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HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 5, 1879.

OF HOLINESS.

BIBMINGHAM CONFERENCE.

It is not too much to say that this meeting was wonderfully successful. Before the time of its commencement large numbers gathered, and the place was speedily filled. The Rev. Dr. Pope presided, and around him on the platform were noticed the Rev. E. E. Jenkins, John Hartley, L. Railton, G. W. Olver. R. C. Johnson, James D. Tetley, and others. A number of other ministers were in the congregation. After the Rev. John Hartley had prayed,

The Rev. W. B. Pope, D. D., read some passages from the Gospeis, and proceeded to speak of Christ's miracles of healing. No privilege enjoyed in the days of Christ's presence upon earth but was ours to-day, had he but faith to receive it. Our Lord was now in the midst, and every one should press to touch him; if we were not blessed it was because of our unbelief. There were three recorded instances in which the disciples, in deep dejection, felt and confessed their own impotence, and asked for the increase of faith,-once in the discovery of radical inbred evil, once in face of the needs of their work, and once when paralysed with amazement at the wonders he wrought. The Saviour introduced as his illustration a maxim which had floated long among the teachings of the rabbins, "If you have living faith you may say to mountains, Be ye removed." In these miracles and teachings the Saviour encouraged us to entertain a high ideal of living faith. He said, "Say the word, and everything shall obey After the Saviour had instructed his disciples to forgive an offending brother "till seventy times seven," they prayed Him, "Lord, increase our faith!" Add faith to us to overcome the evil of our nature. This evil nature the Saviour looked at as a tree, deep-rooted in our heart, and having its spreading branches in our life. He encouraged every one who desired a perfect sanctification to who desired a perfect sanctification to say, in the energy of a strong faith, to the evit within, "Be thou uprooted;" and it shall be done. There had been no age since Christ, but some had believed, and to the world some very curious facts and lieved such a thing; and, second, that be- ing times, but who, equally with their eld- house and lands. We cannot but think deliverance, and say of all evil, "He up- ever-recurring dangers to Methodism was ans. We do not mean the mere raising had seen, the angels came bending from roots it," and it should be done. repeated the words when the disciples were dejected about their work. When the devil had been cast out of the child they asked, "Why could not we cast him out?" and received the answer, " Because of your unbelief." In the instance of the withering up of the fig-tree they were amazed at his stupendous power. Again he said, " If ye have faith and doubt not, ye shall not only do this that is done to

us act as if we believed! Mr. James Duncan offered prayer, and Mr. Jabez Woolley, of Leeds, was called upon, and told how he was "convicted for holiness" fire years ago, after being thirty-five years a Methodist. All that time it had been true of him, as of many. he "could not enter in because of unbelief." He opened his Bible while praying for holiness, and found the text, " If any man will do his will be shall know of the doctrine." He prayed-

thou cast into the sea, it shall be done."

It is our fault, then, the Doctor asked,

faith will bring? Is it fanaticism to be-

lieve that faith brings all that is necess-

Anger and sloth, desire and pride, This moment be subdued! Be cast into the crimson tide

Since then he has been enabled to "reckon himself nead indeed unto sin," and God had made the reckoning good. There had been failures, but God gave him the enjoyment of full salvation. He assured business men, as a business man, that it was possible to enjoy this blessing in the midst of the pressure of business duties. The beginning and end of it was, loving God with all the heart, and your neighbor as yourself.

