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**AN EPISCOPAL SNEER, AND WHAT IT MEANS.**

All through the controversy between Ritualism and the Evangelicals, there is one exceedingly painful feature, which students of history alone can understand. The Evangelicals are spoken of as a class of enthusiasts or zealots, with little real knowledge to correspond with their warmth. An English bishop, in a letter quoted by us a week or two ago, counselled his flock to bear with each other, explaining that the Church of England is liberal enough to admit of several classes within its pale, and that these have their ascendancy in turn—the Evangelicals, having ruled till recently, ought to be content to-day in their minority. Wesleyans have every reason for understanding what this means. "Evangelicals" are the descendants of John Wesley in the Church of England. He alone in the seventeenth century, gathering a few kindred spirits about him, dared to be singular in that righteousness which is by faith. So far as actual religion was concerned, the Church of England had been Ritualistic—a merely ceremonial body—for a long period. Wesley came to religious light and life through instrumentality outside of his own church. Carrying that light and life into the church, he insisted upon letting the one shine and the other reproduce itself. This was the most recent rise of Evangelicalism in the Church of England. It came into notoriety at once. Its disciples became a synonym for simple-minded, officious piety. The ceremonialists assumed to possess the intellect and real character of the church. But step by step the sympathizers of Wesley grew within as well as without the Church of England. Permeating the mass, evangelical religion in due time brought a soul into the great body, awakening it into activity, love and good works. This is what was involved in the bishop's allusion to the ascendancy of the Evangelicals.

It is somewhat remarkable that historic analogy does not bring to the observation of all thinking men the true character of those principles which constitute the "Evangelical" type of Christians. Our religion all through has been distinguished by the working of a vital force, which invariably separated members of the church into two classes. This began with our Lord's teachings. His most vivid portraiture in discourse were illustrations of the two types, ceremonial and evangelical. His metaphors had the same meaning, notably those of light and heaven. He was himself a living rebuke to formalism, speaking ever of an inner principle, insisting upon spiritual life, soul-growth, in special preference to the externalisms of religion. Making clean the platter; making long, elaborate prayers at the street-corners; making white the outside of the sepulchre—these might not have been wrong in themselves, but did not deserve the preference which Jewish Ritualists were disposed to give them. God looked upon the heart; the tree grew from a root in good soil; the stream became pure or impure from its fountain. Following the early Christians, we soon find Ritualism giving trouble in the church. Customs and traditions and observances began to take the place of genuine piety. The churches lost their first love, till the voice from Patmos came to rebuke and reanimate them.

More modern instances of this tendency we have in the History of the Reformation. Luther was an Evangelical. He read and wrote—prayed and preached, till animation came back to the old Papacy; and when the soul flew into dimensions beyond the capacity and inclinations of the Romish

Church, another body was prepared for it. The Evangelical spirit went out of the Church of Rome, leaving but a decaying carcass behind it. It was the turn of Methodism to come next, with a similar purpose to the Church of England. Again the spirit went out; but not till it had left enough of life to regenerate the Episcopal body. In the Church of Scotland, just before its disruption, "Evangelicals" was as common, if not as contemptible a term, as in the Church of England before Wesley, or among Ritualists to-day. Yet the evangelical spirit in the Church of Scotland has carried everything before it, and made it one of the most aggressive and successful bodies in the world. The Episcopal Church has now reached its second stage of religious agitation, occasioned by the determined purpose of the ceremonial class to oust the evangelical, or wrest from it its possessions. There can be but one issue, however. The same law that runs through human nature wherever Christianity has been introduced, is at work in the collective as in the individual organization. Flesh and spirit—form and power—are striving for the mastery; and by God's help those prophecies shall be fulfilled which point to Godliness as inheriting the earth. We would rather see this struggle continuing within the Church of England than a second disruption. Those whose motto is "Hold the Fort!"—The Church of England for Christ—may well have patience. "The law of the spirit of life in Christ Jesus" shall make them "free from the law of sin and death."

