

# The Wesleyan.

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T. WATSON SMITH, Editor.

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All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

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For rates of Advertising see last page.

## FROM EXCHANGES.

No less than twenty-six per cent. of the little girls born in India the last year were put to death. So says the Inspector-General of Police.

Sir James Hannon, of the British bench, has decided that a Kansas divorce is ineffectual to dissolve a marriage contracted by two English subjects domiciled in England.

The Rev. Dr. J. A. Warne and his wife, of Philadelphia, have made over a property of about \$40,000 to the American Baptist Missionary Union, the savings of a life-time of labor and frugality.

The Committee of the Metropolitan Lay Mission is arranging for open air services during our approaching Conference in London. The services will extend from the 20th of July to the 6th of August. They will be conducted by ministers and laymen attending Conference, assisted by ministers and local preachers resident in London.

Three young men from Japan, students of Indiana Asbury University, have just been licensed to preach, and will return to their native country on the completion of their education, and devote their lives to the work of preaching the Gospel and teaching. It is said they are first-class students, and their future promises much for the Church in their native country.

Every sensible man is desirous, says the London News, of seeing the burials question settled; and there is only one way in which it can be settled. That is by the frank admission of the equal rights of men, independent of their Church and creed, to the orderly and decent interment of their dead in the parish grave-yards. A compromise on this point will not close the controversy, but will simply keep it open.

An English paper states that when the present incumbent of St. Paul's church, Manchester, entered upon his duties, only two candles were used at celebration of the Lord's Supper. Since then they have been increased to forty-two. The result of this advance in Ritualism is indicated as follows: "Concurrently with this, the people's warden reported that the collections for church expenses had decreased from £115 to £41. The collections for the Sunday school had decreased from £23 to £9, the income from sittings and pew rents from £105 to £35, and the number of sittings let from 187 to 51."

Sir Wilfrid Lawson's local option law has at last passed the House of Commons by a majority of nineteen. Mr. Gladstone and Lord Hartington voted against the measure, the other members of the government generally voted in favor of it. Under this law the question whether liquor shops shall be licensed in any district is left to the people of that district; substantially the law of New York State. It had been rejected at several previous sessions. This temperance victory was followed by another even more decisive, the passage by a majority of thirty-six of a bill for closing public houses on Sunday in England and Wales.

Mr. M. Sutherland, a converted actor recently gave the following experience: "For twenty years I struggled to be a Christian. I would go to my room and try to pray, but would end in sticking to the old life and go to drinking. Not till I left the theater never to return, did I find Christ. The other day a young man asked me if he could go to the theater and be a consistent Christian. I answered the young man, 'If I could not induce Christ to go into the theater with me when I was earning bread for my wife and little ones, you cannot do it if you go for pleasure, and pay fifty cents extra for your seat.'"—Nashville Advocate.

One of the American delegates to the annual meeting of the Wesleyan Methodist Local Preachers' Mutual Aid Association, held at York, writes to the N. Y. Methodist: "Among the delegates was Mr. S. D. Waddy, q.c. In order to be present, he had to travel all Saturday night. He preached in the morning at Melbourne Terrace, and in the evening at Centenary. What a blessed thing it is to find a man of such talents occupying such a position, consecrated to the service of God! He wields the 'sword of the spirit' with a skillful and masterly hand, convincing the judgment, enlightening the mind, touching the heart and often bringing the penitent in tears to the feet of Jesus. I enjoyed the great pleasure of hearing him on Sunday evening. May his valuable life be long spared to bless the churches!"

The total income for the last year of 34 British religious and benevolent societies was \$6,080,000. The largest income was that of the Church Missionary Society, \$1,066,870.

The Non-conformists in the British Parliament are classified as follows: Congregationalists, 23; Baptists, 7; Wesleyan Methodists, 9; Calvinistic Methodists, 3; Unitarians, 19; Presbyterians, 29; Friends, 17; Roman Catholics, 48; Jews, 5; others in favor of dis-establishment, 34.

A Roman Catholic merchant, in Amsterdam, died recently, leaving some \$7000 to the Church, to deliver his soul from purgatory. The executor, now refuses to pay the legacy until proof shall be furnished that the soul of the dead man has really been delivered. What proof will the Church bring?

The Wesleyan Methodist Thanksgiving Fund has risen to \$1,396,755. The Committee, encouraged by their success, have invited the church to make the whole amount three hundred thousand guineas, or \$1,575,000. The additional amounts, if secured, are to be devoted, first, to the Foreign Missionary Society, the Schools Fund, and the Theological Institutions Fund, and afterwards to the Connectional Sunday School Union and the Home Mission Fund.

