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GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

SERMONS BY THE REPRESENTATIVES OF THE BRITISH CONFERENCE.

Rev. Mr. Wiseman spoke as follows:—
Mr. President and Honored Brethren:—The very kind reception which you have been pleased to accord this morning to my colleague and myself will be accepted by my friends on the other side of the Atlantic as another evidence most gratifying to them, as it is to us, of the thorough cordial feeling which still continues—
I record it with thankfulness—to unite the Methodist Churches of the two countries.

At our Conference of 1870 we were favored with the presence of two honored brethren representing yourselves—Bishop Simpson and Rev. Dr. Foster. The language of the address which has been read does no more than justice to the feeling entertained by the brethren both of the clergy and laity of the value of their services. The sermons they preached are talked of to this day among all our people, and their personal intercourse and addresses produced an impression so pleasant and so cordial that it would be difficult to speak of them in fitting terms without being supposed to be chargeable with exaggeration. I can rejoice—personally inappreciable as I feel myself to do justice to the subject—I can rejoice that there is in this representation a gentleman, Rev. W. Morley Pugh, who is perfectly able to do full justice to the subject; and to him I shall with pleasure refer in regard to several matters which will not permit to mention.

Time being precious, it will not be expected that I should repeat at any length the expressions which occur in the address of our Conference in whatever relates to the fidelity, the usefulness, and the prosperity of the Methodist Church in the United States. We regard your record as ours, and you as belonging to ourselves. In many home circles in England your great Church and your great achievements are talked over, and by our firesides referred to with pride and gratitude. You are placed in circumstances unlike our own. When Methodism rose in England the ground was pre-occupied by other Christian bodies: it was not so to the same extent here. You have a wider field, a great and glorious country. You have free institutions, [applause.] and while I as a British-born subject am not desirous of changing my personal relations to any government on the face of the earth, it gives me pleasure to say that you have in this country a field which the Lord has enabled you to cultivate with great success, and my prayer is that you may continue to increase from year to year until by the blessing of God you have covered this land with the triumphs of the Gospel as the waters cover the sea. [Applause.]

Now, sir, and honored brethren, with regard to our own affairs, I am permitted to state that the past four years, since we had the honor of appearing before you by our representatives, at your previous General Conference, have been years which, taken on the whole—allowing for one single exception—have been of remarkable prosperity. The Lord has greatly blessed us; he has extended our borders, he has multiplied our children, and our people have put forth efforts and manifested a generosity unequalled in any previous period in the history of Methodism. Take as an example the item of church building. Our figures must appear small in comparison with yours, because our body is so much smaller than yours; but we have, however, done well, as we think, for during the past four years we have erected five hundred churches and chapels in Great Britain alone. I do not speak of Ireland, as that country has a representative upon this floor.

We have expended during the four years six millions of dollars upon church building and enlargement, and of the same amount, more than four millions has been actually raised by the contributions of our people, leaving less than one fourth to be raised, so that during this period our Church has raised more than a million of dollars per annum. We have at this time one hundred and forty thousand more sittings in our churches and chapels than we had four years ago, and we are thankful to state that the new churches and chapels are exceedingly well attended. There has been an increase in all our congregations: I cannot state with accuracy how great an increase, but I think now there are 100,000 more in attendance upon these Church services, than there were four years ago. [Applause.]

Then there is one part of Great Britain which we have specially considered, and that is the great metropolis of the country. From various causes Methodism in London has not had the place it should have occupied. Very considerable effort has been made to remedy this, and but recently a scheme has been projected, and is already very considerably advanced, from which we hope for good results; that is, through the liberality of our people it is proposed to build fifty new churches in London.

In that metropolis there are three and a half millions of people, and there is nothing like church accommodation for that number. We propose for our share to build fifty new churches, the smallest of which shall have a seating capacity of one thousand. A generous layman, Sir Francis Lytton, has contributed a quarter of a million dollars for this purpose, on condition that the same amount shall be raised by the friends of this project outside of London; and I am happy to state that they have responded to that appeal, and the subscription has already been raised. [Applause.] and these churches are intended to be large, capacious, and contain each one thousand sittings in the audience-room. Also, we are to have school-rooms and vestries to correspond. Several of them are already either completed, or in a state of progress; and we have very little doubt that this movement will soon have arrived at its completion for the accommodation of these masses in the great metropolis of England.

