

THE WESLEYAN

FRIDAY, SEPTEMBER 1, 1882.

LIGHT TURNED ON.

One spot within the limits of our General Conference just now needs a strong, steady blaze of electric light. As the revelation of that light the world would mark in our Bermudian mission the presence of a phase of bigotry which is at once a blot upon the Church which cherishes it and the officials who make themselves its ready agents.

Such a glare might send certain government officials into hiding-places among the tombs, like one of the olden time. Unlike him, however, they would deserve little sympathy or assistance. It is strange that in this little group of islands, so rare in beauty and brightness, and so near the American continent, men can be found who seem to feel that all the civil power with which they are invested is to be used in the defence and confirmation of one branch of the Church, and that by the withholding from their fellow-subjects of the enjoyment of rights which Nonconformists have obtained in Great Britain in the presence of a Church really established by law. It is stranger still that in Bermuda ecclesiastical tyranny should plant its foot for a final struggle, in the resting-places of the dead—sweetly known elsewhere as "God's acre." Singular lurking-places these for bigotry and strife! The world over, they are significant of peace, quiet, unbroken rest. Within their enclosures wealth and taste, prompted by affection, display their greatest efforts and win their richest successes. Who visits New York and does not walk or drive through Greenwood? or Boston and does not ask for Mount Auburn? or Glasgow and does not ascend the grades of the Necropolis? or Paris and does not stand by the tombs of Pere la Chaise? and who, having done so, does not feel that he has had a pleasant respite from the stir and bustle and friction of life around him? In such resting places does ecclesiastical tyranny in Bermuda choose to take its last fight and meet its final defeat; for in this nineteenth century the advocates of religious freedom must triumph even over opponents who lurk in cemeteries and who protest against those who follow them thither as invaders of the sanctity of the resting place of the dead. It is a significant fact that a few years ago the French Communists took their final stand among the tombs of Pere la Chaise, and there the visitor learns, as he listens to the statement of his guide and as he looks at the clipped monuments, how complete was their defeat.

The whole history of the graveyard question in Bermuda is one over which infidels might hold carnival. At St. George's, mainly, through Methodist influence, a tract of land was obtained from the Government for a general cemetery. After it had been walled in at the public expense, leading Methodists built vaults, in some of which the bodies of members of their families were placed. Suddenly, and with little warning, the whole cemetery was consecrated by Bishop Feild, and Methodist pastors were shewn that henceforth they must leave their dead at the gate, or must follow a clergyman who had stepped in front of them to burn into their brow, in the presence of the public, the stamp of inferiority. With some difficulty the Methodists of St. George's then succeeded in obtaining an adjacent lot, separated from the former by a high stone wall, in which those who had not previously made use of the other now bury their dead. At Hamilton the circumstances are somewhat different. There, though Methodists had long borne their part in the maintenance of the graveyard surrounding the old parish church, they mutely submitted to their disability, and quietly sought relief by purchasing a spot for a cemetery of their own. Even this they were for some time prevented from doing, only succeeding through the aid of a gentleman who purchased land and then transferred it to trustees for that purpose. At length, when Methodists had been freed from supporting the Episcopal Church, a field was added to the parish graveyard, the expenses of purchase and enclosure being met by the levy of a tax upon the inhabitants without distinction of creed. Then the Presbyterian and Methodist pastors resolved to test their right to enter the graveyard, and opportunity occurring first to the Methodist pastor, the well-known Hester Levy case was the

result. On the termination of that case it became evident that the supreme control was vested distinctly in no quarter, and a certain officer, acting in the spirit of Bermuda officials in the past, placed that control in the hands of the rector!

Since that date, England, under Gladstone, has removed a blot upon her fair fame. Her parish graveyards are now free to all. The American visitor feels that her stately parish churches no longer mark spots where even in death the Nonconformists were made to feel that they lost caste by being such. That state of things having passed away in Britain, never to return, Bermudian non-episcopal pastors felt that they might ask that Bermuda should follow a high example. A few days ago they met and signed a petition to that effect. The result is given in a letter from a layman in that island, who says:—"Our wise men saw fit to throw the petition out on Monday last. A leading member of the Government moved that the Committee rise, so that it was rejected by 20 to 8. We will try again."