The Rev. R. C. Johnson, one of the Irish representatives, was the next speaker. He took as the topic of bis address the privilege of being filled with the Holy Ghost, enlarging, in illustration, upon the case of the apostles before and after Pentecost. All Christians had the Spirit. but all were not filled with the Spirit. The effects of the Spirit's baptism were light and holiness, courage and power in

Dr. Pope at this point left the chair,

oregation to join in silent prayer, and af- was no light matter. Firm hands grasp-

Mr. Jenkins then expressed the pleasure hc felt that these meetings were now virtually a part of the Conference programme. Such a meeting held during Conference was a public testimony that entire sanctification was still the heritage of the Methodist people—an experience enjoyed be some, and the cherished hope of all. Our fathers preached perfection, and their wonderful power lay in the en-joyment of entire holiness. The doctrine, experienced or hoped for, gave to the utterance of truth a clearness and glow which made hearers feel an irresistable influence. Such men came, like Moses, with the light of beaven radiating from their brows; they did not dwell in the cloudland of human reasoning, but

What we have felt and seen

As a Connexion, we were face to face with a decrease. Let all ask, Had I lived and worked the year through as I ought, would there have been a decrease? They had met, not to argue and discuss, but to wait upon God. The Lord Jesus, really present, looked down with love upon all. He asked, "What wilt thou receive?" Let them ask that which would make them donble the men that they had been -which would make their hearts and lives better. If Christ found in them honesty of soul, he found the only condition he required. Might he now come! Might the Holy Ghost fill all our souls!

After singing, the Rev. D. Sanderson spoke on the need for separation from the world. These were days, he said, in which this was a conspicuous duty.—The Rev. G. W. Olver then led the congregation in prayer. We cannot report the influence which was felt throughout. God was truly in the midst, and many received blessing at his hands. Such meetings as these, multiplied, would not only meet the yearning of many hearts, but would pread a new life through the Methodist Connexion —Recorder

THANKSGIVING FUND.

We must set our hearts upon the with alarm that another of the apparently tention highly honourable to the Wesley down on his tablet that vision of what he Christ at hand, tending to disruption. Venera of the money. That might be a very poor glory and looked over his shoulders to be isoinles ble ministers, rich in traditions of John matter, but the noble motive that under-hold the beautiful visions, and to look inposal to give to laymen places in the Conference. Many lamented deeply; some another separation—another new bod/ need fear disruption. The Conference under a new name, springing from the old Weslevan Church.

There was it is true a great battle of avmen against ministers, and ministers the fig-tree, but if ye shall say to this against laymen, but the true battle, we remountain, "Be thou removed, and be peat, was that of the ministers against themselves. Whether they knew it or not as an influencing principle, they could not that we have a high theory as to what be ignorant of the fact that their position | case, that their Church has been preservas ministers would be to some extent affected by the proposed change. The old Daily Mercury, England. ary to entire sanctification? God is remen in particular had been brought up sponsible for the conviction we have. Let in John Wesley's high regard for an office which he deemed and which they deemed a dedication to the service of God. They had been led to regard the duties of Conference as sacred duties with which laymen had no claim to interfere, and which, if so interfered with, would inevitably to that extent become secularised. A younger body of the ministers, and a large body of England educating "priests" for the the simple services of the old parish churches of England into an exaggerated resemblance to the church which, at the Reformation had been discarded as the church of the nation. They saw men, lands it visits are warmed by it; the air clergymen of the National Church, take pride in disowning the name of Protestant. They saw communion tables transformed into altars, confession inculcated as a Christian duty, and priestly domination asserted with a high-handed decision worthy of Laud. This perhaps, was at the basis, unrecognized but none the less real of the demand which appears to have come as from the very heart of the Wesleyan body that laymen should have a place in the Conference.

As the time for the crucial decision aplee shore. There might not be a wreck, and asked the Rev. E. E. Jenkins to take paltry, but also their views of what Mr. nor light and gladness to others.

