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The Wesleyan.

265 Longworth 1 Eq

S. F. HUESTIS, Publisher. T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 20, 1880.

No 384 34 279

THE "WESLEYAN,"

OFFICE—125 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

Subscriptions may be paid to any Minister of the Nova Scotia, New Brunswick and Prince Island, and Newfoundland Conferences.

For rates of Advertising see last page.

OUR EXCHANGES.

A letter in Queen Elizabeth's own handwriting, beautifully clean and neat, has just been sold at Leipsic for 300 marks.

It is estimated by the London News that the cost of a general election in England is about \$5,500,000.

The Marquis of Ripon has issued an order abolishing official work on Sundays in India.

The Yale Lectures on Preaching next winter will be delivered by Dr. J. T. Daryer.

William H. Vanderbilt is the Rothschild of America. On his \$60,000,000 of government bonds he draws quarterly \$586,896 interest.

The Lord Chancellor of England has been a Sunday-school teacher for forty years, and is not ashamed of his occupation now.

Spurgeon's vast congregations, generally numbering between six and seven thousand people, join in singing the hymns without any instrumental accompaniment.

Mr. Froude, the English historian, was one of those who strongly opposed the Westminster monument to the Prince Imperial.

Mrs. D. P. Stone, of Malden, offers to finish the Memorial Hall at Bowdoin College, and to endow with \$60,000 a chair of mental and moral philosophy.

The total income of the National Bible Society of Scotland for the year was \$132,000. In nineteen years it has put in circulation 4,218,391 Bibles, and raised for its work \$1,935,000.

The consecration of Bishop Wilson for the Canadian Synod makes nine Bishops for the reformed Episcopal Church, besides Bishop Gregg, who seceded. The Church has now 101 ministers.

It was deliverance from the collision of the Arizona with an iceberg that made Mr. James B. Colgate grateful enough to increase his gift of \$50,000 to Madison University to \$150,000.

The British Postmaster-General lately, in the House of Commons, said that during the past year there had been an increase in the amount of deposits in savings banks in six out of the eight distressed Irish counties, and a diminution in two.

The Montreal Witness says that the execution of Bennett brings to mind the first execution that ever took place in Toronto, which was in 1807, and for uttering a forged order for three shillings and sixpence.

"If God ever makes his church better," says one, "he will begin by making his ministers better." We believe that a revival in the pulpit would be the greatest blessing God could bestow on the Church. Let the people unite to pray for it.—Presbyterian.

A Southern Methodist Conference has passed a resolution that "church festivals do not develop the grace of liberality, but are detrimental to the spiritual interests of the Church, and we will urge upon our members the duty of giving directly to the Church of Christ."

Mr. Ruskin shakes his thunder at the novelists. Modern English novels, he avers, are conspicuous as works of imagination, for an absence of all that is noble, of all which makes life respectable, and the primary cause of the falling away is the fact that novelists for the most part live in cities.

That was a noble declaration made by young Maximilianus, in 295, to a Roman in power: "I can not do what is wrong; I am a Christian." To do the right, that was the badge of Christianity. Pass the answer along to the next young man, and do not omit the old man.—Christian at Work.

The Duke of Westminster gave the jockey who rode his horse at the recent races five hundred pounds, and gave his trainer one thousand pounds. Sir Astley Cooper, the great surgeon, in a letter to Benjamin Brodie, stated that he only once in his life received a fee of a thousand guineas; that was for a complicated operation, followed by weeks of anxious vigilance.

In dwelling upon household expenses, the New York Times says they have increased, during the past year, from twenty to thirty per cent., so that the purchasing power of a salary of \$2,000 is about equivalent to that of \$1,600 a year ago. The truth of this statement can

easily be verified by comparing the current prices of staple articles of food, as quoted to-day and as quoted a year ago.