It is remarkable that in no religion outside of Christianity is there any contest akin to this. Divisions there are in every one of them. Divisions there have been among the false religions of the past, which have helped to consume them and destroy them from the face of the earth. Paganism, Mohammedanism, Mormonism, are all rent by contentions; but in all these instances the fight has been of form against form, carnal against carnal;—the lump was agitated, but not by heaven. In Christianity the vital principle grows till other principles are disturbed; then begins an agitation which can have but one termination, inasmuch as the law of life is a law of expansion, of development, of mastery.

The Presbyterian Witness must now take all the responsibility of introducing the discussion of the B. A. Book and Tract Society a second time into the denominational papers. Members of the Nova Scotia Conference will bear us witness that at the Yarmouth session this year, when this subject was introduced, we deprecated the re-opening of the question, and counseled silence. When, however, a lengthened and animated discussion ensued, during which the old ground of grievance and complaint was again fully traversed, the Conference disposed of the subject by a series of resolutions which met with no dissenting voice, so far as we could hear. Those resolutions were not published in the secular papers by our request, though that was one expressed condition upon which they passed the Conference. The Witness, in regard to the resolutions, makes two objections.

1. That the B. A. Book and Tract Society called for evidence, sought for it, but could not find it. The resolutions in fact were partly framed upon the very admission that a few members of the Conference had been asked by private circulars for proof of the Conference charges. Any one could see that such a course carried an absurdity upon its face. The committee of the Society have had the proper course of reaching the Conference pointed out to them. We suggested that course ourselves during the newspaper discussion of last year. We did the same thing privately to members of the Executive Committee, and pledged ourselves that the Conference would do itself full justice. The Conference repeated the suggestion in its resolutions this year. And finally the Secretary of Conference reminded the committee a few weeks ago that the Nova Scotia Conference had an officer whose duty it was to represent its interests in all particulars. There are regulations by which all deliberative bodies are governed, and one of these is that, when such a body takes united action on any

subject, no private member is justified in speaking for the body unless properly delegated to do so. Last year the representative officer was in Amherst, this year he is in Digby. To a recent date no communication on the B. A. Book and Tract Society had reached that officer, officially. The public will pardon us if we say that all this looked as if the Society were purposed to avoid the President and the Conference, and hold to its grievances by way of appeal to popular sympathy.

2. The Witness objects that the Conference has no ground for its charges, and instead of persisting in its course, ought to reverse its action. We will venture to say that the records of Christian journalism contain no parallel to this assertion. That a body of ministers could pass a positive declaration one year, and after having had ample opportunity for reflection, repeat that declaration at the end of twelve months, ought to be sufficient evidence that it knew what it was about. We are quite sure it would be so regarded by all disinterested men. But so far from accepting the Conference finding as being honest and truthful, the Witness began by regretting that Conference had passed the resolutions, and ended by boldly asserting that it had no ground for them and could not sustain them.

To our mind, after listening to a second discussion on the subject, the attitude of Conference has been one of forbearance. It has quietly stood by, while repeated assurances have been given to the public that its action was unjustifiable. It possessed evidence which would damage the Society irreparably; but that evidence it used only to guard its own interests, as it was required to do, if not disposed to prove unfaithful in its pastoral guardianship. That it was under any obligation to give official notice to the Society before taking action, is simply absurd. It had no connection with the Society by its own choice; and such negotiations as would be involved in correspondence of that nature would directly imply that the Conference considered itself responsible for the Book and Tract Society's conduct.

The Conference did not authorize the publication of its resolutions last year in the secular papers; that was done by a private reporter. If we are not mistaken some similar understanding was reached in another ministerial body respecting the B. A. Book and Tract Society a few years ago. Why was not their action taken up as a grievance? One of two things must now be done. Either the Book and Tract Society must retract its charges, repeatedly made, against the honesty and intelligence of the Conference; or the Conference must publish its reasons for passing the resolutions. This latter course would involve explanations which must surprise and pain many supporters of the Society; but from all such consequences the Conference will stand exonerated.