Then with regard to schools: these do not take the same place with us that yours do. In this country your Sunday-schools embrace all classes, whereas with us the more opulent seldom attend, and regard them in the light of missionary undertakings. However, I am glad to say that your idea is fast becoming more prevalent among us; we have increased

our attendance in the Sunday-schools very materially late, and the attendance is now six hundred and forty thousand, being higher than ever before, and of late years the attendance among the wealthier classes has largely increased; and the Conference has appointed a special charge of the work of visiting the Sunday-schools, and giving such advice as may be found necessary.

Then with regard to day schools our address mentions that the subject of education occupies a large share of attention, but to explain this would occupy too much time. Until the passing of the recent Elementary Education Act the whole elementary education of our young was in the hands of voluntary bodies. There was no State provision for the education of the children, except in the form of grants in aid chiefly by religious bodies—the Church of England having about three-fourths of all; the Wesleyans and the Roman Catholics did something, while the Congregationalists and Baptists did very little.

The new legislation has provided another class of elementary schools unconnected with Churches, managed by boards, elected by the rate-payers generally, and the expenses defrayed out of the public rates. From this new arrangement much has been expected; but it is too much in its infancy and too much encompassed with initial difficulties to enable me to speak with confidence of its probable results. At the next General Conference we expect when our representatives shall stand before you that they will be able to give a satisfactory account of the results of this first attempt to render elementary education really national.

One matter may deserve notice in regard to the higher education of the country. Until quite recently the great Universities of Oxford and Cambridge were closed to all applicants except those who conformed to the Church of England, now we are happy to say that this restriction has been repealed, and that unjust and oppressive state of things has passed away. [Cheers.] The great question of religious equality has been advanced by this one step, and new persons of all denominations can go to our national Universities of Oxford and Cambridge and be eligible to the emoluments and honours in them. [Cheers.] Already a goodly band of Methodist young men have taken advantage of the change, and I am happy to say that any of our Methodist youth who conduct themselves with propriety seem to be under no disadvantage whatever because not connected with the Church of England. [Cheers.] While I am speaking upon this subject I may be permitted to mention that our three theological colleges, containing about two hundred students, continue as in former years. We are careful indeed, in the selection of our candidates assigning several exceptions to each applicant before admission, and we cherish the belief that, under the blessing of God, a more efficient ministry is being raised up in England.

I pass from these matters to say a word with reference to our home work. The total amount raised for this fund is about \$100,000 a year. We have of late years assigned ministers to districts in London where there is absolutely no Methodism, many of which there are containing from 20,000 to 50,000 people. Four of these ministers were appointed at our last conference, without circuit, charge, or church. They are sent to preach, and by the blessing of God, to raise up a circuit. We find our mission in London with its three millions and a quarter of population, where religious provision is lamentably insufficient for the wants of the people, to be increasingly important and urgent. In connection with this movement we have just established a special fund for hiring halls and theatres, and for employing lay agents and Bible women, to reach the lowest and most neglected classes of our population.

Then with regard to foreign missions; on the whole they have been fairly prosperous. We have a hope that before long we shall have two new affiliated Conferences, one in the West Indies and one in South Africa; and preliminary financial measures have already been taken with a view to that end. In Europe, we have fourteen circuits in South Germany, your work being chiefly in the North. By the blessing of God our little commencement in Italy has resulted in the establishment of twenty circuits. [Cheers.] In that country we have never had more than two Englishmen as laborers. But the Lord has raised up a goodly band of Italians. Four or five of these were formerly priests, one was a friar, two or three were university tutors or professors, while others have been drawn from the humbler walks of life. We have completed the purchase of a block in a central situation of the city of Rome. [Cheers.] The price was \$50,000, which money has been raised and paid. [Applause.] so that in the heart of the Eternal City we have now a good position. Part of this property will be altered so as to be fit for a church, schools, and parsonage, while the remaining part will be let as shops and dwellings; and owing to the very reasonable terms on which the property was obtained, we shall derive from this part a fair interest on the total outlay. What is more important, the great Head of the Church has raised up a brother who seems eminently qualified to work in the city of Rome—Signor Sciarrelli, who is an eloquent preacher. I may just mention that a short time ago there was a public discussion between the Catholics on the one hand, and the Protestants on the other, on this question: Whether St. Peter was ever in Rome? The discussion was held for three days, the ablest disputants on the Romish side being engaged. The whole was conducted with great order, and our Methodist evangelist was chosen as the first speaker to lead off the argument on the Protestant side of this question. The discussion caused immense interest; and the effect may be judged of from the fact that the Pope has prohibited all further discussion of the question. [Long and continued applause.]

