WESLEYAN. ТНЕ

UDGE MARSHALL'S ADVICE TO THE ERRING AND SCEPTICAL.

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We make an extract from the pamphlet referred to last week, which has reference more to the effect of scepticism on human character than to the doubting condition itself. The Judge is far advanced in life, and from his lengthened experience and observation is entitled to attentive hearing.

But those self deceived and mere formalists in Christianity, even if knowing these solemn Scripture truths, they will not think and act in conformity with them. They have and "love idols, and after them they will go." These they make to themselves, of "the lusts of the flesh, the lusts of the eye, and the pride of life," and in ardent desires and efforts for the acquisition of worldly gain. They also exhibit their natural propensities in various displays of levity and vanity; in attending theatrical performances, public sports, and the ball room, reading tales of romance, and in numerous other modes of sensual indulgences and amusements; all directly contrary both to those plain divine commands, and to rationality and prudence. They are really of this world, and imitate and cling to its fashions and practices; and to a great extent if not fully, go with the multitude, in the ways of ungod liness and folly. While having "a name to live," as members of churches, or more or less regularly attending on religious ministrations; they are dead as to spirituality of mind and are really living without true Christian hope, and as Scripture declares, "without God in the world." They may wish to be thought religious, though without conversion, and spiritual life; and Christians without self denial, or possessing the inward graces, and exhibiting the truits of the Christian character.

To these careless ones the solemn Scripture question forcibly applies-" How shall we escape, if we neglect so great salvation." It is indeed in its origin, and all its bearings and effects, a great salvation: for it was devised by the infinitely wise, holy and eternal God,-and has been meritoriously purchased for all by the most severe and atoning sufferings and death of the Son of God. It has been fully revealed by divine inspiration; and its graces and blessings are secured to all obedient believers, by the operations of the Holy Spirit. It is great as to man, for it regenerates his immortal Spirit; brings him out of a state of alienation from God; and introduces him into his favour, love and protection, while here; and if continuing in taith and obedience, secures to him, not only exemption from future and eternal condemnation and punishment, for his numerous offences: but the enduring possession of inconceivable en- appearances. The small vestry was too oyments and happiness; and the free and loving companionship of all wise and holy spirits, in the eternal kingdom of his

itions, expressly apply:-""Behold now is the accepted time; behold now is the day of salvation." (2 Cor. 7.)-" Boast not thyself of to-morrow, for thou knowest not what a day may bring forth

(Prov. 27.)—" See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12.)

BOSTON MONDAY LECT URE. SHIP.

FROM AN OCCASIONAL CORRESPONDENT. During the last two years there has been a growing interest in a growing

man of Boston. Elijah made no more unexpected and impressive appearance before Ahab and Israel than Joseph Cook did before Boston and the reading world. Previous to the winter of 1875-6 he could scarcely claim local habitation or a name. Graduating at the Andover Academy, studying a part | blows whose violence and vibrations of the college course at Yale, and graduating at Harvard College, taking the | ing to be less fashionable to laugh at full theological course at Andover, and | his statements as stupendous blunders. adding a post-graduate course for special study, he began his ministry under a license, and has never assumed ordination vows.

For a brief period he supplied a Mr. Cook right by reminding him that church at Lynn, within whistle-sound of the city, and Boston never heard of him. Then he went abroad, and sunk entirely out of sight among German schools, scholars and philosophies.

In the autumn of 1875 he consented to conduct the noon prayer-meeting which was then held under the auspices of the Y. M. C. A. in the smallest vestry of Tremont Temple, Boston. The audience rarely numbered fifty, and for the most part were plain and pious people who came every day to " exhort one another." Mr. Cook's conduct of the services the first time brought him a second invitation; and the second a third. By this time a few of the steady goers had suggested to friends that if Mr. Cook would lead again it would repay them to come. He led; they came. The comers multiplied at each of his strait. The audience changed into the . Maionian Hall, seating five hundred. | tion. No microscope ever had, or ever

where that I know." One such state \_ ited, the season closes. Next year Mr. ment from such a source, after the Cook will give twenty lectures, begineyes of the speaker had scanned almost ning in November and closing with every assembly that has met the Mon-February.-Christian Union. day lecturer, is sufficient to offset the

sneers from all sides against the stupidity and ignorance of the applauding crowds. It is certainly enough to anfirst decade of the second century of its swer the author of Yale Lectures on existence, and yet the question, " Is Meth-Preaching for 1876-7, at which a Bosodism declining?' is seriously put, and ton pastor goes out of his way to shoot facts of startling character adduced in a quiver of arrows at Mr. Cook and his support of its affirmative." Such "facts audience.

