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NOTES OF A VISIT TO NEW-FOUNDLAND.

On the evening of my arrival in Carbonear, I found that the Annual meeting of the Conference Educational Society was to be held. A large congregation was not expected; for here, and elsewhere along these shores, the majority of our people had departed for the summer fishing on the Labrador coast. Yet the attendance was good—better, by far, than at some similar meetings which I have attended in more favoured localities. An excellent Report was read by Rev. G. J. Bond, A. B., and the Brethren, Milligan, Dunn, and Willey, and the writer addressed the meeting. The President, Rev. John Goodison, who occupied the chair, not only introduced the subject of the meeting in a becoming manner, but towards the close gave expression to the conviction, as that of his own, and that of the audience, that this department of the work of our Church must and would be more vigorously sustained than in the past.

On Saturday morning I was welcomed to a place in the Conference. That body of Christian ministers furnished no mean study in itself. Entrusted with the highest executive functions of the Methodist Church in Newfoundland, it was evidently sensible of the gravity of the interests for which it was responsible, and was carefully, and according to the principles of the connexion, endeavoring to fulfil its duties. Whatever differences of opinion in regard to detail there might be among these Brethren—and as thoughtful men there were such differences among them—yet all seemed animated with the desire to go forward, but only in accordance with the regulations of the supreme court of our Church, the General Conference.

This loyalty was the more worthy of observation, because so large a number of the ministers present were but young men. Generally speaking they are hale and robust, and well able to bear the brunt of such toils and hardships as are incident to their work and climate. They have also a good report. The elder Brethren speak with confidence and affection of the younger. Men who have themselves "endured hardships as good soldiers of Jesus Christ," would have but little respect for pedants, idlers, or epicures; but they hold in honor the men who are ready for every call of duty—involving what it may of sacrifice or suffering—in the Kingdom and cause of the Redeemer. And the feeling is reciprocated. If a young man, fresh from the comforts and associations of home, is sent to occupy some field of lonely and laborious toil, or to exercise at once his tact and Christian zeal in breaking up new ground, he knows that other men have unarmingly spent long years in this service; and that, though their heads are whitening in the way, they are not a whit behind their juniors in labour or in self denial.

The proceedings of Conference embraced other subjects besides those with which we are familiar. In common with the other Churches in the Island, Methodism is responsible for the common school education of the people. The Rev. G. S. Milligan, A. M., is, by the permission of Conference, the Superintendent of the Methodist schools, and is, by common consent doing valuable work in this respect. The Conference gave most of one day to the consideration of this department, and, inasmuch as every minister is closely identified with the school, or schools in his district, this time was eminently well spent. We can readily believe that for purposes of general counsel and sympathy, as well as for the special work with which he is charged, the visits of Brother Milligan, in the inspection of schools, are looked forward to with pleasure, especially among the younger ministers. And the

seed which thus he sows shall be found after many days.

Another subject of importance brought under discussion was the circulation of our own literature among our people. On many grounds this was felt to be a pressing necessity. A system of colportage had been recommended by the District Meetings. This was well discussed, then adopted, and at once inaugurated—the ministers themselves taking the first shares of the financial responsibility, by means of a collection made on the spot.

It was gratifying to find that our work, as a whole, had made substantial progress throughout the year. The membership had increased by several hundreds. A most encouraging report was rendered by the Sabbath-school Committee. The conversion of the children is earnestly sought, and in a great many instances the desired result has been gained. The work of building and enlarging, or improving churches, school-houses and parsonages has been going on steadily, and thus valuable accessions to our Connexional property have been made, and the foundation laid for still further advancement.

It is important for the interests of Methodism in Newfoundland at the present time, that the men at the helm of affairs should be at once prudent and aggressive, wise in council, united in action, and thoroughly catholic in their spirit. And such we believe to be the case. Venerable men, such as Messrs. Shenston and Fox, though supernumeraries, manifest a perfect sympathy with the work and the workers around them, and are always listened to with respect. Bro. Peach is certainly in the active, if not in the full work of the ministry, and is as truly alive to the welfare of our cause as in his earlier years. The President sits the chair with becoming impartiality, and is ably supported by the Secretary, Bro. Pascoe, and three ex-Presidents. Younger men are fast becoming seniors; and, with those of still later entrance into the ministry, are evincing a most laudable desire to take an intelligent part in the discussions and settlement of all questions before the Conference. To me the working power of the very youngest of the ministers present was most gratifying. No one seemed to regard the occasion as one of a holiday character. Business had brought them together, and business was attended to.

It was matter of deep regret to me, to find that many of the Brethren were suffering large deficiencies. I believe that the Connexional Funds were all in advance of the previous year; and, on the whole, the circuit receipts had improved; but what with the rapid multiplication of ministers during the last few years, and the too general failure of the fisheries last season, many of the Brethren found themselves in very straitened circumstances at the close of the year. All bear testimony to the liberality of our people. We have some most noble contributors among the few rich people of the Island, but the poorest are credited by their pastors with being large hearted and open handed, according to their circumstances in a very high degree, and almost without exception. Still, Newfoundland is not, and cannot for a long time to come, be self-supporting. Help from abroad must be rendered, and patience must be exercised; then, doubtless, in due time amply repaying results will follow. Having referred to the intellectual ability of the Brethren, I may be permitted to add, that in regard to their physique, they seem to be well adapted to the rigours of their climate. All, of course, have not the splendid development of the President, yet some of the juniors are not far behind, and we do not remember seeing one weakling among them. Broad, bony, or muscular, they appear to be the very men for active, patient, self-denying work, or for heroic daring, as the exigencies of their sphere of duty may require.

