

# The Wesleyan.

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FROM THE PAPERS.

That was a neat remark of Gov. Crittenden, of Missouri, that parsimony toward education is liberality toward crime.

The strength of Zion is in her altars. If the fire is dead there, the gold of the temple cannot save us.—*The Interior.*

There are plenty of religious tramps hereabouts who are very much struck with the beauty of the text, "Without money and without price"—so much so that they never put even a nickel into the contribution box.—*Christian at Work.*

Rev. C. T. Whitmore states in the *London Christian* that of twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christianity.

The estimation placed by German scholars upon the writings of Longfellow may be judged by the remarks of *The Present Time*, a prominent literary weekly in Berlin. It says: "His poetry" is the tender blossom of universal humane education. It resembles a walk in the open air on a Sunday morning."

Do not lightly conclude that the universe is out of joint because you cannot explain all the deep things of life. "This is my infirmity," said the Psalmist, when he was tempted to doubt the providence and mercy of God. What if the darkness that perplexes you is, after all, within, and not without?—*S. S. Times.*

When our Mission in North India first proposed to open a Girls' School, an old Mohammedan ruler exclaimed, "What! teach girls! The next thing will be to open a school for cows!" But many of the natives now appreciate female education, and aid in promoting it. Christianity will yet elevate and ennoble the women of India.—*N. Y. Adv.*

The *Washington (Ind.) Democrat* advocates the election of a woman as school trustee in that city, and says: "Professional and business men do not, as a rule, have the time to make frequent visits to the school room. The influence of an intelligent, refined, and educated woman would make itself felt and prove a powerful auxiliary in advancing the interests of our city.

One Christian man in a hundred when he meets with some unexpected good fortune in business takes it as an intimation that he should do more for the cause of Christ. The other ninety-nine think of nothing but to grab for more. Covetousness has chilled and blighted the lives of many professed followers of Jesus who never suspected its presence in their self-deluded souls. "Lord, is it I?"—*Nashville Advocate.*

The *Christian Instructor*, organ of the American United Presbyterian Church, severely criticises the General Assembly for voting to authorize the admission of instrumental music into the services of that church. It claims that the vote was not a fair one, and that it declares "peace, peace, when there is no peace." The organ will not be taken kindly into all United Presbyterian churches.

The Salvation Army is threatened with a "rival organization." A band of evangelists called "The Christian Army," having about thirty "stations" in the country, is being organized; and the *London correspondent of the Manchester Guardian* understands that the Rev. Michael Baxter, the well-known lecturer on "The Present Crisis and the Second Advent of Christ," has undertaken the leadership.

The *Yale Courier* reports that it has been found by actual count that of the students assigned to four divisions according to scholarship, 25 per cent of the highest grade use tobacco, 48 per cent of the second, 70 per cent of the third, and 85 per cent of the fourth. The majority of the students at Cornell have, it is said, resolved to give up smoking on the ground of its bad effect upon health and capacity for study.

Bishop Ryle, speaking recently at a meeting in Liverpool in furtherance of the Continental and Colonial Church Society, strongly urged that men should not be sent out because they were clergymen, but they must ascertain if they were really sixteen ounces to the pound, downright representatives of the Reformed Church of England, and whether they would preach the whole Gospel and nothing but the Gospel. He said such action was now necessary, seeing that within a few years three hundred of their clergy had gone over to the Church of Rome.—*Zion's Herald.*

The *Moravian* thought it was on the point of discovering a singular individual "who had no advice to the editor with reference to the manner, matter and tone of his paper." Fancy its discomfiture when it found that it was a dead man.—*Central Adv.*

The *Churchman*, in relation to the \$1,000,000 fund which the general convention of the Protestant Episcopal Church in the United States recommended in 1880 should be raised and devoted to the building of churches and chapels in new and destitute neighborhoods, says: "It will not be pleasant, to say the least of it, to have it officially stated that this wealthy church started out to get \$1,000,000 and secured less than one-fourth of it."

Speaking of Rev. C. P. Hard's proposed return to Methodist missionary work in India, the *Gowanda Enterprise* says: "Mr. Hard was formerly a missionary in North India, but was compelled to return on account of failing health. Mrs. Hard, who was born in India, and is the daughter of one of the high officials of the Government, has become well known in this country as a lady of fine culture and a successful platform speaker on the subject of missions.

