

# The Wesleyan.

1879



**JOYFUL NEWS**  
FOR THE AFFLICTED.  
Nictaux Mountain, Annapolis Co.,  
November 1877.

Messrs. C. Gatos, Son & Co.—Gentlemen  
I had a child that was troubled very  
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half bottle of your No. 1 Syrup she  
was entirely cured of them. About six  
months afterward I was taken with the  
Pleurisy, and was about despatching a  
man for a doctor when it came to my  
mind to take your Syrup, which I did,  
and soon came round all right without  
taking any further medicine.

I have formerly been afflicted with  
sore throat and Quinsy in its severest  
forms, and could not get any relief or  
cure from any quarter or any medicine  
man until I obtained your Acaidain Lin-  
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I have also known it to cure a number  
of friends in this neighborhood, and  
for my own part would not think of  
being without it in the house. My  
wife has also used your medicines for  
Heartburn, with the very best success.  
You may publish this if you wish to do  
so.

With great respect,  
W. H. MILLAR.

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Rev. A. W. NICOLSON,  
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**FULL REDEMPTION—HOW ATTAINED?**

In previous articles we have defined what we understand by full redemption—that its attainment is possible at any period after conversion, when the necessary consecration is made, and the faith is exercised—that numbers have sought and found this pearl of great price, lived in its conscious possession for years, and gave their dying testimony to its preciousness and power, and that numbers are now living in its enjoyment, and proclaiming with voice and pen, and a devoted life, that it is heaven begun below—"joy unspeakable and full of glory"—and are continually inviting their fellow-travellers to come, and not only drink but take this well away with them, to be "in them a well of water springing up into everlasting life." In the present article we will endeavor to answer the question, How this blessed fullness may be obtained? This, perhaps, is the most difficult part of the subject, as it is impossible to offer suggestions that would meet every case. We are so differently constituted, that what seems to be an insurmountable difficulty to one, is perfectly easy another, and vice versa. There are also special cases which can only be met by the Holy Spirit's teaching in direct answer to prayer. We can therefore only offer a few general suggestions, praying that the Divine Spirit may use them and help some earnest seeker into this blessed life.

It is here assumed that the inquirer after full salvation has become reconciled to God, and has peace through Jesus Christ; that he enjoys now the evidence that his sins are forgiven, and that he has become a member of the household of faith. His present anxiety is, to "be purified from all iniquity," and become prepared to "walk worthy of the vocation where-with he is called." Dear reader, let me here address you in the language of one, who for some time previous to his death could say, "I, Alfred Cookman, am washed in the blood of the Lamb." In speaking of those seeking "the higher life," he says,—"These friends have occasional joy, God blesses them in their closets, in their prayer circles, and under the preacher's word. They would not on any consideration relinquish their trust in Christ or their hope of heaven. Nevertheless, as they themselves confess, their experience is not sound, strong, full, abiding, and altogether satisfying. There is something that they conscientiously need. They want a more vivid and abiding sense of heart purity before God. They lack the ability to go steadily and successfully forward in the path of obedience, growing constantly in grace and in the knowledge and love of the Lord Jesus Christ." They crave the "life more abundantly," that will constrain and enable them to talk for Jesus. They desire the full and glorious liberty of the sons of God. They cry out for a deeper and more blessed rest in Christ—the rest of conscious safety, of humble faith and of perfect love. To all such seekers the following suggestions are humbly offered:

1. Endeavor to obtain a clear and distinct idea of the blessing you are seeking. Let the mind be concentrated on this subject for the time being. Study the word of God with much prayer. Read carefully some plain practical treatise on the subject, such as "Christian Perfection," by John Wesley. There is none like that, "Love Enthroned," by Dr. Steele, "Scriptural Views of Holiness," by Wm. McDonald. Having obtained an intelligent idea of the blessing you are seeking, and settled the possibility of its attainment, then in the strength of grace determine that it must be yours, at whatever cost. That you will never rest till full salvation is yours by conscious experience. Many fail just here; they either do not seek definitely, or they grow faint and weary after a few days or weeks, and give over the struggle. It must be sought definitely, earnestly, perseveringly, unto the end. If you persevere, its attainment is put beyond a peradventure.

"To patient faith the prize is sure."  
I waited patiently for the Lord, and he inclined unto me, and heard my cry. The same will be true in your experience, dear reader, with regard to full salvation, if you continue to press your suit. When once the will is brought to a determination to pos-

sess at all hazards, and at any price, the prize is more than half won.

2. Pray much for divine illumination. We must be made to feel our disease, before we will apply for the remedy. The Spirit of God only, can reveal our true condition. Let the prayer be—  
"Show me as my soul can bear,  
The depth of my inbred sin,  
All my unbelief declare  
The pride that lurks within."

