

The Wesleyan.

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NOTES AND COMMENTS.

I would not give sixpence for a man who wants to be a foreign missionary, but who will not do any good work at home.—*Dr. J. P. Boyce.*

A writer in the *London Methodist* hears that church rates are demanded from the Wesleyan minister in the parish of St. Marylebone, and wonders if he can be made to pay them legally.

The *Interior* contends there is not a chapter in the Bible, not a stanza in all our Christian hymnology, which does not contain more truth and more real consolation for the soul at the approach of death than all the science and all the philosophy in the world.

Sinners are like some ships aground. When a tide of revival comes in they float, and are saved. Others are damaged by the inflow of grace. It is a savor of death unto death. They go to pieces by reason of the swelling waters. A revival saves or ruins men.—*Richmond Ad.*

Men occupying high positions in the country should be careful of their example. If they visit drinking saloons, the rising generation may imitate them; if they desecrate the Sabbath, boys will desecrate it. Men exalted to high places should be models of piety.—*Christian Neighbor.*

The *Congregationalist* says that "a window is to be placed in St. John's church, Mount Morris, N. Y., as a well-deserved memorial to John Murray, who, when the Presbyterian meeting-house was burned, proposed to offer the congregation the use of the Episcopal sanctuary. The canons forbid it," said the rector. "Then spike your canons" was his decided answer."

We heartily hail the fresh delegations of young scholars just graduated to the open fields of competition for the prizes offered in the business and professional circles of life. The world is never crowded before a diligent and dutiful laborer. A trust in the divine Guide and a persistent purpose will always cause the apparently iron doors of Providence to open without hands before them.—*Zion's Her.*

The *Independent* holds that it is wrong to use the common Version of the New Testament when the Revised Version can be had for fifteen cents. It considers it a question simply of loyalty and reverence for God's inspired Word; it being agreed by all whose opinion is worth considering, that barring some points of mere English style, the New Version is a very great advance on the old.

At the recent General Assembly at Lexington, Ky., a layman said: "I will speak about North Carolina. By our neglect of evangelistic work, we have allowed the right arm of the Presbyterian Church to be palsied. Not many years ago the Methodists and Baptists were hardly known in the State of North Carolina, but the Presbyterians possessed it. Now, we have but few, while they have wonderfully increased."

I hear that one minister has resigned his connection with the Wesleyan Conference, on account of the decision of last year touching the baptismal office; and that another, being troubled for the same reason, has not kept to himself his thoughts of resignation. Puseyism does not rise out of deep and sound scholarship; and it is to be hoped ministers will have regard to their own credit.—*London Methodist.*

The most influential paper in Japan, edited by a native Buddhist, nevertheless had the frankness to say in a recent editorial on "the Jesus way," as Christianity is called in that land: "See what blessings this religion confers! Open the map of the world and look at the nations of the earth. There is not a Buddhist nation among them that knows what liberty is. The weakest and most insignificant Christian countries have more liberty than the most powerful Buddhist countries. Is it not time for Japan to advance?"

Dr. Talmage has been giving to his people lately his confession of faith. He says the thing has become fashionable of ministers stating what they believe and what they do not believe. The Doctor is thoroughly orthodox and has no idea of changing. He says, "I am all the more indisposed to change because I have noticed that those who get off the track, are like a rail train off the track, tumbling down over the embankment, they roll over from place to place, now one side, now the other; they won't stop at this, now they wonder about that, and most of them end in agnosticism. That is generally the depot at which they fetch up. They call it progress, and it is progress, but it is progress into a bank of mud."

Every pastor should remember to preach to children. This is an important matter. It will, if done with simplicity, effect great good and bring many to Christ.—*Biblical Recorder.*

You complain because you are one of the few who carry the burdens of your Church. You will not be sorry when, with the elect few, you hear your Lord say, Well done, good and faithful servant.—*Nashville Ad.*

M. Jules Ferry has issued an edict for the abolition in French schools of the punishment known as sequestration. This punishment was solitary confinement from one to five days in a repulsive dungeon, with a diet of bread and water. The French papers call attention to the superiority of the English schools, where such grim discipline has never been practiced and where there is no need of walls or barriers, no youth being ever tempted to escape out of bounds.

