

# The Wesleyan.

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## FROM THE PAPERS.

Our modern ministerial vacations are something wonderful. The minister is released from his own charge, to preach as often and as earnestly for other people. He will earn all the recompense he receives for it; but what about his renewed physical strength?—*Zion's Herald.*

The presiding elder who went to conduct the dedication of a new Methodist Church at Grand Rapids did not do it. The debt was not provided for, and he said he had promised God not to dedicate any more due bills, mechanics' liens and mortgages. To which we devoutly say, Amen!—*Baltimore Methodist.*

Some day there will be an improved method of conducting elections, possibly after the manner of taking the census. It is a question whether the ballot box should not rather be taken to the elector, rather than the elector go to the ballot box. There are some difficulties in the way, but none that are insurmountable.—*Moncton Transcript.*

It is perfectly manifest that our times need a little more of the ring of the old evangelical metal; our pulpits a little less of speculative philosophy, and a little more of that downright assertion of God's claims, which Jesus Christ and Paul and Peter used when they closed and clinched every argument with a Thus it is written. Thus saith the Scripture.—*The Interior.*

The action for calling a Bible Convention at Cincinnati to be composed of delegates from churches, has been considered, and now a convention, composed of delegates from State Conventions, &c., to the number of one delegate for every thousand members is to be called, probably in November and at Saratoga, to consider what action Baptists shall take in reference to Bible work.—*Christ. Visitor.*

Among the practical benevolences of the day, worthy of commendation, is that carried on by Lighthouse Baptist Church in New York city, which furnishes, gratuitously, ice-water, all through the week, to those passing by the corner of the church. A good hint to other churches, who are on the lookout for little, but effective, ways of doing good.—*Zion's Herald.*

Says the *Congregationalist*: "A 'Seaman's Rest' has been opened at Marsden. It is a singular fact that Roman Catholicism in all its pride and plenitude of power there never undertook such a work in that city. Should this new Protestant endeavor show signs of vitality, it will probably wake up a vigorous opposition on the part of those who have slumbered and slept over the situation for many centuries."

The *Baptist Weekly* says: "It should make Christians blush to know that the bees in this country do much more in making honey, than the churches, of all denominations, in raising money for missions. The value of the honey crop exceeds three millions of dollars annually, while contributions for foreign missions amount to less than two and a half millions."

Recently we have made several appeals to our wealthy readers for a pittance to help us send the *Central Methodist* to old, worn-out preachers and widows in indigent circumstances, but no response was evoked. Before us lies a sum from a noble whole-souled widow woman, who labors for her money in an honorable calling, to be devoted to sending the *Central* to some of the Lord's poor.—*Central Methodist.*

A few days ago Captain Gipsy Smith, leader of the Salvation Army Corps in Hanley, accepted a gold watch and testimonial as a token of respect on his leaving the District. For receiving this the captain has been discharged from the army by General Booth, and two lieutenants, who also received watches, will only be reinstated on giving them up to the army. The circumstance has caused much comment.—*Meth. Recorder.*

The Western distillers, in session last week, at the Grand Pacific Hotel, Chicago, resolved, "That the fact that prohibition does not prohibit, has been abundantly proven, therefore we are in favor of a well digested case law." But the people are going to give them "prohibition," and let them "digest" that awhile. Perhaps by the time they get it "digested" they will find that prohibition does prohibit.—*Western Ad.*

The *India Witness* says: "The Rev. Wm. Taylor has made sixty long voyages in the prosecution of his great work as an evangelist. He still speaks confidently of returning

to India, but cannot fix a date for his coming. He believes that God has given him 'an additional lease' of twenty-five years to his life. We trust he is not mistaken in this belief. Twenty-five years added to the life of such a man means a great deal of blessing added to the world."

A London paper says: "Fatal encounters between gamekeepers and poachers have been terribly frequent of late years. They amount, as it has been but too aptly said, to the practice of private war, and to the amusement of a few rich, the lives of scores of poor are annually sacrificed. Surely it needs some radical change in the game laws to prevent this awful sacrifice to what Sydney Smith called the Christian pheasant and the immortal hare."

You advance public morality when you drive a vice into privacy. Its retirement from the light is a tribute to correct opinion. When a vice, once public, becomes private, the vice loses its originality but in its own original viciousness. It is all nonsense to say that privacy begets more vice. The very fact that vice dare not seek the light, convicts the sinner and warns those who fall into temptation. Society takes a long forward step when law prohibits a sin and drives it into dark places.—*N. W. Ad.*

The *Methodist Recorder* suggestively says in its recent Conference Report: "The Ex-President's official sermon was preached on Sunday morning last in the Conference Chapel. There was a large congregation, and with the exception of the fact that at least two-thirds of the ministers and people who were present had no books provided for them, and were therefore unable to take any part beyond that of listeners in the 'Order and Form of Morning Prayer,' the entire service was delightfully edifying."

