

The Wesleyan.

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NOTES AND COMMENTS.

Convenience is not necessary. This distinction should be carefully kept in mind by those professing Christians who are "obliged" to use public conveniences on the Sabbath.—*Western Christian Advocate.*

At Des Moines, Iowa, the price of license to sell liquor was raised to one thousand dollars. Therupon eleven additional saloons were opened. The small places retired from the business. Does this promote sobriety?—*Ex.*

Between the corrupt public men who are bought or influenced by money, and the cowardly public men who are intimidated by the clamour of ignorance, the public service suffers. Honesty and courage of the highest quality are needed for these times. Let voters use their microscopes.—*New York Advocate.*

It is said that Gen. Abner Buford, the new Kentucky turkman, who left the "Disciples" and joined the Episcopalians, gave as his reason for so doing that he found on looking into the matter, the former "had no pedigree!" An American philosopher has said that he would not give ten cents a yard for a pedigree—if the horse can't trot.

His wife and children never see a religious paper. The boys and girls are growing up without knowing anything about the grand history or the present condition of their fathers' Church. You are going to renew your own subscription. Get him to join you. Send four dollars, and start the Church paper to him, while keeping it going to your own fireside. Help him—your neighbor.—*Richmond Advertiser.*

The question as to the best methods of getting people to church is a question often discussed. The best method that we know of is to have a live Church, one with the pulpit and pew baptized with the Holy Spirit. This is better than a fine church, cushioned pews, perfect music or elegant sermons; yes, better than one or all of them together. This will draw when nothing else will.—*Arkansas Methodist.*

"Do you read novels," said a bright young lady to a lawyer. "I did, Miss," said he, "until my experience surpassed the wildest romance." A deep philosophy underlies the remark. No novelist ever equalled in his most startling conceptions and most grotesque combinations and most unlikely situations the things that take place before our eyes and to which we are more or less closely related.—*N. Y. Advocate.*

A Pittsburg jury gave a verdict against a railroad company for the amount of money stolen from a passenger in a sleeping car. "Since the defendant," said the Judge, "sold a ticket for two dollars in addition to the regular rates of passage, and offered the facilities for sleeping as an inducement to pay the extra money, it bound himself to protect its patrons while they were asleep and for the time being helpless."

Although established and maintained under the auspices of Spurgeon and the congregation of the Metropolitan Tabernacle, the Stockwell Orphanage is unsectarian, so much that of the 837 boys and girls who have been admitted since its foundation in 1867, while 106 were of Baptist parents, 306 belonged to the Church of England. Three of the remainder were even Roman Catholics. At present there are 234 lads and 131 girls in the Orphanage.

During the present Anglican Synod a sore subject—the just ownership of the authority and title of "Metropolitan"—will be up for discussion. It is claimed by the churchmen of this Province that the Bishop of Montreal is the legal Metropolitan, and, per consequence, that the Bishop of Fredericton, who exercises the power, is altogether in the wrong. There has been talk in the past of law proceedings. It is probable that the debate will be interesting to churchmen everywhere.—*Montreal Herald.*

Senator Plumb's letter, published in the *Centinel*, is worthy of all the attention it has commanded. Rarely has the secret of successful Church finance been so clearly stated. "The Church is prosperous," he says, "by just as much as it leans on its minor members." And he states the corollary as well: "Dependence on heavy men will always ruin a Church." This is not a criticism on the "heavy" or rich men, as it might be thought at first sight. A Church is not for the spiritual advantage of the few but the many; and those reap the benefit of Church life who enter its active work, not those who stand or sit and look on.—*Central Advertiser.*

The reports at the Wesleyan Conference show a large increase during the year, amounting, it is believed, when all returns are in, to 13,000. What sounds strange to us is that there are 104 trained men waiting appointment for whom there are no places. This church that has been so liberal in the support of its foreign mission work, ought to find the best way and place to use these instruments made ready. Assisted immigration would be better than waste by delay.—*N. W. Advocate.*

The objection to long sermons proceeds in great measure from an indisposition to be instructed in religious truth; and instruction in the doctrines of Christianity and in religious experience is one of the great wants among Christian professors. The shortsightedness demanded because it allows the Christian professor to escape from thinking, and to continue to lead a life of nominal piety, in which the sanctifying influences of the Holy Spirit are hardly experienced.—*Central Presbyterian.*

Speaking of the normal schools of the State, *The Albany Evening Journal* says: "Two things ought evidently to be done. The students at normal schools, whose special education is paid for by the State with the understanding that they are to teach, should teach, or return the cost of their education; and the appropriation for the support of teachers' classes in the academies of the state should be materially increased to furnish added and needed facilities for more careful and extended instruction to those who are preparing to, and who actually do, teach."