Now, honored brethren, before closing these remarks, I must in fidelity to the trust reposed in me, express our regret that with all these external evidences of prosperity, our Church membership does not increase at a more rapid rate. It does not decline. We are 10,000 members

more than we were four years ago. But the rate of our increase in our membership is not commensurate with the increase in our churches, congregations, and schools. We are resolved, by the grace of God, to be more holy, more devoted and faithful. We have lost some noble men since the last General Conference. James Dixon, who was known here many years ago; and Thomas Vasey, who if he had lived, would doubtless have been President of our Conference, and the narrative of whose glorious triumph over death has exercised over thousands in our country a most blessed influence. We desire to remember that our great work is, after all not so much the advocacy of sect or party, as to spread scriptural holiness throughout the land. We are thankful to believe, brethren, that the great Head of the Church continues to bless us in the spread of the great truth of the Gospel, and we are resolved never to abate or weaken our testimony to the true divinity of our blessed Lord; the atonement made for sin by his precious blood and perfect sacrifice; the necessity of the inspiration and indwelling of the Holy Spirit, in order to repentance, conversion, sanctification, and walk with God; and the necessity of inculcating upon all our people the precepts of the divine law, and the duty and blessedness of practical religion, so that the world may see that their profession is not an empty name. We have had gracious revivals in several parts of the country in the last few months, some of them very large—I cannot tell how large, but whatever may be the statistics, at all events the Lord has watered his heritage, and sinners have been heard crying for mercy, and the Churches are receiving accessions. We are thankful to tell you of a Spirit of union and brotherly love prevailing through Great Britain. We have, of course, differences of opinion in detail; this is to be expected; but I believe we have the spirit of love and charity. I have no doubt if I should be in your country awhile, and learn more of your Churches, I should find the same here; but nothing is more marked, nor more beautiful, than the spirit of love and mutual confidence which pervades the hearts of our Methodist preachers in England, [Cheers.] they never loved the truth more, and were never more brave in declaring than at the present time.

There is also a tendency toward closer union among the different Methodist bodies. In our country the junior Methodist societies, taken all together, have a membership fully three-fourths as large as our own. Although we do not at the present see the way clear for a complete fusion, we do see our way for a better mutual understanding than formerly prevailed. If any asperity or ascription existed in former years, we are thankful to report that this has greatly died away, on which account we thank God and take courage. For the very marked manner in which you have received our address, and for these expressions of interest toward our work in England, again permit me to return you our sincerest thanks. [Long continued applause.]

Mr. Pugh said:—
Bishop Simpson, honored and dear Fathers and Brethren: There are three very sufficient reasons why I should not detain you at length with any remarks of mine: first, because your time is precious; weighty matters await your attention and decision, and there are delegates present from other bodies who have a right to be heard. Second, because I hardly consider myself a representative, my presence here being but the accident of an accident, but only as a sort of *fidus Achates* to my friend and brother, Mr. Wiseman, to whose address you have just listened with so much pleasure. And third, because four years ago, when I had a legitimate chance, I exhausted myself, and I am afraid exhausted you. Since then no material change has been brought within the range of a telescopic observation.

