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The Wesleyan.

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NOTES AND COMMENTS.

President Brown, of the New Hampshire Agricultural College, well says, that a neglected school-house "indicates a community not desirable to live in."

Open your house of worship to any and every sort of "entertainment" that may be proposed; then don't be surprised when you find that the people have no reverence for it as the house of God.—*Nashville Adc.*

The Wisconsin *State Journal*, reviewing the subject, says that the year following the enactment of the compulsory school law the school attendance increased fully ten thousand.

We would laugh at a man who should suppose his field of grain to be cut simply because he had whetted his scythe. No less absurd is it for a man to think he can do his duty by merely praying.—*Morning Star.*

Bishop Linus Parker, who once edited the New Orleans *Christian Advocate*, says: "Next to a bishop, an editor is the best abused of men. He is a St. Sebastian, stuck full of arrows on all sides."

We wish it were our custom generally in this country to pause a reverent moment or two in silence and prayer after the benediction. Even those who come late (to church) are but too apt to seem anxious to get away early!—*Sunday school Journal.*

There is some religious work within a few steps of you. Do not overlook it. A great deal of this unsatisfied longing for something to do for the Master comes of searching the horizon of duty with a telescope.—*Memphis Methodist.*

According to the *Evangelist* the Presbyterian Assembly has no direct control over the theological seminaries of the Church beyond a general supervision, and in certain cases a veto power. The immediate control of each seminary is in its board of directors, which is self perpetuating.

It is a striking fact that in all the European States the expenditure for war is vastly greater than that for education. In France the proportion is about 15 to 1; in England 6 to 1; in Prussia, 4 to 1; in Russia, 80 to 1; in Denmark, 2 to 1. In Switzerland alone almost as much is spent for education as for war.

It is a good indication that the subject of family worship is receiving more attention. At almost all the District Conferences special inquiry is being made into this matter. Let the preachers follow this up with earnest sermons upon the subject and personal effort with their people to establish the family altar in every Methodist home.—*S. W. Adc.*

It is stated that the Presbyterian ministers of Chicago have agreed to give up preaching in connection with the communion. They propose instead to devote the time to "prayer, praise, remarks on the sacrament, silent meditation and thanksgiving." They also disapprove the practice of continuous speaking during the distribution of the elements as distracting to thought.

The *Interior* sees a great demand for young ministers and only a few preparing to supply it. "Three hundred young men," it says, "are now wanted for new *waiting fields*. We shall have about two hundred and fifty graduates, and of them three-fourths will stay in the old churches. Christian young men, if you have any capacity for ministerial work, the Lord wants you."

A London telegraph agency has just received instructions from a New York house to transmit by cable every week a full report of Mr. Spurgeon's Sunday morning sermon at the Metropolitan Tabernacle. This is the first known instance of such a telegraph undertaking as applied to sermons, although the Revised New Testament was wired to the States from the proof sheets. Several American papers will publish the sermons.

Revival work is going on in all directions, and will, I hope, throughout the summer. But the greatest care should be taken of the converts. The babes need careful feeding. I have often thought that it would be well for every class-meeting to have a small "Visiting Committee," such as are appointed in Good Templar Lodges to look up absentees. If a member is thrice absent, some one should call and find out the reason. And young converts should be trained to love the Word of God: *that* is the true food of the soul.—*London Methodist.*

Louis Veuillot who recently passed away has for twenty-five years been the great champion of the Church of Rome in France. His master-passion was his dream of Rome's universal domination. To make this a reality, he thought no falsehood too barefaced, no slander too bitter, no false miracle too absurd, no persecution too cruel. He has inspired and directed for more than a quarter of a century the Ultramontane *Univers*, and with what result? Let his countrymen answer—"If any man has helped to hurry France down the declivity of atheism, it is he."—*Evangelical Churchman.*

Mr. Salmi Morse seems to have rather a hard time of it. The city authorities would not let him produce his Passion Play; and now, not having paid the employes who were to act the difficult parts of the play and prepared themselves for the service, some of them are after him in the courts. King Herod wants him to pay up, and so does Pontius Pilate. Even Herodias and Mary Magdalene are threatening him with lawsuits. True, he did not make any money; but they think that a bargain is a bargain.—*N. Y. Independent.*

There are now and then to be seen in churches some incongruous things, some of a grave and some a ludicrous character; but there is one practice neither grave nor gay, but simply nonsensical, the practice of very ordinary and sometimes very poor performers at organs playing interludes, after each stanza of the hymn. There is no [illegible] nor propriety in it. [illegible] would be for the preacher [illegible] occasionally in his sermon. Let's have [illegible], and go on [illegible].—*St. Louis Advocate.*

[illegible] death of the Rev. [illegible] "hunting parson," the [illegible] that he was "a staunch and consistent Protestant, [illegible] what the doctrine at the [illegible] Puseyite rule, will [illegible] meant being [illegible] by most of his [illegible]. We may not regret [illegible] parsons, but the ma[illegible] manner men, and [illegible] than the namby-[illegible] 'priests' by [illegible] in too many in[illegible].