One should study to present truth in lively and interesting forms, with apt illustrations, and poetic quotations. The late Bishop Thomson would not content himself with simply saying, "You cannot overthrow the character and claims of the Lord Jesus Christ," but startled and thrills you with, "You cannot bury Christ. The earth is not deep enough for his grave; the clouds are not broad enough for his winding-sheet."—N. Y. Christian Advocate.

Rev. Henry Ward Beecher has published his creed for 1880, in a sermon preached in the Plymouth Church. It is number ten or fifteen of the series of creeds he has published at different times. The present programme is semi-Christian and semi-liturgical, well spiced with medieval phrases, and ornamented sufficiently with infidel lace, tassels, and fringes to coquet with infidelity and flirt with orthodoxy. This year's programme will do for this gilded age. Next year we will most likely read of another appropriate creed by the very eloquent divine of Plymouth Church.—American Israelite.

A convocation for simple prayer, with no arranged preaching or addresses, is not often called. But Mr. Moody has issued an invitation for such a meeting, to be held at Northfield, Mass., from Sept. 1st to 10th, simply to pray for "a fresh endowment of power from on high." He, and those with him, fear that the Church is too much "substituting outward appliances for inward life," and that, with our multiplied machinery, we are depending less on the power of the Spirit. We see in this proposal no sign of infatuation, and we trust that the meeting will be fully attended by clergymen and laymen from all parts of the country.—N. Y. Independent.

"Some time ago Elder B., of the Campbellite Church, was conducting a protracted meeting in an Indiana town. He had succeeded in proselyting some members of other Churches. On these occasions he grew eloquent, generally saying, 'Here is a member of — Church, who has found out his error, and now comes for a home in the Church of Christ. We welcome him among us.' One came forward. Elder B. extended his hand. The joiner was seated and interrogated by the preacher. 'Have you ever been a member of any other Church?' 'Yes, sir. I was a Methodist.' 'In good standing, I suppose?' asked the Elder. 'No. They dropped me.' Here the pantomime closed."—Nashville Advocate.

The Methodist Journal tells a story which is worth repeating: "A Roman Catholic bishop in America lately sent to a Presbyterian minister a small packet with a letter explaining that it contained silver spoons which a servant had purloined while living in his house, but had, in confession to her priest, divulged the theft, and given up the spoons. The bishop takes occasion to point out what he deems the excellency of their Church system, which provides that when a good Catholic has committed a theft, confession is demanded and made, and restitution secured. In reply, the Presbyterian pastor points out the more excellent system of his Church, as no good Presbyterian will ever steal spoons! The Scotchman must be adjudged to have triumphed over the bishop."

A Universalist preacher, Mr. Kidwell, delivered a very eloquent sermon from the text, "Peace on earth; good-will to men." The drift of the sermon was that the gospel is peace, good-will, not terror nor hell-fire. At the close he invited any one to ask questions, or to make any reply he might wish. A young man who must have been something of a John Randolph, rose and said: "Mr. Kidwell, will you answer me two questions?" "Most certainly," was the reply. "Well, sir, did Paul preach the gospel before Felix?" "Yes, sir." "And did Felix tremble?" "He did." The young man took his hat, bowed politely, and saying "Good-night," Mr. Kidwell stepped out. The audience immediately followed him, most of the gentlemen bidding Mr. Kidwell "Good-night."—Religious Herald.

"The Rt. Rev. the Assistant Bishop of the Diocese of North Carolina held an ordination in Christ Church, Raleigh, on Tuesday, July 20th, when he admitted Mr. Beverly Waugh Daugherty to Deacon's Orders. Mr. Daugherty has been for nearly twenty-five years a minister of the Methodist Church."—Halifax Church Guardian.

"The city papers say that one Mr. B. W. Daugherty, for some time in charge of the M. E. Church in Edenton was discredited by Bishop Lyman, Tuesday, the 20th instant, in this city. Who is this Mr. Daugherty? We never heard of him before, and have found no one who knows him."—Raleigh Christian Advocate.