Our Quarterly Lovefeasts are very often spoiled by "talkations," sermonettes, &c. It is very difficult to get some folk to speak on these occasions briefly, with pith and point. At a lovefeast recently held, after several persons had spoken at such length as to weary everybody, a lady rose and said in a clear and earnest voice, "I believe in the forgiveness of sins." Immediately another rose and said, "I love Him more than tongue can tell." By these two sentences the prosy brethren were rebuked, and the lovefeast was saved.—*Irish Evangelist.*

What Upham in his "Interior Life" calls "a state of recollection" or what in more common parlance might be designated as "having our eyes about us," is exceedingly desirable. Demonstrative emotional people and nervous absent-minded people often do themselves great injustice, because they do not know just what they are doing or saying. A constant and complete mental cognizance of ourselves will keep us from many mistakes in thought and from many missteps.—*Western Ad.*

Parents who go to church on Sundays and occupy their pews, listening reverentially to their pastor, while their children, instead of sitting with them, are allowed to sit in the gallery or in the back pew with other children to play, or loafing in the horse-shed, or wandering about the streets or fields, must expect to have these children grow up Sabbath-breakers and contemptors of the house of worship. Very likely these same parents will wonder why their children do not like to attend church after such a "bringing up."—*Watch Tower.*

When a man with a three thousand dollar salary, and who is very particular to see that every dollar is paid, stands up and lectures men whose salaries will not average above three hundred, on the "eloquence of poverty," it brings to mind the old saying, that "preaching is one thing and practice another." Poverty is one kind of "eloquence" that is not extensively coveted, in this age. The point we make is that a man ought not to preach to others that which he is himself unwilling to practice. If good for others it ought to be equally good for him.—*Central Methodist.*

The prayer-meeting makes a special demand on the can't-get-aways in the summer days. The old stand-bys who have been accustomed to lead in prayer and talk will be away. There will be an opportunity for others to come to the front and make their influence felt. It has not been an uncommon experience that these little or diminished gatherings have had an air of spiritual power and blessedness not felt when larger gatherings filled the room. At all events, while so many may be absent, all the more should those who remain be on hand to feed the flame on the altar of praise and prayer.—*Observer.*

The worst failures as ministers are not among those who have turned aside determined to be rich and have failed, but among the few who have succeeded. The rule is that their reputations have been spotted; their moral power as men and as ministers has declined; their preaching has become hollow, and men have felt that their minds and hearts were not wholly in their work. Thus, a layman noted for wealth and proportionate liberality commonly says: "I tremble for a minister no matter what his talents or piety, when I see him wish to get rich faster than what little he may save will accumulate at simple interest." Some ministers have floated back into the world on oil; some have been lost while grasping in the bowels of the earth for silver and gold; others have found a grave for their spirituality while building a monument to their covetousness and pride on the shore of the sea.—*Christ. Ad.*

HOW BISHOP PECK DID.

At the funeral of Bishop Peck, Chancellor Sims, of Syracuse University, said: He was one of the originators of the University of the Pacific, president of its board of trustees and one of the active workers. Six months ago he told me he had almost completed paying his subscription to that university. He came to Syracuse on a pastorate just before the founding of the Syracuse university. He was chairman of the convention in November, 1870, at which it was proposed to build here a university. Glancing over a report of the proceedings of that convention I find that in his speech Bishop Peck said in substance: "We are here not to call attention to our successes; we are here not to give exaggerated opinions of our strength; we are here to lay plans for a better and broader life, for a better doing of our part among the great church organizations, and to do something that shall be a blessing to humanity." He said to me in speaking of the charter and by-laws of the university: "Not a feature in the organization of the institution can be found to which I have not given careful and earnest thought." I think I do not mistake nor overstate the case when I say it is at least problematical whether a university would have been built here had it not been for Jesse T. Peck. A worker in all the agencies that developed into this institution, he was a party to its founding and a part of its history. Was it not a sublime thing in that first [New York State Methodist] convention for that man to stand in his place and pledge \$25,000 for the founding of a university?—A pledge based on his faith that God would spare his life until it could be fulfilled—a pledge which he told me was beyond the value of all his earthly possessions at that time. He covered the amount of his subscription, in case he fell in death before the work was done, by taking a life insurance policy on his life. But in the financial crisis of 1873, a policy of \$15,000 became worthless by the failure of a company. Then, instead of being discouraged, and saying, "Providence has ruled against me, and prevented my carrying out my designs," he doubled the pledge, and made it \$50,000; and then, by the most careful and painstaking economy, by a careful discretion in the management of what property was in his hands, he gave himself to meeting that obligation and building the university. Last autumn I received a summons to visit him. He said in that interview he thought it was in harmony with God's providence that a man should not leave an important duty to other hands when he can do it himself. "I think," said he, "it is better that I should transact this business than leave it to be attempted by others when I am gone. I have sent to you to give every dollar's worth of property I have in this world to the university," and arrangements were made, deeds were executed and acknowledged, papers were completed by which transfer all his worldly possessions went to the university. Then when it was done, he said, "Let us pray together for God's blessing upon what we have been transacting." He asked the board to make a final settlement and give him a receipt, showing that this holy task had been accomplished. It was done, and when he came to gather up his feet in death he left behind him no worldly possessions to be adjusted afterward.—*Northern Ad.*

The efficacy of prayer is one of the last things that a scientific naturalist should question, if he is at the same time a theist. Prayer is itself one of those that show, in the finest way, how higher laws override and modify those that are lower.—*J. W. Dawson.*

Rev. James Owen, when dying, said: "My fellowship is with the Father, and with his Son Jesus Christ, and he that is not satisfied with that company does not deserve it."