It has been very sad to follow the Empress Eugenie in her voyage to Zululand to pay the last tribute of her love to her son. She stood in tears and knelt in prayer on the spot where the son of the Third Napoleon met his fate from the arrows of the savage. And this we may hope, is the last of the "empire"—a woman in mourning dividing her life between two tombs—that of Chiselhurst and the one of Zululand. The line of the First Napoleon died in Austria, and of the last in Africa—strange vicissitudes of fortune!

Our readers will be glad to learn that the services rendered to science during the last twelve years by a Wesleyan minister, the Rev. W. H. Dallinger, were rewarded on Thursday by his being elected to a Fellowship of the Royal Society. This is the highest rank of honour which English science can bestow, and is of course prized as a special distinction by all who have signalled themselves by successful research or work in any department of inquiry. It is to the man of science what the R. A. is to the artist. There are usually from fifty to sixty candidates proposed for election every year by Fellows of the Society. Of these only fifteen can be selected for the honour sought.—Watchman.

A poor Irish woman went to a venerable priest in Boston the other day and asked him to forward to Ireland her help for the famine sufferers. "How much can you spare?" asked the priest. "I have \$100 saved," and "can spare that." The priest reasoned with her, saying that her gift was too great for her means, but she was firm in her purpose. It would do her good to know that she had helped. She could rest happier thinking of the poor families she had saved from hunger and death. The priest received her money with moistened eyes. "Now, what is your name?" he asked, "that I may have it published." "My name," said the brave soul, counting over the money, "don't mind that, sir. Just send them help—and God will know my name."

"Rationalism," "Scepticism," "Advanced Thought," or whatever else it may be called, is working out its proper results in Germany. House to house enquiries show that in the city of Berlin "in not more than one house out of eight is there any regular use or even possession of the Bible." "We still have a Sunday," said a Berlin preacher, "but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies." A further inevitable result is that crime has increased in Prussia from fifty to two or three hundred per cent in six years. Presbyterian.

We have been most deeply interested in the reports, which have been read by representatives of Sunday-school agency on the Continent of Europe. In France, in Germany, in Belgium, in Holland, in Sweden, in Denmark the Sunday-school institution has evidently taken root. A most interesting fact was reported last Saturday. There are now 150,000 Sunday school scholars in Sweden. This blessed result of Christian effort is traced back to a visit, which was paid by a Swedish gentleman to the old Romney-terrace Sunday School, Westminster, at the time when the late Rev. G. Scott,—"Sweden Scott" was stationed in the Chelsea circuit. One object of the celebration fund is to sustain and extend Sunday-schools on the Continent. We have great sympathy with the object. London Methodist.

This was Dr. Scott, a former President of the Conference of Eastern British America.—Ed.

## THE REV. D. D. CURRIE.

(Abridged from the Halifax Morning Herald.)

One of the foremost men of Canadian Methodism is Rev. D. D. Currie, who has recently retired from the editorship of the WESLEYAN to take the pastorate of the Centenary Church in St. John, N.B. Mr. Currie was born fifty years ago. Through both parents he is a descendant of American Loyalists, who in the spring of 1783 landed on the rugged spot now covered by the city of St. John. While yet a youth, he identified himself with the Church whose ministry he adorns to-day. After acting in the capacity of a local preacher he was accepted as a candidate for the Methodist ministry in the year 1853, and was appointed to the Sackville Circuit, where he gave promise of that commanding pulpit ability which he has since attained. Since then Mr. Currie has occupied some of the most important Methodist centres in these Lower Provinces. In nearly every instance he remained a full term of three years.

Few men can boast of a brighter record than Mr. Currie. He possesses excellent administrative ability, and has shown great tact in his management of church business, in circumstances peculiarly trying. He has built, in whole or in part, over a score of churches and parsonages, and some of these are elegant and commodious edifices. In only one instance has an unprovided claim remained.

His skill in the management of building enterprises was remarkably exemplified in the year 1877, when preaching on the twenty-fifth anniversary of the opening of the Methodist Church in Fredericton. The sermon preached on that occasion is in print. At its close he asked for subscriptions to the amount of two thousand dollars to remove the existing debt, and the congregation responded by immediately subscribing over three thousand two hundred dollars.

Mr. Currie has filled some of the most honorable positions in the gift of the church. In 1871 the Conference of Eastern British America appointed two delegates to the old Canada Conference, in the interest of Methodist Union, and he was one of these, the Rev. H. Pickard, D. D., being the other. Three years later (1874) he was elected President of the New Brunswick and Prince Edward Island Conference. When the first General Conference of the Methodist Church of Canada was organized in Toronto, in 1874, Mr. Currie was chosen Secretary, for the quadrennium ending in 1878. He was also a delegate to the second General Conference of 1878.

