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ARTICLE SECOND.

Secondly. Our Educational enterprise became necessary, on order that the rising ministry of our Church might be suitably prepared for their great work.

The question of ministerial education is one of gravest moment. In this connection we may wisely study it from a few standpoints of thought.

In the first place—The importance of the work assigned to the Christian minister demands that he should be qualified by the most mature culture of heart and mind for its successful accomplishment. The Christian minister is the divinely constituted educator of mankind. His sublime and solemn mission it is to speak in Christ's stead to his fellowmen, to teach them the way of eternal life—to expound to them the profound mysteries of "soul-saving" science. Is it not reasonable that he should be properly educated for it? To whom do men intrust their magnificent and richly freighted ships? To uneducated and inexperienced sailors? Certainly not; but to men of nautical science and experience. In whom have we the greatest confidence in any emergency requiring the best medical treatment, or surgical skill? In the ignorant quack, or the duly authorized practitioner? Assuredly in the latter.

So in cases demanding the decision of the Law, men employ or seek counsel of those whom they regard as most deeply versed in legal lore. Such being the case, then we affirm, by parity of reasoning, no style of intellect is too grand, no genius too brilliant, no acquisition of learning too extensive, nor any ability to influence society too distinguished, to characterise the man to whom the highest interests of mankind are so fully committed. We know there are those who allege that the first teachers of the Gospel had no such educational preparation for their work, and yet, they "turned the world upside down," and therefore these objectors say, the training of the schools is not necessary to ministerial fitness and success. True it is, some of the apostles were styled "unlearned and ignorant men," but we must bear in mind that this was the language of unbelief and prejudice, and may have been purposely used to disparage these disciples of the despised Nazarene. They may however have employed this language in a comparative sense, meaning that although the Apostles were ordinarily educated as laymen, they were destitute of the professional culture distinguishing their own Rabbis. It seems to be strongly overlooked by those who thus disavow an educated minister, that the Apostles were privileged with three years intercourse with the Great Teacher himself, enjoying the benefit of his private teaching and public practice, and were afterwards plenary endowed for their great work by the enrichment of the Pentecost, constituting them the most accomplished divines, and the greatest linguists that ever lived. On that memorable day when they received this extraordinary gift from on high, they were enabled to discourse to the thousands of foreigners there in Jerusalem, in at least fifteen of the languages and dialects spoken by them. What a noble intellect, and what a wealth of sanctified learning did Saint Paul bring to his apostolic labours! How expressive of the high estimate he formed of large mental qualifications for the Christian ministry are his affectionate and faithful counsels to the youthful Timothy: "Till I come give attendance to reading; to exhortation, to doctrine." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth!"

the ministry of the present day having no promise of such miraculous endowment as that of the Apostolic age, must needs, as far as possible, substitute it,

by availing themselves of every resource within their reach, that they may achieve the honorable distinction "Able ministers of the New Testament."

In the second place. The advanced intelligence of modern society imperatively calls for an educated ministry. Throughout the civilized world the popular mind is on the "qui vive" for information, and restless asks, "where is wisdom to be found, and where is the place of understanding?" The present is an age of newspapers and Magazines—of books for the million and public libraries of Literary Institutes, and Free Schools. Every where then "Knowledge is being increased." Wherever the Christian minister finds his mission, even though it be amid the many privations of newly populated districts of our country, he seldom fails to meet with educated inquirers after truth. To maintain its proper relation to society the pulpit of to-day must be filled with men of the highest mounted mind—men who have added to their faith and zeal every scholarly attainment. The minister must lead the van, or at least, keep well abreast of those engaged in this intellectual march to the land of mental light and wealth. The ministry that fails to do this, is powerless—is effete. Methodists generally are rapidly advancing in intelligence, and are, not unreasonably, asking for improved pulpit instruction. A higher measure of ministerial education has therefore become one of the greatest necessities for the future of Methodism in this Country. It is essential not only if we would extend our borders—it is absolutely required in order that we hold the ground already occupied. The demand among us for Educated Ministers can be no longer waived consistently with our denominational interests. It must be speedily met or families without number will be forever lost to our community as a Church.