Although I disclaim the character of a representative, I am grateful to the British Conference, to which I still swear fealty, that it has honored me in its appointment of Fraternal Delegate on this interesting occasion. I yield to no man on earth in sincere admiration of the work which you are doing; a work which always attracted me, but of which I never thought so highly as since I have looked upon it with a nearer vision. I have not yet had the opportunity of witnessing your operations in the South, though, if God spares me, I hope to add that to my experience before long. As I have gone in and out through your borders, from Maine to California, and from where the Fathers of Waters leaves the fair city of St. Louis, to where in the far North, the forests wave on the shores of Puget's Sound—and I have seen you abreast of the newest settlements everywhere, engaged in the same holy toil, planting the same blessed civilization, uplifting the same consecrated cross, many a time has my heart throbbled with thankfulness to the God who has raised up this power in your country. I have chronicled your marches and successes with true brotherly pride, and have noted that you have not only leavened your own country, but in the munificence of your zeal you have crossed the continent, have made the world a neighborhood, and it is hardly too much to say you have girdled the world with a zone of labor and an atmosphere of prayer.

In the work which you are doing you are providing for the permanent national life, for those are healthiest nations of which the Holy Seed is the substance; and the strong rampart of defense is a rampart of sanctified mind. With all my heart I reiterate the prayer, May the Lord God of our fathers make you a thousand-fold more than you are, and bless you as he hath promised!

I deem it fortunate that circumstances enabled me to witness the inauguration in your Church history at the last General Conference, the first introduction of colored delegates. [Applause.] At this Conference I am permitted to witness the admission of the laymen upon your floor to share equally in its deliberations. [Applause.] I am watching, the result of your experiment with some solicitude, but with hardly any misgivings. [Long applause.] But so far as concerning the part of the laymen the greatest possible co-operation, the most entire accord with the pastor in the spreading of the work of God, so far I am sure, there is

no Methodist heart but that beats in unison with your own. In this great Amalthean battle we need a Moses to pray, a Joshua to fight, and an Aaron and Hur to hold up Moses's hands. [Long applause.] You will not expect me, after the exhaustive address of my colleague to say much upon the state and prospects of British Methodism; and it is, moreover known to many of you that since the last General Conference I have only looked at its enterprises as it were, through a loophole of retreat. [Laughter.] But is a law in mental optics that far sight is often clear sight—and there are two or three aspects which have presented themselves to me, and which perhaps escaped my friend and colleague because he was too near to see them. It is my province to remind you of these.

I have observed, I think, a gradual growth in the estimation and honor in which the Wesleyan Methodist Church in England is held by the English people; but this has been obtained not by the ostentatious pushing of itself into public, but by its consistent and earnest doing of its proper work, it has won an almost national recognition and esteem. Time was, and not remotely, when it was otherwise; when, so formidable was the reproach of Methodism, and so overshadowing the influence beneath which it wrought and suffered, that it could scarcely get sufficiently into the light to let its pure religion and undefiled come under the observation of men. It was the custom sometimes to ignore it, sometimes with an air of patronage to tolerate it, sometimes kindly to apologize for it, and at least to associate its fervor with fanaticism, and to regard it as an irregular and very humble helper which might be suffered, though with some misgiving to do a little guerrilla war in the service of Christ. For long years English Methodism bore all this very patiently, counting no antagonisms, like Nebemiah hardly deigning to come down from its great work even to defend its character, but always planting Churches, and always sowing souls. Now it is having its reward, and those who hinder, bigotry and prejudice are not by any means dead, but the Methodism of to-day occupies a very different position from the Methodism of even twenty years ago. It is now recognized as a spiritual power. It is hailed as an energetic ally. Scholarship and culture are not denied it. It is even escaping from the charge of being a vulgar thing. Its representatives are in the great council of the nation. It sends its men, its women, and its children to the schools of the world, and its education of the rising generation is directed. It has penetrated even into Westminster Abbey. Its sons sit among the learned, as learned as any on the Committee of Bible Revision, and while thousands and tens of thousands listen to its clear teaching of the Gospel of the Lord Jesus Christ, its influences are felt like an atmosphere breathed unconsciously, like air-waves breaking upon society at every point with unceasing but resistless pressure.

I know that this change in public opinion may fluctuate, and that the altered circumstances are not free from danger;—just as Capua was more disastrous than Cannae to the old Roman army—and yet, believing as I do, that while Methodism remains simple in purpose and strong in faith it can leave nothing but blessings behind it, I rejoice in the ample opportunities which are thus afforded for doing good, and I take it that God is thus indicating his purpose that Methodism shall become more aggressive against evil than ever. Times of persecution and strife, however they may brace individual piety, are not favorable to associate endeavor. Days of obscurity and reproach are the days of the Church's testimony, when she endures hardness and nurses heroes, and cultivates that faith which is the stuff of which martyrs are made. When made on so her to become missionary to the people, and she gives rest to the enemy on all sides, and she worships not in catacombs but in temples, and she has no baptism of fire except that of the Holy Ghost, which is a lambent and cleansing flame. Her growing industry, therefore, points out her solemn duty. I trust in God she will be faithful to do it.

