

The Wesleyan.

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NOTE AND COMMENT.

The *Christian at Work* tells the politicians plainly that the only way to keep politics out of the pulpit is "to keep immorality out of politics."

There are already three classes of passenger cars beside smoking cars on the English railways, but the *Pall Mall Gazette* cynically suggests another class to be known as "swearing cars."

"What is statesmanship?" asks one American paper. Another paper replies, "Statesmanship," we believe, "is the peculiar gift some men have of robbing the Government without being caught."

Corn is poor and cotton is not good, and very many Methodists are disposed to charge the drought to the minister, and refuse to pay him because it did not rain. Is that right?—*Arkansas Methodist*.

Christianity is sometimes taunted with the remark that the benevolent societies surpass the Church in practical beneficence. If Christianity were to perish from the earth not one of those societies would survive. Give the Lord his own.—*Nashville Adv.*

The *Advance* thinks there is "monstrous logical contradiction in the act of a Christian nation spending \$1,400,000,000 for crime-breeding intoxicants, and only \$80,000,000 for education—that is seventeen dollars to debauch men, and one to educate them."

The *Indian Witness* says of the Mormon missionaries in India: "They surpass any human beings we have ever known in piously blaspheming Jesus Christ, and in view of the immorality of their teaching, we regard them as men to be shunned like so many cobras."

An American paper says that there is a story about Phillips Brooks tending to show that even one of his mental calibre once felt the discouragements which so often haunt young men when starting in life. He conferred with a distinguished doctor of divinity, and asked him what he thought of his trying to preach. "You might try," was the not very encouraging reply. He did try.

A marked tendency of the time is to exalt localism into patriotism, to place the province before the country, and to deny that one who prefers the interests of the whole country to those of a part can be a patriot. Devotion to local interests, when kept within rational bounds, is laudable; but when the lesser is magnified so as to make a part look larger than the whole, the folly and delusion of the game are evident.—*The Week*.

If some friend who reads the daily papers, morning and evening, will send us a copy issued this year of our Lord 1884, which does not contain the record of some crime in which the saloons or liquor play the leading part, we will be obliged to him. Such a paper these days would be a curiosity. The saloons are sending out every day, in the crimes they occasion, sufficient material to supply all the temperance campaign lecturers in the land.—*Texas Adv.*

Among other questions propounded to Rev. Joseph Cook, at one of his lectures, was the following: "Ought a triple pledge of total abstinence from intoxicating beverages, tobacco and profanity, to be generally introduced into Sunday schools?" To which Mr. Cook made answer as follows: "A thousand times, yes. If there be any preacher who cannot administer such a pledge to any young person under his care, and recommend it by example as well as by precept, I greatly pity the young person and yet more the preacher."

In this year of grace so far are men from beating their swords into ploughshares and their spears into pruning-hooks that the great cannon manufacturer of Germany, Herr Krupp, employs in his particular form of industry not less than 20,000 workmen. What will the harvest be one of these days? It looks as if Europe would yet have to have one more great war—perhaps a war involving all the great powers—before the atmosphere is cleared, and an era of settled peace sets in.—*Montreal Star*.

There are far too many who would like to have a revival, but who are unwilling to meet the conditions of a true revival. They will not have the true fear of having the spurious. We have never known such, however, to refuse a good bargain or good money because there are poor bargains and counterfeit money in the world. We have recently heard of a Church so surprised by a single conversion that several of its members said, "Just think of it, Mr. B. has been converted, and in our church, too."—*N. Y. Adv.*

An adwoson (or right to appoint a minister to a parish) was recently sold to a well-known jockey. This fact has encouraged the National Committee for the Abolition of Purchase in the Church of England to try afresh to induce the clergy to bring about the suppression of the scandal of selling adwosons. Why is the outcry set against the scandal? Has not a jockey as much right to buy as any one else? Men should distinguish between the accident and the essence of this wickedness. But the relations of the 'National' Church to the Turf are a proper subject for contemplation.—*London Methodist*.

During a recent visit to Wolverhampton, "Help," a fine collie dog that collects funds for the orphans of railway men, and who has his headquarters at the chief offices of the amalgamated Society of Railway Servants, City-road, realized by his mute appeals the sum of £29 8s. 5d. "Help" will accompany the general secretary of the society, Mr. E. Harford, to the Railway Servants' Congress at Bath this week, where it is expected he will gather a good sum for the orphan fund of the society. The dog has collected over £200 for the orphans during the present year.

One evening, says one of our exchanges, a lady of Zion Episcopal church, Philadelphia, on reading Ecclesiastes iii, was struck with the last verse, "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for what shall bring him to see what shall be after him?" She pondered long and deeply over it. The result was that the next morning she placed \$2,000 in her pastor's hands as a contribution towards a rectory. With this beginning the house was soon built.

