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CARBONAR, NEWFOUNDLAND.—The following expressive welcome telegram comes just as we go to press:—

CARBONAR JAN. 7, 1876.

"Church dedicated Sunday, Harris, Ross, Milligan, preached. Free of debt!"
JAS. DOVE.

The church must be a large and splendid building. Carbonar has an immense Methodist congregation.

MEETING FOR CHRISTIAN HOLINESS AT THE SHEFFIELD CONFERENCE.

MR. EDITOR,—I send you for publication in your columns the following from the "Methodist Recorder," believing that although the meeting of which it is a report, took place some months since, during the last session of the British Conference, yet it will be perused by many of your readers with interest and profit.

Yours, &c., J. M. M.

Dr. Johnson, who presided, said: If we are asked, "What mean ye by this service?" our answer is found in the public announcement of this meeting. It is to promote Christian holiness. This is no new object. The original announcement in connexion with Methodism by our founder was to spread scriptural holiness through the land. It is far older than Methodism. True religion is the same under all dispensations, and under the law the commandment was, "Thou shalt love the Lord thy God with all thy heart." This is, as Mr. Wesley explained it, Christian perfection. Many stumbled at that representation of Mr. Wesley's, and through his whole life he had to be repeating that. When he used the phrase "Christian perfection," he did not mean absolute perfection, such as belonged to God alone; nor did he mean angelic perfection, nor Adamic perfection, such as was found in Paradise; but such perfection as the Christian believer could attain in this probationary life. And what a blessed state that is! O that the Lord would stimulate us all to seek it—to feel that our soul rests in God; that it is not distracted or agitated by envy, pride or evil passions; to feel that my soul lies becalmed in the arms and on the bosom of Jesus; that my will is fully bent to his will; and that I can sav with Christ my great Exemplar, "I delight to do thy will O God." Such has been the experience of eminently good men in all periods of the world. This was the experience of Enoch who "walked with God," and in walking with God came so closely to the eternal world that he was drawn into it, body and soul together. See how little difference there is between a man entirely devoted to God on earth and a man received into glory—he walks with God on earth, and is with God in heaven. So with Abraham, who walked before God and was perfect; Daniel, greatly beloved of the Lord; Paul, who was crucified to the world, and to whom the world was crucified, so that the world had no more life and power over him than a dead malfactor; and he was a dead malfactor to it. Oh that we were all the subjects of this double crucifixion. (Amen!) Such too, was the experience of holy Fenelon; and John Fletcher was so filled with God that he used to cry out, "Lord withhold thy hand;" but afterwards he learned a better

prayer, "Lord enlarge the vessel." And here is my hope for eternity; that the Lord can enlarge the vessel of the soul and fill it—enlarge and fill it, and that evermore. So with Bramwell, Stoner, Smith, Hester Ann Rogers, Mary Burton, and many more. After expressing a wish that the meeting should take a love-feast form, the chairman gave some account of his own experiences, making touching references to his sainted mother, who lived in the enjoyment of the blessing of perfect love, exemplified in a life of singular usefulness, and in a triumphant death. "Let us be thankful," he added, "that this good old Methodist doctrine is being revived and so openly avowed in our day."

