is not mysticism; it is the experience of those who have heard within themselves that there is a Holy Ghost. This is the subjective side of lives which have been spent in the purest and most unselfish benevolence, but the secret of whose strength has escaped the notice of ordinary lookers on.—*H. P. Liddon, D. D.*

## THE FAMILY ALTAR.

One other thing gives me pain. Family altars are not as common now as they once were. In fact, my brother, there has been a general loosening and letting down of the family ties in more ways than in the ruin of family altars. Are we going to lose our families as well as our family altars? The home and family life of numbers of our people are now well-nigh things of the past. Father and mother still cling together, however none too closely in some cases; but the children, where are they? Early and late they are on the streets, anywhere and everywhere, and no matter where, so they are out of the way at home. "They are only a pest and botheration, anyhow," said a professedly Christian mother to me a few days ago. She had five children. Her baby and the next younger child claimed her attention just then. She was reclining upon the sofa at the time. She was absorbed in a late yellow-covered novel that discounted marriage and legitimate offspring at a fearful rate. "I had known her in her girlhood. I picked up the book and glanced through it, and asked her how long she had been eating these apples of Sodom." "For fifteen years," she answered; and then she said peevishly: "These children worry me to death. I wish I had none, so I could read and enjoy myself." She was well, stout and hearty. If she had been sick or feeble in health I could have condoned the remark; as it was it hurt me. They have a home there but no family—no, no home either, simply a place where they stay when they can go nowhere else. This is only a single case, a bad one I confess, but there are others like it—it is to be hoped not many. The family altar is a strong tie. The wildest boy in a far country longs to be at the family altar again. The memory of it touches the remaining tender spot in his soul. He yearns for home, and mother, and father, and the old family Bible, and his little arm chair at mother's side, and the mighty prayer of faith that goes up to God. There is a peculiar touch of tenderness in the family altar that is found in nothing else about our childhood homes. Shall we lose this tie? God forbid.—*Gil-derry in Nashville Adv.*

A preacher should not be like a postman who delivers a letter and then goes away, as so many do who are content to let their work end there, he should rather be like a telegraph boy, who delivers a telegram, the answer to which is paid, and whose duty it is, therefore, to wait for an answer. If we realize that God has given us a message we shall not be satisfied to go without an answer. The spirit here inculcated is that once shown by an errand boy in his delivering a letter, said, "What answer, sir, have you got for my master?"

Every morning before you see the face of men, register this prayer in heaven: "Hold thou me up and I shall have respect unto thy statutes continually." Are you going down stairs without that prayer? Then you may fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you off the tramlines for the day. Therefore pray ere the car moves.—*Spurgeon.*

## COREA.

Dr. Maclay has the honor to be the pioneer Christian missionary in Corea, opening communications with that Government. His own words are full of hope. "After forwarding to a prominent member of the Korean Government a letter indicating our object and proposed plans of work, I was invited by him to a personal interview, during which I was informed that our letter had been submitted to the king, and that he had cordially approved our plans. In communicating to me this decision of the king, the officer stated that while there existed strong opposition to that form of Christianity which in former years had occasioned serious trouble in Corea, the Government had no objection to Protestantism, and would not place any obstacles in the way of Protestant missionaries. You, perhaps, can imagine the joy it afforded me to receive permission and authority to commence Christian work among the Koreans in the interest of the Methodist Episcopal Church. As far as I know, our Church is the first to be recognized by the Korean Government as a helper in the career of reform and progress on which it has entered." It is the opinion of Dr. Maclay that it will probably be best only to employ Korean agents as helpers in starting this mission, as during his visit he noticed a certain dislike existing between Koreans and Japanese, which in some places amounted to an attitude of distrust and hatred.

