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## SERMON

PREACHED AT THE OPENING OF CHARLES ST. CHURCH, HALIFAX, NOV. 5, 1871.

By Rev. JAMES A. ROGERS.

Happy man serve me him will my father honor—John, xii, 26.

From the context we learn that a number of Greeks, among other persons, had come up to Jerusalem for the purpose of celebrating the Passover. Having heard of the miracles and discourses of Jesus, these devout strangers very naturally wished to avail themselves of this favourable opportunity to see and converse with such an extraordinary character. They accordingly applied to Philip, saying, "Sir, we would see Jesus." This request Philip and Andrew conveyed to their Master, who with his usual kindness and condescension admitted them to an interview. It was but reasonable to expect that on such an occasion our Lord would make some weighty and useful observation. Accordingly, at the very moment probably, when these Greeks were ushered into his presence, he exclaimed, "The hour is come that the son of man should be glorified,"—as if he said, "The Gentiles are beginning to enquire after me. My name has already travelled beyond the confines of Judea—now rests the homage of a small portion of the Gentile world—ultimately all the ends of the earth shall bow to my authority and receive me as their Saviour and King." Our Lord then intimates the strange way in which this end should be attained, viz., by his death. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Christ was that corn of wheat. He fell to the earth. He lay in the grave as the seed in the clod. But as the seed comes up again, green and fresh and flourishing, so the one dying Christ gathered to himself thousands of living Christians, of whom he was the root. Thus out of dishonour came glory, out of humiliation came exaltation, out of death came life. Having intimated to his hearers the necessity of his humiliation he could be glorified, he assures them, that there must be on their part a willingness to submit to humiliation and suffering for his sake, if they would share the rewards of his glory. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Christ, however, promises no abundant recompense to all who cordially embrace his gospel and interest and prove faithful in their service and suffering. For as truly as the Father would glorify his Son so truly shall his servants be glorified. "If any man serve me, him will my Father honour."

*I. Christianity implies service.* It consists not in mere form and ceremony. These Greeks desired to see Jesus; but he gives them to understand that seeing him was not enough, they must serve him. Christianity consists not in opinions or theories however orthodox. Men assent to truth, who do not consecrate their service unto the Lord. The lips do not always proclaim the state of the heart. Solemn words may be on thoughtless tongues. Zeal may have many motives, and knowledge may be without charity. Christ requires the service of the heart—the service of love, love which makes no reserve, but is ready to watch and work, to sacrifice and suffer. Without this love we are not Christians. Though prophetic genius be ours, so that we may descry the things far off in the future, though we have faith, orthodox and earnest so that by us mountains could be removed, though our hand be ever open with precious alms, yet, without the love that binds the soul to Jesus, it profiteth us nothing. After all, we might stand knocking at the barred gate of Heaven, crying, "Lord, have mercy on me, for I have sinned," and in thy name, and in thy wonderful works?" and yet from within, the Master's voice might come saying, "Depart from me, I never knew you."

This service implies obedience. "If ye love me keep my commandments." This is the Christian's badge. "By this shall all men know that we are the disciples of Christ, if we do whatsoever he commands us." This is the lesson the Christian has to learn. But alas! how often and to what a sad extent is it forgotten by us,—each of us walking in the way of his own heart and in the sight of his own eyes, as if there were no King in Israel. Would that God men were as desirous faithfully to discharge all the services of righteousness as they are to escape the punishment of sin. Not that we should look less to Christ our Saviour, but we should look more to him as our Sovereign, and while we gaze upon his cross we should not lose sight of his crown. He invites our confidence, he demands our obedience also. His grace assisting us, let us determine that, while with John we say "we love Him, because he first loved us," and while with Paul we glory in his cross, we may also be able to add, "Oh, how I love Thy law."