Rev. T. B. Stephenson said that he shrank from the task in the presence of so great an audience. It was a very remarkable meeting, that at Brighton. That meeting was nothing more nor less than a gathering of Christian people to see the blessing of entire sanctification. They did not use that phrase. The leaders of the meeting seemed to avoid the use of terms calculated to rouse denominational feeling. There was wisdom in this, and yet it somewhat obscured the statements that were made. It was a round-about procedure, instead of coming to the point at once by phrases with which we had been familiar from our infancy. Two meetings filling the largest buildings at Brighton, were held at the same hour; and in addition to these a number of smaller meetings were carried on. Here were ten thousand people of all denominations gathered together for one avowed object; not to hear preachers on ecclesiastical affairs, not knowing whom they were going to hear; and they gave up ten days for the purpose of waiting upon God. Mr. Moody said it was perhaps the most important meeting ever held. Without going so far as that, it certainly was a meeting of vast importance. There were many nationalities represented. Some of them could not speak the English language, but a large number knew sufficient to understand the drift of what was spoken, and God was so wonderfully present that they were able to enter into the spirit of the meeting, and very largely shared in the blessing. Many stayed the whole ten days. The teaching was progressive. In the early days the tendency of it was to make believers feel their need of repentance. Then it was shown that it was by faith we were to overcome the world; and then, still later, there was the pointed reference to the work of the Holy Spirit, through whose agency alone the blood of Jesus could be applied to the conscience so as to keep it clean. The power of God was most distinctly cumulative, and that was very remarkable. It was toward the close of the Convention, as they were resting on the promises, that God came nearer and nearer. Hour by hour the sense of His presence deepened until there was almost a manifestation of God. They were waiting upon Him and He drew near to them; and, while He humbled them by the brightness of His glory, He lifted many up. Of the theology it was not for him to speak on the present occasion. They had nothing to learn in the way of theology from the brethren at Brighton. They had this doctrine expanded in the old Methodist standards. The singing was another remarkable feature. There was a most marked reverence for the word of God. Nearly every person had his Bible, and which he turned to verify the references from time to time; this was one of the soundest features of the movement. On the second Sunday evening—the evening of the ninth day—the mighty power of God came down. A very simple address had been delivered; then ten minutes were spent in silent prayer, after which they sang, "It is

the very same power which they had at Pentecost," and the power they had at Pentecost came; and some went home feeling that God was speaking to them and opening their hearts to Him. He never forgot that he was a Methodist preacher, and this thought would come to him, is the glory to be taken away from us? For 150 years they had been the depositories of this truth. Was God taking it from them and giving it to others? He thanked God he did not believe it was so. There was a change passing over the churches, as in the case of conscious acceptance with God. That used to be a peculiarity of Methodism, but it was not so now; and so with reference to this other blessing. He never could have done the work he had had to do if he had been living as he used to live.

The Rev. E. E. Jenkins, M.A., spoke of the blessing he had received at Brighton, and of its influence upon his ministry. He read that a poor leper came to Christ and said, "If Thou wilt Thou canst make me clean," and Jesus touched and healed him. He asked himself, can I go as far as the leper, and say "Thou canst?" He could. But he went further, and said, "Thou wilt," and yet further, and said, "Thou dost make me clean." A pastor at Brighton said, "There is one difference between my experience now and my experience before I came to the Convention. It is in one little 's.' I used to say, 'Jesus, save me now.' I can put in an 's' and say, 'Jesus saves me now.'" Satan might say it was a delusion, but here was the answer, "Sin shall not have dominion over you." A perfect Christian character was an edification—a building; but every one might claim the promise, "I will heal thee of thy backslidings."

The Rev. J. Bush said: It was not at a Convention that I received great grace some time ago, but in a quiet talk with a Christian friend. That friend was one whom I knew to be very godly, and whose character and deportment had a charm for me, one whom I could thoroughly trust. And one evening we were talking over this matter of the higher life, and exchanging opinions and sentiments on the question, and I said, "Have you found this to answer?" That friend said, "I have." My sentiments or views on the subject I had not found to answer, and my friend had a rest and peace and quiet of soul that I had not. I retired to rest that night, or rather to my room, feeling that the Lord Jesus was very near. I think I had never felt Him so near before—near just to give me what my soul was thirsting after, and these words were made a great blessing to me; in fact, they really seemed to seal the matter—

"I cannot wash my heart,
But by believing Thee."

And from that night my "legal years" were ended. I have always enjoyed preaching the gospel, but the last year and three quarters it has been new work to me—meeting classes has been new work, and talking of the things with friends has been new work likewise; and there has been in my own heart the bliss which comes from free and earnest conversation on this subject. I have tried it again and again with friends, and not without blessed fruit. It has been my practice for a good long time to have in my bedroom a card on which is printed—

"I am coming to the cross;
I am poor, and weak, and blind;
I am counting all but loss;
I shall full salvation find.
Here I give my all to Thee—
Friends and time, and earthly store;
Soul and body Thine to be:
Wholly Thine for evermore."