This right cannot long be withheld. Many Methodists have placed their dead out of their sight in the various parish cemeteries in the islands, and will not submit, in any subsequent hour of sorrow which may lead them thither, to have their own minister shut out, and a stranger thrust in his place. It would be better for future peace and harmony that the right should be readily conceded than that it should be forcibly wrung from unwilling rulers by an appeal to the English Privy Council.

SOME ERRORS.

The general public are ever ready to assume that the services of able pastors and professors can always be obtained by those who will offer the highest price for them. Very often they can be: frequently they cannot. Of pastors who have refused glittering offers we might name many: Professor Bowne, of Middletown, is by no means the only teacher who has refused such offers, in order to dwell among his "own people." The friends of Wofford College, S. C., are breathing more freely since Dr. Carlisle, the President of that college, has declined an invitation to take the President's chair in the University of South Carolina, at a salary nearly double in value that now given him. The Methodists of that State have thus escaped a serious loss. A correspondent of the Southern Christian Advocate, in congratulating the Church and college over this escape, remarks:—"This is not the first time Dr. Carlisle and other members of the Faculty have been offered better positions, and have refused for the sake of Wofford College and our Church in the State." Some further remarks of Rev. A. C. Smith on this subject are worthy of transfer. He says:

"Wofford College was founded by a Methodist local preacher, Rev. Benj. Wofford, who gave \$100,000 to it. It was at that time the largest amount that had ever been given by one man in the South for educational purposes. As Methodists we were and are still proud of this fact. But what right have we to be proud of the munificence of one man whose good example we have been careful not to follow? I have heard of Methodists in South Carolina who, when defending the Methodist Church against the aspersions of those who said it was the foster-mother of ignorance, etc., would point with pride to Wofford College, and yet would not give a cent toward the endowment of the institution. This is another illustration of the principle involved in the story of the 'bear me and Betty killed.'"

Is this true in part elsewhere than South Carolina? And is there always extended to our educational workers the sympathy they so greatly deserve? We have heard their names treated with rare respect by those who are indebted to them for intellectual development, but how few beyond these think justly of their work and honor them for their work's sake. We might name men who have ministerial titles, and others who have it, who are doing work for the Church we cannot estimate, and are at the same time adding to this toil the hard work of securing funds with which to do that work. All honor to them. And yet—well, we quote again:

Now that Dr. Carlisle has declined the position tendered him, we breathe easier, and no doubt many have written to the Doctor commending his wisdom, and thanking him for his decision. I do not hesitate to say, that the majority of the Methodists in the State think it is no more than what he ought to have done. Have we stopped to think how much actual cash Dr. Carlisle contributes to Wofford and to Methodism by this declination? Here is a cash contribution of one

thousand dollars a year by the President of Wofford to Wofford. Besides, we require him and his colleagues to run about over the State during the vacation, and "represent the College."

Is it not significant that, in the face of the fashionable denunciation of denominational colleges, an institution like the University of South Carolina, with wealth and influence at its command, should have to struggle to maintain an existence, and in that struggle turn to a Methodist preacher and strive to draw him from his own Church college by a most tempting offer? And is it not strange that such men are not more highly valued by those whom they serve, often at personal loss?

The Beech Street Mission church, in this city, was re-opened last Sunday. It has just been enlarged. Perhaps Bro. Temple put it more correctly when he said "a new church had been built and the old one taken into partnership." The energetic pastor of the Charles St. circuit, in which this mission is included, presided at the afternoon service, which resolved itself into an informal, off-hand sort of meeting—a kind of love feast. Addresses were given by Revs. R. Brecken, R. A. Temple, J. S. Peach, G. Boyd, S. F. Huestis, and Hon. J. J. Rogerson, Major Theakston, and others. The choir did their part well. We congratulate our friends in that section of the city on their success. Their Sabbath school, under charge of Mr. Robert Theakston, has now nearly 100 scholars. The Brunswick Street Church should rejoice over her children. Some of them bid fair to outgrow herself, a fact over which no good mother grows jealous. To the members of all our circuits we commend the words of a contemporary:—"A Church may live by taking care of itself, but rarely it happens that a Methodist Church can go on for years—strong in numbers and resources, but feeble in aggressive force—without showing signs of a respectable dry-rot. Methodists must colonize. Inertia in our system is slow death, but certain. The 'canker of a long peace' ruins Churches as well as States."

