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PROVINCIAL WESLEYAN

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Religious Miscellany.

TRIBUTE TO MOTHER.

BY REV. JOSEPH ALDERSON, D.D. Dear mother's gone! Who grew weaned our infant years, Baptized our souls with prayer and tears?

Dear mother's gone! Whose soul like some unclouded gem That shines in royal diadem, Shone on undimmed unto the last.

Dear mother's gone! Sweet flower, that age could never fade, And sorrows but more fragrant made!

Dear mother's gone! Her precious form, embalmed with prayer, Lies in the tomb, an angel's care.

Dear mother's gone! But O, not lost! Thank God, not lost! Just out of sight, a small stream crossed, To faith's illumined eye she stands.

Dear mother's gone! Yes, gone before—just gone before, Leaving ajar the heavenly door; Ajar that we may enter there.

Dear mother's gone! The following are the views of our standard writers upon the subject. I begin with Mr. Wesley:

Q. What is to be sanctified? A. To be renewed in the image of God, in righteousness and true holiness.

Q. What is implied in being a perfect Christian? A. The loving God with all our heart and mind and soul. Dent. 6, 5.

Q. But may we expect it sooner? A. Why not? For although we grant, (1.) That the generalty of believers, who have hitherto known, were not so sanctified till near death.

grace, comes nearer and nearer to perfection. (3.) That we ought to be continually pressing after it, and to exhort all others to do.

Q. What we allow then? A. We grant (1.) That many of those who have died in the faith, yet the greater part of those who have known, were not perfected in love, till a little before death.

Q. What then is the point where we divide? A. It is this, should we expect to be saved from all sin before the article of death?

Q. What is Christian perfection? A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul, and that all the thoughts, words and actions, are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorances and mistakes? A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word and work, be governed by pure love, and the man be subject at the same time to ignorance and mistake?

Q. I see no contradiction here: "A man may be filled with pure love, and still be liable to mistake." Indeed I do not expect to be freed from actual mistakes till this mortal puts on immortality.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head? A. It was expressed in these words, (1.) Every one may mistake as long as he lives.

Q. When does inward sanctification begin? A. In the moment man is justified. (Yea, sin remains in him, yet the seed of all sin, till he is sanctified throughout.)

Q. Is this ordinarily given till a little before death? A. It is not to those who expect it no sooner.

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Provincial Wesleyan.

SATURDAY, NOVEMBER 29, 1874

The season of Thanksgiving has been upon us with all its suggestive and constraining influences. From every Pulpit in Nova Scotia has proclaimed the measure of our indebtedness. Other Provinces have given voice to the same theme, and shortly echo it. The subject, very naturally, is treated from the standpoint of actual circumstances—a recognition of what men see and enjoy of God's great bounties. Even thus, there is ceaseless variety for detail and to provoke our gratitude. In the individual life,—that of the home and the nation; through commerce by sea and land; by the plow, the place and hammer, God has prospered us. Preachers had not wanted for subjects by which to show forth the Divine beneficence and providence.

But it seldom occurs to us how vast and instructive are the arguments of conjecture, how powerful is the inferential mode of reasoning in regard to God's wise, sufficient, paternal care over His creatures. The mind shudders at the bare contemplation of the consequences to mankind, had the resources and laws of nature, for instance, been different from what they are,—had the provisions of grace been omitted or reversed. Circumstances and conditions are to us so very familiar—like things and laws which originated and continue as a matter of course—that rarely does the thought flash upon us—What if this had not been so?

With our exacting climate, and the extravagance of industry in the waste of our forests, what if coal had never been formed, or had remained hopelessly locked up in the earth's pliosphere? And taking into the supposition its twin element—Iron, what if this had composed no part of our geological wealth? Admitting that some kind of existence could be eked out—and that in tropical climates only—how limited would have been the area for human life, and how deadly the strife by which the pent up tribes of humanity would have struggled for the worthless privilege of surviving? Those nations which to-day assert, by the influence of art, science, literary culture and the discipline and mastery of arms, a positive supremacy over the world, would have had no conquests of which to boast, and no history by which to perpetuate their memory. England would have remained an insignificant and obscure Island, Egypt the battlefield of conflicting races, Asia an undisturbed mass of paganism, and America a savage waste.