"He is a needy and inoffensive man; and if he can get bread in the Protestant Episcopal Church in North Carolina, we shall be glad. We don't think he meant any wrong in spending the money he collected for the Advocate. He sometimes failed to tell us he had received subscriptions, and so worried our patrons."—Richmond Christian Advocate.

ENTIRE SANCTIFICATION.

REV. J. S. COFFIN.

When the devout Jew, under the Old Testament economy, brought his sacrifice to the altar; from the moment of its dedication to this service, thenceforward and forever, that offering was wholly the Lord's. To retain any part of it, while professing to offer all, would have been hypocrisy. Having dedicated it entirely to the Lord, to resume any control over it, would have been sacrilege. Recalling these facts, they present in a clear light the nature and message of the consecration demanded of every one, who would secure and retain the Divine approbation.

In Rom. xii. 1, the apostle introduces a reference to the Jewish sacrifices; and in a few carefully chosen words, marks the distinguishing features of the surrender which every sincere soul will make of himself to God.

1. It is a "sacrifice." The Jew brought his victim to the altar, where it was slain and offered. Would we be accepted by the Lord? Sin must be parted from; we must die unto sin. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 11).

2. It is to be a "living" sacrifice. Of old time, when once offered, the same sacrifice could never be presented again. But ours must be a perpetual offering. By his therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks unto his name" (Heb. 13: 15). Life at every stage, with all of physical, mental and moral power included therein, and with all that is represented thereby, must be dedicated to the Lord; so that we may be said to have lived and died upon the altar.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's" (Rom. 14: 8).

3. It is to be a "living" sacrifice, as the offering to the Lord of the new life, which the Holy Spirit imparts in our regeneration. "Let us yield ourselves unto God, as those that are alive from the dead" (Rom. 6: 13). Does not this teach the duty—which is everywhere taught directly or by implication, in the Holy Word—of the specific and unceasing rededication of ourselves, as renewed persons, to God? The consciousness possessed of the extent of innate depravity, and of the particular points at which that depravity comes in contact with his own nature; his appreciation of the Divine purity, and of the extent and excellence of the Divine claims, will necessarily be far more intelligent and enlarged, under the inspiration of the light and love which the Holy Ghost sheds abroad in the heart of the penitent believer, than can be possible to any one who is still in the darkness and bondage of unregenerated sin. If we would therefore realize the full blessedness of religion, we shall find it herein;—the Holy Spirit revealing to us more and more clearly as we walk in the light, the nature and sinfulness of sin, and the nature and beauty of holiness; the while these revelations are followed on our part, by loving anxious strife to be cleansed from all sin, and to be "changed into the same image from glory to glory as by the Spirit of the Lord;" and by corresponding consecration of every redeemed and renewed power, to its fullest extent, to the service and glory of the Lord. Ever-increasing light, showing us our duty and privilege in Christ, and ever-increasing dedication of ourselves to God following the holy gift—let these be ours, and we shall be sweetly brought into that state of spiritual maturity, in which sin shall be extirpated from the soul, and the soul made a "temple of the Holy Ghost," a temple from whence the symbol of the Divine presence will never depart; and which shall not be a stranger to those overwhelming manifestations of God, such as were vouchsafed of old, when the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.

"Overwhelmed with thy stupendous grace, I shall not in thy presence move; But breathe thy unutterable praise. And rapturous awe and silent love."

4. It is to be a "holy" sacrifice. "If it have any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." Deut. xv. 21. Such was the law of sacrifice, of old time. The offering was required to be the choicest and the best that could be presented. Nothing that was second rate, could be allowed, as an offering to the Lord, nor will it be acceptable now. The first and the best of our vigor of body and mind, our time, means, interest, everything. O, how many fail just here! God's service, His house, His glory, are put off, until personal and worldly interests, pleasure, and business, are satisfied; and then that which remains—the lame, blind, and ill-blemished,—are offered to the Lord; and we are surprised, and we mourn, because we have no inward peace or joy. "For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 30).

