

Extracts from the November No. of the Wesleyan Magazine, commenting on a book published by Canon Morris, London, on Cardinal Wiseman's last illness.

(Published by request.)
(Concluded.)

"Speaking of what he should wish done for him in the moment of death, this Romish dignitary said, 'I want to have everything the Church gives me, down to the Holy Water. Do not leave out any thing. I want everything.' With reference to his funeral he remarked, 'I shall look to you and Patterson for the ceremonial. See that every thing is done quite right. Do not let a rubric be broken.' After some other details, he added, 'And, of course, the religious will say the office here in the room.'

The Cardinal's endurance in his days of suffering, and his affection for his friends, are beautiful in themselves; but he was thus ever clinging to ritual and sacramental acts for spiritual life and strength; there is no expression of reliance on the mediation of Christ, and no declaration of conscious peace with God through faith in Him. The enjoyment of God was coveted by the dying man; but the scriptural method of its realization appears to have been unknown. The frequent administration of viaticum, the lighted altar, relics, the sapphire ring, and Madonna; these and other externalisms and frippery were appealed to for consolation, but we look in vain for a personal and direct trust in the merits, any mediation of the living Saviour of men. When asked one day, on which he had been well enough to be moved, so that he could just pass through the Chapel, "Did you not very much enjoy your little visit to the blessed Sacrament on your way down stairs to-day?" He answered with what we must term affecting childishness. "O yes, and my Madonna, and my relics, and all lit up too."

At half-past five in the morning of Thursday, the 9th Feb., he said to the reverend Mother of the hospital, who attended him with such devotedness. "Take hold of my hand, I want you to promise that you will obey me." Yes she said, she would. "Promise to tell me, whatever I tell you to tell me, whether you like it or not," with something more about obedience, that the reverend mother did not catch. "I wish to die as an act of simple obedience, and I desire you to tell me to die—But first ask me, 'Do you desire to be dissolved, and to be with Christ? and I shall say Yes.'" "Do you desire nothing on earth but the enjoyment of God? When I say Yes to that, you are to say, 'If you desire nothing more on earth, go to God.' Now say it. I wish my death to be an act of pure obedience." The reverend mother put the first question to him, and he answered yes—but she broke down in the middle of the second. In about five minutes he said, "You did not do what I told you, or I should not be here now. 'Where is Canon Morris?' The Cardinal did not venture to pray to die—that would be self-will, but he commands another to order him to die, with which he could comply out of pure obedience. How strange is this! The dying man only desires the merit of obedience, to which his Church attaches so much virtue,—a singular manifestation of the vicarious religion of Romanism!

But we mournfully hasten to the close. "At half past two in the morning of Tuesday the 15th, Mr. Hawkins—who had him in his arms, assisting him to turn, heard him to say, 'The agony.' There was probably an increase of difficulty in breathing; and, though he was not immediately dying, we sang for his consolation, the prayers for the agonizing. He raised his hand to shelter his eyes from the light of the candle that pained him: At four o'clock he said to the reverend mother? 'I am going fast. At a half past 7, he asked what o'clock it was—at a half past 7, I said to him, I am going to say Mass for you, for a happy death. You can hear it from where you are. He answered, Thank you, God bless you! I do not know, that he spoke again—the reverend mother thinks that she heard him say, during the day. My God! my God! This was his constant ejaculation during his illness. And now begins that portion of the past, that I need not recall. To be so powerless to help him, was the hardest of all to bear, painful as the previous days of his utter weakness had been to those who revered and loved him. Why should I dwell upon those things now? For 26 hours, and perhaps longer, he was gradually dying, and at 8 o'clock on the morning of Wednesday the 15th Feb., with the Church's words sounding in his ears, as he desired, he passed away to his rest. The end was without a struggle. Calmly, peacefully, he departed. Monsignor Thompson and Monsignor Manning had just said their Masses for his happy death. After the prayer for a departed soul, I offered the Holy Sacrifice for his repose, and my Mass was immediately followed by Monsignor Searle's. He died in the midst of prayers and Sacrifices."

