

The Wesleyan.

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NOTES AND COMMENTS.

The Congregationalist is responsible for the following: "If some churches carry their exactions much further they might as well select their minister's wife as the minister himself."

The immigration which is bringing thousands to our shores is of God. No such mighty movement occurs but the hand of God is in it.—*Christian Intelligence.*

Prof. Graham, of London, in one of the opening sermons in the new church at West Kilbride, called attention to the fact that Jesus praised only two things he saw in the temple—the prayer of the publican and the mite of the widow.

The Bishop (Episcopal) of Michigan, in speaking of the necessity of lay cooperation, and especially that of its officers, in order to success in Church work, says: "There is absolutely nothing so obstructive as a leader who will not lead."

Mr. Spurgeon made the following strong utterance in regard to the pulpit: "I wish I knew how to preach. I wish to use not a single word of fine language, for I believe that oratory has been the curse of the Christian Church. My one aim is to get at the heart, and bring the sinner to Christ."

"Nothing is easier," remarks the Presbyterian, "than to doubt. A man with moderate ability and learning can doubt more than the wisest men believe. Christianity is a matter of intelligent faith, but infidelity requires no one to give a reason for the doubt that is in him."

A Newport dispatch says of a Philadelphia belle, who has just died there, "She was distinguished for the gorgeous display she made of dresses and diamonds on public occasions." The Springfield Republican exclaims: "What a thing to be distinguished for! How would it look on her tombstone?"

Scientific men are now swinging from the ape theory of the descent of man to that of the bear, claiming that it is more probable that he is a descendant of the bear than the ape. We never took very kindly to the ape theory, but from the actions of a great many men it will not be quite so difficult to believe the latter.—*Christian World.*

Steadfastness in holiness, in consecration, in every Christian duty, is the great need of the church of our times. There is vastly too much wavering, too much that is spasmodic, too much that is transient in Christian character and work. The strength of the church lies in the lives of Christians who are wholly and continually consecrated to the service of Jesus Christ.—*Telescope.*

The local minister was once the right arm of our service. Why may he not be again? There is unused power there that needs to be utilized. Our circuits can scarcely hope to live on one sermon a month at an appointment with no weekly prayer, and class meetings. There seems to be a call for an earnest, effective, local ministry. Every call to preach is not necessarily a summons into the itinerancy.—*N. O. Ad.*

Says the editor of the *Holston Methodist*, about a meeting he lately attended: "The preaching was not of the sky-scraping order, but simple and substantial. Pulpit pyrotechnics were at a discount, and the aim was at the conscience. The results were good. Something of the old-time camp meeting fire was kindled. There were convictions and conversions, and shouting in the camp. It was good to be there."

The *Indian Witness* says: "The syndicate of the Bombay university have informed the honorary secretaries of the Medical Women for India fund that they are prepared to recommend the senate to admit women to medical degrees on the same terms with men. In the event of the senate agreeing to the proposal, a portion of the fund will be devoted to scholarships for five female students at the Grant Medical College."

Thanks to President Arthur for disapproving the sentence of a court-martial which sentenced an officer to be dismissed because he had married a woman with whom he had been living in guilty relations. The officers of the court-martial had the strange notion that notorious sin was all right, while the repairing of the sin was a "crime." What is a gentleman, on the theory of that court-martial?—*Independent.*

Margery Deane, in the *Boston Transcript*, says: "This is true, told me by a clergyman, or I could not believe it: A circular has been sent to very many clergymen, by a New York wine firm, setting forth the merits of its liquors and wines with prices by the case, etc. At the end of the circular it reads: 'N.B.—To avoid suspicion, every case sent you will be marked "Canned Peaches." Things have come to a pretty pass, when such a circular can be sent in an unblushing way over the land.'

Queen Victoria's action in forbidding gambling in the Royal palaces will be appreciated all the more because of the pain it must have cost Her Majesty to openly to censure her own relatives and connections. It serves to remind the people of Britain and the world that the woman who rescued the court from the profligacy which characterized it during the time of her immediate predecessors is still upon the throne and as ready as ever to make her great influence felt in favour of decency and morality.—*Tor. Globe.*

We see it stated, with a flourish of trumpets, that Roman Catholicism has recently made a considerable gain in Paris, in the perversion of a Mr. Henry Adams Thayer from Protestantism to Rome. And now for the facts in the case: Mr. T. is of an influential New England family—is wealthy—was an Episcopalian—branched off to Ritualism—then became involved in the intricacies of German philosophy—has studied nearly all the shades of belief that flourish between New York and Constantinople—and is twenty-one years old.—*Southern Ad.*

