

The Wesleyan,

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TO THE MEMBERS OF THE METHODIST CHURCH
OF CANADA WITHIN THE BOUNDS OF THE
CONFERENCE OF NEW BRUNSWICK AND
PRINCE EDWARD ISLAND.

Dear Beloved Brethren:—

Assembled in Annual Conference we again
greet you in the name of our common Lord.
Grace to you and peace from God our Father
and the Lord Jesus Christ. We gratefully
record the fact that since our last Annual
Address to you our ministerial ranks have not
been broken by death.

As usual our Session has been devoted to
a thorough consideration of the affairs of our
Church, and its various Funds and Institutions
have passed under review. These all
originated in necessities most urgent and
continuous and are worthy of your liberal
support.

We have noted with much satisfaction, the
steady growth of our Educational Institutions
at Sackville. These are becoming year by
year a most potent factor in shaping aright
the future of our Church and country, and to
these Institutions you must mainly look for
that cultured talent you in common with
ourselves so earnestly desire for our ministry.
Our Educational Society demands your prayers
and benefactions. You rightly claim
that our pulpits in culture and power shall be
equal to the demands of the times. To this
point we believe the aspirations of most of
our candidates for the ministry are directed,
but in order to reach it the Funds of these
Institutions must be largely augmented.
Suffer us to remind you dear brethren that
this interest of our Church is second to none.

We have been cheered by the presence and
fraternal greetings of three brethren from
sister Conferences, the Revs. W. H. With-
row, M. A., A. W. Nicolson and I. E. Sut-
cliffe. The two former of these brethren
represent our publishing interests, and for the
periodicals under their editorial supervision
we earnestly desire a greatly increased cir-
culation. Our Book Room you will be glad
to know continues to prosper. In its care-
fully selected books for Sabbath School
libraries and general reading you have at
reasonable cost a literature that ought effectually
to shut out of your homes, everything
of a merely sentimental and spurious char-
acter. As of vital importance, we advise you
to guard well the reading matter of your fam-
ilies which so largely moulds the character
and directs the life.

The increasing number and efficiency of our
Sabbath Schools, is highly gratifying and gives
much promise for the future. This Institu-
tion of the Church is worthy of your contin-
ued interest and most generous support. See
to it that the children and youth of your com-
munity, so far as they are under your care
and control have the advantages which the
Sabbath School is designed to afford.

We commend to your co-operation the cause
of Temperance. The vice with which this
reform purposes to grapple meets us at every
step in our work and is one of appalling mag-
nitude, most hostile and defiant in its attitude
towards the Church of God. Let your position
in regard to it be no doubtful one. With
emphasis we repeat the admonition of our
great Founder against drunkenness, buying or
selling spirituous liquors, or using them un-
less in case of extreme necessity.

With us you have been stunned with the
suddenness and extent of the desolating fire in
the city of St. John. By this appalling cal-
amity, property to the value of nearly Thirty
Millions of dollars has been destroyed, and
thousands of families rendered homeless, while
several persons have lost their lives. Among
the sufferers are several of our ministerial
brethren, who have met with heavy financial
loss. Three of our churches have been con-
sumed and their congregations left without
a sanctuary in which to worship God. The
case of these suffering ones should promptly
secure our sympathy and aid.

Watching over your souls as those that
must give account, we rejoice in your steady
adhesion to our doctrines and discipline.
As intelligent students of the Word of God,
be ever ready to give a reason of the hope

that is in you. Seek to conform your life
to the truth you accept. Give no counten-
ance to the dissipating ball-room or popular
dance. The friendship of the world is en-
mity against God. Known and read of all
men be ye living epistles. In constant con-
flict with sin in its various forms put on the
whole armor of God. Quit you like men; be
strong. Called not unto uncleanness but
unto holiness, leave the principles of the doc-
trine of Christ and go unto perfection. In
the prosecution of your Christian course
you need all possible help. The earnest and
devout of our membership have all along the
history of our Church set a high value on the
class-meeting. Do not forsake your place
here; forsake not the assembling of your-
selves together, as the manner of some is,
but exhort one another daily, and so much
the more as ye see the day approaching.
Regularly take your place in the prayer-
meeting, at the table of the Lord, and in the
public congregation. "Remember the Sab-
bath day to keep it holy." Forget not its
Divine appointment, its sanctity and constant
obligation. Not less important are the ob-
ligations of family religion. Upon parents we
would impress the duty of training your chil-
dren in the nurture and admonition of the Lord.
By godly precept and example create in your
homes such an atmosphere as will conduce
to the growth of whatsoever things are true,
honest, just, pure, lovely, and of good report.

