

The Wesleyan.

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OUR EXCHANGES.

It is not generally known that the Rev. W. H. Dallinger was nominated a Fellow of the Royal Society by Professor Tyndall, and supported by Professor Huxley, together with several other men of scientific eminence.—*Irish Evangelist.*

The editor of the *Watchman*, of New York, a leading Baptist journal, says: "Open-communication views are probably held to-day by ten Baptists where they were by one nine years ago. Some of the very best men in our denomination, we regret to say, are to-day tinctured with these views."

The *Christian Secretary*, a paper published in that state, says that about one-fifth of those who become husband and wife in Connecticut, are separated by law. The solemn injunction of what "God has joined together, let no man put asunder," seems to have but little weight with these people.

The man who made the first friction-match died a few days ago in Ohio. He must have been an obscure citizen, so little has been spoken of. But, more than many a so-called philosopher and statesman, he has been a public benefactor. Many a less deserving man has had a monument reared upon his grave.

The *Central Presbyterian* does not regard favorably the use of the magic lantern by missionaries to show the principal events in the life of Christ to heathen who will not listen to preaching. "Imagine," it says, "St. Paul going to Athens with a magic-lantern!" Yes; or travelling in steam-cars or steamboats, using the telegraph and the telephone. There are plenty of things just as difficult to the imagination.

A recent foreign letter, describing an interview with Jenny Lind, says: "She spoke in warm terms of affection of America, saying, 'Your country takes the rabble of all other countries, and gives them a chance.' To an allusion to the charm of her singing in her youth, particularly in devotional music, she answered with a rapt expression, 'It was because my voice came from God, and I sang to God!'"

"Orange Judd, the genial and progressive Editor of the *American Agriculturist*, arrived in Chicago Aug. 7 on his way out to visit the Poncas and other Indian tribes, in his capacity as Indian Commissioner. He will spend the time, until about Sept. 20, investigating into the condition of tribes in Dakota and Nebraska. Mr. Judd is just the man to investigate the treatment of the Indians, and to help lay out a rational and practical policy for their future management. No sham farming implements can find a market where he is."—*North Western Advocate.*

A man in Massachusetts attended a funeral on Sunday, and on his way home drove a mile or so out of his way to visit a friend. While so driving, he was injured by a defective highway. He sued the town for damages, and the Supreme Court has just decided that the action cannot be maintained, because he sustained his injuries while travelling in violation of law. The law referred to provides that "whoever travels on the Lord's day, except from necessity or charity, shall be punished by a fine not exceeding \$10 for every offence."—*N. Y. Adv.*

A memorial window is to be dedicated to Sir Walter Raleigh, in that abbey at Westminster under whose shadow his ashes repose, "thus adding," the subscription circular says, "a fresh link to the chain which closely unites Great Britain and her first-born daughter. Raleigh is held in far warmer remembrance by the citizens of the United States, and especially by those who now reside in Virginia and North Carolina, than by the modern English inhabitants of the old country which gave him birth. The capital of North Carolina bears his name."

According to the *Christian-at-Work* to murder in New York is accompanied with scarcely any more bodily danger than to have the whooping-cough. About an equal proportion of whooping-cough patients and of murderers in that state meet with a fatal termination. "Thus," says the *Christian-at-Work*, "There were in 1879 sixty-five murderers caught, yet of these but one was hung. This year there will be about the same number, and two hung." That journal calls for a reform which shall not merely promise to punish murderers, but shall keep the promise.

A curious and, to the persons interested, fortunate instance of the privileges of executors has occurred in England. In 1878 an old lady died at Brighton worth £11,000. By her will she gave legacies to the amount of £2,400, but no directions as to the disposal of the residue of her estate. The executors were her doctor and solicitor; to the former she left a legacy of £1,000, to the latter £100. On her death it transpired that she was illegitimate by birth, and there being no next of kin, the executors claimed the residue, about £8,600, and the Vice-Chancellor decided in their favor.