of startling character" as the following The second year of the lectures is just may be of interest. We quote from the closing. The last subject considered article of Dr. W. H. DePuy, in the Meihhas taken hold of the community more odist Quarterly Review :closely than anything previous. He

has been discussing the laws and life of Total Methodists Baptists Presbyterians the family. Starting out with the Congregationalists doctrines of heredity, narrowing to the Protestant Episcopal marriage relation, and developing the Perhaps the Standard would serve the disasters which flow from free love and ause of truth in general and of religion loose divorce laws, he has struck some in particular, if it should pay less attention to what growlers and malignants say, will be felt for many a day. It is comand more to indisputable statistics.-Western Adv. When in the first or second lecture

on Biology the lecturer attacked the MEMOIR OF WILLIAM SMITH OF WIND materialistic theories of Häckel, one of our sage city editors assumed to set

the philosophers name was spelled Hegel: and spilled several pensfull of fun upon the learned Monday lecturer (?) for fighting a philosopher without knowing so much as to spell his name Hegel instead of Häekel. Ere this present the idea has probably penetrated the brain of the editor that Mr. Cook is his choice, and remained a member of the at least educated to the point of spell-Methodist Church to the time of his death His personal religious experience was uniing a proper name; and that there is a form through life, and his demeanor such Häekel who is as unlike Hegel as 'Bob" Ingersoll is unlike Theodore Parker. In the spring of 1877 Mr. Cook men-

tioned some observation he had made during the past week through a oneseventy-fifth objective. Then the critics chuckled. Nay, they laughed ! Like many of his connexions, he ever Communications were published whose contents were a series of pooh-poohs at the pitiful stupidity of the man who would make such a statement and an

audience that would bear such imposi-

of circuit finance that others would do well to emulate. In all circuit work he ever manifested the deepest interest Though duty and infirmity had a tendency to keep him at home, yet his place at the District board was seldom vacant. A correspondent of the Christian Standard of this city, says : "Methodism in the United States has scarcely passed the

Ministers. Members.

3,293,469 2,147,411

857,858

350,658

281,977

22,718 16,384

7,908 3,333, £,216

OBITUARY.

SOR.

With all the machinery of Methodism he showed an intelligent and thorough acquaintance. For many years the deceas. ed held the office of Superintendent of the Sabboth school. In fact its very eristence seemed to depend upon him. It is needless to say that the duties of his office were effectually discharged, and that this nursery of the church was a powerfor good in the place. His presence will be long circumstances required. In the support

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to make it easy to die." And so it was. He passed away calmly as the star disappears in the light of morn.

The Conference year nearly drawing to a close has been one of singular fatality to us on the Onslow circuit. During the early part of the year, diphtheria the

The ancestors of the subject of this mescourge of the little ones left many "hungry hearts" waiting for the footsteps that moir, have long been attached to Metho dism, and supporters of her interests. will never come. But lately the aged who William, who from his youth with other had fought out the battle for character. members of his family, had been imprest and like Paul were "ready to be offered with the importance of personal religion, up," as well as the young man, the supsome forty years ago, with many others, port of the widowed mother and the hope sought and found the pardoning mercy of of the church, have been suddenly called God. He soon united with the people of away.

> On the 18th ult., a large concourse of friends and relations gathered to express affection's last token of regard for the late WILLIAM CAMERON.

as become the follower of Christ. Al-He was born in St. John's, Newfoundland though a lover of all good men, he was in the year 1811, and after coming to this most conscientiously attached to the country, early in life he settled at Salmon church, with which he stood connected. River. Mr. Cameron was a representative Her doctrines and discipline, ever met Methodist farmer. Upright in all his with his most hearty approval; and in all dealings, faithful in all his family duties her enterprises, he took a deep interest and devoted to the interests of the church. He is greatly missed in all his social rela. took a peculiar delight in sacred song. tions. He dated his religious experience and for many years was associated with back to occupancy of the Truro eircuit by the Rev. James Buckley. The pioneer In all the relations of life, Bro. Smith Methodists of Onslow will doubtless reever presented an example worthy of immember his hearty welcome and cheerful itation, both as a kind husband, a most co-operation. His sterling integrity and affectionate father, and a reliable friend. ready Christian sympathy so gained for him the respect and love of all, that it has been frequently remarked since his decease. "He died without an enemy." His end was trinmphant. During the tedious months of last winter, while confined by a lingering illness, he was heard frequently to say with Job. "I know that my Redeemer liveth," and when with every prospect of speedy recovery he was smitten down in one short hour, the language of of his heart was " though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." But trouble seldom comes single handed. Scarcely had the sorrowing family returned to the desolate home, when the bereaved widow was called upon to watch the fading cheek of the son to whom she had looked for the support of her declining years. After but a brief fortnight of terrible suffering from inflammation of the lungs, ALEXANDER H. CAMERON, aged 34 years, was called to share his father's rest. For many years he had been a member of the Methodist Church, and emulating as he did his father's lawdable example, his memory is richly cherished by all who knew him. After his father's death he had taken his place at the family altar, and during his last days through great physical suffering, he gave abundant evidence that " his God was reconciled." But recently married, he thus leaves a sorrowing wife as well as a loving mother to lament his loss. Thus by two successive strokes a large family are left to mourn a devoted father and affectionate brother.