Civilization and Christianity are pushing on to the conquest of the world so rapidly and so quietly that we do not realize how fast we are going. . . . Savagery is everywhere, except in mid-Africa, confronted with Christian civilization, and within ten years, as the furthest, equatorial Africa, from side to side, will be awakened by the steam trumpet and the proclamation of the gospel. Our attention is so much occupied by the details of missionary work that we fail to realize the grandeur of its total results.—*Interior.*

The following from the Lowell *Standard* is too good to lose:—"Bob Ingersoll walks up to a large ancient structure, shakes his fist, pulls off his coat and goes to work to tear it down. 'What are you doing, Bob?' asks a looker-on. 'Going to tear the old thing down,' says Bob; 'don't like the looks of it.' 'Well,' says the looker-on, 'suppose now, instead of tearing that 'old thing' down, you go to work and put up another to beat it, why then I'll turn in and help you pull down this one.' 'Oh, go west,' says Bob; 'I'm no architect.'"

The Prefect of the Seine, with the sanction of the French Government, has issued a decree closing the chapels in Paris Hospitals; no regular ministerial visitations are to be made, and no priest will be allowed to enter a hospital unless expressly summoned by a patient. The Archbishop of Paris, in a letter to the priests in the parishes where these institutions are situated, strongly protests, on religious grounds, against this decree, and incidentally points out that hospitals will now suffer severely from the cessation of bequests from wealthy and devout Catholics.

How cheap is the privilege of writing an insulting letter! It costs a common envelope and a three-cent stamp. Soon it will be cheaper. At a respectful distance, give one a piece of your mind. You will feel relieved, and you can imagine your victim reformed. It is certainly the highest act of folly to rake up and write every offensive thing and send it, under the protection of the United States government, to one from whose opinion or policy you differ. How much grief and painful resentment can be avoided by doing nothing hastily, and by waiting for momentary excitement to die!—*Balt. Methodist.*

The *Daily News* of Marseilles correspondent writes: "Marseilles will presently see pass through her city the members of a singular expedition. There has been organized at Paris, under the direction of the learned Abbe Maignon, the founder of the Comae, a society having for its object the dragging of the bottom of the Red Sea and the Bitter Lakes to find the chariots and treasures of the army of Pharaoh, supposed to be at the bottom of these waters covered by saline deposits. A sum of 750,000 francs has been subscribed for the expedition. Divers will search the Red Sea and the Bitter Lakes to discover the arms, the armour, and the treasures of the Egyptians that were in possession of the Egyptians when they were engulfed."

The troubles in the ranks of the Salvation Army at Paterson, N. J., have been settled for the present at least, and the barracks are no longer held by the money-lender. This experience ought to teach the warriors the danger of running their campaign on a borrowed basis. One result of the success attending the work of the Army in England has been that it was conducted on the cash system. General Booth paid as he went, or the Army did not move. There is always trouble ahead when an organization like this begins to borrow. Creditors will have accounts and mortgages will foreclose.—*N. Y. Tribune.*

Some clergymen of the Established Church, strong in the consciousness of eloquent powers, and with a mistaken idea of being duly impressive, are given to reading the Ten Commandments to their people in stern, deep tones, like small thunders of Sinai. "Thou shalt do no murder—rr—rr" offers them an especial opportunity to come out with blood-curdling effect. A late criticism upon one of them would take their breath away; "He reads the Commandments," said an amused clerical brother, "as if he himself had recently enacted them, and was determined to have them enforced!"—*Examiner.*

On June 20th the inhabitants of Guernsey had the gratification of seeing a flag hoisted above the wall of the island prison, in token of the fact that it did not contain a single prisoner, a fact the more pleasing that it was not without precedent in the history of the jail. The population of the island is rated at 35,000 souls. With peculiar gratitude to God the Methodists of Guernsey can call to mind that it is now close upon a century since John De Quetville began his ministry on the island, which now has upwards of 1,300 members of Society, with some 20 chapels, 5,000 or 6,000 sittings, and between 2,000 and 3,000 Sunday-scholars.

UNION WITH CHRIST.

At the Mildmay Park Conference, Rev. Hugh Price Hughes, Wesleyan minister, spoke on the above topic, quoting Paul's words, "I can do all things through Christ which strengtheneth me."

Remarking upon the Revised Version of the Bible as the most accurate, perhaps, that ever will be made, he directed attention to a slight but significant new reading of the verse he had just quoted. "I can do all things in Him that strengtheneth me." The latter copies of the New Testament had substituted "Christ" for "Him" and "through" for "in." Everyone knew what the apostle meant when he said "I can do all things in Him;" but when the Church began to intrude herself between the personal Saviour and the thought that there must be a mistake somewhere, and altered it. If he had read the Revised Version first, no one would ever have thought that he was referring to anyone but Christ. And why should the old translation have said "through" when St. Paul said "in" Him? Because at that period men were more impressed with the mediatorial work of Christ than with His life-giving work. They had assembled to remind each other that Christ was their Mediator most certainly; but that Christ also was their life; and uniting with the expression of the apostle the saying of the Lord "without Me," or severed from Me ye can do nothing, they learnt that union with Christ is the *sine qua non*—the essential condition of all spiritual strength or power.

