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## DOCTRINAL SKETCHES, No. 16.

### OBJECT OF SAVING FAITH.

In endeavoring to explain the faith by which we are saved, it will be necessary to refer both to the "act" towards which this act of the soul is directed, and to the nature of the act itself. The object then, is Christ Jesus the Lord, and to the nature of the act itself, the object then, is the Saviour of mankind. True, the Redeemer and Divine mercy must be understood, but that scheme centres in Him, and is received just as we perceive the light of the "act," by the appearance of Him in whom it dwells, and from whom it radiates. Hence the announcement of His birth into our world was "good tidings of great joy to all people." In reference to His person, the voice from heaven proclaimed, "This is my beloved Son;" and in reference to His teaching, the same voice commanded, "Hear ye him." Above all, His sufferings and death are prominently placed before us. Whom God has sent forth to be a propitiation, through His blood, to declare His righteousness for the remission of sins that are past. Faith therefore contemplates Christ in "His name," His offices, and His mediatorial power.

It is natural that, when the man who was born blind, we should ask, "Who is he, that I might believe on Him?" The answer to this question is so given that we cannot fail to understand it, if we are only willing to be taught, and if we receive the words of Scripture as these words are everywhere else to be understood. Perversion alone can in this matter be the cause of misconception.

Christ is the Son of God. This affirms His true Divinity. And this is borne out by various considerations. Those titles which denote the absolute Godhead of the Father, are used in reference to the Son, and denote His absolute Godhead too. No, and the infinite perfections of God; so of His works; so of the worship which is claimed for Him, and offered in the heavens and upon the earth. They belong exclusively to the "blessed and only Potentate," but are ascribed as well to the Son as to the Father; "who being in the form of God, thought it not robbery to make himself equal with God." The title, Son of God also denotes that ineffable relationship which not only now exists, but which always has existed between the first person and the second in the adorable Trinity. The term is used in an accommodated sense to angelic beings and believing men; but it is not used in reference to "the only-begotten of the Father." We may perplex ourselves by the failure of the powers of reason to grasp the thought of a generation which is eternal, or which makes no distinction of superiority or inferiority between the persons so related—we may declare the impossibility of finding a strict resemblance between the term Son in an earthly sense, and the same term as applied to the nature of Christ—and yet there is no occasion for doubt upon the subject. This is "the name" more excellent than the highest order of created intelligences, which "He hath by inheritance." If the earthly does not correspond with the heavenly, it is because the former rather than the latter is imperfect. If our reason cannot sound this depth, the fault is not in the alleged fact, but only in the imperfection of human reason. He is declared to be the Son of God with power according to the spirit of holiness. This is explicit enough, and the impress of His inspiration makes it absolutely certain.

Christ Jesus is also the Son of man. A nature such as ours he unquestionably had. He was born into our world, and he grew up from infancy to manhood. He breathed and walked as we do. He ate and drank, He slept and waked, He labored and rested as did any of the other children of men. His mental emotions—joy and grief, desire and fear, were truly human. And he died. Thus, it is written, "He that loved him to be made like unto his brethren." But why?

Uniting in himself these two natures, the human and the divine, He was fitted to become the Redeemer and Saviour of mankind. His participation of our nature enabled Him to take our place and so suffer in our stead. His possessing the divine nature gave infinite value to that sacrifice. He is a perfect and all-sufficient mediator between God and man. There is in Him everything to satisfy the claims of divine justice, and to afford the highest gratification to God in bestowing mercy upon man; and here is likewise everything in Him; and in his work, to afford hope and confidence on the part of sinners. The first of these considerations is very strongly put by the Apostle John in these words, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The second is no less forcibly put by the same authority, "And if any man sin, we have an advocate with the Father Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

In our Redeemer, faith must accept Christ as the highest authority in regard to doctrine. "No man hath seen God at any time, the only-begotten Son which is in the bosom of the Father He hath declared Him." By his words the spirituality of the law has been revealed, and its authority ever established. In His life and death the types and predictions of the former dispensations have been fulfilled, and the gospel of the grace of God has been most manifestly set forth. It is on this ground that He claims to be the "faithful and true witness;" that "the words" which He speaks are "spirit and life," and that He is not only true, but the very "truth itself."