Dear Christian reader of these simple lines, you profess to follow Jesus. You have a measure of comfort, and occasion-

ally of joy in Him. But they are not abiding. Often you are found destitute of delight in the Lord, and of true relish for many duties. You talk more about crosses, than about privileges. You feel the pain of self-denial, more than the joy of likeness to Jesus. Your heart does not overflow with love to the Saviour, so that self-denial, for his sake, partakes of all the luxury of self-indulgence, to you; nor so that bearing the cross becomes an occasion of glorying, because it makes you so near akin to Jesus. With regard to many Christian duties and worldly ways, the uppermost thought in your mind is:—"I must do this, because I profess religion, and people will therefore expect me to do it;" or, "I must not do that because the rules of the church forbid it," and people will wonder at me, if I do." You do not feel the thrill of the sentiment of Paul,—"The love of Christ constraineth me." And shall we ever live at this poor dying rate? Is there not something more glorious in Christ, than this? Can we, living thus, build one another up on our most holy faith? Can we inspire the unconverted with the sense of the beauty of holiness? Can we secure spiritual efficiency in Christ's work? Are we not, living thus, grieving the Holy Spirit of God?

"Ah, show me, Lord, my depth of sin! Ah, Lord, thy depth of mercy! show! End, Jesus, end this war within! No rest my spirit e'er shall know, Till thou thy quick'ning influence give; Breathe Lord, and these dry bones shall live."

Is this our sincere cry? Dear reader, the altar waits! The promises wait! Where is the lamb for a burnt offering? I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

A TURNING POINT.

Not a few of our readers are aware of the faithfulness with which the late Judge Wilmot attended to his duties in the Church and Sabbath school. The following incident, from the Rev. J. Lathern's biographical sketch of the Judge, throws some light upon his well-known attention to religious services, and at the same time indicates how a faithful pastor may aid a young Christian in reaching a decision which may be life-long in its influence.

An incident of social life, involving fidelity to religious obligation, of vital importance in its bearing upon subsequent decision and consistency of Christian life, illustrative of the principle under consideration, upon the authority of Dr. Wood, may be mentioned in this connection. The Watch-night Service, on New Year's Eve, was at that time an impressive solemnity and largely attended. They "did not then make a shamb of the watch-night." The exercises commenced at nine o'clock in the evening. "There was plenty of time for singing, praying, reading the scriptures, exhorting and preaching." It was customary for a Ball, one of the great events of the year, on that evening to be given at Government House. In very different style, from that of solemn and prayerful review and resolve, they were summoned to

"Ring out the Old, ring in the New." Young as he was, at that time, Mr. Wilmot held the military appointment of Judge Advocate. Independent of social position, an invitation was received from Sir Archibald Campbell. The testing time had come. A life battle for Christian principle must now be fought. It was late before Mr. Wood was informed of the actual facts and the peril to which he was exposed. An affectionate message of warning and solicitude, was immediately sent. The event was left in the hand of God. From docility of spirit, and decisiveness of discipleship, previously exhibited, there was believing hope that he would renounce the world, take up the cross and cling to Christ and the church. But there was also a tremulous solicitude and anxiety as to the choice and issue of that ordeal.

At the commencement of the service the congregation was large. But, as the preacher's eye glanced and swept down the aisle, and through the audience, there was no immediate relief. To his great gladness, however, during the singing of the second hymn after the opening prayer, in fine commanding person, followed by his youthful bride, Mr. Wilmot was seen making his way up to the minister's pew. It is not without warrant that Dr. Wood should "look upon his decision on that occasion, as involving the character of all the future."

Dr. Leonard Bacon thinks there are some things in the past and present which are alike, and relates the following: "About sixty years ago a somewhat typical minister of a Connecticut church made a visit to Boston and returned—a trip which was by no means so easy then as now. Well, Doctor, said one of his parishioners to him; 'do you bring us any news from Boston?' 'Yes,' he replied. 'The Lord reigns, and the devil is trying to.'" That was the summary and upshot of the news sixty years ago, and so it is to-day."

