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THE "WESLEYAN,"

OFFICE—125 GRANVILLE STREET.
All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUETIS.
All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

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

OUR EXCHANGES.

Paris has now a band of twenty-three Protestant ladies who visit the hospitals, says *Evangelical Christendom*.

A leading ecclesiastical property agent in England estimates that about 200 livings are yearly offered for sale.

Two daughters of the American General Banks will soon cross the Atlantic—one as the bride of a young clergyman, who goes to a mission in China, while the other is bound for Paris, where she will study for the stage.

William Henry Giles Kingston, a well-known English writer of books for boys, is dead. Mr. Kingston began to publish tales of travel for children about 1843. He published during his last thirty seven years between fifty and sixty books.

"Yes they who do the most for the poor abroad, do the most for the poor at home. Christians, not infidels, furnish the means for doing good to the destitute. There is not an infidel charity in this city."—*N. Y. Observer.*

The Holy See in answer to a petition of the English bishops, has granted a dispensation allowing throughout England the use of butter, cheese and milk at collations on all fast days except Ash Wednesday and Good Friday. Roman Catholic bishops of other countries should send in their applications.

The Irish University bill provides that the honors and degrees of the new Irish University shall be open to women as well as to men. A society has been formed to procure the endowment of scholarships and other means of aid for the higher education of women in Ireland.

The *Aurora*, published at Rome, announces the formation of a new association for collecting money for the necessities of the Pope, the amount of daily tribute demanded from all Catholics being one centime, or six sous per month.

The Irish Episcopal bishop of Kilmore has resigned the presidency of the society known as the "Primitive Church Methodist Society," which was formed a few years ago to counteract the movement for uniting the Primitive Wesleyans with the Wesleyan Methodists of Ireland.

Third in the list of donors to the work of the American Baptist Missionary Union last year stands Burma. It gave \$31,000, against \$39,000 given by New York, and \$41,000, by Massachusetts. It appears that these converted heathens have "baptized pocket books," as all Christians should have—*Visitor.*

In the course of a recent debate on Irish affairs, the Marquis of Waterford said: "A great deal had been said about emigration, which was a very popular remedy in their lordships' house. Emigration might be very useful, but, as at present carried out, it was the greatest injury to the country, because it was the young, the strong, the active and the energetic who were going, while the old, the feeble, and the useless, with the children, were left behind."

A St. Louis court has recently decided that it is a conspiracy for which parties are liable for indictment and prosecution for a number of workmen acting in concert to stop work upon the partial completion of a task which it would be ruinous to delay, and thus take advantage of and endeavor to force their employers to yield to a demand for an advance in wages. The case came up in connection with a strike in the Vulcan steel works.

A liberal subscription has been started, and \$50,000 raised already, toward the construction of a Wilton, Connecticut, (where a good sized farm has already been set apart for the purpose), of an inebriate asylum for women. Melancholy as the fact seems, it nevertheless is a fact that there is a largely increasing class of women in the United States who not only intoxicate themselves habitually on opium, but a portion of whom indulge to excess in spirituous liquors also.—*Nashville Ad.*

The Rev. Dr. John Hall thinks that American English contrasts favorably, as a whole, with that spoken in the British Isles, and that in London there is more barbarous and indefensible English uttered than in all the United States. He is now in England, and in a letter to the *Ledger* says: "There are many phrases in use by our English cousins which we ought to shun. They 'stop at home' all day. We 'stay at home.' They talk of a 'couple of pounds' as if the pounds were linked together. In fact, the list of Londonisms would be a long one. 'Not as I know' is the frequent confession of ignorance, and if blame is to be laid on one it is 'along of him.'"

A society attached to Mr. Spurgeon's Metropolitan Tabernacle furnishes clothing to needy pastors and their families. Its gifts during the last year amounted to about \$1,200 and went to the homes of forty-eight pastors and five colporteurs, besides two parcels that went to India.