The *English Church Times* suggests that, before sanctioning any kind of arrangement for co-operation with the Salvation Army, the bishops should not only require that all its members be baptized and also confirmed, or express their willingness to be confirmed, but that they shall periodically attend classes for instruction in Church doctrine, and once at least every Sunday be present at Divine service in their respective parish churches.—*Methodist Recorder.*

A contemporary who has made an examination of the recent census returns says: "They indicate that in the rural districts religious interests are losing ground." If this be true, and we know it to be so in some instances, it shows us that the base supplies for missionary and educational purposes is being wasted and that future efforts should be directed to the fostering of Home as well as Foreign missions. Begin at Jerusalem and don't forget "the regions beyond."—*Christian Visitor.*

On a recent Sunday morning, the pastor of one of the Philadelphia churches announced from the pulpit that the Young People's Prayer-meeting would, in the evening, hold its last session for the season, having for its topic: "Continuance in well-doing." That reminds us of a man in Illinois who reported to his County Sunday-school convention, which was held late in the fall, that he had just closed his Sunday-school for the winter—"in good runnin' order."—*S. S. Times.*

Chaplain McCabe says in the *N. Y. Advocate*: "The law against vain repetitions is often broken by the choir. 'Why did you sing that?' said a venerable man to me just after we had been singing a piece which had the same thing over and over again for a long time. 'Why did you sing that?' Suppose you had come to borrow my hoe, and should say, 'Father Young, I want to borrow, to borrow, to borrow, I want to borrow your hoe, your hoe, your hoe o-o-o, your hoe.' What would I think of you? What does the Lord think of you when you sing in that way, and call it praise?"

Here are two extracts from the London police reports for June 4: "At Lambeth Police Court two young men were sentenced by Mr. Ellison to two months' hard labor for stealing a three-penny piece from a dairyman's till." "At Croydon, an Irishman knocked down a coffee-house keeper who would not let him get further into debt, nearly strangled him, and kicked him in the stomach. Sentence, three weeks' hard labor." The proportion is easy to state, but a hard one to justify. The inequality of sentences is the subject of constant criticism and complaint in the English press, but reform does not follow exposure.

To expect young people to dance in little companies, and all or a majority of them to be satisfied with that, and conscientiously refuse to dance anywhere else, is to expect something that never yet came to pass, and never will, for it is contrary to human nature. When the spirit of dancing gets into a church it is more contagious than small-pox. Parents cannot vaccinate their children against it. Frivolity becomes dominant. Little children may be converted—few others will be; and boys and girls will backslide about the time the dancing fever seizes them. Ministers that wink at it, and official members who endorse it, poison the springs of Methodism.—*Experience.*

DR. SUMMERS.

The late Dr. Summers, one of the most widely-known and deeply respected ministers of the Methodist Church, South, was an Englishman, and never lost his English preferences; hence he introduced and had republished in America some of the best of our English Methodist books. He was a thorough, genuine Arminian, a Methodist of the old school, and it is said, and the doctor himself affirmed it to the end of his life, that the (Ecumenical Conference of last year originated with him more than ten years ago, when he was editor of the *Nashville Advocate*.

Thomas Osmond Summers was born in the Isle of Purbeck, County of Dorset, October 11, 1812. Both his parents, James and Sarah Summers, died while he was young, and Thomas was committed to the care of a grand-aunt, Sarah Haviland, who was his foster-mother for some years. She lived at Corfe Castle, where her ancestors, the Osmonds, had resided since the Norman Conquest. One of their ancestors was the founder of Salisbury Cathedral, another member of the family of the last century lived to the age of 116 years, and was buried in St. Mary's Church-yard, Corfe. The parents of Thomas were Independents; he was baptized by the Rev. Dr. Durant, pastor of the Independent Church at Poole, Dorset, the same church in which John Wesley was the pastor, the father of the Rector of Epworth, and grandfather of the Founders of Methodism. One of the guardians of Thomas was a deacon of that church, and was anxious that he should be brought up to be an Independent minister; another guardian was desirous that he should enter commercial life; but Providence opened up a better way than either. A cousin of his from America came over to England on the death of his father, and when the family affairs were settled he took young Thomas O. Summers with him to America. Up to that time he had been brought up a strict Calvinist, and the effect of that teaching had been to make him sceptical. Arriving in America, he was introduced to the Methodists, and one of his new friends, finding the unsettled state of his mind, lent him Dr. Adam Clarke's Commentary on the Romans. He read that work with avidity, and it proved to be to him the key to unlock the Calvinistic mysteries. Dr. Clarke's reasoning turned the current of his thoughts; he soon saw himself a poor fallen sinner. He sought and found pardon, and thanked God to the day of his death that he was ever introduced to the Methodists and to Dr. Clarke's Commentary. So convinced was Dr. Summers of the value and importance of that book of the New Testament that the last publication which came from his pen was a handy pocket volume—a Commentary on Paul's Epistle to the Romans.

