

The Wesleyan.

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NOTE AND COMMENT.

A crowded Sunday congregation and a small attendance at the week-night prayer meeting reveals a state of things that ought to put parties concerned to thinking and praying.—*Nashville Ad.*

The N. Y. *Examiner* says in reference to the Presidential canvass: "It is horrible to think of the amount of newspaper lying that will be done by the partisan political press in the next three months."

At the table of Professor Williams, during the recent commencement of Ohio Wesleyan University, sat eight graduates of this institution, all members of his own family—three sons, three daughters and two sons-in-law, Governor Hamilton, of Illinois, being one of them.

At least three quarters of the well-to-do people get out in the country every summer. It helps the city people in health, and the country in money, but its religion it often weakens the good, seldom reforms the bad, and demoralizes many a country place.—*N. Y. Ad.*

Within a year about fifty persons have been excluded from Tremont Temple (Boston) Baptist church for refusing to help meet expenses of worship. And a newspaper correspondent says, "It would help Christians amazingly if all churches would do likewise.—*Visitor.*"

A United Presbyterian church in Xenia, O., has voted to withhold contributions to the missionary boards so long as they give aid to "congregations using instruments of music in the worship of God." That is a case of conscientious stubbornness and not of stubborn conscientiousness. It is schismatic and unchristian.—*Independent.*

It is feared by the Congregationalist that the "good old practice of talk on personal religion between the pastor and his people" is going out of fashion. Etiquette in some Church circles now forbids a minister to introduce the subject, but to wait until the layman does so, just as a physician does when a patient calls on him for advice.

The Pittsburg *Advocate* says: "Up in Brunswick, Maine, at the recent dedication of a theater, the exercises were opened with prayer. That is the only prayer perhaps ever offered, which the family of W. C. Macready could not hear; for the great tragedian said: 'None of my children shall ever, with my consent, on any pretense enter a theater.' And he knew whereof he affirmed."

There is danger that our zeal for numbers may betray us into measures that will in due time terribly weaken our spiritual power. Let us by no means let down the standard of our church membership. Let us not ape the ways of worldly Christianity. Let us not bring up our children either to go out of the Church or to corrupt and weaken it by staying in it without any true piety.—*Southern Pres.*

A select number of Protestants in Germany are contemplating the formation of a missionary society for such countries as China, India, and Japan. Their leading idea is to embody what they find or think they find, true in Buddhism, Hinduism, and so forth, with the truths of Christianity. Herr Bus, of Glarus, in Switzerland, is supposed to be the inspiring genius of this omnium gatherum.—*Watchman.*

We must give the Mexican nation the gospel and Methodist schools. The church and the school let us establish through all their lands. Sir James Macintosh had a scheme to reform, civilize, and save Botany Bay to the English nation; he said: "All I ask is that you give me plenty of Methodist preachers and plenty of schoolmasters. These will do more than all state-craft and military force."—*St. Louis Ad.*

Light wines do not save Franco from drunkenness. "Every year," says *Le Monteur Universel*, "sees the consumption of spirits increasing in a most disgusting manner. The physicians who treat insanity continually raise their voices, exposing the fearful ravages produced by alcoholism. It is found by their reports that the consumption of alcohol in France is yearly increasing by from four to seven million gallons."

The *Southeastern Christian Advocate* says: "Our people should constantly remember that they belong to a noble family. Not a church upon the face of this earth to-day excels us in the various departments of Christian endeavor, and but very few equal

us. We thank God for Methodism. Its doctrines reveal to us the true nature of holy living; that salvation is for all; that God is the Father, Christ is the Saviour, and the Holy Ghost is the regenerator and sanctifier. We say to all the people, lift up your heads. Push the work on all lines."

At the laying of a church cornerstone in St. Louis, the Roman Catholic Bishop Gross thus commends his church: "We have one faith, one law, one baptism, and all may know the disciples by that. The children of the church may knock each other's eyes out on subjects of politics, and pull each other's hair on subjects of science, but, thank God! they have one faith." And a queer faith it is, if it allows its professors to knock out each other's eyes and pull each other's hair.—*Baltimore Meth.*

The London *Truth* suggests that new poems should be created to meet the difficulty caused by the Lords' rejection of the Franchise Bill, and they "should be selected from all classes, except that of landowners, which is already too fully represented. Care should be taken to give peevages to a considerable number of artisans. Nothing would be more useful to break down caste, and to put an end to the illusion that God created landlords and artisans of a different clay."