I have discovered what I think to be a very hopeful sign in British Methodism, and that is, that while it retains its unbending firmness as its former principles, it has become more flexible in its modes of action. It adapts itself to new necessities with an easier grace; it looks with more indulgence upon bold efforts to do the Master's work, although they may not run quite in the respectable groove of former times. Hence has sprung the princely efforts which are announced as being made on so large a scale for the erection of fifty churches in London within the next few years, for the employment of lay agents, specially fitted and furnished to make a raid on its darkness and evil, and otherwise for the moral conquest of that vast mass of human life—that ocean with its millions of billows, so many of which are "raging waves foaming out their own shame."

In this connection I may fitly speak of another work of Christ-like charity. In the great heart of the founder of Methodism there were many pulses which beat for the fatherless; and the first house of worship which was built in Newcastle-upon-Tyne was known as the Orphan House, because provision was made about for the shelter and training of outcast children. The houses of worship originally provided for a paragonable above, which gave rise to the saying that "Wesley's ministers were above their work." Gradually the idea was lost in what was considered more pressing and needy work which the Church was called to do. But about three years ago the heart of a young minister was inspired to revive this tradition of the elders on a small scale, but with large hopes, and he found among a children's home, whose object was to rescue from the maelstrom of vice and danger, and from finally becoming criminals, those who have been thrown out upon society by the death of their parents, or by having been forsaken. These children have been gathered, placed under the superintendence of a pastor, and divided into families, maintaining their own home relations, but linked to each other by the common school. Of these families there are now four, consisting of forty-three boys and seventeen girls, rescued from the heart of the vast sea of iniquity in the city of London. From the first it has

been undertaken and carried on by faith and in dependence upon him who can so open the heart of the church that it becomes benevolent, and pours forth his benefactions even as the smitten rock in the wilderness poured forth the living water. These schools are flourishing and giving increased promise of usefulness. My friend, Mr. Stephenson, into whose heart God put this seed, is now in this house, [Applause.] on his way to Canada, where we hope, by the blessing of God, to establish a like institution.

When I look at all this, at all these great efforts and sacrifices, this girthing of the Church's energy, this Samaritanism of charity, so to speak, this earnest work and prayer, it seems to me an arguement that is very hopeful for the Church's future in her world mission. Mr. Wiseman has already informed you of the one drawback to the progress of Methodism in England during the last four years—there does not seem to be a proportionate increase in the membership of the Church. I have thought that the whole mass of the ministry in England has been lately stirred to a deeper appreciation of the simple Gospel, and to a closer clinging to the story of the cross, to a direct aim at the fifth rib, to a manlier tone in the proclamation of the everlasting Gospel. To me this is hopeful.

There has been at our late conferences much personal humbling in the sight of God, and the results of this humiliation and of the resulting divine baptism upon our ministers have been marked and blessed. They are becoming better and purer, and are endeavoring to keep nearer to and under the cross. They have dared New York City, thought to keep some of the old world still the same, and this is still the world's want. Its needs have not changed. Its sinners wait helplessly for mercy. Humanity still sends out its passion cry for the original Gospel. It may robe itself in the gay garments of civilization, but there is the old sorrow self underneath—discontent, gnawing at the vitals; a hunger of heart which nothing but the divine can satisfy. Physical science, indelicacy, formalism, superstition, all are as the husks to the wanderer from the desert, and in the dust his heart crieth out for the living God. [Applause.]

Bishop Ames, I am a great relic hunter. This is well understood by my friends who know me. I have here a relic. I hold in my hand a letter which cannot be much out of place as it is dated New York City, March 31, 1808. The salutation of this truly apostolic letter is, "Accept me in great love to you all in the Lord Jesus Christ," and it is signed, Francis Asbury. I will give you the letter:—No I will not give it to you, but I will let Dr. De Puy copy it if he will give it back. [Mr. Pugh then read the letter.] Asbury says: "We have our rubbers." Yes and Methodism has always had her rubbers. "But," says Asbury, "the people generally know we are Methodists." Do they? I am glad to hear it. [Laughter.]