Passing to nature animate, there are objects multiplying to the eye of conjecture. Our harvests—ever-abiding subject for thanksgiving—are the accumulation of growth from life in vegetable germs and forms. What, if for the millions of our time, there were no seeds or bulbs capable of cultivation, which could endure changes of soil and transplanting in different climates. If, compelled to follow the nomadic habits, we all were obliged to search for roots and depend upon the uncertain products of the sea? Trace this thought up to the animals which labour for man, or those which contribute to his appetites; to the conditions and dispositions of man himself,—and you have a subject for extensive reflection, inciting to gratitude at every step.

The crowning theme, so fraught with considerations of thankfulness when viewed from the standpoint of conjecture, is the scheme of redemption. Embracing, as it does, so many relations by which we are bound to God and to each other; the source as it is of so many and such valuable gifts, the mind almost shrinks from the question,—What if God in stern justice had stopped short of the plan of mercy? Piffling to the eye of the student as are those groupings of great Pagan minds after light and knowledge of the soul's destiny, which come to the surface so frequently in classical history, they are happiness itself compared with our condition, were we left to despair to the horrors of imagination or to-day respecting the dread judgment-seat.

The laws and operations of providence are so interwoven with our life of every day and in all relations—like the gold threads which enrich oriental garments and only here and there come to the surface in figures of beauty—that it may employ our minds far into eternity to trace God's hand, while here, at the very best, we can only rejoice over the blessed consciousness that "His mercy endureth forever."

"The Methodist of last week remarks with great earnestness upon the fact that our churches, especially in the cities, are not crowded as they formerly were, but have many of them, very limited congregations. Formerly our preaching, it remarks, was more demonstrative, less polished; and people were generally poor, uncultivated, emotional, and sometimes rough and noisy in their responses to public discourses and in their special services; but the houses were crowded, and many were converted. We have improved in education, in the appearance and comfort of our churches, in all the appliances of public worship, but we do not now, except in occasional instances, attract the crowds to our places of worship, or draw to them especially the poor and neglected classes. Have we lost moral power? Have we passed away from the sympathies of the poor? Cannot educated ministers draw this class? Must we have strong, pious, rough men to reach the uneducated people?"

We take the above from the columns of *Christian Union*. We have no such delu-

ful tidings to report of our city pulpits in British America. This city has five Methodist churches, and in those which are most central it is difficult to obtain a sitting, while it is next to impossible to rent a property. There are causes, doubtless for this prosperity. It will be seen more and more as the ages advance, that Methodism in these Provinces did good service for God and society when it insisted upon having the Gospel preached and not read, in every pulpit over which it had any control. If we can now but preserve our congregational singing, or foster it well, the original elements of Methodist worship will still be ours. It is remarkable that these same elements retain their hold upon the minds of mankind—the rich and cultivated as well as the lowly and ignorant. John Wesley was not merely the apostle of the eighteenth century and of the untutored masses, "Keep our rules and do not attempt to mend them." That seemed at the moment, in the estimation of onlookers, rather egotistical. It has, however, proved to be sound religious philosophy.

NEWSPAPER ENTERPRISE.—The St. John papers—the *Telegraph* particularly—have exhibited marked spirit and industry in reporting the recent Missionary services of our church in that city. Two and three columns of close type were devoted to sketches of sermons and speeches by the distinguished delegates. In Halifax we have had small attention in this way,—a paragraph or two, always kindly enough, has sufficed to indicate that the Methodists were at their usual work.