missed. In all the means of grace he was faith ful ever ready to lead or be led as of the institutions of the church he was liberal, even beyond his means. His last illness was brief. Nature seemed to have no power to resent disease and he sank away to his long, last sleep. He was heard to say during his illness, "If this is to end in death the Lord is going



God and Saviour.

The word escape in the Scripture above cited, evidently means an escape or exemption from condemnation and punishment at the final judgment of all mankind; when God will, as He has repeatedly declared, "judge the world in righteous-ness by the Lord Jesus Christ;" who will then make an everlasting separation between those who have received and retained His Spirit, and died in faith and obedience, and whose names are in the "Book of Life;" and those who have wilfully neglected to employ the means divinely enjoined for obtaining that great salvation. Most of those means have been mentioned in previous pages; and they are all so explicitly and fully set forth in the Scriptures, that all can readily comprehend and understand them. It is not said, that those who have failed of salvation have proudly and presumptuously despised and rejected it. They merely neglected it, and therefore shall not escape. Of all such persons-not been "born again," nor having "the wedding garment,"-it is declared in Scripture, that "the wrath of God abideth on them;" and that, at the final judg. ment, they will be driven away "into everlasting fire" and "punishment."

There are some, or probably many, who say, or think :—" If I am to be saved, the Lord will, in His own, and the best time, call me to seek and obtain His salvation : and that I can, of myself, do nothing 'towards securing it." All this is directly contrary to the divine exhortations and commands, expressly and repeatedly given in the Scriptures. They cannot, it is true, do anything of a meritorious character to procure that salvation, for it is only attainable through faith in the atoning sufferings and death of the Lord Jesus Christ,-but they have the power to comply with the forsake sinful companionship,—pray for divine grace,—seek heavenly wisdom and blessings, and they 'shall be given," for the Lord Jesus Himself has declared, that " every one that asketh, receiveth, and he that seeketh, findeth; and that he "that knocketh" at the door of mercy, " it shall be opened" unto him." He will "deliver the needy when he crieth ;" " will regard the prayer of the destitute;" and "will give unto him that is athirst, of the foun-tain of the water of life freely."

They can prayerfully read and search the Scriptures, and meditate thereon : and attentively wait on the public worship, and the ministration of the Word. They can-through divine power implored, and readily imparted-believe in the atonement of the Lord Jesus Christ; and thus, according to the divine promises, obtain pardon and peace; and, through the influences of His Spirit, every other grace and blessing of the at " great salvation." There is the utmost encouragement to pursue such a course of diligence, faith and Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."-" Blessed are they that hear the word of God, and keep it.'

But to all disobedient neglecters of that "great salvation," the following, with many other divine warnings, and admon-

In May, 1876, several months after the air had caught the sound of his coming, we first heard him speak. The audience may have counted three hundred; and that lecture closed the sea-In the succeeding autumn the son. numbers seeking audience at his opening soon made a removal to Park St. Church necessary. And after two or three lectures there a final removal was taken to Tremont Temple, which seats three hundred more than Park Street as Mr. Cook moved from place to place Church.

form.

heard much beyond the Hudson of the new Tishbite who had appeared at the Hub. Here there was at first curiosity and kindly praise, mixed with gentle criticism. Soon there were some slant shots driven with a deadlier aim. But they fell light on the armor of Mr. Cook's ironsides. By and by there came college professors, scientific ex. perts, quarterly magazine writers. small scholars, great scholars, preachers, newspapers and caricaturists to silence the new voice.