A free ice-water fountain is in operation under the wing of the Post-office, New York, and has been used in a single week by 25,000 people. Already it is reported that the tipping places in the vicinity have peculiarly suffered because of this fountain. This brief experience coincides with that of London in the same matter.

Mr. Arthington, of Leeds, has given his check for \$20,000 to the Baptist Missionary society for its Congo mission, and a steamer will shortly be despatched to Stanley Pool, whence it will proceed to the Albert Nyanza, and here Mr. Arthington expects it to meet the agents of the London Missionary Society who are working from Lake Tanganyika. Mr. Arthington is a member of the Society of Friends.

A church costing \$15,000,000 and intended as a memorial and thank-offering for the deliverance of Russia from the French invasion under Napoleon I., is to be dedicated at Moscow, August 26, the anniversary of the Czar's consecration. It has been 47 years in building, and about 955 pounds of gold were used in gilding it. Its dome is 260 1/2 feet high. If the Czar had donated that amount to the evangelization of his benighted subjects, he would have done something deserving of praise.

An English physician has obtained a verdict for \$16,000, or \$80,000, against the South-Western Railway Company for injuries received by an accident on the road, and the award has been confirmed by the Court of Appeals. The Courts held that the railway company was bound to remunerate the plaintiff for his loss of practice, which was very lucrative, as well as for the personal injuries.

A Lutheran paper states that a synodical decree has been published in Wurtemberg which threatens "exclusion from the State Church of any one who employs a Methodist minister to perform any clerical acts—marriage, baptism, confirmation, burial—or who takes part in the Lord's Supper or class-meetings in Methodist churches, after due warning. But, because the Methodists have quite a following in the State Church, it is feared a strict carrying out of the decree may result in a considerable secession."

Longfellow is the subject of a long biographical and critical sketch in the London "World," which closes as follows:—"The charm of purity and truth, the worth of patriotism, the grandeur of patience, the beauty of woman's enduring love, the nobility which in his muse is seen to underlie every-day scenes and common occupations—all stamp him as the poet of the English common people, who, though he was not born on this side of the Atlantic, yet belongs to all that is best and greatest in the English-speaking race."

A Methodist parson, Rev. Stanley, got the better of Bishop Tuttle during his recent trip in the Missoula Valley. The Rev. Stewart, of Missoula, was driving the clerical party (consisting of Bishop Tuttle, Rev. Tillotson and himself) in his own "one horse shay," and met Rev. Stanley driving two horses. The Bishop sang out: "I say, Stanley, how is it that you Methodist preachers manage to drive two horses, while we Episcopalians have to put up with one?" "Perhaps you are one horse preachers," said the ready wit of Stanley, amid hearty shouts of laughter, in which the Bishop joined.—*Independent.*

Says the "Christian Standard":—"There is an agitation in the Church of England for a reform of the Book of Common Prayer. It seems that to effect the proposed reform the Prayer-Book will have posed before the House of Commons, and its revision undergo the same process of legislation as any other measure. Undoubtedly the book could be improved in some respects, but to set a body to doing the work which is composed not only of Episcopalians, but Dissenters of all creeds—Catholics, Jews and Braidlaugs—would seem to be rather an incongruous piece of business, and likely to result in changes which would be no improvement. Only think of our Congress revising a prayer-book!"

A gentleman attended one of Chaplain McCabe's Church Extension meetings on the frontiers, and when it came time to subscribe, he gave \$100 to secure the erection of a church in the little town where the meeting was being held. He not only gave himself, but did all he could to get others to do so. Some one asked him why he took so great an interest in the effort, as he did not profess to be a Christian. "Well," said he, "I know of four Methodist families who came to this town with the intention of settling, but finding we had no church, and learning that there was one in the next town, they went on, and we lost, at least, twenty good citizens by not having a church. The Methodists are wonderful people to gather about their church." Railway companies have found this out, and hence make donations of eligible lots at every town site.—*Methodist.*

THE SALVATION ARMY.

