

The Wesleyan.

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NOTES AND COMMENTS.

The habit lately introduced of wives of Senators and Representatives living in Washington during the session of Congress has worked genuine reform.—*Chicago Inter Ocean.*

You can do more for your Church by feeding the hungry, clothing the naked, and visiting the distressed, than you can by noisy discussions of your peculiar tenets.—*Holston Methodist.*

You cannot keep your people from the theatre and such places by trying to give them something of the same sort in the Church. But you may whet their appetites for such pleasures. Let the devil furnish his own recruiting sergeants.—*Nashville Adv.*

It is said that the world knows nothing of its greatest men. The same may also be said of the women. The records of a woman's life may never penetrate beyond the four walls of her home, yet the influence of her life and virtues permeates through other lives onward through time to eternity.—*Lucell Mail.*

Less than a year ago a friend of Henry Villard showed the writer his magnificent career, spoke glowingly of his brilliant career, and said he was worth ten millions. Now, presidency gone, house gone, millions gone, health gone: They say that his honor is left. If so he is not ruined.—*N. Y. Adv.*

The strict Baptist Churches are dying out in England, so one of Spurgeon's pupils tells the New York Baptist ministers' meeting. Spurgeon's church is now about the only one which requires its members to be immersed, and even that lets anybody come to the communion table. So says the *Springfield Republican*.

Mr. Moncreuf D. Conway, of London, has been in Melbourne, Australia, and has been lecturing against missionaries, and the Bible, and the Sabbath, and all things Christian. In view of his infidel "howlings" against the civilizing influences which had done so much, the *Southern Cross* suggests that he "might have had a good reason for 'howling' had he visited those islands before the missionaries had made them safe."

The Congregational minister at Helton, Conn., preached in a way to offend one of his prominent members who had four living wives. The Church after taking the matter into consideration "reproved" the minister for his disregard of the feelings of his parishioner. We fear that village is not as far from Utah on the moral map as the miles measure, according to the school geographies.—*Western Adv.*

"The loved, the lost, the wounded, the dear"—our favorite books, lent to careless friends and lost sight of. Imagine the surprise and delight caused by their re-appearance! One who has suffered deeply in this department proposes to contribute his quota to the universal cure, and to celebrate Christmas and New Year by returning every borrowed book, magazine, and piece of music to its rightful owner.—*Methodist.*

When the cashier of a bank finds himself short in his accounts, instead of stigmatizing him as a thief, according to the Bible way, this age speaks of him as an unfortunate speculator. When a public officer uses the money of the State to deal in "futures," this age calls it embezzlement; the Bible would call it robbery. It is a great pity the old prophets did not understand the *unus loquendi* of this nineteenth century.—*Texas Advocate.*

There is a farm to let at Over Norton, in Oxfordshire. N. B.—No Dissenter need apply. The estate is owned by a lady, who will not permit one of her farms or houses to be polluted by the presence of a heretic. She has presented her son to the living, and thus has a double interest in the prosperity of the Church. At Over Norton, as Carlyle says, you must be quiet infidels and believe.—*Nonconformist.*

A convent in Italy has recently been devoted to secular uses. Among other things belonging to the convent were the bones, so esteemed, of St. Peter, of St. Clement and St. Anastasius. The commissioners appointed to fix the value of the articles found in the convent, estimated the bones of St. Peter to be worth eighty cents; the bones of the other saints were rated at forty and sixty cents respectively.—*Zion's Her.*

According to *The Gospel in all Lands*, there are in Luknow and Cawnpore forty-five publishing houses engaged in printing and circulating; infidel ad

pagan books. One publisher received from a rich Mohammedan \$4,000 to assist in printing Hindu tracts were issued at the expense of one Hindu prince. One hundred and three newspapers—mostly weekly—advocate and support paganism and Hindooism and assail Christianity in India.

In the United States there are more than 200 religious journals published in the interest of Protestants, while there are about one-fifth of that number devoted to Catholicity. There are three Protestant organs in New York city that circulate more papers than all the Catholic journals of the United States combined. There is a single Methodist publishing house in this country the net earnings of which are greater than that of—we think—any ten Catholic journals in America.—*Catholic Examiner.*

Parents, teachers, and ministers of the gospel cannot be too earnest in warning the young against the evil of reading that kind of fiction usually found in the dime novel. The dime novel, like the pewter razor, is made to sell and not to improve the mind and the heart of the reader. They are the most corrupt and degrading sort of fiction. They corrupt the taste and corrupt the morals of the young reader. They are a withering blight wherever they go. They are the devil's tracts, aimed at the ruin of the young.—*Holston Meth.*

