

The Wesleyan.

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NOTES AND COMMENTS.

The *Advance* says: "Conservative men are often termed the bulwarks of society. True enough, but in the way against saloons we have too many such bulwarks. A bale of cotton or a bag of sand may do for a bulwark, but when you want a soldier you must have a man with brain, and heart, and courage, and action."

A woman in Gonzales, Texas, whose husband was a confirmed sot, in a fit of desperation and rage heated a branding iron and stamped the initials of the saloon-keeper, with whom he was in the habit of spending his money, across the forehead of the inebriate while he lay in a drunken stupor.

The London *Methodist* has this note for preachers: "To appear before those who might learn, and to spend the time in the utterances of truths which, however important and however ornately expressed, are not so presented as to bear directly upon conscience and life, may suffice for the pastime of an hour, but utterly falls short of the dignity and worth of the teaching office."

It is certainly a very curious moral standard which makes the *Catholic Telegraph*, of Cincinnati, sensitive to Archbishop Purcell's finances and at the same time induces it to suggest that the "honor of the church" can be saved by a grand lottery which will yield profit enough to pay off the Archbishop's creditors. This will strike most people as robbing Peter to pay Paul with a vengeance.—*Christian Union*.

Public servants are as much entitled to charitable construction of their acts and utterances as private persons. Partisanship ignores this obligation. So it happens that there is no great name canonized in American history that was not befouled by slander while living. Some of our leading political newspapers have recently set a better example in this matter. Give honor and patronage to all such.—*Nashville Ad.*

A Kentucky paper says: "We were walking along the street the other day when we noticed a heavy set, black-haired man. We soon discovered him to be Bishop Kavanaugh, of the Methodist Church, who is eighty years of age, and in active service as a Bishop. Taking him by the arm, we expressed our surprise that his hair should be so black. 'Yes,' said he, 'I tell my brethren that I have been so green that I cannot get ripe.'"

Henry Ward Beecher, noting, because of Thurlow Weed's burial, the sweep of time and death, which has carried away a generation since he had entered Brooklyn, said that whoever went, the world in reality lost nothing. "I have," he declared, "that idea of the grandeur of the universal movement of life that it don't seem to me if I were to die to-morrow it would be any more than the blowing out of a candle in the great desert of Sahara."

Springfield, Mass., has taken a stride forward in dealing with its petty offenders against the law. They have engaged a "Probation officer" who is in the court room each morning, and as cases are called asks the judge to suspend sentence and let him deal with this criminal or that, whom he recognizes as a new or possibly repentant offender whom he may help. The prisoner is discharged and left to his intelligent care. This new departure is justified by its results.

"Fifty years ago," said Dr. Starks, of the Methodist Church, in his semi-centennial discourse, "I never saw a written sermon in our Church. Now our preachers generally go into the pulpit with sermons written, or with full notes." It was noted that the moderators of the Northern and Southern Assemblies delivered their sermons without the shadow of a note, and at a public gathering held lately in one of our cities, at which a number of Presbyterian ministers and others spoke, the only persons who read their speeches were a lawyer and a Methodist preacher.

From the *Christian Mirror*, a periodical issued by our Church at Las Vegas, N. M., we learn that there are six Protestant Churches in that city, namely, Methodist Episcopal, Presbyterian, Baptist, Congregational, Methodist Episcopal Church, South, and Protestant Episcopal. Altogether they have barely 200 members. This leads us to very much as if there were no separate representatives of Protestant Christianity than are needed in such a place. An average membership of sixteen does not seem very ponderous.—*N. Y. Ad.*

Baron Willy von Rothschild, of Frankfort, is a staunch adherent to the religion of his fathers than some other members of this fortune-showing family. He recently started on a trip to Switzerland, and not only took with him his ritual cook and butcher, but ten other co-religionists. This was done in order that he might never be incapable of holding Israelitic worship; since that number of worshippers is necessary in a congregation, if it fulfill the Mosaic law.—*N. Y. Independent*.

There is something hopeful in the strong revulsion which English common sense causes against the dress, the manner, and the appearance of the Ritualistic "priest." In this respect hatred of Protestantism overshoots its mark. A priest cannot have much influence when the sight of him and the knowledge of his doings create disgust. The clergy in any Church who go in the direction indicated should study history and the state of Churches in order to see for themselves, how impolitic is the course which they have adopted.—*Methodist*.