The Lord Jesus is also the high priest of our race. This office of the Redeemer is largely dwelt upon by St. Paul in his Epistle to the Hebrews. He has shown us there that the Son of God is ordained to this service "not after the law of a carnal commandment, but after the power of an endless life;" and therefore "abideth a priest continually." He has exhibited to us the perfection of His sacrifice, which consisted not in the blood of bulls or of goats, but "in his own blood," which once offered, "there remained no more sacrifice for sin." And He has further shown that "reason of the merits of this sacrifice," Christ is not entered into the holy places

made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." Here, then, another want of our nature is fully provided for. When we would go even to the seat of God, to order our cause before Him, we want a friend to plead our cause, we want an atonement to expiate our guilt, we want one with whom we may feel assured, the eternal Father will feel satisfied. He holds all in Christ. "We have such a high priest who is set on the right hand of the throne of the majesty in the heavens."

This leads to the consideration of yet another office which is fulfilled by the Saviour. He is Lord of all. He sits as Mediator on the throne of God, carrying out the purposes of divine mercy, and "expecting till His enemies be made His footstool." Authority higher than His, there is none. All might, sublimity and force are held in check by Him—as swayed and over-ruled for the glory of His own name, and the good of His people. "Above all," He is also to be practically acknowledged by His members, and His kingdom, which the bonds of Satan's conditions on earth, and their guilt is cancelled, their nature renewed, their enemies discomfited, and all things are made to work together for their good. But while they seek deliverance at His hand, they must be willing to yield Him the absolute control of their persons. He must be enthroned in their affections, and every temper of the soul, every purpose and action of their life must be brought into subjection to the obedience of Christ. Then will His grace be enjoyed, and the "Kingdom of God" be within them. Then they will become "more than conquerors through Him that loved them;" and finally they will be rewarded with "the crown of glory which fadeth not away."

C. S.

### ANSWERS TO PRAYER.

"Thy way is in the seas, and Thy path in the great waters, and thy footsteps are not known." Psalm lxxviii, 9.

I asked for grace to lift me high,  
Above the world's depressing cares;  
God sent me sorrow, with a sigh  
I said, He has not heard my prayers.

I asked for light, that I might see  
My path along life's thorny road;  
But clouds and darkness shadowed me  
When I expected light from God.

I asked for peace, that I might rest  
To think my sacred duties o'er,  
When lo! my sorrowful heart  
As I had never felt before.

And O, I cried, can this be prayer  
Whose plaint the steadfast mountains move?  
Can this be Heaven's prevailing care—  
And, O my God, is this Thy love?

But, soon I found that sorrow, worn  
As Duty's garment, strength supplies,  
And out of darkness meekly borne  
Unto the righteous light doth rise.

And soon I found that fears which stir'd  
My startled soul God's will to do,  
On me more real peace confer'd  
Than in life's calm I ever knew.

Then, Lord, in Thy mysterious ways  
Lead my dependent spirit on,  
And, whoso'er it kneels and prays,  
Teach it to say "Thy will be done."

Let it one thought, one hope, one prayer  
Thine image seek—Thy glory see;  
Let every wish and care  
Be left confidently to Thee!

—J. S. B. Monell, D. D.

### METHODISM—ITS SPIRITUALITY—HOW PROMOTED.

BY T. C. GOLDEN, D. D.

Christianity is spiritual life. "The words that I speak unto you they are spirit and they are life." A true Christian Church is a collective or organic form of this spiritual life. Doctrines, symbols, modes of worship or of government, are valuable only as they can be means to this end.

