

The Wesleyan.

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NOTE AND COMMENT.

Guard well your liberties, and defend your free institutions from the grasp of Popery.—*American Protestant.*

Charles Wesley once, by reason of a severe sprain, preached a sermon on his knees. That's where sermons ought often to be studied.—*Ec.*

A writer in the *National Baptist* has a friend who refused to attend a Church in which a favorite divine preached, because "the music drove every religious thought out of his head, and made him anathematize the choir."

No denomination can maintain its own vigor by giving its secular and educational patronage to other denominations. Attend your own schools, my young friends, whenever you can. When you can not, attend those you can.—*Christian Recorder.*

The Boston *Congregationalist* says: "At the Methodist camp-meeting at Hamilton, recently, the preacher had just taken his text—'These that have turned the world upside down have come hither also'—when in tramped a detachment of the Salvation army from Salem."

The divorce between religion and morals where Romanism prevails, is illustrated by the statement of the *Advertiser*, that in Mexico, there is hardly a murderer so hardened as not to breathe a prayer for your soul when he shoots you, and to erect a cross over your buried body.

He knows he is not living right, but he clings to the Church, fearing to sever the last link that formally holds him to the vows he has broken. This is the man who needs the help of the wise and faithful pastor. Prompt action is demanded in such a case, for a soul is divided between heaven and hell.—*Nash. Ad.*

"When a person attempts to cross the track of a railroad at a point where no public crossing has been established, and where the individual, having no right to cross, takes upon himself the hazard of the attempt, the track itself is a warning of danger, and no other evidence of its existence is necessary.—*Maryland Court of Appeals.*

The New York *Christian Intelligencer* speaks of a scene witnessed down town in that city which "proves that there is a tender spot in every heart, a place where a man can be touched and moved, and if the operator be skillful be turned from evil to good. We mean the manner in which a way is made through the crowded streets for the ambulance."

There are twenty ministers' sons among the members of the Cincinnati Conference. We believe in that sort of apostolic succession. Boys trained in a Methodist parsonage go into the itinerancy knowing what is before them, and are spared the pains of disenchantment. At the same time they have learned that the "exceeding great reward" is not all in the "by and by."—*Western Ad.*

"It would be hardly overstating the case," says the *St. James Gazette*, "that one-half of the leading public men in America—the self-made men at all events—found one of the humbler branches of education, employment, the stepping-stone from obscurity to eminence. It is probable that there is no better training for the executive faculties than a few years spent in control of a school-room.—*Current.*

Every Fall campaign in our Church is an important one. No protracted meeting is held that is not for some who are brought under its influences their last season of grace. Before another Summer shall arrive to relax the vigor of Church work many a one who now thinks little of the nearness of the event will have passed to the eternal state. There is enough in this thought to animate us to the most prayerful and earnest efforts for their salvation.—*Balt. Methodist.*

When a long-trusted man adopts unusually shrewd methods in betraying his trusts and in escaping from justice after his crime is discovered, men are apt to laugh, not approvingly, yet with a measure of admiration at his cunning smartness. Their laughter is no doubt caused, as in the case of witty sayings, by the element of unexpectedness which enters into his deeds. Nevertheless, such laughter tends to benumb the moral sense of the public, because it moderates that moral indignation against crime which is the normal feeling of every healthy conscience. If crime is properly detested, one's abhorrence of it will not be swallowed up in laughter at the cunning of the criminal. No good man can afford to laugh at wickedness.—*Zion's Herald.*

There is little excuse for sourness in the pulpit, and less for scolding. No scolding preacher ever yet succeeded, a fact which we attribute to the good sense of the people. As well try to reverse the course of the stream pouring over Niagara as to try to scold men into the better life. One bright, sunny word of comfort, spoken with mellow voice, from a warm heart, is worth all the eloquence of the ages, if coupled with a fretful, complaining spirit.—*Central Methodist.*

Dr. Vincent, in a lecture on "Woman," at Chautauque, says: "A woman who can not train boys, and influence brothers and husbands to vote in the interest of mothers, sisters, wives, and daughters, is neither worthy nor competent to vote herself. The lack of moral influence in the one case unfits her to act in the other. A woman who can not, under our present civilization, control from one to six votes, would not make much by being able to deposit one, and might, by her so-called 'gain,' lose from one to five votes."