During one of the sessions of the late English Conference the Rev. W. Booth, the "General" of the Salvation Army, was introduced by the President, and invited to address the Conference. In spite of the unpleasant feelings with which persons of refinement and good taste must peruse the Army's placards and papers, the apparent burlesque and approach to profanity of which we do not attempt to defend, it is matter of notorious fact, as the *Watchman* remarks, that God has greatly blessed Mr. and Mrs. Booth and their co-adjutors in their efforts to win souls to Christ.

Mr. Booth said: Mr. President, fathers and brethren: I may be excused feeling some little trepidation in being placed in this unexpected position. I can easily understand what time means in a Conference like this. I am continually crying time at our meeting, and if our people do not stop we sing them down. I will give you the privilege to do the same with me. (Laughter.) I cannot help but feel that I am mixed up with a very important movement, and a movement that is worthy of the consideration of all Christian men who are concerned about the salvation of the world. I may say here that I am the child of Methodism, that I was born and cradled in Methodism, that I was converted and trained to love soul-saving work in Methodism. Fifteen years ago I fell in love with the great crowds of people who seemed to be outside the pale of all Christian churches. Ninety-five per cent. of the population of our large towns and cities never cross the threshold of places of worship, and I thought, Cannot something be done to reach these people? I thought if we could get people to think about religion, a great point would be gained. If we could get them to think about hell they would be certain to want to turn from it. If we could get them to think about heaven they would want to go there. If we could get them to think about Christ they would go into his open arms. Their hearts, I knew, were like mine, and the truth was just as enrapturing and as potent in their case as in my own, and the Salvation Army is simply the outcome of that resolution put into practice fifteen years ago. I first took a stand at Whitechapel, with an old ragged tent, which was soon blown down. I replaced it at once by a dancing room in which there was never a seat, and so I went on, struggling about first at one place and then another for the first twelve years. More than three years ago the movement took a more definite, distinct, and arduous fashion, which it has at the present time. And during the three years our progress has been very remarkable. In 1877, in April, we had 26 stations; and in 1880, 162—that is, in something like two years and eight months the number of our stations has gone up to 162. And these are in the principal centres of population throughout the country. We had in 1877 35 officers or evangelists; in 1880 we had 285, and I suppose if these figures had been brought up to date we should have 300 officers who are prepared to go anywhere or do anything for the Master. There is very little question if I were to send a telegram to each of these officers and say, I have come to the conclusion that it would be most for the glory of God that you should move away to such and such a place, without any promise or guarantee of salary, and without the assurance that when they reached their stations they would find any to sympathize with them, the great bulk of them would cheerfully and gladly go. This is a very remarkable statement to make, but it is also a remarkable result of the influence of the influence of the Spirit, which makes men willing to suffer, and even to die, for the Saviour. In 1879 we had 1,987 unpaid speakers, and the number has increased to 5,290 persons. In 1880 the poor people contributed towards the movement \$14,680. We go upon the lines of self-sustentation. We say, "Now, get on your feet and say something for God, and put down something for his cause." You used to give three or four shillings a week for beer and tobacco, and we won't be content to receive a penny a week and a shilling a quarter. Give as the Lord has prospered you, and down with your money." Now, considering that this is a new movement, that really seems to me remarkable. Let me say two or three words as to the principles on which we have proceeded. The first principle is to go to the common people, to the outcasts, to the publicans and harlots and thieves. We do not fish in other people's waters. We are not chargeable with that. We do not throw our bait to catch a Methodist local preacher or the deacon of a Baptist church. No, we get our converts out of the gutters, and if there is one man worse than another we rejoice to be the means of saving that man. (Hear, hear.) Let me refer to one of the last telegrams I have received. We have just had a dear brother who got the blessing of a clean heart, and though his friends said they would give him any amount of money if he would preach anywhere else, he loved Christ more than money or friends. At

