

# The Wesleyan

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## THE LATE REV. THOMAS JACKSON.

SERVICE AT CITY-ROAD CHAPEL.

A deeply interesting service in connection with the recent decease of Rev. Thomas Jackson was held on Wednesday morning in the City-road chapel, the first-honoured sanctuary being densely crowded in every part. The hymn commencing—

Leader of faithful souls, and guide  
Of all that travel to the sky.

having been sung, the President, the Rev. Luke H. Wiseman, offered prayer. After the singing of the 714th Hymn, the Rev. Dr. Johnson read 2 Kings ii. and Philipian iii. announced as his text Matthew xx. 27, 28: "Whoever will be great among you let him be your minister, and whoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." The preacher then remarked that to be great was the common object of mankind; almost everywhere the numerous classes of our fellow-beings—different as might be their position, various as might be their callings, they were all, more or less, animated by that one object. The greatness for which men strove was as opposite in its character as could be conceived, and, in some instances, to an enlightened observer, it seemed not to be worthy of the great efforts made to attain it. But there was strong persuasion in the mind of each individual competitor that which he pursued was the only greatness worthy the name. High and low, rich and poor, partook of the common desire to excel their fellows, and to gain distinction. The Lord Jesus Christ found it to be so in the days of his flesh; selfish ambition possessed the hearts of the high priests, the scribes, and the Pharisees, and in the chief seats of the synagogue—yes, he found it among his own chosen disciples, whom He had called from their lowly occupations to follow him. Even the humble fishermen of Galilee, as they were generally described, sought distinction in the world and among one another. They deliriously dreamed of worldly honour following the Saviour, and proposed that He had come to restore visibly the throne of Israel. Yes, two of them, who it would have been supposed were the least likely to seek pre-eminence over their brethren, through the intercession of their mother asked that they might sit, the one on his right hand and the other on his left, when He should come to his kingdom. This self-seeking on the part of these two aroused angry indignation in the minds of the remaining ten, and our Lord took the opportunity of instructing lessons of real deserving greatness, enforced by his own illustrious example. He called them into His said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." Thus our Lord's teaching was that real Christian greatness was realized by subordinate and laborious service, and his condescending example in that respect was at once the pattern and the motive for its attainment among his own followers. He (the preacher) would just glance at these truths and afterwards, refer to the character, life, and labours of our departed father in the Gospel. First he asked whether in accordance with the true concept of Christian greatness given in the text: "Whoever will be great among you let him be your minister." How different was this precept of our Lord, for pre-eminence, from the common concepts of man for that honour—eminence by subordination, exaltation by menial and universal service! How offensive was the precept, positively and firmly given, to proud human nature! Men of the world, when they were endeavoring to attain to it, whether to advancement and pre-eminence, said, Hold your place, keep your position, bow down to no one let no person get before you, mount higher and higher. "Excelsior," "Excelsior," was the cry of the man of the world; but our Lord said to his followers, Bow down before all, be the servant of all; and in that precept were found the very highest principles of true philosophy. And while that precept of Christ was rejected verbally by men in general, yet it was in accordance with the true concept of Christian greatness given in the text: "Whoever will be great among you let him be your minister." Who were the men who had distinguished themselves from their fellow-beings in fancied or pretended greatness—men who lived at ease in their homes, meditating dreamily in their minds upon plans of usefulness, schemes of benevolence to mankind never acted upon? No, but the men of actual and hard persevering service. It was so in all conditions of human life, in all professions, in all callings, and in all offices. The men to whom monuments had been erected in that metropolis were those who had practised self-denial. King Alfred had a good name, because he made good laws for his people, and circulated among them portions of the Holy Scriptures. So with Howard, who braved the terrors of the dungeon in order to relieve suffering humanity. All the nation was ready to do honour to the name of Wellington; many then present would remember how the streets were crowded on the occasion of his funeral; his name was honoured throughout the nation, and to a great extent throughout the world. What service he rendered in the Peninsula war! He exposed himself to hazardous, self-sacrificing enterprise for the good of the nation. So with Nelson, Clive, Wilberforce, and Clarkson. So with the man whose statue had been erected on the Exchange—himself, who continued in business feebly a year after he had sufficient for whatever station he might occupy, that he might minister to and serve the many. Whatever men were selected, the precept of the text would be found consistent. The men whom the world honoured were not dreaming theorists, but self-sacrificing men. It was so in the Church of God. How great were Enoch and Noah, the preachers of righteousness to a wicked world. So with the patriarch Abraham—the man who pleaded for

