

Wesleyan Office and Book Room,
125 GRANVILLE ST., HALIFAX,
NSW Provincial Wesleyan \$2.00,
in advance.

Provincial Wesleyan.

SATURDAY, NOVEMBER 14, 1874

MISSIONARY SERVICES.

On Sunday last Rev. A. Sutherland preached in Grafton St. in behalf of Missions. He had a fine morning and audience. The service was delightful and profitable.

Mr. McDonald preached in Brunswick St. in the morning. Practical and fervent in his remarks, he did much for the cause he has so much at heart—that of our Home and Foreign Missions—and commended well his Master to human consciences. Widower was favoured on Sunday evening with an address from Rev. Mr. McDougall. Great interest was felt in the man and his theme. All reports speak of the service as having been instructive and devotional in the highest degree.

Mr. Sutherland preached in the evening in Brunswick St., and he and Mr. McDonald addressed a large gathering of children in the afternoon.

The Missionary Meeting on Monday in Brunswick St., was well attended. The three members of the deputation took part in this meeting. There is but one opinion as to the results in a spiritual and Missionary point of view, whatever they may be financially. Great good must follow from the information disseminated.

At Grafton St. on Tuesday evening we had the largest audience ever assembled there on a missionary occasion. Hon. Mr. Shannon introduced the speakers with a speech of very appropriate illustration and argument. Mr. Sutherland gave a comprehensive representation of our Missionary fields and interests. Fluent, terse, direct and practical, his speech made a good impression. Mr. McDougall won all hearts and almost transformed this much feasted audience into such an one as Mr. McDonald subsequently described, when he spoke of having addressed an Indian congregation till twelve o'clock at night, and then having been urged to begin and go over it all again. Mr. McDougall and his work will henceforth live in the affections and prayers of our people. Rev. Geo. Grant, A.M., came "to say ditto to Mr. McDougall's speech." But he did vastly more. This one speech would have stamped him a consummate orator. An incomparable figure, and marvelously well worked out, was that in which he combated the prejudice that we had severed our connection with the English Missionary Committee. There was no severance he asserted. They had merely said to us:—"The world is our parish. We will go out by the East, taking the Islands of the Pacific on our way. We will strike the Pagan Continent and pierce to its very heart. You go out by the West, permeating the Tribes and Emigrants as you go with the leaves of Christianity. Beyond Vancouver's you will stretch your wings to the opposite Japan, and having met us in the centre of the eastern hemisphere, we will shake hands over a girdled world." Mr. Grant did us immense good, and we are sure his own soul will be repaid for his visit to us. Mr. McDougall and he were renewing a friendship which was begun on the Saskatchewan, and his testimony to the benefits of the North West Mission was powerful and complete.

Mr. McDonald closed with an earnest, persuasive address. His methodical genius, but above all his thorough consecration to the cause of God and Missions, has had a very marked effect for good upon our people.

The collection at Grafton St. was over \$400, and the total with subscriptions at that one meeting, amounted to \$1900 and upward. We question if this has ever been equalled in the Maritime Provinces.

OUR MISSIONARY SACRIFICES INCOMPLETE.—There is cause for gratitude in regard to the training our people have received in connection with the subject and enterprise of missions. All along we have been taught that no church was wholly Christian which lived for itself only; that to live and prosper, denomination must be aggressive,—must do its full share in evangelizing the world. Besides, ours has been pre-eminently a missionary church. Methodism itself was a grand Home Mission organization, and its first strength and wealth were employed in reaching after the souls of men perishing in heathenism. We have had more of the romance, poetry, adventure, conflict and conquest of missions than any other church since Christ's commissioned disciples went abroad among the nations. In all this enthusiasm of the Maritime Provinces have largely shared. Taking into our hearts those noble servants of the Lord who left home for foreign fields, we wept, grieved, rejoiced and triumphed with them in their extraordinary experiences. While but a mission itself, our territory has been contributing liberally to the noble work of reclaiming heathen countries to the Saviour.