The great purpose of Christ concerning humanity is his moral and spiritual cultivation, and if we would serve him we must sympathize with him in this purpose by our personal efforts to effect its accomplishment. By us Christ expects to be served,—by what our hearts may feel, our lips may speak, and our hands may do. Upon every member of the church rests the obligation to work for Christ. To us we are bound by the obligations of a natural and spiritual creation. Full well I know how the force and the fears of our own conscience may be against our becoming blots on the character of the Church, but we may not be sufficiently aware or afraid of the sinfulness of remaining blots in the Church. As we have heard of some persons who, at their business or their families, and of others who disgraced their Christian profession, we may be tempted to think that the sure way of not becoming a blot is to remain a blank in all things, but in attending on his ordinances and contributing to its support. Besides, "what good can we do with our poor qualifications? We might as well be a dead weight on the good we can do, as to be a hindrance to it." Such is a sad mistake. Christianity is a service. A follower of Christ means a friend of man. "A Christian is a philanthropist by profession and generous by the power of grace." He

must not be "barren or unfruitful," but as if placed on the brow of the sunny hill, fenced round by the attributes of Deity, shown upon by his sunbeams, and refreshed by his dews, he is to "abound in fruit." And surely in the sphere in which we move we may all find opportunities to work for Christ. In the great harvest field, he that cannot ply the sickle may bind the sheaves, he that cannot bind the sheaves may gather some stray ears, but not one of us should stand idle all the day.

"Ours to work as well as pray,  
Clearing thorny wrongs away,  
Flushing up the weeds of sin,  
Laying leaven's worms to waste in."

It is not so difficult to find opportunity for Christian usefulness as some may imagine; nor are they great things only which are recorded and rewarded by the Master. What if you have only one hour in the week which you can devote to doing good in your neighborhood? In that one hour you can visit a sick neighbor, or throw yourself in the way of a careless one to whom you may speak a word in season and thus at the end of the year you would have left fifty-two testimonies for Christ in that circle in which God has placed you, and by the claims of which He will judge you. We can all do something for Christ, if only we constrain us, something we speak a word. We can encourage the young if we cannot counsel the old. We can read the scriptures by a sick bed if we cannot pray there. We can invite a poor neighbor to our church if we cannot entertain him at our table. If it transcended our power to enlighten the multitude we can illumine the circle at home. Such services shall be as truly and as openly acknowledged as the princely bequests or the most heroic martyrdom. It is the heart God looks at, and when it is thrown into any service, he is well pleased and will not withhold his well-doing. True it is, that to Christ personally we can do nothing; but there are those whom he condescends to call his brethren, and a good work done to them, he regards as wrought upon himself. This in the humblest effort, honestly and heartily put forth for his sake, there is a virtue and a value which we may not plume ourselves, but which Christ will generously acknowledge to the glory of his grace. Only do what you can and you will do more than you think; comfort but one heart, lead but one poor sinner to the Saviour, reclaim but one lost sheep, instruct but one poor child believingly to name the name of Jesus, and you know not how much you may be doing. Eternity alone can tell you, and then you will be astonished at the result.

"Do thou the good thy thoughts do meditate,  
And thou shalt feel the good man's peace within,  
And at thy dying day his wreath of glory win."

*II. The faithful servant of Christ shall be honored.* If any man serve me, him will my Father honour, as it is bestow upon him distinguished marks of favour and approbation. But is not this appealing to a mercenary motive? Does not this reduce a Christian's virtue to a thing of hollow utility? That it does not will appear if we consider his motive. "Motives colour human action, and stamps it with a character of goodness or badness. For instance a merchant draws blood, and a physician draws blood. The action may be the same in both cases. But the one draws blood to kill, the other to cure." Now the Christian seeks for glory, honour and immortality, with the chief design of thereby glorifying God. His great aim is to serve God day and night in his temple, unweariedly, unintermittently, perfectly and forever. He seeks a crown of glory that he may cast it at his Saviour's feet.

The honor promised in the text is of the highest kind. We have read of courtiers spending months and years to insinuate themselves into the special favor of their Sovereign, and of others, who in order to obtain the honor which the hand of royalty can confer, or to win the applause of senators and of nations have sacrificed the joys of social and domestic tenderness, and by homes of love and plenty have with unflinching step gone forth to face the grim and deadly frown of battle, and endure the privations, fatigue and toil of the long and arduous campaign; and yet to have the approbation of the highest potentate of earth is nothing compared with the honor which comes from God. The Christian is a candidate for honor; but honor in whose estimation? "Not in the estimation of those whose opinions are as fickle as their actions, whose lives are as transitory as their praise." The Christian seeks honor and glory in the estimation of him who

"From the bright heaven where he sits,  
High throned above all highest cast, down his eye,  
His own works and man's works, at once to survey,  
It is honor of the highest kind, the esteem of the highest, the holiest, the wisest and the best."

