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**WAITING—IS WORKING GOD'S
WILL.**

A YOUTH TO THE AGED.

"I am no good for anything," my days of usefulness are gone." Such was the remark of an aged pilgrim, who, in palmier days was a very active and useful officer of the church. Like the worn-out charger, which arouses at the bugle's call but cannot join the field, so this veteran thinks of former conflicts and longs still to do battle for the Lord, but—no, he can only wait. What of that, good father?

"Who may not strive, may yet fulfil,
The harder task of standing still."

In thy own way thou mayest still work for God. Thou art a living monument of the fidelity of God in the fulfillment of his promises. Thou art a witness to the truth of his declaration, "I will never leave thee, nor forsake thee." "As you stand on the margin of the stream, with shaded eyes and joyous expectation, watching for the coming of the angel boat-man you silently but eloquently proclaim concerning religion—"Her ways are ways of pleasantness and all her paths are peace." "No good to any one." Do not say so. See how your cheerful presence and paternal benediction cheer the toilers who bear the burden in the heat of the day. As you slowly walk up the sacred aisle and kneel in prayer, the babes in Christ, who all the week have been sorely tried and tempted and feel like giving up the struggle are cheered by the thought that the same covenant-keeping God who has kept you to a good oblige will keep them, and their hearts grow strong again.

To the preacher your very presence is a benediction. He remembers that "the prayer of the righteous man availeth much," and he knows your soul is drawn out to God in supplication for the prosperity of Zion. Fathers in Christ you are useful, you are a blessing to us all. Even as we gather round to receive your parting blessing, and hear you say "for me to live is Christ and to die is gain," we are filled with a deeper sense of the beauty and value of religion than we ever had before, and we praise God for the blessed influence of your holy life.

AIMLESS CHRISTIANS.—There is a sad lack among modern professors as to elevated, decided Christian purpose. Possession is all, seemingly, which most of us covet. Having this—the presence of our Lord, the approval of the Church, the assent of our own consciences—we are content, and sit and wait the issues of our being. A grateful tribute of praise to the Saviour at some weekly gathering; the punctual observance of the monthly or quarterly feasts and sacraments of the Church; comfort in the home, and, possibly, an occasional gift to the good cause—this is the substance of our religion. Yet all the while, ten thousand calls for help are filling the air. Work awaits us at every point of the circle. In the streets, where disciples may find material on which to operate as much to-day as in apostolic times, and where, without parade, sermons may be preached at every corner, if only in winning or

consoling sentences; at the wharves, in the prisons, the poor houses, the gaols, the hospitals; at life's lowest point, even, and where words are most difficult to be found—in the kitchen, and to our neglected servants, each Christian may carry a perpetual influence for good. It is absolutely painful when analyzing the lives of Christians, to see how few are living for anything higher than personal enjoyment and present advantage. "I have lost a day" was the cry of a good king, who found, in a close review that no good purpose had been served by him from morning till night. How few even harass themselves with a single reflection when the daylight vanishes in which they have revelled in opportunities.

It shall not always be thus. If our religion be true, and the Bible be not a fable, life, as it well deserves, shall be severely scrutinized by One who weighs with precision, and decides with justice.

TEMPERANCE IN ENGLAND.

It will be remembered that Rev. Gervase Smith, A. M., intimated at our General Conference, Toronto, in relation to the temperance question in the British Conference—that it was "under consideration," and this with them meant a great deal. A committee appointed to consider this subject, reported at the session just terminated, giving figures and conclusions which were fearfully significant. We give the closing paragraph of the report, and the finding of the Conference:—

The intemperance of the present age fostered by the public traffic in intoxicating drinks and the temptations arising from the customs of society, is so appalling in its antagonism to the cause of Christ, and to the social and material well-being of the people, that in the judgment of the Committee some more direct, vigorous and systematic action should now be taken by the Connexion at large against an evil which, despite all the efforts hitherto made to check the ravages becomes more and more terrible by the swelling numbers falling under its deadly power, and the unrelenting grasp in which it holds its victims. Accordingly, the committee asks the Conference to sanction a scheme herewith submitted, for the formation and conduct of temperance organizations within such circuits as may choose to adopt it.

After a brief conversation the following resolution was adopted:—The Conference receives the report of the Temperance Committee and the proposed scheme for the formation of Bands of Hope and circuit organizations, and to encourage the Committee to persevere in its course, that inasmuch as the time will not allow of their due consideration, directs that two schemes now submitted be presented to the next Conference, with such alterations that may be deemed desirable."

CHANGE IN THE BRITISH CONFERENCE.

