

The Wesleyan.

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NOTES AND COMMENTS.

Let us see to it that the salt of our nominal Christianity at the very fountain-heads of our educational training and learning does not become utterly bleached and savorless.—*Watch Tower.*

The man who does the plowing does not pay much attention to the fellow who sits on the fence and criticizes the least crookedness in a furrow. If you are doing your work faithfully, don't mind the critics.—*Nash. Adv.*

Of the late Sir William Siemens the *Pall Mall Gazette* says: "It is strange that a street stumbler should cut short the vital energies of one who wielded Joyce's thunderbolts and added a fresh glow to the fires of Vulcan."

The alumni of the Philadelphia College of Pharmacy have condemned "the sale of intoxicating liquors as a beverage in drug stores as a growing evil, tending to degrade the profession of pharmacy, and damaging the morals of the community."

What testimony to be paid to a politician! Dr. Buckley, speaking of the death of the late Senator Theodore Randolph, of New Jersey, says an opponent once uttered this sentence in denouncing the opposite party: "Every man needs watching—except Theodore Randolph."—*Zion's Herald.*

One of the pleasant features of our revival reports is the frequency with which mention is made of the valuable service rendered by the local preachers. They are an arm of power in the Church. The pastor often leans upon them for help, and finds among them men of God.—*Texas Advocate.*

A member of the Church who uses his position or popularity to weaken the influence of his pastor, even without positive persecution, takes upon himself a most serious responsibility in the evil results that will certainly follow, especially among the younger portion of the congregation.—*Western Advt.*

Do not suppose that the Christians whose symmetry and strength of character you so much admire have no "fights without and fears within." They have reached the high plane upon which they stand only after severe conflict, ending, it may be, not always in victory.—*Western Advocate.*

Monsignor Capel is lecturing in this city on "Home Life," the "Family," "Marriage," and the "Education of Children." The announcement of these topics reminds us of the old saying, that "bachelors' wives and old maids' children are always perfect." This venerable celibate probably knows all about home life and care of babies.—*Ec.*

An old preacher once remarked that he had thought of having the Quarterly Conference complimentary resolutions that had been passed in his favor fried up, and his Board of stewards invited to breakfast on them. Don't pay off your pastor this year in complimentary resolutions; let it be the clean hard cash in full.—*Southern Advt.*

Dr. Cuyler, of Brooklyn, is a most successful pastor, and he gives pastors good advice when he says, "One day in the week your people come to you; the other six days, go you to them. Never lose sight of them. If they move I follow them up. It seems to me I have for twenty-five years been pastor of a flock of pigeons, but I have kept my eye on them."

Here is an item for parents: At the General Conference of Seventh-day Baptists, in the discussion of Sabbath-school work, it was stated as a matter of observation that "those boys who were compelled to go to church and to sit with their parents, when small children, whether they liked it or not, are to be found in Church and Sabbath-school work; while those who went or not, as they felt like it, are to-day nowhere."

The *St. Louis Republican*, complaining of the introduction of ornamental and useless branches in the public schools, says: "There are now, happily, apparent signs of a reaction on this vital question. There is reason to hope that education at the public expense will at no distant day be limited to intelligent citizenship and which may be mastered by every boy and girl who may enter the schools."

A London clergyman who does not believe in offering to a bride the "alternative of slavery or perjury," and who always omits that "wicked expression" "obey" from the marriage service, writes to the *Pall Mall Gazette* about a wedding in a neighboring

church which was attended by an ominous incident. The bride being dumb when she should have uttered the dreadful word, the bridegroom bade the clergyman continue: "For," said he, shaking his fist, "we'll settle that 'ere among ourselves afterwards."

Possibly no one attempted more earnestly to comprehend Dr. Graves than did a Negro man who had heard him on Saturday night. The Negro gave the most perfect attention for about two-thirds of the sermon, when he suddenly seemed to think of himself, rose up, scratched his head and remarked "Taint no use for dis child to try to follow dat man, cause he scatters too much." Dr. Graves enjoyed the joke as much as any one.—*Southern Paper.*

The colored people recently held a large mass meeting in Missouri to consider the Civil rights decisions of the Supreme Court. One of their speakers said that, if they would acquire property and educate themselves, "they would obtain the respect of the whites and grow up to civil rights without the help of legislation." There is great force in the suggestion. There is a most important sense in which the colored people must themselves make their own future.—*Independent.*

The Paris correspondent of *The Record* gives some very interesting and gratifying facts indicating a growth of Sabbath observance in that city. He says that wholesale business is altogether stopped, while retail trade is greatly lessening. In most localities only one distribution of letters takes place, and most public offices are closed. The new rules for military exercises leave the soldiers free to take part or not on Sundays, as conscience dictates. The subject is being brought to the front by various means, and that with most promising results.

