

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, MAY 17, 1871.

Number 20.

[For the Provincial Wesleyan.]

TRUTH IS TRUTH—John, xvi, 17.
"Goodness every where has truth for its foundation, while evil of every kind is based upon falsehood. Our God is the true God, all that he says and does is true. "He cannot lie." All the other gods (so called) are false. Heathenism is a great lie—the work of the devil, whose essential character—liar—is stamped upon all his works. In this day of fruitful error and skepticism respecting the Bible, the important caution of Agar should be deeply pondered and practically observed: "Add thou nothing unto his words lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

It is well for our race that we have not a sectarian or doubtful, but a truthful, universal standard of appeal on all matters of faith and practice. The Bible alone contains "the truth, the whole truth, and nothing but the truth."

"Truth, by whomsoever spoken, comes from God. It is in short a divine essence." Hence it always leads the mind of a man in a Godward direction. Error always tends to drive man away from the worship, love and service of the true God. "The study of truth is perpetually joined with the love of virtue."

Sound philosophy deals only with truth. But much that is associated with that name, is error, occasionally streaked with truth. The purity of truth is unimpaired by the error that seems to mix with it, just as the sunbeam remains unimpaired by the film it discovers.

While truth courts investigation, error shrinks from it. In the one case inspection reveals new beauties, in the other new deformities. As the world becomes enlightened with correct knowledge, the truths of Divine Revelation will appear more lovely and harmonious. Never at any time previously had the Bible so many intelligent admirers as now. Scientific discoveries, improved logic and the disinterment of cities long buried, all conspire in testifying to the truth of the Written Word. Apparent contradictions and discrepancies vanish as language and Eastern customs are understood.

Originally truth pervaded the universe. The first manifestation of wrong was a willful departure from the truth. "He abode not in the truth," is said of the devil. This is the clear-est intimation of the origin of evil that God has given to man. Man also fell by disregarding the truth. And he can rise from the ruins of his fall only by believing the truth.

In the God-man, we see the living embodiment of truth. When we receive Christ Jesus as our Saviour, we receive the truth. And this truth makes us free from the bondage of sin and error. Living in fellowship with Jesus, we walk in the truth—"are fellow laborers to the truth," and are enabled to understand that remarkable declaration of the Apostle John 1st Epistle v. 20. "And we know that the Son of God is come, and hath given unto us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." Notwithstanding the prevalence of truth, error yet abounds. The evils of our race never before appeared so hideous, because of the manifestations of the truth. Let God be true though every man be a liar. But he acknowledged that it was made in haste. A Scotch preacher once said to his congregation, "If David were here he might say it at his leisure." Alas! the false abounds in our day. In politics, commerce, law, social life, and even in the pulpit. We may expect it, for the great adversary is angry at the remarkable progress of truth of late years. The utmost limit of his chain seems to be reached in our day. We rejoice to anticipate a period, not very distant, when he shall "deserve the nations no more."

When the errors and sins of earth are swept into eternal oblivion, the truth of God will stand forever.

G. O. H.
Canning, May 7, 1871.

THE INSPIRATION OF GETISEMANE AND CALVARY.
We have considered, thus far, the Inspiration of the Audience, of Independence, of Gethsemane, and of the Holy Ghost. The pulpit does not yet stand in all its symmetry, beauty, and power. The inspiration of Gethsemane and Calvary demands our attention. The pulpit should stand beside and beneath the cross. The Saviour exclaimed, "Ye believe in God, believe also in me." The Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." If there were power to make a great picture to represent all the events of time, and all the scenes of eternity, the cross, "all stained with hallowed blood," should stand in the forefront of that picture. The minister of Christ who would be thoroughly qualified for his work, must often wander along the shadows of Gethsemane, and amidst the gloom shadows of Calvary. He must be familiar in mind and heart with all these scenes. The relation of the cross to the pulpit will be a question of perpetual, deep, and thrilling interest. He is to preach Christ and Him crucified. Not so much to dwell on the outer circle incidents of the hour of agonement—the literal cross, the nails, the spear, the crown, and the mock worship of the Jews, as to appreciate, to feel, to be inspired by the deep things of God connected with this fearful work of Redemption. Probably, as Christ passed beneath the shadow of God Almighty, he had no thought of the cross on which he hung;

"But when Jehovah veiled his face,
Unutterable pang was thine."