The blessing that I have realized in reading those words from time to time is more than I can express; and then I go on to the other verse:—

"In the promises I trust:
Now I feel Thy blood applied;
I am prostrate in the dust,
I with trusting Lord in Thee
I am trusting Lord in Thee
Holy Lamb of Calvary;
Humbly at Thy cross I bow;
Save me, Jesus, save me now."

Sometimes I render it "Jesus saves me, saves me now," and I never feel right

unless I can go through with it—I mean with the heart and with the understanding also. Many things about this question I do not understand. It is, however, written, "And the life was the light of men," not the light the life, but "the life was the light of men." I feel to-night that "my all is on the altar."

Mr. Councillor Woolly, of Leeds: When the Lord Jesus cast the unclean spirit out of the man He said to him, "Go home to thy friends and tell them how great things God hath done for thee." That is why I am here to-night. I was not privileged to attend the Convention referred to, but I thank God I know where the blessing is to be found. I know where our Methodist people are to find it—not the ministers only, or the local preachers, or the class-leaders, but "whosoever will may come and take of the water of life freely." I was "convicted for holiness"—I think that is a Methodist term, and that it will do—in the early part of 1874. I wanted to be doubly assured of my own acceptance with God, and glory be to His name I could say, "As far as the east is from the west Thou hast removed my transgressions from me." I began to read everything I could meet with on the subject of perfect love—*The King's Highway*, by Mrs. Palmer, and all that was published in America on the subject, and I am thankful I did; but I will tell you the secret of it. I set aside an hour a day for the reading of the Scriptures on my knees, and I found this passage,—"He that doeth the will of God shall know of the doctrine whether it be of God." I am not going to enter into the doubts: I stuck to the promise. One night in March—I made a note of it, so that the light should not cheat me out of it—I noted this down. It was not to be by works, as John Wesley said, it was to be by faith. If it had been by works I might have gone seeking it now. Then I came to a very blessed passage—"Likewise ye also reckon yourselves to be dead indeed unto sin, but alive unto righteousness." I said, "Lord, I take it I believe it now." The blessing came down into my soul. There was not that ecstatic feeling that I had thought would be realized; but the joy did come shortly after. On April 1st, 1874, while I was in my closet, the Lord sent His Spirit into my soul. I could not help going round to the children, and kissing them as they lay in bed. I called up my wife (she was in sympathy with me), and said, "The Lord has filled my soul with His love." The Lord has saved all my children, and my servants too, so that we are a happy family. Get this blessing of entire sanctification, and there will be no more discussion as to class-meetings. My class numbered twenty, two years ago; it is forty now. I do not know where this is going to stop. We must get into our closets, and read the Bible on our knees. You need not be so long as I was in getting the blessing. I was a doubting, reasoning being, but He enabled me to say—

"Saviour, to Thee my soul looks up,
My present Saviour, Thou;
In all the confidence of hope
I claim the blessing now."

"Tis done: Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."

And I shall not give it up. It is a life worth living, and God will carry it on if we are faithful.

The hymn "Jesus saves me now" was then sung with rare effect. It was sung as a solo by Mr. Stephenson, the audience joining in the chorus.

The Rev. D. Hay offered prayer, and this most profitable and delightful meeting closed.

UNIQUE SERMON.

The following sermon by a Yorkshire Wesleyan local preacher will be read with interest:

1. We'll describe its length.
2. Its strength.
3. Its breadth.
4. T'way to get to it.

1. We'll describe its length. It reach't between heaven an' t'earth. Top on it alluded to th' Godhead, bottom on it to th' manhood of Jesus Christ. The Lord stood about it. It wor thear long before Jacob iver saw it, an' its thear' nah, an' iver will be. Yo know a ladder's made to open th' hill: that ladder seemed to open a communication between heaven and earth.