Finally, brethren, let your conversation be
as it becometh the Gospel of Christ, that ye
may be blameless and harmless, the sons of
God without rebuke, in the midst of a crook-
ed and perverse nation, among whom ye
shine as lights in the world.

Signed on behalf and by order of the Con-
ference,
JOHN PRINCE, *President,*
HOWARD SPRAGUE, *Secretary.*
Fredericton, N. B., July 3rd, 1877.

THE FIRE AT ST. JOHN, N. B.

(From the Methodist Recorder.)

The Conference is very chary of grant-
ing permission to any person, be he
minister or layman, to travel through
the Connexion for the purpose of col-
lecting money. "Carpet-baggers" of
this sort are regarded with suspicion
by circuit superintendents, and not
without reason. One who finds it hard
to pick up game for his own larder may
be pardoned if he shows a little caution
before opening his preserves to a stran-
ger. The appearance of the friend
with the subscription list transforms
everything. A circuit which has borne
up under commercial depression with
remarkable success is found to be com-
pletely exhausted. The wealth of a
congregation in which a week previous
to the visit there were a dozen men who
could give a ten-pound note and not
feel it has been greatly overrated. There
are not five men who can spare a sov-
ereign! The pastor undergoes a
change as remarkable as his people. A
few weeks previously he was spoken of
as a minister of considerable influence
and felt himself not unworthy of the
compliment. He is now "less than the
least," and with touching admiration
mentions the name of the superintend-
ent of a neighboring circuit, and fur-
nishes the address. He is too busy to
accompany his friend on a round of
calls, and feels a little delicacy in giv-
ing the names of the few rich men in his
congregation, as they are constantly
under pressure to meet the necessities
of their own circuits. The "carpet-
bagger" carries away little comfort,
and less cash from such an interview.
It is to be hoped that the Rev. How-
ard Sprague, M. A., will meet with
very different treatment during his
hasty visits to the circuits of Metho-
dism.

Mr. Sprague presented to the British
Conference ten days ago, an appeal
from the Conference of New Brunswick
and Prince Edward Island in relation
to the late disastrous fire in St. John,
and on hearing the appeal the Confer-
ence passed a resolution cordially com-
mending Mr. Sprague "to the sympa-
thy and co-operation of the superin-
tendents of the respective circuits
in this country." Dr. Williams, Dr.
Punshon, Dr. Gervase Smith, and Mr.

Arthur, spoke in support of the resolu-
tion. Mr. Sprague subsequently ad-
dressed the Conference in a speech of
remarkable beauty and pathos. The
Rev. G. S. Rowe suggested that the
ministers might do something in the
way of raising a fund on behalf of those
ministers and widows who had suffered
in the calamity, and those present, we
are informed, responded to the sugges-
tion by a handsome contribution, which
will, we have no doubt, be largely sup-
plemented by their brethren who were
not at the Conference.

Mr. Sprague has a good case. St.
John is, or rather was a flourishing
town, with a population of about 30,-
000. Wood, as in most American cities,
was largely used in the construction of
its buildings, a fact that explains the
awful rapidity and appalling extent of
the conflagration. During the morning
of the 20th of June last, a fire broke
out in the town, and before midnight,
out of 80,000 people, 20,000 were left
homeless. Property valued at five and
a half millions was destroyed. We
have no need to dwell upon the general
aspect of this terrible calamity. The
news no sooner reached the cities of
America and Great Britain than sym-
pathy—"the angel in the human heart"
—went forth with large and prompt
assistance. Our point of view is spec-
ific; it regards the reparation of the
loss incurred by the destruction of Con-
nexional property and the alleviation of
the privations of Methodist ministers
and people. "At noon of day," says
Mr. Sprague, "we had four churches
and three parsonages; at noon of night
we had one church and one parsonage
left." Six preachers, four of whom
were supernumeraries, and a supernu-
merary's widow, suffered severely by
the fire. Any attempt to enumerate
the incidents of danger of escape, and
loss which must lie behind these gen-
eral statements, would be a task of
hopeless sorrow. Some particulars will
probably be found in the appeal which
Mr. Sprague is about to publish. For
the present let us remember that it is
the part of the Good Samaritan not so
much to count the wounds of the suffer-
er as to heal them.