Yes, the sixty years have gone over us, and this is still the old Methodist way. We are still stopping sinners in the way to hell. This is the old Methodist way, and we are not tired of walking in it, and may God help us to walk in it more faithfully! [Many voices, "Amen."] My heart would reproach me were I to sit down without one other reference. I hardly know how to enter upon it, for as I look back to the last General Conference, and think of these four eventful years, and of the changes these years have wrought, I am as one in a dream—a dream which is bright, O so bright on its heavenward side, but which on its earthward side has a rude and strange awakening—a dream which the construction of the place in which you then met, and in which I was honored to greet you, has crystallized as by fire into an indelible memory. I seem to see the standard bearers you have lost as they have faintly and fallen on the field—standard-bearers to whom God had given a banner that it might be displayed because of the truth, and who were worthy of the trust confided to them. I can speak only of those whom I was privileged somewhat to know, whose friendship I had hoped to cultivate—by whose example I had been to be inspired—but in reference to whom there is but the hopeless longing.

O for the touch of a vanished hand, And the sound of a voice that is still!

Bishop Simpson, I think of your colleagues in office who have been smitten from your side, the distinguished jurist, even then falling into the beauty of the tomb; and Clark the acute and accomplished, the able administrator, and the preaching power; and Thompson the Christyostom of your Church, of golden speech and golden voice, whose large, child-like spirit, it could not harbor a thought of guile, and who seemed ever as if detained on earth only by the slight and trembling tendrils. And Kingsley slight and brotherly, snatched away from the brave and brotherly, snatched away from the field in the fullness of his ripe manhood, and before he had drawn upon his reserve of power, dying with the consecration upon him of his apostolic travels, and as if the sight of the Holy Land but whetted his desire to go up wards to the holy place, that from the track of the Man of Sorrows he might go to see the King in his beauty.

And then I think of others lower in office, but equal in esteem: of Mattison who first welcomed me in Jersey City, a doughty champion against the man of sin; of Sewall, a burning and a shining light, quenched, perhaps by his own brightness, all too soon; of John McClintock, that almost an Admirable Crichton in versatility of attainment, Melancthon in tenderness, and Luther in courage, but all whose wide rare gifts were blent into one tribute to be cast at the feet of him who was the Man of Sorrows, but upon whose head are many crowns; of Nadai, who drooped so soon after his friend, that it seemed as if in preparing his memoir he had got to long so much for nearer communion that he must needs

ascend to join him in the presence of the Master whom they both loved. And then I think of a later loss than these—a blameless and beautiful character whose name had an hereditary charm for me, whose saintly spirit exhaled so sweet a fragrance that the perfume lingers with me yet, and who went home like a plumed warrior, for whom the everlasting doors were flung, and who was stricken into victory in his prime, and who had nothing to do at the last but mount into the chariot of Israel and go "sweeping through the gates washed in the blood of the Lamb." [Shouts of "Glory," and great senation.]

Sirs, these are no common losses. I weep with you on account of them, and I am qualified to weep with you, for "a sword hath pierced into my side also," and I have borne my own burden of loss and sorrow; but these your comrades fell in hallowed work, on hallowed ground. Bravely they bore the banners while they lived, but the nerveless hand relaxed its hold, and they have passed them on to others. We too must pass them on. The fight is not over. We receive unfinished. I labor from our fathers and transmit them still to our children. Watchers in the night, it may not be given to us to tarry until the morning. We can but wave the battle flag gallantly for a while, but our hands will stiffen, and by far a while, but our hands will stiffen, and our comrades will bury us before the fight is done. O to be kept and to be found faithful unto death! For their elevation in heaven they seem to whisper down to us, "Be followers of us as we have been followers of Christ."

In 1870 a strange darkness came suddenly about mid-day upon the State of Connecticut, and many thought the end of the world was come. The Speaker of the House of Assembly, then in session, was in his place, and when many desired to adjourn he calmed the rising fears of the members by these words, "If this be the day of judgment, I desire that the Judge may find me at my post duty. Let the candles be brought in, and the business proceed." May God help us to be at our posts always and to the end! [Applause.]