"It would be a gala day for this country," says the *Christian Union*, "if every Christian man in it should register a vow in it that he would vote for no candidate, whatever his ability and however fair his political record, if he were not a man of genuine moral principle, of pure personal character, of transparent truthfulness, a personal and recognized foe of all corruption; in a word, such a man as he would gladly make welcome in his home, and fearlessly intrust with his private concerns."

They have had a ten days' debate in Mayfield, Ky., between the Baptists and Disciples; and this is the way it is reported. The Baptist paper says: "The Baptists were elated and enthusiastic, while the Disciples were effectually scotched and left writhing in pain." The Disciple paper says: "On Baptist succession, total depravity, and the design of baptism, Bro. Briney overwhelmingly defeated his opponent. In fact, the defeat was so great that our Baptist brethren seemed to be driven to desperation."—*Southern Ad.*

One startling change in the new revision of the Old Testament, as made by the revisers, is reported, which will astonish some of the anti-women preachers of our times. It is in the eleventh verse in the 68th Psalm, which reads: "The Lord gave the word; great was the company of those who published it." It is said that it will read in the new version: "The Lord giveth the word, and the women that bring glad tidings are a great host." It would be well for the Preachers' Meeting to request Dr. Trafton to preach on this text, before them, as rendered by the Revisionists.—*Zion's Herald.*

Read what the Chinese Minister said to his countrymen at the reception given to him last Saturday and blush: "The status of the Chinese in America is not what it is in European countries, and not what I feel confident it will be in the future. I have but few suggestions to make. Keep out of American politics; they are a whirlpool in which the swimmer is ultimately drowned, and which the Americans understand just as little as you do. Attend to your business carefully and conscientiously, no matter how humble it may be. Let the citizens of this metropolis know how honest and capable our race is. They will find ere long that, however superior they may be to us in the art of war and of machinery, we still can teach them lessons in that morality and fair play which in the long run will rule the world."—*N. Y. Independent.*

An old negro describes a sermon thus: "I tell you (solemnly shaking his head) missus, that man polterized on some mighty unconditional subjects." Such a criticism might well follow many a so-called sermon, and many an editorial and newspaper article. Who has not been wearied and annoyed, not only with personal truth as preached from the pulpit, when the messenger ought to be sunk out of sight, but also for the apologetic and almost cowardly way in which plain Gospel truths have been presented? If we have really preached God's Word, God will take care of it without any anxiety on our part. Preaching, not propping, the Gospel is what is needed in these stirring times. Applications, timely, vigorous, unapologizing, are needed, and not one apology for treating upon unpopular topics. "Cry aloud and spare not" is the injunction for the hour.—*Chris. Standard.*

WASHING MADE EASY.

An agent of the Novelty Soap Company called on us yesterday. He had bars for sale of "the greatest discovery of the age." Each bar was put up in a fancy wrapper covered with glowing statements of the wonderful virtues of the soap. It was called "The World's Automatic Cleanser," the Abraham Lincoln of Soaps, because it has emancipated millions from the tyranny of the wash-tub. The reader was assured that it would bring sunshine into the darkest home, and make the dreaded wash day the holiday of the week. But the agent did not depend wholly on his painted wrappers. He had a tongue. And with it he told how the world had been waiting and longing through dreary centuries, for this novelty soap; how in a neighborhood he supplied last fall, he broke up a Second Advent camp-meeting, for as soon as the people began to use his soap they thought the millennium had already come. "Yes, madam," he exclaimed, looking at Mrs. Smith, "no more rubbing, or rinsing, or wringing. You put your clothes into a barrel of water, with a single bar of this spontaneous Abe Lincoln. In an hour you can take them out, hang them up to dry, and they will be as clean and as sweet as the sunlight that dries them."

We did not buy any of that soap. We thought it was too good for such old-fashioned folks as we are. And our conscience would not let us take an article so valuable, at the ridiculously low price of ten cents a bar. Mrs. S. told him that washing was hard work indeed, but it was honest and healthy, and that in her experience things that were done so very easily were seldom well done. That soapman went away with a mingled expression of disappointment, surprise, and indignation. He thought we were a pair of ridiculous old fogies.