The committee for erecting a statue to Rouget de Lisle, the author of the "Marseillaise," have issued a stirring appeal to the French nation to aid them in their object. They remind the people of the services rendered to the cause of France by the great revolutionary hymn; how one general in command of the Republican armies wrote after a battle, "We were one against ten, but the 'Marseillaise' was on our side;" and how another, asking for re-enforcements, wrote: Send me a thousand men and a copy of the 'Marseillaise, and I will answer for the victory.' The appeal is signed by a large number of Deputies, and members of the committee.

The Rev. Dr. Guard, of the Mount Vernon Place Methodist Episcopal Church, Baltimore, in a recent sermon said that "Christ's meekness will overcome the world—that it will even cure the duello in South Carolina." In illustration he related the story of a well-known colonel in the army, who was insulted and resented the insult. A challenge followed and was about to be accepted, when the soldier happened to see the picture of Christ with his meek face and holy expression. Again the insult was repeated, and he answered, "I am not afraid of you, but of sin and of Christ's displeasure."—*N. Y. Advocate.*

The Pope has relieved Monsignor Capel, the noted Roman Catholic dignitary, of obligations to the Church to the amount of \$70,000. By this act he will be enabled to pay his debts in full and escape the disgrace of the Court of Bankruptcy. Capel narrowly escaped being sent to prison in London a fortnight since. He was to have been examined as a bankrupt in Portugal St. When his name was called he did not answer. On its being called again his counsel appeared for him, and had to apologize for his absence, which was owing to misapprehension. The registrar was very angry, and would only be appeased by the promise of a formal affidavit of excuse.

One of the Roman Catholic journals of Mexico contains the following: "It is necessary that the Catholics rise resolutely and make a rapid and voluntary movement in defence of their beliefs. To-day, unfortunately, the Protestants come with a subvention, and their teachings are extending throughout the whole country. They circulate their writings at the lowest prices, even giving them away, sometimes in tracts, sometimes in papers, which is their favorite method of sowing the bad seed; and, sad to say, in exchange the Catholic weeklies and dailies are dying off for lack of subscribers to sustain them. Protestantism is becoming truly alarming among us."

"Probably the only case in America of a Bible-class which pays a salary, at least a living salary to its teacher is that of the 'Evangelical Social Bible Union,' of Boston, whose teacher, Col. Russell H. Conwell, receives a thousand dollars a year. This organization is an offshoot of the Tremont Temple, with whose Sunday-school it was at one time connected in the ordinary way. Through some local jealousy and friction it withdrew a year or two since, and is now maintaining an independent existence under very prosperous conditions. It held an anniversary in Boston recently at which there was a good attendance of nearly 500 members who represented all the leading evangelical denominations.—*London Methodist Recorder.*

"You are fond of novel reading?" said a Parisian novelist the other day, as he saw the coachman he had engaged stow away a formidable volume of romances beneath the seat. "Yes, sir, I have read a great many novels; and I am disgusted to observe the uniform ignorance of their authors as to the commonest affairs of everyday life. For instance, here is one story in which I read, 'The Prince appeared agitated on hearing these words and, hailing a carriage, flung himself into it, cast his purse to the driver and cried: 'Drive me to the Faubourg St. Honoré.'" Then a few lines further on I see this: 'Valentine resolved once for all to solve the mystery and, hurrying to the stand, sprang into the first vehicle that presented itself, and, flinging her pocket-book to the coachman, said: "Follow my carriage!"' Now sir, I have been driving a hack in Paris for forty years, and I've driven thousands of people—all sorts of people, under all imaginable conditions, clothing, and even in the course of my long professional career has a fare thrown me his or her purse or pocket-book. No, sir, they have just given me 35 sous; sometimes it was the round two francs, but very rarely.—*N. Y. Tribune.*

COLLEGE HONORS.

Dr. Wentworth, in the *Western Advocate*, thus speaks about a class of accidents, from which our neighbors have suffered severely during the present summer. The Dr. himself, we presume from the counsel given, was the victim of a direct streak, and not a sufferer from "forked" lightning.