2. Its strength. It's strong enough to bear th' weight o' th' whoal world if they'd gooa up. The devil's tried hard to push it down, and his emissaries, Voltairey and t'other infidels; but they ne'er could stir it yet.

3. Its breadth. It's broad enough for us all to gooa up together. There's no casion to rush one another e gooin up. Some make it sooa narrow we election, at nobbut a two a-three can gooa up; an' Winchester made it sooa broad at devils wor to gooa up anole.

4. T'way to get to it. We mun inquire. We mun begin reit air at the bottom. We mun gooa up a step ivvery day, and we munnot come dahn at meet. We munnot come dahn to fetch a young woman up—there's many does do, and then shoo'l nother gooa up hersal' nor let him. We mun keep our een fixt reit fair up th' hill; we munnot look abaht us. We munnot want to hug th' world up on our back: its too heavy—we cannot hug it. We munnot pick at one another e gooin up. We mun stick fast, or else we'll be blawn off be t'winds o' temptation. We munnot fall asleep o' th' top on it; or if we do, we'll tumble off. But if we should tumble off and break 'ur leg, we mun get it set, an' start reit fair at th' t'op omast. Some's been moping abaht for years, an' niver get'n up a step yet—gooin abaht from one means of grace to another, an' niver gettin' into t' reit way. Some 'al' nother go up thesels nor let others. Some parents wants to pull their child-dahn, and some childer wants to pull their parents dahn.—*Amicus in the Nashville Advocate.*

A very curious will case has just been decided in England. Lord St. Leonards, late Lord Chancellor, and distinguished for his legal abilities, died about a year ago at the age of ninety-four. He had large wealth, invested in landed estates, and also personal property to the amount of £200,000. Throughout his life he had impressed upon others the necessity of early and simple will-making. His own will was made some years ago, and from time to time he added codicils to the number of eight. These documents were deposited in a strong box more than a year before his death, in the presence of his daughter Charlotte, who had been his daily companion and confidante for many years. But when, after the death of Lord St. Leonards, she opened the box, with a lawyer, the codicils were there, but the will itself was not to be found. A nephew, who inherited the title, was benefited by this loss, but the daughter and a young son the losers. When the present lord attempted to take possession of the property, the case was brought into court. It appeared that the nephew had dispossessed Lord St. Leonards, and that Charlotte had not only known her father's intentions, but had repeatedly read the will to him, and could repeat it almost verbatim. After a long trial the judge decided that, under the circumstances of the case, he should allow the contents of the will to be proved by the oral testimony of the daughter, she obviously knowing her father's intentions, and her honest consciousness, and understanding of legal matters being apparent. The case is regarded as one of great importance in the matter of wills.

A pretty anecdote is told of Queen Victoria and Mendelssohn. A short time before his death the great composer visited the Queen. He sat down to the piano, and played accompaniments while she sang some of his songs. When Mendelssohn rose to go, Victoria warmly thanked him for the pleasure he had given her, and said, "Now what can I do to give you some pleasure?" expecting him to mention some gift or honor she could confer upon him. Mendelssohn at first declined to mention any thing, but when her Majesty insisted, he frankly told her that he was a lover of little children, and that he desired to see the royal children in the air nurseries. The Queen mother was much pleased, and kindly led him through the nurseries, and they spent a pleasant hour talking in a friendly way about their children.

HUMORS OF THE DAY.

Little Bob begged hard the other day, when some friends were dining with us, to be allowed to come in and sit at the table during dessert, which I told him he might do, provided he neither liked nor annoyed people by asking for fruit. He very readily assented to this condition, which he honestly fulfilled to the letter. At last I heard the poor little fellow crying and sobbing most pitifully. "What is the matter, Bob?" I said. "What are you crying about?" "Why, pa," he replied, "here I am, asking for nothing, and getting it!"

AH SING and AH SIN have been at law in San Francisco about the sale of a wife. The matter has been referred to Ah Bitration.