The *Catholic Mirror* of this city, "official organ of the Archbishop of Baltimore, the Bishops of Richmond, Wilmington and the Vicar-Apostolic of North Carolina," being hard up for hard arguments, as usual, searches the lexicon for hard "cuss words" to lavish on Martin Luther. The latest deliverance of this "official" is that Luther was "gross, superstitious, drivelling scoundrel." The spirit which dictates these words would if only the civil power belonged to the hierarchy confine to dungeons and to the stake as aforesaid all who like Luther loved, obeyed and preached God's word.—*Baltimore Methodist.*

I never before knew a time when so large a portion of our families took one or more of our Church papers. God only knows how much good these silent factors have done in working the changes I have noted here. Our people are more liberal than they used to be in supporting the preachers, missions, Conference claimants, and all the enterprises of the Church. Congregations are larger, better behaved, more attentive and appreciative than at any time during my short ministry of a quarter of a century. In all these things I see, or think I see a wonderful improvement.—*Gilderoy in Nash. Ad.*

The Church that neglects organization and administration will fail in the long run. These things are absolutely necessary to retain hold of large populations. At the same time private effort must not be overlooked. There is absolutely nothing to prevent a hundred members of a Church from going forth in various directions to visit the sick, to care for the poor, and to converse with the unconverted. All this may be done without any committee or any machinery. The desire for notorious effort is often carried to excess. Very many of us need an increase of power to work in unobserved ways. If we had this we should be more useful than we are. We might miss the praise of men, but the eye of Jesus Christ would be upon us, and he would record our services for appropriate reward in due time.—*Methodist.*

Some of the religious journals are making statements which are very unwise, simply because they are false. Here is one suddenly overcome by some disclosure of prodigious dishonesty on the part of a church member, which bursts out its thought "that it requires piety to be a rascal. It continues: "It would almost seem as if a man had to serve as a superintendent of a Sunday-school as a pass port to Sing Sing! How many Sunday-school superintendents are there in Sing Sing? We cannot tell. We may suppose a dozen, and there are certainly ten thousand superintendents of Sunday-schools in the State of New York. Shall the misdeeds of the few taint the good name of the many? Are steadfastness and integrity and good report of those that are without, of thousands of Christian men to be forgotten, and only the conspicuous sins of a dozen to be marked and noted?—*Presbyterian.*

DR. PUSEY.

It appears that, at the commencement of his public career, Pusey, the renowned Oxford Professor leaned not a little to pronounced Protestant, if not exactly evangelical, views. In his anxiety to master the peculiarities of German theology he spent two years in earnest and multifarious study of it in Germany itself and published the results in "An Historical Inquiry into the Probable Causes of the Rationalist Character Lately Predominant in Germany." This "Inquiry" is, Dr. Rigg tells us, "learned, candid, philosophical, and of a catholic spirit;" and it is not a little curious that, during his visit to Germany, he became the intimate friend of those famous evangelical theologians, Tholuck and Neander, of both of whom he speaks in the work in question in the highest terms of appreciation, not only as saints but as theologians. Strange beginning of a career in which, after a few years, he devoted himself to the work of laboriously destroying the noble edifice of Gospel truth which they had assiduously built up. His perversion to extreme Anglo-Catholic views was effected with startling and almost unaccountable rapidity. Very soon after he returned to England he "embraced and held fast the only views possible on the externalist hypothesis of the Church's identity," and immediately became the ardent and persistent champion of that view. He soon became renowned beyond his fellows as a preacher, and his sermons in Oxford acquired an immense influence and reputation. They were occupied chiefly with the exposition and defence of his new theological views. Presently we find him bound hand and foot to the opinions inculcated in the *Tracts for the Times*, and he was soon seen and felt to be the most subtle, unscrupulous, and advanced member of the group of Oxford Tract writers. He had swallowed whole "High Church Externalism and Hierarchical Superstition," and his teaching on Baptism and the Lord's Supper soon showed what that meant. We do not pretend to discuss these high matters here, but have no hesitation in expressing the conviction that, from time to time to the end of his days, he was incessantly employed in preaching and teaching "another Gospel, which is not another, but a perversion of the Gospel of Christ." Proofs of this are accumulated by Dr. Rigg in great number, and are presented with overwhelming force. Pusey became the great heresiarch of his day, the man who more earnestly and successfully than any other laboured to bring back the English clergy and laity to the theology and practices of the great apostasy. In his system, as completely as in the Roman one, "the priest" was made to take the place of God. The impious nature and terrible consequences of this are minutely set forth in Dr. Rigg's book.