OUR FUTURE.

Bishop Peck, in the columns of the N. Y. Independent, thus replies to questions frequently asked respecting the work of our Church in days to come.

But now, what of the future? "Will you not change your doctrines?" No, not essentially. What exchanges can we make? Surely not liberty for necessity; a universal for a limited atonement; a free and full salvation, divinely attested, for salvation in part only till death and an uncertain "hope." All the elements of responsible freedom are ingrained in Methodism. They could not be eradicated without destroying our moral constitution. We cannot become Universalists nor Unitarians, for the Godhead of Jesus and of the Holy Ghost and the Holy Trinity have been our fundamental historic faith from the beginning; and until the Bible denies its own revelations we shall believe in a real "everlasting punishment" for those who live and die without saving trust in Christ. We shall not float off into liberalism; for we maintain the supreme authority of the Holy Scriptures and accept a churchship independent of speculative philosophy. We shall not become Swedenborgians; for, as against visions and objective idealism, we are realists in metaphysics. For the same reason, we cannot substitute a conceptional, newly created, filmy rehabilitation of the soul for a real resurrection body, changed but not exchanged. No, we shall never become neologists in theology; for that would be self-destruction. We have no existence apart from our historic faith. Nor can we become successional prelatists or immersionists; for we can neither make nor unmake history.

The same is true with regard to our essential Church polity. For instance, Methodism reverses the ordinary systems of a call from the people and a stipulated salary. Its fundamental theory is that the world must have the Gospel, whether man ask for it and will support it or not; and hence, it surrenders its natural rights, leaves the determination of its special field to a third party, and moves on in obedience to the orders of a great potential itinerary.

But will not this system change? Essentially, organically, no. Will it not improve? Yes. Development, readjustment, adaptation, in distinction from revolution, is provided for in the system; and if anything is fundamental to it, it is: "Follow the leadings of Providence." Hence, temporary expedients pass away; but organic principles never. For instance we have no fixed time of ministerial service. Pushing irregularities threatened to break up the itinerary and we made a limit—two years. But there was no religion in the number two. We made it three, and if efficiency requires it, this will be changed again. But there is no probability that we shall reach a settled pastorate. The people will not allow it. They like and will have freshness, movement, life. Besides, the Christian world is coming to us. A change of pastors is inevitable, even without law; and it is not likely that we shall exchange order for anarchy, to go away from the people. As the statistics show, we differ from other churches not, on the average, in the greater frequency, but in the steady order of our exchanges.

But do we not change at the expense of stability? On the whole, no; for, if stability means anything, it means regular progress in the application of principles. But must not exceptions be admitted? Yes; but so guarded as not to endanger the general system of movement under orders. There is no philosophical or historic reason for believing that we shall ever exchange the great connexional power of the organic missions for the paramount authority of the individual church. It is of no use to attempt to frighten us into such a change, unless it can be shown that other systems save more souls and build up a more powerful, aggressive Christianity.

That there will be battles inside of this organism there can be no doubt. Besides the grand debates which will come of manly, independent thought, there will be conflicts between worldliness and inspirations, between reckless innovation and healthy conservatism. Which will triumph? Neither, exclusively. As since apostolic times, both will go on, each becoming better defined and more distinctly pronounced. There will be "isms in the body;" obstructions multiplied and immense; but, unless the Methodist people generally backslide, there will be a pure, aggressive, battling Methodism on earth till time shall end. If this Church shall maintain its loyalty to Jesus Christ, it must reach a vastness of numbers and an organic energy never yet within the reach of human conception.

In the meantime, Methodist catholicity will come to a broader, more potential assertion. In a division of labor we shall fully assent to distinct organizations of Methodist people, and in ecumenical conferences find and assert our unity in doctrines and our harmony and oneness in the methods of spiritual power.

We shall take our brethren of the living Churches more and more warmly to our hearts, honor them for their integrity, rejoice in their prosperity, and strive to have with them, hand in hand, the work of the world.