High is the honor now enjoyed by every devoted servant of Christ. "Beloved now are we the sons of God." That is no small bestowment. How all earth's glory dims before it!—sons of God, of Him whose presence fills all space and all duration, the faint straggling beams of whose glory illumine the plains of Heaven. What though their name be not found on the rolls of heraldry? they are written in the Lamb's book of life. What though their steps be not accompanied by a splendid train of menials? yet legions of ministering angels are their attendants. On the rich and noble of earth they can look down, for they are rich in a more precious treasure, and nobles by the right of a nobler creation. There may be no outward marks of glory upon the servant of Christ, nothing in his appearance or figure to distinguish him from his fellow men. The Master himself was without form or comeliness, and when men saw him, there was no beauty that they should desire him. "He was despised and rejected of men." He wore no divine majesty on his countenance, no spark of Godhead in his outward appearance. And so the world may know us not, because it knew him not; and yet beneath the Christian's humble garb there dwells a princely soul. Omnipotence is pledged on his behalf; celestial guardianship is his; he attracts the admiration, if not of men's, yet of angels' eyes, and shall shine amid the splendors of a city whose

gates are made of pearl and whose streets are paved with gold. But "it doth not yet appear what we shall be." Yet of this we are assured that to them who by patient continuance in well doing seek for glory, honor and immortality, God will render eternal life, and that when Christ shall appear, they shall appear with him in glory. I might indeed speak of those distinguishing marks of his favour which God vouchsafes to the disciple of Christ in his dying hour, whereby his spirit is sustained amid the falling of heart and flesh, and which make "The chamber where the good man meets his fate,  
Privileged above the common walks of life."

But think of the servant of Christ, when the last struggle is o'er, and the last sigh breathed out. Behold the swift-winged angel as he bears his emancipated spirit to the paradise of God! For "to be absent from the body is to be present with the Lord." Then will there be perfect freedom from all the ills and infirmities of this life. There will be unceasing health, unbroken rest, and unmingled songs of gladness.

I might also remind you of the resurrection glory. How the vile body shall be changed and fashioned into Christ's glorious body; how in dissolution shall be raised in glory; how "mid mourners' tears, reaped 'mid angels' joys."

But who shall describe this honor. The hall has not, cannot be told. We read of robes of snowy whiteness, of palms of triumph, of crowns of un fading lustre, of harps that are swept by celestial hands, of rivers forever new, of rivers of pleasure and fullness of joy; but "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Oh, the vision of the Deity, the sight of the King in his beauty, the mingling with the myriads of the celestial who bow before the penetrating the mysteries of Providence, and it may be to be engaged on missions of portance and errands of benevolence to worlds and systems now to us unknown. The servants of Christ shall be the inhabitants of a glorious city; "when they shall walk it shall be 'mid scenes of glory; when they sit, crowns of glory shall flash from their brows, while the palms they wave shall glitter with the dew of immortal life."

In my memories and reading of Bishop George, I might describe his birth place in Virginia, in 1767. I might speak of his early history, of his limited opportunities to obtain an education, of his early and repeated convictions for sin, which were stifled from time to time by the follies and van amusements of the world, until he heard Rev. John Easter preach, the "Boanerges" of his time, who was instrumental in the awakening and conversion of the youthful George and McKendree, both of whom became devoted Bishops. I might speak of his personal and private efforts to win souls to God, of his visiting and praying from house to house, telling what God had done for him, and pleading with others to seek the Lord. I might speak of his diffidence and reluctance to preach publicly, or to accept a license to exhort, as he felt so deeply his inability and how, by personal efforts and repeated counsels and entreaties, he was led to begin to exercise his gifts and graces by exhorting and preaching. I might speak of his early itinerancy of his large circuits, of his self-sacrifice, of his labors, and success, of his falling health, and of his rest and recovery. I might speak of his faithfulness and usefulness, of his popularity as a preacher and as an administrator, when a Presiding Elder for several years. And also of afflictive bereavement in the loss of his beloved wife in 1815, who was faithful until death to all her duties and responsibilities. I might, in his own language, describe his painful feelings when elevated to the episcopacy in 1816, having to leave his motherless children so long on his episcopal tours. Of all these to which I have referred much might be said, and also much about his extensive travels and his onerous labours, preaching so frequently, presiding at so many conferences, until he died suddenly in 1828 at Staunton, Virginia, on his way to the Holston Conference, at Jonesburg, Tenn. But I wish now to speak of some other things that made him so powerful and useful as a preacher.

