

# The Wesleyan.

S. F. HUESTIS, Publisher.  
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, JUNE 3, 1881.

No 23

## THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

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

All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

### FROM THE PAPERS.

At a collection at St. Jude's Church, Southsea, Eng. on a recent Sunday, for a mission church, a cheque for £2,000 was put in the plate.

The chairmanship of the English Congregational Union, which was so eagerly sought for by Dr. Parker, has been given to the Rev. J. McFayden, by a vote of 736 to 429.

Mr. Fawcett, the blind Postmaster General of England, has decided to give employment to a number of deaf and dumb persons in the department devoted to the sorting of newspapers.

The *Athenaeum* says: An industrious person has already begun to compile a concordance to the Revised New Testament. The book will be published as soon as possible.

The Bishops have appointed Mr. H. K. Carroll, a layman of the Methodist Episcopal Church, and one of the Editors of the *New York Independent*, a delegate to the Methodist Ecumenical Conference in London.

In the case of the Macalester Memorial Church in Philadelphia, it has been decided by the court that seventeen Presbyterians constitute a sufficiently "respectable number" to warrant their organization into a church, and their receipt of the \$10,000 bequeathed by the late Mr. Macalester.

The number added to the Church rolls of the Presbyterian Churches of New York the past year was 785 on examination and 717 on certificate. The whole number of members, however—18,452—indicates a decrease of 195. The number of baptisms was 687, of which 583 were of infants.

Lord Denman, an ardent friend of domestic quadrupeds, rules about the streets of London behind a horse that wears spectacles. The animal was found to be near-sighted some time ago, but its owner has remedied this defect as successfully as if it had been his own eyes which were at fault.

The strange spectacle of a church floating down a river was seen during the prevalence of the recent floods in Dakota. It was constructed of strong timbers securely fastened, and as it floated majestically down the Missouri, the bell in its steeple could be heard above the roar of the flood and crashing of the ice.

The Rev. Charles B. Ransom, a Presbyterian pastor, who was married to a Roman Catholic, raised enough indignation to warrant the offering of a proposition at the Washington Presbytery affirming that, "in the opinion of the Presbytery, no minister has a right to marry a Roman Catholic woman." The motion was lost by a vote of 19 to 13.

The congregation of the Cummins Memorial Reformed Episcopal Church, Baltimore, were informed recently by Bishop Latane, that Mrs. Thos. H. Powers, of Philadelphia, had sent him during the week a check for \$12,000 to buy in fee the ground upon which the church stands, and so relieve them for the future of all charge for ground rent.

Mr. John Walruff, a prominent brewer of Kansas, has secured the backing of the National Brewers' Association to the extent of \$75,000 for the purpose of making a fight on the new prohibitory law which has just gone into effect in that State. Walruff will have himself arrested and tried for running his brewery in violation of the law.

Rev. Dr. Van Bokelin, rector of one of the oldest and wealthiest Protestant Episcopal churches in Buffalo, has created quite an excitement among his fellow churchmen in that city by preaching in a Presbyterian Church in Baltimore. The understanding is that he will be compelled to answer before a council of his denomination for this expression of Christian fraternity.

Brooklyn enjoys once a year a unique and beautiful spectacle—a parade of a great army of children drawn from the Sunday-schools of nearly all the Protestant Churches. The affair came off on the 25th ult., and was, if possible, more successful and impressive than any of its predecessors of former years. Over 51,000 children were in line. The schools represented were the Presbyterian, Episcopal, Reformed Dutch, Congregational, Baptist and Methodist.

Hodscha Ahmet, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Ohio after the earthquake. The prison was thrown down by the violence of the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbor, and is now in London.

The shabbiest church extant has just been heard of. It was discovered by the *Advocate* in the State of Vermont. It was composed of well-to-do farmers who, seeing that their pastor gave an unusually large contribution to Foreign Missions that year, instead of taking the generous hint and doubling their own, jumped backward to the conclusion that they were paying him too much salary, and made haste to cut it down!

