

The Wesleyan.

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FROM THE PAPERS.

In a Leadville Church there is this notice: "Please do not shoot the organist; he is doing his best."

"Wesleyan Methodism," says the London Methodist, "has practically decided the creed of Evangelical Christianity."

The Evangelist says, the line between gambling and speculation may be very broad, but young men who begin in the former are very apt to lose sight of it.

Dr. Field, editor of the N. Y. Evangelist, who is especially well informed upon matters says that England "in the battle which she has undertaken, is fighting for our interests as well as her own; to make it safe for Americans to visit Egypt, and go up the Nile, and to pursue their lawful callings—their travels, or their business affairs, or their missionary enterprises—in the East."—Central Chris. Adv.

M. Renan, the French skeptic, is becoming despondent. "We are living," he is reported to have said, "on the perfume of an empty vase. Our children will have to live in the shadow of a shadow. Their children I fear, will have to subsist on something less." One who has done so much in this minimizing process as M. Renan should be the last one to groan over it.—S. S. Times.

The New York Times says very wisely that "Dr. Deems and other clergymen waste their force when they undertake to defend Christianity against such midgets of enemies as these Free-Thinkers. There are in the present day many and perhaps serious dangers which the Church must confront, but they are not to be found in conventions of persons whose distinguishing characteristic is 'non-conformity in the matter of hair.'"

In their policy of peace at any price the French have turned a very short corner, and it remains to be seen how long they will be able to hold the nation to such conditions. The whole position of France in the Egyptian affair is galling to the nation at large, and when the wheels of government again begin to move in the Fall this "small ministry" will be sure to hear an ominous creaking.—Western Chris. Adv.

If you shake up a basket of fruit or gravel, the smaller portions will go toward the bottom; the larger will come toward the top. This is the order of nature. There is no way of evading it. And the same order prevails in the basket of human life. The world's shaking will send the smaller character downward, and bring the larger ones toward the top. The larger characters are not to blame for it. It is the shaking that does the business.—S. S. Times.

At eleven o'clock this morning thirty-three convicts, converted by the Evangelist Barnes, with the requisite number of guards armed with Spencer rifles, passed out of the Penitentiary gate in two large wagons, destined for the wharf. Arriving there, the Rev. Mr. Thorp, chaplain of the prison, administered to the convicts the rites of baptism.—(Frankfort (Ky.) despatch to Courier-Journal. If this paragraph were not said it would be ridiculous; and if it were not ridiculous it would be extremely sad.—Christ. Union.

The New York Tribune says: "It seems to us that the Christianity of this great commonwealth of ours ought promptly to present a vote of thanks—a real cordial vote engraved on parchment and framed without regard to expenses—to 'The New York State Free-Thinkers' Association.' . . . An association that listens with equal pleasure to the jeers at the Bible and the eulogiums upon 'Leaves of Grass,' and which apparently takes for its motto, 'There isn't any God and Bob Ingersoll is his prophet,' is unconsciously aiding the very forces which it is arrayed against. By all means let the vote of thanks be passed."

The Spectator, of London, speaking of the "Salvation Army," says: "To our minds, the Salvation Army is good only for recruits from the Damnation Army, and to them only while they remain recruits." But then this "Damnation Army" is so terribly large, and marches with such steady step to perdition, that recruiting from its ranks must be a good business, and lenient judgments may be rendered concerning those who seem to be overzealous in the work. The mission of Jesus was the purpose of saving 'lost men, and his Church can only work in his Spirit when it fully accepts the truth that myriads of men are lost.—Richard Adc.

C. C. McCabe, one of the secretaries of the Church Extension Board of the M. E. Church, telegraphed to the Free-thinkers' (Infidel) convention at Watkins, N. Y., "All hail the power of Jesus' name. We are building more than one Methodist Church for every day in the year and propose to make it two a day."—Baltimore Methodist.

A correspondent relates the following incident: "Allow me to give you a little incident in the life of the Rev. William Arthur, father of our President. While presiding over the Baptist church in West Troy, his choir drew out the hymn with variations which did not please him, so he took his text and preached two hours and forty minutes. His head began to grow impatient and consulted his watch. 'Keep your watch in your pocket, Deacon Jones,' said he. 'You had a long sing, and now I am going to preach till I get through.'"

