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HALIFAX.

ANNIVERSARY SERVICES OF THE MIS-
SIONARY SOCIETY OF THE METHO-
DIST CHURCH OF CANADA.

Sunday Services.

The sermon in Brunswick Street
Church, in the morning, was preached
by the Rev. J. Lathern from Rev. 19. 12.

"AND ON HIS HEAD WERE MANY
CROWNS."

The theme announced, after some
expository remarks upon the surround-
ings of the text, and splendid imagery
of the vision, was the *Royalty of the
Redeemer*. Crowns were given to Jesus
and he had crown rights.

I. CROWNS.—"And on his head were
many crowns,"—crowns of wondrous
richness and lustre flashed their pure
light from His immortal brow. These
were not simply garlands, the symbols
of victory, but diadems; and therefore
the insignia of royalty and suggestive
of dominion. The legal glory of the
Redeemer was an inspiring theme. It
brightened, with the constantly in-
creasing illumination of Revelation, all
the ages of prophecy and promise. The
seed of the woman became the star of
Jacob, the Shiloh of Judah, the prince
of the house of David, and, in the rapt
Messianic strains of the evangelical
prophet, wonderful counsellor, the
mighty God, the everlasting Father and
the Prince of peace, it was foretold
that the king should reign and prosper,
that His power should be great, His
policy beneficent, His dominion ever-
lasting—that majesty should be His
crown, righteousness His sceptre, jus-
tice His law, and that His glory should
fill the whole earth. These were exal-
ted conceptions not to be realized or ac-
complished in the grandeur and great-
ness of earthly estate. The Kingdom
of Christ was not of this world. He
attempted no rivalry with the princes
and potentates of earth. Instead of a
magnificent palace, a purple robe, a
wreathed and jewelled crown, an im-
perial sceptre, an overflowing exchequer,
victorious armies and an established
throne, He was poor, mingled with the
common people, had no place to lay
His head, was crowned with thorns and

Him by an Almighty hand, and amid
the ring and rapture of coronation
anthems, the eternal decree pealed
forth, "Thy throne, O God, is for ever
and ever."

The crown of heaven had been given
to Jesus. His throne was in the midst
of heaven, of the elders, of the living
ones and of all the angelic hosts.

The crown of all worlds belonged to
Jesus. He was Lord of all; exalted
above principality and power, and
might and dominion, and every name
that is named, not only in this world,
but also in that which is to come."

To us especially it was a matter of
profound and thrilling interest that the
crown of earth, of the church, of a ran-

somed humanity, was part of the Redeemer's royal investiture. In acknowledgment and adoration we could therefore unite with the holy church throughout the world in saying, Thou art the King of glory, O Christ; Thou art the everlasting son of the Father. We could also unite in the earnest prayer:

"Come then, and in addition to thy many crowns,
Receive one more: the crown of all the earth."

II. THE CROWN RIGHTS OF THE REDEEMER: Administration, allegiance, subjugation, and universal empire.

1. Administration—the right divine to reign—the right of mediatorial sway. The divine right of earthly kings as it had been claimed by the sovereigns of the old world had been no unimportant factor in many a revolution—national and political. There is but one, however, who in an absolute sense, reigns by divine right. The Lord hath set His king in his holy hill of zion.

We sang appropriately enough as expressive of loyalty,

"Bring forth the royal diadem
And crown Him Lord of all."

* But only in a subordinate and secondary sense can men or angels give diadems to Jesus. The right of the Redeemer to reign, to receive crowns is for eternity. God hath highly exalted Him and he must reign.

2. Allegiance: The willing homage of all hearts. Christianity in its highest aspect was not so much an idea, a sentiment, or a creed as a power, a power that wrought in us, subjugating ourselves to the sway of Jesus, bringing into subordination to Him every faculty of being, ruling in heart and mind without any rival. The Lord Christ, in virtue of his many crowns of mediatorial rights, claimed and challenged authority and ascendancy over all men and over all communities. If the spirit of Christ were in us, if Jesus were the king of glory, if His crown-rights were imperative, if He were mighty to save then could we not refuse the surrender of our hearts, lives and souls unto Him.