At the recent meeting of the Concord philosophers, Mr. A. Bronson Alcott, the dean of the school, gave some significant utterances. During the discussion of Mr. Sanborn's lecture on "The Oracles of New England," Mr. Alcott closed a brief and touching address by saying that "the highest and best of all oracles, coming from the throne of God himself, were expressed by the descended God, the Christ, towards whom all our philosophy leads." Subsequently, in reply to a question as to what he meant by the words "atone" and "atonement," Mr. Alcott said, "Making the soul 'at one' with God." Dr. Prime then asked, "Do I understand you as holding that any system of philosophy that rejects the atonement is defective?" to which Mr. Alcott answered, "I do; my view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word." May we not well hope that Mr. Alcott's deceased friend, Emerson, one of the most widely-known of the Concord school, may have been much nearer to Christ in creed and in simple, reliant faith than some have dared hope.

J. A. Faulkner, A. B., now visiting friends at Horton, writes:—"The announcement of the death of Rev. Henry Bleby reminds me of one of the most interesting records of missionary heroism and self-sacrifice I have ever read. It is his 'Romance without Fiction, or Leaves from the Portfolio of an old Missionary.' It is published by the Conference Office, London, and the Book Concern, N. Y. The scenes are placed in Jamaica, where many a thrilling incident connected with the Wesleyan Mission took place. Written also with literary skill, why should the children of our Sunday-schools be fed on the common-place stories which now fill our libraries?"

The first term of the collegiate year at Mount Allison was formally opened in Lingley Hall on Monday evening. Professor Goodwin, D. Sc., delivered the inaugural address. In a special despatch to the Chronicle it is spoken of as an "able and eloquent address, which was listened to with rapt attention." At its close President Inch announced that eight scholarships had been provided for the ensuing year. We cannot yet state the numbers in attendance at the several institutions, but learn that a prosperous year is anticipated.



DEDICATION OF CENTENARY CHURCH.

We are indebted to the courtesy of the publisher of the St. John Telegraph for the use of a cut of this beautiful church, which, when its noble spire is added, will be one of the finest church edifices in Canada. The following report is condensed from the full reports furnished by the Telegraph.

The Centenary Methodist Church of this city was yesterday dedicated to the service of God. Our Methodist friends are to be congratulated upon the successful completion of one of the noblest specimens of Gothic architecture in Canada. The weather was all that could be desired. Elsewhere we give extended reports of the proceedings of the different services. Through illness the Rev. Geo. Douglas, M. B., President of the General Conference, was unable to be present and his absence necessarily caused a change in the original programme. The sermon in the morning was preached by the Rev. John Lathern of Windsor, N. S. The Sunday-school service in the afternoon, at which all the Methodist Sunday-schools of the city were gathered, consisted of addresses by the Rev. Dr. Pope, who presided, Rev. Messrs. Shenton, Read, Lathern, and Lodge. The sermon in the evening was preached by the pastor, Rev. Mr. Currie. Both Mr. Lathern and Mr. Currie are effective platform speakers, and their able discourses were listened to by probably the largest audiences ever gathered to worship in this city. Fully two thousand people were present at the morning and evening service. It was a grand and imposing sight to see this large and elegant building filled to its utmost capacity. The dedicatory part of the service was in the morning after the sermon, and the church was presented for dedication on behalf of the trustees by Captain Prichard. The Rev. H. Daniel and the Rev. George S. Milligan, M. B., of Newfoundland, assisted in the services. The Centenary Church is in every sense a monumental and historic one. It was first dedicated in August, 1839, to commemorate the completion of the centennial of the founding of British Methodism. The dedicatory sermon on that occasion was preached by the Rev. M. Richey, D. D., his subject being The Exalted Objects of the Christian Ministry, and his text Eph. iii. 8-10. By a singular coincidence the present edifice is dedicated in 1882, the centennial year of Methodism in these Maritime Provinces. In 1782 the venerated William Black was the first Methodist minister to preach in these Provinces. A century has wonderfully developed the Methodist churches in Canada. Today they have about 1,500 ministers and 720,000 adherents. We rejoice with our Methodist friends in their efforts to rebuild the old Centenary. This church is a credit to a great religious denomination and an ornament to the city.