"The Christian world," says the *Methodist Protestant*, "is only playing at Missions. We are children with our wooden blocks and sawdust babies. The aggregate sum seems large, but put it beside that spent for drink, or tobacco, or finery, and it dwindles to nothingness. A few mission stations are dotted over the heathen lands, and a few missionaries are delving their lives away among them, but take our resources, and what a pitiable spectacle it is. Nothing but Christian liberality is in the way of the world's conversion, so far as it is a subject of promise."

In England every one must partake of the Lord's Supper to be qualified for public office. Collins, noted for his opposition to the gospel, qualified himself for public position by the communion. Shaftesbury, the elder, well known as an infidel, did the same thing; and it is being done to this day by hundreds of unbelievers and infidels. Yet these are the men who declaim loudly against the hypocrisy of all ministers and church members, and would have us to believe all professors of religion are but wolves in sheep's clothing.—*Christian Visitor.*

A singular occurrence happened in Georgia a short time ago. It appears that protracted meetings were in progress in the town of Newman and that the whole community was awakened on the subject of religion. Court was in session. The Grand Jury was so imbued with the revival spirit that the court adjourned for prayers, the judge leading. The result was the conversion of two unbelievers. We know of no field that is so white for the evangelist as the halls of justice. What a blessed thing it would be if the whole legal fraternity was soundly converted!—*Central Ad.*

Until diplomacy and commerce shall treat heathen peoples more in harmony with the principles of the gospel, missionaries will doubtless find the longest for conversion of the world far in the distance. We need a more profound preaching of the gospel to Christian statesmen fully as much as we need more missionaries to the heathen. We need more conscientious merchants, and ship-captains, and sailors. How often do these latter preach more potently for Satan than the missionary can possibly do for the reign of righteousness and faith.—*No. 3 Western Ad.*

Bishop Bedell, of the Protestant Episcopal Church, with a notion evidently that the word of one in his position has great influence, says: "No work of the present English translation of the Bible—which is indeed the Bible for us—can be touched either by criticism or by skepticism, without disloyalty to the Church, danger to the truth, and harm to souls." And the thorough inconsistency of such a statement appears when one takes into consideration that the text of the Psalms used in the prayer-book of his Church on every Sunday is not that of the King James version.

THE McALL MISSION.

The Evangelistic Mission in France, popularly known as the McAll Mission, has been in operation now some twelve years. The growth of its work has been remarkable, and it points forward to great changes in the religious life of France.

Plain rooms are hired, often shop-rooms opening directly on the street. These rooms are plainly fitted up with seats, a few illuminated texts of Scripture, hung on the wall, being the only ornaments; and there, each night in the week, Gospel services are held. Plain and simple discourses are preached, and there is a great deal of singing. Many of the hymns are translations of the Gospel Hymns, so popular in this country and in England, and a cabinet organ is generally used to lead the music. The meetings are sometimes thrown open for testimonies by those who have received spiritual benefits in them. For the year 1883 eighty-seven such stations were reported, about half of them being in Paris, and the other half in other French cities. Sunday-schools are held in many places, also mothers' meetings, and other gatherings germane to the principal objects of the mission. The places of meeting are found in all parts of Paris. The audiences differ a little, according to location, but in general the attendance is of the working classes. The sittings vary from a hundred to five hundred, the total for the eighty-seven stations being 14,065. The rooms have been well filled by attentive congregations. Careful observers state their deliberate conviction that gross materialism is far more restricted in its spread and feebler in its hold than its apostles would have the world believe, and than many Christian men have feared. There is evidence that its popularity has reached its zenith and begins to wane. The sophisms and cavils of atheistic speakers have become stale and wearisome, while the Gospel story, even on the lips of unskilled speakers, has a perennial freshness which holds the minds and hearts of the people. Experienced French workers have compared carefully the approximate numbers attending respectively the infidel meetings and the evangelistic services in Paris; and while some of the former, by means of music and other attractions gather crowds, yet the aggregate attendance at the Gospel meetings will be found greater. There is a readiness to give a hearing to the Gospel. There is much spiritual unrest, and those who are not willing to surrender to the power of the Gospel will listen with interest to Gospel appeals. Though the novelty of the simple and outwardly unattractive mission methods has long since passed away, the past year saw a marked increase both in the number and seriousness of the listeners. And apart from immediate conversions, there has been a dissipation of prejudices and misconceptions, thus, as has been quaintly remarked, "giving to the Gospel the freedom of the city."