We regarded the presence amongst us of Messrs McDougall, Sutherland and McDonald as of considerable national consequence. The one perhaps the best living authority upon Northwestern affairs—climate, population, resources and all else. Mr. McDougall has been summoned before the highest dignitaries in our land and treated with great consideration, in reference to the vast new country where he has spent so many useful years. Mr. Sutherland a fitting and eloquent representative of 650,000 people who have at heart the development in the best way of our unoccupied territory. Mr. McDonald is a western merchant of extraordinary energy and intelligence. As such he deservedly holds a high place in political circles, and is one of the best exponents of sound national and commercial principles. The journalist who could discover in the most unassuming of men, the importance that a denominational enterprise, was not remarkably astute. Our rural newspapers generally show the importance of the occasion and made good use of it.

METHODIST UNION.—The *Canada Christian Advocate*, we are most grateful to observe, not only admits into its columns letters upon the union of Methodist bodies, but, editorially, encourages the hope that we "All may be one." Surely the good work progresses! At the same time, it is quite apparent that with others of the Union Methodist Churches the abandonment of Wesley's name by the General Conference is not interpreted in the most liberal sense. They were hostile to union before, however, and are only the same at present. But time and the advancing spirit of Christ, in our hearts will accomplish much before our next General Conference.

GOOD TIDINGS may convey to our readers from Halifax. The churches generally have been prospering of late. In our own there are penitents every night. At Grafton St., we are permitted to rejoice with parents who have prayed and waited for their children's conversion. Congregations large and devout are perpetually increasing, and reverence and respect for the conditions and dispositions of man himself,—and you have a subject for extensive reflection, inciting to gratitude at every step.

WITHROW'S CATACOMBS. The author of this admirable book is our assisting Editor in the *Guardian* office Toronto. His "Catacombs" has been received with great favour everywhere and ought to be read by every Minister and Student.

The Methodist Quarterly review for October has a lengthy and elaborate article on this book. We give one or two paragraphs—
"The subject treated is one of interest in itself, and from its relations and bearings has a double significance. These catacombs have occupied the thought of the few Christian archaeologists for two hundred and fifty years, and the subject would seem at first sight to have been worn threadbare. But more and more, as the years glide on, does interest in this field of study. Our author has redoubled his additions as every year to the resources of the Christian student. Specially to the American people, the great mass of those who have little or no conception of the character, extent, and value of these remains, is this work of interest as being the first American attempt in this field of study. Our author has redoubled to bring this vast subject within the limits of a convenient duodecimo, and to treat it in such popular and rhetorical style (without sacrificing its scientific character) as to bring it within the range and easy comprehension of the many readers."
"As a whole, for the purpose for which it was intended, namely, a popular hand-book, we regard Mr. Withrow's work a decided success. The author has been diligent, and has worked under good guides. He is enthusiastic, and this is a very great excellence. A few expressions have led us to suspect (we know nothing about it) that the author has not been favored with opportunities for continuous study of these monuments on the spot. His style is good, sometimes elegant and eloquent. A subject usually regarded as dry and uninteresting, and sometimes rough and noisy in their responses to public discourses and in their special services; but the houses were crowded, and many were converted. We have improved in education, in the appearance and comfort of our churches, in all the appliances of public worship, but we do not now, except in occasional instances, attract the crowds to our places of worship, or draw to them especially the poor and neglected classes. Have we lost moral power? Have we passed away from the sympathies of the poor? Cannot educated ministers draw this class? Must we have strong, pious, rough men to reach the uneducated people?"

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Correspondence.

CHRISTIAN UNITY.

To the Editor of the "Provincial Wesleyan."

DEAR SIR,—One of the characteristics of the age in which we live is a tendency to union. We see it in the consolidation of Empires, the confederation of States and Provinces, the removal of restrictions to intercourse between countries differing in language, institutions and laws. It is illustrated as conspicuously in the movements of the Christian Church. All are aware of the attempts made within the last few years to find a common bond of union between the Anglican, the Greek and the Roman communions. Whether such a combination is practicable, or whether, if attained, any great amount of good would result from it, is not our purpose to inquire. But the tendency referred to, as it applies to the church, is not confined to those sections of it which rejoice in an Episcopal form of Church government. There have been enquiries as to the practicability of an Alliance between the Anglicans and the Wesleyan Methodist body, and overtures were made, which, if not entertained, were an evidence of the desire of one of the parties at least, and so far an illustration of my position. As in the former case it is not my business to express an opinion as to the desirability or practicability of such a union, my object is quite different. It is to note the disposition, of which such an abundant evidence has been furnished of late, of the evangelical sections of the church, to cherish friendly sentiments towards each other, and to cooperate in their endeavours to advance the cause of Religion in our world.

