

THE WESLEYAN

THURSDAY, SEPT. 18, 1884.

THE EVANGELICAL ALLIANCE.

The introductory meeting of the Eighth General Conference of the Evangelical Alliance was held on the evening of the 30th ult., in the hall of the University, Copenhagen. The body of the hall was crowded with members of the Evangelical Alliance from every continental country, and from America as well. The union they had met to commemorate and to strengthen was accentuated by the flag of their varying nationalities harmoniously blended in one trophy, which was multiplied fourfold in different parts of the hall. No fewer than 2,000 members have already been enrolled, of whom about 180 are from England, 1,200 from Denmark, 250 from Sweden, 100 from France and Germany, and 20 from America. These numbers would not, however, fully represent all who are attending the various meetings connected with the Conference.

A correspondent of the *Methodist Recorder* describes the purpose of the Alliance to be the promotion of "a spirit of Christian brotherhood among the members of various churches so that they may forget for the moment the shibboleths of sects, by recognizing their relationship to one common Head, through that to one another, and then to work lovingly together for one common end. By bringing those principles constantly within the view of evangelical Christians the Alliance claims to have had some share in the general sweetening of the Christian atmosphere, which its friends observe with so much satisfaction. Its mission is peculiar; its policy unique; and for Christendom generally as a whole the Evangelical Alliance has achieved results which would not fall within the province of any one Church or any other society."

The address of welcome was given by Dr. Kalkar, of Copenhagen, who spoke in Danish. For the convenience of the English-speaking members the address had been printed previously in English, and was distributed to those present at the meeting. Dr. Kalkar has labored hard to bring about this Conference, in spite of his advanced years. Eighty-four years of age, he is in the best sense a "grand old man." In addressing the English delegates he uttered these words respecting Methodists:—

From your midst, English brethren, has arisen the society whose representatives we welcome to-day—the society whose founder pronounced the glorious word, "The world is my parish; to save souls from perdition shall be my task." Are there still those in the old Churches of the Continent who do not look quite favourably upon the far-spreading labours of the Methodists? It ought never to be forgotten that no Christian life can show forth such zeal as yours, to save the individual soul from the anguish of perdition and to sound the trumpet to stir up the masses. Even so inflexible a Lutheran as Eengstenberg has compared your society to the "powerful oak, which, after the lapse of centuries, has reached the blossoming of the ripe years, and promises to shower blessings on untold generations."

Addresses in reply were delivered in various languages by deputies from France, Holland, Switzerland, Belgium, Sweden, &c. The Lord Mayor of London represented the British, and Dr. John Hall, of New York, the American, branch of the Alliance. With the assistance of a book of music, in which hymns were printed in three languages, the members severally sang each in the one with which he was most familiar. This was done without any apparent confusion of tongues, and with vocal harmony. The Lord's Prayer, recited in Danish, brought to a close one of the most eventful reception meetings in the history of the Evangelical Alliance. At the close refreshments were supplied, and a conversation followed. The entire proceedings occupied about three and a half hours. The arrangements for all the meetings, which were jointly made by the British and Danish branches of the Alliance, seemed very satisfactory.

THE LATE REV. J. W. HORNE.

The Methodists of Bermuda, and the several Provincial ministers who have been stationed in that colony, will have learned with deep regret of the sudden death of the Rev. James Wesley Horne, LL. D., who was instantly killed about a fortnight ago by an express train while walking on

the railway track near Southport, Conn., on his way to make a pastoral call.

Mr. Horne, who was a native of Jamaica, W. I., was a son of the veteran missionary, James Horne, whose dust reposes in Bermuda. The son, born in 1823, was graduated from the Wesleyan University in 1852, and immediately thereafter joined the New York East Conference. Five years of his ministry were spent in Liberia, where he became Principal of the Monrovia Academy. His wife, who with one son and three daughters survives him, was a daughter of the late Thomas S. Tuzo, Esq., long a leading Bermudian Methodist. Their visits to Mrs. Horne's birth-place, which had also been the husband's home for some years, were always received with great pleasure by the Methodist congregations of the island. The same number of *Zion's Herald* that announced his death, contained also an article from his pen recalling the peaceful manner in which the emancipation of the slaves in Bermuda and the West Indies was carried out in 1834. In reference to him, the *N. Y. Advocate* remarks: "Those who knew the carefulness with which he had lived and worked in Liberia, and traveled almost round the globe, would have thought it impossible that he should meet his death as he did. But no one who knew him can think of one in the whole circle of their acquaintance to whom sudden death, in prospect or in fact, would have brought less of fear. His simple faith, intelligent though childlike, made him live, and especially in his growing years, in the constant thought of the Divine presence. Sudden death must have been to him sudden rest."