When the answer comes, you will sink very low in your own estimation. The probabilities are, that conviction for indwelling sin will be much deeper than it was for guilt previous to pardon. When, in answer to prayer, the light of God's purity shines upon the heart, its impurity becomes all the more visible. See Job 42. 5-6. Isaiah 6. 5. Dan. 10. 8. This revelation, however, is a ground of encouragement, for it is given in direct answer to prayer. The same Spirit who reveals the impurity, will also reveal the sickness of the provisions in Christ to effect the soul's entire purification. The blood of the Lamb is infinitely efficacious to wash, purge, cleanse, purify and present it faultless before the throne.

3. Make a full and an unconditional surrender of your all to God. Entire consecration is the basis of entire sanctification. This subject is presented so fully and clearly in a little tract by Rev. Alfred Cookman, that we take the liberty of making a lengthy extract. He says:—

"Observe, first, by an entire consecration of ourselves to God,—that consecration of course including body, soul, life, talents and everything.  
But just at this point some one will inquire for the difference between the consecration we made of ourselves at the time of our conversion, and the consecration that our entire sanctification calls for. This is an interesting question. The distinction, as we think, will develop in four particulars.

**FIRST DIFFERENCE.**  
When we came to God for pardon, we brought and offered powers that were dead, and only dead in trespasses and in sins; but, when we would realize the experience of entire sanctification, we consecrate powers that are permeated with the new life of regeneration. Hence, says an apostle, "Yield yourselves unto God as those who are alive from the dead," and again, "I beseech you, brethren (he is addressing Christians), that ye present your bodies, i. e., your souls and bodies, a part being put for the whole, yourselves a living sacrifice." This is the first distinct difference.

**SECOND DIFFERENCE.**  
When we dedicated ourselves to the divine service at conversion, we seemed to mass our offering, and said, very sincerely and earnestly,—  
"Here, Lord, I give myself away:  
"This all that I can do;"

but when we would sanctify ourselves unto God, with a view to this richer and deeper experience, then, with the illumination received at conversion and characterizing our regenerated life, our consecration becomes more intelligent, specific and careful. It is not merely myself as before. It is now these hands, these feet, these senses, this body with all its members and powers; it is now my soul, with all its ennobling faculties—its understanding, judgment, memory, imagination, conscience, will and affections. It is now all my talents of time, influence, energy, reputation, home, kindred, friends, worldly substance—every thing. Upon all we have and are we specifically and honestly inscribe, "Sacred to Jesus;" covenanting to use all in harmony with the divine will. Some at this point have been careful to write upon paper the several items that were included, as well as the several obligations that were assumed, in this fuller consecration of themselves to God. This was the case with the celebrated Dr. Jonathan Edwards of the Presbyterian Church.

**THIRD DIFFERENCE.**  
When we would thus specifically sanctify ourselves unto God, there is likely to arise up in the mind or before the conscience, some peculiarly trying test of obedience. This is varied in different experiences. I may be a little thing, a very little thing, but it is not on that account any the less formidable. Eating an apple amid Paraisiacal scenes would seem, from a human standpoint, to have been a very little thing; and then observe, it was a test required of one who was living before God. Adam failed in the test; a failure that brought death into the world, and all our woes. So the test that infinite holiness may lay upon the regenerated may be a little thing, perhaps something connected with our appetites, or with our adornments, or with our associations, or with our services. The question may be, Will you give up that doubtful indulgence, a something in which you regard your own inclinations rather than your soul's good and God's glory? Will you lay aside the last weight, and the sin that doth so

easily beset you? Will you take your place with the entirely devoted, and consent that those around you shall say reproachfully, "He is one of the sanctified?"  
Oh! it is hesitation or reluctance upon just such points, that will explain very much of the feeble, halting, sickly, religious experience and Christian life that characterizes so many of the professed disciples of the Lord Jesus.

**FOURTH DIFFERENCE.**  
This will appear in the object or end of the two consecrations. When we came offering ourselves in the first instance, it was that we might obtain pardon; now we specifically yield all, including the doubtful indulgence, with a view to heart purity. Then, groaning under a sense of our guiltiness, we said, "O wretched man that I am!" We wanted to be lifted into the relationship, and admitted to the privileges, of dear children. Now we come as children, having the Spirit of adoption; not for pardon or peace,—these are not our conscious need—but we come for a more perfect submission to the divine will; a more satisfactory sense of heart purity; an increased ability to do or suffer all the will of our Father in heaven, and a deeper and a more blessed life in Christ."