In the third place, the varied and powerful assaults upon our holy Christianity—so sadly characterizing the present day—renders an Educated Ministry an *indispensable necessity*—Jesus of Nazareth, whom Isaiah foretold as "the wonderful," shares more largely to-day the attention and thought of men than at any former period. Simple and unpretending as is His religion, its triumphs among the nations of the earth have been many and marvellous. Impressed by the Spirit of benevolence and purity marking all its developments, thousands are believing its doctrines, and experiencing its power to save and bless. But as of old, there still are those by whom, both itself and its benign author are "despised and rejected." Availing themselves of the vantage grounds for which they are indebted to Christianity—the subjects of a refined or gross infidelity are continually availing her sacred and venerable foundations and walls with the engines of perverted philosophy, misapplied science, and unsanctified learning. Under various guises this anti-Christian thought is developing itself both in Europe and America.

To be Continued.

St. John, N. B., April 20th, 1876.

Temperance Papers.—No 4.,
THE PRESENT OUTLOOK OF THE
TEMPERANCE MOVEMENT.

(BY REV. W. HARRISON.)

On the 10th of January, 1826, in the city of Boston, the first society for the promotion of temperance principles was organized by a few noble and patriotic men. Little indeed did they realize the magnitude and grandeur of the reformation then and there inaugurated; little did they dream in that day of small things that they were silently and surely laying the foundation of one of the most influential movements the world had ever seen. Clearly and firmly however, and amid much bitter and combined hostility, these early heroes announced their deep and earnest convictions and entered upon a work which should command the sympathy and substantial support of every true lover of the race.

To America doubtless belongs the claim of starting one of the greatest social movements of the age, its commencement form a page of light in her marvellous history, and grateful millions have festooned her brow with garlands of honour and benediction which fade not away. Standing there on the lofty eminence of

50 years of temperance work it is a matter of deep interest to glance at past achievements and the measure of influence now possessed by this great and benevolent enterprise. The supreme and vital question which now presses for attention is one of deep and absorbing interest, it relates to the present position of the temperance reform, and to its real influence on the social, moral, and practical life of mankind. After all the expenditure of talent, wealth and endeavour of half a century, spent in the exposition, defence and advocacy of temperance principles it is surely a matter of importance to ascertain their influence on the thought and morals of the present day. Is then the Temperance Reform, as a distinct, special organization, advancing with the times, or declining as something that is exhausted and out of sympathy with the age in which we live?—To this we reply without hesitation that in no previous period of this reform has it commanded so much attention and support as at present; it stands in the front rank with the great social and beneficial movements of the day, it is enlisting on its behalf the vast ocean of public opinion and in provinces the most influential it is ever gaining conquests at once complete and grand. Never in the history of the past did this enterprise command such extensive and substantial recognition as at the present. The great agencies which are influencing the thought and moral life of mankind are marshalling their forces on the side of temperance. The press, with its almost omnipotent energy, is more than ever lending its sympathy and support. The pulpit with all its elevating tendencies is substantially one with us. The platform is uttering its mighty protests and denunciations against the giant evil of intemperance, and with thrilling, burning eloquence in presenting the claims of a righteous cause. In addition to all this, it is quiet evident that the opinions and convictions of parliaments and senates are ripening on this subject and they are feeling their way to enactments which will hasten the accomplishment of our great design. With all these glorious battalions of power fighting on the side of right we have already the promise and pledge of greater conquests for the truth. With such an array of moral and intellectual forces marching into grand alliance the toilers in the temperance vineyard can afford to labour on and await with patience and hope the revelations and triumphs of the coming future. The struggle it is true may be severe and long but the dark citadel of intemperance is doomed and its complete and final overthrow is one of the certainties of the future.

The Temperance Reform exhausted? Declining? Dead? Ten thousand voices fling the falsehood to the winds and in tones of thunder answer, No. The organizations spreading everywhere speak of its strength, vitality and power.—There are vast energies in sympathy with this movement which are slumbering and need awakening before the full force of this enterprise can be seen. From the first the work has been progressive in its nature, and to-day it throbs with the elements of advancement and endurance. The principles it announces, the end it contemplates, and the agencies employed insure a succession of triumphs and a complete and final victory. Gerald Massey when anticipating the final triumph of the truth was right when he penned his thrilling and immortal lines.