In proceeding he said it was quite possible that this union should exist in disciples who are not fully conscious of it, and the special object of their conference was to impress them with the fact. What is it, he asked, that makes the various members of my body an organic unity? Why am I an individual? Because the whole body from head to heel is animated by the same human spirit. And why is it that the Church is absolutely one? Because the living human heart in heaven is full of the Spirit, and because the same Spirit fills the body on earth. It is because the same Spirit which is in Christ is also in us that we are made one with Him, and as the result the life which is in Christ is also in us,

for the love of God has been shed abroad in our hearts through the Holy Ghost given unto us. It was of inconceivable importance that every Christian should understand that the power spoken of to-day is the power of a new life: "He that hath the Son hath life; he that hath not the Son hath not life." The power which unites the branch to the Vine is a living power, and the power which unites the body to the Head is a living power. Hence the inconceivable folly of the man who tries to overcome sin in his own strength. A short time ago when taking a service in Oxford a working man came in and was the first to enter the inquiry-room that night. This man had since told the speaker that he had been trying for twenty years to be a true Christian and failed every day; he had almost given up in despair, when he was led to come to that meeting. By what some called accident he heard the truth on which they were dwelling now, realized at once that he had been trying to be a Christian in his own strength; then and there he came and trusted in Christ, was united to Christ, and from that day had done what he could not do for twenty years, because now he has the strength, now he has the life which he shares with Christ. What do you and I, brethren, want in order to do all that God has given us to do without difficulty and delay? We do not want good resolutions—we have had enough of them; we do not want methods, rules, and discipline. We want life, which may God in His mercy pour upon us here and now. This great improvement in our religious life will not be achieved by varied exercises and prayers, nor by good works, nor by almsgiving, nor by going to the Sacrament. What we want is to receive more of this new life from Jesus Christ, through the Holy Spirit. The vine wants sap, the body blood, and I want more of the life that is in Christ.

And what is the condition? That all the little channels of communication between the vine tree and the branch should be kept open, and should not be filled with dirt or insect life, or that it should not be severed or half severed from the main trunk. Let all these channels be kept open and clear that the living sap may flow in, and the rest, it might almost be said, will follow as a matter of course. Our supreme need, therefore, is that we should be filled with the Spirit of God here and now. But let us not imagine for a moment that our hearts are to be empty and nothing before being filled. If all the shutters of this building were closed at noon-day, and some one proposed to let out the darkness before letting in the light, what would you think of him? There is no way of letting out the darkness except by letting in the light, and we shall never let out sin, and cowardliness, and worldliness, but by opening our hearts to be filled with the Spirit of God, and then the matter is settled at once. A few days ago I went with some friends on an excursion to Oxford from Newham by the river, and we reached a lock; looking over we found that the water on the other side was at a higher level than on ours. What would we do then? Should we begin to make desperate efforts and try to lift or drag the boat up to the higher level? No, the only conceivable plan was to ask the boy at the lock gates to turn the handle and let the water flow in to fill our dock, and then we went on safely to Oxford. Now, I think some Christians are at the low level; they have made some progress towards life, but before further progress can be made they must reach a higher level; and how are they to attain it? By resolutions and efforts? No, in no way except by opening these apertures and permitting the water of life to come gushing in, so that we reach a higher level. Then the lock gates may be thrown open and we go pleasantly on towards heaven. In conclusion, he said that if any Christian had never yet real-

ized all the fulness of this living power he could say for himself that every day of his life made him less and less afraid of the devil and of the world, and only afraid of himself. The only Pope of whom Martin Luther was afraid was the pope of his own heart, and that was the pope of whom all might be well afraid. There would be power enough in this assembly to-night to shake London from one end to the other, and even to shake the four corners of the earth, if all yielded themselves to Christ, for the word remained true to-day, "I can do all things through Christ which strengtheneth me."—*Watchman.*

CHRISTIANS FROM HOME.