Being in the city of Albany in the spring of 1822, I saw Bishop George at the house of Brother Phineas Rice, the stationed minister. Brother Rice being unwell, I was requested to preach for him until his recovery. When supplying the pulpit, Bishop George called on Brother Rice at the parsonage. He was then on one of his episcopal tours. I was much interested in his personal appearance, as well as profited by his holy conversation, and Christian fellowship. His manly form, his countenance, expressive of decision and energy, of kindness and benevolence; his hair, beginning to turn to a crown of glory, parted from his noble brow, falling in graceful locks; his plain simplicity of dress and manners; the holy influence of his conversation and spirit—all these impressed me with the sentiment and feeling that he was an apostolic Bishop in the true succession, divinely commissioned and ordained. He seemed to live and move and have his being in his holy work—the care of all the Churches. Walking the room with his hands behind him, (which was his frequent manner when thinking or studying or in mental prayer), he turned to Brother Dempster, who was present, saying, "Brother Dempster, how is the cause of God prospering in the Genesee Conference?" Brother Dempster replied, "We have had this year gracious revivals, and so many have united with the Church. The Bishop then said, 'How is the work of holiness prospering?' It progresses as it should among the ministers and members of the Church we shall have no fears about numbers." To Brother Dempster as well as well as to myself, it was a word in season, never forgotten and its influence never lost.

Such were his personal and private, as well as his public, efforts to spread spiritual holiness wherever he travelled, or rested, or preached. This was his aim in all he thought said or did. This is evident when we look at his history and read his letters in this vital and blessed subject, holiness of heart and life. I will briefly refer to only two of his interesting letters, on the subject so near his heart. The one to the Presiding Elder in the Genesee Conference was written from Philadelphia in

1820 and the other was written to the Rev. Daniel Ostrander, a few weeks after I saw Bishop George in Albany. The one to the Presiding Elder in the Genesee Conference commences,

*My Dear Brother:* This may inform you that under the superintending care of a gracious Providence I have returned safely, and am now in Philadelphia, on my way to the South Carolina Conference. I have been writing to the Presiding Elders in the New England, New York, and Genesee Conference on one particular subject; this is, to request them, as far as possible, to introduce the doctrine, the spirit, and practice of holiness among their preachers, local and traveling, that the heavenly influence may spread its wings among the membership; for there can be little doubt but the membership of our Church will unite with us in pursuing and realizing this precious pearl, where they find us sincere in doctrine and example. I have found by experience as a presiding Elder, that this may be done with the most ease and success by introducing it into the Quarterly Conferences, and there obtaining the promise of all the official characters to commence the pursuit of it themselves, by prayer and fasting for this particular blessing, and then invite and lead their different charges into the possession of this special qualification for heaven. Permit me to assign one or two reasons for this request. And, first we ought to do so for the sake of consistency. We read that the Methodists were raised up to be a holy people; and while our practice is at all ways appear to disadvantage, to men of reason and intelligence. But my final and conclusive reason is this, that we may go ourselves, and lead our people in a safe and pleasant way to heaven; and also that we may see our fields of labor blooming with beauty, prosperity, and glory; for we shall find a holy ministry and a holy people will, in the general, be successful in gathering souls to Christ. I hope you will pray for your sincere friend, in the kingdom and patience of Jesus.

## REMINISCENCES OF BISHOP GEORGE.

By Rev. W. LATIMER.

At an early period of my Christian experience I heard of Bishop George in a way that excited my curiosity, and increased my desire to see him and hear him preach. The incident to which I refer was one that occurred at Raleigh, the capital of North Carolina.