MEETING FOR THE PROMOTION his place. Mr. Jenkins asked the con- Wesley intended his church to be, which ter a solemn pares spent thus, the Rev. ed the rudder, the men stood at their posts, and instead of the breakers there was an I. E. Page prayed. and instead of the breakers there was an and not merely safety but vic-

tory-the noblest of an viv. over self. "He that ruleth his spirit is better than he who taketh a city," said the Wise Man, and this is what has brought the Wesleyan body to its present

When the danger was past, a cry of thanksgiving arose, and a determination characteristic of the Wesleyans, to raise a Thanksgiving Fund that they might sacrifice to the Lord of that which had cost them nothing. They would raise £200,000, bad as the times are, and they would pay off the debts that rested on chapels, on foreign missions, on schools, on colleges, on provisions for aged ministers, and much besides. It seemed a large sum, but the spirit of the body was high. Lay-men had been admitted to Conference, and instead of disruption there was a renewal of youth. They would not stop short of two hundred thousand pounds. The Roman Catholics with dukes and lords leading, lately subscribed a mere trifle for Cardinal Newman, their greatest convert in modern times, and any amount of talk was made about their liberality. The Church of England might beg from door to door, and fail to raise £100,000 for a new bishopric. The Wesleyans grappled with their great idea, and they found that they accomplished more than even their first high hope. The fund should be a quarter of a million, and no less. There were any number of their people who had not yet subscribed, and there was plenty of more work to be done with the money. The decision was again carried into effect. Now instead of a quarter of a million, nothing less than £300,000 will satisfy the enthusiastic men.

It seems to us a marvellous spectacle—one of the most marvellous in the history of churches. It is different from the fund raised for centenary chapels, different from Dr. Punsbon's efforts to build chapels in watering places, a project not exactly of the kind that one has associated with the missions of Wesley to the poorest of the poor. It marvellous feature of this effort is the fact that it is one The Wesleyans are at present exhibiting of gratitude. Not, observe, for personal to this, that angels are obliged to come to the world some very curious facts and success, but that the church has been prehad had the root of evil exterminated. phases of character, and a very remarka- served. Nothing in all the history of the of the revelation of God. God sent His Confidence that he must do it would show ble, victory gained, not by the laymen over itself in sedulous and diligent effort. As the ministers, but by the ministers over immense vitality of that body. As the visions of what should be when He told a christian and a theologion he was sure themselves, for this is the significance of Athenian identified himself with Athens, beforehand of the sufferings of Christ and that the moment faith laid hold on the even twhich has so characteristically led so that he wept for the general sorrow, the Glory that should follow, and then Christ's power, no root of evil should be to a Thanksgiving Fund. For a long and rejoiced with all his might for the the Apostle adds: "Which things, also, Christ's power, no root of evil should be left. Because we believed this, as Methodism and those who had come levan identifies himself with the church suppose, that God revealed unto the proon us, and wondered-first, that we be- under the newer influences of ever-chang- of his choice, and places it before phets what angels did not know, and

have raised such a cry of thanksgiving as ed to them and their children .- Western

THE GULF STREAM.

Christ in God." Col. iii 3.

The coast of Cornwall, particularly in and near Mount's Bay, is visited by the warm Gulf Stream, which is the secret of Church of Rome, and fast transforming phenomenon, but the influence is felt and which it passed without mingling. The balmy. Exotics, seen nowhere else in England, flourish in its neighborhood, and many an early blossom is put forth before the winter elsewhere has departed. In the caves of rocks and occasionally in some places of the coast, its presence is known by the rare and beautiful shells which, carried safely by the current through the ocoan, are left as the production of a disflowed.

As I felt the soft influence of this proached, the church founded by John genial stream in the months of early Wesley seemed like a ship drifting on a spring, it never falled to remind me of the hidden life of Christ-the positive but there would be a deplorable castastro | blessing flowing from the fullness of the phe unless there was some great act of Spirit in the soul of a child of light dwelself-sacrifice somewhere. The ministers ling in the ungodly world; a continual proved themselves capable of the self- contrast to that Christianity which lives sacrifice. They sacrificed not merely their only on the lips of formal professors, views of "position," which at best were bringing neither warmth to themselves

THE GLORY OF GOD.

BY BISHOP SIMPSON.