The distinctive mission of the M. E. Church was doubtless to bring into the evangelistic efforts and organizations of the times a deeper spiritual life, and its avowed object to spread the Christian faith over the lands. While Scriptural holiness seek to sustain their spirituality by their orthodoxy, the Methodist Church has sustained its orthodoxy by devoting its chief care to its spirituality.

The religion of form, and ritual, and dogma, may boast of wealth, and letters, and architectural display; but the religion of Methodism, with or without these, is the life of God in the souls of men, the indwelling Christ, the divinely attested pardon, the "Abba Father" of adoption, the "going on to perfection," the "being made perfect in love" in this life, the "one of us liveth to himself," the constant and earnest devotion, the burning love for perishing souls, the "neither count I my life dear unto me,"—in a word, the "spirit of Christ dwelling in you richly, in all wisdom and spiritual understanding." The work of Methodism is pre-eminently to promote and increase this spiritual life the world over.

If it has pastors, teachers and organizations, literature and forms of worship, all are to this end—that sinful men may be brought to repentance, and faith, and peace, and "holiness without which no man can see the Lord."

To this end it is that the life and powers of the Methodist preacher are in the most solemn manner devoted to this work; and for this reason it is, that to take the ministry as a trade or profession, or as a means of livelihood, or to gratify ambition, is anomalous and profane. To save the souls of perishing men (instrumentally), is the minister's life work. And in order that his fitness for this work might appear, every Methodist minister has solemnly testified before his conference, and his God, in answer to questions by the bishop, "I have faith in God. I am going on to perfection. I expect to be made perfect in love in this life. I am groaning after it. I am resolved to devote myself wholly to God and His

work." These are some of the vows taken in the house of the Lord, and resting upon the hearts and consciences of all Methodist preachers, for none can come in but by this door.

Why are questions so deeply spiritual put to the Church to all who seek her sanction to preach the Gospel? Manifestly because only spiritual men can so preach as to build up all spiritual church; because in order that they may preach a full Gospel and lead others into the enjoyment of perfect love, themselves must first be made perfect in love. The Church could only consent to allow them an honored place at her altars when she heard them say: "I expect to be made perfect in love in this life. I am groaning after it. I am pining to be clean." No surely no honest man with these vows upon him can think lightly or speak disparagingly of these glorious attainments in the divine life.

In the Discipline, page 67, is this question: "How may a preacher be qualified for his charge?" Answer, By walking closely with God and having his work greatly elevated by the Church demands an educated ministry—a ministry abreast of the philosophy and science of the times. But no attainments can avail in the place of deep spirituality. The minister's soul must be filled with the love of God, "by the Holy Ghost which is given unto him," in order that he may do and bear, and lead the flock of God into green pastures. A spiritual ministry in order to a spiritual Church.

No person can become a member without a desire to flee from the wrath to come and to be saved from his sins; and none can lawfully remain in the Church: 1. Without avoiding evil of every kind. 2. Without doing good of every possible sort to the bodies and souls of men. 3. Without attending upon all the ordinances of God, such as family and private prayer, the public worship of God, searching the Scriptures, taking the supper of the Lord, Class and prayer-meetings, are a part of the Church covenant. The Godly use of all these means of grace is the Church's way, the historic way, the heaven-sanctioned way of promoting spirituality in the Church. It is a token for good when the ministry and laity are earnestly asking, "How can the spirituality of Methodism be promoted? What can be done to make the Church more spiritual, more like the Divine Lord?"

The first answer is: let the ministry enter into its privilege of perfect love and spiritual enlightenment, that with true Methodism and in demonstration of the Spirit, they may be able to teach the Church the deep things of God, as well as the grand philosophy of the plan of salvation. Learning, deep, broad, sanctified learning, affecting purified, the mind that was in Christ—these are the requisites of the Methodist ministry; men full of faith and of the Holy Ghost burning for the salvation of souls.

The second answer is: let all our rules be calmly but firmly enforced. It is a sad fact, that a large percentage of our Church members either largely esteem, or altogether neglect, our class and prayer meetings, and family and private prayer. We may do it by singing twenty, thirty or forty dollars per year, to support the ministry, are permitted to transgress the rules of the Church under their feet.