In 1820 I was teaching in an institution that State when I was informed that Bishop George had recently attended an annual conference at Raleigh. Some of the members of the conference (as is often the case) were entertained by gentlemen who were not professers of religion. After the Bishop had preached one of his melting, powerful, sermons, in which were mingled some of his holy exclamations of "Glory! glory!" a gentleman who heard him said to one of the preachers after their return home, "Your Bishop, sir, is a very compassionate man." The preacher asked the gentleman why he thought so. He replied, "Because if the Bishop had not stopped shouting 'Glory, glory,' just as he did, I felt that I should have fallen to the floor." After hearing this, and some other interesting facts and traits of Bishop George, no wonder that I felt anxious to see him, and hear him preach and shout glory as he did.

In my memories and reading of Bishop George, I might describe his birth place in Virginia, in 1767. I might speak of his early history, of his limited opportunities to obtain an education, of his early and repeated convictions for sin, which were stifled from time to time by the follies and van amusements of the world, until he heard Rev. John Easter preach, the "Boanerges" of his time, who was instrumental in the awakening and conversion of the youthful George and McKendree, both of whom became devoted Bishops. I might speak of his personal and private efforts to win souls to God, of his visiting and praying from house to house, telling what God had done for him, and pleading with others to seek the Lord. I might speak of his diffidence and reluctance to preach publicly, or to accept a license to exhort, as he felt so deeply his inability and how, by personal efforts and repeated counsels and entreaties, he was led to begin to exercise his gifts and graces by exhorting and preaching. I might speak of his early itinerancy of his large circuits, of his self-sacrifice, of his labors, and success, of his falling health, and of his rest and recovery. I might speak of his faithfulness and usefulness, of his popularity as a preacher and as an administrator, when a Presiding Elder for several years. And also of afflictive bereavement in the loss of his beloved wife in 1815, who was faithful until death to all her duties and responsibilities. I might, in his own language, describe his painful feelings when elevated to the episcopacy in 1816, having to leave his motherless children so long on his episcopal tours. Of all these to which I have referred much might be said, and also much about his extensive travels and his onerous labours, preaching so frequently, presiding at so many conferences, until he died suddenly in 1828 at Staunton, Virginia, on his way to the Holston Conference, at Jonesburg, Tenn. But I wish now to speak of some other things that made him so powerful and useful as a preacher.

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## A WISE CHARGE.

We seldom see more practical wisdom put into a charge to young pastors than is contained in the following synopsis of Bishop Simpson's address to the preachers on the occasion of their examination at the Colorado Conference. We commend most of it to our young pastors. It will bear study.

1. *Everywhere secure plenty of church property, by purchase or donation, and always see that the titles are perfect, thus gaining a firm foothold for the church.*

2. *Make your churches independent by working men into every department, and cultivating them, instead of running everything yourself; then when you go away the church is safe; and the unconverted as well as the pious, and thus many will be brought to Christ. A sense of responsibility opens the heart, and it is saved in service.*

3. *Win by kindness; hunt for backsliders and entreat them; seek strangers and soften their hearts by attention. Make love your weapon and your power, and victory is sure.*

4. *Use local preachers and exhortors. Explain to them their relation to the Church, and persuade them to "go preach." While other denominations are growing into an appreciation of the lay preaching element, we are letting it rest.*

Study the machinery of society. It varies; adapt yourselves. Use favorites in families and communities, and leaders in classes and parties and departments, as avenues to the general heart. Take care of the tongue; speak no evil. Think of your own mission. Win souls. Win the best to reach others by influence. Win the worst to show the power of the Gospel. Win all for Christ's sake, and always possess the power yourselves.

From the Christian Union  
SEEKING.

By LILLY E. BARR.

Master, where art thou? Overhead the beat,  
And round, the tumult of the busy street—  
That rough highway, where go such weary feet,  
I seek for Thee in vain.

I am so weary, Lord. Dost Thou not care?  
I lift a burden 'tis so hard to bear.  
Faint yet pursuing, "on my lips this prayer,  
Jesus remember me.

No answer yet. Be still my heart and wait,  
Come thou with me within his temple gate,  
Remember this—help never comes so late  
To those who trust his love.