WHAT MISSIONS DO.

At one of the London May Meetings the Rev. John Kilner (Wesleyan), said: The simple Gospel as we have it in the New Testament was working wonders among our countrymen who had left our shores, perhaps for ever. He delighted to get into a meeting where there was some Divine life, and some Holy Ghost fire, where the sinner was melted, and the old stereotyped, frozen Christian was melted down again, for the process required renewing in some cases. Such a meeting he attended in Africa, where the people were not Zulus or Hindus, but all white men; here a stalwart Englishman, there a man and his wife who got converted together; a little further on a man whose hair indicated that he had seen more than fifty summers; there a man of business who could not be reached in London, but in that quiet town of not more than 1000 inhabitants the missionary had got hold of him, and there he was seeking mercy; further on was a little child lifting up her little voice and heart and saying, "I have found him, Sir," and yonder a runaway prodigal crying for mercy. That was a scene that he had witnessed, not what his grandmother, or somebody else's grandfather, had handed down by tradition from time immemorial. He heard the prodigal's cry, and saw the tears run down his cheeks, and he stretched his hands across to him and said, "What are you going to do?" and he replied, "Oh, I'll write to my mother." Ah! mothers did not know what they owed to the mission-

aries of years ago, whose mother many years before had sobbed away her nights because the wicked lad went away; the mother thought, and prayed, and wept for her absent boy, age crept on, sickness did its work, and the dear old woman was carried to her grave; and there, in the churchyard, covered with the green sod, she lay. All appeared to be buried and lost, but a mother's prayers were never buried. What did the old man say? With the big tears rolling down his cheeks he exclaims, "Oh, Lord, hear, not my prayers, but 'my mother's prayers.'" For fifty years the impressions made upon his mind and heart had been buried in a mass of evil habits, but God Almighty heard the prayers, and answered them as the old man cried, "Hear my mother's prayers." If they could only just whisper in the ear of that dear old mother that her child had been converted to God would it not be a resurrection touch? It seemed to him the old soul would come back for a moment to weep away its gratitude to God for answering prayer and then pass back again into the intermediate state. With regard to the work of their missionaries in the colonies they could not tell whether they would be blessed to the polished merchant of London going out there, or to the lady who became his wife, or to the honest farmer and his wife, or to the little one, beautiful in its simplicity, or to the rough, rugged, prodigal, or to the old, indurated, sin-smitten iceberg, but in sending them forth they had the assurance that God Almighty would crown their efforts with abundant blessing.—*Watchman.*

SPAIN.

The Rev. Geo. W. Loomis writes from Madrid to the *Christian Advocate* that there are in Spain about 5,000 Evangelical Christians who are leading consistent Christian lives, with perhaps 3,000 additional attending, more or less, the various mission services. Of these 500 are regular members in Madrid, and about 300 in Seville, the rest being found in the various towns of Coruna, Oviedo, Bilbao, San Sebastian, Valladolid, Salamanca, and Barcelona, with a few minor stations.

The work thus far has been only among the poorest classes, those of middle rank being indifferent, and the

higher bitterly antagonistic to the propagandist movements. The power of Rome is still felt in Spain with much of its ancient strength, though in these days it dare not assert itself in open persecution. Still the country is thoroughly Catholic. The women are almost universally devoted to the Church, and ready to make any sacrifice for it. The men though they rarely, if ever, attend church, though they scoff at all things religious, and though they profess any and all kinds of *isms* through life, yet when death comes send in haste for the padre and seek the consolation and absolutions of the Church. It is the present policy of Rome to allow her children full liberty to be or to do anything through life, provided only they return to her bosom at the last.

Madrid to-day has five Protestant chapels, representing the Church of England, the United Presbyterian Church of Scotland, the Irish Presbyterian Church, and the American Baptist Society. It also has two special missions, one supported largely by German Christians, and the other maintained chiefly by Mr. Geo. Muller, of Bristol, England. These are all laboring manfully in this city, and gradually gaining a foothold. It is their hope that as young Spain shakes off the bonds of ignorance and superstition they may be able to lead her into pure Christianity.