3. Subjugation: As the warrior of the Apocalypse the Redeemer went forth from conquering to conquer. In righteousness he judged and made war. Enemies he might have, who to the end were against him, united with the rebel crowd raising the rebel shout, "We will not have this man to reign over us;" but a glance of his eye, a word from His lips, a touch of his power and the mightiest foes in array against His throne should be broken in pieces and perish from the way. There was symbolism in the Book of Revelation in regard to opposing forces which we might not attempt accurately and minutely to interpret, but the main purpose was distinct. Evil was symbolized as spiritual Sodom, in the streets of which the witnesses were slain; but the witnesses of God had a resurrection, were summoned to heaven; the guilty city was partly destroyed by an earthquake, and the rest gave glory to God. Evil assumed the form of a dragon drawing the stars from heaven, but the militant host prevailed and the dragon was cast out. Evil appeared as a beast with many heads, rising out of the sea assisted by a false prophet, but both beast and prophet were cast into the lake of fire. Another symbolical manifestation of evil and of opposition to Christ was the city upon the Seven hills, drunk with the blood of saints, but she came up in remembrance before God, and the proclamation was made—Babylon is fallen. Last of all in the imagery of this book the chief foe of Christ and of His Church was unbound and went forth to deceive the nations, to gather them from the four quarters of the earth to the last grand decisive struggle; but here, too, the

victory was with the saints, and Satan and his hosts were consumed by fire from heaven. "Now" it was said in the subjugation of these many foes "is come salvation and strength and the kingdom of our God and the power of His Christ." "These," it was said, "made war with the Lamb, and the Lamb overcame them, for He is King of kings and Lord of Lords."

4. Universal empire. Unlimited empire in a worldly sense was a delusion and a dream; but in a Christian sense it was a legitimate expectation. Very grand were these disclosures of the Apocalypse in regard to the universal and everlasting dominion of Jesus. The breaking of the seven seals and the unrolling of the seven parchment scrolls, suggestive of the development of infinite purpose of providence and grace, brought us to the great consummation in the seventh chapter—the blood washed through before the eternal throne. The second section of the prophetic portion of this book extended to the eleventh chapter and was symbolized by the trumpets—a martial instrument and therefore suggestive of successive revolutions, and with the last sound of the seventh trumpet the voice was heard.

The kingdoms of this world are to become the kingdoms of our God and of His Christ for ever and ever. The section represented by the ministry of angels, and therefore illustrative of organized agency for the accomplishment of a purpose, closed in the fourth chapter, with the vision of the white cloud, on which one sat like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle. The sickle was thrust into the ripened harvest and the results were garnered for eternity. The last prophetic section represented by the seven vials, judgement and mercy mingled close in the nineteenth chapter in a grand, thrilling, triumphant "Alleluia, the Lord God omnipotent reigneth."

In this work prayer was needed. Thy kingdom come.

Wealth and influence should be consecrated. Worthy was the Lamb to receive riches.

The evening sermon, in Brunswick St. church, was preached by the Rev. Wm. Williams, of the Ontario Deputation. It was founded upon 1 Tim. 2nd chap., and part of the 4th verse. "Who will have all men to be saved." The atonement made by Jesus Christ for sin was made for all; and it was abundantly adequate to the world's need. In this declared purpose, that all men should be saved, we had a revelation of Infinite love and mercy. We had in this redeeming plan and purpose an unfolding of Divine character. In the world of nature, we had no manifestations of the power, the wisdom and the goodness of God; but in connection with the incarnation and sacrificial death of Christ at Bethlehem, Gethsamane, and Calvary, we had still more wonderful exhibitions of Divine character. Here the whole Deity was known.

In view of this declared purpose and revealed will of God, that all should be saved, we could not accept the cold, heartless creed that the world is fatherless and forsaken, and that we are all orphans. The redeeming work of Christ was the development and expression of Divine compassion.

Nor could we reconcile this declaration of the will of God, that all should be saved, with any theory of materialism. If life were limited, to the present stage of existence, would there have been such wondrous display of love and mercy? Humanity was in ruins; but in every fragment of this ruined structure there was the trace of original glory. It would be injustice to the

Divine Being, with whom the redeeming plan originated, to believe that for the accomplishment of a finite purpose an infinity of merit should be expended. We were therefore compelled and shut up to the fact of the soul's immortality.

This glorious announcement of the Redeemer's purpose, a present and an eternal salvation, was true as it was gladdening. Did not Christ die for all? and live to make intercession for all that He might save to the uttermost? Were not the promises of the Spirit's outpouring and his plenitude of power and grace commensurate with the Saviour's atonement and the world's need? There could be no terms more comprehensive than those employed to set forth the freeness and fulness of this salvation. God now commanded all men every where to repent; and where there was positive requirement there must be sufficient ability. We could not in regard to this divine command shelter ourselves under the plea of ignorance. The will of God concerning all the conditions of salvation had been very fully known.

But then we had the solemn fact to deal with: that many were not saved. Could God have any purpose which was not of surety accomplished? Might not the purpose of God be delayed? and in many cases frustrated altogether? We continued to pray Thy kingdom come; but in regard to time there was contingency. God condescended to plead with sinning men, why will ye die? but still they refused the offered grace.