Manchester he found out a notorious atheist and blasphemer and invited him to the service; and this man said, "I am coming here every night, and if ever I do get converted there will be no room big enough in Manchester to hold the crowds that will come to see and hear me." I have just had this telegram from one of the captains: "The great sportsman and atheist is out at the form crying for mercy." Now, that is the style of people we seek to save. I find it a difficult thing to keep my people down to the gutter. When a man gets saved his wife gets his shirt from his "uncle's," and buys him a paper collar, &c., and he cannot see the hole of the pit from which he was digged. He would like to make our rough concern into a chapel, and make it more respectable. But that is not our ambition, we are moral scavengers—netting the very sewers, and we want the lowest of the low. (Hear, hear.) Now, Mr. President, let me say, first, it is a matter of great thankfulness to God that there is a way—a simple, ready way, a cheap way—to get at the masses. Secondly, we get at these people by adapting our measures. There is a most bitter prejudice amongst the lower classes against churches and chapels. They will go into a theatre or a warehouse. In one of our villages we used a pawnshop, and they gave it the name of the Salvation Pawnshop.

The President thanked Mr. Booth for his intensely interesting address (of which the above is but a part). There was the Methodist ring about it and he was sure he would have the prayers of every man in the Conference that his work might have the blessing of God's smile upon it. Mr. Booth shook hands with the President, and withdrew.

THE INDEPENDENT CATHOLIC MOVEMENT.

At the Independent Catholic Church on Madison Avenue, corner of Twenty-eighth street, last Sabbath, 2,000 persons attended the three services. The "Roman" Catholics are building a large church on Twenty-eighth street, in the rear of the Independent Church, and Sunday was appointed the day for laying the cornerstone. Great preparations were made for the reception of Cardinal McCloskey, who was to officiate at the ceremony, and who had come from Newport specially for the purpose. But the Roman Catholics were so excited by the bold attitude of the Independent Irish Catholics, whom Father O'Connor had stimulated to religious enthusiasm by his preaching from Rev. xviii, that the Cardinal, when he heard of the commotion, deemed it advisable not to attend. The ceremony in consequence was a miserable fiasco. Fathers O'Connor and Burke, the latter a priest of the diocese of Waterford, Ireland, who has recently united with Fathers M'Namara and O'Connor, preached also in the evening to an immense audience, half of which was composed of Roman Catholics. Five united with the Independent Catholics after the service, and renounced Popery in every form, professing their faith in Christ alone and in the Bible. Three services are held every Sabbath, and prayer-meetings and the testimonies of Catholics on Tuesday and Thursday evenings. These ex-priests would remind Christian people that there are no funds, for carrying on this work, paying rent of church, etc., but the voluntary contributions of the public.—*N. Y. Adv., Aug. 26.*

BOGUS DIPLOMAS.

The Philadelphia Record, which has kept close track of Miller and Buchanan, the heads of the bogus medical colleges in Philadelphia, has printed a long list of names of those who have bought diplomas from those fraudulent "institutes." The number published is about 4,000, and 7,000 more are known to have obtained diplomas from some one of the scandalous concerns which Miller, Buchanan and others are connected with. The printed list includes the names of a large number of Massachusetts practitioners; but, for the population of the State, the number of "graduates" who hailed from Maine are the most numerous. The Record, in the course of an editorial article accompanying the publication of the names of the "graduates," says: "It is safe to say that, in recent years at least, no diploma has been issued by this father of fraud in the doctor-mill business which should bring its holder any recognition more flattering than contempt. The crime against society, which the Buchanans and Millers of the land are perpetrating, is one of the most awful that can be contemplated. Ignorant and vicious charlatans are armed with seeming authority which places them in the most sacred relations with suffering humanity, and they go about aggravating diseases, and even doing murder, under a guise which, if thoroughly appreciated, would bring them scorn and prosecution."

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great night fall comes.

THE ACCURSED TRAFFIC.