The Rev. Joseph Cook, of Boston, discoursed to a crowded congregation, on a recent Sunday evening in the Wesleyan Chapel, South Hackney, London, G.B., on "Prayer," dwelling with special eloquence and force on the surrender to the Almighty which was involved in all true prayer. Utterly vain was all supplication which had not underlying it, "Nevertheless, not my will, but thine, be done."

The North London Branch of the British Medical Association has been discussing the subject of "Dipsomania and Heredity in Alcohol." Nine medical men in extensive practice took part in the discussion, and there was a striking unanimity of opinion on the extent and operation of the law of heredity in alcohol, which sometimes slipped over one generation and appeared stronger than ever in the succeeding.

In the Congregational Church of Dorset, Vt., the people are so little given to change that they enjoy the services of the chorister who has led the music for thirty years. Pastor Pratt has occupied the pulpit for a quarter of a century. One deacon has been in the office for forty years and another one for twenty. The superintendent has been in charge of the Sunday-school for sixteen years, and the Sunday-school teachers are mostly old hands, one of them having been diligently engaged in teaching for fifty-two years.

Dr. Oliver Wendell Holmes, in a recent letter about public libraries, says: "When a library is once fairly begun, it becomes more and more valuable every year, as a matter of course, for it grows like a rolling snowball. Such a library is as necessary to a town as a nest to a pair of birds. Scholars are sure to be hatched in it sooner or later, and, in all such institutions, you will see a good many old birds love to nestle and find themselves very warm and comfortable, whether they breed or sing or not."

Phillips Brooks takes full advantage of the liberty now allowed an Episcopal clergyman, after having gone through the services of Morning and Evening Prayer, to conduct a third service as he pleases. Some of his evening services in his own church are as devoid of form as any Orthodox meeting. He will open with "Let us sing the 4th hymn," then read his passage of Scripture, then offer an extemporaneous prayer, and then preach his sermon. You would never suspect you were in an Episcopal church.

The common schools of Germany are well-known to be thorough in their methods and excellent in the results they attain. These are won by teaching rather than by text books. A correspondent of *The Boston Journal* makes the curious statement that the cost of text-books for one pupil in a course of eight years is only \$1.67. The first lesson in geography given to the little Germans is the study of the map of their own town or city. Enlarging on this they learn the neighboring towns, provinces and foreign lands. This is done very slowly, very thoroughly, and it may be six years after entrance before a pupil will hear a mention of any other continent than his own. But of his own land his knowledge is surprising.

The *Chicago Brewer* in a recent issue republishes the Rev. Dr. Crosby's "Calm View" with the following heading: "The Rev. Dr. Crosby's Great Sermon. One Million Copies to be Circulated by Brewers." Then, after stating that it has stereotyped the sermon, and can furnish unlimited copies to its patrons, adds, "You can afford to circulate this sermon. Its circulation is worth more to you than money in Government bonds, and will bear better interest." The spectacle is curious. The Rev. Dr. Crosby, as President of the New York Law and Order Society, doing his best to close saloons in New York, the keepers of which buy his "Calm View of Temperance" as a choice investment, admirably calculated to increase their patronage.—*N. Y. Advocate*. Such is the result of attempting to uphold "moderate drinking."

## CHURCH BUILDING.

In reminiscences of Henry Reed, Rev. Wm. Taylor tells the following, which may stimulate the faith and guide the action of some worthy ministerial and lay brethren in our Canadian work. We copy from the *Christian Standard and Home Journal*:

Henry Reed's theory and practice of church building may be illustrated by the following narrative:—When the Wesleyan Conference appointed Rev. Alexander McAulay to found a Church and build a chapel in Bow Common, the great eastern artery of the city of London, the heroic missionary commenced by preaching in the street without a Church member, but soon got a live membership—not by accretion, but by new creation. It was a daily business with him to lead souls to Jesus and get them saved, and he held all whom he got saved on what he called his "screw principle," which was to entrust each new convert till he was well established in the faith with one of riper experience. Thus screwing each weak one on to a stronger, he secured a union that ministered strength both to the giver and receiver. As Brother McAulay went on building up a spiritual house for the Lord, he selected a fine site, and was arranging to buy the land and build a large and substantial chapel.