And the work is extending to new places, there being more calls for the opening of new stations than there is ability to respond. The continued success during the twelve years of simple Gospel preaching, often in the most radical quarters of Paris, where at the outset the bitterest atheistic opposition was manifested, shows that the work may be indefinitely extended. The McAll Mission work stands in intimate connection with the regularly organized evangelical churches of Paris. Thus the support of one of the stations with a dispensary has been undertaken by the congregation of the American Episcopal Church, Paris. The congregation of the American chapel, also is active in the McAll work. In addition to the McAll mission stations, may be mentioned the French *Mission Interieure*, Miss De Broen's Belleville Mission, the Wesleyan Evangelical Mission, the Paris City Mission, several Baptist

evangelistic stations, and those of the Salvation Army. Exclusive of the regular Protestant places of worship, there are something like a hundred and fifty mission rooms at present open in France.

The expenses of the McAll Mission the past year were something over \$60,000. Of this \$13,174 came from France and Switzerland, most of the remainder from Great Britain and the United States.—*N. Y. Independent.*

THE SIMPLE GOSPEL.

A great deal is said about the strides of modern thought and speculation in our time, and for my part I do not think thought could stride too boldly, or speculation soar too high. Thought and speculation are to be hailed, not dreaded; because they are the forces which, under God, shall set free the truth from the complications with which mere pedantry has entangled it.

The more earnest thought of the age is freeing itself from many of the "isms" by which faiths were fettered once. Even if the schools do sometimes coin new and rather jaw-breaking words, they are words which for the most part, when explained, are but the scientific index of a simpler faith.

DICKENS' SISTER.

The London *Methodist Recorder* advises its readers to procure from the Monthly Tract Society, a short account of Mrs. Burnett, one of the sisters of the late Charles Dickens. It is excerpted from an intensely interesting little book called "Memories of the Past," by the Rev. James Griffin. Mr. Burnett was an operatic singer. At the Royal Academy he met Miss Fanny Dickens, whom he afterwards married. Quitting the stage he and his wife went to Manchester, where they became teachers of music and singing. One Sunday evening, as they were passing along Rusholme-road, their attention was attracted by lights streaming from the door and windows of a chapel and by the sight of the people entering. They went into the building and were so much impressed with the service that they came again and again. At last they made a public profession of their faith in Christ. Almost immediately the question presented itself to them, How they might best show their love to God for his great mercy, and they came to the conclusion that one way in which they might do this was by consecrating their musical talents to "the service of song" in the house of God. Mr. Griffin feared that in doing so they would lose caste with the members of their profession, but they gallantly determined to run the risk, and took their place in the singing-pew. The readers of "The Lives of the Painters" will recollect that Mr. Griffin's forebodings were not without warrant. When Mr. John Jackson, R. A. became the leader of the singing at Great Queen-street Chapel his secession to Methodism produced a long-drawn wail from his artistic brethren. A sentence referring to this event, which breathes the narrowest spirit of ignorant bigotry, disfigures the biographical sketch which appears in Allan Cunningham's interesting volume. About seven years after Mrs. Burnett had taken up her residence in Manchester symptoms of consumption appeared, and after awhile she went to her sister's in London, that she might consult Sir James Clarke, and there ended her days. In Forster's "Life of Dickens" there is a touching letter written by Charles Dickens after visiting his dying sister. In her he had an opportunity of witnessing the effect of that evangelical religion which he so thoroughly misunderstood and so mercilessly caricatured. Her testimony to him was that "she was calm and happy, relied upon the mediation of Christ, and had no terror at all." After a few weeks her little deformed child, who was her last anxiety, also passed away. Mr. Griffin says, "He was the original, as Mr. Dickens told his sister, of little Paul Dombey. Harry had been taken to Brighton, as little Paul is represented to have been, and had there for hours, lying on the beach with his books, given utterance to thoughts quite as remarkable for a child as those which are put into the lips of Paul Dombey. The child seemed never tired of reading his little Bible and his hymn book, and other good books suitable to his age; and the bright little fellow was always happy. He died in the arms of a dear, dear nephew of mine, since passed away, John Griffin." Who does not remember the exquisitely musical words in which Charles Dickens has told the story of the death of little Paul Dombey.

