

**WESLEYS WHO ARE STILL LIVING.**

BY GEORGE JOHN STEVENSON.  
*From the Northwestern Christian Advocate.*

Belonging to the English Methodist conference there is a Rev. Samuel Wesley, who has been in that ministry since the year 1839, and who was born just twenty years before, in 1819. He has a brother, the Rev. John Wesley, minister of the Detroit conference, and at present residing at Hadley, Lapeer Co., Michigan, in the United States. Many inquiries have been made of these brethren as to their relationship to the founder of Methodism, but no satisfactory answer has been elicited from them; they trace their ancestry only a little back in the last century.

There are several families of Wesleys or Westleys residing at the present time in Halifax, Nova Scotia, the descendants of two brothers who lived long and occupied prominent positions on that city, both of whom have but recently closed their earthly pilgrimage—having by diligent application to business obtained an honorable competence which enabled them to pass their latest years in happy retirement. The last survivor of the two brothers, Mr. Thomas Wesley, died at Halifax, as recently as the middle of October, 1876, at the age of sixty-seven. About nine years ago, previous to the death of his elder brother, when he was in declining health, he desired Thomas, his younger brother to visit England, and use his utmost efforts to find the "missing link" which should connect them with either the Wesleys of Epworth, or with others who were the parent stock. Arriving in England in the summer of 1871, Thomas Wesley soon found his way to the abode of the Rev. Samuel Wesley, of the English conference. The meeting was one of glad surprise, and of intense gratification. A correspondence had been carried on between them for about three years, but with no satisfactory information from either side, but it had so intensified the desires of the brothers in Canada for more information that this personal visit to England was the result.

Thomas Wesley informed the Rev. Samuel Wesley that his elder brother lived for some time about the year 1808 with an uncle of his named Samuel Wesley, who carried on a prosperous business in the town of Birmingham at that period. That information at once identified the families; as the Samuel Wesley of Birmingham in 1808 was the father of the Samuel Wesley with whom he was conversing. Learning from the son that the elder Samuel Wesley was born at the village of Baginton, near Coventry, a place of about one thousand inhabitants, Thomas Wesley hastened thither and made inquiries, but could find no trace of the family there. The rector of the parish being from home, the church registers were not consulted, and in despair, he was about to leave the place. Finding a very aged woman in the village, she told him that she remembered as far back as the beginning of the century, but the family had long since left, and their descendants would be found in the neighbouring city of Coventry. To Coventry he hastened, and in the churches of St. Mary and St. Michael he found the records of the births, marriages and deaths of members of their family for several generations, and in the city were several families who were their descendants. The result of all his inquiries were to his own mind quite satisfactory, and he returned to his Canadian home convinced that his family were lineally descended from the Puritan John Wesley, M. A., who was for some time rector of Winterburn-Whitechurch in the county of Dorset, England. From Nova Scotia he wrote to his cousin in England as follows: "I find our branch is from the grandfather of the founder of Methodism, whose name was John, and who was persecuted as a Nonconformist. He had a large family, several sons [and daughters]. He died young and left the family very poor. The widow after his death, removed to Coventry, and afterward lived in the village of Baginton. Our grandfather, whose name was Richard, was also very poor; his two brothers were educated, but he was not, and I need not tell you how a man is lowered in the world without either money or education, unless he has energy to raise himself and be careful with whom he associates."

This is independent testimony, furnished after very diligent and careful inquiry and investigation, by one who was not acquainted with Methodist literature. To his own mind the information was reliable and satisfactory, and to gain the intelligence he toiled hard and traveled many thousands of miles. He was not skillful as a writer, but he had good natural ability, was well informed, and held a very honorable position in Halifax. He suffered several years from cancer, which painful disease terminated his blameless and useful life in the October of last year. His funeral was attended by crowds of people, while the various public bodies of Halifax, and the local papers expressed their sympathy with the family, and bore testimony to his real worth. This information has been obtained by correspondence with Rev. Samuel Wesley himself. The question opened by this visit to England of the late Mr. Thomas Wesley, is one of much interest and importance, inasmuch as it discovers the long-concealed dwelling-place of the widow of the ejected minister, John Wesley, who was the father of Samuel Wesley, rector of Epworth, and grandfather of the founder of Methodism. To Dr. Edmund Calamy we are indebted for nearly all the few facts we know respecting the John Wesley just named. The "Nonconformist Memorial" contains the brief particulars; and one of these was, he left at his death a young widow and a large family. How that family had disappeared from English history has long been a wonder to many. Dr. Adam Clarke, when preparing his "Memoirs of the Wesley Family," in 1823, used his utmost endeavors to learn something respecting them; but he closed his researches with finding the names of only two of their children, namely Samuel and Matthew.