Among the men of means on whom he relied for the requisite funds, he met Henry Reed down for at least a hundred pounds (\$500.00). So, in due time, he called to see Brother Reed, who gave him a cordial reception, saying, "Come in, Brother McAulay; I am glad to see you, and now, first of all, we will have a season of prayer and thanksgiving to our gracious God and Father. Then Brother Reed said, "Now, my brother, we can proceed to business." Brother McAulay then gave him a history of their progress in building up a Church in that most needy part of the city, and that he was negotiating the purchase of a lot on which to build a chapel, and explained his plan for raising a fair proportion of the funds required, and of mortgaging the property to secure a loan for the rest, to be paid in yearly instalments.

Reed listened attentively without a word of reply, till McAulay was through, and then said, "My brother, that is a great work in which you are engaged"—and the grand missionary's face brightened as he saw his way to a gift of at least £100—"but," continued Reed, "on the plan that you propose, of borrowing money and mortgaging the property, I cannot give you a shilling." Disappointment, sadness and silence followed, for it was no use trying to get Reed to go back on his own words when he gave a deliberate expression of his judgment. Then Reed proceeded, saying, "Brother McAulay, I often help good people to get out of debt, but I never help them to get into debt. Our fathers made the mistake of creating chapel debts, and I often assist in removing such a hindrance to the work of God, but I have long since ceased to give a penny towards building a chapel that is not to be paid for before it is dedicated to God. In regard to your undertaking in Bow Common, you have to settle three questions:

"First, does God want a chapel built in Bow Common?"

"Second, are you and your young organization the people for whose use He wants a chapel in Bow Common?"

"Third, has the time come when He wants such a chapel erected in Bow Common?"

"If you can settle these questions affirmatively, then you have a clear case to submit to God in prayer. God is able to build all the chapels he wants built, without ruining his credit in the market to borrow money and pay interest. I believe that God does indeed want a chapel built in Bow Common; I believe that you are the people for whom He wants not only a chapel, but spacious school-rooms as well, and I believe the time has come for the erection of both chapel and school-buildings, and that you and your people have a good cause to submit to God in prayer.

"Now, brother, if your judgment approves this theory, and if you will adopt it, and get your people together and explain it, and get them to plead the case before God in the name of Jesus, and meantime advertise your work, so that God's stewards can know what you are doing, God will, through them, furnish the funds as fast as you need them. If you will build on this principle, and contract no debts, you may draw on me for one thousand pounds (nearly five thousand dollars)."

Brother McAulay sprang to his feet, exclaiming, "We'll do it, we'll do it, Brother Reed." The land was bought, the spacious chapel and school-rooms were built, all paid for as they progressed with the work, and a strong Church grew up there in three years. The next three years ensuing, Brother McAulay duplicated it at Approach Road, near Victoria Park.

At the latter place I joined hands with Brother Scott, Brother McAulay's successor, in a three weeks' campaign of daily services. We commenced with six organized classes, and at the close of our series, added eight new classes, making an aggregate of fourteen, and the work went on grandly, because a good foundation had been laid, and the work was carried on according to the sound gospel principles of old Methodism. Reed helped to erect many such enterprises in East London, to which, as I learned on what seemed good authority, he gave an aggregate of £15,000 (about \$70,000); but Reed's name never appeared in the papers as a subscriber to anything with his consent, and nobody but himself and, perhaps, his wife knew the extent of his magnificent gifts to help on the Lord's work.

## RELIGION IN TRADE.

BY A BUSINESS MAN.