A busy life has permitted Mr. Currie to use his pen less frequently than he might have done. Still he has not failed to make his mark in the department of literature. Not to speak of his work during his occupancy of the editorial chair of the Wesleyan, the columns of which have been enriched by his vigorous pen, he is the author of a "Catechism of Baptism," which has passed through several editions, and has been circulated by thousands.

His published writings have involved him in severe criticism. While the secular press has always treated him with great kindness, a portion of the religious press, both in the eastern part of the Dominion and the western, has denounced him in strong terms. He is probably the best abused minister of his denomination, in the Maritime Provinces, in the present day, and receives the abuse of his clerical critics with as much meekness, apparently, as Moses accepted the murmurings of the children of Israel.

But successful as Mr. Currie has been in other respects, his forte is found in the sphere of a pulpit orator. Many elements contribute to his power in this proud position. Mr. Currie is possessed of a fine presence and an uncommon amount of personal magnetism. And this is sustained by a clear ringing, and melodious voice with apparent ease. A thorough mastery of elocution shows itself in a distinct enunciation, and in graceful gestures. Cool and self-possessed he never loses himself in ranting gesticulation, but always keeps himself under perfect control, sometimes rising to the sublimest heights of oratory. His ministry has been eminently successful in bringing large numbers of persons into the membership of the Methodist Church. As the fruit of one revival, on the Charlottetown charge, upwards of eight hundred persons professed conversion, five hundred and seventy-four of whom were received in one quarter into the membership of the Church.

No greater recognition of Mr. Currie's worth, and work, could be given than his recent invitation to return to the Superintendency of the Centenary Church of St. John, which has long been regarded as one of the most important centres of the Methodism of Canada, and which was the scene of his former ministry. The result is that he leaves the editorial chair, to assume the much more difficult and arduous work of pastor of the Centenary Church, with the Chairmanship of the St. John District. We wish him great happiness and success on his resumption of purely ministerial service.

## PERFECT LOVE—A PRESENT BLESSING.

BY REV. W. H. EVANS.

When may the soul be cleansed from all sin, and be filled with the perfect love of God? This is a question of infinite moment to all. One replies not until death emancipates it from the body. Another says, not until it has passed through the purging fire of purgatory. Another replies, now. The first answer assumes that there is something so obstinate and unchangeable in our emotional nature that it is hopeless to expect the soul's purification while united with it. The other supposes that the action of fire can alone purify the spirit. As we have no faith in the first reply—representing as it does, a notion of its old Pagan philosophy, nor in the second—being one of the corruptions of Romanism; we gratefully believe in the third. Provision has been made by the Lord Jesus for the present cleansing of the soul from all defilement, and for filling it with Divine love. The following considerations lead us to this conclusion:—

The conscious need of the justified. The act of forgiveness and work of regeneration are indeed glorious. The long list of sins are freshly pardoned, and man is translated from the kingdom of darkness into the kingdom of God's dear Son. But in a little while the justified one becomes conscious of the remains of sin within, the uprising of pride, of doubt, of anger, of fear, and an absence of abiding peace and rest in Jesus. Is there no deliverance from these? There is.

God's commands. These have to do with the present hour. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." This great commandment not only covers all the future, but also all the present. "If it be impossible to do what is here enjoined upon us, then how very strange that our infinitely wise Father in heaven should thus address us. If the duty of attaining to the perfect love of God rested on this command alone, we should be encouraged to seek it, as He does not require us to do what we cannot. His command implies a pledge that the needed grace will be given.

We find interspersed through the Scriptures exceeding great and precious promises and statements bearing upon this matter. Let us select but one. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect." John iv. 16-18. How descriptive of the experience of him who consecrates himself entirely to Christ.

There are also in God's word inspired prayers embracing exclusively this beautiful subject. Some of the converts at Ephesus had been raised from the lowest depths of sin, yet St. Paul intercedes for them thus: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. iv. 23-24. For the Thessalonian believers he prayed with equal fullness and earnestness—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thess. v. 23-24.