Here we are in rebellion. The whole

And more than that, which heightens the difficulty of the problem, is, how to conculty; but let tue vert all the world by means of men who through various hands for a few years, bring about such a wonderful change must of the sovereign is indistinct, the words be the result only of infinite wisdom and of infinite love. And when I see God's plans, even as I may partially behold them, ance like a blotted book, in which the and how He uses men, how He works upon them, how He controls men, how He makes even the wrath of man to praise Him, how He puts a book in the jaws of tyrants, and how He leads men whether they will or no, so that all things shall bring about His grand designs, I say I am lost in astonishment. And when I see the world coming toward the feet of Jesus, humbled, subdued, and sinners transformed into saints, I do not wonder that the highest intelligence should cry out, "Holy, holy, holy, is the Lord of Hosts." Then you notice this declaration: "The earth is full of His glory." How it is that, after having been absorbed in views of the wonderful majesty of God, of His universal sway, of the government of all worlds and of all beings, the seraphin should turn and bend to earth and make that the great theatre, may seem almost a mystery. This earth, this less than a pin's head in the vast universe—why should thought be turned to it? It was because to it was to come the Lord of life and glory. It was because in it was to be the incarnation of the Son of God, It was to be here that all beings and all worlds should learn, through His Church, the manifold wisdom of God. I do not know now how many worlds may have been. I do not know how many orders of intelligences there are. I cannot count the principalities and powers that may be in heavenly places in Christ Jesus; but I know this, that the Gospel on earth is preached, and the revelation of God's plan here is made to the intent that now, unto principalities and powers in heavenly places in Christ Jesus, it might be made known by the manifold wisdom of God. I have a kind of human

when he hung out before them those gioriof sacrifice, and while the poor and the that should follow. They are students were of opinion that if the proposal had an this sacrifice, they never will want a man principalities and powers are studying; effect nothing could result from it but to uphold their cause, and never that their tonic is the wisdom of God, I rejoice that angles hover around us. now sitting ought to be memorable in the And I can conceive of no condition of history of the body, first because it is, humanity either here or hereafter, in more than that of last year, the assurance which we shall not be students of Gol's with reverance, to occupy the human insurely never was heard before, in any like tellect forever; enough of His works, enough of His plans, enough of His glorious arrangements, which, when they become visible, should fill our hearts with work. The seraphim were wrapped in devotion. One cried to another with an intensity that moved the door posts of the temple, and yet, when the poor young man feels his littleness and yet his willinghis hand be carries it and touches the lips seen though the Gulf Stream itself flows of the young man until he is ready to unseen in the wide ocean, separated in a say, "Here am I, send me." Doing seems motion, and opens before the highest intellect the most boundless conceptions, we we are left at the same time ready, though our hearts be thrilled to have our mind may even have cares and anxieties heaven together. with regard to things of earth, and yet And at home, out in the field, with the hands employed at work, the

tant shore, and tell whence the stream the soul may sweetly rest in God. heart may ascend to God. The student who is ranging through the sciences and studying all languages, gathering up Him. all relations, and comprehending, as far as he may, all energies, may, at the same time have his soul so full of the heavenly and the pure, and have so much sense of God's presence around him, that he shall be whispering, "Holy, holy, holy, is the

SOMETHING TO CONSIDER.

When coin is first sent out fresh from the mint how beautiful it appears, how thousand millions of us raising an arm of. distinct are the lineaments of the rabellion against God; and the problem sovereign face! Every part is brought -- into obedient servants. out in bold relief, every word is clear, and the superscription is read without diffi-

--- metal pass

have been rebels themselves. Now to what a change is observable! The profile on the coin are scarcely legible, and the worn silver or gold presents an appearwriting or printing is obscure.

The plan adopted by the authorities of the mint, when coin becomes greatly worn, is to call it in, have it remelted, and once more restamped.

Are not we, who profess to be followers of Christ, something like the worn coin? On our "first love" how we seemed to shine forth in truth and earnestness, so that others could trace somewhat of the features of the Master we served, and like clear epistles (not interlined or blotted) we were "known and read of all men." It was then, like the new-coined metal, that we were able to bear testimony to the world and others, that the image of Christ was stamped on our hearts.