Years and years ago, there raged, in East Tennessee and Southwest Virginia, a Calvinistic war, known as the "Dissension," from Rev. Dr. Ross, a noted Presbyterian polemic. In a council of war by the champions of the Geneva creed, it was suggested that an answer should be made to a certain "Fletcher's Checks." The shrewdest strategist of the company objected to any allusion to that book: "Few Methodists ever heard of the volume, and, if we mention it, all of them will read it, and it is hard to answer." Get our people to read our books, papers and magazines, and proselytizing will be ripped in the bud.—*Richmond Advocate*.

In a certain town of our acquaintance, says the *New Orleans Christian Advocate*, the undertaker is also the saloon keeper. In the front room are his liquors, with all the equipments of an average groggery. Separated by a very thin partition in the rear are his coffins, and not far from the back door is the cemetery. The association is suggestive. It is altogether appropriate for the man who deals in whiskey to have a stock of coffins on hand. He who mixes the drink, ought to trim the casket. And then, how suggestive the gradation! In the front room, whiskey; in the back room, coffins; at the back door, the cemetery.

Dr. Gracey, of India, says: "The India of to-day is not the India of the books. The very air is full of restlessness and change. European education is breaking up old systems; English legislators are steadily teaching the equality of man; Western medical science is displacing untried incantations; fifty millions of Hindus have defied caste, and tried the railway; the penny post and telegraph are exposing shams. Eighty years ago infants were publicly thrown into the Ganges, while young men and maidens decked with flowers were slain in temples, or hacked to pieces and distributed as sacrifices to the god of the soil, and lepers were buried alive."

"We cannot too highly commend the practice," says the *Port Elizabeth Telegraph*, "of native constables being local preachers. It does a world of good. Kathis listen to their spiritual advisers under most circumstances, but, when the spiritual adviser of the Sunday is a police constable for the rest of the week, his arguments are irresistible. In the pulpit on Sundays he gives them to understand what is wrong. If they do not profit by his Sunday exhortations during the week, he hauls them off to gaol. He has them in *terrorem*. It would not be amiss if a few more constables were local preachers. They see a good deal of the shady side of life; and, during six days on their beats, they can forge suitable bolts for hurling on Sundays. Constable Delman's influence over the natives is greatly owing to his preaching to them on Sunday, and narrowly watching them during the week."

JOHN'S IDEAL OF CHRIST.

This, then, is the ideal of our Lord which John the Boanerges—which John the Beloved constantly sets before our eye. It is the ideal of true divinity, united with that of full atonement for sin; both of which ideas are constantly represented in his use of the word Lamb. The very first time that in the Apocalypse that name is to be used, immediately before the Lamb is beheld, is he described by another name: "The Lion of the tribe of Judah"—the royal conqueror, but, nevertheless, the spotless victim: and these two evermore one, and that one seated in the central place of supreme authority, not on a level with, but above all principality and power—earthly, heavenly or in hell; above all dominion, whether wielded over men in the body, over bodies in the grave, or over spirits of men, be they spirits in Hades in general or in Paradise in particular. The Lamb is "the Lord of lords, and the King of kings." (Rev. xvii. 4.) And, if thus set above creature powers, is he kept distinct from the Divine power—kept distinct from it with that jealous care which was displayed in the cases already cited of Peter with Cornelius, and the angel with John? No; so far from it, He is associated with that power, identified with it in every possible turn of language, and in some which would have seemed impossible; turns of language which could arise only from the necessity of expressing things apparently contradictory. The kings of the earth, the great men and the rich men, and the chief captains, and the mighty men, beseech and hide and cry to cover 'from the face of Him that sitteth upon throne and from the wrath of the Lamb. (Rev. vi. 16.) This identification of the sacrificed One with the supreme power, in the act of judging and punishing, is continued when the act is that of hallowing the eternal abode of bliss and flooding it with un-fading light. Why is it that we see no temple in the holy city on high. Because the Lord God Almighty and the Lamb are the temple of it. God and the Lamb the deadly storm of the guilty! God and the Lamb the temple of the saved! And why in that city there is no sun, no moon? Because the glory of "the Lord did enlighten it, and the Lamb is the light thereof." And when from the city we advance to the throne, we find out of it proceeding, now the pure river of water of life—the Spirit of that makes all things live—now lightning, fire, voices—the Spirit of God sent forth into all the earth. And is the Lamb among those who bow before it? No, the throne itself is the throne of God and of the Lamb: not the throne of God and of any angel, saint or prophet, but of God and the Lamb; and they who bow before it, whether undistinguished hosts of angels and redeemed men, whether the four-and-twenty crowned and throned elders, whether the four living beings—all fall down before the Lamb. When the redeemed sing before the throne, the song is the song of Moses and of the Lamb. When they ascribe salvation, it is "to our God which sitteth upon the throne, and to the Lamb" (Rev. vii. 10.) When all the creatures, from the four down to the lowest in earth or sea, unite to ascribe "blessing, honor, and glory and power," they ascribe it "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) This identification—in glory and in worship is set forth in the central appearance wherein the Lamb is revealed in vision. When we would here obey the voice crying in the wilderness, and saying, "Behold the Lamb of God," where shall we find him? Martyrs! stands He at the head of your army? Not amongst us; higher. Prophets, apostles! stands He among your company and fellowship? Not among us; higher. Angels! stands He foremost in your hosts? Not among us; higher. Elders! the crowned and throned? Not of us; higher. Ye four living ones

