

# The Wesleyan.

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S. F. HUESTIS, Publisher.  
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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 11, 1882.

No. 32

## FROM THE PAPERS.

The Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.

Mr Spurgeon has gladdened the hearts of the temperance workers in Great Britain by publicly donning the blue ribbon.

One wicked man in a church who has social or financial influence can destroy its peace and prevent its usefulness.

Thanks to the labors of the National Temperance League, it is computed that the British army to-day numbers 20,000 total abstainers and the navy 12,000.

The venerable Dr. MacNally, of the St. Louis *Advocate*, says, "Fault-finding is a business that may be carried on extensively on a very small capital." This saying is a pearl. It should be preserved.

Prof. Robertson Smith's treatment at the hands of the Scotch Free Church Assembly last year, is thus tersely stated: "At the last meeting of the body he was paraded as a martyr; at this meeting he was voted a bore."

"Virginia drinks up her entire wheat crop annually, and the liquor drunk in Louisiana costs \$47,000,000—\$2,000,000 more than its combined cotton, sugar and rice crop; but who could live with nothing to drink!"—*Exchange*.

"The Mormons," says one who has dwelt among them and knows them well—"the Mormons do not greatly fear the Edmund's bill, but they gnash their teeth when they think of the teachers." Therefore, send the "mission teachers," and help them when there by enforcing the Edmund's law.

The *Moravian* makes a new suggestion in regard to "strikes." It says: "It would be a bad thing for the Brethren's church if all its underpaid ministers would go on a strike! Yet there would be some excuse for it—more than there is for some other strikes in the world."

In this Canada of ours, if a man "prescribes" for a cut finger he becomes in the eye of the law a criminal, and may be sent to prison in default of payment of a fine. But if a man deliberately conspires with his own lust to seduce a young girl, if he succeeds in wrecking a life and overwhelming a family with humiliation, the law takes no cognizance of his offence.—*Toronto Globe*.

In the June number of his *India Watchman*, Rev. C. B. Ward, formerly of Chicago, now founder of our Telugu mission, alone among 500,000 heathens, hoping for a magic-lantern (stereopticon) for use by his young itinerant band of converted orphans, says: "We are satisfied that the magic lantern, with its Scripture scenes, is a valuable adjunct in itinerant work among heathen villages."

Here is a fact of sad significance, reported from Bombay by a correspondent of the *Christian World*, who is making a tour around the world: "I have not seen anywhere, even in Turkey, Egypt or India, among the Mohammedan or Hindu women a single happy or hopeful face." There is nothing in these religions to make them happy or hopeful. They are not meant for women.

The Illinois *Staats Zeitung*, a leading German paper, admits that the "fanatics who hate beer and wine" have "gained enormous victories" lately; and denounces, as a "pious temperance and Sabbath muckers." It counsels defiance of the prohibitory laws, and threatens that the great immigration will soon give the power to the citizens of German descent.

Can Jews properly use the electric light on the Sabbath? That is the question that has been raised in the London *Jewish Chronicle*. That paper thinks it can; for, though the use of the new light may be contrary to the *Shulchan Aruch*, the *Shulchan Aruch* was a modification of the *Turim*, and that of the *Yad Hachazaka*, and that of the *Gemara*, and that of the *Mishna*, and that of the *Torah*. Why should not it too be modified? Sure enough. *N. Y. Independent*.

Mr. Spurgeon, in a recent interview with Dr. DePuy, of the *Christian Advocate*, "seemed to feel," writes the Doctor in his paper, "a real sorrow over the fact [that he had no sympathy with the close communion feature of the Baptist churches of America]; and expressed surprise and indignation that, in reprinting his sermons in America, some of his friends had so modified them as to expunge all reference to questions of communion."