Has Methodism anything to do with Nationality? It is indigenous to England, and is no exotic in Ireland. On American soil it grows with all the vigour of "a cedar in Lebanon." But who ever heard of its adaptation to the people of Scotland? And yet here, in this small Conference, were five men hailing from that Presbyterian country, while the green Isle, noted for its Methodist emigration, had not a representative among them!

Scotland needs Methodism, and were it

favoured, as in these Provinces, with a Conference for the management of its own affairs, it would probably be as prosperous as it is elsewhere. But it was gratifying to find that while Yorkshire and Cornwall were contributing so largely to the staff of labourers, and Scotland not a little. Nova Scotia and P. E. Island were both represented by beloved brethren, and Newfoundland itself had put some of its excellent sons in the field. This is pre-eminently a movement in the right direction, and ought more and more to engage the attention of our ministers and people.

The religious services of the Conference, so far as I had an opportunity of observing, were valuable in themselves, and highly appreciated by large and interested congregations. Special mention ought to be made of the ordination service in Carbonear, and of the eminently appropriate charge delivered on that occasion by Rev. James Dove, Ex-President. For its comprehensiveness and its fidelity, and for the union which accompanied its delivery, I could but thank God for the grace vouchsafed to his servant. C. S.

CHARLOTTETOWN METHODIST CHURCH.

The following description of the Charlottetown Methodist Church, from the Argus, referred to by the Superintendent of that Circuit, in his communication of this week will be read with interest. We are glad to learn that the same painters are at work in the Basement of that Church, and that the Room used for Prayer Meetings and Sunday Schools is to be made attractive.

"In the matter of renovation and of interior improvement the congregation worshipping in Prince St. Methodist Church has taken a step decidedly in advance. We have seen nothing in the Lower Provinces to compare with the work which in that church is rapidly approaching completion. The size and structure of the building admit of superior style. The main auditorium of the church is 100 feet long, by 60 feet wide, and its seating capacity from 1500 to 2000. The ceiling is an ample Gothic vault, and so constructed that not a single column is needed for the support of its immense span.

Amongst the tenders submitted was one from Messrs. Bottani and Rusca, Italians—now of Buffalo, New York State—brought to Halifax by the enterprising builder, Mr. Brookfield, for the frescoing of the recently erected Hall—Music and Masonic. For some weeks little of the work being done in the Methodist Church could be seen in consequence of the forest of scaffolding which was needed for so vast a space.

Now that the scaffolding is being removed the centre of the whole design and the thoroughness of the work begin to be seen. The ceiling is divided into panels by mouldings which, starting at the apex finish at the cornice, and intersecting each other at various angles, traverse the entire vault, and constitute a magnificent design. These mouldings with their exquisitely formed mitres, standing out in heavy relief, bear the closest scrutiny, and in their execution form the very beauty and perfection of art. Each panel is ornamented by leaf-work in imitation of mosaic. Those who have seen similar work in Continental churches, will miss from the centre of the panels the figures that belong to that style. They would of course be out of place in the simplicity of Methodist worship. The cornice has been enlarged by means of block in fresco. The walls of the main audience room, done in oil, are in chaste panel work. The dominant colors are blue, grey and drab. The ground work of the panels, just above the cornice is a dark purple. The gothic front of the gallery is being painted in harmony with the walls and ceiling. The draw-back, and the only one we have noticed, we have some remembrance of Milton's strain.

"And storied windows richly light Casting a dim religious light." The work cannot be considered completed until the glass in the large Gothic window in front of the building has been replaced by glass through which the flood of light as it pours in may be chastened and subdued. The action of subdued light would add greatly to the effect of the whole. There is an admirable opportunity for a noble window—formed of memorial sections."

JESUS, THE SOURCE AND SUBJECT OF PROPHECIC TESTIMONY. Notes of a sermon delivered at Charlottetown, Sabbath morning, July 22nd, 1877, by DR. DOUGLAS. For the testimony of Jesus is the spirit of prophecy. Rev. xix. 10. There is a supreme hopefulness in the word of God, from the genesis of disaster to psalms both sad and plaintive, then to promises of resurrection in jubilant evangelists of rejoicing and forward to this Apocalypse of final restoration.

It closes with a peace song of a new creation of no minor key. It commences with the advent of man, from whose head the crown has fallen and whose immortality death has trampled in the dust. It closes with the resurrection of man from ruin and his enthronement and blessedness forever. Darkened at the beginning, it brightens into a paradise where lurks no serpent to destroy, and where its fruits and flowers survive. We make no profession here to trace the highly grammatical connection of our text.