who praise? Not of us; higher. And the timid eye which has now traversed all the tracks of heavenly light, which has passed over all the forms of immortal beauty and angelic strength, daring still to lift itself up, and yet up higher than all of these, that it may behold the Lamb of God, sees, "In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." (Rev. v. 6.) Literally the most high; literally over all; literally God blessed for ever. When all bow, does He bow or stand in the midst of the throne? When all ascribe power and might, does He ascribe it or wear it as His own? When all of human kind sing of redemption, sing of salvation, is He one of those to swell the song, or the one to receive it? In the loftiest manifestations of the eternal power of the godhead—manifestations of Him who will not give His glory to another—we find glory, honor, dominion and every known name for honors to be rendered to God alone, ascribed by the most exalted creatures in one breath to God and the Lamb; and if we ask, in this glory given to God and another? the answer is: It is given to God, and the Lamb, because the Lamb is not another.

If, then, the revelations granted to John thus unequivocally set before us and make manifest the proper divinity of our Lord, not as a doctrine stated, but as a nature and power displayed in His life and action, what light do the same revelations cast upon the atonement? Was the Lamb a sacrificial lamb, or meek monitor of purity?

In the midst of the throne, looking down upon all created glory "like the sun looking down upon his own beams;" in the midst of the throne, pouring out the flame of His eyes into all the earth, which flame is the fire of "the seven spirits of God sent forth into all the earth;" in the midst of the throne, standing while all creation bows; in the midst of the throne, from it sending forth the very Spirit of God, while all creation looks up to it for every supply—He is not as He was when John the Baptist saw Him as the Lamb by the waters; He stands not now without spot, for the mark is upon him that He bare sin in his own body on the tree. He is here standing, a Lamb not incapable of death, but actually a "Lamb as it had been slain." Strange, above all strange things! The marks of death, the marks of sin's own wages, the marks of a curse amid all the lights that radiate outwards from the central point of thy majesty and blessedness—O Holy, Holy, Holy Lord God Almighty! the High Priest amid cherubim, law and Shekinah; but not without blood.

Even so, Amen! Thou art He First and the Last! Thou art He that liveth and was dead. Thou hast redeemed us with Thine own blood. Our happy brethren on high are there because they have washed their robes and made them white in the blood of the Lamb. In the same manner shall we attain at last unto the same victory. Then, with all who have gone before, will take up the song which sings: "Unto him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father, to Him be the glory and the dominion for ever and ever. Amen."—*Wm. Arthur*.

In A. D. 50, soon after St. Paul was converted, he called himself "unworthy to be called an apostle." As the years rolled along, and he grew in grace, in A. D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A. D. 65, his exclamation was, "I am the chief of sinners."

THE Y. M. C. A. IN BERLIN.

In Berlin, the splendid capital, with its palaces and statues and gardens, its rapidly extending suburbs of noble architectural piles, doubling its population in the last quarter of a century and striding on to take rank as the second capital of Europe—in Berlin, with its 1,200,000 population, there are but sixty churches and one hundred and twenty preachers! One church to 20,000 people! Several of the delegates remarked on the fact that they heard no church bells on the Sabbath, so far apart are the churches.

The Association in Berlin was started only two years ago. This is its history: Some pious souls desired Mr. Moody to come there and labor. But he felt the embarrassment of being obliged to speak through an interpreter to be too great for him to expect success, and declined the invitation; but he sent our Methodist brother, formerly of the German Conferences in America, whose conversion from infidelity, published as a tract, has made him widely known—Rev. Frederick von Schluembach. So skillfully and earnestly did this brother labor, that he in time secured the commendation of the clergy of the city and of the Chancellor and the Emperor. Unexpectedly and almost unprecedentedly the Emperor sent a letter to the convention expressing his approbation and sympathy with the work of the Associations, and a regret that the strict orders of his physician alone prevented his giving them a personal reception.

