

THE WESLEYAN

FRIDAY, AUGUST 1, 1884.

FORWARD.

Our Conferences have all met, and their review of the past year and arrangements for the present year have been completed. The results have been... The results have been... The results have been...

Still the year upon which we have entered surpasses in results that which we have reviewed? Brethren, it may; it should; it will most certainly, if we thoroughly, humbly, earnestly we go forth to its duties. In saying this we address not merely the ministers and those laymen whom we have rejoiced to see—though late in our history—by their side in our Annual Conferences.

But "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive" the possibilities which lie in the path of a thoroughly consecrated church. Let us go forward to learn them—but brethren, only in the name of the Lord. They are the "more than conquerors" who in the name of Jesus trust.

HOW AND WHERE.

How and where do you intend to educate your children? Is one of the great questions of the age. Ignorance is rarely bliss in these days of intelligence and knowledge. Once wealth covered a multitude of intellectual defects, but at the present day men are wont to peep behind the golden veil, and ask the mental value of the man. He, therefore, who bequeaths to his children wealth while he condemns them, by neglecting their education, to a back seat in all society worthy of the name, is doing them a wrong which only filial regard or self-respect will prevent them at some time from asserting with sorrow.

The question How and Where, in relation to education, has a broader application than it once had. A few years ago some of our readers might have looked at their boys alone before giving a reply: to-day they include in their answer their daughters as well. No fact promises more for the future than this. Woman's progress in education will be the measure of the general progress in intelligence. Her participation in the intellectual advantages of to-day has been marked by a steady advance into the occupation of those posts of service which have hitherto been regarded as beyond her province. No parent as he looks around his family circle, whatever its comforts, can tell when some whirlwind may tear up the tent pins and scatter the group. To keep them ignorant is to make them for ever dependent, to educate them is to prepare them for independence through personal effort, whenever such effort may be necessary.

On our table we find the Calenders of our several institutions at Sackville. Every thoughtful Methodist will take these into account in answering the above question. Again and again, in the most practical manner, they have asserted their high value. Professors and teachers are in charge of them whose qualifications have been tested and approved. And—a feature by the way of the utmost importance—the fullest recognition is given within their walls of the truths and claims of the Christian religion. The Bible is publicly honored as the Word of God and no pains are spared that the education imparted may be suitably leavened with religious principle.

This religious influence is of the utmost importance to our coming men and women. It is religious, not sectarian. This has ever been the character of the instruction given at our Sackville institutions. A Presbyterian missionary, who after years of service in India returns to arouse the Presbyterian congregations of these Provinces to new zeal and greater earnestness in mission work, was led to Christ when a pupil at our Academy, and went back to his friends with a new motive and impulse for life. And numbers of others have been benefited for time and eternity. At the recent N. B. and P. E. I. Conference a minister who occupies a good position among our New England brethren, spoke with gratitude of the lifelong influence for good which the first Principal of the same Academy had exerted upon him.

We know that it is the fashion in many quarters to speak in the most trifling manner of education under professed religious auspices, but we cannot join in such depreciation. This is not merely because of the declared policy of our Conferences, but rather because it seems to us that he who studiously undertakes to decry the value of the religious college resembles somewhat the man who in depreciating Christianity is crying down the very instrumentality to which he owes even his own safety. If possibly a lad can to-day, without danger to his religious interests, reside within the walls or attend the classes of a secular college, it is because of the teachings which the denominational colleges have largely aided in extending. And would not such teachings be likely to be narrowed in the future if these colleges, as some wish, could be destroyed?

Some members of the recent Nova Scotia Conference will not have forgotten the earnest words of a lay delegate during the brief visit of President Inch. As the gentleman in question reviewed with a quick mental glance the ruin which had overtaken certain young men during the years of his preparation for practice, he declared, most emphatically, his determination that, if his boy should be spared, he would never place him where he should be away from distinct and declared Christian influences. We commend that determination to our Methodist friends in whose homes bright boys and girls await the time to take their place on the great theatre of life.

THE BELOVED PHYSICIAN.

We are glad to announce the publication, by Palmer and Hughes, New York, of *The Beloved Physician*, a most interesting narrative of the life and work of Dr. Walter C. Palmer, whose name is familiar to the Methodist public, the world over. The writer is Dr. Palmer's colleague, the Rev. Geo. Hughes, Editor of the *Guide to Holiness*.