The Rev. Aaron Matthews, who announced himself as a Russian Jew, in addressing the United Presbyterian Synod in Scotland at a recent sitting, said: "Neither Russia nor any other country need try to exterminate the Jews. They will not drown, for did they not go through the Red Sea! The lions will not eat them, as witness Daniel; neither will fire burn them, for did not Shadrach, Meshach, and Abednego go through it unhurt? The only man who thought the gallows might do for them was himself hanged fifty cubits high."—Christ. Union.

Bishop Butler was a great thinker, and wrote the "Analogy," which has perpetuated the memory of his greatness as a philosophical divine; but all his learning, philosophy, or theological attainments gave him no peace on his death-bed. It is said that, notwithstanding all he had written, he was then low-spirited, and much tempted to doubt God's mercy. He communicated his fears to his chaplain, who at once said, "My Lord you have forgotten that Jesus Christ is a Saviour." "True," was the answer; "but how shall I know that He is a Saviour for me?" "My lord," replied the chaplain, "it is written, 'He who cometh to me I will in no wise cast out.'" Said the Bishop, "I have read that passage a thousand times, but never saw its beauty as I do now. That will do; I need no more," and he soon after departed in great peace.—Evangelical Churchman.

The story is told by the Christian Register of a Chinaman who was converted by simply reading the New Testament. Then he wanted to be baptized. He tells the story: "One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptised shall be saved.' And I said to myself, 'I believe; but how can I receive baptism? for far and near there was no missionary. Then as my eyes followed the rain, the thought occurred to me, it is God who sends the rain. Can I not pray to him to baptise me? So I bared my neck and breast, and they might be sprinkled, went out, fell upon my knees and cried, 'Heavenly Father, I receive thy baptism in the name of the Father, of the Son, and of the Holy Spirit.' And now in my heart I have the conviction that I have received baptism from God himself."

TRUE PRAYER, REAL POWER.

"I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting."

We have given us in the text, which will now take up seriatim, the conditions whereby man may wield this higher power as against a lower, whereby man may reach his hand up into the power that is infinite, and bring down to his needs according as God and he shall best use together, the power mightier than gravitation and mightier than aught else that is about us. The first condition of working in this high realm is perhaps brought to us inferentially from the words, "I will therefore that men pray everywhere." A suggestion of union, men praying at the same time, though in different places. Union is valuable according to the height of the department in which it is used. . . . When you come to this great realm where God and men work together, the power of union brings us a glorious result. This is the reason why Christ asks two and three to associate together, the reason why one great church asks men forward for prayer, and all earnest hearts gather together, and with one mighty faith reach above

the earth, and bring salvation down to a soul unable, perhaps, of itself to find its way to God.

The second law of working is, "Lifting up hands." What is the idea? It is that the soul is earnest. It can not wait; it can not rest. Even God's lightning of love is not quick enough; he reaches to the skies and tries to bring salvation down. His earnest soul cries out: "Oh that I might find him; and that I might come even to his seat!" See Elijah on the mountain top, see Christ prostrated in the garden; see the earnestness of the Apostles' souls, see the little company gathered together all night long for prayer for Peter's deliverance. A man that wants to put his hand on the power of the infinite God must be wholly absorbed—we shall find him when we seek with our whole heart; half-heartedness is not enough to work God's power in this world of ours. Souls that are going to work with God, and take hold of his infinite power must give their whole being thereto, for it is a cause that demands their most earnest thought, as the poet says:

"I sigh, I pant, I groan for thee!
Oh, burst these bonds, and set me free!"

There is a story told of a young man in Cincinnati, who was a prodigal son. Wandering in his half inebriate dissipation along the street, he heard a sound of singing coming out from a chapel; he entered, seeking shelter as much as anything else. The preacher was earnestly exhorting men to flee the wrath to come; his soul was set on fire of God, and that prodigal son was smitten with a sense of sin so that he could not bear the burden, and staggering down the aisle he fell upon his face before the altar. They did not send for a physician; they did not try to revive him. Their spiritual souls knew what was the trouble; they gathered round him, and with souls earnest as life sent their faith into the skies. He joined his, and rose a Christian. That very night he wrote a letter to his mother, of course; and in a few days back came the answer. He saw the familiar handwriting. Turning it over to open it—it was sealed after the custom of the times with a black seal—he tore it open with trembling fingers, and read with bleared eyes: "Dear Son, just at the time when you say God smote you with a sense of sin, your poor father's soul went out of the body, with the agonized cry, 'God be merciful to my son!' That soul so earnest that it could not stay in the body, sent its cry up to heaven, and down to earth five hundred miles away, and smote the man with a sense of sin. Let those who are seeking for spiritual power have the whole soul's earnest purpose gathered to a focus.