"'Tis coming o'er the hills of time,
And this old world is growing brighter;
We may not see the day sublime,
But high hopes make the heart beat lighter
'Tis coming, yes, 'tis coming."
Deer Island.

JUVENILE SMOKING.—"Smoking is the first step on the wrong road."—C. Garrett.

"I never see a young man smoking a cigar but I say to myself, 'That Young man is taking the first step to ruin.'"—J. A. James.

The master of the Edinburgh Reformatory lately said, "We have eighty boys here. Scarcely one who has not been a smoker or a chewer, and most of them both."
"I believe that no one who smokes tobacco before the bodily powers are developed ever make a strong, vigorous man."—Dr. Ferguson.

BEREAN NOTES.

A. D. 33.] LESSON VI. THE POWER OF JESUS' NAME. Acts 3. 12-27. May 7.]

HOME READINGS.

MONDAY—The Lesson. Acts 3. 12-26.

TUESDAY—"Presence of Pilate." Luke 23. 1-24.

WEDNESDAY—"Delivered up." Luke 23. 25-38.

THURSDAY—"Killed the Prince!" Luke 23. 39-56.

FRIDAY—"Raised from the dead." 1 Cor. 15. 1-20.

SATURDAY—"Repent ye, therefore." Luke 13. 1-9.

SUNDAY—"And be converted." John 3. 9-17.

TOPIC: Looking only to Jesus.

GOLDEN TEXT: There is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

How does this lesson illustrate—

1. The power of Jesus' name?
2. That there is none other name?
3. That we should look to Jesus only?

How does this lesson—

1. Encourage Bible study?
2. Fix the aim in Bible study?

CONNECTING LINK.—The sermon of this lesson was interrupted by the arrest of Peter and John, but many believed. The next morning they were brought before a great council of Jewish rulers and publicly questioned. This called out the events of the next lesson.

GENERAL STATEMENT.

Our last lesson left us in the middle of one of the most thrilling narratives of the New Testament—at the point where Peter and John, with the healed cripple, stood in the center of a wondering crowd in Solomon's Porch. Our present lesson is Peter's speech to them in explanation of the miracle, seizing the opportunity to preach Jesus, to whom he ascribes it. Let teachers be as prompt and earnest in seizing their opportunity. The last lesson, then, exhibits *The Power of Jesus' Name*, as expressed in the TITLE, and, more broadly, in the GOLDEN TEXT: "There is none other name under heaven given among men, whereby we must be saved." The method of availing ourselves of this power is, as in the TOPIC, *Looking only to Jesus*. THE DOCTRINE thus taught us is *The Supremacy of Jesus*. THE OUTLINE sets before us the power of Jesus' name in two respects, (1) As a fact, and (2) As a principle.

BY D. A. WHEDON, D.D.

12-18. *The demonstrated fact.*

PETER SAW in the very look of the excited people their wonder, and also that they were attributing the miracle to the power of the apostles rather than to its proper source. His question is a strong denial. We must not suppose they could work miracles just when and as they pleased. Nor was the power given them because of any HOLINESS or merit of their own.

13. Whence then? THE GOD who was in covenant with ABRAHAM, Gen. 17. 7, ISAAC and JACOB, Gen. 28. 13, THE GOD whom their FATHERS had worshipped. No false God, therefore, and no new god. GLORIFIED. Exalted to heaven and clothed with authority and power. HIS SON. Rather, his servant. Peter presents a striking series of contrasts, which at once honor Jesus and condemn his Jewish hearers. God glorified Jesus; they surrendered him. Pilate would have freed him, and they denied him. They rejected the Holy One, and preferred a murderer. They destroyed the life of the Prince of Life. They killed, but God raised to life."—Whedon's Commentary.

15. Two climates are intended to show the Jews their awful guilt: (1.) What they did. DELIVERED UP TO PILATE, DENIED, and KILLED. (2.) Whom? God's servant, the HOLY and JUST ONE, the PRINCE OF LIFE, who is the author of life to men, and not its destroyer, as was Barabbas, whom they chose instead. These were terrible charges, yet they were uttered by Peter as Christ's ambassador. GOD RAISED. This grand announcement is now for the first time proclaimed in God's temple. They all knew of the crucifixion, the darkness and the earthquake; and they had probably all heard of the resurrection but did not believe it. WITNESSES. The miracle prepared the hearers to believe the testimony.