To crown his evil work, Dr. Pusey in his later days lent himself to the preparation of "Romish Rules and Services of Devotion," as well as the more complete development of the Romish doctrine which he had so long inculcated. Even Bishop Wilberforce felt himself compelled to inhibit him from preaching in his diocese for two years, and we have been unable to find in the Bishop's own diary any justifiable reason for his removal of the inhibition. The University authorities had previously closed the University pulpit against him. All the facts of his career tell the same story, and point to the same conclusion.

And this is the man in whose honour thousands of English clergymen and laymen are eagerly competing to raise a memorial in Oxford to be called "the Pusey Library." We read a statement a day or two ago that not fewer than forty-one bishops have given in their names as subscribers to that memorial. We cannot put the case better or more strongly than Dr.

Rigg puts it. "And yet, in honour of this man," he says, "a Romanist in principle, who sought and found his favourite spiritual *pabulum* in Roman Catholic books, and his congenial spiritual friends in Roman families in England and Roman houses of devotion abroad, England and English Churchmen are asked to raise a memorial, as the great English Churchman of this century. It is enough for Christian, freemen and true Evangelicals to find charitable excuses for his fatal errors, without joining in a movement for doing the greatest honour to the man who has done more than any other to provoke an action of unbelief among the most highly-educated classes, and to debase into idolatry the religious enthusiasm of earnest and cultivated Anglicans."—*Meth. Recorder.*

THE FULLNESS OF GOD.

The saintly Fletcher in one of his letters makes a point well worthy of careful thought. He says: "The work of justification seems stopped because the glory and necessity of the pardon of sins to be received and enjoyed now by faith is not pressed enough upon sinners, and the need of retaining it upon believers. The work of sanctification is hindered by the same reason, and by holding out the being delivered from sin as the mark to be aimed at instead of the being rooted in Christ and filled with the fullness of God and power from on high." Methodism never produced a more keen-eyed observer nor a more holy man than Fletcher. Therefore his opinions on spiritual work are golden, and commend themselves to the consideration of every zealous Christian worker. Assuredly, his theory that to be filled with the fullness of God is the true mark to be aimed at, is indisputable; for, as light expels darkness, so does the fullness of God in the soul exclude sin from it. And who can disprove his implied opinion that retaining a clear consciousness of the pardon of sin is necessary to him who would be filled with power from on high? It is certainly supported by Paul, who says, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Hence, while pressing after the fullness of God, the disciple should guard with holy jealousy the faith whereby he is justified, lest while he is adorning the superstructure of his experience, the teeth of decay should be found gnawing out its foundations.—*Zion's Herald.*

CHILI.

Rev. Dr. William Taylor writes from Coquimbo, Chili: "I have commenced to organize a Methodist Church in Coquimbo. Thirty persons have given their names as members and probationers—all probationers but three or four, and most of them converted since I came here. This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had special services in Chili. I meant to try that line of work, but have providentially been thrust into regular circuit work by the departure of Bro. Jeffreys and Bro. Krauser, through the illness of their wives. But I find the field is not ripe for protracted meeting revival effort, such as I was engaged in six days per week all the time I was in India. Our school work is opening up nicely and will yet more and more. We are getting some people converted to God all the time. Most of our pupils are natives. Our college in Santiago has about 150 pupils, nearly all natives, and very promising. Conception has 93, and Copiapo about 50, mostly natives; Caldera about 20, and Coquimbo 30, nearly all English and Anglo-Spanish. We have a Church organization in Copiapo, Conception, Valparaiso, (German), and now in Coquimbo. Will soon organize in Santiago. Regular preaching at every station. We shall soon strike

for a general enlargement of our work God is leading, and we are succeeding."

Writing later, he says: "Our work is moving on slowly, but better and better. The Lord is with us, and all our workers in Chili are united, full of hope and good cheer, and making much money after paying high rents and all running expenses, but doing a grand work for God in training the rising generation for his service. We are having at our regular services at Coquimbo usually from one to three persons converted to God each week."

THE SUNDAY SCHOOL.

The Union Sunday-school is usually the first religious service in the new towns and settlements of the West, and it often prepares the way not only for the church, but for order and law.

