

THE WESLEYAN.

FRIDAY, NOVEMBER 12, 1880.

TO THE WORK!

Readers of our "Methodist Items" will not be disposed to charge our ministers and churches with idleness. In work of a certain class some of them have abounded. New churches are being built, old ones have been renovated; the pleasure and profit of our Sunday-scholars have not been forgotten; and the amount of money gathered by various expedients to meet the season's outlay has been very large.

To merely nominal members of our church, such results will seem quite satisfactory; but by men and women, in thorough sympathy with the Redeemer's purposes, they will be regarded as but means to an end. To these all such work as we have named, and much more in which church energy finds expenditure, seems but so much scaffolding. Well-pleased would they be, could they convince themselves and others that in no case has the scaffolding inflicted any injury upon the temple they seek to build, as workers together with God. Our pencil is sharpened for other and nobler records—the records of enlistments, willing and lifelong, in the service of the Lord Jesus. Other items will still be given with pleasure, but these are most befitting a journal published under the auspices of a Christian Church.

No remark need be made respecting the apparently tacit admission that summer days are not days of salvation. So long as Christ has work to be done, and Satan seeks to obstruct that work, and Death has all seasons for his own, the danger from such an admission is very great. But now even Nature says loudly, "The harvest is passed and the summer is ended." The voice of the Spirit adds, with purely spiritual meaning, "Not saved," as thousands pass before us who have "no hope." Are our people, with their pastors at their head, preparing for the work which, above all others, heaven designed them to do, before death shall place an eternal emphasis upon that most terrible expression, from the lips of an immortal being—"not saved"?

From several quarters we hear of preparation. Let the preparation be thorough. When entering upon such work the pastor should take care that no clouds intercept his own view of a "Godhead reconciled." He should seek, too, if possible, to get in retirement, as taught by his Master, a singleness of purpose, and a power to pursue that purpose, in spite of all influences. The preaching which saves is from the heart, and therefore reaches the heart. "I know a man who always preaches well," said the president of a local preachers' convention the other day, "but, somehow, I always feel, in hearing him, that there is no strong, valorous, redeemed man behind it. It is a plea by a lawyer who might be on the other side, not the wife's loyal and intense beseeching for her husband's acquittal." Such preaching never precedes Pentecost. Nor is thorough preparation for revival effort less necessary on the part of the membership. It is not their sole privilege to ask the unconverted questions. In Scotch fashion, one question may be asked in answer to another. A young man, trained up in another communion, had been awakened through attendance at a Methodist protracted meeting. A class-leader was talking with him. Determined to take nothing at second-hand, the youth looked the leader in the eyes, and asked him if he really knew that his sins were forgiven. With no more egotism than might be charged against St. Paul, the leader, with full, round utterance, replied, that he did. The young man thereupon resolved to obtain the same coveted knowledge, and some years later entered the ministry of the Methodist Church. What, if in that moment of destiny, the voice of the leader had uttered an uncertain sound! Need we add that the prayers and relations of Christian experience from the lips of these men and women of confident heart will both

prevail with God, and prove "kindling wood" to human hearts. Blessed is the pastor who has such helpers. Only those brethren who have wrestled with Satan during revival seasons almost as consciously as Jacob wrestled with the more willing angel, can tell their value.

WATCH!

Already, in several counties in the Maritime Provinces, liquor vendors are being taught a needed lesson. Diminished sales and heavy fines are reminding them that we are waking out of that singular infatuation which permitted us to authorize them to madden, brutalize and destroy our friends and children for a slight money consideration. Other counties in Nova Scotia are moving on in the right direction, and, in the neighboring Province, an attack is being planned on the very centre of the enemy's position. We rejoice at this. No city, perhaps, has lost more young men through the course of intemperance than St. John. It is only meet that her citizens should lead in the further prosecution of the struggle in that Province.