Here the minister of the Gospel must become an inner court worshiper. He should feel, as far as it is possible for man to feel, the pulses of the heart of agony. Standing at the centre, not of the incidents, but of the awful, glorious realities, he should make the people feel the deep meaning of these words of the Apostle, "Now, then, we are ambassadors for Christ, as though God had betrothed us by His Spirit to Himself, that we should be known to all men as the fragrance of His name." His appearance in the pulpit should cause the people to exclaim, "Who is

this that cometh from Edom, with dyed garments from Bozrah?" He should be, in a new sense a man of Blood. His manner, thoughts, words, spirit, should all say, "Behold the Lamb of God!" He should come from Gethsemane and Calvary to the pulpit and the people; and there he should stand, and occupy his seat, and kneel at his altar? What would not those who judgment is at last assured that religion is the one thing needful, but who are past feeling, give for a return of the old means of grace, and the presence of the Spirit which once almost irresistibly allured them to the choice of that good part which endures forever? What would not the damned give if once more they might walk the ways of probation, and find themselves environed with inducements to be reconciled to God? Surely, no idle sneer, nor temporary sensation, nor worldly pleasure, would be potent enough to hold them back from the pursuit of the pearl of great price. O surely, they would seek first the kingdom of God, and his righteousness; and, before all else, would lay hold upon the hope set before them in the gospel of our Lord Jesus Christ.

O men and women of Israel, followers of the blessed Saviour, whenever henceforth we assemble in the house of the Lord, let us not walk as on common ground, nor act as if amid ordinary surroundings. Let us realize the sacredness of the place, and the greatness of our privilege. Let us feel that to us is given an inestimable favor. Let us accept and employ it with most devout thanksgiving. The hour of service will pass most pleasantly away. It will not be a weariness, but a gladness. Our worship will be lively and profitable. Earth will seem very much like heaven. The one will be the gate to the other. An immortal fragrance will greet our enraptured senses. Joys beyond telling, will inspire and thrill ourselves; and the splendor of our portion will gleam out far and wide, and attract the attention, and kindle the desire of others; and thus may be induced to take hold of our skirts, and bear us company as we go marching to the Jerusalem which is above—the home made with hands, eternal in the heavens.—Pittsburgh Advocate.

It is assumed in these lines that those under whose eyes they fall are no strangers to the sanctuary. From as far back in our lives as we can remember, our residence has been within reach of the place of worship, and our custom has been to keep company with those who, from Sabbath to Sabbath, have assembled within the hallowed edifice. Perhaps we were first borne thither in gratification of our juvenile curiosity, and then our attendance was constrained by the concernment of our parents for their proper training and habits; and then we were present under the pressure of the influences that have gathered about our younger years; and then, and since we have united with those who go up to the house of the Lord, because of our regard for the things which belong to our peace and joy.

And only amid the light of the immortal morning will it be fully apparent how much of profit has come from our habit of church-going. Only as the years of eternity open to us new felicities, and elevate us to new enjoyments, will it be clearly discerned how, in the lower temple, we laid up for ourselves a constantly increasing treasure in heaven, and prepared for ourselves a part in the worship and blessedness of the temple above. "How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

But numerous and manifold as are the mercies which accompany and follow our presence in the places which are set apart for the worship of the high and lofty One who inhabits eternity, do we realize all we might in this direction? Much as we receive in the way of warning, and instruction, and pardon, and regeneration, and peace, and hope, is it not possible to be made the recipients of much more? May it not be the case that sometimes we experience very little benefit from our attendance at church, when a livelier conviction of the inestimable privilege of such attendance would be largely to our advantage? Is not much lost at the period and place of worship, because of the absence of gratitude for our opportunity? If we always were to go gladly to the house of the Lord, to praise His name for such an exhibition of His grace—would not the place be more like heaven, and the time like one of the days of the Son of Man?

Just think of the matter we have for thanksgiving every time we assemble in the sanctuary of the Most High. We have occasion of praise that we are alive. Life is a blessing; and is of God in its commencement, in its continuance, and in its satisfaction. We have occasion of praise that our bodies are able to conduct us to the congregation of saints, and that our minds are competent to apprehend our relations and obligations—that they can perceive the claims of our Creator, discover our duties, ascertain the manner in which they must be discharged, and understand the advantage of obedience to Him in whom we live, and move, and have our being. We have occasion of praise that we are within the reach of the means of grace—that the Sabbath sun shines upon our path; that the Church unfolds its pages; and I the sacred Scriptures expand their doors; that the pulpit delivers its messages; that prayer is possible; and that song is still permitted. We have occasion of praise that we have the disposition to improve our opportunities of worship. For the disposition, as well as the opportunity, is from our Father in heaven. Naturally, we are averse to the love of God and to sinners; and no wonder if God, Spirit, grieved and dishonored, should cease his work among them as he had done. Perhaps as well as the answer of the tongue, are from the Lord.