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer.*

Of all the natural forces in the world a mother's love is perhaps the strongest; hence the vast extent of a mother's influence. The Church of Christ owes to the strength of sanctified maternal affection most of its noblest workers. The French Emperor, when asked what was the greatest need of France, replied "Mothers." So to-day let the mothers of this country be truly and heartily on the Lord's side, and their loving example, influence, and prayers, will do more to bring the rising generation to Christ than all beside.—*The Christian.*

If there is anywhere a people in whose heart the instinct of freedom is wanting, who prefer slavery, who are content to think and speak and act in fetters, such a people cannot be Protestant, nor can they be Christians. While Christianity may submit to, it can never reconcile itself with despotism. While it submits, it is working day and night for the overthrow of the despot. The fortunes of Protestantism are bound up with those of freedom, and if the future belongs to freedom it belongs to Protestantism. A free Bible and free faith make a free nation.—*London Watchman.*

It is too late for Monsignor Capel, or any other advocate of medieval ecclesiasticism, to denounce what is undoubtedly the very corner-stone of modern civilization. The right of private judgment made men; the right to possess individuality; the right to educate the intellect; the right to learn directly from the facts and phenomena of the universe; the right to grow, to expand, to ascend in the scale of being. And, after all, what Monsignor Capel and his school argue for is neither more nor less than the subjection of the private judgment of the masses of men to the private judgment of a little coterie which arrogates to itself imaginary authority and power.—*N. Y. Tribune.*

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ: all is subordinated to it. When I saw this it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—*Von Muller.*

WEIGHTY WORDS.

A contemporary gives an outline of the speech of Dean Baldwin, at the gathering of the faculty, students and friends of the Wesleyan Theological College, Montreal:—

Dean Baldwin, whose entrance during the last speech had been greeted by loud cheers, then spoke. He said that it was not in a spirit of reciprocity but with the whole heart that he was there to say that the living vitality of Methodism, sanctified by the Holy Spirit, had been a deep and lasting blessing to the historic Church of England. It aroused from amidst her apathy and neglect spirits that had gone forth to do in a new way, and with greater efficiency, the great work of the world. Methodism was born of mighty earnestness, and earnestness was its life: it was most like Christ and like itself when burning with progressive activity. Like the firefly, it shines when on the wing, and when it rests it dies. He was thankful for every institution seeking to build up young men in the truth as it was in Jesus. Their times were characterized by a peculiar earnestness. When books did not exist, a little knowledge caused a man to be thought learned; but to-day the press was teeming with a mighty life, sending out multitudes of new thoughts daily. A flood of literature was sweeping about them, and he was dull who did not see the tremendous necessity of mighty vital action being taken by the church of Christ. Some would tell young men to look about them and choose for themselves, unassisted, and in many cases they would be wrecked. Rather should a vital, practical Christianity be brought before them, and a personal loving Saviour. People asked for proofs of their religion: the most powerful proof of a supernatural revelation was a supernatural life. Let them not rest on learning and on the power to wrestle with adversaries of the faith. Just as they could uplift the living Christ before men, by so much would they succeed in the ministry. He was far from throwing a shadow on any effort to meet the difficulties of the day; but he would ask the men who had put their shoulder to the wheel and grown old in the work, whether their moral victories had not been won by hiding themselves behind the blessed Saviour and advancing Him as the Way, the Truth, the Life. No infidelity could ignore the mysterious person of Jesus Christ. If a man was so blind as not to see the sun shining at noonday, could they expect him to see the lesser stars? If they could not convince a man by bringing him to a personal Redeemer, their minor efforts would be more important than rhetoric could express. Men had tried to explain away the Christ, but there He stood, not a sphinx in the shifting sands of the desert, but a living Christ. In conclusion, he deplored the neglect with which all Christians regarded the Holy Ghost. The defect, of course, was the failure to place the operation of the Holy Ghost in its proper blessed light. A young man might be flattered by everyone for his learning and his natural gifts, and hands might be laid upon him in ordination. A year rolled by, and the ghastly fact appeared that not one soul had been won for Christ. Let their genius be as great as it might, let them draw multitudes to hear; but the gift of the ministry lay not there, but in the possession of the Holy Spirit.