4. Having made the necessary consecration, three remains only full and implicit trust in Christ to bring the coveted blessing. The faith by which this gift becomes ours, is very clearly and briefly presented by John Wesley. "But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a divine evidence of conviction.—1. That God hath promised this sanctification in the Holy Scripture. 2. It is a divine evidence or conviction, that what God hath promised, He is able to perform. 3. It is a divine evidence or conviction that he is able and willing to do it now. 4. To this confidence that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence or conviction that He doeth it. In that hour it is done; God says to the inmost soul, "according to thy faith be it done unto thee." Then the soul is pure from every spot of sin; is clear from all unrighteousness."

Dear reader, are you earnestly longing for this definite experience of purity, rest and perfect love? Do you fully believe that the Lord Jesus has purchased this blessing for you, and promises it to all who will accept? Do you fully believe that if you make an entire consecration of yourself and your all to God, to be used henceforth as He may direct, and that if you implicitly trust Him, the blessing will be yours? Then why not now take him at his word? He says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Let not the subject of feeling or even that of evidence, divert your attention from the one essential point. Your present duty is simply and implicitly to believe God's word of promise. So on believing—persistently believe, and soon the bliss of full salvation will be yours.

J. M. PIKE.  
Minnie, May 26, '79.  
**MR MOODY ON THE WORK OF Y. M. C. ASSOCIATIONS**

The 23rd Convention of the Young Men's Christian Associations of the United States and British Provinces assembled in Association Hall, Baltimore, Wednesday, May 21.

During the Secretaries' Conference, by invitation, Mr. D. Moody spent an hour with the secretaries and answered a constant succession of questions, touching on every plan of Association work.  
Doctrinal and irrelevant questions he laid aside in a way peculiarly his own, and at times to the amusement of the conference. Some of the questions and answers were as follows:

Should an association invite an evangelist to labor in the community?  
Mr. Moody—It is not the work of the Y. M. C. A. to invite evangelists. Let ministers and churches do that.

If there are ten churches in a city and they will not unite in an invitation to an evangelist, what should the Association do?  
Mr. Moody—Let it alone. The evangelist should not go, nor should the Association have anything to do with it.

What time would you suggest as the best for a secretary to study his Bible?  
Mr. Moody—It depends on what time he gets up. His head is clearer in the morning than at night, so you can't make any rule.  
Ought a Secretary to work seven days in the week?

Mr. Moody—No. A secretary as well as a minister ought to take one day in seven for rest. Sunday is the secretary's best day for work, so he ought to select Saturday or Monday for rest; and, if necessary, go out of town or in some way get away from his work.  
Ought an Association to have services on Sunday?  
Mr. Moody—Unquestionably it ought. It should be arranged so as not to interfere with church appointments, but while our streets are filled with non-church going young men on Sundays, the ministers and churches will not object to our gathering them for religious services. It is the great harvest day for reaching young men.

Would not this interfere with secretaries church or Sunday school work?  
Mr. Moody—The work of the secretary in reaching young men is too important for him to engage in anything but his distinctive work of reaching young men.

What do you think of the secular agencies used by the Associations?  
Mr. Moody—There are many ways of reaching young men. I would recommend a gymnasium, classes, medical lectures, social receptions, music, and all unobjectionable agencies. These are for work days. We do not want simply evangelistic meetings, I have tried that system in Association work and failed, so I gave up the Association and became an evangelist. You can't do both and succeed.

What about our religious meetings. Should they be evangelistic meetings?  
Mr. Moody—You need not call them evangelistic, but you want them filled with "Holy Ghost Power," and they will draw the young men. Let us use God's word, learn how to illustrate it, and our meetings will be interesting and attractive, and young men will be converted. Carry them into the churches, and thus you will be helping the churches.

How shall we make our daily prayer meeting interesting?  
Mr. Moody—Use well selected topics, have ministers occasionally lead them, give one day to the international Sunday school lesson, another to temperance, and have overboard worn-out methods that have failed years ago.

How can we get young men converted in our meetings to unite with some church?  
Mr. Moody—If they are converted there is no trouble; they go into the church as naturally as "water runs down hill." But the danger is in counting converts and reporting how many. We don't know whether any man is converted or not. If we must report, let us say professed conversion; or better, how many have united with the different churches as the result of our work. But I don't like anything of the kind. The only record of conversions that can be relied upon is the one kept in heaven.

Is the summer a good time for Association work?  
Mr. Moody—The very best. Many ministers are away, some churches are closed and the people are out of doors, where we can reach them. I do not believe there is one time more than another when God will bless faithful work. He is willing to do it at any time, and at all times.

What about open air meetings?  
Mr. Moody—Some times and places they are good means of reaching the people. I would rather have one man who knew how to speak in them to one point than have three scattering. If you have a topic and know your men, and each will follow up and deepen the impressions made by the others, it is all right to have two or three speaking.

