

ERS,  
S,  
S.  
USE.

ville Street.

reliable makes  
mail boat from

the teacher.

ADERS.

xford, and

, Glasgow.

in the

COTIA.

Teachers of the  
justly conclude  
Reading Books

cents,  
6 cents.

READERS:

illustrations,  
Price 15 cents.

illustrations,  
Price 25 cents.

illustrations,  
Price 30 cents.

illustrations,  
Price 35 cents.

illustrations,  
Price 40 cents.

illustrations,  
Price 45 cents.

illustrations,  
Price 50 cents.

illustrations,  
Price 55 cents.

illustrations,  
Price 60 cents.

illustrations,  
Price 65 cents.

illustrations,  
Price 70 cents.

illustrations,  
Price 75 cents.

illustrations,  
Price 80 cents.

illustrations,  
Price 85 cents.

illustrations,  
Price 90 cents.

illustrations,  
Price 95 cents.

illustrations,  
Price 1.00.

illustrations,  
Price 1.05.

illustrations,  
Price 1.10.

# The Wesleyan,

Rev. A. W. NICOLSON,  
Editor and Publisher.

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

50 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXIX.

HALIFAX, N.S., JANUARY 6, 1877.

NO. 1

## OUR ENGLISH LETTER.

A WESLEYAN WESLEY.

DEAR MR. EDITOR.—A few weeks ago you inserted in the *Wesleyan*, a short article, copied from the *Christian World*, bearing the above title, and making enquiries concerning the Rev. Samuel Wesley, now stationed at Poole in Dorsetshire. As I am residing at Gravesend where Mr. Wesley preached for three years and from which circuit he has just removed, I am in a position to answer the question as to his relation to the founder of Methodism. There is a connection between the families, but it cannot properly be termed a relationship. The Rev. S. Wesley of Poole is a direct descendant of the Rev. John Wesley who once preached at Poole, and who suffered many things in that town for righteousness sake, his remains now resting in an unregarded grave. But the John Wesley of Poole, the worthy ancestor of Samuel Wesley, the present superintendent of the Poole circuit, was brother to the grandfather of John Wesley, the great founder of Methodism, and so the line of descent is not from that branch of the Wesley family. Nevertheless the present S. Wesley, is strikingly like some of the portraits of John Wesley, which adorn the hymn book, is a poet of considerable ability, and is an able and successful preacher of Wesleyan Methodism, and one who may in all honor be written of as a true Wesleyan Wesley.

## SCHOOL BOARD ELECTIONS.

London has been for some length of time in all the turmoil of a fiercely contested election. The time for the election of the London School Board has just passed, and it is evident that an attempt was about to be made to elect a set of men opposed to the present policy of the Board, grumblers at the expenditure, resolved upon denouncing the Government, and in all cases the cry of the Establishment was found precipitating in the contest and stirring up the strife. It was determined to destroy the enlarged policy of the Board, and as far as possible or safe to go back to the old system of clerical rule and patronage. It is satisfactory to learn that they have been thoroughly beaten. Their party is now weaker than ever, and some of the prominent men on that side have been ignominiously rejected by the electors, while their ablest men are low down in the lists. It is a crushing defeat, and will go far to sustain School Boards in many other parts of the kingdom where they are being assailed with similar persistence and unrelenting clerical dislike. It will help to prepare the way for the universal establishment of Boards for the oversight of the schools, which look to the Government for aid. The nation has a right to ask for this, and we Methodists, and many of our sincere quite prepared to go in for such a really national system in opposition to the so-called national system of today which leaves the selection of teachers, the government of the schools, and absolute control of the curricula, in the hands of the parish clergyman. No school can be maintained in the hands of children are all in their hands, and there is no remedy. A better day is at hand, and recent events inspire to hasten it.

## THE ARCTIC EXPEDITION.

Being somewhat severely criticised and all is not quite so pleasant as upon their first return. A lively controversy has arisen as to the constant distribution of ardent spirits to the men, and the injuries wrought by scurvy and other diseases. The tectonals have the best of the argument for the facts in reference to the abstainers of the party being the most capable of hard endurance and in all cases free from disease, are so unmistakable that objections cannot gainsay them. This has been affirmed again and again by the distinguished arctic explorers, and the wonder is that the lesson was better learned by the officers of the expedition as many of the painful sufferings stand connected with the regular use of alcoholic beverages.