The next law of working is given us in the same text; not only lifting up hands, but "lifting up holy hands." What is holiness? It is the result of a perfect conformity to law, God's law, in all respects, wholeness. Now men are obliged to conform to law exactly and precisely as according to the kind of work they want to do. The man that is going to make watches must have a hand as steady as the pole of the swiftly flying earth. He must conform to the laws of his physical being. He wants eye-sight clear, calm, penetrative, and a hand steady enough to do the kind of work that he is trying to do. I have a friend that has the rare ability of running up four or five columns of figures at once faster than I can run up one; but in order to keep himself in the condition needed by this work, I have seen him leave the quiet company before nine o'clock, that full, complete and perfect sleep should give him the mastery of all his powers, and give him ability to do that marvelous feat in the bank all the next day. So men that are going to work with God must be like God in actuality or in purpose. They must seek to be like him whom they ask to trust with his power.

A holy God does not choose unholiness and give to them the mighty

energies of his glorious power, that they may work their private ends and purposes thereby. I must seek to be like God before I can be trusted with might more great and wonderful than any power of earth.

The next law of working is also before us in the text: "Lifting up holy hands without wrath." I will not dwell upon it long, only to say it is that blessed condition of charity for all, pressing on as you see the light, with love for the world and no wrath for any enemy. If you have a state of mind such that all the hates of earth dashed at you could not jar nor disturb you for a moment, then you are ready to lift up holy hands and take God's very power, for you have come to be of his very nature.

And now the next law is: "Lifting up holy hands, without wrath, and without doubting." The great law of faith; the great principle of trusting divinely, put last because it cannot be exercised until the others have been exercised. That is, when you know that you have conformed to the great laws of the department in which you work, faith comes as breath to opened lungs. For instance, I want to telegraph from here to Mayville. I set up some poles, put on some insulators, string the wires, put the battery somewhere between the two ends; one end in the ground here, one end in the ground at Mayville, and then, having met all the conditions of electrical science and mastery in that realm of power, I sit down and take the key in my fingers and begin the strokes, knowing that I am heard and understood at the other end, for I have met the conditions. And when your eager soul prays, prays with other souls for some great blessing, when you are earnest as life, when you are determined to be as holy as God desires, and as your nature can attain under the operation of infinite love; when you are without wrath; then faith is a necessity. Human nature must exercise it then. It can scarcely be kept back. You have met all the conditions, and are now ready in the perfect relief of the promise of your God that the thing that you ask shall be done.

I know I have been holding up conditions as high as humanity can ever reach, higher than many men ever reach, vast as the spirit world that lies about us. I know I have been lifting up the conditions that made possible the great record of faith's doings in the eleventh chapter of Hebrews. I sometimes fear that in our knowledge of mere things we forget that we are children of a King, and we go to him asking some little thing, when we ought to be saying:

"My soul, thou art coming to a King.
Large petitions with these bring;
For his grace and love are such
Thou canst never ask too much."

Oh, that our faith might follow all other conditions, and we might reach the hand into the realm of power and take for the Church and the world the glorious energy of the Almighty God to be brought into our experience and the experience of all with whom we have to do. Faith grows from more to more as we get accustomed to trusting in the power that conforms the conditions of its own imposing. You take your little child and toss him up in the air. If he is used to it, he shakes the whole air into rippling laughter, as he goes up with delight and comes down screaming with joy. You catch another child that is not used to it, and hold him out upon your hand, and terror fills his soul. He has no faith; he has not tried; he does not have the experience; and so the soul, that has given itself to the Father in the heaven and been dealt by more kindly than we deal by our children, gets such blessed faith that storms of wrath and seasons of trial can not interfere with it—no, not for a single moment.

Ere long, O friends, you and I are coming to the unknown waves of the river of death, so chill that no human power can withstand them; no nurse, no mother, can dispel our fear; but if then we can hear a voice which

we are familiar saying unto us: "Lord, I am with you; be not afraid;" we will step into his arms and cry: "Oh, heaven! to feel the tossing of the wave of the river of death, when Jesus the Master of them all is there. Oh, heaven! to see the polished glitter of the wave when it comes straight from the realm of glory to which our Jesus takes us."

