

Sabbath last the centennial of the death of John Wesley and Methodism in Canada was duly commemorated in all the churches of this denomination throughout the Dominion. Probably no religious institution in ancient or modern times has made such rapid progress, accomplished so much for the good of humanity, or raised the moral standard of the English-speaking race so high, as Methodism. And this glorious philanthropic work, extending over almost every part of the known globe, has been accomplished practically in the past one hundred years. The world owes Methodism a debt of gratitude that is incalculable and inestimable. "Behold how great a fire a little matter kindleth" aptly illustrates the origin, spirit, development and far reaching results of this grand and noble work in uplifting fallen humanity. John Wesley was as a spark from off God's altar, which fell among the smouldering fire of the Reformation, and quickly igniting set it ablaze, until the flames of Christian zeal shot forth in every direction and the brilliant light of a refined and pure Christianity illuminated dark England and sent its gleam over the sea and into the benighted places of the earth. Wesley filled a crisis in the religious world, as did also his predecessors, Luther, Chalmers, Knox, etc. Great men are born great, not self-made. The germ of true greatness is planted within the soul by the Divine hand, and self-culture simply develops the germ within, or weaves the threads of character after the Divine pattern. These men have been raised up to fill critical periods in the world's destiny. Luther, the Reformation, at a time when Rome threatened to deluge the nations of the earth with its superstition, tyranny and oppression, and an age when our Christianity was hanging in the balance, was raised by God to meet the crisis. When all Europe, save England, was sweltering in blood and the homes made hospitals at the hands of that vain, blood-thirsty despot, Napoleon, God came to the rescue in the person of Wellington. And soon down through the ages.

John Wesley, the founder of Methodism, was likewise, at the call of God, the sponsor of a new era in our religious life. England, at the time of the Wesleys, was fast drifting into a state of formalism, ignorance and vice. Religious life was at a shockingly low ebb. But through the instrumentality of these holy men of God the strongholds of darkness, superstition and formalism were stormed and uprooted and supplanted by the blessed Gospel of Christ. But this was not accomplished without strenuous, persistent opposition. Even the English clergy and magistrates united in one common mob to destroy the progress of the so-called new religion. But God was in the movement, and from that day to the present Methodism has led the van in the God-given work of Christianizing the world, until to-day she is one of the mightiest Protestant denominations in the world. While the church has made rapid strides during the century just closed, she has in later years, we fear, drifted into a luke-warm, formal state, not universal, but in many portions of this land. This can be accounted for in consideration of the customs and increased prosperity of the times. It is a deplorable fact, however, that the more bountifully kind Providence deals with us the more apt we are to forget our obligations to the Giver. We say reluctantly, that the spiritual life of Canadian Methodism has waned to some extent in the past decade. The revival meetings of to-day lack the whole-souled earnestness on the part of the individual members; the old time halloos and amens that used to ring, echo and vibrate through every part of the old meeting houses, and the glad salvation songs, coming from hearts overflowing with love to God and man and ascending up through the portals of glory, are seldom heard in the revival meetings of to-day. Where are the good, old, honest and simple Methodists who were the bone and sinew of Canadian Methodism; the God-like men who worshipped in the primitive log churches in the old-fashioned way? Alas, their voices are hushed in death. Instead of the plain protracted meetings of years ago, we have the more fashionable "special services," of the present; instead of the homely, though intensely spiritual, hymns of fifty years ago, in which old and young joined in singing without organ or books, we have the grand pipe organ, paid organist, trained choir, difficult anthems—more instrumental than spiritual—and a mum congregation taking in the grandeur of the edifice and criticising the ever-changing fashions of the time. Yes, Methodism has lost spiritually to a large extent what she has gained numerically. Indeed, all our churches have suffered in a like manner. Oh, that we could throw aside the vanity and sham that choke and dwarf our spiritual life nowadays and heartily participate again in those mighty spiritual awakenings that in former years characterized Methodism and made her what she is. True, in the innermost recesses of one's soul there is yet a yearning for that which is simple, pure and holy. There is also lacking that uniform and fervent love one toward the other that was also characteristic of early Methodism. May the prayer of all true Christians be for a return of the fervent, simple Christianity of our fathers, that the church of Christ may increase in spirituality, true holiness and missionary zeal, and that the earth may be covered with righteousness as the waters cover the deep.

Several car loads of horses were shipped from Seaford last week to Manitoba and elsewhere, and among the number a car load each by Messrs Thos. Govenlock and Archibald Chisholm. The shippers complain bitterly of the difficulty experienced in getting cars from the Canadian Pacific Railway, and say they are subjected to much loss and inconvenience thereby.

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