This disposition has been most pleasingly indicated on different occasions in our own province, and in other parts of the Dominion. There have also been repeated, and most gratifying examples of it, in the most recent and late. As the record of the event may not meet the eye of your readers generally, it would, I think, find an appropriate place in the columns of your excellent journal.

The occasion to which I allude was the meeting of the "Baptist Union," lately held at Newmarket, in a centre of influence to the dissenting bodies of Britain. In the course of the exercises a Deputation from the other Non-Conformist denominations of the city was announced, and having been most cordially received, the Rev. Alex. Read, Senior Congregationalist, of that town, beloved by all, was asked to give the opening prayer. As the object of the event may not meet the eye of your readers generally, it would, I think, find an appropriate place in the columns of your excellent journal.

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Mr. Read was followed by the Rev. John Thompson, of the United Presbyterian Church, to whom had been entrusted the duty of reading the "Address" prepared for the occasion. The entire document is pervaded by a most delightful Christian spirit. I will call to mind a few expressions typical of the whole. "We look," he said, "with honest admiration to the extensive learning, sound judgment, pulpit eloquence, true piety and Christian zeal, by which your denomination is distinguished. Your Churches as homes are centres of good to all around. Your missions abroad are a praise in the earth; and, recognizing in these things the grace of God bestowed upon you in your labours, we recognize your claim to a high place in the respect and love of every Christian."

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MISSIONARY MEETING IN WESLEY CHURCH, YARMOUTH.

For eight days past one topic among Methodist circles in this town has had a full share of discussion and general remark, that topic was no other than the anticipated visit, and its probable issues, of the missionary deputation from our late General Conference, to address the Wesleyan congregations here on the subject of our Home and Foreign Missions. As the time drew near these brethren to be among us, the interest greatly increased, and was amazingly intensified by the hope of seeing a live missionary, one right from the heart of the continent. But we must confess to a sore disappointment, when on last Thursday a telegram came saying that the veteran among our Indian tribes in the great North West could not be with us. However, we hoped all would be for the best. The other members of the deputation, the brethren Sutherland and McDonald, arrived safely on Saturday noon. They occupied the pulpits of our churches here, Sabbath morning and evening. Their sermons were just such as we might well expect from men to whom are entrusted such important interests, and who are themselves consecrated to so great and noble a cause. The impression made by their clear, comprehensive and earnest utterances of the truth on the Sabbath most be deep and lasting.

On Tuesday evening Wesley Church was well filled with an intelligent audience, and after singing, reading portions of scripture by Bro. Gatz, and prayer by Rev. Mr. McGregor, Congregationalist, the character of the service was clearly presented to the minds of the hearers by Sheriff Dudgeon, who occupied the Chair.

John McDonald, Esq., was first called upon to address the meeting. He spoke in a business like manner and with much fervour, at once engaging the attention and calling for the sympathy of the audience, but when he read a telegram he had just received, conveying the pleasing intelligence that our missionaries in Japan had just baptised twelve persons there, and had organized a Methodist Church with one of the converts as Class Leader, he thrilled the hearts of all. "All hail the power of Jesus' name," etc., to the inspiring notes of good old coronation, with true Methodist fire and soul went up to heaven as a grateful offering.

The Rev. Mr. Sutherland occupied the remainder of the time allotted to the speakers. His address was characterized by comprehensiveness of statement, thrilling and touchingly tender incident, earnest and eloquent appeal. It had but one fault, it was far too short, but this could not be obviated, as he and his colleague had to leave at 10 o'clock in order that they might reach Yarmouth, where they were to begin their tour of duty. The time of the deputation is being somewhat monopolized.