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ship, would give untold masses of wealth, put themselves to large inconveniences, and endure innumerable ills, for the privilege! What would not those who have long been laid away in sick chambers give for health to walk once more the aisles of the church, and occupy its seats, and kneel at its altar? What would not those whose judgment is at last assured that religion is the one thing needful, but who are past feeling, give for a return of the old means of grace, and the presence of the Spirit which once almost irresistibly allured them to the choice of that good part which endures forever? What would not the damned give if once more they might walk the ways of probation, and find themselves environed with inducements to be reconciled to God? Surely, no idle sneer, nor temporary sensation, nor worldly pleasure, would be potent enough to hold them back from the pursuit of the pearl of great price. O surely, they would seek first the kingdom of God, and his righteousness; and, before all else, would lay hold upon the hope set before them in the gospel of our Lord Jesus Christ.

O men and women of Israel, followers of the blessed Saviour, whenever henceforth we assemble in the house of the Lord, let us not walk as on common ground, nor act as if amid ordinary surroundings. Let us realize the sacredness of the place, and the greatness of our privilege. Let us feel that to us is given an inestimable favor. Let us accept and employ it with most devout thanksgiving. The hour of service will pass most pleasantly away. It will not be a weariness, but a gladness. Our worship will be lively and profitable. Earth will seem very much like heaven. The one will be the gate to the other. An immortal fragrance will greet our enraptured senses. Joys beyond telling, will inspire and thrill ourselves; and the splendor of our portion will gleam out far and wide, and attract the attention, and kindle the desire of others; and thus may be induced to take hold of our skirts, and bear us company as we go marching to the Jerusalem which is above—the home made with hands, eternal in the heavens.—Pittsburgh Advocate.

It is assumed in these lines that those under whose eyes they fall are no strangers to the sanctuary. From as far back in our lives as we can remember, our residence has been within reach of the place of worship, and our custom has been to keep company with those who, from Sabbath to Sabbath, have assembled within the hallowed edifice. Perhaps we were first borne thither in gratification of our juvenile curiosity, and then our attendance was constrained by the concernment of our parents for their proper training and habits; and then we were present under the pressure of the influences that have gathered about our younger years; and then, and since we have united with those who go up to the house of the Lord, because of our regard for the things which belong to our peace and joy.

And only amid the light of the immortal morning will it be fully apparent how much of profit has come from our habit of church-going. Only as the years of eternity open to us new felicities, and elevate us to new enjoyments, will it be clearly discerned how, in the lower temple, we laid up for ourselves a constantly increasing treasure in heaven, and prepared for ourselves a part in the worship and blessedness of the temple above. "How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

But numerous and manifold as are the mercies which accompany and follow our presence in the places which are set apart for the worship of the high and lofty One who inhabits eternity, do we realize all we might in this direction? Much as we receive in the way of warning, and instruction, and pardon, and regeneration, and peace, and hope, is it not possible to be made the recipients of much more? May it not be the case that sometimes we experience very little benefit from our attendance at church, when a livelier conviction of the inestimable privilege of such attendance would be largely to our advantage? Is not much lost at the period and place of worship, because of the absence of gratitude for our opportunity? If we always were to go gladly to the house of the Lord, to praise His name for such an exhibition of His grace—would not the place be more like heaven, and the time like one of the days of the Son of Man?

Just think of the matter we have for thanksgiving every time we assemble in the sanctuary of the Most High. We have occasion of praise that we are alive. Life is a blessing; and is of God in its commencement, in its continuance, and in its satisfaction. We have occasion of praise that our bodies are able to conduct us to the congregation of saints, and that our minds are competent to apprehend our relations and obligations—that they can perceive the claims of our Creator, discover our duties, ascertain the manner in which they must be discharged, and understand the advantage of obedience to Him in whom we live, and move, and have our being. We have occasion of praise that we are within the reach of the means of grace—that the Sabbath sun shines upon our path; that the Church unfolds its pages; and I the sacred Scriptures expand their doors; that the pulpit delivers its messages; that prayer is possible; and that song is still permitted. We have occasion of praise that we have the disposition to improve our opportunities of worship. For the disposition, as well as the opportunity, is from our Father in heaven. Naturally, we are averse to the love of God and to sinners; and no wonder if God, Spirit, grieved and dishonored, should cease his work among them as he had done. Perhaps as well as the answer of the tongue, are from the Lord.