JACOB—GENESIS XXVIII, 16.
BY CHARLES CURRIE.

A lonely pilgrim slumbers on the plain,
The sky his canopy, the earth his bed.
Darkness his curtains, and his weary head
Upon a stony pillow rest would gain.
He left his home 't'avoid a brother's wrath:
He had no cheerful company, no guide,
Nor knowledge of the country where he hid;
Travelling without an index of his path.
And yet, though hard his trial, few there are
Who would not change their lot with Jacob now.

And for his joy, accept his pilgrim fare,
So that they might, but gain—no matter how,
His vision, and thus join him in his midnight
vow.
A dazzling splendor hoods the plain with light,
A glorious vision meets his rapturized gaze;
Heaven sends full measures of its brightest
rays.
And all his senses kindle at the sight.
He sees a mystic ladder reaching down
From heaven to earth, and angels gathering
there;

He hears such strains of music in the air
That now he knows they come from heaven's
bright throne.
His eyes are upward turned to meet the sight,
And there he sees the GOD OF ABRAHAM
Bowing before the glory of that light!
He hears attendant's 'th' unutterable Name—
His God, his servant's guide, his promise did
proclaim.

O mystic link! which joins this earth to heaven,
Suggestive of the grace of God to man,
Type of the glorious mediatorial plan,
Which in Christ's atonement to us is given!
Its top is lost in heaven's retentive blaze,
Godhead and manhood joined: grace here
displays.

The way by which redeemed man mounts to
God;
And angel ministrants are seen ascending,
To carry intentions to the throne;
While with swift winged feet others are descending
To seal man's heirship, and make heaven his
own.

Bringing all needful grace to helpless pil-
grims down.
Well might the glorious sight his slumbers
sever—

"So I was in this place, though I knew it not."
"So Jacob awoke, and all his woes forgot,
Vowing that God should be his guide forever,
And O! how oft he has many a worshipper.
That while in penitence his soul did melt,
God did reveal his pardoning mercy there;
He knows no how the sudden glory came;
He hears no sounds to outward senses given;
But his full soul in rapture doth exclaim,
As he now feels his sins are all forgiven,
"THIS IS THE HOUSE OF GOD!" and this the
GATE OF HEAVEN!"

Irish Evangelist.

THE CHINA MISSION BREAKFAST MEETING.

On Saturday morning there were indications of a spring like day, and some while before the doors of the large room in Cannon-street Hotel were thrown open, Methodist friends began to assemble in goodly numbers. Of course the Englishman's "black coat" prevailed everywhere; but, happily, Methodist ladies, blending good taste with harmony of colour, knew how to relieve sombre shades, and generally impart to our Methodist gatherings a brightness as welcome as it is pleasant to the eye. The breakfast passed off very successfully, frantic waters were "conspicuous by their absence," and a quiet decorum prevailed. The meeting "settled down" for the speeches with the utmost calmness; but there were indications soon at the far end of the room, in the gallery, that "Young Methodism" was vigorously alive.

The hymn, "Jesus shall reign where'er the sun," having been earnestly sung, the President

read Isaiah XXV, and Dr. Johnson offered up an impressive prayer. Then Dr. James, in a few graceful words, introduced the Chairman, who was cordially received, and who promptly called upon the Rev. W. B. Boyce to read the report. Mr. Boyce, after a characteristically genial touch or two, read some extracts from the report. On the whole, it appears that the work advances.

Mr. Hoyle was warmly cheered as he rose to address the audience. His clear voice and sound matter and method soon took. He dwelt on the fact that in China there were 400 millions of people, a third of the human family, without a knowledge of Christ. They were met to send them a message, to tell them of One mighty to save. Alluding to the Protestant missionaries in China (one man to four millions of people,) he said that if the matter were of mere human calculation, success would be impossible and failure certain. But they did not trust in numbers. The famous "thin red line" before Sebastopol knew that the power of the British Empire was at their back, and that the nation would not forsake them. So the line of missionaries was very thin, "but," observed the speaker amid cheers, "the Church does not flinch, and the men do not flinch, for they know that their strength lies not in numbers, but in the message they deliver." It was an important question whether the missionary army was sufficiently reinforced. Mr. Hoyle alluded to the development of commerce, which had benefited all, and said we had not heard much lately about the New Zealander sitting upon the ruins of London-bridge, and should not if we were true to God. When they assembled, on such an occasion, there must be a mental roll-call of the departed were not so fair as services rendered to the cause they loved so well.