The Witness takes offence at being designated the organ of the B. A. Book and Tract Society, and says this is calculated to injure the Society. If the expression of the Witness be repudiated by the Society we will at once withdraw our expression. But, while the published manifestoes of the Society tell the public by implication that the Conference has no grounds for its Resolutions, and the Witness insists upon the same charges by direct and repeated affirmation, we cannot see but that the Witness reflects the mind of the Society. There are a few members of the Committee who will not endorse this wholesale reflection upon the Nova Scotia Conference, but the public are still instructed by the manifestoes referred to, as well as by the Witness, that the Conference has no evidence, and so must have acted from motives of bigotry or jealousy. At least one member of the Committee has been striving to confirm this latter conclusion, by assuring his hearers that the opposition has been originated against the Tract Society as the rival of the Book Room. We leave it to representatives of Conference to teach him both truth and charity.

Rev. E. Brettie, President of the Nova Scotia Conference, was in Halifax last Tuesday, as were also Revs. J. G. Angwin, J. Sponagle, O. Lockhart, and C. Jost, A. M. Two or three connexional questions were under consideration.

Newspapers sadly deceive the public sometimes, and in more ways than one. The Halifax Citizen last year made much of its immense circulation, claiming to be in advance in this respect of any paper in Nova Scotia. Subscribers to other papers wondered why the Citizen could be so prosperous at a subscription rate of one dollar, while other weeklies cost two dollars. But the sequel tells the story. A few months ago the Citizen was sold out to a private individual, who doubtless imagined he had a fortune in his hands. Instead of this the Citizen has quietly gone into the Chronicle office, as an evening adjunct to that paper; while the late publisher seems to have lost in a few months all that he had gained in twelve years in another enterprise. We assume this is another comment on the theory of cheap newspapers. The New York Daily Witness has also sunk a fortune and expired.

MR. SPRAGUE'S SPEECH, before the British Conference, proved several things. The great heart of England is tender as it is brave—open to the cry of suffering, and prompt in its response. Our appeal, though, was not made by a novice. The representative marshalled his most convincing facts admirably, and his intelligence commanded universal respect. We see his speech characterized as "eloquent," too, which means there is not one standard for eloquence in America and another in England. Polished diction, with manly, Christian enthusiasm, carry away the palm in all lands where education and religion have qualified hearers to form a correct judgment. We add Mr. Sprague's name very cheerfully to that of our list of illustrious representatives.

THE WESLEYAN is pleased to copy the following sweet morsel from the "Religious Intelligencer":—"He (Dr. Fulton) then organized a little church, and is now glad to have anybody, even the devilish open communionists, to join it, so anxious is he for members."

Is this perfection? Can our brother's readers relish such food?—*Messenger*. Our neighbour knows that "such food" is never offered to our readers as a relish. Dr. Fulton cooked this "sweet morsel" himself, and offered it to close communionists for nourishment. They found that he who was asked for bread gave them a stone; so the little body to which he dispenses remains very feeble, and promises either to die altogether, or, as other bodies have done, call in another doctor. It is due to our readers that they should see the effect of a ministry which attempts to succeed by using something akin to profane language, and by endeavouring to pull down the foundations of neighbouring churches. Dr. Fulton bound his congregation to exclude Dr. Pentecost; and they replied by excluding Dr. Fulton. This is the gist of our quotation from the "Intelligencer," and the "Messenger," which is striving to persuade its readers that the world is still going out after John the Baptist, dislikes our quotations to the contrary. But we must really be excused for the determination to do what we can toward hindering all kinds of even pious delusions.