Travellers when travelling on the Continent are told that the waters are not pure or safe to drink, wines being recommended in their stead. Mr. Cook, the excursion king, says, "From my extensive acquaintance with many lands, I unhesitatingly affirm that everywhere God has provided pure water for man, and that the wines drunk are often miserable and dirty. I have found water everywhere that I have travelled—in China and India, Palestine and Egypt—and everywhere water has been my beverage."

The *London Christian World* says: "Temperance principles are becoming decidedly fashionable. At Brighton and other resorts non-alcoholic drinks, attractive-looking and very refreshing, are, it is said, being substituted at lawn tennis and garden parties for the usual champagne or claret cup. Abstainers are often found to be in the majority at these parties. In many households, also, gentlemen's servants are now supplied with five o'clock tea, instead of beer; and the benefit of this arrangement is already seen."

"What's in a name? A rose would smell as sweet" (and corruption as rank) "by any other name." John Wesley Pine was hung for murdering his mother; Charles Wesley Allen, the notorious pickpocket, was re-arrested last week; John Wesley committed suicide in Wilmington, Del., since the present month began. There is a rum-shop in this city called the Wesley House. Men named George Washington, Andrew Jackson, William Penn, and others named for the Apostles and Prophets, have been especially St. Patrick, have been found in every situation of vice and crime. It takes more than a good name to make a good man or a good place.—*N. Y. Ad.*

The *Texas Advocate* describes some Methodists outside of its State in the following: "A member of the church declined to take his church paper. He was afterward inquiring when the life of Jesse James would be published. He was anxious to procure a copy. The elder children seldom go to church and take no interest in the Sunday school. The stewards do not rely very strongly on his aid, and the pastor looks in other directions when he needs assistance in protracted meetings. A man who will place the sensational life of a desperado in reach of his children and withhold religious literature may prepare himself for very serious consequences."

A letter to *The Boston Herald* describes the female students at Cornell as strong in health and quick and accurate in study. The writer declares that between the young men and maidens in the college there are few friendships formed which result in marriage; and he adds: "It is said that the young men find the ladies of the

town more interesting than the quiet, studious college girls. The daily intercourse between the men and women students is so commonplace, the occupations that call them together are so high and so engrossing, that no time nor inclination seems left for sentimental dawdling."

The *Rochester Union* says: "It may be added for the information of the taxpayers who are called upon for \$200,000 this year to support the public schools of Rochester, that not one cent is squandered upon the teaching of writing. The levy covers a handsome sum for the teaching of natural sciences, and drawing, and German, and so forth, but nothing is wasted on writing. This study, or practice, which used to be considered an essential with reading and arithmetic, has become obsolete in the public schools. Why its two ancient accomplices have not gone with it is one of those mysteries of progress not easy to fathom."

## CHRISTIAN HOLINESS.

The official sermon of Dr. Osborn, ex-President of the British Conference, was from 2 Cor. vii. 1. He said:

The great work we have to do—all of us, all Christians everywhere, preachers and people alike, without any kind of difference—is that of "perfecting holiness in the fear of God."

To perfect holiness. It is a very strange thing that this word provokes, not merely from the world outside, but from many within the pale of the Church, opposition, contradiction, rebuke and even ridicule. Nobody quarrels with a man who says, "I will be a perfect farmer. I will get out of my farm all that I can get out of it, by good cultivation and careful treatment." No one quarrels with a man who says, "I will be a perfect musician. I will get out of my instrument or instruments all the sweet sounds they are capable of producing in their due order and combination." You never heard either of those men quarrelled with or rebuked for pride or presumption; nobody thinks they go beyond a legitimate ambition. But if a man says, "I will be a perfect Christian, I will perfect holiness in the fear of God"—what then! Then the world sneers at him, and very often his fellow Christians rebuke him, and shrink from him, even though the very men who rebuke him and shrink from him say the same thing in their prayers that he says in his profession! and every day of their lives ask the same blessings which if he professes to have received they rebuke him and sneer at him. . . . But then "the children of this world are in their generation wiser than the children of light."