Living faith becomes dying power. The senior bishop of the Methodist Episcopal Church just a few days ago was lying on his bed of death, and rallied up his last remaining strength to cry in this world: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be. Amen." Having a little strength left, he began: "Glory be to the Father—and—to—the Son—and—to—the,"—and finished it in the world to come; no wavering in his earnest faith. No quivering in his dying voice; heart just as sure in the unshaken faith that had grown in his eighty years of life, surer than of anything else on earth. Ah, friends, in the mighty realm of God there is power to save your souls; there is power to save your sons and daughters; there is power to put away the intoxicating cup; there is power of salvation for this world. Oh, that those that are trying to use the power of God may conform to all its laws, and find that the hand that moves the world is lent to bring salvation down. Abridged from Bishop Warren's sermon in Chautauques Herald.

WORKING AND WAITING.

When the great mission of His life first dawned upon the mind of Jesus, He exclaimed to His astonished parents: "Wist ye not that I must be about my Father's business?" He seemed in eager haste to gird Himself for His work; and yet that impulse to work was followed by a long period of waiting. For the next eighteen years the Father's business was not active public work in the great world, but patient waiting in the workshop of Nazareth.

How eloquent is the interval of silence in the life of Jesus! How comfortingly does it speak to those who are shut out from active work in the wider spheres of life! For many there seems to be no place for active service. They have to sit with folded hands, and often do they feel that life to them is an utter blank. They envy with a holy envy those to whom a larger work is given. They imagine that if their lives were otherwise ordered, they could be more useful. What a mistake! The Father's business is "exceeding broad," and the most retired and uneventful life becomes sublime when it is seen to be comprehended in God's great plan. To every child the All-Father assigns an appropriate place and an appropriate work. The place which God appoints is the only one which we should desire to occupy; the work which God allots is the only one which we should desire to perform. The Father's business covers the whole of life.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world in the privacy of home, waiting not in illness, nor in disappointed pride, but in faithful performance of the small duties which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work it is not found wanting. "He that is faithful in that which is least is faithful also in much."—Rev. J. M. Campbell.

Dr. Shaif has published a paper on, "The Historical Foundation of Faith," in which he thus refers to the growth and present power of Christianity: "Taking our position at the

close of the apostolic age and looking back to its fountain-head and forward to succeeding generations, we cannot but be amazed at the magnitude of the effects produced by the brief public ministry of Jesus of Nazareth. There is absolutely nothing like it in the annals of the race. The Roman Empire embraced at the birth of Christ over one hundred millions of men, conquered by force, and after having persecuted His religion for three hundred years, it died away without any possibility of a resurrection. The Christian Church now numbers four hundred millions, conquered by the love of Christ, and is constantly increasing. The first century is the life and light of history and the turning point of the ages. If ever God revealed himself to man; if ever heaven appeared on earth, it was in the person and work of Jesus of Nazareth. His Cross has become the tree of life to all nations; his teaching is still the highest standard of religious truth; his example the unsurpassed ideal of purity and holiness; the Gospels and Epistles of his Galilean disciples are still the book of books, more powerful than all the classics of human wisdom and genius."

We have often seen Christian people seeking shelter from the demands of the foreign mission work behind the pitiful plea: "We have enough health at home. Let us convert them first before we go the heathen abroad." "That plea," says Phillips Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel and think how unheroic it is." As to the relative importance of home and foreign mission work it is sufficient to say: "This ought ye to have done, and not to leave the other undone." All the world is the field of the Church, and the Master's imperative, urgent, "Go ye!" is still thundering through the ages, rekindling the sloth and weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world.—Evangelical Messenger.

MR. GLADSTONE made a very good suggestion to the theological students in Edinburgh a while since, when he told them not to allow their new sceptical opponents to put them on the defensive, but, said he, "put those men on their own defense." Let them, we say, prove their own theories before they ask us to accept them. We are not bound to accept a speculative opinion of any man; let him furnish the evidence of its truth first. Many a glib talker upon the theories of science would be nonplussed, if asked to furnish the proof of what he stated. Do not be alarmed by assertions: what we want is proof.—Christian Secretary.

It is then, possible to be sanctified here—to love God supremely, and yet to labor under physical infirmities, and the misfortune of a perverted nature. They are the inevitable sequences of the fall, and I cannot associate guilt with the inevitable. I have never forgotten a question proposed to me by an old preacher of another Church, shortly after my conversion: "Did you repent of Adam's sin?" It was a new thought to me, and I replied: "I never thought of Adam's sin, my own troubles me so much." He thought I had not gone far enough back. I was troubled with the effect, but not pained for the guilt of original sin. Guilt without personal agency is a myth, especially in view of the vicarious obligation that taketh away the sins of the world."