HIS LAST COMMANDMENT.

"This do in Remembrance of Me."—*Lev. xxiii. 19.*

His last commandment! Do we

do it, and all that? If we do, we do it in. It is not simply "This do." We may obey so far month by month or week by week, and yet never once have obeyed our Lord's dying wish or fulfilled His desire. He said, "This do in remembrance of Me." We cannot remember what we do not know. We must know the Lord Jesus Christ before we can truly remember Him at His table; for He does not say that we are to do in remembrance of what He said, or even of what He did. That is quite a different thing. We may remember what we have heard or read of Ridley and Latimer, and we might commemorate their martyrdom; but we cannot remember them, because we never knew them except as matter of history. But we know the Lord Jesus Christ as we know no man after the flesh. "We do know that we know Him," and "the knowledge of our Lord and Saviour Jesus Christ" is our very life; it is the joy with which no stranger intermeddeth.

Without this personal knowledge of Him, there can be no true remembrance of Him in the Lord's Supper. Let us seek to "know Him," so that we may be able to remember Him; then the sweet remembrance of Himself and His exceeding great love will include remembrance of the words and ways of the Lord Jesus; then it will arouse our love into a vivid reality of personal affection; then he will draw nigh to us: for "Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in thy ways."

Have we not sometimes gone rather to get something for ourselves than simply to remember Him? and may not this account for some of the disappointment, which is so uncommon experience, that we did not run *exactly* in the way of His commandment? We went to get strengthening and refreshing. We went perhaps vaguely expecting some peculiar manifestations of Himself, some almost sensible consciousness of His presence which is quite outside of His written promise or command. We went expecting something because we want a sort of reward in and for the outward act. We remembered our weakness, and our wants, and our wishes, and we forgot that he commanded "one thing"—the remembrance of Him.

you and your neighbor? Have you thought for the morrow. Prepare to meet thy God."

CONVERSION THE REMEDY.

"Why don't you preach against theatre going?" somebody asked me after intimating that this is an open habit among some professed Christians. "Why don't you preach against Sunday pleasure driving?" asks another. "And why don't you denounce the sin of Christian men selling liquor, or renting their stores for others to sell it?" asks a third.

Well, what is the use to exhort a man against these things if his spiritual instincts are not strong enough to keep him from them? You may, by preaching, produce a momentary change of purpose in regard to them; but a change of heart is the only permanent remedy. I care little to turn a man's face from the theatre, if his heart is still there, tugging at the while at his irresolute will and begging for another indulgence. "A man must have some enjoyment," he says, by way of excuse. To which I reply, "Indeed he must." And if a Christian cannot find enjoyment in the service of God; in the holy delight of prayer and praise and labor for Christ; if he cannot find pleasure in the companionship of Christian brethren, in the study and feeding on the Word of God, what wonder that he should had his pleasure in the glitter and gayety of the theatre, or in the charm and intoxication of the novel? Preach against play going to such a one! As well exhort the stone not to fall to the earth when detached from the mountain side. Argument cannot stand against the laws of gravitation. If the love of Christ is not strong enough to hold a Christian in communion with Christ, my preaching, though I were to speak with the tongues of men and of angels, can never be strong enough to hold him away from the theatre.—*J. Gordon, D. D.*

It is one of the highest tributes to music that religion can use it. It is one of the highest joys that religion brings joy into the heart that when men have found God they want to sing. It is no slight authentication of our Lord that the angels sang at his birth.

shall we not ask the Holy Spirit next time to fix our hearts, so that the whole desire of our soul may be "to Thy name, and to the remembrance of Thee."—*F. R. Havergal.*

THE STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan, and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards and delivers the messages which trouble their security and inhibit their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our studies, and taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in vain show. Surely they are disquiet-

ed, because they have refused to do, and all that! If we do, we do it in. It is not simply "This do." We may obey so far month by month or week by week, and yet never once have obeyed our Lord's dying wish or fulfilled His desire. He said, "This do in remembrance of Me." We cannot remember what we do not know. We must know the Lord Jesus Christ before we can truly remember Him at His table; for He does not say that we are to do in remembrance of what He said, or even of what He did. That is quite a different thing. We may remember what we have heard or read of Ridley and Latimer, and we might commemorate their martyrdom; but we cannot remember them, because we never knew them except as matter of history. But we know the Lord Jesus Christ as we know no man after the flesh. "We do know that we know Him," and "the knowledge of our Lord and Saviour Jesus Christ" is our very life; it is the joy with which no stranger intermeddeth.

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