The possibility of obtaining this perfect love now, is corroborated by the experience and testimony of thousands of God's people. Said the sainted Thomas Collins, during his last illness, when his sister spoke to him about his long testimony before the Church of the bliss and duty of perfect love: "I got it; I kept it; I have it now, and it is in heaven." "A few years ago the wife of a distinguished minister was lying ill. All was mist and uncertainty before her. She longed for the purity and peace promised in the holy word, but her husband had always preached a gradual growth in grace, and completeness in Christ only at the last moment of life, and she waited for that hour in a dread uncertainty. "O that I could have complete deliverance from sin now, before that hour!" she exclaimed. "Why not now?" The Spirit suggested. She sent for her husband, and as he entered her sick chamber, she anxiously inquired: "Can Christ save me from all sin?" "Yes; he's an Almighty Saviour, able to save to the uttermost." "When can he save me? You have often said that He saves from all sin at the dying moment. If he is almighty, don't you think he could save me a few minutes before death?" It would take the sting of death away from me, don't you think it possible for him to save a few hours or a day before death?" The husband bowed his assent. "But," she said with deep earnestness, "I may live a week or a

month; do you think it is possible for God to save a soul from all sin so long before death?" "Yes; all things are possible with God," he answered with deep emotion. "Then kneel right down here and pray for me. I want this full salvation now, and if I live a month, I will live to praise God."

He knelt beside her bed and poured out his soul to God in prayer as he had never done before; and while he prayed the cleansing blood that makes whiter than snow was applied to her soul, and she was enabled to rejoice with joy unspeakable and full of glory. She lived a month afterward to magnify the grace of God and testify of the perfect love that casteth out all fear. And since that hour her husband has preached Christ as a present Saviour, able to save from all sin." ("Love Enthroned," pp 65 and 66.)

Our grand hymnology agrees with all this. The transcription of two stanzas will suffice.

"Saviour, to thee my soul looks up,  
My present Saviour thou!  
In all the confidence of hope  
I claim the blessing now.  
Thine done: thou dost this moment save,  
With full salvation bless;  
Redemption through thy blood I have,  
And spotless love and peace."

Dear reader, if seeking the perfect love of God, expect and receive it now.

## MISSIONS.

At the late meeting of the General Assembly, at Montreal, the Rev. Dr. Steele, a delegate from the General Assembly of New South Wales, replied to the question "Do Missions pay?" by a reference to the work in the New Hebrides, begun by the late Rev. John Geddie, of Nova Scotia, and that in the Fijian group under the care of the Methodist Missionaries.

"The speaker entered into an eloquent and interesting, but unreportable, narrative of the progress of mission work in the islands of the southern seas, referring especially to the missions in the New Hebrides. He dwelt upon the great courage displayed by the missionaries and their wives, of which he recounted a number of striking incidents: Missionary enterprise in the Southern Seas, he observed, was only about eighty years old. During that time 300 islands had been evangelized, and 450,000 people formerly heathens, and called cannibals, brought within the pale of the Christian Church. In Fiji, now a British Colony, which not long ago was peopled by as fierce a race of cannibals as existed in any part of the world there were now 800 churches, 100,000 people in regular attendance on Divine ordinances, and 25,000 communicants. There was there a vigorous native ministry, directed by the Wesleyan Missionaries. That was but a specimen. And how much money had it taken to achieve these great results? About as much as the Montreal viaduct or a mile of the Thames embankment had cost. How cheap was the highest form of beneficence, the power of doing good! And when these were the results of only a fraction of the liberality of Christian people, what might not be expected in the future."

## MUNIFICENT GIFTS.

Several large donations have recently been made to Educational Institutions in the United States. Mr. Henry Winkley, who recently gave \$20,000 to Dartmouth, has within the past three years given the whole sum of \$60,000 to that College. And he has done this without being asked.

Mr. E. Gray, of Chicago, has promised to give \$50,000 to Oberlin on condition that \$100,000 can be raised from other sources.

Chancellor Haven is said to have added \$150,000 to the endowment fund of Syracuse University by his personal efforts. Wellesley College, Boston, has just received \$15,000 from M. H. Simpson for a dormitory and \$5,000 for a scholarship. The corner-stone of the new hall for which Mrs Stone gave \$100,000 was laid on Thursday, May 27.

The endowment of Drew Seminary amounts to \$311,492.14, or over 60,000 more than the original endowment made by Daniel Drew. The entire collection of Methodist books gathered by the Rev. Dr. Osborn, of Richmond, Eng., has been presented to that Seminary, through the generosity of Mr. Anderson Fowler, of New York. It is the finest collection of Methodist literature extant.

James B. Colgate has given Madison University an additional \$50,000, making \$200,000, in all, which increases the endowment of that Institution to \$509,000, making it the best endowed Baptist College in America, save Brown University. And Samuel Crozier has given \$10,000 to the Crozier Seminary to enable a Lecture-ship, Dr. McLaren of Montreal, England, is announced as the next lecturer.

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