[illegible] for which some secular [illegible] a certain class of [illegible] are trying to obtain [illegible] and reputable standing [illegible] people have no right to [illegible] the private life of public [illegible] never obtain in a [illegible] Christian country. [illegible] vicious and enticing [illegible] exhibits itself in the [illegible] to whom has been committed [illegible] public interests. Morality is the highest quality of the [illegible] statesmanship. It is one of the most alarming weaknesses of our present political condition that [illegible] of low moral grade [illegible] places in civil affairs.—*[illegible] Adc.*

Rev. Hugh Price Hughes recently said: "The great burden of maintaining the Christian religion in London was borne by the lower middle classes and the higher working classes, [illegible] incomes were under £1,000 [illegible]. Those who gave large sums were [illegible] generous because they were so [illegible]. John Wesley once preached a sermon on the right use of money, which every Methodist preacher had to read. Like all orthodox sermons it had three heads: Get all you can; save all you can; and give all you can. Our political parties [illegible] and a half on one [illegible]; in the light of that, [illegible] was not a creditable [illegible] wealthiest city in the [illegible] for the London City Mission [illegible] ciety."

[illegible] scene in church" is de[illegible] *Pungolo*, a Neapolitan [illegible] was the Church of Mon[illegible] the wonted worship [illegible]. A preacher in the pul[illegible] the fires of purga[illegible] when a voice was [illegible] in the crowd. The [illegible] the insult with [illegible] general confusion fol[illegible] (for it was one) [illegible] there about to be [illegible] skin. At length a [illegible] men came to the res[illegible] the assaulted stu[illegible] off to prison to an[illegible] offence against religion. [illegible] instance of the *Pungolo's* [illegible] transcribed into our [illegible] the *Civiltà*, to show us [illegible] "do these things in Naples."

THE JEWISH PEOPLE.

The virtues of the Jewish people plead with us trumpet-tongued for their evangelisation. The universal cruelty with which the Jews have been treated would seem to imply that they were the meanest, basest of mankind. But where are the proofs of such a supposition? What people upon the face of the earth have suffered as they have suffered without retaliation or revenge, and let history witness to the homage they have paid to those moral laws carved by the fingers of God upon the tablets of Sinai which have been the guardian angel of their being. Let those who would load them with infamy sustain the harsh judgment by the stern logic of facts. How many are the Jewish women whose names have been dragged through the mire of our divorce courts? When has a Jewish hand wrought such deeds of assassination as those which have lately stained in Ireland the page of history, and how often has a Jewish name been held up by indignant justice to the execration of the world? We are too apt to associate the Jewish character with the Fagin of Dickens, or with the atrocious caricatures found in what is most unfitly called the legitimate drama, and thus by lending too great heed to the creation of fancy to insult the majesty of truth. It is true that the Jew is fond of money, but we are not aware that the Gentile holds it in special abhorrence, neither should we forget that, amid the fierce repression of age long persecution and scorn, the only outlet for Jewish energy consists in the silent hoarding of wealth, while much of that secretiveness which so offends us in the Jewish character is but a lingering rudiment of a panic fear of confiscation and robbery inspired by the wrongs of centuries. Moreover we have only to walk through the streets of London on the Jewish Sabbath and witness the closed shops of Jewish merchants to learn that the modern Jew values something more highly even than money, and that something the law of his God.