One form of sacrifice, however, we have never made. Our relation to the British Conference has precluded all necessity on our part for sending our sons and daughters to foreign mission stations. Now that we have entered upon a new relation, and have become directly interested in certain portions of mission work, whose responsibilities we have in part assumed, there remains for us a new and magnanimous consideration. Henceforth the cry of heathenism must come home yet more closely to

our hearts. The thrilling details of success achieved and the promise of even greater things in the West as presented by the veteran pioneer McDougall in his recent speeches; the appeals of devoted men in far Japan, as read in our missionary notices, must be allowed to have their full weight with our consciences. The question henceforth will be—must be not only—What can we give? but also—Whom shall we send? The momentous consideration must from this hour be weighed by each man and woman called to a life-consecration.—Is it not possible that in the East, just waking to new life, or in the West, opening for a vast and powerful future, God may have work for me to do? Let us seek to make this one step in advance in the cause so dear to Christ and his people.

EXPLANATORY.—We have to express our regret for an accidental insertion of an advertisement last week, the reading of which was a parody on one of our Christian mottoes, and words of sacred song. The item came in and went up to the Office with several others, during our absence, and in proof reading escaped our notice.

The matter of advertisements is one which needs much constant care. We could easily double our receipts from that branch if we were disposed. But we have been refusing quantities of questionable advertisements, and are endeavoring to reach a point where we shall be independent of publishing anything which will not come honestly and respectfully recommended.

SUNSHINE.—Expressions like the following frequently reach us. The writer is stationed in an isolated portion of Newfoundland:—

"My Wesleyans come to hand very slowly, though I fare better in this than I expected when I came here. I need not say that the Wesleyans is a welcome visitor, I have been frequently blessed in my soul and encouraged in my work when perusing its pages."

SHADOWS.—One or two letters have been addressed to us, differing in style and spirit from the above. We have been doing our very best for our readers with the time and material at our disposal.

A leading minister recently informed us he had once been engaged in journalistic work, and abandoned it because of its little perpetual annoyances. We presume this would be the feeling with any independent mind. But we are in office to bear as well as work, and will try to serve our master and generation in both. An hundred cheering us on while one or two may cavil, is surely a preponderance on the right side.

THE BRITISH DELEGATION.

SUNDAY SERVICES.

Very admirable, it would not be wrong to say model sermons were preached in the pulpits of our city churches last Sunday.

The pulpit of Brunswick St., was occupied by the Rev. Gervase Smith, M.A., Secretary of the British Conference, and delegate from the British Conference to the General Conference at Toronto. Mr. Smith physically is the typical Englishman, with the strength and sturdiness which mark his race, but with a pure genuine glow of feeling pervading his utterances.

The three first verses in the Epistle to Hebrews were read as the text. After referring to the authorship and the structure of the Epistle, Mr. Smith said that the opening passage was the key to the whole Epistle. The ministry of Christ was contrasted with the ministry of angels and of men, the only agencies previously employed in communicating the Divine will to our world. In this comparison the human representatives selected were Moses the great Prophet and Aaron the High Priest. The great doctrines of the passage were the Divinity of Jesus and mediatorial work. The whole chapter was a noble argument for the true and proper divinity of the second person of the glorious Trinity. He concluded only, however, in the discourse attempt to deal with the mediatorial aspect of the subject. This was emphasized in the last clause, "when he had by Himself purged our sins, sat down on the right hand of the Majesty on High." There were two great thoughts here presented: the sacrifice and the attitude of the Son of God. 1. The sacrifice was really offered. Jesus died. The testimony in attestation of this fact was irrefragable. 2. The sacrifice was voluntary. It was freely offered, and this constituted its fitness and efficiency. 3. It was substitutional. In our language, as in all languages, the idea of substitution was expressed. The English word was, "He suffered justly for the unjust, &c." The whole doctrine of sacrifice, as it is set forth in Scripture, and also the bearing of this doctrine upon faith and practice were exhibited in a most masterly, luminous and exhaustive manner. The method of treatment was also sufficiently original to give distinctiveness of character to this part of the subject. The second part of the subject made less demand upon the close thought and attention of the audience. There was in it more of pathos and greater variety in illustration. The Son of God, the Saviour of the world having accomplished His sacrificial work, sat down. When Stephen the first martyr of the Christian Church, suffered death to make the overwhelming interest of the occasion, Jesus rose up, but with only two or three exceptions the attitude of the Redeemer in glory was that of sitting. 1. The place of honour, around the king chief ministers stand. The right hand seat is reserved for the heir to the throne. 2. Repose. He sat down. An attitude of calm expectation. In opposition to his rule the passions of men may angrily rage, but he sits in the heavens.—Does not rise up to quell the tumult. 3. Advocacy. He liveth to make intercession. The memories of Calvary live ever before the throne. Upon the throne of grace Jesus would still until mediatorial work was accomplished and then he would exchange it for the throne of judgment.

