

# The Wesleyan,

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ARTICLE SECOND. (Continued).

An aggressive movement along the whole line of natural science has been inaugurated against the entire system of revealing religion. Moses and the Prophets—Christ and the Apostles—have all furnished points of fierce attack. The prediction of the lamented Hugh Miller is being fulfilled to the very letter. He said "The battle of the evidences will have as certainly to be fought on the field of the Physical Sciences, as it was contested in the last age on that of the Metaphysics."—Geology, Natural History—Anatomy and Physiology—the Philosophy and Laws of Material Nature are all being tortured to testify against the presence of God in the world. How are these determined assaults to be repulsed, and their pernicious effects counteracted? We must all know that, whatever may be done to this end by the employment of other means—the chief human power upon which the Church has to depend, both for successful defence against— and aggression upon the enemies of "the truth as it is in Jesus," is the Christian Ministry. These assailants must be fairly met, and thoroughly routed. The day has gone by for simply "pooh poohing" the arguments of the infidel and the sceptic. Too frequently and long has such a course been but a thin cover for conscious inability to expose the fallacy of their assumptions, and the untenableness of their position. Henceforth "the war must be carried into Africa," and the conflict must not be suffered to cease until the last post of the foe has been triumphantly carried—his last weapon shivered to atoms—and the fair banners of God's truth wave over the entire territory of thought, reclaiming it from his polluting power. Such a triumph as this will require a race of men whose intellectual and moral build and equipment shall be of the highest order: so that, whether the weapons used be mathematics or miracles—prophecies or protoplasms—the revelations of science, or the development of an oyster or a clam—in each and every case they shall be more than a match for their antagonists—and, beyond all doubt, prove themselves masters of the situation.

In the Fourth place, Our Church felt herself responsible for her best endeavours to provide for the ministers whom God raised up in her midst such an education as their important work demanded. It is the unquestionable prerogative of the Head of the Church to select whom He pleases for His service, and also to go where He pleases to obtain them—some few are found in homes of intelligence, refinement, and wealth, while the large majority are chosen from scenes of humble life. Having converted them and called them to devote themselves to the work of the ministry, the Lord commits them to the care of the Church to be suitably trained and disciplined for their ennobling life-service. The desire wisely and faithfully to discharge her obligations in this respect to her rising ministry has led Methodism in this country to establish several colleges and theological institutions, where under the immediate supervision of their spiritual elders, and breathing the invigorating, and refreshing atmosphere of Christian sympathy and counsel—their increase in knowledge and growth in grace may be equally promoted. In these institutions those who own pecuniary resources enable them to command the advantage they offer, may find a Christian home, where their intellectual aspirations may be fully met, and their denominational attachments strengthened and confirmed. Here also, those of less affluent means may, through the sanctified liberality of the Church, be largely aided in securing such an education as would otherwise be quite beyond their reach.

In adopting this course of action the Church is consistent with herself. She

has even recognized it as her duty to support men in the ministry—she is endeavouring to do that which is of equal, if not greater importance—educating them for it. Considering her recreancy to this duty in former years, it may with propriety be said to her "This ought ye to have done, and not to have left the other undone." Nor has our Church in entering upon this great educational work departed from the spirit and practice of the Parent Wesleyan Body in England. Near the close of his valuable life the venerable Dr. Adam Clarke—deeply impressed with the importance of a holy, devoted, divinely-called, and educated ministry—said in Conference, "We want some kind of Seminary for educating such such workmen as need not to be ashamed. Every circuit cries out, Send us acceptable preachers! How can we do this? We are obliged to take what offers. The time is coming and now is, when illiterate piety can do no more for the interests and permanency of the work of God, than lettered irreligion did formerly. Speak, O speak speedily to all our friends! Let us get a plan organized without delay." In 1833, a year after the Doctors death, the Conference adopted a plan for the establishment of the Wesleyan Theological Institute erected at Richmond near London, and Didsbury near Manchester. Ever since that time the people have been urged forward to higher attainments in this noble enterprise. They have now not only their "Wesley College" and their Model and Training Schools—but a general system of education extended throughout their vast field of operation furnishing facilities for a thorough classical and commercial education, combined with religious instruction. All honor to British Methodists for their praiseworthy zeal in the cause of education! We are however proud to know that her fair Canadian daughter even amid the blushes of comparative youth, can so well afford to compare her doings in this department of Christian work, with the laudable achievements of the reverend and affectionately regarded mother. But we must forbear anything more for the present, since the limits of this article already exceed our purpose. In a future Paper we may perhaps glance at the Financial aspect of this useful Society.