Dr. Waddy, who was heartily cheered, proposed the first resolution. In doing so he alluded to the vastness of China, and the causes which had mainly contributed to preserve in integrity its extensive frontier. This he attributed to the difficulties of communication with other nations, owing to the ignorance of the Chinese of every language, and to the Chinese Government respecting the access and settlement of foreigners among them. Of this the doctor proceeded to give several illustrations, and in an exhaustive speech dealt with the people government and customs of the country. The various rebellions were noted and commented upon, and a hopeful augury for the future of China deduced from the circulation of thousands of copies of the Sacred Scriptures. He denounced the recent attempt to set aside the Treaty of 1858, and proceeded to examine the various articles of the "artificially" framed Chinese circular. As "Young Methodism" at the end of the hall was apparently on the lookout for rhetorical thunder and lightning, restlessness was here exhibited and the speaker closed by drawing attention to the importance of the mission work in China.

Those present at the Breakfast Meeting in 1869 will remember how by the simple words, "the father of a most valued missionary in China," Mr. Perks, introduced the chairman of that meeting, and how sympathetic were the cheers when Mr. Napier in broken accents, said, "Yes, I have a personal interest in this mission. I thank God that He put it into the heart of my son to offer himself for this great work." And Frederick Napier is here to-day, to tell us of mission work in China, and to plead for the cause in which he worked so nobly and so well. Very young in appearance is the speaker, with one of those light sympathetic voices, heard to great advantage in such a room as this in Cannon-street. Not very nervous, not over confident, but with a keen eye to note all that passes, and a ready turn of phrase when needed. He started off with a pardonable touch of pride about Lancashire chairmen, and soon told his listeners that he was used to a "moving audience," that it would not in the slightest degree affect him if they were pleased to say, "Enough," because he had had many a time in China to collapse when his audience, on hearing the mandarin's gong, had quietly taken to their heels, leaving him to preach to the benches. He attributed the want of interest in Chinese missions, as Dr. Waddy had stated, to the fact that missionaries could not come home with glowing tales of success. Frequently, (and the speaker here effectively suggested the tone of the inquirer) the question was put to him: "Is not this mission a failure?" People were too polite to ask the question in those words; they said: "It's hard work, is it not?" or, "those are queer people out there, are they not?" or, "Well are you doing much there?" Many asked the question in good faith; but he knew from the tone of their voice, that they really meant to say, "My dear good fellow, is it not a failure? No doubt you have done your best; but is it not a failure, and had you not better give it up?" To such a question he would endeavour to give a flat negative. "Failure was a relative term," he would have said. There might have been failure as regarded extravagant expectations, but, taking into consideration the difficulties and hardships of the work, they could not be said, fairly and really, to have failed. They had been tempted to lay at times too much blame on the "uncommonly broad shoulders" at the Mission-house, but the Secretaries would give both men and means for schools "if they had the money." The *Mission-house* were humorously described as the "Mission-house" always waiting for something to "turn up." The speaker then alluded to the work of Messrs. Cox, Hill, and Scarborough, as also to that of Dr. Porter Smith and Dr. Hardy in connection with the medical establishment at Hankow. They had got three cities, but only two men to work them. They must minister. The Chinese as a people did not want to turn them out, it was the mandarins and the literati who always wanted more schools, and girls' schools such as they had at Canton. Then they wanted more men, and there should "always be a man in reserve." After touching on the difficulties that had to be encountered in dealing with the Chinese race, and stating that even Buddhist morality was sometimes a hindrance to Christian work, the speaker said that in the bitterness of his soul the missionaries had often asked, "What fruit had the China Breakfast Meeting borne?" Beyond enthusiasm they wanted a practical result, and they wanted prayer. Mr. Napier resumed his seat amid loud applause.—London Watchman.