Here we have, then, a full ecclesiastical death-bed. But we are compelled to acknowledge, that we see nothing about it "grand or holy." We see no blending of the human will with the divine—no assurance of the Divine favour,—no animating hope of Eternal Life. Are we superstitious, when we ask, Where was this dying man's consolation? Where the evidence of his personal godliness and communion with God? All that we can learn is, that the Cardinal was constantly seeking such comfort as ritualism can afford. In the Holy Scriptures the Son of God is set before us as the personal object on which our faith must rest, for only by Him, have we the remission of our sins. But here external acts and media seem only to interrupt the inward acts of love and faith in Him. "Behold," said Christ, "The kingdom of God is within you!" But the personal and individual enjoyment of salvation is here entirely lost to view, in the

pompous array of symbol and ceremony. The Apostle Paul tells us, that the kingdom of God, "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." But here the opposite of this is paraded; We have the meat and drink, but no clear evidence of righteousness, or peace, or joy.

We have remarked that there is, in our days, a tendency to architectural ornamentation, ceremonialism, and carefully arranged rubrics of Divine worship. We are in danger of forgetting that the service of the Creator is to be regulated, not with a reference to its pleasantness to man, but its agreement with the revealed will of God. The ecstasy of contemplation, and the emotional glow which music, ceremony, and outward grandeur inspire, are very different from the worshipping—"in spirit and in truth"—enjoined by the Gospel. We have no details of rites and attitudes in the New Testament, but we are commanded to approach God with humility, reverence, contrition, faith and love. If these spiritual elements be absent from our service, no matter how grand our ritual, beautiful our sanctuaries, exciting and eloquent our ministry, our worship will become "as sounding brass, or a tinkling cymbal."

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER VII.

FIRST RESIDENCE IN AMHERST.

(No. 5.)

The want of apparent success in the work of the ministry of late, especially with reference to the conversion of sinners, had greatly disheartened me for some time; but on the 13th of June a friend informed me, that during a recent revival in Cornwallis some persons in the relation of their experiences had stated, that my labors were the means of producing their first religious impressions. As these instances of success were not known to me at the time, they now afforded me encouragement to hope that my present efforts might subsequently prove to have been useful.

On the 18th day of July, 1823, my second son was born. He has proved to be a person possessing a remarkably mechanical genius. Evidently he did not derive this from me, nor from my side of the house, but from that of his mother. Though he has not continued to follow the mechanical occupation which he was taught, but turned his attention to the medical profession, in which he has become eminent, yet his peculiar native talent is highly serviceable to him, especially as a Surgeon and as a Dentist.

Having ascertained that the inhabitants of Cape St. Lawrence and Cape Tormentine, in the north eastern part of New Brunswick, were quite destitute of gospel preaching, I made them a visit. Though none of them were Baptists, and scarcely any professors of vital godliness, yet they expressed an earnest desire for me to labor a portion of the time with them; and evinced a readiness to aid in the support of my family. The distance of the former place from my house was about 80 miles, and that of the latter 40. A great part of the way thither there could scarcely be said to be any road, but it was necessary to travel on the shore. It seemed, however, so requisite that the word of life should be published among these people, who were desirous to hear it, that I judged it the part of duty to comply with their request.

The fulfilment of appointments was, of course, sometimes attended with much toil and inconvenience. An instance of this may be here recorded. Having made an appointment to preach on Saturday afternoon, Oct. 25th, at Cape St. Lawrence, and being aware that a part of the journey must be travelled on foot, and that there might be some detention at a river which must be crossed, I rode 17 miles, in very bad roads, before breakfast. The Gaspeux River could not be crossed at the place to which I went, for want of a boat. It then seemed advisable to return to Bay Vert, leave my horse there, and thence walk about two miles to the house of a Mrs. Read, whose husband had been accustomed to set people across the river. He, however, had fallen out of his boat and been drowned not long before; and there was now no man to convey me over. While I was in this dilemma there came two young men who were going the same way; and I accompanied them, with great toil and difficulty, a considerable distance up the river, to a bridge on which we crossed. But when we came to Timber River, which we had hoped to ford, the tide had risen so far that this was impracticable. How was this obstacle to be surmounted? The only feasible way appeared to be by the construction of a raft. For the accomplishment of this,

however, we had no implement besides a jack-knife. We were obliged, therefore, to collect broken pieces of wind-falls, and to bind them together with strong withs. In this way we at length succeeded in crossing the river.