The victory of the friends of the Canada Temperance Act in Halton County, Ont., last week, has been received with a cheer all along the line. "As votes Halton, so votes Ontario," was said by many previous to the election, and the friends of liquor and those of law and order acted accordingly. It has been said that the Rum-sellers Association, appreciating the gravity of the situation, sent not less than \$40,000 into the county to handle it, if possible, for their own purposes. On the other side men and women worked and prayed, watched meanwhile by thousands who had cruelly suffered from the drink traffic, and by others who felt that the ranks of coming drunkards must be recruited from the children at their firesides. The result is that the liquor-ghouls have been once more defeated, the majority against the repeal of the Act having been three times larger than that by which it was adopted three years ago. It is said that some forty elections under the same Act will be held on or about the 15th of October. Hitherto the friends of temperance have been at a disadvantage, having had in each county to cope single-handed with the leagued liquor interests of the county. Now the number of elections to take place at a certain date must oblige the enemy to divide their forces and funds.

Edward Lloyd, Esq., long and favorably known to the Christian public of St. John and Halifax, passed away to his rest on Thursday last, after a long and painful illness. Mr. Lloyd came from England as an official in the Royal Engineer Department, and preferred to remain in the Provinces. He was a stranger, we believe, to Methodism till in St. John spiritual unrest led him to attend her services, when he resolved, "This people shall be my people, and their God my God." In his neatly kept class-books appear the names of a number of young men who are now doing the Church good service in the ranks of the ministry or laity. His sick room has been a place of blessing to visitors, whose faith has been strengthened by his unwavering confidence and unflinching patience. Reference to his varied services in the Church and to his departure will be made on Sunday evening next by the Rev. R. Brecken in Grafton street church. We hope to be favored with further particulars of Mr. Lloyd's life for publication.

The Sunday-school Convention which meets on Thursday next at Yarmouth bids fair to be a most interesting gathering. A trip through the Annapolis valley at this season of the year will introduce delegates to a scene of beauty not soon to be forgot-

ten; and at the place of destination they will find themselves in homes where beauty without and hospitality within vie with each other. And who can estimate the importance of the work to be discussed? "Only give me the children of the country," said in effect an enthusiastic worker once, "and I will be satisfied." With this class of the population the Sabbath-school teacher has to labor. The work to be done at this Convention will tell in eternity. Temperance, honesty, diligence, having as their constant motive belief in and consecration to a living Saviour, must end in "glory, honor, immortality and eternal life." While those who can go are engaged in furthering such a cause, those who cannot go should pray. All who purpose attending should send in their names immediately to Mr. James Forrest, Secretary, Halifax.

Mount Allison students, comparatively small as their number has sometimes been when compared with that of certain other colleges, are continually honoring themselves and their instructors. The *Chignecto Post* gives this very interesting fact, which, as it remarks, "speaks well not only for the ability of Mr. Webster, but for the careful academical training he received at Mt. Allison."

The results of the summer examinations at the University of Edinburgh were announced a few days ago. The great prize of the season is the Van Dunlop Scholarship, worth £300 *sterling*. This has been won by Mr. Clarence Webster, of Shediac, late of Mount Allison. This young gentleman has fairly surprised his friends by the brilliancy of his University course, having won First Class Honor Certificates of his classes, three medals, and he is the only student who has been first class in all the classes for the last three sessions, out of 1,250 students.

An excursion to Bar Harbor and the White Mountains, promoted and conducted by the Rev. Messrs. Williams and Lindsay, of Portland, Me., will leave on the 30th inst. These brethren, who were recently in this city, will accompany the excursion from Portland, and have made arrangements with the hotels at the White Mountains and vicinity by which excursionists will be accommodated at least rates. They have also secured other advantages. Fares: Halifax to Bar Harbor and return, \$6.50; and to White Mountains and return, \$12.00; and from intermediate stations at corresponding low fares. Tickets will be issued at all stations of the W. and A. Railway and at Annapolis and Digby, and will be good to return by S. S. Frances, up till 13th of October.