Methodists cannot be spiritual and neglect the class, the prayer meeting, and the family altar, in order to spirituality there must be spiritual culture, and this implies the use of the means. Every member of the Church has professed to believe all the doctrines of the Church, and promised to keep its discipline. They have all professed faith in Christ, and promised to pray in private and in the family, and to attend the public means of grace, and keep the rules of the Church. Can any man buy exemption from these obligations for money? Can a Church be spiritual while its members are permitted to disregard the obligations of their Church covenant, because they have money to buy the indulgence? It is the hearty consent of the writer that to bring the ministry into closer sympathy with the Redeemer in the work of saving sinful men, and into a firmer hold upon the doctrines and love for the discipline of the Church, so that they who remain in the Church shall be sound in faith, and ripe in experience, and gladly keep our rules of holy living for conscience sake, is the old and sure way to promote the spirituality of the Church.

If we inquire for the spiritual in our Church, do we not find them among those who, believing doctrines, diligently use the means which the Church has provided and made obligatory for the development of Christian experience and character? And where do we find the carnal and worldly professors but among those who are loose in their belief, and delinquent as to private and family devotions, class and prayer meetings? We may be proud of our numbers, and of our social and political influence; we may embrace the rich and poor together, and glory in the material wealth of the Church; but numerous churches are not always pious, and wealthy churches like wealthy individuals, are not always spiritual. We have the wealth, and the numbers, and the colleges, and the great men, and the wise men, but our means of grace designed to develop the spiritual life and power of the Church are falling into disuse. O for the baptism of power and the coming back to the good old way of working out our salvation with fear and trembling! —North Western Advocate.

"GOD GEOMETRIZING."

A pleasant writer tells of a Texas gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the phrase "God geometrizing." He thought to himself "If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He counted there were five of them. He counted the divisions at the base of the flower; there were five of them. He then set about multiplying these three five to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He

thought that was very strange. He examined another flower and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers each having these exact relations of numbers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But around him there were multitudes of these little flowers; they had been growing and blooming for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, and picked up the little flower and kissed it, and exclaimed, "Bloom on, little flower; sing on, little birds; you have a God, and I have a God; the God that made these little flowers made me."—Bright Side.

One land is ever memorable above every other—the land where Jesus lived and died. To this land above all others his loving and reverent disciples would make their pilgrimage. How many such pilgrims has it already received? How many more are still to follow?

It is an easy matter to enter into the feelings which impel the Christian traveler. One thrills even at the very thought of treading the ground which Jesus trod, nor eighteen hundred years ago. To look upon the places that once knew Him, to look upon Him no more—Bethlehem, Nazareth, Jerusalem; to cross the valley of the Jordan, and climb the Mount of Olives; to wander along the banks of the Jordan, and on the shores of the Galilee Lake; to stand in the vicinages of Gethsemane and Calvary; and to know that, notwithstanding all the exhilarating changes of the centuries, these are the scenes which Jesus once frequented; to do this may well be a cherished hope, a fond memory with all who have accomplished it. These being the paths which He walked in, these the heights up which He toiled, these the waters over which he sailed, and to go over the ground to walk in His footsteps, and to find His person and life greater realities than ever.

Let it not be forgotten, however, that a holier land than Palestine is the abode of us all, and that the footsteps of Jesus are here also for us to follow. It is human life which Jesus most truly sanctified; it is human life which Jesus through which He most truly led the way. That far country which bathes its western shore in the Mediterranean, are we told is a representative land. In its climate, its physical features and its productions, variety prevails. The same is true of Him who found there His birth-place and His tomb. Made in all points like as we are, was the Son of Man. No one of us treads a path where our Master has not gone before. All around us are the opportunities, the responsibilities, the duties, the trials, the dangers, the sorrows which He has trod, and the way He led through them all is the way for us to follow.