Not long since a missionary of the American Sunday School Union in Central Dakota went to a railroad town where as yet there had been no organized religious effort and no room could be had for the missionary. It was late Saturday night, and the prospect for a place of rest was decidedly gloomy. Near the hotel was a lodging house where the landlord sometimes found accommodation for the "overflow." This house had been taken possession of by a company of roughs, who prided themselves upon their recklessness and daring. The missionary was introduced to the room which was fitted up with bunks, all of which were occupied but two. One of these the missionary was to occupy, the other was assigned to a gentleman connected with the railway who had come to witness the gathering of a Sunday-school. No sooner had the landlord retired than one of the young men fired a revolver, evidently to see how near he could come to hitting the hat of the missionary and miss it. He did well, for the ball came sensibly near his head. Another fired at the lamp and broke it, while a third fired through the wall at a man who was heard outside. Failing in their attempt to frighten the missionary they quieted down. In the morning the missionary invited them to come to the Sunday-school service. This invitation was accepted by one or two. The ladies of the town were afraid to be present at the Sunday-school, but a school was organized and a vigilance committee was formed there, who determined that law and order should be restored. This committee gave notice to these young men that their acts of disorder should no longer be tolerated. From that day the Sunday-school has prospered and order and law have prevailed. Now occasional preaching has been secured, and by and by a church will follow as the natural outcome of this planting. Thus it has ever been.—*Sunday-School World, August.*

LAW—GRACE.

The law was given by Moses, but grace and truth came by Jesus Christ. The law says, do and be saved; grace says, believe and be saved. The law says, do and live; grace says, live and do. The law says, "The soul that sinneth it shall die;" the soul that deliver him from going down to the pit; I have found a ransom." The law says, "If a man have a rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of his city, 'This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.' And all the men of his city shall stone him with stones that he die; so shalt thou

put away evil from among you; and all Israel shall hear and fear." Grace says, concerning the wretched prodigal, although, "stagnant and rebellious," a "glutton and a drunkard," that "when he was yet at a great way off his father saw him, and had compassion, and ran, and had compassion, and ran, and fell on his neck and kissed him." The law says, "Lay hold on him;" grace says, "Bring forth the best robe, and put it on him." The law says, "Stone him;" grace says, "Put a ring on his hand, and shoes on his feet." The law says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them;" grace, speaking only of believers, says, "Christ hath redeemed us from the curse of the law, being made a curse for us."—*The Way Made Plain.*

METHODIST UNION IN THE UNITED STATES.

The Central Christian Advocate of St. Louis, which has watched the several steps toward Methodist Union in Canada with close interest, speaks on the union in the United States in this way:

The successful union of four Canadian Methodist organizations into one compact body naturally suggests the inquiry why the various Methodist Churches in the United States should not seek, as far as possible, to follow the example set by their neighbors. We say, as far as possible; for we believe that any present attempt to combine all the Methodists of this country into a single organization would prove a hopeless task. The next century may have something of this kind in store, but it will not be accomplished in this generation. But the work of union ought to begin at once. We are of the opinion that it is folly to think of a union of Episcopal and non-Episcopal Methodists. The division is not on a religious question, but on one of church polity, which indeed some persons may have elevated for themselves into a question of conscience. As there will probably always be in our National politics differences of opinion and conflicting theories in regard to the rights of the States and the powers of the general government, so we may never hope to be one in regard to Church government. The one opinion is as legitimate as the other. The Scriptures have left it one of the open questions over which Christians should not wrangle. Let those who differ do so in large and make it the occasion of a larger exercise of charity. But there is no reason why all the non-Episcopal Methodists in the United States should not form a single organization. Their differences are not of conscience, and are too slight to keep Christians apart who have so much in common. The case is very different in regard to the Episcopal Methodists. They have not attained the fraternity which exists among the non-Episcopal Methodists, but we trust they are learning to love each other more heartily. What the future may bring forth no one can tell. But every step in real Christian development is toward a simplicity of faith and harmony of spiritual experience which cannot fail to prepare the way for genuine Christian unity.

Christ does not force allegiance. He waits for it. The crown of our individual love and loyalty must be offered by our own hands.

Do not imagine that the full enjoyment of the glorious liberty is afar off, or that you must do or suffer a great deal before you attain it. Has not Christ done and suffered enough for you? The purchase is made; the price is already paid. You need only to believe and enter into rest; to take the purchased possession; all is ready. This day is the day of salvation. Why should you not now be all love and devotion to Him that loves you?—*Wesley.*