But when the place of appointment was reached the time was passed, and the people had assembled and dispersed. As, however, numbers of those who had been disappointed would naturally conclude there would be no meeting on the Sabbath, unless they were notified of my arrival, notice was immediately sent in different directions, and a considerable congregation was collected that evening, to whom, after much fatigue had been endured, and numerous obstacles overcome, the word of the Lord was proclaimed.

Some modern *Zoilus*—probably unacquainted with such scenes of toil and trial—may ask, 'What is the use of publishing an account of them?' An answer may be readily given, which ought to be satisfactory. Some preachers shrink from engaging in toilsome and difficult labors, and are easily discouraged by impediments in the way of fulfilling their appointments; and hence the cause of Christ suffers injury. Such men need to be stimulated by example, which is usually more efficacious than precept.

Our venerable fathers in the ministry had not an opportunity during the early part of their labors to communicate through the press accounts of the toils, privations, and difficulties which grace enabled them to overcome; but these were easily published orally to a great extent. A knowledge of them has been highly serviceable to their juniors, including the writer, by encouraging and stimulating to imitate their zeal and perseverance.

An inspired Apostle, while living, published as far as circumstances then permitted, statements relative to his labors, perils, and sufferings, yea, his prayers and fastings, and even his readiness to relieve the poor, (2 Cor. xi. 23-27 Col. i. 3, 9. Gal. ii. 10.) Assuredly this was not done through egotism, or the desire of human applause; but for the benefit of others, (Acts xx. 34, 35.) and for the honor of God, to whose grace he ascribed—as every right-minded man is disposed to do—all the good that was either wrought in him, or effected by means of his labors. (1 Cor. xv. 10. iii. 6, 7.)

Some persons—seeming to think that a lighted candle ought to be kept "under a bushel" till it is burned out—have maintained that a Christian may write down his experience, and it may be published after his death; but that he must not publish it, nor even relate it, while he is living, as this would be *boasting*. If so, it is both scriptural and useful *boasting*; for the Psalmist says, "My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." (Ps. xxiv. 2-7.)

If it is right and beneficial for missionaries, both foreign and domestic, to publish accounts of their labors during their life-time, can any sufficient reason be assigned why it may not be so for men whose lives are devoted partly to missionary and partly to pastoral labors?

In cases wherein aims can be given "in secret" with equal benefit, it is proper that they should be so given; and the doing of any action "to be seen of men," and to "have glory of them," is condemned by Christ. But He has no more forbidden the performance of acts of benevolence openly, where the example set and made public may tend to the furtherance of a good work, than He has, by the injunction "When thou prayest enter into thy closet," forbidden the offering of prayer with one's family, or in public, where others may profitably unite in the exercise. (Math. vi. 1-6.) Indeed He has expressly enjoined, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Math. v. 16. Jac. xv. 8.) The Searcher of hearts knows and regards the motive by which each one is actuated. Men being exceedingly liable to err in judgment, should be careful not to judge censoriously; but should exercise that "charity" which "hopeth all things," and consequently prompts one to put upon the actions and words of others the most favourable construction that they will bear. (Math. vii. 1-5. Rom. xiv. 4, 10, 13. 1 Cor. xiii. 7.) As the man who is disposed to suspect others of dishonesty, is usually found to be dishonest himself, so it can not be reasonably doubted, that he who is ready to charge others with egotism and the desire of human applause, is himself peculiarly subject to these infirmities.

ERRATA.—C. M. Feb. 28th, No. 4, line 4th, for "have" read *had*; line 6th, for "222" read *230*.

The moral right of benevolence, not the political right of authority, will reach the conscience of man.