The Plymouth (Mass.) bell-ringing case has been decided at last. The plaintiffs had for many years owned and occupied houses near a large woolen mill, on which, some time ago, a large bell was placed. This bell was rung several times every day to summon and dismiss the operatives. The plaintiffs claimed that it was a nuisance, and injured their property and destroyed their comfort. After a long trial the Court has decided that the plaintiffs are fully entitled to an injunction against the ringing of the bell.—*N. Y. Ad.*

Bishop Wilson conducted the business of the Holston Conference like a recent patented tack hammer, which picks up the little nail by a magnet in the hammer and drives it in the right place without bruising a finger or breaking a tack. He looked like he was predestinated to do that thing and do it well. The preachers were amazed that so much work could be done with so little noise. He injected no speeches, related no exploits of his own, gave no personal history, but kept the burrs going and hopper full of grit.

Ten years ago the Rev. D. Miller, of the Scotch Presbyterian Church, finding that from seven to eight thousand English-speaking sailors annually visited Genoa, Italy, and that it was almost impossible to get any of these to leave their ships and attend a place of worship on shore, resolved to put forth an effort to bring them under the power of the Gospel. He accordingly purchased an old hulk and had it fitted out as a floating chapel. The experiment was from the first a success, and another and larger vessel has been built, and the mission is in a very flourishing condition.

We repeat it, the people will educate; and if we, as a Church, do not afford our young men the opportunity of an education under the conserving and sanctifying influences of religion, as we preach it and love it; if we do not throw Methodist restraints and helps about them in the critical period of their education, away from home, then we take the responsibility of giving them over to other institutions, where they will, to say the least of it, have none of the influences of our Church about them. And this we can't afford to allow.—*Southern Ch'n Ad.*

Not often is there a more pitiable case in our police courts than that of the ex-president of the Hudson River Railroad, formerly one of the most extensive speculators in Wall Street, who was yesterday at the Tombs accused of drunkenness in the streets. Daniel Drew lost his fortune as many a millionaire speculator before and since has done. John Tobin, who fished in the same troubled waters with Mr. Drew, and at times was his bitter rival, has lost not only his fortune but his friends and his good name as well. It was indeed an easy descent to the depths for him.—*N. Y. Tribune*.

It is disheartening to read that that unmitigated scoundrel, James, is being made the recipient of popular attentions in Missouri. If it is true, as reported, that wives of judges and other popular personages crowd his receptions and present him with flowers, the more is the pity. James is nothing but a common highwayman, who adds to his accomplishments as a thief a record of violence and murder which gives him a pre-eminence in crime. When such a man becomes in any sense a popular hero, the community which assists in his elevation stamps itself as having reached only a semi-barbarous stage of civilization; it is only among savages that cut-throats are canonized.—*Christian Union*.

A NATIVE PREACHER.

BY THE REV. E. W. PARKER.

One of the oldest and most useful native preachers of the Indian Mission has just fallen—the Rev. Prem Daas. He was formerly a "guree"—a wandering priest among the Chuma, in the district of Moradabad. Another priest of the same class had, in his wanderings, heard preaching in another Mission before ours was established, and believing that the news of a *Living Incarnation* would be joyfully received by all his brother "fakirs," he went to one of their public gatherings and told them all that he had heard. The result was a severe beating, and a threat of expulsion from their fellowship if he persisted in teaching these new notions. One young man, however, gave him comfort on this trip, and seemed to accept the new doctrine. This was Prem Daas. When our Mission was opened in Moradabad, and a school established, he was one of Brother Judd's first students. Andreas, the fakir, who was beaten, had been baptized in another Mission, and about this time, came to Moradabad to work among his old disciples: and Prem Daas was the first fruit of his efforts. He was baptized in 1862.

After receiving Christ himself, his great desire was to "make disciples" for Jesus as he had formerly done for Nauak. His way not seeming to open in connection with the Mission to work as he desired, he left and went to his former home, which was in a village forty miles away. All supposed that he had gone back to his old ways, but he was soon heard of as a Christian fakir "making disciples" to the new religion. He was afterward employed as a regular Mission helper and licensed to exhort. Any one reading a report of the India Mission will notice the frequent references to the Chumars in Rohilkund. The work among this class has been started and pushed forward by these two fakirs, Andreas and Prem Daas. They have visited hundreds of villages, and explained the truth to thousands of people.