The Danes seem to be going to war against drunkenness in Copenhagen. They recommend that the public houses in the city should be at once reduced from 1,350 to 300. The landlords are forbidden to serve out drinks to any person under eighteen years of age, male or female; or to any one who is already drunk. A drunken person is to be conveyed to his own dwelling in a cab or covered carriage—at the expense of the landlord in whose house he took the last glass.

Dr. Edwards in the *Southern Christian Advocate* notes this effect of the summer windfall: Rev. J. J. Lafferty, editor of the *Richmond Advocate* has received the honorary degree of D.D. from the Washington and Lee University. Dr. Lafferty will wear his honors gracefully. It is a convenient handle to his name. "Dr. Lafferty," that sounds much better than just Lafferty, so. By the way, there are but few Doctors anywhere that can beat him when he lets out to the top of his speed in a letter or an editorial. That is so.

Collisions are just now the order of the day, and they are all alike in this: that each pilot, each captain and each boat does exactly what it ought to do in each instance; the right signals are given, the right turn of the wheel is made, and yet everywhere boats are running into each other with serious damage to property and serious danger to life. This is certainly a very curious state of affairs, and somebody ought to investigate it.—*Christian Union*.

The *Advance*, after reading an ill-judged article in the *North American Review*, concludes: "We wage no feud with the pastor of Plymouth Church and we are not crying up a crusade against him. We do not even advise his brethren and his associates to cast him out, but up in the mining camps out West, when a visitor stays after his welcome has departed, they have a dialectic way of giving him a hint: 'I hope you don't think anybody's a holdin' you, do you? Well, they ain't.'"

In one locality there was a minister who regularly took his turn at the Savings Bank to receive and book deposits. He observed that members of the Methodist society seldom made their appearance on his nights, but on one occasion when he had to supply the place of another director he had to see Methodists who could give little or nothing for the work of the Church come in to ask their own minister to enter pounds and pounds to their credit. No doubt he had mingled feelings. "He that soweth little shall reap little."—*London Methodist*.

The New York *Observer* (Presbyterian) says: "Protestants do not sufficiently utilize their large and costly houses of worship. Many of them are open only twice in a week, and then only for two services of one and a half hours each. That would be only 156 out of 8,760 hours a year! During all those long hours, excepting for a wedding, funeral, or occasional service, the building stands closed. Is there no use to which Christians might put their churches during these days and months? Perhaps the time will come when Christians of the whole world will find it in their minds to offer daily sacrifice of their hearts in the house of God."

The writer of "American Notes" in the *London Methodist* says:—A Baptist minister indulges in this freak of fancy: "My brethren, there is a river in heaven—a bright, clear, pure river of water! Why did God put it there? I don't know for certain, but it may be He made it or put it there within the pearly gates, and let it run through the bright plains of glory, that all those who go up from earth unbaptized may be baptized after they reach heaven." Such teaching is slightly dangerous. If believed, many will prefer to wait for immersion in the "bright, clear, pure river of water" above to a baptismal bath in the muddy pools that are sometimes used here for that purpose.

The *Christian at Work* thus pungently puts it:—"But the greatest temptation in this line falls to the lot of the young minister, generally from two to five years after he has left the seminary. Then he stumbles on a supposed 'new truth,' just as Whitney stumbled on a new butterfly, as he supposed, but which Virgil had described nineteen hundred centuries before—which truth, in reality, is an old truism newly venerated. And then this young minister, in the joy of his discovery, heralds the fact from his pulpit, projects his doubts over the heads of his people, and as a result there is a first-class church row, and his name gets in the papers to the delight and glory of his native town."