The Rev. Dr. Fitzgerald, editor of the *Nashville Christian Advocate*, has been at Chautauqua. In his paper he says:

The one thing that most strikes the mind of the visitor to Chautauqua is the demonstration it furnishes of the growing tendency toward unity among the evangelical Christian bodies. Christian culture is pursued here without a jar by men and women who differ in many things, but hold to Christ as their Divine Redeemer. It is beginning to be more and more realized that the points in which we agree are those that are most numerous. The sacerdotal prayer and promise of our Lord will be answered: "that they all (all believers) may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one." That prayer and promise will not fail—the streakings of the dawn are in the sky.

We are requested to state that copies of the Sixth Theological Union Lecture and Sermon may be had in Nova Scotia from Revs. A. D. Morton, Pugwash, or B. Hills, Southampton, or at the Book Room in Halifax; in New Brunswick from Revs. J. O. Berrie, Jacksonville, S. Howard, Fredericton, or B. Chappell, Shediac, or at McMillan's, St. John; on P. E. Island from Rev. Geo. Steel, Vernon River, or at Chappell's Bookstore, Charlottetown; in Newfoundland, from Rev. Geo. Bond, St. John's; and in Ontario at our Toronto Book Room. The price is 25 cents.

According to request the sketch of the history of Brunswick street church, read by the pastor on Monday evening, will be given in full next week.—A private note from Sackville gives a cheering account of the attendance at our Educational Institute there.—Some editorial matters have been held over for next week.

THE BRUNSWICK STREET CHURCH.

The celebration of the jubilee of the Brunswick street church was a happy thought. A vote of thanks should certainly have been given to the person by whom it was suggested. Apart from the pleasure of the occasion was the influence likely to be exerted upon the youth of Methodism in the north of the city, who can only be gathered by learning what God enabled their fathers to do "in the former times, the days of old." Lack of knowledge has sometimes been the cause of defective loyalty.

Fifty years ago, on Sunday last, this well known church was opened for worship. On Sept. 14th, 1834, sermons were preached in the morning, afternoon and evening, by the Revs. James Knowlan, Wm. Crocombe and Matthew, afterward Dr., Richey. The period was one of mingled sadness and joy, for only six days before the venerable William Black, the apostle of Provincial Methodism, had fallen by Asiatic cholera, which was then devastating the place. It seems a somewhat singular fact, when one remembers how many former itinerants in these Provinces returned to Britain, that at the services on Sunday and on Monday evening, there should have been present children or grand-children of each of the ministers just named, one of these, the Lieutenant-Governor of the Province, most gracefully presiding. It will not be out of place here to say that an annual gathering of ministers' sons and daughters resident in this city, after the English fashion, might be made one of general interest and individual benefit.

Sermons were preached on Sunday by two former pastors—the Revs. Dr. Lathern and J. A. Rogers, both of whom are always heard with pleasure. Mr. Rogers' sermon in the morning was based upon Gen. 12: 2; Dr. Lathern in the evening took for his text Num. 7: 12. Special preparation was made for the meeting on Monday evening. The pulpit was most beautifully decorated with flowers from the Halifax nursery, and the pillars were entwined with evergreens. The members of the choir also threw themselves earnestly and successfully into the effort to make the jubilee a time of gladness.

By common consent the meeting— which lasted two and a half hours— admitted to have been one of unusual interest. His Honor Lieutenant Governor Richey announced the grand old hymn, "O, for a thousand tongues to sing," etc., and the Rev. R. A. Temple led the congregation in appropriate prayer. Governor Richey, who was very happy in his opening address, furnished an excellent keynote when he said:

We are assembled here this evening to celebrate the completion of fifty years of our existence as a separate congregation in this place. We meet, I assume, in grateful adoration of the Most High, whose presence has been with us through all those years; who has, as you were appropriately reminded yesterday morning, in manifold ways blessed you and made you a blessing; we meet, I say, to review with devout thanksgiving to God all the way that He has brought us, and placing, in spirit, a stone of remembrance to inscribe upon it: "Ebenazer, 'Hitherto the Lord hath helped us.' We meet, too, I may take it, to profit by this review of the past; to pick up the loins of our minds that we may run with greater diligence the race before us.