There are books whose very pages seem fragrant with blessing, and this is one of that class. From no motive save that inspired by a firm belief that the doctrine of Christian holiness, as taught by Dr. Palmer and his equally devoted wife on both continents, is that of the Gospel, and that its experience carries with it a power which cannot otherwise be enjoyed or wielded, we urge our readers to get this book and ponder over its sweet and earnest statements. A single volume has sometimes fired the heart of a preacher, or a leader, or a private Christian, and the flame has spread till hundreds have felt its blessed influence. "How did this work begin?" said a visiting minister to a pastor and his wife whose labors had been richly owned on high. "It began with our own fresh consecration," said the wife. "A blessed stimulus in this direction will be given by the perusal of this book." Walter C. Palmer was a true and

thorough Methodist, because a consecrated man. Believing "that there was a possibility of even carrying holiness movements so far as to produce schism," he never became a member of any of the holiness associations, preferring to work with the regular church-services. While we admit that the history of the church has furnished much cause for such caution, we have no disposition to reflect upon those excellent brethren who have banded together for the promotion of the doctrine and experience that "holiness is power." In too many cases the neglect of those who should have borne the banner aloft has led to the organization they have seen fit to denounce. We mention this fact in Dr. Palmer's life in order to remove any lingering prejudice in the mind of any sincere member of our church. The price of the book is, we believe, one dollar.

AN AWKWARD QUESTION.

Americans who value their country must read with some sorrow a paper by Mr. John F. Hume, in the August number of the *North American Review*, under the heading, "Are we a nation of Rascals?" Canadians have something to learn from it at least in the way of avoiding such debts as shall expose them to temptation in a similar direction.

The writer of this article shows that the dishonored paper of a given list of States amounts to more than three hundred millions of dollars, while a large number of cities, counties, townships and school districts have sought, with more or less success, to evade the payment of their debts. The list of repudiations in various sections is most startling; the amount of defaultations exceeding that of the delinquent States. It is shown that the Government in some cases has been a party to this repudiation, and that even the Supreme Court has "tipped the scales of justice in the same direction." A quotation from a letter written in 1839 by Daniel Webster to Barling Brothers, of London, in answer to an inquiry concerning the security guaranteed to purchasers of bonds issued by the different States, shows that at that date the great statesman never dreamed that any State could "so entirely lose its self-respect and forget its duty as to violate the faith solemnly pledged for its pecuniary engagements," and yet since that date the payment of not less than seven hundred and fifty millions must, if this very circumstantial writer be correct, have been thoroughly ignored. This fact is far more startling than is the question, "Are we a nation of rascals?"

Our own governments have been by no means inapt learners in some unsatisfactory directions, but, fortunately, they have not given us a chance to ask each other such a question as this American writer asks of his countrymen. Let us take heed. One in the olden time stood aghast at the mention of certain wickedness, and asked, "Is thy servant a dog that he should do this great thing?" "And yet," says a quaint old writer, "the dog did it." Individual consciences, properly trained, will afford the best guaranty against public crime.

The Mount Allison Collegiate year, 1884-5, is divided into two terms of fifteen and twenty-two weeks, respectively, the first term beginning September 11th and the second term on January 8th. In the Male Academy the first term will begin August 28th, and end December 24th; the second term will begin January 8th, 1885, and close June 10th. The terms at the Ladies' Academy will begin and end at the same dates. Very satisfactory arrangements have been made by a committee of the Board of Governors for carrying on the Male Academy. The educational work will be under the able and experienced direction of Mr. Thompson T. Davis, B. A., as head master, and Mr. William J. Chapman, B. A., as second master, assisted by other well qualified teachers. The President and Professors of the College, as a Board of Visitors, will examine the classes from time to time, noting the progress of the students, and encouraging them in their work. No pains will be spared to secure the comfort and health of the students, and to provide for them a pleasant home. The Chaplain of the Institution, the Rev. C. Stewart, D. D., will have special charge of the religious instruction of the students. He will be able to devote more time and attention than in former years to this branch of the Institution. Every care will be taken to maintain a healthy, moral and religious tone among the pupils. See advertisement.