He joined the Methodist Episcopal Church at once, and soon found he had a gift to preach. In 1835, at the age of 23, he joined the Baltimore Conference, when Methodism was one united Church in America. After itinerating for five years in the regular ministry, in 1840 he offered himself for mission work, and was sent to Texas for three years, where it was pioneering of the most primitive order, and for three years he toiled in that vast district. In 1845 he attended the now historic Louisville Convention, and the result of the deliberations of that Convention was that the pro-slavery Methodists separated, and there formed the Methodist Episcopal Church, South. The business tact, the clear judgment, and sound common-sense he then displayed marked out the Englishman for a position of confidence, and in 1846 he was appointed associate editor with the late Bishop Wightman, of the *Southern Christian Advocate*. In 1847 Dr. Summers was appointed

General editor of the *Sunday-School Visitor* and of the books issued by the Book Concern of the Church South. With but two years' intermission for rest and travel, and to visit England and his birthplace, he held the office of Book Editor to the end of his days.

In 1854 he was appointed Editor of the *Nashville Christian Advocate*, and continued to occupy that position twelve years after the great Civil War, which devastated the Church South, and nearly exterminated Methodism there. The courage Dr. Summers displayed in that newspaper did much to restore Methodism to its present healthy and vigorous condition. That Church had a *Quarterly Review*, and under the editorship of Dr. Summers, it started with ability and vigor in January, 1881, and at the present time its prosperity is greater than ever before.—*G. J. Stevenson in Methodist Rec.*

THE SPIRIT'S WITNESS.

"How does the Spirit bear witness with our spirits?" This relates to the mode of the Spirit's work, and can never be answered. It is not for us to know how it is, and it is useless for us to form any conjectures concerning the mode of any movement of the Spirit within us. But the fact that the Spirit does bear witness suffers nothing from ignorance of its manner of doing its work. We treat the mysteries of the Spirit's methods just as we do any other mysteries. We accept the fact on competent testimony, and leave the mystery of the mode where it belongs—outside the range of our thought.

The fact is declared to us in the word of God, and our faith rests in that testimony, so far as the common privilege of all believers is concerned; and the fact as an item in our personal experience is attested by our personal consciousness, by which we discern the Spirit's presence, and distinguish it from our own Spirit and from every other Spirit. It comes according to the Divine word on the condition therein prescribed, and impresses our spirit so that we realize its presence, and so clearly apprehend it that it indwelling becomes knowledge, acquired without the media of the senses, by direct impression on our inward sensibilities. We may not give the philosophy of this contact of Spirit with spirit, nor tell the reason why it is hidden from our bodily senses; but we can know the fact as surely as we know anything that discloses itself within our consciousness. But this ought to be added: When the consciousness of the Holy Spirit's presence is found within, we do not depend entirely upon an impression for our knowledge of the fact. The impression is a factor, and one of great importance; but it is not the only one. The conditions under which the impression comes, its accordance with the promise, its relation to faith, and its tendency to lift the soul into holier exercises, are all to be considered; and then, the "fruit of the Spirit" comes in to corroborate the impression, and give unmistakable confirmation to the testimony which was primary and direct. In this way the "witness of the Spirit" becomes a living truth, tested and verified, on which we can depend without fanaticism and without deception.

The witness of the Spirit is sacred to the person who enjoys it. It is the most precious jewel of the heart. It is the "hidden treasure," "the pearl of great price." It is the "secret of the Lord," committed to the believer in trust, not to be despised, nor to be treated as a common thing. It is, therefore, to be spoken of with care, and in the presence of those who appreciate it, and not boastingly before the multitude. "He that believeth on the Son of God hath the witness in himself." It is given for his own comfort and confirmation in the faith. Let it be shown by its fruits. It is a light that will shine.

Well for us if we learn to expect neither too much nor too little from this blessing! Well if we endeavor to make neither too much nor too little out of it. "Now if any man have not the Spirit of Christ he is none of his."—*Bishop Merrill.*