## PRESTO, CHANGE!

**THE HIPPODROME TURNED FROM RELIGIOUS TO SECULAR IN A NIGHT.**

The Hippodrome turned itself inside out with remarkable celerity after Mr Moody left it last evening. This haste in returning to secular uses was due to the fact that a grand battalion drill of the Twelfth Regiment is to be held at the Hippodrome to-night, and the soldiers and boys were somewhat "solicitous lest the place would not be ready for them in time. The work of preparation included the removal of the ten or 12,000 chairs, the ripping out of the platforms, and the taking down of the two great wooden diaphragms which separated the great and overflow halls from the intervening deafening space. When on last Friday evening Colonel Ward asked for volunteers from among the men almost every one stepped forward ready to report at the Hippodrome and lend what aid he could in preparing the hall for the concert and drill. The boys assembled at the Twenty-sixth street corner, and even before Mr. Moody had spoken his last "God bless you!" in one hall, wagon-loads of chairs were leaving from the other. Many hands made light work, and the regiment worked most zealously in their new role of sappers and miners. As the work went on the dust arose, and when the matting in the aisles was rolled up for removal, long lines of thick dust showed the place they had occupied. By 10 o'clock the overflow hall had been gutted of chairs, and the inquiry rooms between it and the Madison Hall were invaded and likewise stripped.

But the busy scene came on when the force took possession of the big council chamber, the last brother had escorted the last away, the ministers had left and the choir scattered to sing no more together. Mr. Moody had donned his overcoat and had shaken the dust of Gotham and the Hippodrome from his feet, and Mr. Sankey had carried his little melodeon away on a wagon when the horde of destruction came down on the place they had left. The platform was first stripped. Moody's walled enclosure was very extensively enlarged by the dashing away of the rails. The reporters' pens yielded to a few blows of a dozen hammers. The chairs were fastened together in couples and carried out by long lines of men, while a hundred hammers were battering down the great wooden partition. Lieutenant Colonel Cruger was in "general charge, with Adjutant Murphy and Captain Burns, and assistant imps of destruction; and merrily the work went on amid dust and

laughter and song, until by midnight every chair was uprooted, platforms looked depopulated, and the big walls were more than half down. The big walls will be completed before daylight, and those who attend to-night will witness a really great transformation.—*New York World.*

## TRANSFERS.

A brother writes, asking for an explanation of the law respecting the transfer of ministers. We have, on former occasions, very fully given our views on this subject, and have really no new light to impart. The Transfer Committee was intended to be a bond of connexional unity, and to exercise its powers as the interests of the Church might demand. Some of our correspondent's questions as to how the provisions of the Discipline are to be carried, we need not try to answer, as it is generally conceded that the provisions of the law respecting transfers were not fully adjusted to each other, and the whole matter was left by the General Conference in the somewhat crude shape in which it was passed by the Committee on Union. But there is no room for doubt that this Committee is invested with full power to transfer a minister from one Conference to another, when in the judgment of the Committee the interests of the work or of laborers justified such transfers. The provision respecting notice and giving the ministers the right to appear before the Committee, was not intended to mean that a minister could not be removed from one Conference to another without his consent. It was felt that the interests of the work and of the workers required that this power to remove a minister from one Conference to another should be definitely placed in an independent Committee or Board. For our own part, we are strongly in favor of all reasonable facility of intercourse between the Conferences, and should deeply regret if any disposition on the part of any Conference to keep its territory for the sole use and benefit of those who happened to be stationed in that Conference at the time of the Union, should put any obstructions in the way of carrying out what was the avowed purpose of providing a Transfer Committee. We are aware there is a strong and natural feeling among the ministers against a popular and sensational preacher going from Conference to Conference, staying only long enough to take the cream of the work, while worthy and effective men within the Conference have to stand aside, and take what may be left. There is a good deal of force in this view. But it is only one side of a many sided question. It may also be said on the other hand, that it is not a very serious crime to be popular and in demand by the people. Generally speaking, nothing tends so much to make a minister popular as success in his work. Besides the general interests at stake, there are two parties specially interested in every appointment—the minister and the people. The question has sometimes been argued as if this question of transfer was one in which congregations had nothing to say. But this is not so. Why should not a Church have the right of regarding any minister, in any part of the work, whose pastoral term has expired, as eligible to become their pastor, if there be no special reason to the contrary? No objection is raised against a Church inviting a minister of the Conference to which it belongs. But if a Church fully believe that a minister in another Conference will serve them well and be acceptable and useful as their pastor, why should they not be at liberty to invite him? and unless there is some good reason against it, why should not the Transfer Committee send him? A Church is not more likely to ask for a minister out of their own Conference than for one in it. It is said, that for a Church to invite a minister from out of their own Conference is practically to say that there is no minister within their Conference that they deem fit to be their pastor. But it would be as correct to say that when they invite a minister of their own Conference to be their pastor, they imply that he alone is considered qualified for that position. Neither is their any special force in the objection that it interferes with the prerogative of the Stationing Committee. It no more interferes with the prerogative of the Stationing Committee than the invitation of a minister from its own Conference. Of course we think the interests of each Conference should be fully considered by the Committee; but it is clear that denying a Church the right to invite a minister from another Conference interferes with the facility of transfer; and we are strongly opposed to every attempt to fence in any Conference or appointment, and make it the exclusive heritage of the men of that Conference.—*Guardian.*

