

The Wesleyan.

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T. WATSON SMITH, Editor.

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FROM THE PAPERS.

Some persons suffer themselves to be thrown into a wry, *ouge* and a while, by absurd stories in sensational newspapers about ministers and members of the Church. If they would keep cool they would generally find that the reports are false. The world is full of meddlers. Do not be disturbed by them.—*Western Ad.*

It is said that when the devil would blind a man and then bind him, he first afflicts him with some form of moral dyspepsia, and directly the clouds are murky—the mental and moral sense becomes dim, and everybody seems cutting ridiculous tricks but himself. Antidote: A large dose of information mixed with divine grace.—*H. S. Horton in Texas Christian Advocate.*

The man who can be wheedled out of Methodism into another Church by sophistry or assertion has a certain flabbiness in brain fibre incompatible with success in life. The man who is ashamed of the faith of his father has an aspect of mischaracter that will in time rot to the core. The man who changes Churches for any worldly advantage has a sort of keeness, but it is a razor of sorrow; no "metal" in it; untrustworthy.—*Richmond Ch.*

A recent Sunday was a great day for Christianity in Freetown. The Rev. F. Ohlinger says, "We had a kind of educational lovefest in the morning, after which three students in our Anglo-Chinese College were admitted to full membership." A vote was taken among the students in the college "for separate courses of life. Twenty-one voted in favor of the ministry, nineteen for business, ten for medicine and seven for law."

The *Congregationalist* states that women have been serving on Massachusetts School Boards ever since 1867, and the arrangement has been found so beneficial, that at present, in seventy-two towns in that State, ninety-eight women are regularly appointed members of the school committees. Of the 8,861 public school teachers of Massachusetts, 7,727 are women, and it seems eminently fit that women should supervise the school system in the same proportion.

Even Arabi has turned against M. de Lesseps and set a price upon his head, charging him with deceit and false promises. This leaves the Father of the Canal in a state of absolute isolation. The British are in full possession of his great work, the French Government has snubbed him, the Sultan has cut his acquaintance, and now the Egyptian leader would like to decapitate him. A frivolous world looks on and even smiles.—*N. Y. Tribune.*

The insufferable pettiness of the control which Holy Church exercises over priests and people is exhibited in this "decree" from the Sacred Congregation of Rites. Wax candles are required to be used on altars, and somebody asked if they could not use gas in addition to the candles. The reply was a peremptory negative. To ordinary common sense such an interference with the convenience of worship is an impertinence.—*N. Y. Independent.*

"I thought it inconsistent with traditions for the Queen's army to retire from before any number of Egyptian troops." So says Gen. Sir Garnet Wolseley, in his official dispatch of the fighting of last Thursday. There are no better or braver soldiers than those of the Queen's army; still it is well at the beginning of a campaign to remonstrate with the Scriptures. "Let not him that stretcheth on his harness boast himself as he that putteth it off."—*Western Ad.*

Said the Rev. Dr. Brown, at a revival meeting in Glasgow: "There is a great need that bad men should be made good, and good men better. Yet if he had the choice of the two blessings, that a thousand persons should be converted to the low level of our ordinary piety, or that a thousand sinners should be quickened to a higher fervor and activity, he did not know but that, in the whole, comparison view, she should prefer the latter, because every one of these revived sinners would be a center of holy influence and joy to life."