But temperance-workers must not forget, in their preparations for further attack on the rum intrenchments, that their success will be largely dependent upon their vigilance. Sentry duty must not yet be dispensed with. If a recent statement be true, the butchery of a British regiment, and the temporary loss of British prestige, in Zululand, was the result of an effective surprise by natives who sprang from the deep grass to hurl their assegais at brave, but unarmed, men. It is by silent, unsuspected means that Satan seeks to effect his purposes. Our readers will not yet have forgotten that during last winter's session of the Dominion Parliament, a surprise was attempted, and only defeated by the action of the Senate. It is possible that the comparative silence of the advocates of the rum traffic is an omen of evil, rather than a symptom of shame. It may be a mere feint to distract attention from some contemplated movement, calculated to destroy at one blow the temperance effort of years. It is tremendously true that "eternal vigilance is the price of liberty." Let temperance men prove by their works that they value the advantage already given, and let them put sleepless sentinels all along the line. In the absence of these, some foe may spring out of the grass, to their sad surprise.

"I have some plans I should like to carry out. I should like to endow Dickinson College. I believe the great want of our age is to have our educational institutions well equipped."

These words were uttered a few weeks ago by a devoted Methodist layman of Pennsylvania, while awaiting, in Christian confidence, the final call. Do they seem too practical, too worldly, for the chamber of death? We might have thought so once, but a godly class-leader, on the eve of departure, taught us that, against the background of eternity, duty to God and His Church stands out with marvellous distinctness. We were at his bedside, when an elect lady, waiting upon him, asked us a question in relation to the financial affairs of the circuit. We heartily replied, and then—as it by way of apology—said to the dying leader: "These matters seem trifling to you now." "No," said he, in tones that half-chid us, "No, they never seemed more important."

Will some of our readers to whom God hath "given power to get wealth," note these utterances among their private memoranda? From a death-bed, cheered by an unfailing trust in Christ, the accomplishment of such a work as led Gen. Albright to wish for added days will give abundant pleasure. We do not expect such munificent gifts for Mount Allison as Dalhousie has received from George Munro, or the five times larger sum which George Seney has given Wesleyan University. A number of smaller gifts would be of equal, perhaps of greater value. Our institutions at Sackville have deserved far more aid than they have yet received. Their record already is second to none in the Maritime Provinces, yet but one-half of the contemplated endowment of \$100,000 has yet been received for them. It will be remembered that Josiah Wood, Esq., has offered \$10,000 towards the erection of a new College so soon as the other half of the endowment shall be forthcoming,—in fact, has intimated, we believe, that he will see the College built. We await the beginning of a monument that shall lead to such a desirable result.

In the meantime we direct parents to the splendid record of Mount Allison, and urge them to avail themselves of the advantages provided for their sons and daughters in our own institutions.

The case of Professor Robertson Smith is again before the public. It was supposed to have been closed in May last, when the Assembly restored the Professor to his chair, but the discussion has been

re-opened through the publication, shortly after that event, of a new volume of the "Encyclopaedia Britannica" containing new articles from his pen. One of these—on Hebrew languages and literature—was held to be as offensive as his previous one on the "Bible." In response to memorials addressed to it by a number of presbyters, the Free Church Assembly Commission took up the case a second time in August and, by a majority of 210 against 139, appointed a committee to examine Professor Smith's recent writings, and report to a special meeting of the Commission in October.

At that meeting, which took place at Edinburgh on the 27th ult., the report of the committee was given. Its conclusion is to the effect that the whole tendency of the writings is fitted to throw the Old Testament history into confusion, and, at least, to weaken, if not to destroy, the very foundation on which New Testament doctrine is built. The committee recommends that steps be taken for making it evident that the Free Church cannot sanction such teaching.

After an address from Professor Smith in his own defence, which lasted fully an hour and a half, and created a great impression, a motion of Dr. Wilson, asking the Commission to approve the report of the committee, and to instruct Professor Smith to abstain from teaching his class during the ensuing session,—leaving the whole question as to his status and position in the Free Church to the General Assembly—was carried, with a great deal of discussion, by a majority of 68 votes. The constitutional question involved in the discussion will now claim attention. The *Daily Telegraph* of St. John, N.B., is devoting a large part of its columns to this celebrated case.