For the Christian Messenger.

"MULLER'S PLAN."

Dear Brother in Christ,—

May I ask you to allow me a short space in your columns in answer to certain strictures upon "Muller's Plan" which I accidentally saw yesterday, in meeting with your issue of Feb. 21st.

The *Incognito* writer styles himself "*Mnason*." A venerable name truly; and one over which we might reasonably expect to find both a loving spirit and a lover of truthfulness in writing on any subject. I will not impugn the *motive* of the writer, that is sufficiently apparent; but I may be permitted perhaps, to correct some few of his fallacies by presenting counter evidence from the pen of a truly good and great man, now with the Lord: viz. F. Wayland, D. D. "*Mnason*"—is very amiable in his introduction—he says—"I have no wish to say anything to the disparagement of George Muller. He is a very excellent and eccentric man. But I think that the public should be set right as to his plans and methods of proceeding!" This is indeed well and very desirable in these days of religious confusion and strife. What then *does* the writer mean by "*eccentric*"? Does he mean to infer, that, acting according to New Testament principles, i. e. taking God at his word, and looking to God to honor the faith that He is pleased to bestow upon his servant or servants, is irregular, or anomalous? What truly enlightened christian would argue thus? Very differently does Dr. Wayland write. We will quote his own words from his Introduction to "*Muller's Life of Trust*." Edited by Rev. H. Lincoln Wayland, (American Edition). He says, "There is no reason to suppose that in the case of Mr. Muller and his associates there is anything exceptional or peculiar. What God has done for them we cannot doubt that, under the same conditions, He will do for every other believing disciple of Christ." Speaking of the rich promises of God he says farther; "With this understanding of the promise granted to the prayer of faith, I do not see why we should not take the case of Mr. Muller as an example for our imitation." "Whoever attains to the same simple desire in all things to do the will of God, and to the same childlike trust in his promises, may I think, hope for a similar blessing. God is no respecter of persons, 'If any man do his will, him he heareth!' Again he writes, "His accounts have been annually audited by a competent committee. There is not the man living who can contradict his assertion, 'I never asked aid from a single individual.' Last of all, the Rev. Dr. Sawtell, a gentleman known to thousands, has added his independent testimony to the truth of all that is here related (in his two letters in Appendix to Life of Trust) more conclusive evidence to the truth of facts cannot be desired." Speaking of Missionary operations, the same writer remarks, "If Mr. Muller is right I think it is evident we are all wrong. We cannot go into the subject in detail. We may however be permitted to remark, that the means which are frequently employed to secure the approbation and pecuniary aid of worldly men in carrying forward the cause of Christ are intensely humiliating. It would seem as though God was the last being to be relied on in carrying forward the work which He has given us to do." So much then for Mr. Muller's "*eccentricity*!" Surely every truly enlightened unprejudiced mind must see the irrelativeness of "*Mnason's*" statement; especially so, where he would thrust at Mr. Muller with his "*so he says*" or, "it may be a very praise-worthy thing—or it may be an oddity." We pass over what "*Mnason*" is pleased to say about, "He begs by not begging?" and "Mr. Muller's own account might lead them (persons) to think that he does nothing but pray, &c." We confess we can only feel pity for such a person to write so with facts before him. But the *real spirit* actuating our good "*Mnason*" in his communication is sufficiently manifest in his fourth paragraph, viz. "As to the Missionary work sustained by Mr. Muller, it is right that the public should be properly informed!" "*Mnason*" seems to be a great friend to the public by this repeated announcement in a short epistle; we trust he will be fully appreciated as such! "Mr. Muller belongs I believe to the party called the 'Plymouth Brethren.' This we may remark is a very common error into which others as well as "*Mnason*" have fallen, therefore we will give him full credit for sincerity here. Not that Mr. Muller or others with him feel degraded by such affinity; for they believe it right to reciprocate christian love with ALL who really love the one on y *Head of the Church*, the Lord Jesus Christ in sincerity and in truth; and are prepared to receive all such as brethren in Christ