June brought its usual deluge of D. D.'s." College honors, like episcopal and presidential lightning, often strike in most unexpected places; not but that the hit are worthy of the "touch-stone," but the vast number of the un-hit, who are equally worthy, is the sad side of the performance. A few years ago a number of ministers, I forget what denomination, in Western New York, resolved that they were all "bishops," and addressed each other by that formidable title. By parity of reasoning, all "reverends" are *ex-officio* divinity doctors, just as every man who sticks out a shingle, with allopathic, homoeopathic, Thomsonian, or "veterinary surgeon," on it, is called "doctor." Jas. Harper, an incorrigible wag, called every minister who entered the great publisher's office, "doctor," and in these days it is safe to put D. D. at the end whenever you write reverend at the beginning, for fear of omitting the title where it is claimed. Excess will be pardoned, deficiency never. In the multitude of worthy candidates for D. D. I protest against the extravagant waste of L.L.D.'s on men who being already "doctored," can not be any than "doctor," if they had a bushel of L's and D's strung after their names. The colleges ought to be indicted for piling L.L.D.'s on D. D.'s as long as there are so many worthy subjects supplied with the latter title. This whole business of college degrees needs overhauling and rejuvenating. Every high school and Academy in the land confers degrees and has its "graduates;" the Chinese mode ought to be adopted of conferring degrees, through competitive examination, and that by State examiners. The regents of the New York University are on the right track. They send out questions to all the schools and academies, and those who answer a certain per centage of these questions graduate. Let the regents include the colleges as well as schools in the test question, and let those who answer a similar per centage graduate A. B., A. M., D. D., L.L.D., and let the whole system of "honorary" degrees be abolished, or restricted to cases of acknowledged excellence and fame. Then when a man has become conspicuous enough to desire a degree, the added degree will add no honor to his name. Williams College conferred the doctorate on a graduate who was aged 93! It must have killed him, as he died shortly afterwards. The only use they can make of the long-delayed D. D.'s," is to put them on his tombstone.

THE COMMERCIAL RESULTS OF MISSIONS.
BY H. K. CARROLL, ESQ.

Missionaries have been at work many years, and millions of dollars have been expended. The results ought therefore, to be large, even after due allowance has been made for the preparatory stages of missions and for special difficulties. But what shall be included in the term "results?" The "results" which the churches look for are spiritual in their nature, but many desire to know the monetary value of missions. Some people cannot grasp the idea of success except in the form of dollars and cents. So much money, they reason, has been invested in missions; how much have we received in return? There is little difficulty in answering this question, because there is no doubt that missions have a value to commerce as well as a spiritual value. They have conferred great benefits on mankind in commerce, morals, politics, society, science and education, and it is proper to include these benefits in estimating "results." Missions exert an unmeasured influence on man in all his relations in life. They have gone to the savage and degraded people of the South Seas and Africa and wrought a revolution among them. Then they were engaged in wars of plunder, devastation, and slavery, without peace or security, society or industry; now they form peaceful communities, with society and government, and follow industrial pursuits, thus contributing to and receiving from the markets of the world. Sir Thomas Fowell Buxton says that most of the trade of Lagos, which amounts to \$4,000,000 a year, is due to the industry of the natives of Sierra Leone, trained under missionary auspices. A hundred years ago Capt. Cook was murdered by the savages of the Sandwich Islands; now Honolulu is an important commercial port, with a trade of over \$3,000,000 a year. Other islands which used to be the terror of shipwrecked sailors are now valued for their commerce, and it is estimated that every additional missionary sent the South Seas is worth \$50,000 a year to British commerce. Commercial enterprise follows closely after the Central African missions, to which the thrifty merchants of Scotland and England gave liberally, believing that the money was well invested. A merchant urged the missionaries in New Guinea to push forward as rapidly as possible, in order, he said, to develop trade. The missions in India have been repeatedly recognized by Indian statesmen as of the utmost value to the government. Lord Lawrence, who was Governor-General of India, said that the missionaries have done more than all other agencies combined to benefit India. Lord Napier said missions "go hand-in-hand with the government in raising the intellectual standard of the Indian people, and in forming, for the state, a body of intelligence and morality." In Turkey, the civilizing and elevating influence of Protestant missions, affirmed by every intelligent observer, is immeasurably great. The same is true of other mission fields. The Gospel everywhere makes moral, intelligent, industrious and useful citizens.—*Chattanooga Herald.*

OUR WANDERERS.