How many, destitute of the privilege of wor-

button-hole torn out, a rent to be gathered up, stockings out at toe and heel. It is very likely she can honestly say, "I don't feel like going through this task." Does she therefore set it aside? A child doesn't "feel like going to bed" as the evening wanes, or getting up at the morning call, or taking a hard lesson, or going to school; may be therefore be excused? Can't you see, brethren, that something else is to come in, in place of feeling—a sense of duty, honest obligation, a little spice of resolution?
How are you to get feeling? Not by sitting still with folded arms, and shirking duty. The feeling will come as you advance in the work. Set forward on your activity, and the inspiration will gather. If it doesn't, go ahead. Do your work in the strength of patient resolve, if you cannot in the ardor of feeling. Feeling is not to be consulted. It is no rule for Christian action. You are not to wait for the tide of enthusiasm to rise. You may wait in idleness all your day.
We want purpose more than feeling. The strength of the soul, in the Christian life, is the spirit of resolute obedience. If you have anything to do for Christ, do it with or without feeling. You take care of duty; feeling will take care of itself.

A soul urged to enter upon the religious life sometimes replies, "I would if I had more feeling." But your convictions are clear? "Yes." You see what you ought to do? "Yes." Well, you are not required to have just so much feeling. You are required to yield your will, to submit yourself to Christ, to take upon his yoke. Go and do that. You will have more feeling in it, very likely, than you expect; but don't wait.—Dr. Stone.

AN INCIDENT AND A LESSON.
A young man with a warm heart, a few weeks since, went to the weekly prayer-meeting in one of our large cities. He saw but in presence—the deacon and his wife, and here and there another, and it looked cold and forbidding, and he thought to himself, "This is too bad," and said to a young brother, "Let us go out and find somebody to come in"—it was a little early—and they went into the street and saw two young men standing near, and they went directly to them, and invited them in a kind and gentlemanly manner, saying to them, "We have a prayer meeting right here in the church; will you not go in?" They began to excuse themselves. "But have you other engagements?" it was asked. They said no, but further objected. Finally they went in, and after the meeting closed the young men asked them if they had enjoyed the meeting. They had, "one of them in particular." "But are you a Christian?" "No, but I ought to be." Some kind advice was given to him and they parted, and our young Christian brother had nearly forgotten it, when one day a young man came to him and asked him for his picture. Surprised, he inquired, "Why do you want my picture?" "Don't you remember," said the other, "you invited two young men at such a time to the prayer-meeting?" He did remember it. "Well," said the other, "I was one of them, and I went home, and thought of it, and it weighed upon me, and I thought over it, and I hope I have found peace in believing." And now that young man is himself doing the very work which brought him in, going into the streets and asking others to come to the prayer-meeting, and who can tell the results of that one endeavor to fill up the prayer-meeting?

Now the lesson is first to Christians. How seldom do you try to induce others to go to the prayer-meeting! They complain of the few there, they feel disappointed at it; but do they try to remedy it? Should they make the effort, that of itself, if done sincerely and prayerfully would kindle their own hearts, would fill their minds with thought, would prompt them to pray, and would bring them into sympathy with the Holy Spirit.—Portland Mirror.

EXCOMMUNICATION OF A LEADING ROMAN CATHOLIC DIVINE.
The Pope of Rome has just issued a decree of excommunication against Rev. Dr. Johann Ignatius Dollinger, Professor in the University of Munich, and one of the most learned and influential theologians in Europe. Dr. Dollinger is a native of Bavaria, and is now in his seventy-third year. He was ordained in 1822, and was immediately appointed chaplain to the diocese of Bamberg. In 1826 he delivered a series of lectures on the History of the Church before the University of Munich. In 1845 he turned his attention to politics, and represented the University of Munich in the Bavarian Parliament, and in 1851 was a delegate to that of Frankfurt, where he voted for the absolute separation of the Church from the State. In 1861 he delivered some lectures advocating the abandonment of the temporal power by the Roman See. Dr. Dollinger is the author of many works upon theological subjects, and as a writer upon ecclesiastical history, has no superior in scholarship and accuracy.

Previous to the decree of excommunication, which has been pronounced against Dr. Dollinger, the eminent Roman Catholic theologian, the Bishop of Munich demanded that he should give in his adhesion to the new dogma of Papal Infallibility within ten days. Dr. Dollinger replied to this formal request maintaining his original position unchanged, and absolutely refusing his adherence to the doctrine of Infallibility, or, as he himself puts it, "des Allgewalt und Unfehlbarkeit," of the omnipotent and infallible Pope. For this decision he gives his reasons at length. Briefly summarized, these reasons are:

The new dogmas are inimical to the Scriptures, as interpreted by the Fathers, and to the belief and tradition of churchmen