Somebody says C. J. Ingersoll is going blind. The Lord bless you he's been blind from his birth; not only blind, but deaf in trespasses and sins. The only power that will ever resurrect him and open his eyes is the power of the Holy Ghost. What Robert Ingersoll needs is a shock from the lightning, battery that will lay him out for three days like Saul of Tarsus. He is not to be possessed of so many devils that it would take about that length of time for them all to get out of him.—*The Two-Edged Sword.*

The New York *Churchman* is only about a year behind in its news. It may catch up with current events in the course of two or three generations. A recent issue contains the following paragraph: "The Methodists are soon to hold an ecumenical conference in London. On account of the difference between the various kinds of Methodists, it has been decided to exclude all doctrinal subjects from consideration. Else it is feared the pan-conference would become a pan-demonium."—*Central Ch.*

Hurry and bustle are not essential to successful action, but impede it. The spirit of hurry causes confusion, and is fatal to soundness of judgment. Nelson the greatest of French surgeons, said that if he had but four minutes in which to perform an operation, on which a life depended, he would take one minute to consider how best to do it. "Always in haste, but never in a hurry," was John Wesley's rule. Goethe said, "Make haste slowly." He also said that "a day is a very long time if every minute be used."—*N. Y. Ad.*

Why should we not ask those advanced teachers in modern Liberalism, to whom evangelical views are an offence and a stumbling block, to show, in the actual trial, the superior moral power of their systems? Where are the bad men made better, the drunkards reclaimed, and the lowest of cities cleaned out and made reputable, as have been the Five Points in New York? Show us Liberal philosophers, your human trophies snatched from ruin by your enlightened modern religious systems.—*Zion's Herald.*

The question of the hour—the Egyptian question—has brought into light the convictions of Mr. Gladstone in relation to war. His policy is like that of a Christian statesman. He dislikes war. He is prepared to do anything within the bounds of reason in order to avoid it. Under his administration, diplomacy and friendly negotiation have full scope. When however, all rational means to preserve the peace have failed, he is prepared to accept the responsibility of war. This, in our estimation, is the true position to take. War can never be justified, except as a last resource.—*The Methodist.*

Rev. Robert Collyer, in giving a charge to his former congregation at the settlement of his successor, said: "Seldom find any fault with your minister, but when you do, don't tell him on Monday, he feels blue; don't tell him on Tuesday, he is just pulling out; don't tell him on Wednesday he is just getting ready for his sermon; don't tell him on Thursday, he is finishing his sermon; don't tell him on Saturday, because he is getting rested for Sunday; and if you don't tell him before Saturday night you never will tell him."—*Chris. Guardian.*

Canon Wilberforce, an English teetotal leader, has created quite a ripple in ecclesiastical circles by calling the attention of the Archbishop of Canterbury to the large number of public houses built in London and elsewhere upon "Church" land. This is an admitted blow at the drink traffic. It is asserted that the "Church" is the largest owner of a drinking-house property in the country. The Canon himself has refused to sign any lease of the Church land over which he has control which does not contain a clause forbidding the sales of intoxicants of any description.—*Baltimore Methodist.*

The havoc the temperance movement is making with the plans of the Republican and Democratic parties can be estimated from the following item in *The Washington Star*: "Information sent from the West to the political managers of both parties here, by State and local workers in that section shows that the temperance agitation has become a perplexing feature in politics. In some of the Congressional districts the temperance organizations are taking a hand in the fight, and the movement seems to be a two-edged one, cutting both parties alike. There is no way to forestall how far the movement may go or how many votes it may control, and hence it is upsetting calculations. From all accounts it seems to be growing."

The California *Levee* hits it exactly when it says the "throng sellers" of a "thousand strings" has a single string—"Prohibition does not prohibit." The following will do to "pass along the line": "They all take a horn, and look blank, and then take up this old weather-beaten 'tharp' of a thousand strings, with the strings all gone but one and on that they play the same doleful, everlasting tune, which is no tune at all, but now only a prolonged screech. We should think

that there could not be found in the wide world a man so devoid of common self-respect as to speak, or to publish, or whisper that worn, jaded, spavined, buzzard-haunted lie: 'Prohibition does not prohibit.'"