It holds a single proposition of two members—That Jesus is at once the source and subject of all prophetic testimony. The term prophecy in the New Testament is of much wider application than in the Old Testament. In the Old Testament it means to predict. In the New to prophecy is to teach and to preach. To prophecy is to testify or bear experimental witness for Jesus. All these applications are sanctioned by New Testament usage.

I. Jesus is the source and subject of all prophetic testimony in the sense of prediction. Prophecies are miracles of knowledge. To tell future events belongs to God. Take the most regally endowed of men. Let him speak the sagacity of highest wisdom. Let him speak the whole knowledge of history in the full circle of events, and to forecast future events is impossible to him. In the Bible we see the power of inspiration given not to one man peerless in his attainments, but given to simplicity; to the courtly scholar in his polished wisdom, royally enthroned; to the lowly toiler in the field; to saintly and seraphic purity. And—a mystery of God which we can never explain—given to the man who loved the wages of unrighteousness—given by that Jesus who is both your Saviour and mine. Along the corridors of history until the great angel shall swear that time shall be no longer; until the mystery of the Gospel shall be accomplished, we are carried by this book: for He must reign for ever and ever. The apostle Peter authenticates the doctrine that all is the work of Christ, "Teaching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow."

Jesus is not only the source but the subject of prophetic testimony. Of him gave all the prophets witness. The divine Redeemer is introduced as the beacon light of hope to those that dwell in despair. To illustrate this Abraham was referred to as he went up the mountain to offer his son. Every step up the mountain was a step into deeper agony until Isaac said, "My father, behold the fire and the wood but where is the lamb for a burnt offering?" In this period of more than mortal anguish the prophetic spirit came to Abraham. He saw through the vista of two thousand years and said, "My son God will provide himself a lamb for a burnt offering."

Reference was made to the testimony of Jesus in the land of the Pharoahs and the Pyramids. The aged patriarch was dying, leaning on his staff. Memory at that solemn hour carried him to the land of his loved Canaan, but when his soul was passing away and his eyes filling he got a glimpse of the coming glory. He saw that the royalty of his line was to be established for ever. "That the sceptre should not depart from Judah nor a lawgiver from between his feet until Shiloh come."

How grand the Chaldean civilization. It was the home of art before Greece had been won from barbarism. Her literature flourished before the name of Athens was known. The military power of this great civilization was used by God to chastise his people. Carried as

captives into a strange land, no song could they sing, they wept when they remembered Zion. But in the hour of supreme darkness the prophet in flowing language is heard to say, "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem, behold, thy King cometh unto thee, He is just and having salvation, lowly and riding upon an ass and upon a colt the foal of an ass." And thus the tide of prophecy flows on with increasing volume for a thousand years. He was to be "a Son," and yet "the everlasting Father." Travelling through the ages he was to stand as the world's hope, invested with the power of God and mighty to save.

How this book handles the magnitudes of nature to set forth the triumphs of the cross! The sun shall be turned into darkness, the moon into blood, the earth shall tremble. And out of the conflict that is symbolized by this impressive imagery, the vision opens when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever. What impressiveness and magnificence belong to this language that is presented as prophetic testimony of Jesus. From the time of Julian the apostate to the present hour unbelief has been trying to drive the ploughshare through the truth of this book. It has been attempted to raise weapons of skepticism with which to break it. But these implements have been broken and bruted by striking this rock of testimony. In the face of every Jew there stands a testimony to the truth of the Gospel. While the existence of every church and every hospital tells that the Jesus of prophecy is the Jesus of history. "We have not followed a cunningly devised fable." The Messianic prophecies alone are sufficient for us to rest upon. On this book I and many more are building our hopes of immortality, and no man shall take it away.

II. Jesus is the source of prophetic testimony in the sense of teaching and preaching. He that prophesies speaks unto men to edification. The institution of preaching is from Jesus. What scriptural phenomenon does the ministry of the church present from age to age. Look at Jesus denounced by the Pharisee, condemned by the scribe, doomed by the Roman, and yet giving orders that men should speak of him after his death. Go wherever the foot of a minister has trod and ask him by what authority he stands up to minister, and he will tell you that an inner voice spoke to his very being saying, "Go tell my gospel."

Jesus is also the object of preaching. To testify of Jesus is to proclaim him as the known of all. All right thinkers are prepared to admit now that the knowledge of God is intuitional. This idea belongs to the various systems of natural religion that have been formulated. The Oriental or Hindoo, the Occidental or Grecian believed that every man might climb up and up till he became a god. It was and is the faith of a Vishnu that his god's might become incarnate and influence men to do their works. "God with us." Who shall declare how this thought comes home to the wearied heart of humanity! The heart of humanity wanted a mighty mother-heart both human and divine. This it has in the gospel. Who shall declare the dignity which this thought of the incarnation flings around the human race. I stand this morning and look up, I know not what beings fill the universe of God, but this I know my Saviour has made it.

To testify of Jesus is to proclaim him as an atonement for the world. The stars of the patriarchs are our stars, and their world is our world, but by agency of the same we may almost say that a new earth and a new heaven have been in-

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