What do you consider the great need of the Association work now?  
Mr. Moody—More trained secretaries, and more training schools, such as this conference. Every secretary ought to be training suitable young men for secretaries. There are many places in this country where secretaries could be placed and the money raised for their support. But men trained for the positions cannot be had. Ministers need training for their work, so does the general secretary need training for his. And a man adapted to the work can make his position as highly respected as any in the community.

How can a secretary get time for a training class?  
Mr. Moody—Make it. If you are willing to do all the work, you will always carry a burden. I have found it better to get ten men at work than to do ten men's work, if I could. If others don't do the work just as I would, possibly their way may be the best, and in learning we all make mistakes.  
How old ought a secretary to be?  
Mr. Moody—He ought to be a young man. As we grow older we lose our influence upon young men. Young men can best reach young men.

Ought a secretary to belong to secret societies?  
Mr. Moody—A secretary who has a passion for young men and for his work has not time to belong to anything but the church and the Association. I found, in my earlier days, I was on a dozen committees, and it took all my time to attend to them, and I had no time to work for young men. I was two weeks in resigning from them. I then became an evangelist. A man can't be an evangelist and a general secretary of a Christian Association without spoiling his work in both. The secretary to succeed must take up work for young men, decide to do one

thing and succeed. If you try to do a dozen you will fail.

The morning all felt to have been the most profitable of the Convention. Although Mr. Moody said that he spoke as an outsider, yet it is known that the work of the Association in its effort to reach young men is very near his heart.

**UNEARTHING A METEOR.**

HOW IT FELT AND WHAT IT LOOKS LIKE.  
The large meteor that was reported to have fallen near Worthington last Saturday fell in Emmet county, Iowa, about four miles south of the state line and fifteen miles from Jackson. It appeared from here, to those that observed it, to pass from northwest to southwest, and left a track of smoke not unlike a fuse shell, only a great deal more. The report was distinctly heard here as well as at points further east. The shock of the missile striking the ground could be easily felt at this distance. It tore a hole in the ground twelve feet across at the surface, and threw sods as large as a man's body a distance of ten rods. A number of men set to work digging after the meteor, and found it buried fifteen feet below the surface, ten feet of which was hard clay. The largest piece taken out weighed four hundred and thirty-one pounds, and enough smaller pieces were found to make five hundred pounds in all. Those who saw it strike say it exploded in the ground. It consists of meteoric iron, very dense, and thought by some to contain silver ore. It has a ragged outside, covered with a whitish substance which can be taken off, leaving the hard metal. There is a great chance for scientific speculation and investigation.—*Jackson (Minn.) Pioneer letter to the St Paul (Minn.) Pioneer Press.*

**THE ELECTRIC LIGHT.**

Very full experiments have been made with the electric light in London to test its value as an illuminating medium as compared with gas. The Thames embankment has been for some time lighted by electricity, and the results of the experiment from an economic point of view have been made public. The electric light is simply superb, but at present it is also costly, much more so than gas, and cannot therefore, except under certain special circumstances, replace it in general use. It has been found to cost nearly three times as much as gas for an equal illuminating power, and this report from a body interested in the adoption of the electric light will go far towards reassuring the holders of gas shares that their property is still worth money. Many improvements in the practical application of the light are required before it can come into general use, and the cost of production especially must be greatly lowered.

A telegram from Maritzburg, May 14th, says:—There is exciting news from the Tugela frontier, near Helpmakaar. On 11th a great battle took place at a point between Thringpost and Samhwalla. A Zulu chief named Matcona, with all his people, numbering some thousands, had resolved to surrender to the British. He was joined by Dabalanzzi, Cetewayo's brother, who commanded the Zulus at Ginghloho, and the remnant of that army, its chiefs having kept away from Cetewayo since their defeat through fear. When hearing Thringpost they were unexpectedly intercepted by a powerful force, supposed to be commanded by Cetewayo, coming from the northward. A fearful conflict ensued, resulting in great slaughter, and they were dispersed and driven back. Matcona escaped. It is reported that Dabalanzzi was killed.  
King Cetewayo is elated with his success and, apparently learning that Lord Chelmsford's columns have made a forward movement, has summoned all his followers and taken a strong position at the fork of the White Umvelosi, at its junction with the Black Umvelosi. At his back are some of the highest known mountains of Zululand densely wooded at the base, the country in front is swampy. Here the King evidently awaits the British. Native scouts state he has declared that he will never surrender. He is believed to have collected all the available force, and no raids into Natal are now feared. Ingela is now available for light transport. Colonel Pearson, who has been suffering from fever, is a better. Much sickness from sunstroke prevails.  
The Boers in Transvaal are quieting down.  
Colonel Crealock's column has had some skirmishing, with unimportant results.