But we have not to lament that after the lapse of years these distinguishing features of discipleship are not so easily traced, our zeal and love, our consecration to Christ and His service, are these as visible as once they were? We are compelled to acknowledge they are not. But shall we sit down in despair, merely lamenting over our deficiencies without seeking to remedy the failures we admit? Nay, let us go to the Master of that mint. that we may be remelted, that we may have a renewal of our Heavenly Father's love, and our " first love " afresh kindled. that others may once more see the likeness of Christ in us, and, like Moses, when he came down from the mount, so shine that God may be glorified, our brethren in Christ stimulated, and we made a blessing to the world. "Be watchful, and strengthen the

things which remain that are ready to die. for I have not found thy works perfect "He that bath an ear, let him beer what the Spirit saith unto the Courches,"

BEARING THE CROSS. Nearly seven hundred years ago, on

a cold, rainy evening, five persons stood together in a little room in one of the poorest streets of the city of Cologne. There were four men and a lieving it, we lived as if we did not be- ers, gloried in the name of Methodist, saw the fact to which we are now directing at- our visions, and when the prophet marked little girl. It was plain they were hiding, for chilly as it was, they dared not light a fire. At last the bitter cold was more than they could bear Wesley, heard with dismay the dread pro- lies the great gift. It is, we say a motive to the sufferings of Christ and the glory so they ventured to make a small fire. They had scarcely begun to warm rich alike are capable of this loyalty and up in heaven yet, and when I think that themselves, when soldiers burst in and seized them all. They were taken to prison, and soon brought before the judges. Then it was found that their only crime was that they worshipped God, and would not pray to the Virthat laymen and ministers can work toge- great lessons of wisdom, which He shall gin Mary or the sunts. They were ther in Conference: and secondly, because oe unfolding as the ages run. On, there condemned to be burnt to death; but it represents the fact that the people is enough of God, if I may use the phase a pardon was offered them if they would forsake Christ. Three of them answered at once that they could die, but they could not be unfaithful to their Lord. The fourth, named Robert, admiration and joy. But there is another hesitated; he was the father of the thought connected with this, and that is, little girl, Arlette, her mother had that the highest devotion and the greatest not been dead many weeks. But soon joy only the better fit us for Christian he decided with the rest. The judges coaxed and threatened Ariette. They told her they could not save her from being burned alive, unless she promised to leave her father's religion. She ness to co-operate in the great work of answered steadily, "I cannot forsake of the laymen saw with alarm the rapid its healthful temperature. There is a little saving the world, the scraph pauses a mo- the fa.th. " In less than a week, the speed with which sarcerdotalism was alteration in the atmosphere by day or ment—nay; scarcely pauses; with the song five were led out to the place of execuspreading through the land; the Church night. There is not mush information to still on his lips, he takes the live coal with tion. The four men were tied each to be obtained concerning this interesting the tongs from the altar, and then in a stake, and fagots heaped round them. They placed Arlette against a stake, but did not tie her. Then they manner from the deep waters through to be even better than praising. Hence set fire to the fagots, and some kindthe highest glory is in doing God's will. harted man pulled the little girl away, But I rejoice that the reign of Carist is and said he would save her from the above and in the vicinity is soft and such that, while it thr.lls the soul with edreadful death, and bring her up not to serve her father's God. "I cannot forsake the faith," said Arlette again. And before they could stop hands filled for deeds of benevolence and her, she had run to her father and love. The happiest moments may be the caught hold of his hand. In a few busiest. The hands may be at work, the moments, Robert and Arlette were in

> You and I may be thankful that wehave not to bear a cross like Arlette; but we can love the Savior as well as she did, and be firm as she was in, refusing to do anything that will grieve

- BISHOP PECK says: "There is some reason to fear that the old-fashioned camp-meting will be crucified between two - improvements! - railroads and recreations.