His Honor's reminiscences of the church and of various ministers were full of interest as name after name was given of men to whom he had listened within its walls as to "legates from the skies, believing 'their office sacred, their credentials clear,' as 'by them the violated law spoke out its thunders, or by them in strains as sweet as angels use, the gospel whispered peace.'"

An historical sketch prepared by the pastor, the Rev. B. C. Borden, A. B., was heard with close attention. The facts, gathered in the main from a manuscript chapter of Smith's second volume of the History of Methodism in Eastern British America and from a paper furnished by J. A. Bell, Esq., recalled the names of men who should not be forgotten, and reminded the congregation of the present day that "other men had labored and ye are entered into their labors."

ion even in the church itself. And yet in the face of all these difficulties the founders of the church, trusting in a higher power than man, proceeded quietly in their efforts. He spoke of the origin of the church, how it became a necessity in consequence of "Old Zoar" being unable to contain the worshippers, a large number of whom attended other churches which were closed in the evening. He also spoke of the different opinions prevailing, many considering it inadvisable to form this congregation but favoring the enlargement of the old church, or of building a new and larger one upon the old site. But the zeal and devotion of one man overcame their objections. That man was the Rev. Wm. Crocombe, to whom more than to any other man the Methodist people are indebted for the Brunswick street church. He and others saw that there would of necessity be an extension of buildings beyond the then limits of the town. They were convinced that that extension would be to the north end, and so they were willing to wait and their patience and faith were rewarded. By the subsequent great influx of population Brunswick street church largely benefited, so much so that the trustees were obliged after a while to enlarge the building three times in order to accommodate the worshippers. More than this, the church became the mother of other churches, Charles St. and Kaye St. churches being offshoots from this important centre. So was the faith of the promoters of the enterprise by the blessing of God crowned with success. The Rev. Dr. Lathern said that twenty-two years ago this church had been his second appointment in the ministry. There were various causes of rejoicing on this commemorative occasion. It was an occasion of great thanksgiving for the many mercies of the past, then it was the centennial year of British Methodism; it was also the centenary year of the Methodist Church in the United States with its twelve millions of members, and further, it was the jubilee year of the first union of Methodism in Canada. The history of the Church at which he took a glance, was one of profound and thrilling interest. When Brunswick street church was founded there were about forty-nine or fifty Methodist ministers in all in the Lower Provinces, Newfoundland and Quebec, of whom just six or seven now survived. But from the labors of these sprang the strength and glory of the church to-day, and he trusted the present generation would endeavor to perpetuate the ministry of their fathers.

The Rev. T. W. Smith said that he thought that on an occasion like this, there were present some whom eye could not see nor ear hear. After personal recollections of some of the ministers previously mentioned, he exhibited the original agreement between the trustees and builder of the "old Zoar." The witnesses to it were Wm. Jessop, an American preacher, and John Watts, a sergeant in the North British Fusiliers, whose son was Admiral George Watts. To secure the church at large we should be careful to strengthen the centre, and Brunswick Street, being as it were the centre, should be maintained in its efficiency. There were numerous ways of leading souls to salvation. Archibald Morton had been led to Christ through his admiration for the people belonging to old Zoar Chapel who went out in his boyhood to the Poor House, then under the charge of his father, to visit the inmates. When going with fear and trembling to his first charge, while riding on a stage coach in King's county, Mr. Smith had asked the driver what a certain peculiar looking building was, and got the reply, "O, some sort of a soul-saver." The best wish he could make for Brunswick street church was that it might be in the highest sense, a soul-saver.

The Rev. S. F. Heutis referred to his first efforts in the pulpit of this church. Even at the second attempt he felt very timid, for he was young in the ministry, and it was a very high pulpit and one he did to stand on a box and peer over a pinnacle of a hymn book on top of a big bible on a reading desk a foot or two higher than now existed. But he had not a very large audience on the occasion, for as the services were about to commence the bells rang out and the people rapidly dispersed when it became known that the Grafton street church was called. The first thing he did when called to the regular pastorate of Brunswick street was to get the reading desk lowered. He enumerated those prominent in the church at the present day, and in a happy manner compared them with those of the past to show that it was an age of progress and they were none the worse by the comparison. In a century's existence Methodism had grown to a membership of over twenty-five millions in the world. Wherefore the denomination had every cause to take courage and go forward.