Rev. W. Taylor is somewhat disgusted with the "circular business." At his suggestion, the editor of the *New York Advocate* intimated to his readers that persons wishing to assist Mr. Taylor in paying the whole question as to his status and position in the Free Church to the General Assembly—was carried, with a great deal of discussion, by a majority of 68 votes. The constitutional question involved in the discussion will now claim attention. The *Daily Telegraph* of St. John, N.B., is devoting a large part of its columns to this

Advocate;

Twice before I made a half-begging appeal on behalf of my *Transit Fund* for paying the passage of my missionaries. The first was when I lacked eight hundred dollars to pay steamer passage to Peru and Chile for a dozen of heroic men and women as the Lord has sent out lately—four of whom have gone to heaven, and ten were driven from their field in Peru by blockading and bombarding fleets, and yet not one has given the record of what they saw and suffered, nor called for assistance. Well, when I thought I was in danger of running aground, I sent a circular and letter of explanation to twenty-four of our most wealthy and liberal givers.

In response to all that I did not receive one cent. Two other copies tell into the hands of two personal friends of mine who gave each a little help. So I gave up the circular business as a bad job.

When I returned from Brazil I had to find over a dozen first-class workers to sail Nov. 5 prox. That was a human impossibility; but (as Fred Douglass said of his providential deliverance from slavery) in answer to prayer, the deliverance came when his "legs prayed!" in answer to prayer God has given me the workers, and (D.V.) they will sail at the time appointed.

I am happy to say, to the praise of God, that through the obscure channels he had previously opened, not through any intimations of mine beyond the facts of my mission, so widely known, all the funds we need for passage and small outfit are coming in as needed. As for support, all my workers are supported by the people they serve in foreign countries. A careful record of all our transit receipts and disbursements is kept by Mrs. Anderson Fowler, who is a noble daughter of that noble man of God, William Arthur.

Surprise has been expressed in some quarters that W. McArthur, Esq., the Lord Mayor elect of London, who is widely known as a zealous, though catholic-hearted member of the Wesleyan Methodist Church, should not have appointed a Wesleyan minister as his chaplain. The *Methodist Recorder* explains Mr. McArthur's position, and in doing so shows that while some trunk-limbs have been lopped off, the axe has yet to be laid at the root of the system of denominational favoritism in England:

It may be well to explain in a few words that not only the usages, but the official necessities of the office require the appointment of a clergyman of the Established Church. For instance, four official sermons are to be preached in St. Paul's Cathedral, besides three or four others in different churches, and, as the age has not yet attained to the liberality which throws these pulpits open for occasional occupancy by Nonconformist ministers, it is evident that an official restriction is put upon the civic freedom of choice. Even the late Alderman Salomone, though a Jew, when Lord Mayor of London, had his Episcopal chaplain in compliance with this prescriptive custom. It is as well, to prevent misconception, that these things should be publicly stated. Alderman McArthur's loyalty to Methodism, and love for its institutions and for its ministers, has been approved to well and too long to need vindication. It will be remembered, moreover, that in the year of his Shrieville his own pastor was his chaplain, for the Sheriffs were not thus restricted. As the restriction exists it is matter of congratulation that Alderman McArthur's choice has fallen upon so thoroughly earnest, evangelical and catholic a man as the Rev. Canon Fleming, to whom we wish all joy and health and opportunities for usefulness during the civic year.

A two-thirds column notice of a Sunday-school festival brings the genial editor of the *Harbor Grace Standard* to bay. "Every week," he says, "by way of apology, there is such a quantity of matter awaiting insertion that the task before us is something like trying to thrust a bushel of oats into a gallon measure." What if he had two column obituary notices, to be cut down, and poetry to be read, in the bargain!

REV. A. W. NICOLSON.

This letter will be read with grateful interest:

ANNAPOLIS, Nov. 8, 1880.

DEAR BRO. EDITOR.—Permit me to use my first returning strength in rendering in this public way, my thanks to the God of redeeming mercy for His goodness in preserving my life.