## GOD'S MEANING OF "I CAN NOT."

"We can not do the things that we would. We should be glad to do better." So we say and think, but the power to do so fails us. "Ye can not do the things that ye would." The words, as we use them, and as the apostle used them, have the most opposite meaning in the world. We use them as a reason why we should be satisfied; the apostle as a reason why we should be alarmed. We intend them to be an excuse; the apostle meant them to be a certain sign of condemnation. The reasons of this difference may be understood very easily. We, in the course of justice, should think it hard to punish a man for not doing what he can not do. We think, therefore, that if we say we can not do well, we establish also our own claim to escape from punishment. But God declares that a state of sin is and must be a state of misery; and that, if we can not escape the sin, we can not escape the misery. We can not help being weak or ill in many cases. Is that any reason why, according to the laws of God's providence, we should not suffer the pain of illness? Or is it not rather clear that we suffer it just because we have not the power to get rid of it; if we had the power to be well, we should be well? A man's evils are not gone because he wishes them away. It is not he who fails would see his chains broken that escapes from bondage, but he who has strength to rend them asunder. Thus, then, in St. Paul's language, "Ye can not do the things that ye would," means exactly, "Ye are not redeemed, but in bondage; ye are not saved, but lost." But he goes on to the reason why we can not do the things which we would, which is, "Because the flesh and the Spirit are contrary to one another," and pull us, as it were, different ways. What, then? Therefore says the apostle, "walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Surely, there is something marvellous in this. For most true it is that in ourselves we could not deliver ourselves either soul or body. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," might have been as cruel a mockery to us as the similar words addressed to the man bodily sick, "Walk according to thy healthy nature, and thou shalt not suffer from disease." They might have been a mockery, but blessed be God! they are not. They are not, because God has given us a Redeemer; they are not, because Christ has died; yes, rather, has risen again; and because the Spirit of Christ helpeth our infirmities, and gives us that power which, by ourselves, we had not. The power to walk in the Spirit is given by the Spirit. All have it not, because they seek it not; for an idle wish is one thing; a steady, persevering, pursuit is another. They seek not the Spirit by the appointed means, the means of prayer, and attending to God's holy Word, and thinking of life and death and judgment.—*Dr. Thomas Arnold*.

the Salvation Army were there in uniform, or wearing their badges. All over the grounds they were holding "holiness" meetings, which blended the best type of the old-fashioned camp-meeting and a negro revival meeting, with bands and banners superadded. With the Rev. Dr. De Puy I studied the phenomenon. Some things seemed grotesque, but the blood-red earnestness and downright sincerity and aggressive boldness in winning sinners to Christ were beyond question. Every man and woman converted who could play any musical instrument in their sinful life is welcomed into the "band" with that instrument "converted" to play for Christ. Hence in their "bands" were seen not only drums and brass instruments, but violins, accordions, dulcimers, tambourines, banjos, and triangles. All these instruments playing, with hundreds of voices singing,

O happy day  
When Jesus washed my sins away,  
was anything but ridiculous, however grotesque.

I cannot detail the observations of the day, but must conclude with a few reflections. The movement cannot be laughed down. It has a future, I opine, that few dream of. It already has become the theme of serious thought with the prelates of the English Church. I have a copy of a letter which the Queen of England sent to Mrs. Booth, wife of General Booth, who is the leader of the Salvationists, and which was read publicly Monday, congratulating them on the thousands of souls saved.

## AT IT AGAIN.

Henry Ward Beecher has produced the periodical sensation in which he appears to take so much delight, of informing the public of his theological whereabouts, by an article in the August number of the *North American Review*. With childlike simplicity he declares that "if the American people are driven away from the Church, and from faith in the Christian religion, it will be the fault of the Church and the pulpit." For a man who is constantly asserting that he does his own thinking, and prides himself upon his ecclesiastical independence, Mr. Beecher progresses so slowly that it is difficult to account for the sluggishness of his mental exercises. He has been for the greater part of his ministerial life casting off a series of doctrines, or schemes of theology, which he denounces as inhuman, barbarous, an affront to common sense, and a libel on God's merciful dealing with his children. He means by this hearty denunciation to describe what is known as Calvinism, and he seems to have a tolerably clear conception of its most repulsive and unchristian features. But Mr. Beecher assumes all along that Calvinism is the accepted theology of Christendom, or Protestantism. There are, however, as he certainly knows, some thousands of ministers who have escaped the greater part of his difficulties by having never believed the doctrines which he and others have outgrown. We do not mean to say that Mr. Beecher has become an Arminian, for the reaction in his mind against Calvinism has carried him far beyond our theological position. Such an ex-pertise as he has passed through is too common to need explanation. But, had he been bred in a more Christian faith instead of the severe tenets of Calvinism, he might have escaped the currents which have swept him away into Christianized rationalism; an ill-defined region, as he describes it, a condition of feeling rather than of faith. His argument is directed against theology, at least such theology as he was taught in his youth, and is still preached after a fashion in some pul-