## DECEMBER STORMS.

have prevailed to a sad extent along the coasts, causing great losses of life and property. Heavy falls of rain and the floods in low lying districts, on the whole the recent weather has been decidedly uncomfortable. The winter has been unusually mild, and the fog has prevailed, and a little snow and rain, and a Christmas-tide would be

## INTENSE ANXIETY.

prevails throughout England as to the result of Lord Salisbury's mission, and the decision of the approaching Conference at Constantinople. His lordship travelled slowly, conferring with distinguished diplomatists and statesmen at the different capitals on his way, but we cannot learn that he obtained sympathy with the views of the Government, and it is believed that England goes to war against Russia in order to prop up Turkey, we shall be absolutely without allies or help from any of the European powers. A few days more, and the tide will turn either for peace, or war with all its disastrous consequences. A very large party in England contend that our Government is wrong in the position it takes, and at this crisis, and with this mighty issue impending, we are a people widely separated by conflicting opinions, and of that fact the Russians are fully aware, and it will influence their councils.  
Dec. 11, 1876. "B."

## CHRISTMAS TREES.

Last Thursday evening was an occasion which will live in the memories, and we were going to say, in the lives, of the children connected with the Methodist Sabbath School in this city. It was the time set apart for the distribution of gifts from the Christmas trees which Judge Wilnot, the Superintendent had alone provided for the scholars and teachers, out of the liberality of his heart, and which he dispensed with his own hands. The school room was tastefully festooned with evergreens, and on the wall facing the entrance was a neatly painted scroll with the words, "A Merry Christmas and a Happy New Year." As there were over four hundred presents to be given, it was found necessary to erect two trees to hold them all, which were placed one at each end of the platform, while in the centre and between the trees was arranged a frame work for holding a large number of dolls, which the Judge had in special reserve for the little ones of the Infant Class, and directly back against the wall was a cabinet constructed for the purpose, containing a quantity of gilt cones filled with candies of various kinds. With the assistance of a few ladies the trees were beautifully decorated and ornamented by Thursday noon and the presents hung thereon ready for distribution, and during the afternoon a great many persons, including the parents and friends of the children, availed themselves of witnessing a sight which perhaps has never been witnessed before in this Province, and of course with the admiration of every one. In the evening when the wax tapers which had been placed on the trees were lighted they showed to much greater advantage and produced a splendid effect. The presents were all marked with the names of the scholars and teachers, and in the case of the scholars consisted of scarfs, mitts, stockings, ties and other useful articles for children. There were, with toys innumerable, also books, chronicles, &c. &c. Each of the female teachers received a reel stand made by the Judge himself with other things, and the male teachers either books or chronicles. At five o'clock the school assembled in the body of the church and at six marched in classes down into the vestry singing a marching song accompanied by Miss Black on the Melodeon, and Mr. Williamson on the Cornopean. The children having taken their seats, the distribution of presents commenced, which occupied till nearly nine o'clock, when candy was handed around, they having previously been supplied with apples. At intervals between the presentations the scholars sang some very nice pieces out of "Brightest and Best." One of the most interesting features of the evening, was a vote of thanks to Judge Wilnot proposed by Master Bayard Fisher and seconded by Master Brunswick Lemont which was put by the Rev. Mr. McKeown, and carried unanimously by a standing vote. In reply to it, the Judge remarked that it was the smallest vote of thanks he had ever received, while somebody not far away, suggested that perhaps he had never received one that had come out of fuller or more grateful hearts. We do not wonder at all at the Judge's remark, for he is a man of the hour, he was the happiest man in the Dominion. At 9 1/2 the children left for home, pleased and delighted.—Reporter.

## ADVICE TO THE BISHOP OF LINCOLN IN HIS TROUBLE OVER A METHODIST TOMBS STONE.

BY THE REV. JOHN BREWER.

Concluded.