The brethren greatly endeared themselves to our hearts. They did us and the cause they so well advocated much good, and they are followed by our prayers and wishes for their future success and happiness.

The amount in collections and subscriptions at the meeting was between five and six hundred dollars, and will no doubt be 50 per cent. in advance of last year.

Yarmouth, Nov. 18, 1874.

W.

THE TWO MAGAZINES.

To the Editor of Wesleyan.

Dear Bro.,—In your issue of the 21st inst., I notice a letter from the Rev. J. H. Starr, in which reference is made to the Magazine "Earnest Christianity." After referring to the "rumor" which connects my name with the editorship, and the name of a certain "Chairman" with the "business department," your correspondent asks:—"Does not this very much like opposition to the new Canadian Methodist Magazine?"—Now, sir, when I mention the simple fact that the "Canadian Methodist Magazine" was published a year and a half before the new monthly was spoken of, or, so far as I know, thought of, it may puzzle your readers to see first where the "opposition" comes in; but as I am well aware that persistent efforts are being made to produce among our ministers and others the impression which Bro. Starr puts into words, I trust that you will allow me to state briefly the facts of the case.

Several years ago, during my stay in Toronto, the project of a magazine was repeatedly spoken of in the Book Committee, and on one occasion the Committee were so far as to appoint three of our senior ministers to prepare a prospectus. Months elapsed, but no report from the sub-committee. A year and a half went by, and we did not hear a word on the subject. I spoke to the Book Steward, and he distinctly declared that we could not, in justice to the book establishment, undertake to launch such a publication. I then spoke to a number of ministers on the subject. I said, in effect, "It is evident we shall not get a Magazine unless by private effort. Why can not a few of us unite and publish a small Magazine, chiefly devoted to the revival of religion and the spread of holiness? If it receives encouragement, we can enlarge it in a year or two, so as to meet the growing wants of the Church."

The reply was, "We should like exceedingly to see such a project, but we have not the capital to come from." I said, "If you will help in any way, I will assume the financial responsibility for one year." To this they willingly agreed; the management was begun, and received with favour. At the end of the first year we resolved to continue, and expressed the hope that we would be able soon to enlarge. The subscription list increased so rapidly that by the month of June, 1874 we had the way clear to enlarge at the commencement of the next volume, and began to make arrangements for that purpose. I contented myself with sketching out the general contents of the new series of *Earnest Christianity*, immediately after the General Conference, and this was done before the new project was mentioned in the *Guardian*. Shortly after, several letters appeared in the last named paper, writing up the project of a Congregational Magazine. The letters, moreover, were merely the expression of private opinion, and had no official significance whatever. During this time, and up to the session of the General Conference, not a word was said to me about amalgamation. We, therefore, not knowing that the new project was ever amount to anything, went on as usual. Some of us who live in Yarmouth, do not forget the Dominion that gave us birth, and pray that you may prosper both nationally and religiously.

J. D. PICKLES,
Boston, Nov. 1874.

THE SUPERNUMERARY MINISTERS AND MINISTERS WIDOWS FUND.

MY DEAR MR. EDITOR.—Please allow me to earnestly invite the attention of all the members of our congregations, both in pulpit and pew, throughout the three Eastern Conferences of the Methodist Church of Canada, to the 5th, 6th and 7th rules of this Fund,—which read as follows:—
"Every minister shall, at the renewal of the Society ticket during the September visitation, explain to the members of the church, and reasonableness of the claims of this Fund upon the justice and liberality of our Church. He shall then enter in the Class Book the individuals annual subscriptions, which have to be paid before the ensuing District Meeting."
"An annual public collection in aid of this Fund shall be made in all our Churches and other preaching places in the month of December."
"Applications shall be made to our friends in each Circuit for subscriptions and donations in aid of this Fund."
The claims upon the Fund are largely increasing each year. This year there are seven new claimants, the aggregate amount of whose annual claims will be upwards of one thousand two hundred dollars. To meet which there ought to be a corresponding increase in the contributions from the Circuits; and there doubtless will be if the above quoted rules are duly regarded. As the time for the observance of the fifth rule, for this year, is already past, I would respectfully suggest to any Brother, who may have failed to fully comply with its requirement, the propriety and necessity of his giving the greatest attention to the other two quoted rules.