MINISTERIAL CANDIDATES have presented themselves in England, as already intimated in our columns, in extraordinary numbers. Thus far it may be thought our arguments, of a few months ago, upon the decline in candidates in relation to the neglect of local preachers is disproved. But it is fairly seen that the number of this year has resulted in part from the anxiety of the church to strengthen this right arm, which was thought to be declining; so that the class of young men offering are not by any means up to the ordinary standard. True, the rule which obliges young ministers to spend three years in scholastic training, will bring some polished material out of the crude mass; but on the whole our brethren across the sea are by no means entirely relieved on the subject of obtaining a constant supply of first-class candidates for the ministry.

THE EUROPEAN WAR, as far as any judgment can be formed, has been going constantly against the Russians. There seems to be on that side a sad lack of military generalship. The Emperor is

ordering out the peasants, plainly indicating that he feels the extremity. This struggle must begin to tell very soon on the trade with the West. Breadstuffs are needed yonder, and there is a large surplus on this side. But this only a poor good to put against the item of woe and death.

Brigham Young is said to be dying. What a checkered life has been his! Rising from common life, he became the leader of an immense organization. Having fled from popular vengeance he took refuge in a wilderness, which in time blossomed as the rose under the industry of his genius. Every form of energy was exhausted in building up his plans, even the schemes of blood and iniquity that are only now beginning to see the light. Had he lived a few years longer his own life would probably have paid the penalty of his crimes. But now he is hastening to a high tribunal.

"On Monday, August 27th, ARCHIBALD MORTON, an old and respectable inhabitant of this city, aged 76 years." This is the simple record given in the papers of the death of a good man. Mr. Morton was one of the most saintly of Christians. For some time he served in Halifax as a City Missionary. During later years he has been the servant of all good institutions, working for his Lord. His face and voice and influence will be missed in Brunswick St. Church.

**NOTES AND COMMENTS**

The New Brunswick Legislature opened on Tuesday last, with a view to give legal effect to certain measures for the rebuilding of St. John city. It was thought the session would end with this week.

A St. John Post Office clerk has been sent to gaol for stealing money letters. When will young men learn that iniquity weaves cartropes about the criminal—that honesty is always the best policy?

The famine in India still continues. In Madras alone £8,000,000 sterling has been expended to meet the suffering, and still the cost there is said to be £500,000 per month.

A most interesting discovery is just announced. Mars has one, if not two, satellites. The royal planet is now seen to fine advantage, being nearer the earth than for a long time. It resembles our own planet in so many respects that it seems like the nearest relative we have among heavenly bodies.

PERSONALS.—Talmage is to lecture in St. John September 5th, and in Charlottetown Sep. 10th.

Mr. Sprague has met with cheer in London. A collection was taken in the Methodist churches of that great metropolis in behalf of the St. John churches last Sabbath, with good results of course. The Conference ordered £50 to be paid to the same object from the Book Room.

Rev. Joseph Cook, the celebrated lecturer, held service in Great St. James St. Church, Montreal, last Sabbath evening.

Rev. W. H. Evans and bride passed through this city, on the way from Bermuda to Weymouth, last week. We wish them long life and usefulness.

Samuel Warren, son of Dr. Warren, who once headed a revolt in the English Methodist Conference, died a short time ago. He was author of "Ten Thousand a Year," and "Diary of a Late Physician," books which have attracted much attention.

Dr. Gervase Smith is appointed the British representative to the Australian General Conference.

A telegram from Australia reached the English Conference that Dr. Boyce, in the 48th year of his ministry, having heard of the death of Mr. Perks, one of the Missionary Secretaries, was willing to return for six months if required, and fill the vacant place. The Conference cheered this announcement.

**CORRESPONDENCE.**

DR. TAYLOR IN P. E. ISLAND.

MR. EDITOR,—Our Island this summer has been favored with the presence of quite a number of distinguished strangers. One of these was the Rev. Dr. Lachlan Taylor, from Toronto. The Dr. spent seven weeks or so on the Atlantic coast of the Island at a place called Brackley Point. As it was understood that his object on coming here was the obtaining of a little rest and relaxation after the arduous labors of the past two or three years in the mother country, he was not urged to do much in the way of public speaking by our Charlottetown and