On Page 6 and 7, your Lordship supplies John Wesley standing on his father's tombstone once more, and surveying the state of modern Methodism in Epworth, as represented in "A large red brick building, in which a religious sect assembles for worship, which has split off from the Wesleyan,—the sect of the Kilhamites." You ask "Brethren, if your reverend founder, John Wesley, were to rise from his grave, what would his feelings be? What would his language be?" My Lord! you could not have chosen a better subject to put into the mouth of Wesley, to prove the justification of our ordination to administer the Sacraments! He would, on looking upon that Kilhamite chapel, make a most noble defence on our behalf. He would say, "Aye, I see my own people proved faithful long enough. Their desire to obey me was sufficiently tested. Displeased by the Clergy without, rent by schism on the sacramental question, they did perfectly right in ordaining good men and true among themselves. They have kept close to God's work and prevented my people from being scattered among the Dissenters or from falling into apostasy by the clergy." Lordship thought for a moment, and Wesley would have to say to the interview, and I there to see and hear.

But why should your Lordship "dwell among the tombs?" Why so "free among the dead?" I object to Wesley's position on the tomb. He was put there once by the Clergy, and your Lordship inclines to keep him there! But allow me to say, that the loftiest pinnacle of Lincoln majestic Minster is not high enough for a position from whence you, and our venerable founder, may survey Methodism. Come up to Pisgah, My Lord! Pray that "the beam" may not only be "cast out," but that God may give you the clarified and enlarged vision of that Great Law-giver, when he stood by him and shewed him all the land, Cordé up to the Mount, my Lord! See! what light is that in the dreary dwelling on the ice-bound shore of Labrador beneath the base of "Greenland's Icy Mountains." It is the brightness of Gospel, carried by Wesleyan Missionaries. Behold the thousands of the Red Men, in the far west territory of that Western Hemisphere, burning the habetot of war, and smoking the pipe of peace beneath the shade of our Mission. Let your glance sweep over the embry-Empire of Canada; from Newfoundland, east, to Columbia in the west. Rest for a moment, to contemplate Methodism in the young and vigorous Republic of the United States. There, a Conservation Episcopacy and a Liberal Presbytery are happily combined. These two divine forms of administration had long been antagonistic to each other in the Fatherland. Scot and Briton fought over them until the Highland heather was soaked in blood, and the English throne hewn down to a block, and its dynasty changed. But in the hands of Wesley, under baptismal fire from Heaven, the two were fused into one. Long separated, they met at Wesley's command, kissed each other, and then, away o'er country and settlement, o'er town and city, where the woodman's axe rung or the fisherman's net was cast, or the miner's spade was at work, o'er mountain and prairie, over river and thundring Niagara, he took her son by the hand, and in

England, by the plantations of the South, by island and sounding shore, in the palaces of merchants, and in the huts of the negro, this united pair travelled, and toiled, and prayed, and preached, until seven millions of the most intelligent, the most enterprising, and the most devout of the human family subscribed themselves by the name of Wesleyan.

Turn to the Isles of the Caribbean Sea, where, amid West India plantations, the thousands of emancipated slaves lift up their voices in praise of Him who "breaketh in pieces the oppressor," who sent them help when there was none to hear their cry, by the aid of our brethren, and other kindred churches! Now turn and behold our brethren in other longitudes.

Where Africa's sunny fountains Roll down their golden sands.

There they are! A noble Wesleyan land, who have given to Africa that "Word," compared with which "no mention shall be made of coral or of Gold." See! The Brahmins of India are sitting at our feet! The tea-gardens of China, the gold fields of Australia, and the spicy groves of Ceylon, echo to the melodies of the "sweet Psalmist" of our Israel. Now turn for a moment to the "Isles of the sea," long waiting for His law. The John Hunts of your Lordship's diocese have gone down to the lowest depths of our fallen humanity, and have brought up Gambia-Fiji, to plead, through our McArthurs, to be delivered from the man-hunter and kidnapper, and to be placed under the shadow of our throne, from men who would tramp out her gospel, and drive her back to barbarism and death.

Your Lordship seems to desire the return of John Wesley to earth. (Page 6) On the authority of Jesus Christ, I tell you that if Wesley were to rise from the dead you would not be persuaded by him! And moreover let me say that, if he did rise from the dead, such is the state of things in your Lordship's Church, that he would be among you as his Master was in the temple. Some of you would get a flogging! Some of your tables would be overturned. As for the Wesleyans, we of the present generation should have finished our work, and gone off to our reward, before Wesley would have finished his work with you.