Perfect holiness is represented in the Epistle to the Hebrews as "perfection in good works." "The God of peace make you perfect in every good work to do his will," &c. It is represented in the Epistle to St. James in two ways. First as perfect patience. "Let patience have her perfect work." If you suffer anything, you have got to suffer without repining and with humble submission to the mighty hand of God; if patience have her perfect work "you shall be perfect and entire, lacking nothing." Then it is represented, I am sometimes inclined to think, under a still higher aspect. "My brethren, be not many masters," many teachers, many preachers; do not covet it, as it were; do not rush into it, for it is a very responsible thing to be a preacher. "Be not many teachers, knowing that we shall receive the greater condemnation"—if we are one thing in the pulpit and another thing in the house. "But if any man offend not in word the same is a perfect man," the most difficult of all the members to bring into complete control being the tongue. That seems to be St. James's teaching. At all events it is one aspect of the truth which no preacher of perfection can overlook; "if any man offend not in word the same is a perfect man." If he only knows how to keep his tongue still, and when to

use it at the right time, and when to say just enough and no more, "if any man offend not in word he is perfect," and able to bridle the whole body," nothing is too hard for him if he can only reach that. The Lord write it on all our hearts! There is no lesson that many of us need more thoroughly to learn than to be able to bridle the whole body—including even the eye, which other Scriptures would seem to represent as more difficult to manage than even the tongue—for when they tell us "a naughty person" can do no mischief with his tongue, he can do a great deal with his eyes. And so you read in the Book of Proverbs, "A naughty person winketh with his eyes." He can manage to speak without speaking—so thoroughly wicked is his heart—so much are all his members under the control of a defiled imagination or evil desire.

Now let us turn to the Great Teacher in Mark vii. and hear what He has to tell us about the wickedness of the flesh and spirit from which we are to be cleansed. "Do ye not understand that nothing that goes into a man's mouth defiles him? That which comes out of him" is everything. The other is nothing. For "To the pure all things are pure," but "Out of the heart proceed evil thoughts"—sin deep down that never shows itself; but it is of the highest consequence to us to remember that in dealing with him who is a Spirit our thoughts are just as real sins as any that we commit with our hands, or our eyes or our feet. There is no need that we should call the outward man into action in order to sin. "Out of the heart proceed evil thoughts," which in themselves, if they go no farther, provoke and displease the most holy. I suppose that before David gave that commandment to number Israel there was mischief down deep in the heart—the ambition, the desire to seem to be somebody—to place himself in regard to his forces in a rank with other kings and governments. The mischief was there before he began to give the precept, but when the precept was given the mischief was so evident that even his general staggered at the proposal. But there it had been, in the heart. And "out of the heart proceed evil thoughts, adulteries, fornications, murders." When I was a boy I used to wonder very much why these two things stood so close together. Now I am old I see clearly how wise the Great Teacher was. How constantly these two classes of sin are found in the closest association. And I warn you, young people—do not yield to uncleanness, for murder follows upon it. Murder and uncleanness go together all the world over; and in civilized England, and in the 19th century, the strongest evidences of the profound truth of our Lord's teaching are supplied from week to week in our police reports, and in the proceedings of our criminal courts. . . . He does not say, it is mere folly, there is no harm in it. He does not say that we may laugh at it and forget it. He does not forget that "out of the heart" proceeds foolishness; and if you would be perfect in holiness you must be perfect in gravity, and not be foolish at any time, much less from morning till night.

And now we understand what our work is. We are to be cleansed from all the filthiness of the flesh and of the spirit. We are not only not to commit murder, but we are not to have that sinful anger of which murder is the true and full development. We are not only not to steal, but we are not to have those covetous desires of which theft is the outcome and the product. We are not only not to blaspheme, but we are to have that inward reverence for God and the things of God which makes blasphemy impossible. Not only not to be foolish, but to have that understanding of the will of the Lord and of our position in life in relation to the things about it which makes foolishness impossible. We are not only not to be proud—to

show it in our gait and in our dress and in our eyes—but we are not to feel it in our hearts. We are to have that disposition to abase ourselves, that true sense of our real character, condition, capabilities which makes pride impossible—which brings us into the dust and keeps us there—which compels us to say, as we come nearer and nearer to God our Saviour, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; I am face to face with Thee." And what is the first result? "I abase myself. I repent in dust and ashes."