With the erection of the new and commodious college building at Sackville, one fine room in which is already known as the "Library," an effort should be made to secure a collection of volumes worthy of the place and adapted to the need of our theological headquarters. English Methodism is about to receive a gift of this kind of such vast value as to deserve the name of a "Methodist Bodleian." The collector is eighty-four years of age, the son of a Wesleyan gentleman who fifty years ago was well known as one of the legal counsellors of the leaders of the Connexion, who has made the collection of this library the work of a lifetime. For Mount Allison we cannot for a time hope for gifts on any very extended scale, but there must be large numbers of valuable but unused volumes, now in private libraries, which like Cromwell's silver statues of the apostles might be sent about "doing good." Retained in their present places, they may some day be cleared off at the rate of a dollar or two per shelf, while in the Library at Sackville they would be frequently consulted and carefully perused.

The *Methodist Pulpit*, recently published at our Toronto Publishing House, is a timely addition to our Canadian Methodist literature. A similar volume was published several years ago. Of both volumes the Rev. S. G. Phillips, B. A., is editor. The present volume contains twenty sermons by living ministers of the United Methodist Church. Among the preachers are several whose names, familiar to Methodists in the Maritime Provinces, will make them anxious to order this book. A discourse on "Divine Providence" is by the Rev. Dr. Milligan, now of Newfoundland; one, on "God Glorified in a Fruitful Church," is by the Rev. W. C. Brown, of Horton, N. S.; a third, on the "Fruits of Religious Thought," is by the Rev. J. Burwash, M. A., of Charlottetown, P. E. I. The Rev. Cranswick Jost, M. A., of Bridgetown, also furnishes a discourse on "Our Father's Good Things"; and the Rev. J. S. Coffin, of Bermuda, one on "The Peace of Faith." Two sermons are by former Bible Christian ministers, the Revs. Geo. Webber and S. H. Rice. Others are by preachers of well-known ability in the Western Conferences. The volume is sent, post-paid, from our Halifax Book-room for \$1.25.

The Rev. Dr. Cochran and his family expected to sail from San Francisco for Japan to-day. Dr. Cochran returns to Japan after five years' absence in the expectation of spending his life there. In Ontario he leaves a son and a large circle of attached friends. He, with a fellow-laborer, is to establish a theological school or college in Tokio, about two miles from a similar institution owned by the Methodist Episcopal Church. For this institution he has collected a large library, theological and scientific, a considerable portion of which is the gift of friends and well wishers to Japan. Many prayers will follow him to his distant home. The Revs. Messrs. Whittington and Cocking have already gone by way of England, and will reach Japan about the same time. This reinforcement will cheer the hearts of Dr. Macdonald and Mr. Eby.

The pastor or the private Christian who visits the sick and suffering, often gets more than he gives in the way of teaching or consolation. In a conversation at the recent Midway-park Conference, London, the Rev. H. W. Webb, Peopie said that "on one occasion, when staying with Captain Moreton (the former superintendent of the Conference-hall), he had a touching proof given him of the way in which God can be really known. Captain Moreton asked him to go and visit a poor girl who was dying in the hospital. 'Can I help her?' he asked. 'O no! she will help you,' and so, indeed, he found. On her deathbed she said to him, 'I love to be alone in this room, because I have Him all to myself, and He is so real to me—is He so to you?' The speaker said he should never forget the words; we must really be in God through Jesus Christ to have any true knowledge of Him."

The *Sunday-School Times* gives counsel which may help some brother under special temptation: Your greatest earthly treasure is your own good name. Guard that as you would your truest self. Count every other possession its inferior. If any man comes to you asking your

name, as the manager of an association or of a corporation, as the room-mender of a school, of a business firm, or of an applicant for office or service, understand that he asks that which involves to you more than the most liberal cash donation you ever yet made to the choicest cause of your confidence or your affections. If you want to help him, and can do so by emptying your pocket-book in his behalf, by leaving your business and going out with him from house to house, by sitting up with him three nights in a week for the next six months, be glad that you can get off with so small an outlay as that. But unless you are ready to do all that for him, and a great deal more,—don't give him your name.