Would we walk in the footsteps of Jesus then? We may do it without even leaving private prayer, or even home. We may do it by simply going through life as He did. By copying his example do in the highest sense, "follow his steps, who did no sin neither was guile found in His mouth; who when He was reviled, reviled not again; who when He suffered He threatened not; but committed Himself to Him who judgeth righteously; who His own self bear our sins in His own body on the tree." Self-sacrifice, meekness, truth—these were the great traits of the Great Example; these mark the way in which we are to go. Not to Palestine therefore, let us be, but let each of us find a holier path, let each of us find a holier path, by sharing. He goeth before us here. May our eyes be opened to see Him, and seeing Him to follow. Then shall we see in every day of our small beginnings, a Bethlehem; in every patient continuance in well-doing, unknown of men, a Nazareth; in every instant effort in the Master's service, a well of Sychar; in every "still hour," a Mount of Olives; in the drinking of every bitter cup which the Father gives us, a Gethsemane; and in the offering up of self for others, a Calvary. Here are the footsteps of Jesus. Who will walk in them?—Congregationalist.

THE GIFT OF EXHORTATION.

Rev. Daniel Steele preached a sermon before the Boston Theological Seminary, May 30th, on the qualities of a Successful Ministry. One of its passages was as follows:

The fullness of the Holy Ghost is necessary to the preservation and efficient use of a great ministerial gift, possessed in an eminent degree by Barnabas. His name was changed from Joseph to the Son of Exhortation, because he was so powerful in exhortation. Exhortation is a higher gift than preaching. The preacher calmly inculcates the truth upon the intellect; the exhorter aways the sensibilities which lie nearer to the will, the executive power of the soul. It is greater to move than to teach. A candle can illumine a rock of flint, but only an antracite blast furnace can melt it. Gospel preaching cannot be counterfeited. An untrained intellect, well read in theology, and trained in rhetoric, can preach a popular sermon; but exhortation cannot be imitated. The soul must be all aglow with the live coal of the Divine altar. No sham is possible here. This motted stream of persuasion can flow from no galvanic phosphorescence of oratorical action and infuse declaration. The pathos of a soul on fire from above, speaking through tears and sobs, prayers and entreaties, is an irresistible power, which the Church cannot afford to lose. This gift is not from the schools. Culture cannot bestow it. The works on Homiletics and professors of sacred rhetoric cannot impart it. God has signally demonstrated this in our day. When he would raise up a great master of the religious sciences, he passed by the great Colleges, Yale and Harvard, the chief theological seminaries, Andover and Princeton, and fished up from the sea an itinerant sailor-boy, sent him into Bronfals Lane, where the Holy Ghost set him all aflame with Jesus' love, and gave him more than a king's sceptre with which to sway men for more than half a century. The Holy Ghost made Father Taylor the greatest exhorter of his generation. This is no mean gift, as many suppose. Peter did not preach,

and testified and exhorted on the Day of Pentecost. If this gift, which has done so much for Methodism continues in it, it must be sought for, not in leaders' meetings, or in quarterly conferences, but in the upper chamber in Jerusalem. The refined and the vulgar, the rich and the poor, can be reached and saved by the gift more than by any other. When there are no more sinners to be saved, no more believers to be stimulated to climb the mount of holiness, young men may despise the gift of exhortation. Has not this gift evidently waned away just in proportion as the baptism of power has become rare in the ministry and laity?

EMINENCE AND PROMINENCE.

We find men in every walk in life mistaking a passion for prominence for a desire for eminence. No eminence is possible except we subject that passion for prominence, which causes us to overlook the very steps by which eminence is gained. The passion for prominence leaves us open to the sting of unsatisfied vanities; the desire for eminence makes us calm in seeming defeat. The passion for prominence makes us more anxious to stand well in the estimation of others; the desire for eminence makes us chiefly anxious to stand well in our own.