How could the will of God be frustrated? Man was dealt with not as a machine but as a free agent. There could not be compulsion. Irresistible influence would be inconsistent with man's power of volition. Originally man was formed sufficient to stand but free to fall; and though fallen he carried with him to the lowest depths the power of choice. Upon this principle ability to accept or to refuse salvation was offered.

Another cause of delay in regard to the accomplishment of God's will, in the salvation of all men, was the want of fidelity and of earnestness in the church. If we were found with the love of Christ, completely consecrated to this soul-saving work, ready for labor on any part of the field, grander results would be rapidly accomplished. God might have employed other agencies for working out His plans, but, in His inscrutable wisdom, He had devolved this responsibility upon the church. The sacred trusts, thus committed, we needed more seriously to ponder. We might rest quietly in the belief that even if we were apathetic souls would still be saved and the work of God advance. He did not feel sure of that conclusion. He saw contingencies. He read of woes upon them that were at ease in Zion. He found that under certain circumstances the blood of souls was upon the faithless ones.

What then could we do for the accomplishment of God's will in regard to the salvation of all men?

1. We could work. We were living in a busy age. Men had got from the Bible to the newspaper. The competitions of business were keen and absorbing. But the claims of Christ were first and most imperative. It would be sad if when inquisition was made concerning any soul committed to our care we should have to say while thy servant was busy here and there he was gone—gone to meet a changeless destiny. We were careless, too often, when we ought to be concerned. We were calm when every pulsation of being ought to be quickened and intensified.

2. We could pray. Jesus prayed on earth. He intercedes in heaven. Ought not we to pray with more of fervent importunity.

3. We could give. If the lilies were

brought into the store house a blessing would be poured out.

BRUNSWICK ST. MISSIONARY MEETING.

The Anniversary Missionary Meeting, held in Brunswick St. on Monday evening last, was one of very great interest and enthusiasm.

After singing and opening prayer by the President, the Rev. A. W. Nicolson, and brief report by the pastor of the church, the Chairman of the meeting, Mr. Mayor Richey, in a few graceful sentences, expressed the satisfaction which the occupancy of that chair on that occasion afforded to him. Honors just now are crowing thick upon this gentleman, and they are worthy borne, but we venture the opinion that upon the platform of Monday evening, surrounded by some of the most gifted speakers in the Dominion, in the advocacy of a cause in which motives of piety and of patriotism are almost equally combined, with his father, the venerable Dr. Richey,—to whose eloquent and powerful missionary speeches, of other days, in Ontario, both the gentlemen from the West attributed their first interests in this missionary enterprise—he was as greatly honored as he could possibly be in the acceptance of the most coveted and brilliant distinctions of a public and civic character. The Mayor said he had the greater pleasure in introducing the Western Deputation, because he looked upon their presence with us as one of the results of the Union of Methodist Churches now so happily consummated!

W. R. GIBBS, M.D.

on being introduced, said that formerly in Ontario it was thought necessary to have a converted Indian, now they had changed the arrangement somewhat, and it was felt to be a necessity that laymen should be on the platform, hence his appointment on the Deputation. He thought the step was in the right direction, and believed we had nothing to fear from the introduction of laymen to all positions of responsibility and effort in the church.

He spoke of the extent of the mission field now occupied by the Methodist Church of Canada, of Domestic Missions in all the Provinces of Nova Scotia, New Brunswick, Quebec and Ontario, of their French and German Missions, of what he might call the purely missionary work on Newfoundland. But "Westward the star of Empire took its way and he wished mainly to speak of the North West Territory. In regard to the great West the church was in advance of State; and before the Government thought of measures for occupying it we were at work in missionary operations, endeavouring to lay broadly and deeply the foundations of Empire. He had often thought in early life of the geographical extent of British America; but only in 1867, when Mr. McDougall came back to report their work, having travelled for thirteen weeks over seas of prairie before civilization was reached, over a soil of boundless agricultural resources, did he begin to realize any adequate conception of the elements of national greatness which we had in possession. Believing that such a country must ultimately become the home of many millions of people they felt the necessity of beginning the work at once. They also decided that their pioneer missionary should be the best, the most accomplished men that the church could command, and they had taken the popular men from their most influential churches. To one of the new churches in that Western territory, the Sabbath-school, of which he had charge, furnished a bell and a stained glass window. Two other windows of the same kind had been presented from Montreal and Toronto. The Indians had been at times greatly affected by the beautiful light as it

Conclusion on fourth page.

Conclusion on fourth page.