"This expression, 'Let us cleanse ourselves from all filthiness of the flesh and spirit,' covers the whole ground of human character and human proceeding. Let us cleanse ourselves from all pollution, from whatever source it may arise, in whatever sphere it may exhibit itself, that we may perfect holiness in the fear of God. And so we are come back to St. John. 'There is no fear in love, but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love,' showing us plainly the whole philosophy of the doctrine that the perfection of the virtue is secured by the expulsion of the opposite vice. And there is no other way. Men wish us to write the philosophy of this doctrine. Well, here it is, 'There is no fear in love. He that feareth is not made perfect in love,' but he that is made perfect in love, perfects holiness in the fear of God; because the 'fear' in which he perfects holiness is a fear that hath no torment; it is the fear of a fond and dutiful wife lest she do anything to grieve her husband, to thwart his wishes, to damage his interests. There is no torment in that. It is the fear of a loving child lest he should grieve his father and mother. There is no torment in that. And so you are to perfect holiness in the fear of God, by a perfect love that casteth out fear—which puts you in such relations to God that to serve him in the least thing or in the greatest thing is a joy inexpressible. The fear is gone—torment is gone—and the love that brings unspeakable joy reigns in its place. God help us to understand it, and to realize it in our hearts this very day! (Amen.)

## PROTECTION TO EVIL.

A scene occurred in a Police Court in New York City not long since, which gives a singular meaning to the words which we have placed at the head of this article. It would appear from the testimony that a half-drunken loafer went into a bar room and called for a drink. Having swallowed it, he asked the bartender if he would "take a man's last cent." The bartender said "Yes." (When did a liquor seller refuse to take a man's last cent?) The man then put down one cent. The bartender refused it as being nine cents short. A fight followed, and the arrest of the comical tippler. When the evidence was in, the Justice, preparatory to sentencing the defendant to the Island for thirty days, thus addressed him: "So far as is shown by the evidence, your conduct was outrageously disorderly. You refused to pay for your drink, and when remonstrated with you tried to choke the bartender. You were drunk and disorderly, and made war upon a citizen who thought himself secure in the peace of the State."

Who was the citizen who thought himself secure, and what was he doing? He was a rum-seller, engaged in the act. He was licensed by the State to do it, and the State was bound to protect him in doing it. "Secure in the Peace of the State." Yes, it means all that. Every justice, sheriff, constable, judge, jury, from the lowest to the Court of Appeals, is bound to make that citizen "secure in the Peace of the State," and each and all have the right to call upon any citizen to assist in maintaining his security. If the civil courts cannot pre-

serve the bartender's security, the Governor is bound by his oath of office and the Constitution to call out the whole military force of the State to maintain the licensed rum-seller's right to sell that which is the chief support of asylums, prisons, poor houses, and criminal courts. Legally, the citizen had a right to think himself "secure in the Peace of the State." Every citizen is bound to protect him.

Maine, Kansas, Iowa, and some other States, have grown weary of securing the rum-seller "in the Peace of the State." They have seen, to license the rum-seller is to go into partnership with him, and that every dollar of revenue derived from license fees is of the nature of blood money. They have declared that they will no longer "be partakers of other men's sins" in the sale of rum.

In those States no rum-seller has the right to think himself "secure in the Peace of the State." No justice, nor officer, nor citizen is bound to protect him. His act is a misdemeanor, and arrays all the machinery of law against him. May the day soon come when no man engaged in this murderous work shall be able to flaunt a license in the face of the officers of the Law or of the Public, and declare himself "secure in the Peace of the State?"—*N. Y. Chris. Advocate.*

## A WORD TO THE ORGANIST.

John Sebastian Bach, in writing about the organ, used the following language: "The purpose of the organ is to incite calm devotional feeling and to support the choir, not to drive or overpower, which often seems to be the aim of accompanists. They should rather follow than lead, always playing their part modestly and with correctness and dignity. Voluntaries, interludes, etc., should occupy the smallest possible space, so that they fulfil the purpose for which they are required."

It would be well if these words of one of the greatest organ-players that ever lived were more heeded at the present time, for the influence of a good organist on the church-singing and the devotional feeling of the congregation can scarcely be over-estimated. The organist stands second only in importance to the preacher, and frequently a good and fervent expression from the pulpit has been weakened by a frivolous performance from the organ. A Church organist should have a sympathy with the church in which he worships. He should rightly interpret the feeling of the congregation as it may have been influenced by the service or sermon. He must also love his organ for art's sake, and should be as jealous of its reputation in interpreting this feeling as of his own as such interpreter. Nothing unbecoming to the instrument should ever be performed. And yet when we attend some of the Metropolitan churches, what do we often hear? Selections from "Martha," "Traviata," and Offenbach, popular street melodies, waltzes, and marches in abundance; but rarely may we listen to any of the appropriate compositions of the acknowledged masters of the organ. With a few exceptions there are no organists now engaged in our churches who can properly play a Bach fugue.

According to Mr. Ruskin, "a handful of mud contains all the elements of a crystal," and, in like manner, the most unclean, degraded of our fellow-creatures may, by divine grace, be transformed into those whom the Most High calls "My jewels."

However early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.—*James Hamilton.*

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