The new movement to build the new church was made early in July, 1873, when a building committee was appointed, the following being the members:—J. V. Troop, D. J. McLaughlin, jr., Gilbert Bent, C. W. Wetmore, Judge Palmer, Thomas A. Temple and W. H. Tuck. Plans and specifications were drawn up and estimates furnished for the building, by Mr. John Welsh, of New York, and the erection of the school room was at once proceeded with. The trustees purchased from the Varley trust two lots fronting on Leinster street, and leased a lot on the same street from the Corporation, and these with the land already in their possession secured to them a frontage of 225 feet on Wentworth street and 120 on Princess and Leinster street.

The schoolroom was opened in November, 1878, the original building committee continuing in office till its completion. In August, 1880, it was decided to secure subscriptions sufficient to warrant the completion of the whole work, with the exception of the spire. Shortly after it was decided to commence building, and the plans, purchased from Mr. Welsh, were placed in the hands of Mr. J. C. Dumaresq, who has since superintended the building operations. Previous to this period the Rev. Joseph Hart was pastor of the church, in the future of which he took a deep interest but he was fated not

to see its completion, being carried off by death early in 1880. A stained window, the contribution of the young ladies of the church, will perpetuate his memory. The Rev. John Prince then took temporary charge until the appointment of Rev. D. D. Currie, who entered upon the duties of his office in July, 1880.

The following are the present trustees: Edward T. Knowles, Richard W. Thorne, Gilbert Bent, Joseph Prichard, George Thomas, Daniel J. McLaughlin, Caleb W. Wetmore, Alfred A. Stockton, Henry J. Thorne, Hon. Judge Palmer, Thos. A. Temple, Hiram B. White, Lorenzo H. Vaughan, Edwin Frost, John E. Irvine, W. H. Hayward.

THE NEW CHURCH, which is of a high order of Gothic architecture will, when the spire is erected, be visible from a great distance. The front facing south, is on Princess street. A handsome Gothic doorway flanked by stone columns, with enriched capitals, approached by a flight of stone steps is the main entrance to the edifice. The principal window which is over the doorway, is 20 feet wide and 40 feet high, and divided into seven lights of beautiful design. Heavy stone buttresses support the corners of the building, which are surmounted with massive pinnacles.

The tower situated on the east side, about 16 feet from the front, is very massive, spacious and richly ornamented, the angles being stayed by buttresses similar in character to those of the main building. The tower, about 25 feet square at its base, will decrease in size by upward gradations, till it reaches the height of 110 feet, from which point the spire will spring when the structure is completed. At present it has only been built up 40 feet from the ground. The spire, which will be entirely of stone, will be built up to an altitude of 245 feet, involving an additional expenditure of \$22,000. A large and beautiful Gothic doorway on the east side leads into the tower, which forms a handsome and spacious porch, through which access is obtained to the main building. The Wentworth street elevation, extending northward 116 feet, has six windows in the east side, 7x22 feet, and eight clerestory windows, 7x12 feet, each divided into three lights and enriched with elegant tracery. The west side is designed and finished in the same way. Besides the south and lower doors, entrance is obtained to the church by a door at the southwest and two others at the northern end, leading from the lecture hall, and wide and commodious staircases are erected at each corner of the building, by which the galleries are gained. The clerestory is supported by massive iron columns, each 24 feet long and weighing 5,000 lbs. The capitals and bases are of moulded wood.

THE INTERIOR. Immediately within the south porch is a spacious vestibule extending the full width of the nave, and built up of ash, finished to represent pitch pine. The northern side of the screen, and the east and west doors are pierced with lancet lights, filled in with stained glass of chaste and elegant design. Floods of colored light stream in from the south, east and west windows. These will be entirely filled with stained glass of rich and unique design, at a cost of \$3,800. The lower part of the aisle windows will be all memorial, and will not be fitted in at present, but above the gallery, and in the clerestory the stained glass is already laid in, the effect being remarkably fine. The roof, the apex of which is 65 feet above the floor, is painted a full sky blue, and the graining work is an imitation of pitch pine, having at the intersections foliated bosses of lemon color.