The speaker concluded by saying: I rejoice in the well-being of Methodism. I am no enemy of any Church: we have one Shepherd, one King, one Father. I trust that my heart beats in unison with all who love the Lord Jesus Christ. This I place as the first article of my creed, that just where Christ is exalted there I must be to sympathize and strengthen, and to say Amen to all the holy spirits who are fighting for a noble cause and do it in humble reliance on the Father's blessing.

PERE HYACINTH.

The presence in this country of Rev. M. Luyson, better known as "Pere Hyacinth," at this time when the name of Luther is being honored by Protestantism, leads one to consider the striking differences which distinguished the great German leader, whose faith and courage gave birth to the Reformation, from the eloquent Frenchman who a few years ago many persons were hoping would prove a true reformer. For it hardly seemed probable that a priest who had the courage to repudiate the authority of the Head of the Church of Rome would stop short of a great spiritual awakening. But we have all been disappointed. We say, all; for scarcely another instance can be named where one so bold and so eloquent has accomplished so little, and of whom so little is to be hoped. The Gallican Church which he has organized has no elements of growth; it lacks even the common enthusiasm of a new movement. His own personal enterprise as a pastor in Paris has failed to make any impression, and he is now in this country seeking means to inaugurate a city mission movement that it is hoped may get hold of the common people. The ex-monk has not even made the first step toward what we mean by Protestantism. He goes no further than to repudiate the position and authority of the Pope as the Head of the Church of Christ. There is hardly an appreciable difference between the Gallican and Church of Rome except in ceremonial and the marriage of the priests. He retains the sacrifice of the mass, and the Roman Catholic doctrine in regard to it. This alone creates an impassable gulf between himself and Protestantism. It will be a waste of money to maintain a movement that has so little in it. The most that can be said of it, that if it should succeed it would help the Pope out of his present dilemma.—*Central Advt.*

TWO WAYS OF DEALING WITH SIN.

There are two ways of dealing with the most hateful taint in the world—sin. "He that covereth his sins shall not prosper;" that describes one way. "He that confesseth and forsaketh his sins shall have mercy;" this is the other, and the Bible mode of dealing with all kinds of iniquity. Let us remark, in passing, that the Hebrew word translated "iniquity" is a very suggestive one—it signifies crookedness. As a straight line is the shortest between two opposite points; so a crooked stick or line is one that is bent or warring out of straightness. Hence our Saxon word "wrong." While righteousness turns neither to the right hand nor to the left, sin is that ugly and wilful twist in the human soul.

Cover sin over as much as we may, and smother it down as carefully as we can, it will break out. Many years ago the packet ship *Poland* was bound for Havre, with a cargo of cotton on board. By some singular accident the cotton took fire clear down in the hold. The captain, finding that he could not reach the fire, undertook to smother it; but in vain. Then he caulked down the hatchways, but the deck grew so hot that neither passengers nor crew could stand on it. At length he fired a signal-gun in distress, put all his people into the boats, and left the doomed ship to her fate. He watched her as she ploughed gallantly through the waves, with all her canvass on; but ere she sunk below the horizon, the fire burst forth in a sheet of flame to the mast-head. That ill-fated packet, carrying that fatal fire in her own hold, is a vivid picture of the moral condition of thousands of men and women. They cover their sins by all manner of concealments; they batten down the hatchways with a show of respectability, and alas! sometimes with an outward profession of religion; but the deadly thing remains underneath in the heart, and if it does not burst forth in this world, it will in the next.—*Theodore L. Cuyler.*

THE THREE LOOKS.

The eye is the index of the soul, and wherever it turns, there the spirit may be supposed to be for the time directed; hence God's constant demand that we should look. The great facts of redemption are set before us. And they are completed facts; we can add nothing to them by our faith; we can take nothing from them by our unbelief. But they must be appropriated, in order that they may become facts of experience and inner life. One opening of the eyelid, and all the beautiful landscape which lay spread out before us instantly becomes an inward experience, imprinted first on the retina of the eye, and from that mysteriously thrown upon the camera of consciousness.

Now, the three great facts of Christ's redemption are, atonement, advocacy, and advent. And there are three looks corresponding to these.

