

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness; with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Worth While.

I pray Thee, Lord, that when it comes to me
To say if I will follow Truth and Thee,
Or choose instead to win as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hard fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my one worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will: where e'er the prizes go,
Grant me the struggle, that my soul may grow.—*Scribner's.*

Puseyism: Its Lessons for Some Teachings of To-Day.

BY JOHN HALL, D.D., LL.D., NEW YORK.

The study of the history of "religious movements" is profitable in many ways, and the section of nominal Protestants in England known formerly as "Puseyites" is suggestive at the present time.

Born in 1800, graduated in 1822, next year chosen a "fellow" of Oriel College, Oxford, and giving 1826 and 1827 to study in Germany, Edward B. Pusey was prepared for the appointment of Regius Professor of Hebrew, and made a canon of Christ Church. There was being developed at that time a school of thought sometimes described as "High Church." The "Tracts for the Times"—from which the name "Tractarian" was given to the party—was begun in 1833, and for three of them Pusey was responsible. As canon it was his duty to preach occasionally, and a sermon of his on the "Holy Eucharist" made such an impression that he was suspended from preaching in the University pulpit for three years. His reviews, however, were pushed upon other lines, and he, Keble, and Newman were the main leaders in the direction of High Churchism, which came to be called Puseyism. Newman left the Anglican

for the Romish Church, and Keble laid out his talents largely in the line of poetry. The high character, surprising literary industry and recognized learning of Pusey made him a great power, until his death, at Ascot Priory, in 1882. Beyond the temporary suspension from the pulpit in the University, for which the Vice-Chancellor was responsible, and beyond sharp criticisms upon his views by evangelical Churchmen and Non-conformists, he was not checked in any way by the authorities of the Church. He had all the influence of a recognized clergyman and of an influential teacher, and left his impress upon the minds of multitudes, clerical in the first instance, and through the clergy, of laymen. It was always easy for a curate, if criticised for his teaching, to say: "Why, there is Dr. Pusey teaching as I do, in a foremost position in the Church; why should I be found fault with?"

What has been the influence thus exerted over the English Episcopal Church? The suspension of Pusey drew attention and sympathy toward him. The sermon which was thus censured was published, and 18,000 copies of it were sold in a short time. The study of patristic literature became a favorite pursuit with many. The language of religious life became changed, and the ceremonial began to have an importance not before attached thereto. The "Church" became magnified; the clergy became associated with an official capacity to give efficacy to the sacraments, and what most of the readers of this paper regard as Bible Protestantism lost its place in the pulpits and in the views and religious life of the people.

There is always danger, however, of an outsider coloring his presentation of what he does not accept, and it is easy for a reader to account for, and ignore the force of, his language by reference to his being of another denomination and so ignorant or prejudiced. Let us see, therefore, how the influence of Pusey and his school is regarded as telling upon the Church of England of to-day, by a distinguished clergyman of that Church, and also known as a canon, though now an archdeacon.

Farrar's name is well known in America. He recently spoke at the meeting of a Church Union, declared that a crisis in the Church had come, and that the laymen must move if a "dominant majority" was to be held back from destroying the Protestantism of the Church. He gave figures to show how Ritualism—which is now a more common name than Puseyism, of which it is the logical outcome—had gained in numbers and influence. He indicated and characterized strongly three elements of this type of religion. The first of these is sacerdotalism. The minister is a priest in a sense, as he argued, never sanctioned in the divine Word. *Transubstantiation* was the second point to which he called attention, illustrating the current view by quoting a distinguished prelate who declared in a cathedral pulpit that "his God lay on yonder altar." Hisses and cries of "Shame!" indicated the feeling of the audience to which Farrar spoke. *Auricular confession* was the third of the features to which the arch-

deacon called attention in language peculiarly strong and graphic, describing a young priest, ignorant of much, very stupid, publishing to his people that nobody could properly come to mass until he had knelt before him, his confessor.

We do not dwell on the extent to which this form of religious thinking is being diffused, nor do we discuss the question whether it leads to Romanism, or—as the archdeacon thinks—to atheism and barbarism. We content ourselves with indicating the fact that certain forms of teaching endured, not refuted, not protested against, not guarded against, may have certain attractive elements in them, may be commended by interested, earnest and learned men, and yet may conduct to a condition of things which every intelligent lover of the Bible may deplore, and of which thousands may reap the bitter fruits. Pusey, whose original name was Bouverie, inherited the blood and the traditions of the Huguenots, but able, learned, earnest and intense as he was, he sowed seeds, the crop from which is not wheat, but weeds, and the growth of which is creating just and natural alarm.—*Presbyterian Banner.*

The Holy Places.

The *reliability of the Impres-Helena*, to whom was pointed out, in the middle of the fourth century, the place of the Crucifixion, will not convince any reflecting person who learns that she also accepted as true the discovery—the "invention," as it is called—of the Cross and the crosses of the two thieves. Sacred criticism was not yet born. Pious frauds were then, alas! the daily bread of certain Christians, who doubtless thought that by legends they contributed to edification. Thus the builders of the twelfth century, succeeding those of the fourth, constructed the basilica of the Holy Sepulchre. They thought they rendered service to God by honoring, with a great mass of masonry, the places they considered thrice holy. The intention was good. May, the just Judge take account of it. If they have not strengthened my faith, truly it is not their fault. Their edifice proves nothing for or against the authenticity of the places. To be absolutely sincere, I avow that in my opinion, the edifice proves rather more for than against the authenticity; for the people of the fourth century were much nearer the time of Christ than we are, and, if by chance a remnant of tradition existed, pointed out with some exactness the sacred places, it was much easier for them to get hold of the tradition than it would be for us.