> " Black spirits and white,

they did make their assertions that Mr. Cook was an incipient lunatic. His scientific assumptions and showings were scoffed. His logic was laughed at. His rhetoric was called turgid and intolerable. His taste-well, the criticisms were so fierce and frequent all our ears rung with the charges. Mr. Cook was called by many ungentle names, and his audience abused as a mass of blockheads. The "unevangelicals" attacked his "bigoted and outgrown belief" in the atonement. The so-called evangelicals deplored his ignorance and assump-

tions. That is, some of both sides were inimical. Meanwhile Tremont Temple was filled every Monday with a great audi-It<sup>\*</sup>has always been mixed, but ence.

never without a measure of educated men and women such as rarely meet from week to week in any room in America. Prof. Alcot, the venerable and beautiful old gentleman of the Transcendental School of Concord, said

to me yesterday, "If the culture and learning of Boston were not in this andience, they are not to be found else-

could have, a one-seventh-fifth objective adjusted for observation. Such an absurdity had never been dreamed of in optics. A one-fiftieth was practically useless, and was the last diminution of the lenses that could receive and transmit light. As to a one-seventyfifth, it dwelt in the dreams of the lunatic on the Tremont Temple plat-

Not much was said in response. But giving lectures in other cities, his allu-Thus far the busy world had not sions to this marvelous objective always awakened the animosity of learned men, who considered it unpardonable ignorance. One professor from New England, but now in our largest college of the Middle States, made all manner of sport in the matter; gave the stu-

dents to understand that Mr. Cook was life. a raging rhetorician whose disregard of exactness was equal to his ignorance on scientific subjects. Thus and thus it went with the monstrous mistake (?) of the lecturer until last Monday, April 15th. Then, before the eyes of two thousand persons, Dr. Ephraim Cutter, of Cambridge, an expert in microscopy, assisted by Dr. Harriman, of Boston, who may be counted the author of the optical wonder, the photographs of blood corpuscles taken by aid of this a screen; and applauded to the echo. "Cook has conquered again" was the word on many lips. Not that he made the instrument; only he knew it when it was made, and was the first to an-

nounce it. The best friends of Mr. Cook are not blind to the fact of his faults. His ideas of taste and ours are not always in harmony. His methods are his; and therefore not as satisfactory to us as

our own. But it seems much more manly and less jealous to allow that he is a great man with grave defects, than to hold smoked glasses before his

brightness and cry out against the dark spots on his disc. However he needs no defenders. If I may quote again from Bronson Alcott, "Mr. Cook has run the gauntlet of the critics, and has won."

After one more lecture, in which other photographs taken from the oneseventy-fifth objective are to be exhib-

From happy personal experience, he ever associated the importance of conscious acceptance with God. With him no mere external forms, or outward ordinances could be substituted for "Christ in the soul, the hope of glory." His personal experience was not that of great elation, but rather of calm, confiding trust in the merits of the Redeemer.

the choir in the Methodist Church.

Bro. Smith's last illness was protracted, but his family continued to cherish the hope of his recovery. But eventually, it became too evident, that he was fast sink. ing, and although his last sufferings were severely great, taxing the sympathy of his family; yet his mind was peacefully stayed upon the Lord his God. The writer in his many conversations with the now departed, recollects with what calmness he often alluded to his expected death and his expectation of some day, suddenly like his brother John, passing away from

No man was further removed from mere ostentation and show, yet he ever labored to contribute to the comfort of his household, having all things in order. Those who knew the departed best, will ever cherish his memory, as replete with acts of kindness and consideration. During his last few days upon earth, such was the nature of his disease, that he was unable to hold lengthy conversations. But to questions as to his spiritual state-all his responses, as well as his past life, gave the assurance that all was well. He peacevery one-seventy-fifth were projected on | fully fell asleep in Jesus on the 20th of April, in the 74th year of his age. His funeral was attended by a large concourse of people, thus testifying their respect for the memory of one of the most aged of their fellow citizens.

JAMES G. HENNIGAR. Canning, May 1878.

## MR. STEPHEN GOODWIN.

Died at Baie Verte, on the 28th of Feb., Mr. Stephen Goodwin, aged 59 years. For 40 years Bro. Goodwin was an invalidnot however to such an extent as to unfit him for many of the active concerns of life. Amid many infirmities of the flesh, his wonted duties were discharged Notwithstanding this he exhibited very much of resignation and cheerfulness. Early in life he was converted to God, and the Son of God who loved me and ga gave proof ever afterward of "a life hid himself for me" Hers was a cheering with Christ in God." As a member of testimony to the faithfulness of our God. the church Bro. Goodwin was useful be- When brought face to face with the last yond most men. For about twelve years enemy she felt that " to live was Christ he very efficiently filled the office of Re- and to die, was gain." "Blessed are the cording Steward. During all those years dead who die in the Lord." he showed an aptness for and a knowledge May 7, 1878.

At Ishgonish River also we have been called to part with one whose consistent Christian life has had a salutary effect both in the church and in the neighboring community. On the 25th ult., after a lingering illness with consumption,

MRS. ALEXANDER HIGGINS, in the 50th year of ther age was called to join that " innumerable company of angels and the spirits of just men made perfect." For about twenty years she had been a member of the Methodist Church Her religious experience was enriched with daily accretions of grace, so that she could say with Paul. "the life which I now live in the flesh I live by the faith of