The outline we have attempted to give is very meagre. It may, however, indicate the course followed by the preacher on Sunday morning. It would not be possible to convey, in a brief notice, the impression of the sermon as a whole, the fulness of statement, the richness of exposition, the light which at times a single sentence would flash upon a whole field of thought.

In the evening instead of the usual sermon in Brunswick St., a sacramental service was held, at which Mr. Smith delivered an address of great beauty, tenderness and power.

MISSIONARY DEPUTATION.

NEW BRUNSWICK AND P. E. ISLAND CONFERENCE.

MR. EDITOR.—A few days since I had the great pleasure of welcoming to this section of the Dominion the Rev. Alex. Sutherland, one of the General Missionary Secretaries; and the Rev. Geo. McDougall our heroic and indefatigable missionary from the North West, and Chairman of the Saskatchewan District; and John McDougall our general Treasurer of the Missionary Society—a gentleman whose name is a household word in the homes of Christian Methodism—because of his eminently liberal and long continued devotion to the interests of our Church.

As many of your readers are aware, these gentlemen constitute the Missionary Deputation appointed by the General Conference to visit the Conference of Nova Scotia and New Brunswick and Prince Edward Island. These honoured and beloved Brethren were in vigorous health and enthusiastically impatient to commence their series of earnest, eloquent, and effective appeals they are expected to present to the Methodists of these Provinces, in behalf of the noble Missionary Society of the Methodist Church of Canada, embracing within its regards the length and breadth of this great Dominion of ours—together with Newfoundland, the Bermuda, and the recently established mission in Japan, Canada.

We hail this appointment of the General Conference with high satisfaction. To our view it is bright with happiest augury for our Methodistic future.

In this effort to secure co-operative action in this great work of Evangelism—in the person of the President of Education and common responsibility and a common glory—we see the best means for giving practical effect to that unity of sentiment already embodied in our grand organization—and, "is there not a cause?"

The Mission work to be done by our Church is vast in extent, and growingly imperious in demand. In the colonies, and those who stand with us in the ordination class were some who have since become men of note, such as Dewart, our Editor, Shaw, Chairman of Toronto, Dickson and others. Well, Dr. Ryerson was there too, seeking re-education. There had been prejudice against him—his body had been ministered to by his brethren, and his very loyalty to Methodism questioned, and under a cloud of temptation he had hastily withdrawn a year previously from the ministerial ranks of his Church. But with a zeal that shamed many who had been prejudiced against him, he had during his retirement laboured for the largest and most devoted attachment to Methodism in all her ordinations, and more especially his high appreciation of the class meeting as a means of grace, that, with hearty unanimity his brethren received him back again, and from that moment pressed on rapidly, and to the largest and most devoted attachment to Methodism in all her ordinations, and more especially his high appreciation of the class meeting as a means of grace, that, with hearty unanimity his brethren received him back again, and from that moment pressed on rapidly, and to the largest and most devoted attachment to Methodism in all her ordinations, and more especially his high appreciation of the class meeting as a means of grace, that, with hearty unanimity his brethren received him back again, and from that moment pressed on rapidly, and to the largest and most devoted attachment to Methodism in all her 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