After he had gone we took up a newspaper and began to read the report of a sermon. It was preached down East, by one of the progressive doctors of divinity. There was a great deal in it about the contrast between the old and the new theology. The preacher regarded the story of the fall as an Oriental myth; redemption by blood, and a vicarious atonement as the gross and material conceptions of a barbarous age. The doctrine of eternal punishment he was bound to reject, because it made God a monster. Conviction of sin was a nightmare. People suffered from it because they swallowed crude teachings in regard to God and his law which they could not digest. The new birth was not a sudden change, but a gradual sweetening of the spirit under the Sun of righteousness. And the new life was the manifestation of this sweetness in kindly sympathy and deeds of charity.

As we read we could not help thinking of the soap-man. This preacher and he both believe in washing made easy. But it seems to us that we have seen something about washing in the Bible. Yes, here it is, in Rev. vii. 13: "What are these which are arrayed in white robes, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." They had not heard of the new theology up there. They believe that "we must through much tribulation enter into the kingdom of God." Acts xiv. 22. They had heard and heeded the exhortation, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." Phil. ii. 12-13. We turned to the 51st Psalm and saw what David thought about sin and washing. We turned again to the New Testament and saw what Jesus said about going away into everlasting punishment, where their worm dieth not and their fire is not quenched; and we said to each other, no wonder these progressive theologians reject the theory of plenary inspiration. They deny that

the Bible is a revelation from God. "It is the history of a revelation. It contains divine truth as the ore contains silver, but reason must separate the precious from the vile." By this we understand them to teach that God furnishes a good deal of raw material, and every man uses so much of it as suits him and makes his own Bible out of it.

But why do these people want a new theology? The old has satisfied the spiritual wants and longings of millions. It has stimulated a Christian activity that is evangelizing the world. What demand is there for a change? It comes, we believe, from those who want to go to heaven without repenting of their sin, without abasing their pride, without crucifying their carnal lusts and passions. They don't like the Bible's picture of a God so holy that he cannot look upon iniquity, while man is "abominable and filthy.... which drinketh iniquity like water." They do not want to believe that the wages of sin is death, and that Christ had to bear our sins, and all of their penalty; that a sinless being could die, in order to redeem us "from the curse of the law, being made a curse for us all." Gal. iii. 13. If sin is only the necessary and normal imperfection of a finite race; if our iniquities are only the errors and mistakes of childhood, which will correct themselves in time under judicious training; if God is a kind, patient Father, who is developing us in this lowly life for a higher and nobler one—then we need a re-adjustment of our theology. But not otherwise.

Will this theology prevail? It seems to be making rapid progress in certain localities. But it can never achieve a wide and permanent popularity. And for this reason. Men who know every one the plague of his own heart, cannot trust in lotions and anodynes. They are conscious of a fearful, fatal disease, and they want an adequate remedy. When one feels that he is a great sinner he longs for a great Saviour. When David cried out of the depths of a broken spirit, "Against Thee, thee only have I sinned," he prayed, "wash me thoroughly from mine iniquity." When the Holy Ghost convinces men of sin they want just such a gospel as old-fashioned orthodox believes in and preaches. The experienced housewife who understands how hard it is to cleanse her soiled linen, won't trust in any easy way of washing.—*The Interior.*

ARE WE HEARTLESS?

Not long ago, at a Blue Ribbon Gospel Temperance meeting, Mr. W. S. Allen, M. A., a well-known Wesleyan local preacher, said that he "was quite sure a Christian was all the safer and better if an abstainer, and an abstainer far more likely to keep his pledge if he had taken it on his knees asking for the strength of the Holy Ghost. He was saddened at the indifference of some Christian men on this question. They knew, of course, that from 120 to 130 millions were spent annually in intoxicants; that two-thirds of the occupants of our jails, and the vast majority of the inmates of our workhouses, found their way thither through drink; that a ghastly procession of 30,000 human beings wended their way yearly to an untimely grave through drink; that untold misery was brought about in England, and nowhere more than in London, by the same cause, and yet they stood with folded arms and refused to join in the work of rescue. He read in the newspaper some time since that a little child fell into a small, shallow stream in Derbyshire and was carried along some distance, buoyed up by her dress. On the banks stood three men, who made no effort to save her, and soon she sank. They might call such men callous and heartless, but what was our position if we allowed thousands to drift past us to ruin year

by year? He spoke very earnestly to parents on this subject. When he saw his children growing up around him he felt that he dared not, in face of the fact that he would have to stand beside them at the bar of Christ, place before them intoxicating liquors. He became an abstainer, and banished drink from his home. He believed total abstinence had Scriptural warrant, and that they were on the winning side, not because totalism was now becoming fashionable, and because men of great talents and energy were among its advocates, but because they had God on their side.

