

The Wesleyan.

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FROM THE PAPERS.

If you cannot plan and carry forward the evangelization of a city, try to lead at least one wandering soul in the homeward path.—*Astorian*.

The sermons that have become historic as the instruments of mighty revivals have uniformly received their inspiration in the closet.—*Herald and Presbyterian*.

Unlearned ignorance is a great evil, but learned ignorance is worse, and such is all learning which deceals the heart from Jesus.—*Episcopal Record*.

Not long before the death of Dr. Holland he wrote to a young correspondent: "A literary life is a hard and difficult one; look well before you choose a life so full of difficulty."

To organize a church for its Christian work and charity, individually and universally, is a greater matter than to preach wonderful sermons.—*Zion's Herald*.

The father who has lost a boy or two through the low temptation of the average saloon forgets nine-tenths of his old wrath against the "sentimental prohibitionists."—*N. W. Ad.*

The New York Times describes Col. Ingersoll as one "whose time at present is busily occupied in defending the star route thieves and attacking Christianity."

The editor of the *German Monday Journal*, published in Berlin, has been sent to prison for a fortnight for having transcribed from the *Paris Intransigent* an article in which M. Gambetta was compared to Jesus Christ.

The *Advance* asks what would be done for a city of 75,000 inhabitants in Illinois or Georgia, which was without a Protestant church, and then says that "in a single solid section of Chicago there is just such a city—75,000 people, and not a sign of a Protestant church."

The Baltimore school authorities are considering the question of abolishing the Peabody prizes and medals in the public schools. It is an established fact that in the struggle to win these prizes pupils have to work too hard and in many cases at the cost of serious injury to the health.

The suits against the Roman Catholic Archbishop Purcell for the \$4,000,000 owed by him are being pressed. We pity the old man, but hope the result will be wholesome. Let the money-changers be wiped out of the temple of God and kept out. There is a warning here for Protestants.—*Nashville Ad.*

Of the Ritualists of the Anglican Church it is said that they "will neither submit, nor secede nor be quiet," and ecclesiastical law in England costs so much that generally the impracticable Ritualist stays where he is, and does what he likes, until he is pleased to transfer himself to Rome.

Should it be "S." or "St." That is should it be "St. Paul" or "St. Paul?" It is an immense question, and brings out writers in the Episcopal Church papers. One correspondent comes to the conclusion that "S." is the logical abbreviation, and that "St." would be easily confounded with "st." for street, which would be very damaging to the "dignified epithet."—*Presbyterian*.

The *Journal* says:—For an example of pluck and studiousness, allow us to quote Miss Forbes, a young lady student at Bates College, (Free Baptist) Lewiston. Miss F. has had a trouble with her eyes, and has been unable to use them for two years; yet she has learned all her lessons thoroughly and preserved a high rank in her class. She has memorized her lessons by having them read to her by her mother or sister, all this time.

One of our ministers overtook a man in a country place last week, and asked the question, "Can you tell me the road to heaven?" The man to whom the inquiry was rather dead, and the question had to be repeated in his ear. "The road to heaven," he said, "I can tell you the road to hell." "Oh, where is that?" the minister asked. "Why, through your public house, and the man, pointing to a place not far off."—*London Methodist*.

The *New York Observer*, in a late issue, has a remarkably appreciative and instructive editorial upon the Methodist Church, occasioned by the reported business session of the spring conference. It remarks that no one can read these reports "without admiring the vigor, wisdom and success with which their church work is accomplished." Of the appointments it remarks, "We recognize many of whom it may well be said, 'the right man in the right place.'"

The Philadelphia *Times* advises clergymen to preach sermons "so sparkling, so earnest, so full of fire that they would at once be recognized if preached a second time." We advise the editor of the Philadelphia *Times* to write editorials "so sparkling, so earnest, so full of fire that they will at once be recognized" as superior to anything else of the kind in the whole world of newspaperdom. So easy, you know!