These two men it should be understood, always referred to Christ as the "Living Incarnation," in contrast with all others preached in India who are dead. The fact that one had risen from the dead, and is still living, led to the conversion of Andreas, and hence Christ is usually spoken of by him as the "Living Incarnation." The whole heart and life of Prem Daas were in Christ Jesus, and his faith never wavered. When discouragements and disappointments came he would say, "Yes, the work is hard, the opposition is great, there is but little fruit; but the time is near when these, my people, will come in such numbers, that our trouble will be to teach them the way perfectly. Our work will soon be reaping and gathering in." In his last days on earth his mind wandered, but in all his delirium he talked of his work—"I must go to this village and preach;" "To day is my time for that village;" "I must be at the Ganges fair to preach to the thousands there." At the funeral services all were mourners.

In this brief account of this good man those interested in our work will note the kind of men our native preachers are, and also how our work opens and spreads. God calls two religious leaders of a very large class of people; they work among their own class; little churches are raised up; other preachers and teachers are called into the same work, so that from village to village and from country to country the work spreads. Thus, when our brother received his transfer he left a full score of helpers in his class working among their people, all directly or indirectly, the fruit of the labors of these two first converted fakirs. Our work moves in classes, but all become one in Christ.—*N. Y. Advocate*.

WHAT CAN REPLACE THE GOSPEL?

There are a multitude of men bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it.

Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches, the pulpits silenced, all Christian schools of instruction stopped, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life in public and private, in the Church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. What would we choose instead? What systems now prevailing anywhere in the wide world would we adopt in place of discarded Christianity? Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree; where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of Christianity?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the Eastern world, and let him ask himself the question, would I embrace any of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without Creator, ruler, or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace, and brightness into this world than all the other religions that man has ever invented or embraced.—*Christian Union*.

PERE HYACINTHE.

Pere Hyacinthe, in Paris, is struggling with a lost cause. He lately announced an anniversary meeting in Paris, at which Bishop Jenner was to preside. The meeting was largely announced through the journals, but this brought no crowds. It is clear that the ruling spirit in Paris wants no half-way Catholicism; the French either ignore or deride the ex-Carmelite monk. The little band of the faithful that cling to his fortunes in the Rue d'Aras are only sustained by rich gifts from the English, who still cling to this desperate cause. At this meeting a deficit in the annual expenses was reported, without much hope of getting it made up. Loysen made a brilliant speech on the significance of Gallicanism, and spurned the suspicion that he is ogling with Protestantism. But all this will do him no good; for as things now lie his countrymen want to know nothing of Gallican Catholicism—they remain true to the Church or they cross the Rubicon—they become Protestants or they become nothing in particular under the name of free-thinkers. The English, by the way, are throwing a great deal of good money away on all these movements on the continent tending towards a modified Catholicism that will eventually slide over into the English Church. But notwithstanding all their ogling with Dollinger, Hyacinthe, and Campello, they make no progress toward absorbing such elements.—*Western Ad.*

MORE PIETY.

The great need of the present day in all our churches is a deeper work of grace than that now experienced. There is a degree of knowledge and an amount of intelligence sufficient to give great power to Christian effort if these excellent characteristics were supplemented with more genuine piety. The quality which attracts the

unconverted is not knowledge nor intellect—it is piety. The sinning world has a reverence for goodness. The worst men know they ought to be good. Sin may blind and stupefy; but the soul cannot forget that there is something better than sin. These facts form the ground of hope for the salvation of the most desperate cases. But a worldly church has no power to convince the skeptic, nor awaken the slumbering, nor startle the careless. A church that is really pious, a church whose members are indeed living epistles known and read of all men, will win many souls to God. Wealth, culture, social position, respectability, are not to be despised, but they do not save men any more than starlight can produce the luxuriant beauty of the tropic and the ripening harvest of the wheat fields. The power of piety is as real as the power of the life-giving sun of summer. Piety enlightens the minds filled with the darkness of sin; it warms the soul benumbed with worldliness; it calls away from the allurements of pleasure hearts long subject to the vanities of earth. There need not be many words, nor long exhortations, to win men to the blessed experiences of religion; the sure influence which always flows out of a pious life will wonderfully persuade even the most hopeless and hardened. We cannot all be great nor wise nor rich, but we can be pious, we can be thoroughly good, we can love God with all our hearts and our neighbors as ourselves.—*N. E. Methodist*.

LIVING EPISTLES.