"How far," it may be reasonably
asked, "may our brethren in St. John
be expected to help themselves?" The
answer is anything but cheering. When
all insurances have been realised £16,-
000 will be required to restore connex-
ional property. To this sum must be
added the money needed to assist in
rearing again the homes that sheltered
the repose of age or the sorrow of
widowhood. We need not wait for a
nice calculation on that score. Benevo-
lence has no seven-leagued boots. It
is not generally so swift of foot as to
warrant the hope that it will overtake
the personal and domestic losses of our
brethren across the sea. Mr. Sprague
gave the Conference information as to
the congregations which were accus-
tomed to worship in the churches which
have been consumed. In the first case
out of 145 families 120 were burnt out,
both in home and business; in the sec-
ond case nine-tenths; and in the last
every family and individual suffered in
the same way. We can spare arithme-
tic. Our brethren when they have done
their best will need all the help which
we can send.

"Fighting the flames" is a poetical
definition of the work of the brigade.
But the fight is not over when the fire
is out. In a case like the one before
us the salvage-corps is made of men
with pitying hearts. The salvage is
not half-burnt silks and crumpled cali-
coes, but of souls consumed with grief
and hearts dried up with sorrow. We
hope Mr. Sprague will find that the
Methodist people are reasonably ready
for this noble work of self-denial; that the
congregations are not utterly exhaust-

ed by trade losses or circuit necessities;
that there are still gentlemen not a few,
who can spare a ten-pound note with-
out feeling it; and that the superin-
tendents know how to discriminate be-
tween a "messenger of the Churches"
with a good case, and an ecclesiastical
vagrant with a carpet-bag.

THE DUNKIN ACT DEFEATED IN TOR-
ONTO.—Though the opponents of the
Dunkin Act led the poll from the begin-
ning, its friends alleged that the strength
of the enemy would be exhausted early
and that in the end the Act would tri-
umph. The law allowed the poll to be
kept open for forty days. It was suggest-
ed that as all interested were likely to
vote within the first few days an agree-
ment might be made to terminate the vot-
ing early, by mutual consent. The
Dunkin Act Association, however, de-
clined to entertain this proposal, and on
Monday the "Globe" contained a letter
from the Secretary, Mr. J. T. Moore, posi-
tively stating that consent would not be
given to terminate the poll before the ex-
piration of the time allowed by law. It
is evident that after that letter was writ-
ten the Dunkin Act Association changed
its mind. Our despatch this morning an-
nounces that the Association has given
up the fight and allowed the poll to close.
The majority against the Act is 1100.—
Chronicle.

Thus endeth the first chapter. But
we have not, by any means, come to
the end of the volume. It is to be
hoped that Toronto will now have
something to think about. That mag-
nificent city is ruled by the drinking
classes; and we confess the idea is by
no means pleasant, even to a Canadian
subject at a distance.

METHODIST UNION.

In Ireland we see the first dawning
of a very bright epoch. The Primitive
Methodists in Canada have been ex-
ceedingly reluctant to unite with the
general Methodist body, being only ex-
ceeded in such antipathy by the Epis-
copal Methodists. In Ireland this
opposition has been pretty effectually
overcome, as witness the following,
taken from the Irish correspondence of
the *Nashville Advocate*:—

The union of the two branches of Irish
Methodism was considered by the mixed
Conference. The subject had occupied
the attention of several Conferences, and
was, from year to year, referred to the
consideration of large committees, ap-
pointed by both bodies. The report of
these committees being submitted to the
Conference, it was found that all legal
difficulties were taken out of the way of
the union, and the only remaining diffi-
culty was one of finance. To remove this
difficulty it was proposed to raise £1,200
a year for six years, and in a few minutes
subscriptions were announced amounting
to nearly £7,000. A telegraph message
was sent to the Primitive Conference in
Dublin, announcing the result, which was
received with great joy, and in a short
time resolutions were passed by this
Conference expressing satisfaction with the
terms of union. The Primitive Methodist
Conference numbers 70 ministers, and re-
ports 7,507 members of society; the Wes-
leyans have 185 ministers, and 19,977
members, making in all, when united, 255
ministers, and 27,484 members.