The Chicago *Inter Ocean* says Yamhill County, Oregon, has a jail, but it has been empty for over six months. The court docket is empty and the last Grand Jury, after a search, indicted three persons for minor offences. The secret of it all is, saloons are not allowed in Yamhill County. If it were not for whisky and its fruits, two-thirds of all the jails and penitentiaries in every State could be rented out.

S. V. L., writing in the *Churchman*, thinks that the real opportunity for Christian missions is impending and close at hand. Medical missions, the writer says, which have been slowly working their way to the confidence of the native population, and the heroic efforts and self-sacrifice of the missionaries for the relief of the sufferers from the late famine, have contributed to disabuse the Chinese of their prejudice against the missionaries.

Dr. Rosser, of Virginia, makes a plea in a Southern Methodist paper, for the appointment of evangelists to assist pastors in revival work, in organizing churches, etc. In his closing sentence he says: "Let us have the office legalized, authorizing the appointment of one or more evangelists for each Conference, and God will provide the men, and the Church will support them; and I believe the whole Southern Church will soon be in a blaze of revival."

The West Indies as a mission field, according to *The Gospel in all Lands*, is for the most part passing out of this relation. It is occupied chiefly by British societies, aside from the Moravians to whom it is their oldest mission field. Here are a million people, of whom the Moravians claim over 30,000 converts. The Wesleyans exceed this number by five or six thousand, and the whole number of communicants is about 85,000, with about 250,000 regular attendants at worship.

A Toledo, O., correspondent writes: "The saloon-keepers of Toledo have retaliated against the Sunday Bill by having milk men, street-car men, and barbers arrested. This city's police board has two saloon-keepers as members, hence its virus. The city probers have declared that he did not believe that a single case could be made against any of the many saloons reported as having broken the Smith law; however, he has begun test cases against one barber, one car driver, and milk man. The fight is interesting."—*Western Ad.*

The man who takes a friend with him to the prayer-meeting is doing that which will make the meeting more interesting for himself. He who gets a new subscriber for his religious paper is adding to its ability to make it more useful in his own household. There is very little that we do in the way of helping our neighbors that does not come back in blessing on ourselves, teaching us thus the double excellence of all true benevolence. It is the man who does nothing for his neighbor who enjoys the least, and who is the most ready to criticize and complain."—*United Presbyterian*.

Dr. Bartol, in the course of an address at the Women's Union in Boston last week, spoke of the fact that Mr. Emerson's memory failed him some time previous to his death, and repeated a portion of a conversation which Dr. Furness had with the sage only a little while ago. The Doctor only a little while ago, and was reading from the Scriptures, and was reading from the verse, "And whosoever came to the verse, 'Who said that I was your servant?' 'Who said that?'" "Say it again," was the earnest exclamation of Mr. Emerson; and Dr. Bartol thought it a most beautiful illustration of the blessedness of losing one's memory.

The Hebrew refugees in the city who yesterday fell upon and kissed and kissed the representative of the aid society which had been caring for them will get little sympathy hereafter. It seems that by a misunderstanding they had been put to a good deal of discomfort, but that they should expect to meet the matter by looking their benefactor down as a presumptuous out of sight of them might be out of place at all times but in the case of Hebrews. Fortunately, this method of showing gratitude for their welcome to America is not common among the immigrants.—*N. Y. Tribune*.

THE WESLEYAN MISSIONARY ANNIVERSARY.

(The London Watchman.)

Setting down the probable deficiency at the close of 1881 at £40,000, deducting from that sum the Thanksgiving Fund grant, £20,000 had to be dealt with. Very quietly, several ladies and gentlemen, whose praise should be in all the Churches, formulated a scheme by which this amount should be raised; and so successful were their efforts that when the Breakfast Meeting was held in Exeter-hall on Saturday last a sum of £8,000 alone remained to challenge the faith and generosity of the supporters of the Society.