The teachings of religion are: Be, not seem; don't assume anything before men to which you have no real claim; don't attempt a showy reputation instead of a valuable character; give up that miserable fiction of a reputation and build up a living character. Stop deception, lay the foundations of honesty. Attempt no longer to palm off upon men more honor, more respect, more wisdom, more integrity more position than you possess. Initiate no longer in lie what banks attempt in money, making your floating bills rest on a small foundation of specie.

There are ten thousand influences conspiring to make man forget that he really is just what his character is. Men can hardly be persuaded to pay the price and do the work needful for building up a character; they hope to obtain in a short way and cheaper, something which will do for character among men, and answer all purposes as well. There is a constant attempt, on the part of many, as persistently made as the attempt in the late civil war to substitute the show of character for the endurable article. It is easier to raise a crop of mushrooms than a forest of oaks. A night will suffice for one, but a century is demanded for the other. But society can afford to wait; give us oaks, not mushrooms; character, not shoddy.

So genuine manhood is the result of a genuine character. It isn't made to order, nor is it extemporized in a day. Some act, some fortunate or unfortunate circumstance may give a man all at once a reputation, but nothing on earth or heaven can give him a character all at once. Character may be simulated, but the establishing of character goes on as the oak grows; it is a process, a labor. He who hopes for such possession must go about strengthening, as a daily task, each moral quality, setting guard over the treacherous spots of his nature, watching with jealous eye every menace of vice, protecting every quality of soul from attacks of cowardice and meanness. Such a warfare, the possession, not show, of virtues.

Unless our young men determine that doing, not seeming, that doing, not pretending to be, shall be the watchwords of life, they may at once bid adieu to all hopes of eminence, whether in law, in medicine, in the pulpit, in any department of life whatsoever. Building in the least upon deception, they bring in an element of weakness which shall surely prove their overthrow. Sooner or later, as to these whilom peaceful dwellers on the side of a volcano, the great catastrophe will come, and they will go down in burning disgrace in the sight of man.—Morning Star.

DOING FOR JESUS.

We do a great many wrong things. And we do so many right things,—mainly right,—without enough of the right spirit. Duty is well, it is grand to see a man steadily influenced by duty. He was a noble man, in one of our cities (it I have the story correctly) who, being quite a business man, and yet very religious at the place of prayer, was asked how he could arrange, with all his business, to be so punctual to religious duties, and replied: "When I became a Christian, I decided that some things must be done." This has the true ring; and I like it much. Would that all the Lord's people were consecrated thus much. This good man would, no doubt, agree with me in the statement, that the sweetest best way of performing duty is to do it for Jesus. So we are instructed in the Book of God. And how such a ruling motive sweetens even an uninteresting duty! What a joy it imports when one is "weary in the work." How hopeful it makes us; how it increases our gratitude; how it quickens our love to Jesus, to do this and that, and every service, purposely for Him,—you may rise in the morning with a certain round of wearisome toil before you, the more wearisome on its sameness. It is uninspiring and dull, or, it is not so,—though it stirs your soul to its depths there is danger here. But, now, begin the day with the definite purpose to do every single duty as it calls upon you,—unto Jesus, and earnestly pray that you may, and it will render every duty inspiring, and preserve you from the frenzied pursuit of mammon. Duties, even humble ones, will become means of grace, and you can at evening step from labor in the store, or shop, or the farm, or the sitting-room, or the kitchen, with a serene brow, and a spiritual mind, and a warm heart. You will not feel unfit to take part in the prayer-meeting, (making allowance for physical exhaustion) or any spiritual service.

Such a motive imparts dignity even to lowly duties. As "the altar sanctifyeth the gift," so the sublime principle of action lifts up even menial services into a high and holy elevation. We shall not often complain of our retired and limited sphere, if its unpretending duties are performed to and for Jesus. We shall never long lack duties of some sort, if we are ready

and willing to do anything required for Jesus. In every station the Master will find something for His willing servants to do.

Doing for Jesus annuls the character of the doer. It brings him into close companionship with supreme excellence; and earnest imitation enters. And, to be assimilated to the glorious Saviour must be, and surely is, the height of Christian ambition.