## A THOUGHT FOR TO-DAY.

The celebrated Dr. Priestly, after hearing John Hampden preach, said to him, "I am surprised, Mr. Hampden, that you can preach extempore as you do. When I lecture my pupils I can address them extempore; but when in the pulpit I am at a loss." To this Hampden replied, "Doctor, we are so odd as to think we are supernaturally assisted." Doubtless in this response John Hampden gave the key to the problem of the wondrous power of Methodist preaching in the early days of Methodism. The Holy Ghost demonstrated their word in the consciences of sinners and in the affections of believers. That demonstration is, doubtless, made in the consciences and hearts of men to-day, but intellectual unbelief being perhaps more prevalent now than then, a fuller demonstration of the Holy Spirit is necessary to marked success. But since the work of the Spirit is largely conditioned on the faith of the ministry and church, the earnest, unceasing cry of these should be, "O Lord, let the fullness of Thy Spirit's power descend on Thy church?"—*Zion's Herald.*

## THE HOLY, TEMPTED.

"How about temptations of the sanctified?" When Jesus was anointed by the Holy Ghost, he was immediately assailed by the tempter, and with a persistent solicitation for forty days. He was not drawn away of his own lust, and enticed as men are, for he had none of these lusts, and so he could not be tempted thus. But he was invited, solicited, provoked, or entreated to do those things for which he had only abhorrence. And this is a form of temptation to which all sanctified persons will for ever be exposed while in probation. But "with the temptation there is a way of escape," and the value of such discipline is far greater than we can comprehend. "The servant is not greater than his master." Satan has the subtle power to inject a thought of evil so fully into the mind, that it is often difficult to distinguish it from an evil thought, having its origin in ourselves. I think it is Spurgeon who is responsible for the homely advice to a friend, "Don't be persuaded to believe yourself to be the father of the brats which the devil lays on your doorstep." It is as good and needed as it is homely.—*D. B. Underhill.*

## A GREATER GIFT.

We have lost, it is true, the gift of tongues that was possessed in apostolic days, but we have what is more than its equivalent, a power unknown to those times, of multiplying copies of the Scriptures indefinitely; and we have the Bible in more tongues than they ever spoke. It was five hundred years from the Septuagint to the Vulgate version, and even at the beginning of this century there were in existence only fifty translations of the Scriptures. Now there are two hundred and fifty, and the possibilities of multiplication of this wonder-working volume are absolutely unlimited. The modern printing press can throw off 30,000 copies of the Psalms in an hour, and in the same time it can print 2,500 copies of the entire Bible. A single press can give the world 4,000,000 of Bibles in the same time that it would have taken the swiftest writer of the early Church to make one. In Wickliffe's time it would have taken five years' labor to earn a Bible; to-day one hour's wages of the humblest working man will buy one. Never was the gospel so diffused before. We are living, indeed, in the days long predicted, when the angel flies in mid-heaven, "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people."

## SCATTERED FRUITS.

When a company of native preachers were itinerating recently in the northern portion of the Madura Mission of the American Board in India, they came to some villages seldom or never visited by any Christians. The people first ran away from them; but as length they found a low-caste man who could read, and in his little thatched-roofed house they found a Christian leaflet. In answer to their inquiries as to where he obtained it, he said that previously he had been afflicted with some difficulty in his leg, and had been to the dispensary at Dinnigul, where a spectacled gentleman had kindly felt of his leg and treated him and given him the leaflet. In another village, a Christian woman was accustomed to go the houses of rich people, whose females never appeared in public. In one of these she met a woman that had been a pupil of Mrs. Capron's, in Madura. Seeing that the Bible woman did not introduce the Bible first, but after interesting them in something else, she said to her: "Mrs. Capron always used the Bible first, and other lessons afterward." So the Bible woman thenceforth always began by taking a verse of the Bible. These experiences are common in other parts of India. Several years ago, a Methodist clergyman preached for a few years in Bombay. He is now in the Madras presidency, where he received a note from Lahore, saying that a native of high position had recently died, triumphantly trusting in Jesus as his Saviour, and that when dying, he declared that his conversion was due to the preaching of that Methodist clergyman in Bombay, and that he desired to have him informed of it.

The benign influence of a hallowed Sabbath will diffuse itself along the week, will sweeten the atmosphere of your home, and tell its tale of blessing in domestic harmony and growing indoor comfort. It will send you with elastic step and a clear calm head, with peaceful conscience and unruffled temper to your Monday morning's employment. I will keep a sharp thorn out of your dying pillow; and if it leads you to the tomb of a risen Saviour, will more than reconcile you to your own.—*James Hamilton, D. D.*

Goethe made one into two, which it is possible many persons will in some of our modern congregations will sympathize with when he said: "I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own."