It is a sign of advancing knowledge among the Prelates of the English Church to find, from the Pastoral, that your Lordship has endorsed the Wesleyan order of Lay Preachers. This is a striking evidence from your pen that John Wesley outlived his Episcopal prejudices. On Page 5, you state "John Wesley was the founder of an order of Lay Preachers. This was his special work." Or, rather was it not the work of God, in spite of John Wesley? Had it not been for the interposition of God, through the instrumentality of Mrs Wesley, the "noble order of Lay Preachers" would have been crushed, as "the new wine in the cluster." When Thomas Maxfield began to preach, John Wesley was in London, and hastened down to stop him, there were no railroads in those days. The journey from London to Epworth was no light step. But had it been seven fold as long and as arduous, Mr. Wesley's prejudices would have been impetuous sufficient to post him down to put a stop to such "a wicked presumptuous" doing, as it was then deemed against the zealous Maxfield. "I will stop his preaching," said Mr. Wesley; and as he entered the house, that noble successor of the Miriams, the Deborahs, and Hannahs, and the Marys of the Church,—Mrs Wesley—took her son by the hand, and in

you know what my sentiments have been; you cannot suspect me of favouring readily anything of this kind. But take care what you do with respect to that young man! for he is as surely called by God for preach as you are. Examine what have been the fruits of his preaching, and bear him for your self." Watson's Life of Wesley, vol. 5, p. 298. My Lord, I like to stand at the source of a noble river, and step down to drink at the primal spring and then follow its course down dell and dale, by ravine and vale, past frowning rocks, and over fertile meadows, by village and hamlet and lonely cottage, and watch its growth, with the thousands and rills, and brooks and rivulets until, like our own beautiful Trent, it is capable of bearing upon its bosom the freights of wealth and defence of war; and then lose itself in the deep blue sea. Blessings for ever on the head of the Mother of John Wesley for putting forth her hand to arrest her son from damming up with his foot that tiny rill which has become a mighty river in our day. It is a credit to your own judgement to find you rejoicing with us in "this river which makes glad the city of God." The "Order of Lay Preachers," may now, from henceforth be numbered with "Holy Orders." It is, without controversy, to be numbered among the most interesting phenomena of Methodism. To see every Lord's Day thousands of our beloved brethren, the Local Preachers, of all classes, from the cottage labourer to the distinguished professor; men of gift, intellect and sweet experience of the love of God; of burning zeal and glowing piety; of unselfish spirit, "taking nothing of the Gentiles;" for the love of Him, whose they are, and whom they serve with their spirit in the blessed Gospel, is a scene which stands unrivalled in any age of the Church's history. And does your Lordship approve of this order of prophets? Trace the history of Local Preachers; note the opposition of the Clergy; their contempt, their rage, their persecutions, against this "Holy Order"; and then quote the notorious resolve of Mr. Wesley to stop the work; and your Lordship will perceive that you have not only no part nor lot in the work, but it affords us imposing evidence of the fact, that John Wesley outlived his Church errors, and died a wise man. I am surprised that your Lordship should quote John Wesley against us, the ordained Ministers of the body, and yet be silent about John Wesley's hostility to the Local Preachers. This discrepancy on the part of your Lordship is to be attributed to the prejudice produced in your own mind by the Romish errors of sacramental efficacy, through Prelatical Ordination. Pluck that "beam out of your own eye;" and you will see clearly the divinity of the Order of Ordained Ministers in Methodism, as the legitimacy of the "Holy Orders of Lay Preachers." John Wesley's mind is as much developed in the former as in the latter; only that his prejudices required a little longer time to wear off, and a little more opposition from the Bishops and Clergy to his great work. Had the Bishops and Clergy of the days of Wesley stepped in and directed the work of God, as you say they ought to have done, Wesleyan Ordination would have had no existence. As it was, the necessity of the case justified the means. It was not therefore surprising, to find your Clergy in bitter opposition to us, for we are a standing evidence to the word at large of the negligence of your fathers. To the world, ours is the ministry of reconciliation, to you it is the ministry of condemnation. Still we rejoice to see signs of penitence in you. But your repentance is not sufficiently genuine; nor does it bring forth fruits meet for repentance. We will pray that you may "go on to know the Lord" more fully. For "he that knoweth God knoweth us, and he that loveth God loveth us also." But if a man say, I love "John Wesley," whom he hath not seen, and yet "dishonour the sons of John," whom he

Carlton Mrs. C. C.