Doing for Jesus will greatly, and above all things else, sweeten one's spirit. It will abate the repelling influences of past unhappy tempers and unlovely habits. It will, then, procure a favorable hearing for the words we may be enabled to speak in His great name. It will favorably affect our aspect, and our very tones, and render less unpalatable the truth which duty bids us proclaim. We shall thus be wise to win souls.—Morning Star.

SECRET OF A PRAYING SOUL.

I doubt if there is one man who has been for any length of time in the habit of going to God in prayer as a child goes to a father, who would not be able to testify to innumerable answers to prayer, as plain as any narrated in the Book. And more than that. The very commonest thing among the mutual heart-confidences of Christians, when they have overcome the natural shyness to speak of their most secret experiences, is a confession of the kind, uttered in the low tone which is instinctively adopted in speaking on sacred themes, when the utterance is honest, and the presence of a listening God is happily recognized: "I have had such unmistakable answer to prayer—palpable to my own consciousness, beyond possibility of question—that if I were to narrate the list of what I am most surely convinced of, I could hardly expect even my best friends to believe me. They would think me, on this matter at least, a credulous and perhaps superstitious dupe. I know it, and the thing remains, therefore, a secret between my soul and its Father who is in heaven."

I say that a physician who was himself unhappily a stranger to the meaning of "fellowship with God," would instinctively put his finger on the wrist and scrutinize the eye of almost every one of the ten thousand times ten thousand who love to pray, if he were to avow to him a private confidence that he most surely believes as the result of his own long experience of the blessedness of prayer. And you might as well try by argument to convince a child sucking an orange that the fruit was not sweet, as to try to convince such a man that he was possibly mistaken. And such men easily believe all the statements about prayer that they read in Scripture—not because they can convince a skeptic that Abraham's servant, for instance, asked of God plain guidance in this work, and, with the assistance of some friends in New York, has purchased the confiscated churches of San Francisco and San Jose de Gracia, the former at a cost of \$31,000, and the latter, I believe at about \$5,000 dollars. The first is situated in the heart and principal street of Mexico, and will accommodate about 9,000 persons, but he is unable to open it for service for want of from 5,000 to 6,000 dollars to put it in repair; the second has been repaired, and was opened for divine worship about a month since; here they have a congregation of 1,000 persons. This church is in charge of the Rev. Manuel Aguas, a priest and rector near this city. He has left a good position in the Romanist sect, and was much estimated by them as a zealous churchman and an honorable and clever man; he left, as he stated publicly in one of the principal newspapers of this city, from conviction, and not for gain, as he has, in a worldly point of view, changed for the worse.

I had the pleasure of hearing him preach from the text, "If any man sin," &c., and a more scriptural sermon and denial of the doctrine of the advocacy of saints I never heard from any of our own ministers. Mr. Riley, although an Episcopal minister, has left that position entirely, and works on the broad platform of earnest Gospel working, leaving all issue out of the question. He has given the congregations a little liturgy and hymn book thoroughly evangelical, and it would do your heart good to hear the whole congregation sing as heartily as in any Episcopal chapel. Of course, this progress has vexed the Romanists much, and they are now flooding the country with tracts and newspapers with abuse and lies against us, to which Mr. Riley cannot reply from want of funds. He has spent his all, and is at this time in a critical position; there are thousands looking to him, and asking assistance in the way of tracts, &c., and he cannot comply without more means. He has a beautiful press, all complete, lying idle, from want of paper, which he cannot buy, so the Romanists have all to say by the press, and we are silent to their arguments and accusations for the reason I have before stated. Will you not, my dear Sir, use your influence to send us paper, Spanish tracts, or any funds any friend may wish to give? The case, I assure you, is an urgent one, and one that will amply repay the cost; all printed matter (unbound) is free of duty, so that in any case you may be able to send; please bear this in mind. Besides the congregation in the city of Mexico there are no less than fifteen others in its valley, and scattered all over the Republic are various others. Even one entire village, about fifteen leagues from here, is Protestant, and the priest has left, leaving the church in their hands. There is another priest working with Mr. Riley, who appears to be thoroughly an earnest man. This man's work is owned and blessed of God in a remarkable degree, and as such deserves encouragement from all Christian Churches, as there are no particular doctrines taught, but those in which all agree. I therefore again beg you in God's name, for the love of Christ, to do what you can for the infant Church of Mexico. For myself, I beg to refer you to the Revs. E. Nye, W. D. Tyack, and J. Walters, and any communication can be addressed to you, if you prefer. I should say that Mr. Riley was formerly in connection with the Spanish American Tract Society of New York, and is well known to the secretaries of the British and Foreign Bible Society. Hoping to hear from you on this subject as early as convenient—I remain, yours faithfully,