The season of the year is approaching—has already arrived. When many members of the Church will be scattered abroad. For a time the regular habits of home life, the Sunday services of the Church, the class meeting, the prayer-meeting, the Sunday-school and the support and brace of the presence and fellowship of brethren well-known and beloved will all be laid aside, while new places will be visited, and new faces seen, and new associations temporarily formed. They will scatter, not driven by the sword of persecution, but in quest of the quiet and comfort needed to recuperate the bodily strength that has been exhausted by a long period of hard business life. For several months they have sojourned amid the mountains or by the seaside. At these delightful resorts many excellent opportunities will be had of working for Christ, and unless there shall be a fixed determination to do so, and to do so not in a haphazard way, but upon some settled plan, there is danger of great decline of spiritual life. For it often happens that the majority of visitors at such places are "lovers of pleasure more than lovers of God." They indulge in much gaiety, and sometimes in much dissipation. Their spirit gives tone for the present to the social life of the community. They eat and sleep, and rise up to dance and play. The spirit of Christ is not among them. Mingling with such society, even though it be but a few weeks' duration, puts a severe strain upon the religious life, especially of young persons. Many a soul, zealous and devout with the daily surroundings of the home circle and the home Church, has, amid the scenes of a single season at such a resort, suffered irreparable spiritual loss.—*Alabama Advocate.*

CHAPLAIN MCCABE.

You know him. He is inimitable. He is a member of the New York Conference, and therefore at home. Where is he not at home? His anniversary, the Church Extension, occurred the night before the close of Conference. The church—pews, pulpit, aisles, altar—was crowded. He sang, and he is "quite a singer,"—then he talked. The talk was dessert after dinner. Enjoying the dessert the people became good humored, then excited, then generous. He told the old story—with variations, amusing, touching variations. Then he asked for a church—or \$250 which would build one, with help. He couldn't sleep comfortably unless he had a church to sleep with every night. A kindly layman accommodated him. Then he wanted two churches, and got them. "Let's have four," he suggested, and the four were forthcoming. "Now, let's have six;" The Chaplain's bed was becoming crowded, but the people pushed them in. "Now, let's have eight!" Smiles. A song by the Chaplain, and a mighty chorus by the congregation. The ten were obtained. "Now, let's have twelve!" His love for churches is insatiable. The twelve were secured. The Chaplain's clerical bed-fellow now thought of putting the price of leg-gars under the bed that night—there were so many churches. That did not hinder the Chaplain from ejaculating, now let's have fourteen!" The jolly

suniness of the request was irresistible. But the fourteen did not satisfy him. No less than twenty churches—in posse—were carried by the songful McCabe to his bed-chamber that night. How he slept we haven't heard. Five thousand dollars—the largest collection ever received—will only increase his craving for more churches.—*Rev. K. Wheatley in Zion's Herald.*

SUFFERING FOR THE MASTER.

It is reported to me that one of the preachers who has a large family, was sent to a distant field with an unpromising outlook. When asked, what do you think of it? his reply was, "I think it a good place to suffer for the Master." The incident brings to mind Paul's sufferings for the Master. He says: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." But, to quote no farther, the whole 2 Cor. iv. may be profitably studied. He tells of the outward man wasting under afflictions endured for Christ's sake, and of the inward man's daily renewal; he tells of his mental attitude the while, contemplating the unseen and the eternal; and joyfully anticipates the time when the expanding and aspiring soul should be rehabilitated, and mortality swallowed up of life. Not all afflictions produce such blessed results; but afflictions for Christ's sake, shall by no means lose their reward. But to our brother—it is probable that he will reach his work in safety; it may be he will find his fears realized so far as the discomfort of the field and the inadequacy of support are concerned; but this is also probable—that the year will be unparalleled by the successes of any former year. Dr. Bond once wrote that men were many times like turbine-wheels which do their best work under water. Paul thought the "thorn" a hindrance, and thrice prayed for its removal; but the thorn was left, and grace added. Then he thought that better, and said: "Most gladly therefore will I rather glory in the infirmities, that the power of Christ may rest upon me. He did better work with the thorn and the power than would have been possible if the one had been removed and the other withheld.—*J. Meritts, in Baltimore Ep. Meth.*

CONVERSION.

Henry Ward Beecher is quoted as testifying against religious revivals by saying, "You can no more grow a soul in five minutes in the heated contagious air of a tabernacle, than can a juggler mature a rose on the stage before you." Mr. Beecher seems to have forgotten that a Japanese juggler does "mature a rose on the stage before you," and further it would seem that he has also forgotten that in the days of the Apostles thousands of souls were "grown in five minutes," as he puts it, and that, not in the "heated and contagious air of a tabernacle," but in the cool and critical air of great and learned cities, and upon the open plains of Asia Minor. Conversion, which may be as instantaneous as is the conviction which leads to it, is not the growth of a soul, but the birth of it; and both are the work of the Holy Spirit, acting in conjunction with the free-will of the human spirit. So long as the human spirit does not by a course of resistance repel the work of the Holy Spirit, so long that soul is growing, developing; and the moment of the new birth is approaching. Whether that new birth shall take place in the tabernacle, the field, the city or the cell, depends on causes entirely out of the view of Mr. Beecher, or any other human prophet, but none the less it is certain to come, and that instantaneously, whether preceded by great throngs of souls, or by the quiet yielding of consent.—*Evng. Churchman.*