At first the clergy objected, as was to be expected, to the preaching of laymen. But the work has gone on so gloriously that they have given their hearty endorsement; while several of them addressed the convention. The Berlin Association now numbers nine hundred members. Religious meetings are held every night for different classes of young men. The zeal of these workers was seen in a statement of the local secretary that "a weekly meeting for hotel waiters is held at half-past midnight"—the only hour when they could leave their posts. Some of the English delegates raised a fund and engaged Bro. von Schluembach to remain and labor the coming winter. An effort is to be made to erect a building for a permanent home for the Association.

At the farewell meeting on Sabbath evening speeches were made by Prof. Welch, of Auburn, N. Y., Dr. Philip Schaff, of New York city, Pastor Dalton, of Russia, and others. The latter is one of the most remarkable men on the Continent. He is called the Russian Spurgeon. He addresses a Sabbath congregation of five thousand people in St. Petersburg, and has been invited, but declined, to become a preacher to the court of Germany. He speaks fourteen languages. His address was in German. He stood holding the back of a chair, pouring out a flood of fervid speech that entranced the ear of even those who could not interpret a word he uttered.—*Rev. A. W. Seavey, in Zion's Herald*.

NORWAY METHODISM.

The reader may ask what took me so far north—whether there were friends there whom I hoped to see. There were, though I had never met them, and there are more now than there were then.

Trondhjem is the most northerly spot in the world which Methodism has reached.

I am by no means Paul, nor is the railway station at Trondhjem the Appian Way, but Paul received no warmer welcome than the Rev. K. J. Wahlstrom, the pastor of our church in that city, gave to our party, nor did Paul enjoy his greeting more than we did ours.

Here, where the foot of no Bishop or Missionary Secretary has ever trod, Methodism, starting from America,

has a flourishing church and a large congregation.

Here I found an intelligent, affable, godly pastor, a growing Sunday school, a fine list of probationers, sound and healthful discipline, most devout worshippers, a most affectionate body of Methodists. On Sunday I heard Brother Wahlstrom preach, and the Word was attended with power, not only to the hearts of Norwegians, but to our hearts, who receive divine impulses through the spirit rather than the understanding. In the evening I preached, and Brother Wahlstrom, who had learned English from books, interpreted. The choir, large and well trained, sang with spirit and devotion, and the people joined in heartily, for ten or twelve verses, without interludes.

If you wish to get some idea of how "the little one of Methodism" has become a strong nation, worship with German Methodists in *Germany*, Swiss Methodists in *Switzerland*, Danish Methodists in *Denmark*, Swedish Methodists in *Sweden*, Norwegian Methodists in *Norway*, Italian Methodists in *Italy*. The heaven is leavening many lumps.

Happy must the Rev. O. P. Petersen, now Presiding Elder of Chicago District, Norwegian and Danish Conference, feel as he sees this work going on. Thirty years ago he left Norway as a sailor, went to the United States, was converted, returned to Norway to marry the girl to whom he was engaged, and told how great things the Lord had done for him. The people would not let him go, and many believed. Norwegian Methodism is the result. Brother Wahlstrom, the enterprising pastor, is one of "Brother Petersen's converts."—*Rev. Dr. Buckley, in Christian Advocate*.

THE GREAT QUESTION IN POLITICS.

The *Washington Sentinel*, the recognized organ of the brewers, says: There can no longer be any doubt that the prohibition question will be the great political issue of the day.

Why should it not be? It is the only really great question in current politics, and it demands consideration. It is a question which touches the very foundations of our social life. It is the supreme financial question. It involves the extent of pauperism and crime, and so the amount and burden of taxation. The support or the suppression of the dram shops is the one great issue now before the American people having moral significance and import. The saloons and distilleries are arrayed against the schools and the churches. The whole liquor business is a curse and crime. It is the foe of patriotism, of philanthropy and of religion. It is time that the legalized trade in poisonous drinks was denounced and demolished. There is no other political issue beginning to have the proportions of this question, or pressing so earnestly for hearing and settlement. It has been pushed aside from various considerations till it can be pushed aside no longer. The hour has struck for its consideration, and it will never cease to agitate and disturb the public mind till the whole system of traffic in intoxicating liquors, to be used as a beverage, is legalized and dethroned. There can be no question in American politics which will take precedence of this question for a generation. The American republic is to be saved from drunkenness and from an oligarchy of distillers and saloonists and their natural allies and coadjutors—the whole body of corrupt and conscienceless politicians.—*Rev. Dr. Goepf*.

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.—*Edward Garrett*.