At the funeral of Wm. McLean, murdered by the negro, John Mitchell, at Bridgetown, the Rev. D. W. Johnson, A. B., in the course of his address spoke these truthful words. They do not convey the whole truth, simply because neither he nor any other man can tell all the evils of the traffic in liquors. May we ask who signed the application for license for the vender of that maddening drink, who imported it, and supplied him with it? These questions have weight in heaven, if not on earth.

Mr. Johnson said: What is the occasion of the terrible crime which has brought us here to-day? A strong man in health and the prime of life, has suddenly been laid low in death, a wife has been left with a breaking heart, and a helpless family; four little children have been deprived of the protection of their youth, their breadwinner has suddenly been cut down, and they stand exposed to the dangers of life, from many of which he would have guarded them. Deep gloom has settled upon our community for miles around, business has been almost entirely suspended for a week, a white man has been murdered, and a man with a black face and a blacker heart, has been driven out, a vagabond upon the earth under the execration of men and the wrath of God. But what was the cause of all this sorrow and crime? I answer without hesitation—it was rum! Rum raised the commotion, rum inflamed the passions, rum sharpened the assassin's dagger, and thrust the murderous blow. Men and brethren is this true? This is no time to call hard names, but I must say this rum traffic is the most ignoble of all the base occupations of earth. To see a cripple, with no limbs to support him, with but one arm, and a slack brain, selling rum would be bad enough; but what shall we say of stalwart men of active minds, and arms strong for work, standing behind a counter to deal out liquid poison to the slaves of appetite, thus enflaming their passions, dethroning reason, and transforming men into savage beasts to the terror of the community, and the death of useful citizens. Is it any wonder that the curse of God is pronounced against this traffic? "Who to him that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunk also."

My dear young men, my brothers, if any of you have been addicted to intemperance, give it up to-day. For your own sake, for the sake of your loved ones, for the safety and defence of others, not only give it up, but league yourselves against it and rest not until it is banished from our land. If there is a rum-seller here to-day, within the sound of my voice, I beseech you in the name of man, in the name of God, give it up. The curse of God rests upon your traffic, his course will rest upon you, you will rest upon your family, you will rest upon you in time, will rest upon you in death, will rest upon you in eternity, if you repeat not, and renounce your body-killing, soul-destroying traffic.—*Monitor.*

DR. MUHLENBERG.

The *New York Observer*, speaking of the sainted Muhlenberg, and of his life just written, says: "The only painful passages in the book record the good man's struggles against the exclusiveness of the Church to which he belonged; its repression of his ardent sympathies with Christ's ministers and people not in his specific household. Thus, he preached for Dr. Adams on Good Friday, and Bishop Potter rebuked him for so doing! The righteous soul of the saintly man was vexed at this. And there is somewhat of the awful, with not a little ridiculous, in it: just think of it! Behold a Christian bishop in America rebuking Dr. Muhlenberg for preaching in the pulpit of Dr. Adams! Think of it, for you will never see it again. The Dark Ages have passed away. The Inquisition has put out its fires. The reformation is advancing. The Millennium is coming. Tozer has gone back to Zanzibar. Muhlenberg is standing on the right hand of God. He will never be rebuked again for one of the most natural, easy and Christian duties a gentleman scholar, or minister ever performed! But Dr. Muhlenberg officially, in a published manifesto, was rebuked for preaching the gospel in a Presbyterian pulpit!"

RITUALISM.—The *Liberator* quotes from the *Rock* (Evangelical organ) the following description of the Ritualists:—"All these Ritualistic innovations, however paltry, absurd, and puerile some of them may appear to be, and, according to some Episcopal utterances, not worth quarrelling about, are part and parcel of an organized system of hostility to the Reformation which is being carried on by Anglican Jesuits with a zeal and persistency worthy of a better cause. The real fact is that everything that is distinctly Protestant and Scriptural in the Church of England is sought to be got rid of; and everything that is profane, erroneous and superstitious in the Romish Church is sought to be used in its place. This is an easily understood statement, and it is perfectly true."