That meeting was one of the most memorable ever held. It is difficult to convey any idea of its tone and spirit to those who were not present. Those who have attended the central meetings of the Thanksgiving Fund will understand us when we say that the enthusiasm displayed was akin to that which stirred the hearts of the people in those wonderful gatherings. The carefully-prepared programme of speakers was cast to the winds; from gallery and floor and platform men rose up to attest by their gifts their unflinching loyalty to the cause of Christian missions. No better choice of a chairman could have been made. Mr. Holden seemed to fairly revel in the delightful scene before him. He immediately struck the right key when he expressed the hope that the meeting would prove a "means of grace." Mr. Hughes, with his irresistible energy and fine spirit of daring in the cause of Christ, roused every heart. After his speech there was nothing to be done but to divide the £8,000 into two parts, and to pay off half the debt at once. With a solemn gladness the task was commenced, and with a wonderful willingness it was accomplished. It was a time of refreshing from the presence of the Lord, a time when many understood more fully than ever what is meant by the phrase, "the luxury of doing good."

One aspect of the meeting especially struck us. As we listened to the brief remarks which accompanied the announcement of gifts one note sounded above all the rest. The note was one of quenchless enthusiasm for Jesus Christ. For his sake all things were counted as loss. The risen Saviour appeared, and stretched out his hand, and with reverence and boundless love the gifts were placed therein, and the givers saw his smile, and rejoiced at the blessing of their Lord.

It was with strangely mingled feelings that those who had attended the meeting on Saturday gathered together on Monday in the large room of Exeter-hall. The question supreme in every mind was, "Will the remaining £4,000 be raised?" The full report of the proceedings, which we give in another place, will free us from any obligation to describe the course of the meeting. The absence of the President was much regretted, but Mr. Arthur delighted his many friends by supplying his place. Africa was well represented by Mr. Walton and Mr. Mason; India and Ceylon by Mr. Baugh; the West Indies by Mr. Sargeant, whose telling speech is worthy of repeated perusal; and the local preachers of Methodism by Mr. John Dyson. Gradually the hopes of those who were interested in the extinction of the debt rose, and although at one time it was feared that the task would prove too great to be accomplished, the promises came in, and a few moments after four o'clock the £4,000 had been raised. With indescribable feelings of gratitude a song of praise to God was sung.

We cannot pause to mention our latest contribution of the Methodist people. Indeed, we think that it is better to leave an account of our own countrymen to the pen of some one who has seen the scene, and knows the feelings of those who were present.

They have done, they have done unto the Lord. The voice of human praise sounds poor and faint in the ears of men who listen for the "Well done!" of God. There is one subject, however, on which a word may be said. Our readers will see that there is still a deficiency in the income of the Missionary Society. Last year it amounted to £5000. Now, this deficiency must not occur again. The only way in which it is to be prevented is by re-organizing the circuit societies, by increasing the number of the collectors, by systematically canvassing each Methodist congregation, by the generous increase of subscriptions throughout the Connexion. We must place this missionary enterprise in the forefront of all our philanthropies. Christ has not changed his mind in reference to the world's salvation, neither has He yet laid aside the Methodist people as unfit to win the world for Him. And whilst He determines to save men, and to save them by us, we must not withhold from Him one atom of strength, one mite of money, or one deed prompted by a generous enthusiasm.