The Rev. Jabez A. Rogers, President of the Conference, could not look back over fifty years like some who had preceded him, but took a glance over the past seventeen years and at the principal events in the progress of that period. It was by such occasions as this, when we could look back over fifty years, or even twenty years and see what wondrous things the Lord hath wrought for us, that we were led to praise the Lord and go ahead with renewed energy for future labor. Mr. Rogers also dwelt briefly but eloquently upon the doctrine set forth by our fathers which had been the secret of the progress of our Church, and urged their continued prominence.

After the pastor had thanked Mr. Harris and those who had decorated the church, and the choir whose music had added much to the interest of the evening had sung "God bless our native land," Mr. Borden pronounced the benediction, and the audience separated, many of them accepting Mr. Harris's kind offer to carry away a flower as a memento of the occasion.

THE HOLINESS CONVENTION.

In the absence of any direct communication respecting the recent gathering at Woodstock, we have read with interest the report in the columns of our esteemed contemporary, the *Religious Intelligencer*, the editor of which had the opportunity of attending four of the services. After some thoughtful and judicious remarks upon the sermons heard—that of the Rev. Dr. Watson in particular—and upon the methods pursued, the *Intelligencer* goes on to say:—

Perhaps some are expecting us to express an opinion of the whole movement. That we cannot fairly do, for the reason that our actual knowledge of it is limited. What we have written is based solely on our own observation—not at all on hearsay. The meetings we attended were taken altogether, better than one would expect who had heard only adverse representations of the sayings and doings of ministers and others. There were, as intimated above, things said and done that we regard as extravagant and injudicious. But, then, the same thing is true in some form and degree of almost any meeting, especially if there is unusual interest, and it is scarcely fair to condemn these meetings as though they alone offended in this respect. Whatever faithfulness to the truth requires is right, no matter how much opposition it arouses; but it is never wise to permit, unnecessarily, the indulgence of habits of speech or action that provoke opposition. The avoidance of such things, would, we believe, disarm prejudice and promote rather than retard the truth.

One other thing we must say, and it is the chief thing after all. There was manifestly the presence of the Spirit. We speak of the meetings as attended, and we assume that the same was true of other meetings. Men who have for years been openly disregarding God and His claims, went forward and knelt as humble and penitent seekers of pardon through Jesus' blood. Nothing but the Holy Spirit moved them to do so. We trust that many found peace in believing and that henceforth they will live to Him who has saved them.

The influence of the meetings is sure to be widespread, for while every part of Carleton County was largely represented there were also people present from various sections of the Province. These all have taken home with them definite impressions, they are either helped or hurt. There is no Christian but will pray that great good may result.

IMPORTANT.

MR. EDITOR.—The communication in the *Wesleyan* of Aug. 29th, on Church finance, is entitled to more than passing notice. The fact that a large majority of the ministers in the Eastern section of our Conference are called upon to sustain heavy deficiencies, in many cases amounting to three hundred dollars and upwards, is surely enough to arouse our people to prompt and decided action to remove such a state of things. Some of the Conferences have appointed committees "to take the question into consideration and devise some scheme by which a fund may be created for the purpose of providing assistance to such circuits as may report deficiencies," such scheme to be "in harmony with the provisions of the constitution of the Contingent Fund." It is expected that these committees will meet some time during this autumn, when it is hoped they will be successful in making such arrangements as will receive the approbation of our people generally. We have a number of circuits which receive no assistance from the missionary fund, and yet do not contribute the minimum salary. These should be aided until they become self supporting. If this class of circuits only, received the benefit of the movement at first, a great gain would be realized, and afterward an effort could be made to help some of the domestic missions, looking forward to a time when each Annual Conference would be in a position to care for all its domestic missions, and thereby leave the Central Missionary Board free to give its whole attention to purely missionary work.

In the meantime the suggestion in the communication referred to might be acted upon, viz., that all our families contribute to a fund for the purpose of aiding the dependent fields within our bounds. The God of Providence has given to our whole Dominion a bountiful harvest, and what more acceptable thank offering to wait before "the Lord of the harvest" than "to bring an offering" for the laborers who have received only a pittance of their hire. Entering upon our career as a united Church affords an opportunity for all the people to do what they can for the spiritual welfare of our Church. N. B.