(1) The backward look. "Look unto Me, and be ye saved, all the ends of the earth." (Is. xiv. 22). The eye is first carried back to the cross, and Christ's finished work thereon accomplished. Then, our Redeemer having satisfied the law concerning sin, bids us accept, by our consenting faith, the satisfaction He has made. "Having made peace by the blood of the cross," we gaze with consenting faith upon his work, and, therefore, "being justified by faith, we have peace with God through our Lord Jesus Christ."

(2) The upward look. "Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). There He is in the place of advocacy, who was before in the place of atonement. Better for the present that He should be there rather than here. The lawyer must be in court if he would conduct

the suit of his client; and therefore Christ has gone "to appear in the presence of God for us."

(3) The outward look. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). This is the true expectation of the believer who waits for full salvation. Our Lord compares Himself to a nobleman going into a far country to receive for himself a kingdom and to return. It is for us to wait that return, that we may share that kingdom with Him. "For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ."—*Rev. A. J. Gordon, in Watchword.*

IN SHADOW OR SUNLIGHT?

I was walking along the street the other day when I saw a young girl, whom I knew and a little tot of three years, crawling along disconsolately on the shady side of the way. It was a side street, and no one was passing, so I called out, "Come over in the sun, Mollie."

The girl looked up, crossed over, and we walked on together, the child dancing along in the happiest manner.

"Why, how pleasant it is on this side!" exclaimed Mollie. "I had no idea it was so warm and cheerful. We were half frozen, and I was going to turn back."

How like that is to many a Christian life! How many find the "narrow way" cold and dreary, and are inclined to turn back and give it up entirely. And, yet, there is the Sun, and they might walk in his light; there is the bright, sunny path of entire and full consecration, of unwavering faith, of perfect submission to him who "knoweth the way that I take." Let us see if we can find the way out of the shadow into the sunlight.

The very darkest, coldest shadow comes from want of faith. You are wrapping yourself up in your feelings, your attainments, your understanding of God's Word. No wonder you shine dimly, and that the way seems cold and dark. Look across; see such as Francis Ridley Havergal or Hannah Smith, and I trust, some among your own personal friends, walking in bright sunlight, never thinking whether they have a right or have yet attained to anything, never questioning God's Word. It is enough that Christ has been perfect for them, that he leads them.—*S. S. Times.*

A man's creed is what a man believes. What a man believes is the man himself. "As he thinketh in his heart, so is he." Beliefs are potent. They save or condemn. They mark men as the children of God, or children of the devil. They locate men as in the realm of life, or realm of death. "Believe in the gospel" was the first sermon of the Lord Jesus. "He that believeth shall be saved; but he that believeth not shall be damned," was his last.—*Rev. H. N. Burton.*

True faith produces love, leading to holy obedience at all times, and to confidence of glory at the judgment day.—*W. L. P.*

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Rest! We shall rest in eternity.—*Arundell.*

Catholic papers never cease to ring the changes on the divisions of Protestantism. Here is the *Catholic Herald* endeavoring to show that the race of Protestantism is nearly run, and giving as proof the names of 151 religious organizations in England and Wales. The list is not a fair one. It is full of repetitions and names of single congregations; but no matter for that. Protestantism exists, in bulk, in a few divisions. But is the Church of Rome itself, in much better condition? Let us see. There are, in the first place, two parties, known as Ultramontanes and Liberals. They stand for differences as wide as those between Catholics who are almost atheists and men like the late Pius IX. No differences represented in Protestantism are more radical than these. Secondly, the Church of Rome is divided into many separate organizations or societies. There are the Jesuits, the Dominicans, the Augustinians, the Carmelites, the Francis-

cans, and a host of other societies, between which quite as much rivalry and hostility have been exhibited as between the various branches of Protestantism. There are also divisions in the Roman Church in the matter of externals. We hear of the Latin rite, the Armenian rite, recently celebrated in Rome by the Oriental Cardinal Hassan, the Maronite, the Melchite, the Syrian, the Chaldean, the Rhotoman rites. These differences are not merely in name, but in practice. The Armenians, for example, when they agreed to recognize the Pope and were received into union with the Church of Rome, retained their own usages, such as the marriage of priests, and communion in both kinds. The Catholic will say in reply to all this that these rites and societies all recognize one head. So say we concerning Protestants. Their division is only external. In the essentials of Christian faith they are one body, and they recognize one Head, a more infallible leader than the infallible Pope.—*Independent.*

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