Breakfast is over. Why not, before the day's business begins, gather the family in the sitting-room to thank your Heavenly Father for his preservation in the past, and to ask his guidance and inspiration in the future? The mother or elder sister takes her seat at the piano. The younger children gather about it. The tune is a simple one. Baby can join in it; perhaps her voice is sometimes shrill, sometimes alto, and sometimes an uncertain variation between the two, but it is the sweetest voice of all. The father reads a few verses from the Bible; perhaps he reads in course some one of the romantic stories of the Old Testament—David, Esther, Ruth; perhaps he gets such a harmony of the Gospels as Edmund Kirke's Life of Christ, and reads that incomparable life in course; perhaps he reads from the New Version while the other children compare the language of the Old Version. He does not read genealogies from the Book of Numbers, nor the imprecatory Psalms, nor the prophecies of Jeremiah. He closes the simple service with a few words of thanksgiving and consecration. And the day begins with a holy impulse which is not lost through all its busy hours; it is sweetened by its fragrant incense as the great cathedral by the smoke of the censur swaying before the altar. Life is ennobled, activities of business and drudgeries of household take on a new and holy meaning; the passions and petulantcies of yesterday are purified, or at least allayed; heaven and God are brought near; love sweeps through the soul, cleansing it of foul and metaphoric vapors, as when the casement window is thrown open and the clear light and fresh air of God's giving is let in to drive out the exhalations of the night.

Why not? There is no time! The moments are not wasted that are spent in oiling the machinery of life, and there is no such lubrication of life's complaining joints as pure devotion. You cannot pray! There are others who can lead you. Why let day after day go by with never a word of thanks to your God, never an utterance of your heart's love to him? Why let your children grow up with never a hint that your heart recognizes the All Father, and never an opportunity to join with you in that service which, as all others, brings hearts nearest each other in the distance of love? Begin at once with the sweet and sacred consecration of your heart to him who gave it to you, that you might have always with you the best of all things—Why not?

THE PURCELL CASE.

A correspondent of the *Northwestern Advocate*, in writing of the vast revival in St. Paul's Methodist Church, Cincinnati, remarks: "Rome lost many an adherent. Doubtless the unparalleled rottery of Purcell, whereby his unsuspecting dupes lost over four million dollars, had something to do with it. Since the startling disclosures of that defalcation, a few years ago; hundreds, if not indeed thousands, of his victims have broken quite away from Romanism, and bitterly curse the archbishop and his brother who took their little savings and squandered them, leaving hundreds to a pauper's fate in the evening of their days. Had any other than these dignitaries of Rome been guilty of such a crime, instead of the honeyed phrases that the political press has used with one accord, they would long ago have been behind the bars of the penitentiary. Whether or not any considerable part of the property of the diocese can be held for the debts, is now on trial in the Cincinnati courts. As with a grip of steel the church seems determined to hold on to all she has embezzled. To this end, there is no end of testimony from priests, Jesuits, doctors, professors, bishops and archbishops. The ends draw nigh. If, as many fear, the poor creditors lose their case, the field will be ripe for thousands to be gathered to Christ, who otherwise will, in hatred to all Churches, fall a prey to a species of French infidelity."

WHY NOT?

Why not? There is no time! The moments are not wasted that are spent in oiling the machinery of life, and there is no such lubrication of life's complaining joints as pure devotion. You cannot pray! There are others who can lead you. Why let day after day go by with never a word of thanks to your God, never an utterance of your heart's love to him? Why let your children grow up with never a hint that your heart recognizes the All Father, and never an opportunity to join with you in that service which, as all others, brings hearts nearest each other in the distance of love? Begin at once with the sweet and sacred consecration of your heart to him who gave it to you, that you might have always with you the best of all things—Why not?

DON'T TRY IT.

The support of the gospel often requires individual contributions which are really burdensome, involving severe self-denial. But when his faith is vigorous and his love ardent, the disciple makes the sacrifice cheerfully. He would rather wear a somewhat shabby coat and dispense with some table luxury than see the wheels of the church drag heavily. But if his heart waxes cold, he is apt to complain that the burden is too weighty for his strength. One such disciple who had been lifted out of the mire by his Lord's arm, said to himself one day, "It costs me quite a sum to belong to the church. That money would do something toward educating one of my children. I will quit the church, but I will still attend preaching and will walk closely with God." But after withdrawing from the church, he soon found his faith declining. A shadow rested on his soul, and deep departed from his eyelids. To rid himself of his melancholy he tried to sing vain songs. Still he

grew more restless, until his distress drove him to the borders of insanity. Then he returned to the bosom of the church, recovered his lost peace, and never after complained because it required a little self-denial to sustain the church. He found, as all disciples may, that when the heart overflows with love to the Christ, it is not willing, but desirous, to share the contents of even a scanty purse with the Master.