Sodom and Gomorrah as if the cities had been his own possessions. So with Moses who bore upon his mind and upon his heart the burden of all Israel, and who was willing to have his name blotted out from among the living so that the people might be spared. He was the servant of all. So with the preachers of whom there had been reading that morning—Elijah and Elisha, and Daniel, and Jeremiah, the suffering sorrowing prophet on behalf of Israel. So with David, the stripping conqueror of the defiant giant of the Philistines, his name was woven into the songs of the people, and they sang as he passed through the streets and the villages, "Saul hath slain his thousands, David his tens of thousands." Why was he thus honoured? He was the servant of all. So with Paul among the apostles; he was the greatest of all the apostles, and yet in one sense he was the least; but he labored more abundantly than they all. So with the early fathers of the Christian Church; so with the Protestant Reformers and Wycliffe, who used to go up and down in this country preaching the Gospel and endeavoring to the utmost to preach the truth, translating the Scriptures and circulating them as far as possible. So with Methodism. Who were the greatest men in Methodism? Men who had ministered and served the most. Look at the founder of Methodism, the man who travelled the country from end to end, up and down, side, preaching, it was estimated, 40,000 sermons, besides innumerable addresses, to his people, and circulating among the people everywhere instructive publications. So with Whitfield, who, not living as long as Wesley preached some 18,000 sermons, and when worn out, cried, "Lord, thou knowest I am tired in thy service I am not tired of thy service." So with John Nelson and the early Methodist preachers, as they were represented by the departed one whose memory was among them so tenderly that morning. Who were represented by the tablets on the walls of that chapel? Self-forgetful, devoted, laborious servants embalmed in the heart of Methodism—Clarke, Benson, Bunting, Watson, Newton—yes, it was that had given eminence alike to the village Blacksmith, the Cornish fisherman, the Yorkshire farmer; it was that which gave eminence to the name of one to whom he (Dr. Johnson) preached in the village of Windybury—John Hunt—who went to the other side of the world ready to die for Christ, ministering to them, and serving the many poor heathen who were ready to perish. So with the name of William Shaw, great among them. Why? Because of his service in South Africa. And there was many a man in our community now, who, as he came down the aisle of the sanctuary for the service he had rendered to his fellow beings in connection with the cause of Christ, had the homage of their hearts that earthly title and earthly wealth could not give.

But that truth was presented to them, not only in the form of precept, but also by Christ's own condescending example. "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." That example transcended, bright as they were all human examples; to whatever extent he might go in seeking human examples the enumeration would not be satisfactory unless it came to that, and oh what an infinite spirit of condescension was there in the one fact of Christ's incarnation; He had glory with the Father before the world was. In these days of scepticism and infidelity, when men were endeavoring to argue away the divinity of our Lord Jesus Christ on what they called natural grounds, and were endeavoring to separate him from his divine nature, they must not forget the pre-existence of Christ, such as was declared by John: "In the beginning was the Word, and the Word was with God, and the Word was God;" not only with him as his fellow, but God Himself, and yet He became flesh and dwelt among us. He took upon Him the form of a servant, lived with the poor, and trod with an oblation of Galilee and Judaea. He did not call to Himself the great ones of the earth—he could have done so if he would—he did not call the princes, and potentates of the earth to attend Him. He came "not to be ministered unto, but to minister," yes, so complete and full was the surrender of Himself for mankind that He gave his life a ransom for many: He tasted death for every man; He died for every one present that morning! Christ redeemed them from the curse of the law, having made a curse for them. Christ, having given himself a sacrifice to God for a sweet-smelling savour. Thus by sovereign precept and by example of the very fullest and highest character that truth was presented to them that true greatness was by service. By obedience to that precept and in imitating that condescending example the cottage-boy and the Saviour had made him great, and obedience to his name to be honoured not only among his own people, but among the nations of the world. He had no superior advantages at the beginning; he was not possessed of high poetic genius, he was not a polished classical education, and yet there was a power in him which made his words weighty whenever he spoke, and there was a charm in him which drew his hearers about him with feelings of children, and looking up to him with veneration, and love they instinctively called him "Father," Jackson.