Of the Rev. Dr. Lathern's *Macleanian Cry*, the *London Methodist Recorder* says:—

In preparing this book Mr. Lathern has read widely, wisely, and well in the literature of Christian missions. The result is that in 280 pages the whole missionary world is traversed, and the whole missionary question brought under notice. It is an exceedingly useful book. It reads not altogether unlike a series of well-elaborated missionary speeches. One of its best uses will be to assist speakers on the missionary platform. It is dedicated to "honored brethren of missionary deputations"; and the preface concludes with this passage: "An experience of anniversaries has shown the advantage of definite views in regard to the authority, demands, and possibilities of missions; central ideas, around which new facts and illustrative incidents may be readily grouped." For its information, well authenticated and well arranged; for its interesting style, its warmth, its valuable reminders of other books on the same subject, we heartily commend the work.

Our Presbyterian brethren are being stirred up by several returned missionaries. On Thursday evening of last week a good congregation listened in St. Matthew's church to addresses by Revs. H. A. Robertson, from Erromanga; R. J. Grant, from Trinidad; and J. Fraser Campbell, from India. The latter speaker, as one of four missionaries among nine millions of heathen, pleaded most effectively for more effort and self-denial in the cause of the Redeemer. There can be no doubt that the missionary spirit in our sister church has been most effectively promoted by the return for a short time of these laborers abroad. Few missionaries have been more successful. May this success in the future be as the past, only much more abundant. A friend who was present at the meeting to which we refer, thinks that Calvinist principles cannot be strengthened by work for Christ in heathen lands.

Care should be used by ministers in reporting the work accomplished in a circuit during the period of their personal superintendence. A letter published some weeks since called forth an indignant protest, which from its mention of several names we thought it best not to publish. While offering this caution, we urge our brethren to send us all the circuit items possible. We think they have been, as a rule, quite too modest. Caution may be carried to an extreme.

A note from the Rev. Jacob Freshman tells us that there are 80,000 Jews in New York instead of 60,000 as was recently stated.—A number of ladies have undertaken to raise \$500 towards the building fund of the new Cobourg road church. The one hundred dollars recently raised—not \$75 as stated at the time—was a cheering beginning.—A presiding elder of Arkansas has sent to a Methodist paper 335 new subscribers! That man ought to be sent out to give lessons, with the world for his parish.—At the ordination, a few days ago, of a Presbyterian minister at Musquodoboit Harbor, he received "a warm welcome from the people and his first quarter's stipend in advance." There are a number of Methodist brethren just settled who would not object to similar treatment.—The Montreal Supreme Court gave judgment the other day for \$5 damages against the sexton of a Roman Catholic church, for deliberately passing the pew of a Mr. Turcotte, and not presenting the collection-box, for the purpose of insulting the plaintiff. A similar act, done in negligence rather than from purpose once sent a man out of an Episcopal church. In the Methodist church to which he went he was converted. He has often carried the collection box since, but never passes anyone. Salvation hangs on little things sometimes.

The Jewish Committee of the Free Church of Scotland will begin a mission on the Sea of Galilee. Tiberias is the point selected.

CHARLES STREET CHURCH.

The services connected with the formal re-opening of this church were held on Sunday last, although the recent wet weather had prevented the completion of work on both the exterior and interior of the building. The preachers for the day were the Revs. R. Brocken and S. F. Huestis, assisted throughout by the pastor, the Rev. F. H. W. Pickles. As now enlarged, this church will seat more than five hundred people. The side-walls have been removed, and wings have been built, giving a spacious and imposing appearance to the interior, as well as improving the ventilation. The walls are yet to be colored and blocked. The cost of all improvements, as shown by Mr. A. M. Bell, the treasurer, on Sunday evening, has been \$2127, of which something less than \$450 has yet to be obtained. The original building was erected in 1871, at a cost of \$2,500, by the "City Mission Workers," a body of young men connected with the Brunswick street church. Those members of it who were present on Sunday last must have felt a deep satisfaction. The land for the site was given by the late Edward Jost, with the single condition that the seats in any building erected upon it should be always free. From a paper prepared by Mr. J. W. Smith, one of the "Mission Workers" just mentioned, and read by Mr. Pickles, we give some extracts which will show the wonderful growth of an active congregation:—

On the 5th of Nov., 1871, the church was opened for public worship by Rev. Jabez Rogers, now President of the Conference. On the Sunday following the school was commenced with an attendance of 25 scholars, and it increased so fast that in fourteen weeks the numbers were reported as 18 officers and teachers and 147 scholars.