Let me next thank my brethren who have sympathized; and explain the facts of my accident, as far as I know them. I was, as you were informed, returning home from a funeral, about 3 p.m. last Monday, seated in a two-wheeled spring carriage, my horse travelling briskly, when one of her fore feet broke through a false crossing. I remember, as if at a distance of several years back, that my beautiful beast had been at that moment an object of admiration, as she confidently and proudly stepped out—type of many a more rational, unfeeling creature. Quick on foot as an antelope, she made repeated efforts to recover, but broke down hopelessly in the attempt. My head struck beside hers, as she lay extended at full length, the blow taking effect between the eyes and mouth. I judge I was precipitated not less than ten feet. My recollection then takes in the appealing look of my poor Fan—her perfect submission to my voice as I ordered her to lie still—the moment's survey of my situation and the distance from the nearest house, my movements in unharassing—the mechanical act of drawing the shafts from under the mare by using the leverage of a wheel—her nimble spring to her feet at my command, and her mute concurrence in my wish to stand (though generally restless to be gone)—the arrival of a woman and young man in a carriage, and in my blindness turning my back to the woman lest she might be shocked by so much blood, as she tied a handkerchief over my face—my suggestion to the young man to use the reins for repairing the shafts—and there comes a most curious mental blank, during which I walked forty-five rods to the nearest house. Each link before and after the walk is distinctly clear, as if the occurrences of a very vivid dream, but the walk and the time are, I think now, blotted out forever, so far as I am concerned.

After the week which has elapsed in mingled suffering and nervous prostration, I am here writing to my brethren, Blessed be the Lord! I promised Bro. Coffin, when he sold me his Morgan, to give him the preference should I desire to sell her. My dear brother is not likely ever to have the offer, unless Providence should make him very, very rich, or me very, very poor. We have been "companions in tribulation"—she may even be the last to get well—and gold will not separate us.

I am yours in love and gratitude,
A. W. NICOLSON.

In response to a question in last week's issue, "Westmoreland," who was present at the dinner, and therefore knows whereof he affirms, writes:

Your correspondent "Enquirer" from St. John, N.B., and the daily papers, have got things a little mixed in reference to that grace."

Two dinners were given to the "delegates" while in Westmoreland,—one at the "Mountain House," Westmoreland Point, where, no minister being present, the Hon. D. Huntington said grace; the other at the "Brunswick House," Sackville, where the Rev. George Fisher performed that duty, in response to the request of Senator Botsford, the chairman on the occasion.

The mention of this matter seems to imply a fear on the part of "Enquirer" that Methodist ministers and professors in Westmoreland are in some danger of not being treated with proper respect. You can assure your St. John correspondent, Mr. Editor, that these gentlemen are well able to maintain the dignity of Methodism, and command the highest respect here.

Mr. Fisher, who has written us to the same effect, thinks it "only right" to state that he was "most cordially welcomed and most courteously treated by members both of the Government and County."

A statement in a Newfoundland exchange is well worth transfer to our columns. There are few spots, the world over, respecting which the words used by Judge Pinson at the recent opening of the Supreme court at Brigus, could be used:

His Lordship congratulated the Grand Jury upon the fact that nothing but venerable custom required their attendance this term; that Brigus was unique in having during the Circuit not one case upon either the criminal or civil docket. He commented favorably upon this remarkable freedom from crime and litigation in a population of about 12,000; and spoke of the personal satisfaction it gave him from the natural interest he felt in a District associated with his earliest recollections and earliest life. The Judge then referred in very favorable terms to the magistracy and police, and spoke of the records as affording corresponding evidence with the Supreme Calendar as to the high character of the District.

EDITORIAL NOTES.

A first instalment of the proceedings of the Central Missionary Board appears on our sixth page. Among other matters of interest are resolutions called forth by the failing health of the Rev. Dr. Wood, and the death of the late James B. Morrow, Esq.

A two-thirds column notice of a Sunday-school festival brings the genial editor of the *Harbor Grace Standard* to bay. "Every week," he says, "by way of apology, there is such a quantity of matter awaiting insertion that the task before us is something like trying to thrust a bushel of oats into a gallon measure." What if he had two column obituary notices, to be cut down, and poetry to be read, in the bargain?

The Book Steward this week forwards circulars to our ministers East, West, North and South, asking their attention to certain matters in relation to the WESLEYAN. They, as brethren equally interested with himself, will not permit him, like Rev. W. Taylor, to become disgusted with the "circular business."

An advertisement of unfermented wine appears on another page. We believe it to be as represented. This cannot be said of all wines "put up expressly for sacramental purposes." Some of them are vile mixtures; intended to tempt and destroy. No alcoholic preparation should be allowed in the holy place.