Solomon in Proverbs iii. 9-10, says: "Honor the Lord; with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." It is I know, very hard to be economical and thrifty, and not appear mean in the eyes of many observers—even while we are liberal in giving to the claims of God's cause and to charitable objects—and a man who succeeds in accumulating means is generally a good economist and manager; but in too many instances this trait degenerates into a spirit of worldliness and selfishness and makes it hard to give to the Lord the share that is due from all His true and faithful stewards. I have known Christians who felt it their duty to devote a tenth of their income to help on God's cause and who were blessed in doing so, but when their business increased and their profits were large they held back much of the Lord's share of their gains, and so fell into condemnation; and I have known cases where serious financial disasters came of their failure to give God His share of their increase.

There are but few ways in which "the world" criticizes professed Christian traders more than in their manifestation of unchristian closeness, both in their relations to business and Church obligations. Worldly men know what Christian teachings and principles are as well as we do, and when they see a professor that will pay out liberally for the gratification of his appetites, and in manifestation of pride and vanity, but will stint his contributions to Christian claims as well as be mean and niggardly toward his "help," they make very natural comparisons between the profession and practice of such members, and the Church and cause of Christ in consequence suffer in their estimation.

I know a merchant who was an active member of the Church, who took a poor widow's son in his employ, and because of the boy being in his power gave him only about half what he gave others for the same service, and that while this man was worth at least \$100,000 at the time, and the widow was a relative, and the boy the eldest of a large family of children. All that he gave the boy for four years services was \$216, an average of a little over one dollar per week be-

side his board, and the merchant afterward said that he was the smartest boy he ever had in his employ. The merchant was childless and died possessed of over half a million, but while he held important offices in the Church for over thirty years—his meanness greatly hindered his influence for good, and he was really a reproach upon the Church in the eyes of his employees and friends who knew his habits and true character.

A Christian business man is ever subject to criticism, and every word and act is sifted by the ungodly, and if they see us covetous and selfish, as well as illiberal in giving to the Lord's cause, they very naturally conclude that it is more important to lay up treasures on earth than in heaven—that this present life is of very much more consequence in our estimation than the future one—and that religion is of very much less importance than the Bible teaches or Christians preach. When they see us pay out money by thousands for worldly display and home luxuries, while a miserable pittance is doled out—and that often very reluctantly—to the Church and its charities, they cannot but be impressed by our inconsistency, and the claim of Christ upon their service and hearts is less felt in consequence.

If the world is ever to be won over to Christ His servants in trade must contribute of their means with much greater liberality and cheerfulness.—*N. Y. Witness*.

## A PLEASING EVENT.

We take from the *Methodist Recorder* an account of the initial steps in the successful movement lately made to pay off the heavy debt on the Wesleyan Chapel and Soldiers' Home at Aldershot, and the Soldiers' and Seamen's Home at Chatham. "About two years since H. R. H. the Duke of Cambridge, Commander-in-Chief, made the following entry in the visitors' book at the Chatham Home: 'Having visited the Chatham Soldiers' Home this day, I must express my high sense of gratification at the admirable manner in which it appears to me to be conducted, and I heartily wish the Institution every success.' Sir Thomas Steele, the late General-in-Command at Aldershot, and Sir Daniel Lysons, who is now in command there, and other distinguished officers having expressed their favour towards the Home in that military town, and the Duke of Connaught having, in consequence of an appointment in connection with the camp, come to reside in the neighborhood, the thought occurred to some of those upon whom the financial burden of the Home rested that, if a united bazaar on a large scale could be arranged for, a member of the Royal Family might consent to open it, and a considerable sum be realized. The proposal having received the sanction of the committee of the Homes, was submitted to the Duke of Cambridge, who at once promised his cordial support, and authorized the use of his name in an application to the Duchess of Connaught. The Rev. Robert Stephenson, who has succeeded Mr. Allen at Aldershot, was accordingly instructed to wait upon the Duke and Duchess. He was received in a very friendly manner, and it will be no breach of confidence to say that Sir Howard Elphinstone, their secretary, told Mr. Stephenson that their only cause for hesitation was a feeling that they should not support sectarian institutions. Mr. Stephenson of course replied that the Homes were for the benefit of soldiers and sailors without distinction of sect or religion, and he asked what their Royal Highnesses would do if Church clergymen were managers of the Homes. The answer was, "Oh, that would be quite different. The Established Church is the Church of the nation." In the end Mr. Stephenson was told that if Bishop Cloughton, the Chaplain-General, thought their Royal Highnesses would be acting right in doing what was requested they would be glad to consent. Mr. Stephenson came to London and saw Bishop Cloughton at St. Paul's, and the Bishop assured him that he remembered the cordial and loving manner in which he and the Wesleyan missionaries associated when he had charge of the diocese of