The Freethinkers are going to set up a university of their own—the papers say. Well, they will do no such thing. If they can crawl into some university and steal it, they may after a while call it by their own name. But they will neither pay for a university like honest men, nor publicly confess the godless character of any institution which they control. They would make some headway in the world if they had more manliness and some confidence in their "truth." They are merely bunnies in religious controversies, and will never believe like an army with a treasury, a commissariat, a flag and a cause to fight for.—*M. Bodist.*

CHRISTIAN HOLINESS.

But how are we to cleanse ourselves from all filthiness of the flesh and spirit? How are we to obtain that perfect love that casts out fear and torment with it?

Not in our own strength, but by the employment of those means that God has appointed and ordained, and which will certainly produce the result. How? Blessed be God! in a Methodist congregation there is no need to dwell long on this point. Blessed be God! most of you to whom I now address myself have known as long as you have known your own names.

"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "He loved us and gave Himself for us that he might redeem us from all iniquity and purify unto Himself a people for his own possession zealous of good works." Faith in the cleansing blood brings the purifying Spirit. The purifying Spirit, the purchase of the cleansing blood granted ages ago to every believer, is given to every believer when he believes. And so the two clauses of Scripture are realized. What you cannot do by yourself you can do by the power of the Holy Ghost. That Almighty Spirit is as competent to take away the last degree of human wickedness as he is competent to take away the grosser and more abominable forms of it; as competent to purify the heart continually by his indwelling, by his incessant operation as He is competent to convince the sinner of his sins and turn him from darkness to light. And that same power is our only hope.

Wicked as we are, and as every one of us knows he is; weak as we are, and as every one who strives to do better knows that he is; there is no help for us—no possibility of salvation but in that one thing—the power of a present God, the Holy Ghost—"mighty to save," as He was mighty to create—moving upon the soul as He moved upon the face of the waters, and brought into order all that is. That blessed Spirit is to renew us, and instead of our pride to bring out humility; and instead of our uncleanness to bring out purity; and instead of our covetousness to bring out liberality; and instead of our weakness to make us strong to resist temptation, strong to obey the precept, whatever it may be. And there is our answer to the question. With God in us we can do anything that may be needed to "perfect holiness in the fear of God."

"Having therefore these promises." The "promises" are these: "God hath said I will dwell in them and I will walk in them." That is enough. You want no more. "I will dwell in them," they shall never be without Me, any more than the body is without the soul. "I will walk in them," I will not visit them merely—that is good so far as it goes. The promise is, "I will dwell in you"—all the difference between living in a house and calling at it. I do not need to explain it. "I will dwell in you"—I will not merely come to see you, I will be in you, I will walk in you and actuate your movements, and go abroad with you if you go, and I

will be your God. That conveys everything. A man's God is to be everything to him if he is a God at all; and that is the misery of the heathen that they have for gods those that are nothing; and that is the blessedness of Israel, they have a God who is everything. "None is like the God of Amshurim." That is all you can desire, but it is not all. "Come out from among them, and be ye separate, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." That promise is irrevocable. It covers everything, as some of you will well understand. There are many parents here. Is there any one of you to whom if his child says, "Father, I am hungry, I am naked, or soon shall be, Father; you know I want this, or that, or the other," that will not give it to him? No. I have known, and so have you, many a father ruin himself for his children's sake. His children have gone to him time after time until they have drained him of all that he had. The father predominated—the father conquered—the man of business would have said, "No you mustn't give this boy so much. You can't afford it," but the father prevailed.

Now, we want you to deal in this way with your Father. We want you to go to him and say, "I want to perfect holiness in the fear of God: I want to be cleansed from all filthiness of the flesh and spirit; I want to have the indwelling Spirit so constantly at work in me that all I say and all I do shall be well-pleasing in thy sight; I want never to offend Thee, never to grieve Thee, never to disgrace my profession, never to bring dishonor upon thy holy name." Is not that what your hearts mean? You know it is. Is not that what every one ought to pray? You know that it is. There is not a man, woman, or child here who has God for his Father who ought not to say that to him. Some of you, blessed be God! do say it, have said it, are saying it now.