Anniversary Sunday-school services take place at Charles St. Church next Sunday. Rev. S. B. Dunn preaches to parents in the morning, and Rev. W. H. Evans to children in the evening. The afternoon will be devoted to special school exercises. Addresses will be delivered by Rev. R. Brecken and G. G. Gray, Esq. Special collections will be taken up at all the services for purchase of new library.

In some parts of the Maritime Provinces there seems to have been little confusion respecting the proclamation for a day of general Thanksgiving. The Rev. W. W. Colpitts—the Woodstock *Sentinel* tells us—in announcing religious services for that day, remarked that it would be well if the Provincial Secretary of N. B. would adopt the course pursued in P. E. Island, and notify the clergy throughout the Province, by circular, of the day appointed by Government.

The Missionary Committee met at Windsor on Tuesday last. Revs J. A. Rogers, R. A. Temple, J. S. Coffin and A. W. Nicolson were unable to be present. Several lay representatives were also absent. The grant to the N. S. Conference, exclusive of amounts given for rents and removals, is five per cent. less than last year. Other Conferences share the same fate. In consequence, the average deficiency of claimant circuits in the Nova Scotia Conference is \$357 on the \$750 basis. The quarterly boards on Domestic Missions should ponder this fact, and use all possible efforts to increase their receipts. The reception of this intelligence at a late hour prevents further remark at present.

PERSONAL.

At latest advices, Sir Francis Lycett of London, who had been severely ill for several days, was in a critical position. His life has been a valuable one to English Methodism. May it long be spared.

Our parsonage at Truro has of late resembled a private hospital. Mr. Temple has been ill through bronchitis, and five of his family have been attacked by measles. Rev. W. H. Evans, who went up to take Mr. Temple's pulpit duties on Sunday, reports a general improvement in the condition of the patients.

We learn from the *Christian Guardian* that Mr. John Mathewson, of Montreal, died on the 23rd ult. at the ripe age of ninety years. Mr. Mathewson left Ireland in 1821, and for more than fifty years was identified with several of the more prominent commercial enterprises of Montreal. He early became a member of the Methodist Church, and continued to walk worthy of his high calling. His memory, therefore, is precious. In all our connexional efforts he took a deep interest, as well as in all movements for the improvement of men, and the extension of the kingdom of Christ.

LITERARY NOTICES.

The Canada Health Journal, edited by Dr. Playter, Toronto, is a neatly-published and most useful little magazine. It is devoted wholly to subjects pertaining to health, and from its low price—\$1.50 a year—is within the reach of all. It should be received and read in every household.

The Twelfth Annual Catalogue of the Women's Medical College of the New York Infirmary—contains all necessary information concerning the college year, 1880-81. In the medical class of 1879-80, were two young ladies from Nova Scotia.

Littel's Living Age for Oct. 30th and Nov. 6th, has been received from the publishers, Messrs. Littel & Co., 17 Bromfield St., Boston. Each arrival of this weekly magazine, with its 52 pages filled with the best articles from the reviews and monthlies, causes us to regret the small amount of time at our disposal for general reading.

An hour's perusal of the *Literary News*, a small monthly journal of current literature, will aid in the selection of books, or intelligent conversation on the literary topics of the day. Its criticisms and sketches are pleasant reading. F. Leybold, 13 & 15 Park Row, is editor and publisher.

With the October package of English Wesleyan Conference Office monthly publications, which are worthy of being everywhere read, we have received Oscar's Boyhood, or The Sailor's Son, and The Prisoner's Friend,—the Life of James Bundy. These two books, attractive in appearance, and wise in teaching, will prove a useful addition to the Sabbath school issues of the Conference Office.

Howard Gannett, 52 Bromfield St., Boston, sends us the second number of his Monthly Cabinet of Illustrations for the use of preachers, superintendents, teachers, etc. Few are ignorant of the value of illustration in the teaching especially of youth. It is often true in reference to older folk, also, as Daniel O'Connell once said, that "one fact is worth a cartload of arguments."

The *Industrial Monthly* for October—E. Young & Co., 24 Ann Street, New York, contains an interesting article on Halifax in the past; and notices with approval a paper on the late Professor Henry, read before the National Academy of Sciences by Prof. Simeon Newcomb, a Nova Scotian, who visited his native Province a few weeks ago. Other articles will be of much interest to