When the present writer commenced preparing materials for a new set of "Memorials of the Wesley Family," which were published in New York in the spring of 1876, and which may be obtained at the Methodist Book Concern in New York, Cincinnati and Chicago, he thought himself fortunate when he discovered two additional names of their children, namely Timothy and Elizabeth. Having found the registered will of the elder brother, Matthew, he there found the names of several nephews and nieces, to whom he bequeathed small sums of money. The following are the names of those relatives of Matthew Wesley thus benefited, who were not members of his brother Samuel's family, namely:

- Elizabeth Dyer, my sister, £500
- Matthew Wesley, my son, 500
- John Iliffe, my nephew, 100
- George Iliffe, my nephew, 100
- Elizabeth Turner, my niece, 100
- Elizabeth Wesley, my niece, 100
- Mary Wesley, my niece, 100
- Mary Turner, my niece, 100
- Lydia Wesley, my niece, 100

Mrs. Elizabeth Dyer does not seem to have had any children, but the children of the other sisters, and those belonging to his brother Timothy, are remembered in his will. We have not any evidence at present to show where these members of the Wesley family resided at the date of the legacies, namely, 1737. The church register of Baginton records the marriage of Alice Wesley, of Coventry to John Smith of Baginton in 1743. The enquiry is being vigorously carried on, and during the ensuing summer, it is all but certain that all the links in the chain will be found between the John Wesley who died in 1678, and the John Wesley of Michigan who is living in 1877, a period only one year short of two centuries.

**ASK IN FAITH.**

Why should a man ask at all? Because (1) he lacks something; (2) He cannot procure it himself; (3) Some one else is able to give it, and willing, and has appointed asking in faith as the condition of receiving. Is not a man a lunatic who prays without believing this much? But many go the length of believing all these except the last element. Why should faith be made a factor? Does not water quench fire whether the man who pours it on believes or not? Yes; but if he do not believe that water will extinguish fire he will never turn on the water. Moreover, water and fire are material substances. The ultimate object of all praying is to produce a spiritual effect, and to that end spiritual agencies must

be employed. Again, prayer is communion of our spirits with God's spirit. We must not make our prayers to be experiments on God's veracity.

No useful and happy spiritual effects can be produced by any operation of our souls which goes upon the supposition that God is unable or untruthful. The former is done when I do not believe that God's promises cannot fail; the latter when I do believe that God will not fail to do what he has promised to do. I must "ask in faith."

Some anxious soul starts this question: "What shall I do? I have such weak faith and so little of it. Every true soul has had that difficulty. Remember that it does not require that we be perfect in anything in order to come to God. Abraham was "strong in faith" and the friend of God, but how he doubted and how he laughed when the Lord promised the birth of Isaac. David was a man after God's own heart, but once he said: "I said in my haste, I am cut off from before thine eyes: nevertheless Thou hearest the voice of my supplications when I said unto thee." Ps. xxxiii. 22.

Use what faith you have. It will grow by use; it will become utterly extinct if not used. Do not be carried away by the fact that some people have worldly goods who do not pray. If they do, it is not prosperity. What you want is a spiritual blessing. For that you must ask in faith.

Faith like an unsuspecting child  
Serenely resting on its mother's arms,  
Reposing every care upon her God,  
Sleeps on his bosom and expects no harm.

Receives with joy the promises He makes,  
Nor questions of His purpose or His power;  
She doth not doubting ask, "Can this be so?"  
The Lord hath said it and there needs no more.

However deep be the mysterious word,  
However dark she disbelieves it not—  
Where Reason would examine Faith obeys,  
And "It is written" answers every doubt.

As evening's pale and solitary star  
But brightens while the darkness gathers round;  
So Faith, unmoved amid surrounding storms,  
Is fairest seen in darkness most profound.  
—Frank Leslie's Sunday Magazine.