I remember expressing to a rather learned college pundit my surprise at the success of a minister of moderate attainments and slender pretensions in the collegiate town where he labored. He said he was successful because he was content to preach the simple gospel in a simple way. If he had scratched up his little smattering of Greek, and chattered about the effect of the Aorist and Attic forms, and the baldersdash of an apprentice at classics and a journeyman *abonous*, he would have been discounted as a quack; but doing his Master's business, he was honored as a Christian, and the learned as well as the common people heard him gladly. It may gratify the tyros and duennas who spill alkalis and acids on their clothes in modern lecture-rooms, and think that they are students of science when they are making all this mess and smell to hear a drawing caviller lisp about chemistry when he ought to be thundering about Christ, and disapproving miracles when they should be crying "my Lord and my God" at the print of the nails, but the true scientist, with the faith of a Faraday illuminating his knowledge, will be glad to escape from the stench of the bottles to the sweetness of the Bible, and spend a Sabbath hour in the simple Eden of the Lord.—*Arthur Marshall.*

FIJI TO-DAY.

The following incidents, gleaned from foreign papers, prove that the gospel has done something to humanize the Fijians, and that ministers can handle life-boats. The Rev. Frederic Langham is the Wesleyan minister in company with whom and his wife Miss Gordon-Cumming saw so much of the Fijian group as enabled her to give a graphic description of the islands and the missions there:

THE HANDLING A CHOIR.

Many years ago I was pastor of a church where there was a large and efficient choir, but they were sadly frivolous. There were frequent whispers, merriment and note-writing; they gave me much thought and anxiety. I was sometimes tempted of the devil to reprove them openly; they deserved it; but I said, "Thus will rebel them; my desire is first to win them to myself and then to Christ." And so I studied the case, and I looked to God for wisdom; and here came in my rule to treat with special attention those persons by whom I was annoyed. I called upon each one of them. Without allusion to their trifling, I spoke to them of my love of music, and of my connection with an academic and collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon afterwards arranged a series of evening prayer-meetings in the chapel. I then called upon the choir again, but this time to our meeting, and requested them to sit together in a forward seat and conduct the singing. A large number of persons soon after united with our church; and among them was every member of that troublesome choir, and without ever suspecting my annoyances they were for many, many years my help and my joy.—*D. H. W. Newell.*

The large emigrant ship *Scot*, with 500 coolies on board, was wrecked Sunday evening, May 11, on a coral reef between Suva and Latak, the vessel being bound for Suva. A gale came on, and the sea increased to fury, placing the lives of those on board in serious peril. Help was vigorously organized next day. The official report made by the acting colonial secretary, who was present, mentions, among others, aided natives and mission students rendering most hearty and efficient help in saving life: "Rev. Mr. Langham arrived with his boat, which proved of great use. Mr. Langham's boat, from its size, the discipline of its crew, prepared to obey every behest of its master, carried ashore, not without risk in the darkness, forty-eight Indians. Moreover, the cool courage and the hopeful, fearless manner of the colonial gentleman greatly encouraged every person. Rev. Mr. Lindsay also arrived with his boat, and rendered every assistance he could." To show the danger of the service they were all engaged in, constable Kingston had his boat "so loaded as to risk his own life each time he had to cross deep water. On hearing this, Rev. Mr. Langham kept his own boat within sight and shouting distance of the other while going ashore, his plan being to disembark those in his own boat in water shallow enough for them to live in if he should have to lighten his own boat to rescue those in constable Kingston's boat." Further summarizing the efforts made by Europeans, the doctor speaks of "the invaluable assistance rendered by the reverend gentlemen mentioned above, more particularly of Rev. F. Langham." He then asserts on behalf of the Fijians, that, with the exception of a very few who devoted themselves exclusively to looting, they behaved with the utmost kindness to the shipwrecked coolies, taking them into their houses, and giving them food and fruit as they were marched through their village to the depot. Some turned out in little relays afterwards and buried dead bodies, merely to approach which was extremely offensive. When all this is contrasted with what the hereditary attitude of Fijians was toward all foreigners, especially shipwrecked men, it will be seen that the change has been wrought somewhere. Four or five canoes went off to the ship before any other help arrived, and the people among them managed to land between sixty and seventy immigrants.