In closing an article on Garibaldi the *Methodist Recorder* says: "For the rest we must be content to know that Italy will one day be free. No words ever uttered by the voice which is gone have been more frequently repeated, or will be more constantly remembered, than those in which he declared that the Bible was the agency by which his country would be blessed with liberty. No nation can boast of its enfranchisement where the poor man and the rich, the pauper and the prince, are not alike able to worship God according to their own conscience. This birthright is not yet possessed by the children of Italy. It is not the fault of the legislature so much as it is the crime of the priests. The events of last week in Naples afford the most recent example of what fanaticism and bigotry can and will do. The fury which wrecked one Evangelical church would have wrecked the Methodist property, church, school, and house, but for the successful defence by the inmates and the timely interference of police. In matters of this kind the Italian Government deserves justice. An attack more successful, if not more furious, was made more than twelve months ago upon the premises occupied by the Methodist evangelist in Marsala. The *London Times* took the trouble to publish the account when chairs, tables, Hymn-books and Bibles were alike burnt; and it threw the blame upon the evangelist. A communication correcting the misrepresentation the *Times* did not choose to insert. The Italian Government took up the matter, and the Public Prosecutor brought the wrongdoers to account. Thrice condemned, they availed themselves of every appeal which was open to them. Barely a month ago the last decision was given, upholding the decisions of the several courts below, entirely exculpating the evangelist, and condemning the culprits to further imprisonment. Italian statesmen know whither such violence would lead, and Italians who watch for freedom have scant patience for those who arouse the passions and encourage the hate which find expression in such deeds. The friends of Italy may well hope, and whilst they show their living hopefulness by earnest work, they can well afford to wait.

SAVING SOULS.

A recently returned missionary from India exhibited to us the photography of a group of Christian native helpers. "There," said he, "is one who is well-nigh irresistible in soul-saving. He concentrates his thoughts and prayers upon some one of his friends, and with a steady, unflinching purpose, works straightforward to the desired result."

We looked with unusual interest upon the face of this tireless, successful "helper." There was no special beauty discoverable in the face; yet one could not fail to detect a depth of sincerity, a profound seriousness, an unyielding will, that would defy all obstacles. We considered what some of those obstacles must be—the natural perversity of the human heart, the power of deeply seated class prejudices, the loss of standing in Hindu circles, and the consequent reproach, oftentimes bitter, for Christ's sake. In that face were revealed the elements of successful soul-saving.

Here was individual contact. Powerful sermons must be supplemented by personal effort, if we would save men. Without this, the good seed will very likely be caught up before it takes

root, or the cares of this world will quickly suppress its germination. O for a more general realization of this in the Church! Speeches labor is the supreme need of the hour. No organized methods can supersede this without injury. Here was genuine sincerity. The Holy Spirit will not honor our efforts with anything less. Personal work, however zealous in appearance, will prove as "wood, hay and stubble," unless there is this deep, underlying purity of principle. Nothing can be more despicable in the eyes of God than a lack of sincerity. Here was unfeigned seriousness. A flippant, thoughtless manner often neutralizes Christian service. Great themes press too heavily to allow this. Momentous issues at stake forbid it. Death and eternity are too near to suffer it. Here was resolute determination. This converted "helper" would go forth saying, "I will save this soul." So ought we to go forth. There is an increase of power that comes only by the exercise of our volitions. This is true in all things, good or evil.

All these elements of successful service are wrought in the soul by the Holy Spirit, and through that truth which nourishes the soul in righteousness and true holiness.—*Chris. Adv.*

PATAGONIA.

A London letter in the *Manchester Guardian* contains the following:

"I can vouch for the truth of the pleasant little story which follows of the late Mr. Charles Darwin. It has been stated in most of the obituary notices published to-day that the foundations of his life-long work as a naturalist were laid in the observations which he made while on board the 'Beagle,' of whose voyage he afterwards wrote such an interesting account. Among other phenomena which struck his attention particularly while cruising off South America was the degraded condition of man in Patagonia, and the subject was warmly discussed between the philosopher and a pious young officer on the 'Beagle,' who has since risen to a high position in Her Majesty's Navy. Darwin maintained that the Patagonian was specifically different from the Englishman, and incapable of improvement. The lieutenant was equally confident that the savage had but to be brought under Christian teaching to be elevated to the same rank in the social scale as a European. Some thirty years passed away, and by some means Darwin came to know of the marvellous work in the way of civilizing the Patagonians which had been accomplished by the missionaries of the Church of England in that inhospitable country. It was characteristic of the candor and generosity of the man that he frankly avowed his mistake, and, as proof of his sincerity, gave his name as a subscriber to the funds of the South American Missionary Society, on whose books, I believe, it still remains."

It is quite possible that some have overlooked a portion of the fourth commandment. It not only requires rest on the Sabbath, but it says "six days shalt thou labor." Activity is not only enjoined in God's written code, but it is also found in the law of man's nature. He cannot attain to physical health or intellectual vigor without it. His muscles are not developed nor his mental powers unfolded without it. The same conditions prevail in the spiritual realm. One can never grow from a Christian babe to a perfect man in Christ Jesus without work. There are almost infinite possibilities to the believers; activity makes them realities, and then too there is so much to do everywhere that there is no excuse for indolence. Go to work.

Nothing is ever done beautifully which is done in rivalry; nor nobly, which is done in pride.

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