The seating accommodation is very large, there being on the ground floor 140 pews, and 92 in the three galleries, providing sittings for about 1,450 persons. The pews, which have open ends, are constructed of ash, with mouldings of black walnut varnished. Some six feet from the front range of pews is the communion rail, of black walnut, carved in a simple open work design, and within which, set back four feet, is the platform raised three feet above the floor level and extending the full width of the nave. The platform, which is richly carpeted, is supplied with handsome pulpit desk and furniture, the gift of the contractors. Immediately in rear of the organ and choir recess, slightly raised and separated

from the platform by a carved walnut screen four feet high. At the extreme north end is the organ, 61 pipes are visible from the body of the church, all of which are elaborately illuminated in silver, gold and colors. The case is of ash and walnut, suitably carved. The organ, built by Mr. W. E. Greenwood, is almost entirely new, some minor portions being taken from the old Institute organ, of which, however, none of the pipes were utilized.

The most improved apparatus has been provided for lighting the church; the principal fittings being two pendant stanchions of large size, so arranged as to throw a soft and even light over the whole of the upper and centre part of the interior, and in the aisles, under the galleries, are ranged semi-circular coronals having each six gas jets. The gas fittings are of polished brass, the basso-relievo portions being ultramarine blue. The large reflectors of the sunlights are of white porcelain, highly polished. The church will be heated by a system of pipes, supplied with steam from a large boiler in the basement, so regulated as to ensure an even and genial temperature throughout the building.

The foundations are built up of granite from Spoon Island quarries, and the ornamental portions of the structure are cut in Dorchester freestone, the subordinate portion of the stonework being of limestone from the quarries above the Suspension Bridge. Messrs. Bond & Milden are the principal contractors, the amount of the contract, exclusive of the glass and gas fittings being \$42,000.

It is not according to much credit to the principal and sub-contractors to say that the whole of their engagements have been well and faithfully carried out.

We learn from the papers that windows in the new church have already been subscribed in memory of the late Rev. Joseph Hart, J. V. Troop, Aaron Eaton, Eliza Kenny Smith, Mrs. George Thomas; another is the gift of A. R. Moore, Esq., and another has been given in honor of Rev. D. D. Currie. The very handsome Bible and hymn-book used on the occasion were the gift of Miss Samantha Eaton, the Bible being specially sent from England; the hymn-book was richly bound by Messrs. J. & A. McMillan. On Monday morning Mr. W. A. Lockhart conducted the sale of pews. The sum of \$15,338 was realized. First choice, No. 134, on the east side, sold for \$900 to H. D. Troop. The next highest figure, \$800, was paid by Mr. George Nixon; Judge Palmer paid \$750 for one; Mr. Joseph Allison \$600; Mr. S. Hayward and Mr. Chas. A. Palmer each paid \$500 for his pew, and Mr. R. O. Stockton \$450. The prices ranged from \$150 to \$900. There were 38 pews sold in the body of the church; every fifth pew was reserved by the trustees to be rented to members of the congregation. No gallery pews were sold.

THE CAMP-MEETING.

A correspondent of the Herald, of this city, closes a communication in reference to the recent camp-meeting at Berwick, by remarking:—

The troublesome times sometimes congregated in the streets contiguous, and elsewhere in the vicinity, were missing this year, and surely even the most prejudiced could not successfully raise the usual objections to camp-meetings—"there is so much drunkenness and rowdiness that I believe more injury than good is done." Such is not my belief, and I have attended these meetings every year since their inauguration.

Another gentleman writes to the Morning Chronicle:—

Although hundreds of carriages were in from all parts of the country and over 4,000 people gathered together, I never saw such good order prevail, so that the most fastidious could not wish to see things more orderly. A joint stock camp meeting grounds has been formed and the company are to be fenced in and extra seat accommodation provided, which argues well for the future of the Berwick camp-meeting.

While our Episcopal friends are talking of "what might have been" in relation to the Deceased Wife's Sister question, others are wisely accepting the situation. A marriage, according to the Act, we learn from the North Sydney Herald, was solemnized in the Presbyterian church of that place last week. The contracting parties were from Newfoundland. A correspondent of the Church Guardian, present at a large meeting of the clergy lately held, reports that there he "observed a weakening on the subject."

Do not forget the sale of useful and fancy articles and refreshments to be held by the ladies of the Brunswick Street Church on the 9th inst, in the Rink Building, Public Gardens. Nor the Flower Show of the Charles St. Sunday-school, at North Star Division Room, Agricola Street, on Friday afternoon and evening, 8th inst.

During the absence of the editor at the General Conference, the WESLEYAN will be under the charge of the Rev. John M. Pike.

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