After a most exciting discussion upon the actual intention of Dr. Punshon's Resolution, reported by us last week, the Conference agreed to send—

"The following recommendations of the Mixed Committee were referred to the September District Meeting, when the lay members are present, to be considered in a special session, namely:—That the Conference, when considering matters declared to be within the power of ministers and laymen conjointly, consist of 220 ministers and 220 lay representatives; but that all ministers of ten years' standing permitted by the district meetings to attend the Conference, shall be entitled to attend the meetings of the Conference during the time last mentioned, and to take part in the discussion but not to vote. The laymen shall be admitted into the Conference for the transaction of the business before stated at such times as the Conference for the year preceding shall have determined. That a new law on any subject within the province of the Conference, when composed of both ministers and laymen, shall come into force until it shall have been submitted to the district meeting when laymen are present, to be dealt with in the same manner as before described. All matters from the district meetings shall be submitted to each phase of the Conference as the President shall decide. No laymen shall be eligible as a representative unless he shall have been a member of five years continuous standing at the time of his nomination; shall be also in some office in the society as steward, local preacher, or member of the district com-

mittee. That one-fourth of the laymen from time to time shall be elected by the preceding Conference, and the remainder elected as follows:—Each circuit shall be represented in the district meeting by two members of the quarterly meeting, of whom one at least shall be a circuit steward. From the list of such persons so nominated the district meetings as so constituted shall elect the allocated number of representatives by the combined vote of ministers and laymen. In the event of the death of any ministerial or lay representative chosen by the preceding Conference, the district meeting shall elect another to fill the vacancy.

A committee is to be appointed to prepare an order and form of business for the conduct of the Conference.

The decision of the September district meetings on the questions relative to Lay Representation, and the draft of the order of business shall be submitted to the Mixed Committee last year.

The Mixed Committee, having considered the reports of the district meetings, shall prepare a report to lay before the May district meetings, the reports from which shall be sent to that committee for its consideration, that it may prepare a report to be submitted to the next Conference, with a view to its adoption of a completed scheme which may be brought into operation at the Conference of 1878."

THE following decree by President Guzman, providing for religious liberty in Venezuela, has been approved by the legislature of that republic.

"ARTICLE 1. Religious liberty is established by the constitution of the Republic; the public or private profession of any religion is free in so far as the belief in or observance of it shall not disturb the public peace, offend morality, or interfere with constitutional and legal order.

"ART. 2. There being no constitutional or state religion, any religion which exists or shall enter the country shall be sustained by the good-will and contributions of its respective believers.

"ART. 3. Venezuela has the right to prevent the entrance to or departure from its territory of the ministers of any denomination. This right will be exercised by the national executive with respect to such ministers as he shall deem prejudicial to the public or to the sovereignty of the Republic.

"ART. 4. Venezuela does not recognize nor will it admit to its territory archbishops or bishops, ecclesiastical chapters, or any ecclesiastical hierarchy, as it considers them incompatible with the rights of independence and the sovereignty of the country.

"ART. 5. Churches or religious congregations are incapacitated from acquiring fixed (landed) property in the territory of Venezuela. Such property as they may have cannot be transferred without the permission of the national government.

"ART. 6. It will not be allowed to publish, circulate or execute within the territory of the republic any syllabus, bull, book, receipt, encyclical, pastoral, or edict from any ecclesiastical authorities of any religion whatsoever.

"ART. 7. It will not be allowable for ministers of any denomination whatsoever, in discourses, sermons, etc., or in documents that they may give for publication, to criticize or censure as contrary to religion, the laws, decrees, orders, sentences, judgments of the legislative, executive, judicial or municipal authority, nor provoke with such acts or documents disobedience to the law or the authorities or fanaticism of the republic, nor by means of allusions, suggestions, personal censures, or by any other mode to disturb concord or harmony among families or disperse their reputation.

"ART. 8. No minister of any denomination whatsoever shall be allowed to apply himself to public instruction.

"ART. 9. The part of public expenditures heretofore assigned for ecclesiastical purposes shall be applied to popular instruction.

"ART. 10. Violators of this law will be treated as enemies of the prerogatives of the national sovereignty, and, as a consequence, will be expelled from the country by the executive power.

"ART. 11. All laws relating to ecclesiastical patronage or other subjects which may be in conflict with the foregoing are abrogated."

One of the most enjoyable Conferences ever held is happily just over. The hospitality of Nottingham has never been surpassed, and both preachers and people have enjoyed themselves greatly. The ministers of the town were assiduous in their attentions, unobtrusive but never out of the way, and in kindness and good feeling the most worthy of commendation.

The review of the Conference is highly satisfactory. Every liberal principle struggled for, has been secured. The appointments to vacant departmental offices are excellent. The success of Mr. M'Aulay as President was perfect. The Lord helped him and guided the ministers. Some people prayed very earnestly for divine interposition in the Election of President, and if they had been asked to make a nomination, they would have mentioned some other name. But their prayer was answered notwithstanding, and even some of his opponents have been convinced that Mr. M'Aulay has made an excellent President. Let us hope that his year will be one of mighty revival and great blessing.

There was a terrific slaughter of innocents on Friday night. Notice had been given of many motions; some were spoken to, most of them abandoned. One of them related to efforts to promote union between the various branches of the Methodist family, but it was felt that the time had not come to press it in the face of the debate recently held in the United Methodist Free Churches' Annual Assembly at Sheffield. That debate has put the finger back on the dial.

It is said that the whole of Mr. Arthur's admirable paper on Lay Representation was written after he went to Nottingham. Except Dr. Osborn's speech, perhaps nothing in the entire discussion, secured so many votes for the majority.