Canon Hoar took occasion, at the recent Canterbury Conference, to attack what is called "artistic singing" in church. The canon rightly holds that music may be either a help or a hindrance to worship; and he places among the music which is a hindrance those elaborate compositions which are "pounded along" by the choir, and which, so far as tune goes, are "not at all adapted to the sense (of the thing sung) and are performed in no spirit of praise, humiliation and prayer." What, then, is good church music? That is good singing, answers the canon, "when we forget the music altogether, and sing a grand and glorious hymn to the glory of God."—*Evangelical Churchman.*

The venerable Sir Moses Montefiore has set a noble example to the many Christians so-called, who in Germany, Russia, and other parts of Europe have signified themselves by ruthless persecution of the Jews settled among them. No longer able, on account of age and infirmity, to pay Howard-like visits abroad, the venerable Jew takes occasion from another recurrence of the grand Christian festival during his long life to manifest a noble superiority to all prejudice on religious accounts by "sending portions" to the poor in Ramsgate where he resides, to be administered as in former years, by the ministers of all the different places of worship without discrimination or exception.—*English Paper.*

The place of the grave in the affections, literature and history of mankind cannot be ceded at once to an urn of ashes. Yet very strong testimony as to the superiority of cremation over burial is given by the medical men who superintended the recent cremation of Dr. Hanham, in England. His wife and mother had been cremated before him, and the family furnace—a term which may become as well accepted, perhaps, as the family burying-ground—was used. Dr. Comyns Leach declares that "the two processes, when considered with regard to the safety of the living, do not bear comparison," and predicts that the adoption of cremation is only a matter of time.—*N. Y. Paper.*

The Des Moines Register says: "A gentleman who attended the court and witnessed the scene, tells of a case in the district court at Afton, in this state, recently, which is a strong and pathetic sermon for temperance and against the saloon. A saloon-keeper of Creston was suing for a divorce from his wife on account of drunkenness on her part. It was shown, in the hearing of the case, that the woman did not drink when they were first married; that he put her into his saloon to attend the bar; that she drank before her husband, and that finally, led to it by the daily associations, she got to drinking—ending at last in getting to be a drunkard. Then the brute who put her to the business, and forced her on the inclined plane, sued for divorce from her. More than that, he got it."

A sheep may slip into a slough as well as a swine. The difference is that the sheep dreads a fall, and speedily rises from it, while it is a habit with the swine to be unclean, and to love the same condition which the other abhors.

THE COMFORTER.

Equally destructive of the spiritual life, the heart-throb of Jesus in the bosom of true believers, is the growing neglect of the Person and offices of the Holy Spirit, the Divine inspirer of that life. The doctrine of the Spirit is less open to attacks from avowed foes of the Gospel than that of the historical Christ, because the Paraclete visibly touches the world's history at fewer points, and hence He is less exposed to the assaults of a destructive criticism. Moreover, the Spirit, viewless as the air, lacks coloring and opaqueness, qualities which are requisite in objects that are to be perceived by those who have no fine spiritual perceptions, but only reason and the grosser outward senses. Hence all that the unbelieving world can do with the Christian doctrine of the Holy Spirit, is to deny His existence, "because it seeth Him not." The greatest peril to which it can ever be exposed, is the neglect of the professed friends of Christ. The Paraclete is always in danger of being ignored, and hence betrayed in the house of His friends, the Christian Church. He is thus ignored when His personality stands enshrouded in mist till it fades entirely away from the eye of the Church. A person can be honored only when his personality is acknowledged. The Paraclete is more commonly ignored, in orthodox circles, when His offices are not conspicuously presented and magnified.

If sinners, in order to be saved, must be new creatures, the Holy Ghost must be the New Creator. Thus the regenerating Spirit stands at the very entrance of the path of life. To substitute morality, outward reform, baptism, or anything else, for the creative work of the quickening Spirit, is to ignore and dishonor Him. To rely on worldly popularity, eloquence, respectability, wealth, numbers, learning, architecture, or music, in the place of the Spirit, as elements of ecclesiastical prosperity, is to cast Him into an eclipse and strip Him of His glory in the eyes of men. To keep in the background His office of entire sanctification, through fear of the loss of human applause, or through fear of offending satisfied worldliness baptized in the name of Christ, is a grievous offense against the most sensitive Person in the Godhead—the only Person against whom the irremissible sin can be committed. To be forever silent respecting that Eden of Perfect Love, before the gates of which the Holy Comforter stands—not with a flaming sword to drive away sorrowing mortals, but with a golden key to let them in to abide evermore,—is to cheat the regenerate of their joyful heritage, and to pluck from the Comforter His crowning office in human salvation.—*Dr. Steele, in Christian Witness.*

SINS OF OMISSION.