The preacher then read a sketch of Mr. Jackson's life and labours, and concluded by saying that Methodism had been given them as a trust, and they would have to answer for it at the last day. All they did must be done for Christ. If they lived to Christ they would have no fear of death; and whether they had honour in the world or not, they would have honour in the world to come. With reference to the decease of Mr. Jackson, they might say "My father, my father, the chariot of

Israel and the horseman thereof," but they had not to add, blessed be God, "Where is the Lord God of Elijah?" For He was in the midst of them. They must rely upon Him. The best of all was God with them, and though He buried his workmen he would carry on his work.—*Methodist Recorder.*

(For the Provincial Wesleyan.)

## DIIALOGUE.

BETWEEN A METHODIST AND A BAPTIST.

"I HOPE YOU WILL SEE YOUR ERROR."

M.—Well friend Baptist, you think I am in error in baptizing these children with water, now let us in a friendly way talk over the matter between us. Are you agreed? B.—O, yes.

M.—Then I ask you do you not immerse?

B.—Because the Scriptural form is "with water and with the Holy Ghost." Now, baptize in the cloud and in the sea, were with a water while the enemies of both were immersed in the waters of the deluge and of the Red Sea, and the only person ever called "Baptist" in the Bible, baptized with water, and declared that Christ his Divine Master should "baptize with the Holy Ghost and fire," and the water and the Holy Ghost, both agree, and render their respective moral aids.

M.—But the translation should be in and not with.

B.—But the fact proves that Jesus baptized with the Holy Ghost. An explanation of the Pentecostal baptism, Peter said to the people, "This is that which was spoken by Joel, I will pour out my Spirit on all flesh; and Jesus in thy service I am not tired of thy service."

M.—John was called "the Baptist," not because he was baptized with water, but because he was baptized with the Holy Ghost, which is now and here. Now if the form of the Master was "with the Spirit," I think the form of the servant should be "with the water," as the latter is the outward and visible sign of the former.

R.—Here let me ask, why do you say John was the only Baptist. Don't you believe that I am a Baptist?

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or changing your clothes for dry ones, or any other inconvenience—all can be done with better decorum, done in decency and in order, and with the genius, purity, simplicity and universality of the everlasting Gospel. I ask does not "Baptism with water," commend itself to every man's conscience in the sight of God? Let conscience be unprejudiced and under the guidance of the word and Spirit of God, give the answer, and let me advise you of warning to all—whichever way we baptize, let us not exalt it above Scripture, if we do, we shall find in the end ourselves like the raven in the fable, who thinking that the usefulness of the swan was because he dived so much in the water, betoo himself to the river, but soon found out that water could not make his feathers white.

(To be continued.)

## WAKING.

I have done, at length, with dreaming! Henceforth, O thou soul of mine, Thou must take up sword and gauds, And wage warfare most divine.

Life is struggle, combat, victory— Where have I slumbered on? With my weapons all unmarshalled, With my weapons all unmarshalled?

O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of slept!

I have wakened to my duty, To a purpose strong and deep, That I dreamed not of a lifetime, In my long inglorious sleep.

O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of slept!

Yet, my soul, look not behind thee; Let us hasten to do at last; Let the leaves of the Present Overarch the crumbling Past; Build thy great acts high and higher, Build them on the conquered soil, Where thy weakness first led bleeding, And thy first prayer rose to God!

O how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of slept!

(Christian Advocate.)

## EVIL SPEAKING.

TO BE GUARDED AGAINST.

"Speak evil of no man" says the great Apostle; as plain a command as "Thou shalt not murder." But who, even among Christians, regard this command? Yes, how few are there, that so much as understand it? What is evil speaking? It is not, as some suppose, the same with lying and slandering. All a man says may be true as the Bible; and yet the saying of it is evil speaking. For evil speaking is neither more nor less, than speaking evil of an absent person; relating something evil, which was really done or said by one that is not present when it is related. Suppose, having seen a man drunk, or heard him curse or swear, I tell this when he is absent; it is evil speaking. In our language, this is also by an extremely proper name, termed backbiting. Nor is there any material difference between this and what we usually style tale-bearing. If the tale be delivered in a soft and quiet manner (perhaps with expressions of good will to the person, and of hope that things may not be quite so bad,) then we call it whispering. But if it is delivered in a loud and angry tone, it is tale-bearing. Still it is evil speaking; it is the same; the same in substance, if not in circumstance. Still it is evil speaking; it is the same; the same in substance, if not in circumstance. Still it is evil speaking; it is the same; the same in substance, if not in circumstance.