If I may dare to argue concerning Jerusalem, with which I am but slightly acquainted, from Rome, which I know very well, I venture to remark that one should not be in haste to distrust tradition when it designates places. Recollection is singularly tenacious when it is attached to a name. Of this, profane as well as Christian, antiquity furnishes thousands of examples. The most complete destruction does not change as much as might be thought the topography of a town several times destroyed, or the physiognomy of its quarters; especially when the lines of

the town have been traced by hills like Rome and Jerusalem. In vain have accumulated ruins raised the soil several meters. The sacred edifices have been rebuilt on a higher level, but always over the same place; witness St. Clement of Rome. Witness also the Mosque of Omar on Mount Moriah. Thus, perhaps, it may be with the Holy Sepulchre.

If Providence should bring me again to the Holy Land, I would climb again, like so many others, the Mount of Olives or the bellies of Bezetha; I would search with my eye for the rounded hill under which extend the quarries which are called the Prison of Jeremiah, and I would say to myself, "Calvary must have been somewhere here." I should, however, not be certain and should think myself fortunate at not being able to be certain. Here or there, what matters it? It is the great historic fact of the Crucifixion which saves me. It is the great moral triumph of the Resurrection which lifts me up. The stones beneath which sleep so many dead will not give me the victory. The great cemeteries in which are interred whole peoples—Jews, Christians, Mussulmans—these speak to me of death, and what I have need of is life. Why should we seek among the dead for him who is alive? Our God is the God of the living and not of the dead.—*Theophile Roller in the Revue Chretienne.*

The Study of Vocal Music a Necessity for Making a Good Citizen.

J. P. IOWELL.

When I arrived in Oregon more than seventeen years ago, I expected to engage in teaching congregational singing in the Church of Christ, as I had been doing in the east. But, in this matter, I met disappointment and reluctantly gave up the field. Not willing, however, to give up my profession and venture into some calling in which I had no skill, I located my family and immediately returned to the east to continue my work in churches desiring my services. Since locating in Oregon, I have been making almost yearly trips to and from the states, in order to pursue the work of my choice. These long journeys from my family are becoming tiresome, and I have decided to make a renewed effort at my work on the Pacific coast, but this time have chosen California as the field in which to work. I propose to work in the church, or in communities where there may be no church, in teachers' institutes and in private families.

I regard the work of teaching vocal music as of very great importance to the church and to the world—even next to preaching the gospel of Christ.

To secure the best results from a service of song it should be an intelligent service, but it can only be made so through the study of the science of vocal music. I know that some good people may object to my idea of vocal intelligence in song worship; but, let this be as it may, intelligence, properly used, is nevertheless a means of grace. I am not wise enough to understand how anyone can make due use of song, melody without vocal intelligence.

That I may be able to show the influence of the study of vocal music over that of the mere rehearsal of song by rote, and no song at all, allow me to divide humanity into three general classes. First, a class that does not sing at all; second, a class that sings by rote, instinct; and third, a class that sings by note, intelligence.

Now, allow me to name five classes of public sinners. First, all those who are in prison for crime committed; second, professional tramps; third, the vicious; fourth, the anarchist; fifth, the infidel.

Now, my argument for the study of vocal music as a means of purifying the world can be made clear. Note the following facts, and if you are a true Christian or a moralist you will disprove them or I will have gained your influence in favor of the study of vocal music.

1. A large per cent of criminals do not sing at all. They belong almost wholly to the first two of the foregoing divisions of humanity.

2. Tramps that sing at all sing by rote. They also belong to the first two divisions.

3. The vicious person who could sing even a very plain piece of music by intelligence I never met. Place this class in the first two divisions also.

4. In England the musical societies aggregate 68,000 members, in Germany the aggregate is 79,000 members. In neither country has the name of an Anarchist ever been enrolled as a member of a musical society. This class belongs largely to the first division of humanity.

5. Infidelity has not yet given to the world a single first class vocalist nor a single volume of well written vocal music. The infidel has his place very largely in the first division of humanity. This leaves the intelligent singer a very pure person, and criminal records show the calling to be as free from crime as that of the ministry. In fact where would these five classes of public sinners come from if all the world were intelligent singers? Thousands of these classes have heard the gospel, some have been ministers of the gospel and hundreds of them sing by rote, some of our most beautiful gospel hymns in rockery. A compulsory education in vocal music would, in time, almost, if not wholly, abate the sinful classes of which I have spoken. The religious society that would take up the cause of vocal music and labor with educators and legislators until it has been adopted in all the public and private schools of the land as a common branch of study, would rear a monument to itself that would never crumble. Some one start the work.

I would be glad to begin teaching early in August. I expect to teach for a salary or by the scholar. Any church can have my services by making application. Any school teacher wishing to understand the Tonic Sol-fa system of music so to teach it, can have my services by forming a class for me in his neighborhood. I will give individual drill in sight singing, vocal culture and on the violin. My methods of vocal drill are somewhat new, and are so simple that musical children eight to ten years of age can become able in a very short time to pitch tunes in any key. As early as possible address me at Dundee, Oregon.—*The Harbinger.*