The sums contributed from very many of the Circuits ought to be severally increased at least one hundred per cent., and in most of such cases doubtless will be, if the claims of the Fund be properly urged upon the consideration of all the members of the different congregations on these Circuits.

The subscriptions in the classes from about 18,000 members, and the public collections in all the congregations made up of nearly 100,000 individuals, added to the consideration of all the members of the different congregations on these Circuits.

PARSONAGE OPENING AT CAPE CANO.

Among our social "institutions" of recent origin, there is not one, we think, more deservedly popular than the "modern Surprise Party." Such an one as we read about, to mark the occasion of the Rev. J. B. Giles and lady taking up their abode in the new parsonage at Cape Cano on the evening of the 13th inst.

The private invitation of the Committee met with a hearty response from many of our Baptist friends, as well as our own. The result evidenced the general desirability of the project to mark the event a "grand success." At an early hour upwards of a hundred were gathered within the parsonage walls; among which we may be excused particularizing Revs. G. W. Thomas and Mr. West, Baptist clergymen, respectively of Cape and Inverness Harbor. The pastor and his lady were invited to be present at 6 o'clock; and on their arrival found the spacious front hall temporarily into a "sitting room." As they were ushered into the parsonage, a lady in company to the city, etc., and after greeting them with a hearty shake of the hand and a cheery, "we welcome you!" presented addresses to Rev. J. B. Giles, and to Mrs. Giles. The pastor's off-hand reply there, was quite lengthy, and, in fact, a most interesting and profitable treat to the many mouths waiting to partake of the sumptuous repast in readiness. At the close of this touching, eloquent "speech" the soothing effects of these very general and tested from whatever circumstances called into requisition. Tea disposed of, the remaining hours, spent in intellectual converse and music, with festivities enjoying other tastes, made up to all a most enjoyable evening.

But, while I write, a veritable *Cyclopædia*, shaking his head and sighing by my side, reminds me, "That the finest gold of earth is not without alloy." "Every white will have its black, and every sweet its sour." The metaphorical Black and Sour correlative to the White and Sweet being in this case the absence of A. Ogden, Esq., and the separation, reminding us of our duty to praise the Giver of all our mercies, devotional exercises, led by Rev. Messrs. Thomas and Weeks, were engaged in, fittingly closing this first "Surprise Party," in a Methodist parsonage in Cape Cano, Nov. 16, 1874.

The Addresses have been sent to us, but with the crowded state of our columns, the friends interested will be sure to be content that we shall briefly epitomise instead of giving them *verbatim*. The address to Mr. Giles by Mr. J. W. Young was brief, illustrative and very neatly executed. The reply was all that might have been expected in circumstances so grateful to the feelings of a young pastor. It was, however, when Mr. Giles was addressed by Olivia J. Whitman that the interesting affair reached its culmination. How lovingly the young wife will look back in after years

upon the first married home and the right royal welcome by which she entered upon its enjoyment! The Methodists of Cape Cano have done themselves the greatest credit. May God's richest blessings be theirs!

Yarmouth, Nov. 18, 1874.

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WELSFORD CIRCUIT.

The Missionary Meetings were held upon this circuit at the time appointed. The deputation, the Revs. S. T. Teed and Thomas Allen promptly and ably discharged the duties for which they were deputed. Bro. Teed especially received a hearty welcome from his many friends among whom he had laboured some years ago. The first meeting was held at Patterson Settlement, where the attendance was very large. Thomas Allen promptly and ably discharged the duties for which they were deputed. Bro. Teed especially received a hearty welcome from his many friends among whom he had laboured some years ago. The first meeting was held at Patterson Settlement, where the attendance was very large.

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