Suppose we give the same meaning to the same word in Paul's prayer now before us. I would then read: "May the very God of peace consecrate you wholly. That is, may God set you apart to do his will. May God purify you for his service. May God employ you in his glorious work. May he endow you with his Holy Spirit. What a prayer that is! It sweeps in the entire man, physical and mental, the mortal part and the immortal, the portion of us that has to do with the present material things and that higher part of us that has to do with things spiritual and eternal.

But who is to do it? Are we to consecrate ourselves, purify ourselves, and make ourselves holy? Did Paul command his brethren to undertake a self-sanctification? No. He was wiser than that. He called upon God to consecrate them. He looked up to the fountain-head of all grace and light and power, and asked for them: "the power from on high." Ah! how often some of us have cried out with presumptuous zeal: "I will consecrate myself to the Lord." And presently there came a strain on us too hard for our poor weakness, and we had to cry out: "Hold thou us up, O God! for our feet had well nigh slipped." Peter imagined that he had devoted himself entirely and unalterably to his Master when he spoke out so boldly: "Though all men forsake thee, yet will not I." The poor carnal disciple soon discovered that only the Divine strength could hold him fast to his loyalty. And so will discover, to our sorrow.

But the God of peace will consecrate us, if we ask him fervently and if we put our whole trust in him. We must pray for this glorious and fruitful and joy-inspiring consecration by our conduct as well as with our lips. When we thus seek it, it will come! Those given to us seek it will possess this Christ-given blessing. The infinite Jesus will keep us whole, like him, and we shall see him as he is. Oh! for this complete consecration.—*N. Y. Independent.*

## WANTED—A CHURCH.

BY A. B. C.

"Come in, brethren," says I, "and just dinner with us." The good-woman has just put in the table, and Methodist preachers are always welcome.

in the words above recited. Nose, who warily and steadily walk in his path will ever fall into evil speaking. This rule is either an infallible preventive, or a certain cure of it. In the preceding verses, our Lord has said, "Woe to the world because of offences;" unspearable misery will arise in the world, from this baleful fountain; offences are all things whereby any one is turned out of, or hindered in the ways of God.) "For it must be, that offences come;" such is the nature of things; such is the wickedness, folly and weakness of mankind: "But woe to that man," miserable is that man, "by whom the offence cometh." Wherefore if thy hand, thy foot, thine eye cause thee to offend; if the most dear enjoyment, the most beloved and useful person, turn thee out of or hinder thee in the way, "pluck it out," not then off, and cast them from thee. But how can we avoid giving offence to some, and being offended at others? Especially, suppose they are quite in the wrong, and we see it with our own eyes? Our Lord here teaches us how. He lays down a sure method of avoiding offences, and evil speaking together. "If thy brother shall trespass against thee, go and tell him of his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." You are under no obligation to think of him any more; only when you commend him to God in prayer. You need not speak of him any more, but leave him to his own Master. Indeed you still owe to him as to all other brethren, earnest, tender goodwill. You owe him courtesy, and as occasion offers, all the offices of humanity.

But if this be the rule by which Christians walk, where is the land where the Christian lives?—*John Wesley.*

## COMPLETE CONSECRATION.

BY THEODORE L. CUYLER, D. D.

Complete consecration! The very mention of these words makes the heart of some of our readers leap within them. It is for that blessing they are now longing; toward that goal of spiritual attainment they are pressing and struggling. And for all such earnest souls let us breathe a word of encouragement from the Apostle Paul for his Thessalonian brethren: "May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ."

This comprehensive prayer is worthy of our most devout study. It bears more closely upon the great vital question before us than almost any passage in God's precious Word. It is a petition for complete consecration. The word translated "sanctify" in our version often has the meaning of consecrate, or set apart for a holy use. In the twenty-third chapter of Matthew we read that "the temple cleanser (i. e., makes sacred) that the temple Paul speaks of "a vessel consecrated and meet for the Master's use." In his beautiful and extended prayer for his disciples our Lord might have used this same Greek word in this very sense. If he prayed as follows: "Consecrate them for thy work." And then he adds: "For their sakes I consecrate myself, that they also may be consecrated through [for] the truth." He might thus mean to declare: I devote myself body and soul to my great atoning work, now to be consummated by my sacrificial death; and then he prays for their consecration by the truth and the Holy Spirit. Well, there is the church on the Positive Marches, which is looking for a pastor.

"What say you to St. Andrew's church?" "I have two objections to going there. The first is, the church does not want me; and the second is, I do not want—"

"No matter for the second reason. One reason, if it is such a good one as you have given, is sufficient. Well, there is the church on the Positive Marches, which is