The Vicar of Owston, England, has caused a tombstone in the churchyard to be taken up and turned and placed close to another tombstone, so as to conceal the inscription upon it, solely because the inscription contained the following words:—"A consistent member of the Wesleyan Society upwards of sixty years." The matter is to be brought before the Home Secretary in Parliament.

## METHODIST TABLE TALK.

(From the London Methodist.)

Before this week's *Methodist* is in the hands of its readers the monument to John and Charles Wesley will be uncovered in Westminster Abbey. This work of art is the production of Mr. Acton Adams, and to the Rev. Dr. Johnson belongs the honor of having initiated and carried to success the movement to secure a memorial in the great national Abbey to the two great men, the founders of Methodism. It is understood that Dr. Stanley, Dean of Westminster has been most kind and thoughtful in all the arrangements.

The new President of the Republic of Liberia is a Methodist—the Rev. and Hon. James S. Payne. He is a full-blooded African, has had a liberal education, and is one of the ablest and most esteemed citizens of the republic. He has been a minister of the Liberia Conference of the Methodist Episcopal Church for about twenty years, but has for several years been granted a supernumerary relation in order to permit him to serve in the civil offices of the Liberian Government.

The following advertisement appeared the other day in a Sussex paper. It tells its own tale:—"To Roman Catholics.—Seeing it reported that the Roman Catholic Bishop of Nottingham has introduced the use of the penitential whip to his flock; and believing that the happy privilege mentioned is not enjoyed by the Roman Catholics of this otherwise highly favoured town; and believing, also, that this practice is according to the teaching of Scripture, (See Prov. xxvi. 3, last clause), the Advertiser begs to say that he will undertake to engage a strong and able-bodied man, to administer this refreshing ordinance to any desirous applicant; he will also guarantee that it shall be thoroughly well done—free of charge. Applicants please address, E. T. O., office of this paper. (Feminine cases not undertaken.)"

Military authority has often made light work of priestly bigotry and interference. For years it has secured the right of Methodist soldiers to be buried by their own ministers. We are glad to see that in the case of one of the military staff at Presteign, the commanding officer prevented the Anglican parson from committing a great affront to our people, and asserted our rights. The consequence was, a second grave was dug—dug in the Nonconformist's part of the cemetery, and the service proper to a Wesleyan was read.

The list of preachers and arrangements for the forthcoming missionary anniversary is published. The president is advertised as usual to preach in the Centenary Hall on the Thursday morning. Most probably his will be the last sermon ever preached under its roof, as before another year the place will very likely be in other hands.

The Rev. W. P. Wells was elected president of the South Australian Conference, on Tuesday, 25th of January.

The Victoria and Tasmania Conference elected the Rev. J. C. Symons as its president on January 27th.

Our readers will be glad to hear that Mr. C. H. Spurgeon has consented to preach in the Liverpool-road Chapel on the 25th of April, in aid of the Metropolitan Chapel Building Fund. Advertisements of the service may be seen in our more favored contemporaries the *Watchman* and the *Recorder*. Writing of advertisements, we are glad to see the enterprise of the book-room appearing in the use of other papers than the above. We suppose, however, that the *Methodist* is too outspoken for such a recognition.