**THE NEED OF PLANS.**

We have long been persuaded that no church, better than one of the old fashioned log-houses of the frontier, should ever be built without first procuring plans showing in detail how all the work is to be done, from foundation to turret, so that the end may be clearly seen from the beginning. Such plans can be prepared only by a competent architect, and if possible, one should be found who has experience in church building, and who knows something of the special wants of a Methodist church and a well-organized Sunday-school, and is familiar with all modern improvements in providing for them. We know right well how hard it is to convince pastors, building committees, and trustees—all of whom must always be consulted—of these things, but we declare our convictions, founded in the uniform experience of church builders, as we have learned it, and give all an opportunity to profit thereby.

We recall an instance in which it was proposed to build a church in a small town, at a cost of about \$8,000. An architect was consulted, and offered to furnish plans, all complete, for \$160. They thought the price too high, and the carpenter who desired to do the work, and who did it, encouraged this view, and proposed to furnish his own plans without charge. He had put up a great many buildings, and knew how to do it, and could, they thought, do it well enough. They employed him. Frequent changes had to be made, as the work progressed. The building was of brick. The walls were a plain surface, without pilasters; the windows Gothic pointed. The front was perfectly plain, with a long narrow door in the center, the roof about the pitch of that of an ordinary barn, and upon it was saddled what was intended to represent a spire, with no support from the foundation. The interior was a regular oblong, with level ceiling, and the pews were for the punishment of the victimized people. At the end of all, the good

carpenter, who had furnished his own plans without charge, came in with a "bill of extras" amounting to over \$500; and within five years, they spent over \$2,000 in remodeling their church, which when done, was still unsightly and inconvenient.

In another case, a plain country church was to be built. Of course plans were unnecessary for that, for it was to be as plain and cheap as possible; so they agreed with the carpenter, and he figured out a bill of material, and they sent their committee to purchase it.

They made inquiries of the lumber merchants, and before purchasing, called, at the suggestion of the pastor, upon a friend, an architect, and asked his opinion. He looked at the bill, and asked what size the church was to be. They answered, thirty by forty, twelve feet post. "The proportions are bad," said the architect; "why don't you make it longer and higher?" "Can't afford it," was the reply. "You can save enough of your framing timbers alone," said he, "to cover the difference." "What size should it be?" inquired the committee. "Thirty by fifty, with posts sixteen feet high, if the ceiling is to be level." "Give us a bill of quantities, and let us see," said the committee. This was done, and they were surprised to find that, by reducing the needless thickness of sills and posts, and plates and joists, etc., they could build the larger size and better proportions suggested, and save over \$200 on the lumber bill.

To make any approach toward perfection in building, the model must exist in somebody's mind before it can be put into outward form, and he must be capable of comprehending the want to be supplied, and of seeing the building in itself, as it is to rise into the necessity to be filled by it, and to put it on paper, in pictures and words, describing its various parts, so that every one who has any part of the work to do shall see clearly how it is to be done, in order that every part shall fit in its place, and all conspire together to realize the perfect model which existed in his mind while as yet the stone was in the quarry and the timber in the forest. Such a one is the architect; and his excellency is determined by his ability to devise a perfect model, and to describe it clearly and accurately.

When God, through Moses, said to Israel, "Make me a sanctuary, that I may dwell among them," he gave particular directions about every part of it, and charged him repeatedly, "See, saith he, that thou make all thing according to the pattern showed to thee in the mount." The pattern showed to Moses in the mount was the perfect model devised by the Infinite Architect for that holy place.—Church Extension Annual, 1876.