JOHN PETERBICK.

OLD AGE WITHOUT RELIGION.

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life that it is a shame to turn a deaf ear to the lessons which He gives. The eyes become dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side surrounds the call, "Set thy house in order, for the term of thy pilgrimage is at hand." The playmates of youth, thy fellow-laborers

of manhood die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected with the visible world, we can prepare in silence for the world that is unseen.—Traveller.

PROTESTANT MOVEMENT IN MEXICO.

To the Editors of the Watchman.

GENTLEMEN.—May I beg you to give insertion to the accompanying very important letter from Mexico. It needs not a word of commendation from me, and I do earnestly hope that your readers will give it the response that Mr. Peterbick desires. No doubt our American friends are assisting the Rev. Mr. Riley in his great work, but the cause is not local, and a fair contest with Popery by the pulpit and the press, in any part of this world is an event of sufficient magnitude to attract universal sympathy. I have corresponded with Mr. Peterbick's friends in Cornwall, and at their request William Rabling, Esq., Parson, Camborne, kindly consents to receive and forward contributions. Mr. Rabling has spent twelve years in Mexico, is a personal friend of Mr. Peterbick, and a local preacher on the Camborne plan.—I am, your truly,

W. H. RILEY.

City of Mexico, May 28, 1871.

Rev. W. H. Riley, D. D., Croydon.

DEAR SIR,—May I beg you to excuse the liberty I take in writing you a few lines on the state of the Protestant Church in this Republic. I am personally unknown to you; but being a Cornish Methodist, and knowing the great interest you take in Spanish missions, I know not any other so likely to interest himself in this Mexican work as yourself.

The Protestant movement here commenced on the establishment of the late Empire and the decretal of "Libertad de Cultos," which led the British and Foreign Bible Society to send an agent here, who has circulated a large number of copies of the Holy Scriptures; reading them loud to many of the poor, and ministering of Popery, and to most together suffering for the reading of God's Word. The Empire fell, the Republic was restored, and toleration of religious opinion confirmed, which very soon after led the Rev. H. C. Riley, a minister of the Episcopal Church of America, and a native of Santiago de Chili, to leave his home and church in New York to come here and see what could be done. He has been the means of establishing several very flourishing congregations, of what I believe to be earnest Christians among the poorer classes. He has spent nearly the whole of his private fortune in this work, and, with the assistance of some friends in New York, has purchased the confiscated churches of San Francisco and San Jose de Gracia, the former at a cost of \$31,000, and the latter, I believe at about \$5,000 dollars. The first is situated in the heart and principal street of Mexico, and will accommodate about 9,000 persons, but he is unable to open it for service for want of from 5,000 to 6,000 dollars to put it in repair; the second has been repaired, and was opened for divine worship about a month since; here they have a congregation of 1,000 persons. This church is in charge of the Rev. Manuel Aguas, a priest and rector near this city. He has left a good position in the Romanist sect, and was much estimated by them as a zealous churchman and an honorable and clever man; he left, as he stated publicly in one of the principal newspapers of this city, from conviction, and not for gain, as he has, in a worldly point of view, changed for the worse.

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