16. How it was done. HIS NAME. Jesus to whom the name belongs. It was not in virtue of a mere uttering his name, as in an incantation or magical performance, but by the power of Jesus himself. THROUGH FAITH. Of the apostles. YEA THE FAITH. Peter puts emphasis here,

taking no credit to himself, and giving all glory to Jesus. The instrument is so simple that it can have no virtue except as God has made it a condition and connecting link. The people saw the man standing there; they knew him well; the healing was done in their PRESENCE; the PERFECT SOUNDNESS was clear. What must be inferred? Why, that Jesus is the Messiah, and the people whom he came to bless had KILLED their Messiah.

17. THROUGH IGNORANCE. This was some palliation, yet now were they ignorant no longer. Not repenting now was an assenting to all that had been done. A sin of ignorance needs an atonement. When the knowledge comes we are responsible. But none of us can make this plea of ignorance.

18. THAT CHRIST SHOULD SUFFER. God's Messiah was to be a suffering Messiah. The Jews had lost sight of this. He promised a suffering Saviour, and SHOWED it again and again by the PROPHETS. This was the world's only hope. And he has fulfilled his promise in Christ dying for us. The murderous acts of the Jews are not included.

19-26. *The saving principle.*

19. REPENT. That is, in your hearts. Their great sin was a sufficient reason. BE CONVERTED. Turn to God in your conduct. Not that men are to passively let him turn them, but they are to turn themselves to Christ as their Lord. Believing in him, their SINS would be forgiven, BLOTTED OUT, as an account on a waxen tablet would be erased. WHEN. Rather, in order that their sins would be forgiven on the spot; and in view of thus securing their own salvation, they were exhorted to repent and turn. Then Peter looks on to further results, and would have them REPENT that those results may be gained, literally, in order that the times of refreshing may come from the presence of the Lord, (in order that) he may send unto you the foreappointed Messiah, Jesus. He is now in HEAVEN, and will there remain until his second advent, when their looked for but now lost Messiah will come. This is now a time of conflict: then will be a time of REFRESHING and rest. Every new penitent hastens the conversion of the world and the final glory.

21. HEAVEN RECEIVE. The Jews knew nothing of the second advent. RESTITUTION means accomplishment, or fulfillment. THE ALL THINGS refers to the predictions of the prophets. Peter, then, says that Jesus will remain in heaven until the prophecies are all fulfilled, namely, those relating to the work and reign of Christ, and the glorious triumph of his Gospel on the earth.

22-24. MOSES foretold him. Deut. 18. 15-19. LIKE UNTO ME. A lawgiver, ruler, mediator, and head of a dispensation. Moses and Jesus in these respects stand alone. Moses directed the Jews to HEAR Jesus. Every rejector of Christ disobeyed Moses. There was but little prophecy from Moses to SAMUEL. The latter prophets foretold THESE Gospel days.

25. The Jews were CHILDREN OF THE PROPHETS because they accepted them as their teachers, and of the COVENANT with ABRAHAM as his posterity. The former they must obey; the promise of the latter they must believe. SEED. Pointing to Christ. THE COVENANT meant salvation from sin. The gospel is only its full statement.

26. UNTO YOU FIRST. God's plan was to give the Jews the FIRST offer, and then the Gentiles, the KINDREDS. RAISED UP. Not here from the dead, but as in ver. 22. TURNING. This is the greatest blessing God can give. But Christ turns us only with our own consent.

LESSONS. 1. Jesus being thus predicted, raised up, sent, and attested, all things point to him as the all-powerful and the only possible Saviour. He is come for that purpose, and to reject him is to incur a great guilt. 1 Tim. 1. 15; Acts 10. 43; John 3. 18; Luke 20. 17, 18. 2. Still more, we are to look to Jesus and to Him ONLY. Only His blood can cleanse us. Only His merit avails. Only His intercession can be successful. No substitute will answer. No good purposes, no moral lives, no set of opinions will do. We must have Jesus. John 14. 6; Heb. 12. 2; 10. 25-27; Num. 21. 9; John 4. 14, 15; Matt. 1. 21; 1 Tim. 2. 3.