Yet further, we should prosecute this work with renewed vigour, because the conversion of the Jews is closely associated with the realisation of the finest dreams of millenial glory. I do not profess to be able to decipher the magic figures of prophecy, or to read the riddle of the marvelous book which stands like a sphynx at the lofty outgate of the Bible. But one thing at least is clear, and it is this, that the conversion of the Jews will be the signal for the ushering in of a most glorious era for the Church and for the world. We pray that the kingdom of the Divine Father may come, and his will be done on earth even as it is in heaven, but if we would accelerate that glorious period, as far as man may accelerate the march of a Divine purpose, we cannot do it more efficiently than by concentrating our forces upon the salvation of the Jews, seeing that their conversion is so closely identified with the answer of that oft-repeated prayer. In this, as in some other things, Providence entrusts to us a portion of its own functions and realises its great purpose by the agency of our ennobling toil. Were the strong bastion of Jewish prejudice and age-long resistance stormed and taken, we might hope that the whole stronghold of darkness would speedily capitulate. Were the goal of the conversion of the Jews reached and passed we might anticipate that the chariot of Gospel triumph would rush with marvellously accelerated speed toward the gates of dawn. When Israel, after his long night agony by the waters of the Jabbok, prevailed with the covenant angel, the morning broke. Still, like his great ancestor, Israel wrestles in the darkness with the covenant angel, wrestles for the mastery and not for peace; and it would appear that when the angel prevails over Israel, and not till then, will moral sunrise break upon the world.—*Rev. R. Downes.*

MY ACCOUNT.

George W. Cable puts in Pere Jerome's sermon this: "Ah! my friends, nature is a big-print catechism," and illustrates thus: "Thrown into solemn companionship with the sea, the air, with the storm, the calm, the heavens by day, the heavens by night, he found himself for the first time in his life in really good company. Looking out night after night upon the grand and holy spectacle of the starry deep above and the watery deep below, he was sure to find himself, sooner or later, mastered by the conviction that the Great Author of this majestic creation keeps account of it: and one night there came to him, like a spirit walking on the sea, the awful, silent question: 'My account with God, how does it stand?' Ah! friends, that is a question which the book of nature does not answer. After nature's catechism answers the first question with God nothing but questions follow. And so one day he gave a shipful of merchandise for a little book which answered these questions. God help him to understand it! And God help you, and you sitting here in your smuggled clothes, to beat upon your breast with me and cry, 'I too, Lord, I, too, stood by and consented.'" This is good preaching—sharp, affectionate, faithful. How much we are involved in the responsibility of others' sins, who shall say, when he thinks of his faithlessness and neglect and the multitudes who are perishing?

IN SEASON.

At a recent gathering in London, Rev. Charles Garrett said: "The strength of our Methodist chapels is not in the pulpit, but in the godly men and women in the pews. He had lately opened a new chapel at Widnes which was the result of the godly life and labours of a working man, who was so respected by his employers that they gave £1000, half of the cost of the building, on condition that it was called *Hartford* chapel after their godly servant. Mr. Garrett next gave some interesting reminiscences of work among the Liverpool carters and policemen. The latter, he said, were one of the finest bodies of men in the kingdom, and some of them were Methodists. One was lately on his beat at night, when a young man passing bade him "Good night." He responded, and asked the young man where he had been. The reply was, "To the theatre." The officer asked whether he could not find a better place to visit than that, and was told "Well, a fellow must go somewhere." They then entered further into conversation, and the officer said, "If you will walk with me for ten minutes, I shall then be off duty, and as I live up your way, I will accompany you. The young man did so, and the result of the officer's Christian counsel was that the young man was led to seek for pardon, and speedily to find it, while they were standing beneath one of the gaslamps. Before parting the officer said, "Before you sleep to-night have a few minutes with God, I will meet you at the Mercy Seat at one o'clock," and the young man promised that he would. When he reached home he found his mother, a Methodist, by the way, waiting up for him, and he gladdened her heart by telling her that he had found Jesus. They knelt down together, and, for the first time in his life, he prayed with his mother. He then told her of his appointment at one o'clock, and went off to his room. In the morning at eight the mother knocked at her son's door, but received no reply, and after knocking again with the same result opened the door, only to find her son lying apparently in a peaceful sleep, but cold in death. At ten the night before he had left the theatre a giddy careless youth, at twelve he had found Christ, at one he met his friend at the throne of grace, and at eight in the morning he had passed away to see that Saviour he had so lately found. "A word in season, how good it is."

A NEEDED WARNING.

At the annual meeting of the Church Pastoral Aid Society the Rev. T. Greaves made some remarks which are well worthy of repetition:

What I dread most of all is the deterioration in the evangelical truths in our midst. I take it that it was especially to His ministers and messengers that Jesus said, 'Ye are the salt of the earth. Salt is good; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.' Salt is good. It was highly esteemed as being indispensable to every sacrifice. Its great power was to pervade and to penetrate and to preserve; to keep fresh and sweet and wholesome whatever it was sprinkled upon, and that is what the Evangelical body of clergy have to do. They have to be saturated through and through with the doctrine of the grace of God; so that they may be the savor in the midst of their Church to prevent the progress of dangerous doctrines. There is great danger lest the salt shall lose its saltness, and be deprived of its pungency. If so, it becomes insipid; it loses its powers to penetrate and preserve: it looks like salt and yet it is tasteless. This is our danger—the danger of the Evangelical body is of becoming unsalted. The atmosphere in which we live is one which is not congenial to our salt. The very activities of our life, especially in the cities; the multitude of our very religious activities do not quicken, but they rather deaden; if they do not hallow, they unhallow us. And that which is the most trying to us all is this—that we are obliged to be more or less in company with the world, and most of all with worldly Christians; and when we are brought into contact with these—whether Ritualists or Rationalists—they lower the standard of the Gospel, and we are then in danger of lowering our own standard. The danger is near, and it is real, and the dangers are subtle because the path is not steep and sudden, but gentle and sloping. There need not be any great act of compromise of truth. A little want of watchfulness in prayer; a little indulgence in things that are doubtful, or an excess in things that are even lawful; a little dalliance with error on the right hand or on the left, and the thing is done. (Hear, hear). And I do not see what is to preserve our ministers in these days unless there be much self-examination, unless we constantly pause and ask ourselves, as in the sight of God—Is there not a loss of my first love? Is there less of the self-denying labor for Christ which gave fluency to my early ministry? Is there any want of unction in my own soul? Is there any want of savor in my own ministry of Evangelical truth?

BY FAITH ALONE.

How many of God's dear children who are hungering and thirsting for a closer walk with God, a deeper work of grace in their hearts, are losing sight of the fact that it is by grace alone we are saved, through faith, and not of works, lest we should boast, and in the earnestness of their hearts are striving by their own efforts to reach the desired experience. How often they kneel before and promise their Master more faithful service, and then go forth on the strength of their promise, and undertake some new work of religious work, perhaps some work which has a heavy cross in it. And we hope that it will bring a [illegible] ward state they desire; and [illegible] for a time find a degree of [illegible] springing up within them, but as it is only of momentary [illegible] they soon find it gone, and the barren waste still within: and then they strike out into another line of work, only to meet with the same results. It is a hard lesson for us learn that "working will not save us" in any sense of the word, that we can never, be our life long or short, by our own efforts work out of hearts these roots of bitterness, which, springing up, trouble us, or work in the graces of the Spirit. Many Christians have for years been trying to attain unto sanctification and holiness of life by the works of the law, thinking that sanctification was only to be attained at the end of their life. But thanks be unto God, he is now revealing unto multitudes of his children that all his gifts are to be received by faith, and while some are denying the possibility of being sanctified in this life, others, through faith in his word, which is truth, are realizing the cleansing power, and are going on from strength to strength. Let us, dear friends, search his Word, and taking those promises which offer us purity of heart, cleansing from sin and sanctification, bring them unto him, and tell him they are his own "promises to pay," given unto us, stamped with a Redeemer's blood, that on their face we read, "Now is the accepted time," and thus presenting them at the throne of grace, to him who gave them unto us, fully believing that what he has promised he is able to perform, and looking to him for the cleansing touch, we shall realize that this is only the will of God, even our sanctification, and that his will has been fulfilled even in us.—*Word of Faith.*

WESLEY'S POWER.

The Wesley-based power [illegible] no serious charge. Power [illegible] of success and usefulness, [illegible] as desirable as any other [illegible] genius itself; the [illegible] not in possession, but in its motive; to [illegible] it for selfish ends would be [illegible] and criminal, as the pursuit of money or any other means of success would be; but as a means for the accomplishment of good ends, it may be as virtuous as the self-out-pursuit of resources by the philanthropist [illegible] of [illegible] Wesley's [illegible] that [illegible] himself. What [illegible] the largely sacrificed [illegible] of ability [illegible] was ever [illegible] the welfare of others [illegible] course our pleasure [illegible] exercise of his great power [illegible] power to do not be denied [illegible] right of its power, as has [illegible] right [illegible] his talent and [illegible] the world have been [illegible] the moral and benefiting [illegible] other it in this respect [illegible] known that exalted pleasure [illegible] accompanies her endowment [illegible] disposition [illegible] the man who is constituted [illegible] for the exercise [illegible] not be in harmony [illegible] not the institution [illegible] appointed task [illegible] moral law of his [illegible] that he should [illegible] enjoyment [illegible] consecrate [illegible] in all things [illegible] a [illegible] ial [illegible] [illegible] and note [illegible] an in[illegible] turns [illegible] id. [illegible] G [illegible] the [illegible] better [illegible] the most [illegible] A man[illegible] the devil."

If [illegible] taking the right side, take it a [illegible] the same, knowing that the divorce between duty and advantage [illegible] temporary.