

# The Wesleyan,

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### PASTORAL ADDRESS.

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 arithmet-  
ic. 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, pos-  
itively 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 Methodist. 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.)