All the candidates placed on the President's List of Reserve are to be sent to Richmond College, and to wait there until required. They will of course be under tutelage. This is a new thing, but a most desirable one.

We may hope that the absurd arrangement of limiting Richmond for the reception of missionary students only, will soon be discontinued. The feeling of the Conference was strongly against its continuance. A committee is to consider the subject during the year, and it will be well if it recommends a change, so that home and foreign men may be trained together, and so more mutual sympathy may be secured and increased.—*London Methodist*.

DEDICATION.

ORIGIN AND HISTORY OF METHODISM IN CUMBERLAND — ITS EXTENSION THROUGH THIS AND THE NEIGHBOURING PROVINCES — INTRODUCTION INTO BOSTON, ETC.

(*Amherst Gazette*.)

The new Methodist church in this place was on Sunday last, dedicated to the purpose for which it was erected. The morning service was conducted by the Rev. E. A. Temple, President of the Nova Scotia Conference, and was opened by singing the 738th of Wesley's hymns—tune "Federal Street,"—and prayer, followed by the Lord's Prayer (Anthem) by the choir. The lessons read were the very appropriate ones prescribed by the Discipline for the dedication of a church, viz., portions of 6th and 7th chapters of 2nd Chronicles, and of 10th chapter of Hebrews. The second hymn was the 726th, sung in "Orland." The text was Rev. xxi. 22.

The preacher described the Christian place of worship as a mark of the imperfection of our present state—as rendered necessary by our fallen condition—as designed for the religious instruction of our mental and the cultivation of our moral and spiritual nature. But in the heavenly state, which is one of imperishable perfection, and unaltered Divine manifestation, no such institution will be necessary, either for mental or moral, nor will one spot be more sacred than another. The Christian temple has also become necessary for the development of the various religious theories which exist; but in heaven, where we shall "see eye to eye," there will be "one faith." In the love and worship of "THE LAMB," equally with the "LORD GOD," the temple of heaven, it is blessed to see how the different evangelical bodies can preserve the "unity of the spirit in the bond of peace." The sermon was a masterly and finished effort.

After the sermon the choir sang, "I was glad when they said unto me," while the Trustees took position in front of the communion rail, and R. B. Hues-

tis, Esq., acting as speaker, formally presented the house to Rev. E. A. Temple as the representative of the Conference of Nova Scotia, who at once proceeded with the beautiful and impressive dedication service as found in the Discipline of the Methodist Church of Canada; and the exercises closed with the Doxology and the Benediction.

The service in the afternoon was conducted by the Rev. I. Sutcliffe, opening with 541st hymn, sung in "Clarksville," and prayer, followed by the Lord's Prayer (Anthem) by the choir. After the lesson, 458th hymn was sung in "Hahn." The text was Ezra vi. 16-17, and the sermon was just such an earnest and faithful one as those who have been accustomed to hear Mr. S. would expect from him on such a text, and on such an occasion. He dwelt on the willingness shown by the Jewish people to contribute of their substance towards the erection of temples for the worship of God, and earnestly called upon the church and the congregation to liquidate as early as possible the debt (about \$2000) yet standing against the church. At the conclusion of the sermon the choir sang the appropriate anthem, "The earth is the Lord's," and the service concluded with the Benediction.

Rev. Prof. Burwash of Sackville conducted the evening service, using hymns 554, 567, and 559, and preaching a beautiful and appropriate sermon from Ephesians iii. 14-19, after which the choir sang "Jerusalem my Glorious Home," which was followed by singing, prayer, and Benediction. After public service the sacrament of the Lord's Supper was administered.

All the services of the day were of the most deeply solemn and impressive character. The sermons were of a very high order. The music was good. Mr. Drake kindly acting as organist, and using a very fine Mason & Hamlin instrument supplied by Mr. Jonas Cole. On Monday afternoon the pews which are to be rented to the highest bidder every year, were put up and realized for the first year the handsome rental of \$529.75, one reaching as high as \$20, which was paid by Hiram Black, Esq., M. P. P.

The opening of the new house inaugurates a new era in the history of Methodism among us, and furnishes a suitable occasion for indulging in some reminiscences.

Several reasons contribute to invest the earlier history of Methodism in this country with wide spread interest. With it is linked the history of many of the pioneers of our provinces, and it is impossible to imagine to what extent we are indebted to Wesley for the wholesome influences under which the earlier settlers of our provinces lived, and which manifest themselves most unmistakably in their descendants at the present day.

Amherst was the home of the earliest Wesleyan preacher in the Maritime Provinces—the Rev. William Black, father of the late Martin Gay, and late Hon. Wm. A. Black, of Halifax. The memory of this zealous and indefatigable servant of God during his labors in Cumberland is held in grateful recollection by persons still living, a fact which leads us to recur with astonishment to the progress which has been possible within a human life time.

In the spring of 1775—during the period of Wesley's ministry, and 36 years after the first Methodist Society had been formed in England—William Black came to this country from Huddersfield, England, with his parents and other members of the family. Their house was a few yards to the westward of that in which Mr. George Black now resides, in this place, and was of property which his father had purchased during a visit of prospecting to this country in the preceding spring.