The Conference deputation to the United States leaves next week. The intellectual side of English Methodism will be well represented in Dr. Rigg and Mr. Pope. It might have been well to have chosen men with something more of contrast in them; there is a little too much of meanness. Our American brethren will give us certainly credit for profundity and weight, rather than for sensationalism or furious aggression. But the "dignity" of English Methodism is an idea of some importance, and this will be well sustained. The best wishes of our readers and their prayers will go with them.

## DR. NORMAN MACLEOD.

In reviewing the "Memoirs," the *Pall Mall Gazette* says:—"Most illustrious Scots whose lives come to be written are really Saxons from the Lowlands, and in most instances they have raised themselves from the lowest to the highest step of fortune's ladder. The hero of the present biography forms an exception. He was a genuine Celt in name, race, and nature. His family had been ministers from generation to generation, and he preached more than once from pulpits where his father and grandfather had stood before him. His Highland upbringing made him the very man for the mission work which afterwards fell to his lot. In Canada, in Moscow, on the Rhine, men from Mull and Morven kept constantly cropping up. As he himself said "like a resurrection from the dead" to meet people at the ends of the earth who asked for news of his uncles and uncles as of familiar friends. Their hearts opened at once to the exhortations of the minister who could speak "the language" as fluently as themselves, and whose words carried them in fancy across the "world of seas" that parted them from the "lone shieling on the misty island." He was a Highlander, too, in character as well as language. The alternate fits of high spirits and depression, the fire and enthusiasm that when once kindled could carry him through any amount of mental or physical exertion, the mental indolence that made hard study or continuous work painfully irksome, are all characteristics of the Celtic temperament. To it also belongs the affectionate and emotional nature that made him cling so closely to his friends, his family, and his native land. The love of nature for its own sake, first awakened in his mind in his boyish days on the hills of Morven, remained a constant source of true pleasure to him to the end of his life.

## GONE HOME.

In Boston, Mass. April 9th, 1876, suddenly, Mrs. Elizabeth Clark, daughter of the late John and Sarah, McAlpine, of St. John, N. B. aged 64 years.

In the decease of our dear friend, her family of children, her only sister (Mrs. Margaret Hutchings, of St. John, N. B.), and her only brother, (David McAlpine, of Halifax) and friends have lost a kind and affectionate mother, sister, and friend. Unobtrusive and retiring in disposition, her intrinsic worth of character was more particularly known in the circle of her family, and intimate friends. Sympathetic in every fibre of her nature, those who knew her best loved her most. Life brought her its trials and deep sorrows. Its morning dawned brightly, but ere noon was reached, her sky was draped in sombre clouds. Sorrow flung its stern shadows around her. Death suddenly deprived her of a husband's love and support, and left her with a large family of little ones to care for, and bring up. Brave and self-sacrificing, she devoted her life to her family and her God. Coming to the City of Boston, she with her family consecrated themselves to God, at the altar of old Broomfield St. M. E. Church, and subsequently united with the same. Her children were the objects of her constant care and solicitude, and during years of loneliness and widowhood she was found faithfully at her post of duty in her family, while her daily walk and conversation gave evidence that her immortal spirit was ripening for heaven. And suddenly the summons came. While quietly preparing for a night's rest, her ear caught, amid the bustle of life, the sound of the Master's voice "Child come Home." She raised her eye upward, a look of surprise passed over her face, as if she saw white hands beckoning her, a heavenly smile took the place of surprise, and in an instant she was at home. Without any opportunity of communicating with those around her, yet the bereaved family and friends believe, she was not taken wholly by surprise, but was found, with her lamp trimmed and burning, and awaiting the gracious summons of her Lord. In the hope of the resurrection, we have laid her in the grave, till the trump shall sound and the dead in Christ shall awake, and while tears must flow at the remembrance that the place that once knew her will know her no more forever, yet we mourn not as without hope.

"Too gentle for earth and its rough thorny ways,  
Her tired spirit entered the portals of day,  
Our spirits start back from the pall and bier,  
Oh help us remember that she is not here,  
God gave and has taken, and will yet restore,  
In his glorified image the lost are once more."  
W. L.