Few men ever lived a life so busy and so devoted to God as Usher, Archbishop of Armagh. His learning, habits of business, station, friends, all contributed to keep his hands full every moment; and then his was a soul that seemed continually to hear a voice saying, "Redeem the time, for the days are evil." Early, too, did he begin, for at ten years of age he was hopefully converted by a sermon preached on Romans xii, 1: "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice." He was a painstaking, laborious preacher of the Word for fifty-five years. Yet hear him on his deathbed! How he clings to Christ's righteousness alone, and sees in himself, even after such a life, only sin and want. The last words he was heard to utter were about one o'clock in the afternoon, and these were uttered in a loud voice, "Lord, in special forgive me my sins of omission." It was omissions, says his biographer, he begged forgiveness for with His

most fervent last breath! He who was never known to waste an hour, but who employed the shred ends of his life for his great Lord and Master! The very day he took his last sickness he rose up from writing one of his great works, and went out to visit a sick woman, to whom he spoke so fitly and so fully that you would have taken him to have spoken with heaven before he came there. Yet this man was oppressed with a sense of his omissions! Reader, what think you of yourself—your undone duties; your unimproved hours; times of prayer omitted; your shirking from unpleasant work and putting it on others; your being content to sit under your own vine and fig-tree, without using all efforts for the souls of others? O, sins of omission! "Lord, in special forgive me my sins of omission!"—"Words to Winners of Souls."

COREA AND JAPAN.

The Rev. H. Loomis writes to the *Evangelist*: "Intelligence has just been received that three Protestant Christians from China have recently presented the King of Corea with a copy of the New Testament. These men were distinguished scholars, and obtained an audience with the king by the assistance of the Chinese Admiral. The king was very much perplexed, as he did not dare to decline the gift, lest it should make trouble with China, and if he retained it there would be trouble with his people. He asked the advice of his ministers, and there was a strong division among them. The head of Foreign Affairs, named *Long-chip*, was a fierce opponent of Christianity, and, seizing the New Testament, tore it in pieces, saying, 'The men who have given this are violators of our law, and should be sent from the country.' But this opinion was not shared by others, and a violent discussion has arisen. Some are in favor of entire freedom, and it is not known how the matter will end.

One of the ablest and most prominent men in Japan, Mr. Itō Hirobumi, has just returned from a visit to Germany, and it is reported that he has addressed the Mikado, urging the truth and importance of Christianity. He states that he formerly supposed that the Emperor William and Bismarck professed to be Christians as a matter of policy, while they had no regard for it at all in their hearts. But now he says this was a mistaken idea. He found that both men were sincere Christians, and both urged him to seek this religion for his own welfare and happiness as well as that of his country. Such has been the influence of Mr. Itō's report that the chief officers in the Cabinet are becoming interested in the study of Christianity, and the former Court teacher of Confucianism is no longer opposing the Gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests, the Bible and 'Martin's Evidences of Christianity' are included."

When all the scaffoldings which surround the Bible are taken away, by which men have tried to prop it up, the world will begin truly to recognise its real glory. Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible shall bear it up above the floods of change and the deluge of years.—*James Freeman Clarke.*

Suffer not your thoughts to dwell on the injury you have received or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment until they die out of your mind.

A CHINESE METHODIST CONFERENCE.

The last point to which official duty called me in China was Foochow, the seat of the Foochow Annual Conference, and the place where our first mission in this empire was planted. The session began November 6th, and closed November 11th. There was a very good attendance on the part of the native preachers, and much interest was shown by them in the business of the Conference. Indeed, it is thoroughly a Chinese body, made up of Chinese preachers, with a Chinese secretary, and doing the business in the Chinese language. The few foreign missionaries holding membership here recognize fully the preponderance of the Chinese element, and conform to Chinese methods, keeping constantly in mind the fact that the work being done is for the Chinese people, and that the Church now being established and fostered is to be in the future a Chinese Church.