Colombo, and that not only would it afford him great pleasure if their Royal Highnesses would open the proposed bazaar, but that he would be glad, if practicable, to take part in the ceremony himself. On this being communicated to the Duke and Duchess they at once promised to come, and they fixed May 3, as the day most suitable for them. Their patronage being given, that of other distinguished persons, such as the Minister of War, the First Lord of the Admiralty, the Generals commanding at Aldershot, Chatham, &c., was promised."

## PERSONAL HOLINESS.

BY A. LOWRY, D. D.

Personal holiness is the focal point in the redemptive system. Here all the convergent rays of spiritual light meet, centre, and produce their grandest effects. It is not the prime object of grace to reopen heaven and procure rewards—to deck men with robes and diadems, palms and harps—to place them within a magnificent city, entered by gates of pearl, and embellished by golden foot-walks, and trees, and rivers of life and healing; but to restore the lost image—the primal image of righteousness and true holiness. This is the major proposition, the objective point, the great necessity. Everything else is incidental and subsidiary. Happiness and heaven are the resultants of holiness. They come as a natural effect and logical sequence from the chain of causation, and uplifting forces, comprised in purity. It is the introduction of moral evil into the world that has broken up the harmonies of the righteous government of God, and produced clash and conflict in the administration of His proposed peaceful reign over men. To God, sin is repellant—holiness attractive. To the elements of heaven, sin is incongruous—holiness coalescent. To the human constitution, sin is derangement and disease—holiness, sanity and health. Sin, therefore, is the sum of all evil—holiness the totality of all good. Hence deliverance from sin, and the attainment of holiness, create heaven anywhere, because purity makes us one with God. Where God is, and communes there is supreme happiness and the highest heaven.—*Divine Life*.

## WHY NOT CURED?

Ah! how many a poor, foolish creature, in misery and shame, with guilty conscience and a sad heart, tries to forget his sin, to forget his sorrow; but he cannot. He is sick and tired of sin, he is miserable, and he hardly knows why. There is a longing, and craving, and hunger at his heart after something better. Then he begins to remember his Heavenly Father's house. Old words which he learnt in childhood; good old words out of his catechism and Bible, start up strangely in his mind. He has forgotten them, laughed at them, perhaps, in his wild days. But now they come up, he does not know where from like beautiful ghosts gliding in. And he is ashamed of them. They reproach him; the dear old lessons; and at last he says, "Would God that I were a little child again; once more an innocent little child at my mother's knee! Perhaps I have been a fool; and the old Sunday books were right after all. At least, I am miserable; I thought I was my own master, but perhaps He about whom I used to read in the old Sunday-book is my Master after all. At least I am not my own master; I am a slave. Perhaps I have been fighting against Him, against the Lord God, all this time, and now He has shown me that He is the stronger of the two."

And when the Lord has drawn a man thus far, does He stop? Not so. He does not leave His work half done. If the work is half done, it is that we stop, not that He stops. Whoever comes to Him, however confusedly, or clumsily, or even lazily they may come, He will in no wise cast out. He may afflict them still more to cure that confusion and laziness; but He is a physician who never sends a patient away, or keeps him waiting for a single hour.—*Charles Kingsley*.

Longworth I. Eng.

DYNACOLOR SAFE