Let us come with boldness to the throne of grace. If we have a Father, let us see how much He will do for us. Let us try Him. Lift up your hearts, every one of you, and say "Supply my every need. Supply my greatest need. There are many things I can do without Father, but I cannot do without this. I must have this. I must have Thee dwelling in me and walking in me and giving me the daily and continual power over sin, which comes by the continual indwelling of the Holy Ghost. I must have this. I have often been told that Thou art ready to give it. I want to know. I believe that Thou art ready to give it to me. I believe that Thou hast it to give. I believe Thou dost not grudge it." Can you say that? "I believe that it will be a great pleasure to Thee to give it." Can you say that? Can you refuse to say it without doing Him a great wrong? Come then and venture on a Father's love—on the infinite merit of the Saviour's atonement and the infinite power of the Saviour's intercession. Venture! Venture now! Believe now! Take it for granted that your obedient faith will be honored. "Reckon yourself dead indeed unto sin." God help you to do it now, while you listen. There is nothing my heart so earnestly desires as that you may be able now while you listen to make this venture that brings the blessing, and without which the blessing does not come, however earnestly it may be sought. As you venture you shall find that you have a right to venture; you shall find that the venture of faith is not presumption. May God grant us this grace!—*Confession of Dr. O. Lord's original sermon.*

Says Rev. Dr. Steele: "The lowest pulpit is higher than the highest throne. I would rather preach a large gospel in a small church than a small gospel in a large church."

CHRIST THE CENTRE OF CHRISTIAN THOUGHT.

The ascendancy of Christ in Christian faith gives character to a Christian's anticipations of heaven. A system of religion may always be tested by its theory of the rewards of virtue in another life. The old mythologies told what they were in the picture of Elysian fields. Islam proclaims its nature in its promise of a sensual paradise. The Scandinavian faith has its Valhalla. The North American Indian has his happy hunting grounds. Last and least of all, poetry and romance disclose their effeminacy in the doctrine of a "spirit land," of which nobody knows the character. The Christian heaven is distinguished from them by this one peculiarity—that Christ is there. There as here, Christ is the center of holy thought. Heaven needs no sun or moon, the Lamb is the light thereof.

The single idea of meeting Christ, therefore, is the chief thing that makes heaven attractive to Christian souls. This it is that makes heaven our home. We are not qualified to go there till this thought does make it homelike to us. It is not the hope of happiness as such. It is not the thought of meeting patriarchs and prophets and apostles. It is not the hope of becoming the companions of heroic men who have suffered for the truth. It is not the prospect of sitting at the feet of Christian scholars, who may be still pursuing the researches in which they once fascinated us here. It is not the anticipation of meeting our favorite characters in history; the authors who have instructed us; the poets who have charmed us; the statesmen who have roused us to patriotic deeds; the preachers who have moved us by words which we expect to remember there; the writers of our favorite hymns which we hope to have sung to us on our death-beds; men and women of the past, for whose creation we shall thank God forever—it is not chiefly the hope of meeting this noble company that renders heaven attractive to Christian faith.

Nor is it the dearer hope of meeting our kindred there, of breaking the long silence of their graves, and hearing again loved voices, and seeing loved faces, and grasping loving hands again. No; not this is the central and regnant thought of heaven, when we seem to draw nearest to it, and to catch the reflection of its radiance on the hills, or to hear the echo of its trains in the midnight air. The thought which then entrances us is the thought that Christ is there—"I shall see Christ. These eyes shall behold him. I shall be fitted to look upon him without shame. I shall be so changed that I bear the can look of his pure eye. I shall be able to stand erect in his presence. I shall have a crown to cast at his feet. He will own me as his friend. I shall reign with him. What that may mean I do not know, but he knows, and that suffices. I shall be satisfied when I awake."