## THE SALVATION ARMY.

Dr. J. O. Peck, after having heard Canon Farrar on "The Salvation Army," wrote to the *N. Y. Advocate*:—"The sermon was catholic to the last degree—not carrying one line of arrogance or one word of reflection on other Churches. It was full of the Christian spirit as could be found, perhaps, in any Churchman. It was woe, not supercilious; conciliatory, not antagonistic. I could but contrast its tone with the bitterness that assailed Wesley, and commend the manly frankness which owned that grievous blunder.

On the next day (Monday) the Salvation Army held a "Thanksgiving Jubilee" at Alexandra Palace and Park, one of the finest resorts of London. It was the eighteenth anniversary of their history. 30,000 people were on the grounds. Thousands of

the Salvation Army were there in uniform, or wearing their badges. All over the grounds they were holding "holiness" meetings, which blended the best type of the old-fashioned camp-meeting and a negro revival meeting, with bands and banners superadded. With the Rev. Dr. De Puy I studied the phenomenon. Some things seemed grotesque, but the blood-red earnestness and downright sincerity and aggressive boldness in winning sinners to Christ were beyond question. Every man and woman converted who could play any musical instrument in their sinful life is welcomed into the "band" with that instrument "converted" to play for Christ. Hence in their "bands" were seen not only drums and brass instruments, but violins, accordions, dulcimers, tambourines, banjos, and triangles. All these instruments playing, with hundreds of voices singing,

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Dr. De Puy and myself had the privilege of taking tea with General Booth and his leaders, among whom we met the wife of a Member of Parliament.

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## CHILDHOOD'S PART.

Miss Francis E. Willard has an interesting article in the *Sunday School Times* on "Childhood's Part in Iowa's Victory," from which we clip the following: "Little girls went out two by two, with baskets heaped with button-hole bouquets, and while at a little distance, fond motherly eyes watched their proceedings, they said to voters: 'Won't you put in a ballot for the amendment? And if they said they had, or would, the little fingers handed up a dewy bunch of flowers. I gained new hope for poor humanity as I saw rough men carefully pinning childhood's sweet gift of 'posies' on their checked shirts; Germans and Swedes fastening a sprig of mignonette in their old hat-bands; and colored men, with gleaming ivory, tying a full blown rose to the only button left upon a threadbare coat, and saying, 'Yes, honey, dis chile is fair de 'men't every time.' In one of the river towns, the mayor brought in a bloated German beer drinker to vote the 'whisky ticket,' when the German's children, fresh from the

Band of Hope procession, hurried forward, the little girl throwing her arms around her father's neck, and saying, with tears, 'Papa, please vote for us a home,' and the boy who was a cripple, taking him by the hand with the same plea. 'Ach, mein Gott, dis was too much!' exclaimed the German, breaking away from the man who had counted on him, and going up to the ballot-box with the vote his little daughter gave him, while she held one hand, and the lame boy hobbled on the other side as guardian. Not an eye that looked upon the group could see it clearly because of tears."