The bells clear, the organ peals aloud,  
The priest low bend the kneeling  
The rich, the poor, the lame and the proud  
But I no token, Lord.

Where art thou gone? O how my heart grows  
sick!  
Back to my little room, while clouds hang thick  
And speech is dead—though sob and tears  
come quick.

O, Jesus dost thou see?  
Lo! a bright presence fills the whole dull room,  
Gone is the doubt and care, the pain and gloom,  
Dear Christ! I knew that Thou wast sure to  
come.

O leave me not again!  
Now are the streets all gay with pleasant light,  
Now the dim temple filled with splendor bright,  
All that was sad and wrong is good and right—  
My Master walks with me.

THE BISHOP IN THE KIRK.  
(From the Methodist Recorder.)

A paragraph which has been going the round of the newspapers has thrown a ultra-Churchman into a state of consternation. It is known to all the world that the illustrious woman who is the spiritual and temporal Head of the Anglican Church does not usually attend the public services of the Episcopalians when she is staying north of the Tweed; and bitter and grievous have been the lamentations on this account in which High Church journals have indulged. It was hardly to be supposed that any priest, Anglican orders, especially belonging to that sect which calls itself Anglo-Catholic, would so far forget himself as to enter into a Scotch cathedral, even though it should be one of those established by law. Yet when it became known that the Archbishop of York had conducted a service and preached in a Presbyterian kirk in Scotland, great as the scandal and humiliation were felt to be by High Churchmen, the circumstance excited more anger than surprise.

The "broad" sympathies of Dr. Thomson were sufficient to account for, although in the estimation of this party they could not possibly excuse, so flagrant a breach of sacerdotal and episcopal propriety. The surprise, however, does not end here. The Bishop of Winchester, it is said, has followed in the footsteps of his brother of York, and has actually preached what his auditors described as "a most moving sermon" within unconsecrated walls. To add to the horror, Bishop Wilberforce also prayed without his book, and gave out a hymn or psalm in Presbyterian fashion? We are not astonished to find that one organ of the Romanizing party is struck speechless on the occasion. The intelligence, our contemporary stammers out, is so startling that he must postpone all comment until the truth of the matter shall have been satisfactorily ascertained. It was only a week or two previously that the same journal was volunteering its advice to deryngmen on their holiday travels as to the best way of spending Sunday. They were advised to attend the authorized services of the Church of whatever country they might happen to be in; but then this advice was qualified by one or two exceptions. The so-called Lutheran Church of Prussia, and the Presbyterian Church of Scotland, it was stated, could not on any account be reckoned as Christian Churches, and the Anglican priest happening to pass a Sunday in those countries was on no account to enter those temples of heresy and schism, even as a spectator, lest he might seem to be countenancing their sin. It is really too bad of the Bishop of Winchester, immediately after this respectable article had been written, to turn round upon his friends and stately them as he has done. Nobody can account for the vagaries of Broad Churchmen like the Archbishop of York or Dean Stanley, but surely the Bishop of Winchester, the pink of ecclesiastical propriety, might have been more discreet. He may have thought, it is true, of pleasing Her Majesty on the sly, by sanctioning Presbyterianism in a secluded village of Scotland; but he must have been sure that all England would be known, and that the Romanists would be confounded. Some of them, indeed, would rather have heard that the Bishop had been carried home helpless after a dinner party than that he should have preached Christ in a Presbyterian meeting-house. They really think that what they call schism is as great a sin in ordinary persons as drunkenness, and in a bishop a greater sin. Here, for example, is an extract from a catechism published by the Rev. F. A. Gace, Vicar of Barling, in which the children of Church schools are instructed in language which has, at least, the merit of being intelligible, concerning the wickedness of attending dissenting places of worship in England, and the use of the Established Church in Scotland.

Question 84.—Is not the Presbyterian Church of Scotland, as it is denominated by law, considered by the Church as one of its branches?  
Answer—No; and therefore there is a branch

of the true Church of Christ in that country which, for the sake of distinction, is called the Episcopal Church.

Question 85.—We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them?  
Answer—As heretics; and in our Litany we expressly pray to be delivered from the snare of false doctrine, heresy, and schism."