"I have read a great many books on the evidences of Christianity, and am most of the arguments in them I can answer satisfactorily to my own mind. But the change I have seen in the life of my little daughter in a year or two past I can not explain. There is evidence of some power working in her which I cannot understand." This was, in substance, the expression of a father concerning his daughter of fourteen or fifteen years of age, who had recently made a confession of her faith in Christ. The father was not a Christian, and was, indeed, inclined to what is erroneously termed "free thought." A man of more than average mental ability, he could meet arguments addressed to the intellect, but he did not know how to resist the power of a child's life of faith. May that child's life lead him to the Saviour! But let us all ask ourselves, what are men reading in our lives? We are "living epistles" whether we will or no. The important question is, what are men reading in us? Is it of the power of Christ working in us?—*Christian Weekly*.

TEMPERANCE.

One of the grandest and most soul-stirring scenes ever witnessed in the fine old cathedral of Winchester took place on Sunday evening, the 5th inst., the occasion being the delivery of an address by the Rev. Canon Basil Wilberforce, in connexion with a Blue Ribbon Mission which had been carried on in that city during the previous week. At 7.30, on the opening of the doors, there could not have been less than a thousand persons waiting admission, notwithstanding the tempestuous weather, and within fifteen minutes of that time two thousand persons had availed themselves of seats, or taken up positions of advantage along the nave and aisles of the vast edifice. At the commencement of the service at 8 o'clock, the congregation has been estimated at 2,500 to 3,000. On Friday, the 3rd, a meeting was held by the kind permission of Prince Edward of Saxe-Weimar in the chapel school at the barracks. The Rev. H. E. Leigh, M.A., presided, and addresses were given by Rev. J. Firmstone, M.A., and Mr. T. W. Glover; 60 signed the pledge. In the evening the Guildhall was packed half an hour before the time for commencement. The Rev. Archdeacon Jacob presided, and Canon Wilberforce was the speaker of the evening. His burning words and the enthusiasm of the meeting will not soon be forgotten. As the result of the series of meetings held during the mission the total number of pledges taken was 1091.

HOLINESS AN EXPERIENCE.

There perhaps has been too much inclination to discuss and demonstrate the doctrine rather than to attain and enjoy the blissful experience of full salvation. There is much importance in good sound scriptural doctrine. But there is far more in a genuine experience of true holiness. Observe we do not undervalue the doctrine, but we must urge the pre-eminent necessity and importance of the experience. People may be orthodox in doctrine and defective in experience. But those who enjoy the experience are usually sound in their doctrinal views of the question. It may sometimes happen that men's experience is corrected by their doctrine. But it is more generally the fact that their doctrine is improved by their experience. Of the latter we have known many, very many instances. Hence it has been our custom to urge persons to seek the experience.

That a correct view of the doctrine is helpful in seeking the experience cannot be denied. Moreover it is also well known that erroneous views of the doctrine have been to many a great hindrance. Therefore we have done what we could to give prominence to the doctrine as we have understood it. Yet we have always urged our friends to be more concerned about the experience. When the heart is right, the head will not go far astray. It is but seldom that heresy is fostered by religious warmth and ardor. False doctrine is far more likely to come in as the fruit of cold speculative thought than the enthusiasm of early piety. We admit there are exceptions to these statements, but they make nothing against the general fact. This is the reason we say so much in reference to the experience. Whoever has a pure heart is apt to have a sound Scriptural theology.—*Christian Standard*.

MISSION WORK.—The key to the hearts of the women of India seems placed in the hands of the women of Christian lands. Dr. Christlieb, quoting the enormously high death-rate among the women and children of India, points out the need of a female medical mission in the centre of every populated district of the country. Dr. Valentine says: "I believe the female medical missionary will relieve an amount of human suffering that lies beyond the reach of any medical man, and bring to the knowledge of the truth those shut out from any other form of mission agency." Dr. Duff said: "No ordinary missionary finds access to women of the better classes. If a female missionary knew something of medical science and practice, readily would she be admitted, and thus find precious opportunities of applying also the balm of spiritual healing to the worse diseases of the soul.—*Our Mission Field*."

Luther used to say there were many of the Psalms he could never understand until he was afflicted. Rutherford declares he got a new Bible through the furnace. Even the heathen Bion said: "It's a great misfortune not to endure misfortunes" and Anaxagoras, when his home was in ruins and his estate wasted, afterward remarked: "If they had not perished, I should have perished." So will one, in spite to himself by blindness: "I could never see till I was blind." Think, bring many to God, if it would not come to Absalom, but Absalom set his commandment.