It was the intention of the workers with the City Missionary, Major Theakston, to whom much of the early success is due, to carry on regular services in the building, but the attendance, outside the Sabbath school, not coming up to their anticipations, it was decided in the Spring of 1872 to deed the church to the Conference, the Halifax north circuit taking charge of the appointment and requesting the Conference to send a young minister, the workers guaranteeing \$200 per annum for two years towards his support.

In 1875 it was found necessary to enlarge the building, 25 feet being added to the main room, and a transept 16 feet in depth, containing prayer-meeting, infant class and class rooms and library. The attendance at prayer meeting increased so rapidly that in 1881 this addition was extended nearly ten feet, to the utmost limit of the ground. The work continuing to advance, it was felt that if the aggressive policy of the church were to be maintained, it was absolutely necessary that the seating accommodation be increased—the result we see to-day. Notwithstanding the efforts of our sister churches, which have been and are being brought to bear on this part of the city, in every possible way, both church and school continue to grow.

Two years ago the Halifax north circuit, which includes all north of Jacob and Cogswell streets, was divided, and Charles and Beech street churches formed into what is called "Halifax West circuit." The membership has increased during these two years from 151 to 237, with 50 on trial, and the average attendance at the Sabbath school this year (about 400 teachers and scholars), is the largest in its history.

Probably no church in the city has lost more by removals, and to such an extent does the congregation change, that it requires the utmost vigilance on the part of the pastor and officials, in properly caring for them.

The prospect never was brighter, as all, both young and old, are heartily in sympathy with us, and by God's help, the work is bound to go on and eternity alone will reveal the results of the efforts put forth for the extension of the cause of the Redeemer. To God alone be all the glory.

From some figures, given by the Rev. F. H. W. Pickles, we take the following:—

In 1882, when he came to the church, there were connected with it, 151 members and 128 families. In 1884, there are 237 members and 216 families. During that period 25 members have removed to other places—the States, the North-West and other parts of the Provinces. This gives for the two years a net increase of 86 members and 88 families. In 1883, over and above the working expenses of the church, there was raised for missionary and other purposes \$993.72.

THE BURSLEM CONFERENCE.

Our readers will be glad to know that other letters are likely to succeed the following, from an esteemed minister of the N. B. and P. E. I. Conference:—

Your correspondent supposes that notes and jottings of a visit to old scenes of boyhood would not be of any special interest to your readers. So this note is simply of doings and

savings in regard to the Conference also prepared the conveniences, mittens, etc., chapel. The two thousand of buildings and in elegant chapel. Most novel, the field District, central town, tea fund of a Conference arrangements by railway authorities and Conference. at Maccesti some at them Burslem of miles. Conference ticket the back of it, the Staffordshire his way to any there are some in the Conference there is some President. D. and Dr. R. N. men, and if vote between last. It is said students have vote for B. lecturer of this is simply a list is to be delect chapel, Nov. 4—August 4—General mission Christ. "No doctrine or practical aspect. In the presence provision in advance. There demonstration Tunstall, and in Bethshah day, Aug. 22 meeting in the July 26th. Of there will be Tunstall, July Revs. H. P. H. and at Kidgri nos. I and looked forward interest all the will write you once opens, a Conference new

Feuton, Staff

PUGW.

The Rev. writes: Voted laid, with appropriate corner stone erected at the Toney Bay) apcuit. The du which in the du postponement of many from atte J. Cassidy a brother, but presence of the the Presbyter and a very out people, notwith able weather. evinced a close appreciation of Methodism at ment, and was sentiments. I relationship of M terianism as c days, and reg augury for the This is the first settlement. It and will, we to be in many way munity. The rests under h energy and zeal who are in con stances. Itances. This work as in The subscription sufficient to c the building. posed to help money or other glad to receive such help. Th 336ft.

July 25th, 18

UNITED ST

I was made the Wesleyan Rev. Charles remember him tion. He was business coming interest of in Halifax, and acquainted with remarkably social ly, and evide order of talent press and for ionally spent section, and preach, which satisfaction an He invited me for the Westk his editorial esteemed him shall always ch pleasant recall The doms Conference ar to our people. ed that it u extending the torate, in cert years. Some be removed a thought by would be ex yone, when cit