## CONSCIENCE MONEY.

It is reported in one of the papers of this city that a clergyman in Baltimore recently delivered to the collector of taxes a sealed package, which, on being opened, was found to contain \$3,890.71 for taxes due to the state and city by an unknown person, from 1877 to 1882 inclusive. This is the largest amount of conscience money ever sent to the treasurer of the city by any one person. It is not intimated that the clergyman himself is the man who had been cheating the city and the state, and had finally repented of the wrong, and in this way brought forth fruits meet for repentance. For aught that appears, he was merely the agent to execute the will of another, possibly without knowing the contents of the package.

Whoever the man may be that did the wrong, and then repented of it, and repaired the wrong, we congratulate him upon the repentance and the reparation. The best thing one can do is always to do right, but if he has failed to do so, then the next best thing is to correct the wrong as speedily as possible whatever may be its nature. When the wrong consists in cheating, then the correction consists in paying the money which was either withheld or fraudulently obtained. It is just as wrong to cheat a government as it is to cheat an individual. Taxes levied by a government are debts due to that government, and the man who fraudulently evades their payment or lies or perjures himself to avoid the levy perpetrates an act of knavery as really as if he should steal a pocket-book. Having done this, he ought to have no peace of mind, and if he has a faithful conscience, he will have none, until he has paid to the government its dues to the very last dollar.

The theory is far too common among men that there is no sin in cheating governments, provided it can be done without detection. The wrong is in cheating, whether detected or not and whether it consists in the abstraction of public funds or in the evasion of legally levied tax assessments. The strictly honest and upright man avoids the cheating in every form, and, hence, has no wrong of which to repent and no conscience money to pay. *N. Y. Independent*.

## WHAT NORMAN McLEOD THOUGHT.

Holiness is power. The poorest man who is great in prayer, is perhaps a greater man in affecting the destinies of the world than the emperor of Russia.

We require an inner life, not mere action, but life, the life of life, not life from Galvanism.

If we were right in our souls, out of the root would spring the trees and fruit, out of the fountain would well out the living water.

It has been an all-important year to me; during this year I can say that as far as I know I have not for a day, or at any time consciously resisted what I knew to be right, setting my heart on evil. May I sum up the practical lessons from dear-bought experience after reading old diaries?

1. I had inadequate views of Christ's cross. I saw work done for me, a ground for pardon, an objective reality; but I did not see so clearly the eternal necessity for the cross in me, of showing Christ's life as mine, of glorying in the cross in the inward power it gives to be crucified to the world and the world to me.

2. I was dealing too little with a personal Saviour, had too little (or no) confidence in his love to me individually, and in his will and power to free me from sin by making me like himself.

Light dawns; life comes; I have faith in the love of God to me, that even shall be perfect as my Father in heaven is perfect.—*From his Life*.

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## WORLDLY CONFORMITY.

Entire congregations are sometimes conformed to the world in their atmosphere and methods. Their very deportment on entering the house of God, the manner in which they conduct themselves during the services, the indefinable but unmistakable chill that pervades a congregation where there is somewhat of the form but nothing of the power of godliness, tell the story of conformity to the world. It is the drawing-room in the House of God. It is respectability as a substitute for zeal and love. Such a congregation is crucifixion to a right-minded pastor. If he yields in any measure to its worldly influence, he feels that he is sinking to the same level, and he loses his fire in the pulpit. If he resists the downward tendency, and antagonizes the worldly conformity that pains his heart and is destroying his people, he may expect harsh criticism and opposition. Worldliness antagonizes whosoever, and whatsoever antagonizes it, in the Church or out of it. You must go with it, or it will go against you. Nothing but the power of God acting through the most faithful human instrumentality can turn back the tide of worldliness when it thus takes its sweep a whole body of Church members. The heroism that attacks this conformity when it is fortified by long indulgence, by numbers, by respectability and wealth, is equal to that demanded in any field of service to which God can call a truly consecrated man. The wisdom of the serpent, the harmlessness of the dove, are needed for this work now. The courage that can withstand friends as well as enemies, the courage that is ready to take popularity for principle is also demanded.—*Nashville Advocate*.

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