All the ministers of both Conferences,
when one Conference, are to have equal
educational advantages, and the same
educational privileges for their children in
the Methodist College and Connexional
School. The earnest prayers of all lovers
of Methodism in America, and in this
land will doubtless go up to heaven that
God's blessing may rest upon the union,
and that it may be a new power for good
in this country.

NEW METHODIST BOOKS.—The Rev.
J. A. Beet, one of our ministers, has just
published, through Hodder and Stough-
ton, a six shilling commentary on the
Epistle to the Romans. I have only just
seen it, and am not able to pronounce an
opinion on it yet. I presume *The Metho-
dist "Book Table"* will have a review of it
shortly.

First copies, but only a few of them, of
the Rev. William Arthur's new work have
been seen at Bristol. It is in two hand-
some volumes.

Another new work is pushed into sight
at the Conference. It is written by Rev.
M. Randes, on "Substitution." I have
heard two different opinions about it; one
very strong against it, another very strong
in favour. Competent readers had better
judge for themselves. It is not published
by the Book-room, though it was offered
there. However, there are undoubtedly
some valuable works to be men's libraries
bearing the imprimatur of other publish-
ers.—*London Methodist.*

REV. SAMUEL COLEY ON THE "RELIGIOUS STATE" IN THE BRITISH CONFERENCE.

Mr. Coley said: This is always one
of the happiest hours of the Conference
to me, when I can sit and hear the
words that are spoken so well and so
earnestly about the state of the work of
God. I have been particularly refresh-
ed at this Conference, Mr. President,
by your own many beautiful references
to our identity with the Lord Jesus
Christ. (Hear, hear.) You have en-
couraged us to speak of these things
which relate to our work. I should
like this Conference to know, what I
think they will be very pleased to know
—a very simple but a very beautiful
fact, showing how the good Lord has
been turning the minds of young men
to a subject which to us Methodists is
of great importance. I have had no
less than forty-five questions handed to
me by young men on the subject of en-
tire holiness—not in the spirit of dis-
putation, but with a sincere wish to
understand the subject in all its aspects,
I think that is a very hopeful fact. I
may say that my own view of catholicity
becomes increasingly Methodistic. I
yield to no man in my love for all who
love our Lord Jesus Christ, but I get
more and more in love with the doc-
trines and with the forms of Metho-
dism. My own belief is that denomina-
tionalism is dispensational at this
time. I believe it is the will of God
for the State and for the Church at
this day. I believe we shall get great
mischiefs by trying to tone down what
is called denominationalism. It is for
us to work for Christ through this par-
ticular organization and in our own
way. My notion of catholicity just
now is denominationalism plus charity
—as large a charity as can possibly be
got into the heart. But I have a strong
and deep conviction that for myself and
for this brotherhood the best way in
which we can work for Christ is through
our old Methodist cause. (Hear, hear.)
With regard to the class-meeting,
we should not leave it to be supposed
by our people that it is a mere appen-
dage to our system—something that
may be regarded as desirable rather
than necessary. I believe it is the
germ-cell of our entire organization.
(Hear, hear.) In proportion as we
work out the principle of sanctified
sociality we get fellowship of members,
colleagueship of ministers, and the con-
nection of Churches; they are all in
the same line of thing, and run one in-
to another. As far as we can find, this
is the best way of spreading scriptural
holiness throughout the land. I should
like that my brethren would ask whe-
ther it be not possible to secure a
great improvement in the village con-
gregations on the week evening (and
in the town also) by the adoption of a
method which I know has been worked
very successfully by several very valu-
able young men of my acquaintance—
viz., holding children's services. By
that means the congregations have
been trebled. As far as my experience
goes, you never get a circuit to work
well where you have not got good
leaders' meetings regularly held and
spiritual conversation in them. I be-
lieve also in the importance of holding
Society meetings somewhat frequently;
for there you can dwell upon many
points that you cannot very well preach
about at any length; you can give ad-
vice about the common things of life;
and your advices on those matters are
very helpful to the leaders. But for
myself, Mr. President, I feel more and
more that I can do nothing without
divine power. The man who runs
away to preach without prayer will find
that he is like a rifleman who has gone
to shoot at the target and left his
powder behind. You want the impul-
sive force, and that comes from the
Holy Ghost; and while we live in bless-
ed union with Christ, and walk in the
Spirit, we shall be a power in this
land. (Hear, hear.)