MEXICO.

Dr. Wm. M. Patterson, Superintendent of the Central Mexican Mission, says: "What has the Southern Methodist Church done for Mexico? Four years ago I became connected with the work as Superintendent. A beginning had been made by my predecessor, the Rev. Joel Daves, who labored faithfully. We have met with difficulties and persecutions, but steady progress has been made. We have studied the country, the language, and the people. Extent of the work: We have two American missionaries, the Revs. R. W. MacDonnell and G. W. Grimes. We have in the field 35 native preachers, who preach the gospel to many thousands of hearers, and many have been saved. We have 23 day-schools—one in the city of Mexico, supported by the Methodist ladies of New Orleans. It is an excellent school, with 50 pupils. There is another at Omeca, supported by 'The Rosebuds,' of Virginia, a juvenile missionary organization. The hearers in these Southern Methodist Churches in Mexico number several thousand. In these churches are sung in the Spanish language the same songs of Zion that you sing here. That language is sweeter than ours, and it is a notable fact that as a commercial language it is second only to the English. The church built by 'The Rosebuds' at Omeca proclaims that we have gone to Mexico to stay. There every Sabbath a congregation of devout people meet to hear the gospel from the lips of a native preacher. There is another church at Cuernavaca, supported by 'The Rosebuds.' The other 20 schools are supported directly by the Mission Board. They are a great help to the work. These schools commend us to the Catholics even, and the Government, seeing the tangible good that they do, protects them. We need still more of them. We have 30 Sabbath-schools, and between 600 and 700 pupils. These are feeders to our Churches, and are indispensable to the success of our work. We have received into the church more than 1,100 members, the larger proportion of them being, I feel assured, soundly converted to God. We issue from our Mission-press two newspapers, catechisms, tracts, etc. Protestantism is taking strong hold upon the minds of the people. What of the type of religion? In our love-feasts our converts testify that the Holy Spirit has made them new creatures, and their consistent, godly lives attest the sincerity of their profession. Some have died for the truth. We have the gospel because it was sent to us. We must help to send it to all the world."

NAILED TO THE CROSS.

One of the Moody meetings in Edinburgh, Scotland, a Scotch minister related the following incident. He stated that a few nights before he had dealt in the inquiry meeting with a lady who was very anxious to be saved. All his endeavours to guide her into the light failed, and she went to her home, twenty miles from Edinburgh, in anguish of soul. A day or two later her little boy aged four years, was looking at a picture-book and his attention was attracted by a picture of the Crucifixion. He asked what it was, and was told it was the Saviour nailed there by sinners. With childish curiosity he immediately asked, "Did you nail Him there, ma?" The question went to her heart like an arrow, and hastily rising from her seat she hurried to her room, there to give vent to her emotion. The little fellow, wondering, yet persistent, now turned to his father and said, "Did you nail Him there, pa?" Again the question pierced the heart, and the father likewise hastened from the room. Joining his wife, they mingled their tears and joined their cries to God for mercy, and were not long afterwards led to simple trust in the Saviour who had been nailed to the Cross by their sins.

DON'T TRY IT.

Dr. Kellogg says: "All arguments against engaging in foreign missions, whether from the alleged unfruitfulness of the work, or from the more plausible reason of the needs of the field at home, do not and cannot touch this command. It has never been modified or qualified in any respect, much less ever taken back, and it never will be till the Lord shall come. To doubt in this matter is disloyalty. To be indifferent is sin. To refuse obedience is rebellion against Christ."

I heard Cardinal Manning say: "If it had not been for the preaching by John Wesley of the catholic doctrine of Justification by Faith there is no telling to what depths of degradation England would have sunk."—*Bishop Simpson*.