**THE COST OF WAR.**

The following statement respecting the loss of lives and money in the wars of the last twenty-five years, 1852-77, appears in a contemporary, and is, perhaps, as near the truth as it is possible to come in so large a subject. The statement is carefully compiled from the official statistics of the various nations concerned, and includes, in addition to the troops slain, a portion of the deaths occasioned by the ravages of the wars among the civil population: I. Lives lost, 1852-77—killed in battle, or died of wounds and disease—Crimean war, 750,000; Italian war (1859), 45,000; war of Schleswig-Holstein, 3,000; American Civil War—the North, 280,000; the South, 520,000—800,000; war between Prussia, Austria, and Italy in 1866, 45,000; expeditions to Mexico, Cochinchina, Morocco, Paraguay, &c., 65,000; Franco-German War of 1870-71—France, 155,000; Germany, 60,000—215,000; Turkish massacres of Christians in Bulgaria, Armenia, &c., 1876-77, 25,000; total, 1,948,000. II. Cost, 1852-77, Crimean war, 340 million pounds; Italian war of 1859, sixty millions; American Civil War—the North, 940 millions; the South, 460 millions—1,400 millions; Schleswig-Holstein War, seven millions; Austrian and Prussian War, 1866, 65 millions; expeditions to Mexico, Morocco, Paraguay, &c. (say only), 40 millions; Franco-Prussian war 500 millions; 2,413 million pounds. The loss of life is equal to about half the population of the whole metropolitan area; and we may vaguely imagine what would be the effect upon production and consumption of absolutely depopulating the whole of the west and north districts of London. The loss of 2,000 millions sterling of capital is equal

to about eight or ten years' revenue of the Governments of Europe, or North America. But a public revenue is applied in the payment of services and the promotion of public works which are to a large extent useful. The 2,413 millions of money destroyed in war have been absolutely annihilated. Further, the fortifications, ships, artillery, &c., destroyed by war, have to be replaced by capital taken, a series of years, from production purposes. The same remark applies to the pensions and rewards granted to maimed and disabled soldiers and sailors.—Economist.

**THRILLING ADVENTURE.**

**A RAFT OF TIMBER AND THIRTY-ONE MEN CARRIED OVER THE DUCHESNE RAPIDS.**

(From the Ottawa Free Press, 12th.)

Yesterday afternoon a thrilling adventure took place on the Upper Ottawa, at the Duchesne Rapids, about four miles from this city, a whole raft being carried over the rapids at once. Rafts coming down the river are towed from Arnprior down to the bay at Britannia, which is on the south side of Lake Duchesne, and immediately above the rapids of the same name. Here the cribs are separated, and one at a time they are run over the rapids, by two or three of the raftsmen, being caught below in the boom, after which they are brought down, and in due time run the slides at the Chaudiere. Yesterday the steamer "Chaudiere" started down from Arnoir with a raft belonging to Mr. Francis, consisting of nearly a hundred cribs, and upon which were some thirty-five raftsmen. A strong westerly wind prevailed at the time, but all went well until the steamer endeavored to make the bay at Britannia when it was soon found that there would be a struggle between steam and man-power and the force of the current and wind as to whether the raft would be safely harbored or carried bodily over the dangerous rapids. This was between two and three o'clock in the afternoon. Fuel was added to the steamer's furnace, so that more power might be had, while the raftsmen used their sweeps with unabated energy to get the raft out of the dangerous current into which it had been thrown by wind and waves. The struggle was not of long duration, for steadily but surely was the raft drawn towards the rapids which are between half a mile and three quarters in width and some little distance in length. When the steamer hands found that they were fighting against fate to save the raft, the hawser was cut in order that the vessel could save itself from being carried over also. At this the men on the raft prepared for the worst. Four took to a boat, and reached the shore in safety, the others rather preferring to run the risk of the rapids, which they were then rapidly approaching. It must have been a terrible moment to the thirty-one human beings on the bound timbers which were then beginning to dance and creak on the angry waters with the foam-covered as well as hidden rocks just ahead. There were hurried movements amongst the raftsmen, who sought the cribs most likely to pass through in safety, and a moment later an indescribable scene presented itself to the few who happened to witness it. The raft broke up, quite a number of the cribs being wrecked on the rocks, but the majority held together, and came out of the trying ordeal all right, with the men on board. Unfortunately on one of the cribs that broke up were three raftsmen, named respectively John Francis, Jean Bourgeois, and Simon Conroy. The two first named escaped any severe injury, but Conroy was frightfully crushed between a couple of the timbers, his right leg being broken in several places and left arm being dislocated at the shoulder. He held on to the timber until he was rescued by his comrades at the boom below the rapids where the cribs and timbers were caught. Some of the others received slight injuries but so far as could be ascertained none of a serious nature. Conroy was brought to the General Hospital last night, where he now lies in a low condition. His arm has been set, but it is found impossible to do anything with his leg, which will have to be amputated.