Such has been the thought of confessions of our faith in all ages, as they drew near the confines of that world. Martyrs, from St. Stephen downward, have rejoiced in this vision. When one of the most learned of the Archbishops of England was on his deathbed, and friends sought to comfort him by a review of his great and noble life, said he, "Tell me not now of what I have done, or what I have been. Tell me of Jesus Christ. I am going to meet him, my Lord and my God." Another of England's sainted ones, well known in her annals of Christian martyrdom, when the flames were kindled to consume her, and she was bound to see heaven opened, she could tell what she saw there only in words of rapture, "None but Christ! None but Christ!"

It men blacken your character, the Lord will find time to wipe of every spot; he will bring forth thy righteousness as thy light." Can you trust him to do this?

LORD SHAFTSBURY.

A well known "Society" journal has recently given to its readers an "Anecdotal Photography" of the Earl of Shaftsbury. It supplies an illustration of the homage paid by the world to virtue and religion. The writer is disposed to scoff at the "Puritanism" of his hero; but is restrained by his admiration of the useful life of the man of whom he speaks. He regrets that Lord Shaftsbury is not after the writer's own idea of wisdom, "a wiser man," and then immediately adds—"a better I will not say, for he is really as good a man as you will find in the high road from Jerusalem to Jericho." The illustration is enhanced by an additional sentence—"No fear of his ever passing by on the other side when there is human want or misery to be relieved." The humane feelings of Lord Shaftsbury, and his utter repugnance to anything in the shape of cruelty, are illustrated by a single example—"Did you ever hurt?" he was asked. "Yes," was the reply; "once a hare, and the sight was quite enough for me! I resolved never to hunt again!" The writer makes a suggestion, which I hope has reached his Lordship's ears, and which I still more fervently trust will be acted on—"It is sincerely to be hoped that he (Lord Shaftsbury) will leave the world a volume of Reminiscences; few men's autobiographies would be more valuable." Meanwhile, "Talks with the People, Vol. I," will help to fulfil their wish; and may it be a long day yet before this Christian and philanthropic nobleman, albeit he has attained his eightieth year, shall commit his posthumous "Reminiscences" to the Church and the world—"Wayfarer" in *Hand and Heart*.

THE SILENT PRAYER AT CHURCH.

One of the Nonconformist papers says: "There isn't much doubt that in the informality of Non-Episcopal Church Service much is lost to the cause of order, and of a decent solemnity. Many enter a church and take a seat in a pew, but never bend the head in silent prayer, as is the custom of some to do. Then as to the other end of the Service—the benediction. After it has been pronounced, the people instantly stand up, bang go the pews, and there is hurry and bustle, and rush for the door, while the organ, in the words of a recent writer, 'breaks out like so many bulls of Bashan, while wild flocks of quavers, semi-quavers, hemi-demi-semi-quavers flutter in the air.' Probably this haste, this departure as if there was a cry of 'fire!' and everyone was hastening to save his own precious body from destruction—all this is due to long custom. If this benediction were pronounced while the people bowed their heads, as in the Episcopal Church, the organ not sounding until some little time had elapsed, and then in subdued tone, all the better scilicet, this get-out-as-fast-as-you-can practice would cease. The organist is sometimes to blame for increasing this irreverent rush. The moment he can touch the instrument for the closing voluntary, he dashes off into a grand flourish wholly unsuited to the service just ended, and out of harmony with the solemn influence created by the sermon. To sing a hymn as a voluntary or softly play a tune that everybody knows would be a new departure and would help to kindle the fire of devotion in the hearts of the worshippers. St. Augustine says: 'When I find myself taking more pleasure in the number of singing than in what is sung, I suspect the genuineness of religious emotions.' "Perish Augustine! Live Jesus!" was that man's motto. It would be a grand one for organist, choir and preacher. A religious service conducted by such consecrated hearts would not fail to be wonderfully helpful to all the worshippers assembled within the courts of the Lord."—*Chaplain McCabe in N. Y. Ad.*