THE BEST PREACHING.

Soul-winning is generally accomplished not by argument, but by testimony. The best minister is a witness bearer. "Butler's Analogy" is one of the most notable works in defense of revelation, and is evidently calculated to impress the student with the truthfulness of our holy religion; but I should like to know whether there ever was a man, woman, or child truly converted to the Lord Jesus by "Butler's Analogy." I do not think it. Nor do I deprecate the book on that account, for it has other uses which it admirably serves. This, however, I am certain of, that a little book like the "Dairyman's Daughter," by Leigh Richmond, which is not worthy for a moment to be compared with "Butler's Analogy" as a display of intellectual power, has led thousands to saving faith in the Lord Jesus. That little biography of a pious girl, a mere nothing as to thought compared with the wonderful "Analogy," has brought tens of thousands to the Saviour's feet where the other has brought few, if any. What is the reason? The "Analogy" is a very clear and admirable argument; but the "Dairyman's Daughter" is a witness of what has been seen, and tasted, and handled by one like ourselves. Heads are won by reasoning, but hearts are won by witness-bearing. Our lines of things should be that of David—"I will declare what the Lord hath done for my soul." Paul frequently repeated the story of his own conversion, for he knew of nothing more likely to convince and convert. I do not believe that people will ever be converted by gaudy rhetoric. Poetic expressions are too fine to draw men away from sin to holiness; men do not come to Christ on the back of Pegasus. Argument which appeals only to the intellect is poor fuel with which to kindle the fire of love to Christ; and even sound instruction will not suffice without personal witness to vivify and support it. To convince men of the truth of a statement is one thing, and to convert them is a step higher still. Bear witness to what you know, to what you feel, to the power of Christ to pacify the conscience and to change the life; bear, I say, your witness to Jesus, and you will have done that which God will bless to the opening of the eyes of the spiritually blind.—*C. H. Spurgeon.*

YOU DON'T PRAY.

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said: "You don't pray; that is what's the matter with you. Pray—pray four times as much as ever you did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible he made a serious business of it, stirring up his soul to God as did Daniel; and thus he spent the night. It was not in vain. At the morning dawn he felt the light of the Sun of righteousness shine upon his soul. His captivity was broken, and ever since he

has felt that the great God had delivered him from his darkness and discouragement. "Pray, pray, pray," he said, "for I don't know how to pray, but I don't want to faint."

"DO THIS."

An eminent Presbyterian minister and theologian, the Rev. Dr. Nevins, in his "Practical Theology," says concerning the sacrament of the Lord's Supper: "Some who profess respect and love for Christ, remain in their own way, but not in His way. They do some things in the membership of His church, but they do not adopt His way. I remember once suspecting their love when I saw them do not. It always appears to me that such a benefactor as Christ ought not to be remembered, and that, when He died to save, should remember Him in that way, even though it should not seem to them the most appropriate and reasonable manner of commemorating Him." Furthermore Dr. Nevins says: "It is enough for me that my Saviour inclined to this mode of being remembered, and expressed such a wish; the best I can do is to comply with it. He did not express a great many wishes. I cannot help regarding it as unkind, that this wish of Jesus should not be complied with; and especially when I consider what a friend He was—a true benefactor. All His wishes, I think should be complied with, but this was His lost."

A REAL TEST.

"He certainly is a most generous man. He has just given \$5,000 to the work of foreign missions. It is one of the most munificent gifts we have ever received." "Not quite so," was the answer. "I know of at least one more generous giver." "Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list." "No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his only son was about to leave home for missionary work in a far away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, 'Thy kingdom come.' Send forth laborers into Thy harvest; and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

KLEP UP.—As I was riding along in the South of France, one day, I saw a pair of fine birds overhead. The driver called out, in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishing to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's play-ground, he plays with the callow lightnings. Up above the smoke and clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher element, resting in Jesus Christ, and do not come down to tempt a peer, for yourself among the lowly plain play.—*C. H. Spurgeon.*

The Christ who prayed on earth, teaches us to pray, and the Christ who suffered on the cross helps us to pray, and the Christ who is seated on the right hand of the Father, helps us to pray through His Spirit, and a Father who will hear the prayers of His children.—*Methodist.*

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