Question 86.—Is then, their worship a laudable service?  
Answer—No; because they worship according to their own evil and carnal imagination, and not according to the revealed will, and therefore their worship is idolatrous.

Question 87.—Is dissent a great sin?  
Answer—Yes; it is in direct opposition to our duty towards God.

Question 88.—Is it wrong for us not dissenters been excommunicated.  
Answer—Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

Question 89.—What class of Dissenters should we be most upon our guard against?  
Answer—Those who imitate the most nearly the true Church of Christ.

Question 90.—Is it wicked then, to enter a meeting house at all?  
Answer—Most assuredly.

Churchmen of this stamp—and they are by no means few—will grieve and weep in secret on account of the act of the eloquent bishop who so lamentably departed from the truth. We do not mock them. These sectaries, bigoted as they are, are as sincere, and as ignorant, as John Wesley when he thought the saving of souls would be a sin if it were done outside of a church, or as St. Paul when he verily believed that he ought to do many things contrary to the name of Jesus of Nazareth. In the meantime it is satisfactory to find that two eminent prelates of the Anglican body have in so practical a manner repudiated that extreme sectarianism of many of their brethren, which, it is to be apprehended, is on the increase among the clergy and women of the Church of England.

## PAUPERS BORN.

This is the title of a paragraph which we find in an exchange; it is well worth reading. But somebody will say, "It does not mean us."

Some of our annual conferences bring into existence every year a gang of paupers. They turn some old and worthless circuits into missions. We have known fields of labour that had stood alone for years turned into missions, because, forsooth, they would not support a preacher. Not because they could not, but, having the means, were simply too stingy to support their ministers; and, in addition to all this, were so unmanly as to want others to support the Gospel for their benefit. Now, if we could whisper in the ears of such conferences, we would say, if fields of labor that are able to live without help from the missionary treasury still persist in this life of spiritual pauperism, let them die! It is no charity to support such. Let them perish if they will, and go elsewhere with your missionary money. There is no surer way to suppress the zeal and dry up the fountains of prosperity of an annual conference than this fostering of a gang of broken down circuits under the name of missions. They are not missions in any correct sense of the word. They are mere drops to the wheels of Zion. Let them be shaken off. The sooner the better.—*Christian Advocate.*

## METHODISM A MISSIONARY CONCEPTION.

We are building a Church, a Sunday-school house, a college. You are! And what then? Why, we cannot take the missionary collection, much less can we make a collection toward extinguishing the debt. You cannot? Just read what a Congregational minister, a real Bocher, says about the Methodists, and then, we say not, quit the Methodists; but be a Methodist, an old-fashioned Methodist. "The early Methodists gave money for orphan asylums and missions before they began to build chapels for themselves. They were poor. Their gifts were pennies. See the pennies. Let these Christians be noted by name, from twelve to twenty in a book. Let an honest man be their leader and receive their cash. Let these leaders meet and report weekly to a steward or a preacher; and, if any class-member be not at class-meeting, let the leader look for him, and get his penny and his excuse.—*Christian Advocate.*

## BORROWING TROUBLE.

The habit of borrowing trouble is wrong because it is unbelief. God has promised to take care of us. The Bible blooms with assurances. Your hunger will be fed; your sickness will be alleviated; your sorrows will be healed. God will send you feet and shield your heart, and smooth your path, and along by ironing crag and open grave sound the voices of victory and glad cheer. The summer clouds that seem shudder charged really carry in their bosoms harvests of wheat and sheaves of corn, and vineyards purpling for the wine press. The wretched way will kiss the feet of the great Storm walker. Our great Joshua will command, and above your soul the sun of prosperity will stand still. Bleak and wave struck Patmos shall have apocalyptic vision, and you shall hear the cry of elders, and the sweep of wings, and trumpets of salvation, and the voice of Hallelujah unto God forever.

You may wind along dangerous bide-paths, and amid the wolf's howl and the scream of the vulture, but the way still winds upward till angel's guard it, and trees still gleam with perpetual song, and a city mingling forever Sabbath and jubilee and triumph and coronation.—*Rev. T. De Wit Tallmage.*

193