The working force of this Conference is about sixty native preachers. Some of these are men of decided ability, equal to some of the most successful pioneers in our own country, whose influence has impressed itself on the Church to be felt for generations to come. It was a pleasure to me to meet those men whose names had become familiar to me, as they have to the whole Church, and I must say that the good impression previously received was not diminished by personal intercourse with them. They stand out before my mind, as these lines are penned, as the embodiment of Christian manliness and Christian integrity and courtesy. On some accounts it is to be regretted that one of them will not be in the next General Conference. He who was manifestly the choice of the Conference for the position, and who in all other respects possesses pre-eminent qualifications, can neither speak nor understand the English language, and would, therefore, have appeared at great disadvantage, had he been chosen. These older ministers, now the leaders and patriarchs in the Conference, have devoted themselves exclusively to the work of preaching the Gospel to their people, and organizing and superintending the churches, so that they have had no time for acquiring the language of those who first brought them the glad tidings; but they are by no means ignorant men. They know their own language, their own country, their people, their history, their classics, and their philosophy; and they know, as we can not know, the strength of superstition, and the degrading influence of idolatry. They know, too, the bigotry of their nation, and see and daily feel the power of that bigotry as it confronts them on every side, presenting barriers to their work insurmountable to all who have not in them the Spirit of the Lord. It is not strange that these men are the staunchest friends of education, and are laboring earnestly to build up institutions of learning in connection with the churches they are founding. The young men are being well trained, and they are well tried before they are advanced. In nearly all cases they preach, traveling under the elder as supplies for two or three years before they are recommended for admission on trial. Then they are kept on trial till their examinations are satisfactory, if it requires three or five years. At the last session, one of the most interesting events was the admission of a class of seventeen into full connection. Every one had completed the studies required, though some had been on probation for several years, and a number had passed the entire four years' course. It was a glad day for the Conference, and some of the older members were happy beyond expression.—*Bishop Merrill, in Western Adv.*

ROME AND THE SCRIPTURES.

Monsignor Capel, the influential Roman Catholic priest, who is now visiting the United States, resents the statement that we are indebted to Protestantism for the translation of God's Word into modern languages. He says: "When learning began to spread, and the several countries of Europe were developing their national literature, the Bible, under the influence of the Church, was published in Bohemian, Spanish, Italian, French, and no less than five translations in German before Luther was born, and twelve before he appeared." There were translations of the Scriptures before Luther's day. Wycliffe gave us an English Bible. A Bible was printed in German in the year 1460, and thereafter several editions appeared. An Italian edition appeared in 1471; in 1477 a Bible appeared in French; in 1478 in Spanish; and in 1488 in the Bohemian language. But in two important points M. Capel's statement is untrue. First, these were translations of a translation in the Latin Vulgate, which, with many excellencies, has many grievous errors and defects. Martin Luther translated the original Hebrew and Greek Scriptures into German, as Tyndall did into English. Secondly, the translations which preceded Luther's and Tyndall's, whatever their value, were not made by the influence of the Church, but by men hungering for truth and feeling after it, reformers before the reformation. They were made in spite of the opposition of the Church of Rome. In 1486, the Archbishop of the diocese in which printing was invented issued a decree condemning what he calls "an abuse in printing." "Who will admit," he says, "that men without learning, or women into whose hands these translations may fall, can find the true sense of the Gospels or of the Epistles of St. Paul?" And at the Council of Trent in 1546, Rome's condemnation of such translations was set forth in these unmistakable words: "All Bibles are prohibited, with all their parts, whether they be printed or written, in whatever vulgar (common) language soever; as also are prohibited all summaries or abridgments of Bibles, or of any books of the Holy Writings, although they should be only historical."—*Evangelical Churchman.*

SIGNIFICANT.

A little incident took place in a London theatre more than a week ago, which we did not notice at the time but which merits a word of remark. An American actress was making her first appearance, and sang a song to the tune of Muddy and Sankey's well known hymn, "The Sweet By-and-Bye." It was received with a storm of disapprobation, especially from the gallery, and the audience apparently pronounced unfavorably upon the actress and the play alike largely because of the feeling thus excited. The lady in making her appearance at the end of the first act said, "I do not understand this, gentlemen." Whether in America popularity would be gained by an attempt to parody a hymn, and ridicule religion, we cannot say; but it would be well, indeed, in all theatres, if actors and actresses were made to "understand" that such ridicule would not be tolerated by an English audience. The two American evangelists have undoubtedly left some mark on the stratum of society represented by the occupants of the galleries at the theatre, and at least outward respect for religion has been increased among many who do not frequent places of worship. They have been made to feel that religion is a real and solemn thing, and though they do not profess it themselves, they will not tolerate an attempt to make capital out of contempt of it at the Opera Comique.—*M. H. Rev.*

Dews of the night are diamonds at morn. So the tears we weep here may be pearls in heaven.