A correspondent of the *Canada Christian Advocate*, on a visit to Winnipeg, found two influential members of the Canadian Methodist Episcopal Church with tickets in their pockets for Dakota Territory. In spite of their disgust at the high prices asked for land in Manitoba, he prevailed upon them to stay, put them on a favorable track, and then sat down to write the following observations: They are of general value, and careful attention to them will prevent leakage in our own membership:

- 1st—Introductory letters to our ministers in this Province, would have saved these brethren much time, trouble and expense.
- 2nd—They might have been lost to the Church they love, as it was only an interposition of Providence by which they were saved to the Church and country. No thanks to systematic effort on the part of the Church.
- 3rd—We cannot look after our people unless they are introduced to us. Thousands of people are coming into this Province. Your missionaries cannot stand at the railway stations and watch the crowds who come in here daily, and if we could we have never heard that there is any peculiarity in the cut of the coat, style of the whisker, set of the hat, color of the eye, size of the nose, or length of chin, by which we can select in a crowd an Episcopal Methodist from any other good, god-looking person. If the Bishop or any other experienced person will be kind enough to send us a recipe by which we can recognize every one of our people we will use it to the best of our ability and opportunity. But to hail every newcomer and enquire, Are you an Episcopal Methodist? would cause your missionaries oft to feel humbled, and it is a very defective policy.
- 4th—Members of other churches, coming into this Province looking for land or a business location, bring with them letters of introduction to their ministers in the different parts of the Province. Our members should likewise.
- 5th—It is the writer's opinion that any of our ministers who allows one of his members to come to Manitoba without letters of introduction to several of our ministers in this Province and their respective locations, through his neglect allows such member to be lost to our Church.
- 6th—Our people coming into this Province can save much time and money by being introduced to our ministers, and through them to our people who are in business, who will be glad to help them with their experience to secure a good, cheap property.

JEWISH STATESMEN.

Joseph, Prime Minister of Pharaoh, is the leader of a long line of Jewish councillors of State. The growing influence of Jewish statesmen abroad is quite wonderful. Beaconsfield is by no means alone in his glory. Fould, Finance Minister of Napoleon III., was of pure Jewish blood. The present Minister of Justice in Prussia is a Jew, and Austria is likely to be overrun with them. Two Austrian Ministers who have just resigned are Jews, and the gap is filled by a very influential Jew, who took the place of the famous Andrassy as Premier of Austria. Haymerle, the present Austro-Hungarian Minister of Foreign Affairs, is of Jewish origin, and began his course as a revolutionist. In 1849 he was condemned to death for treason, and thanks an influential friend at court for his life. He was pardoned by the father of the present Emperor, and in a few years afterward he entered the civil service, and has now reached the highest dignity possible to an Austrian subject. The Jews, so long oppressed, are naturally rejoicing at these things, and an influential Jewish journal lately declared that the "day is hastening when Jewish genius will again come to its rights, and by the help of God will win back all that it has lost in its conflict with the world, and again become the illumination of the people."—*N. Y. Advocate.*

O Jesus, Master! be Thy name supreme,
For heaven and earth the one, the grand, eternal theme.

The Rev. F. W. Macdonald, the junior member of the delegation from the British Conference to the American brethren in session at Cincinnati, spoke the other day in the British Conference, of the *personal* of the members of the General Conference, and of the immense Church they represent, in these appreciative terms:

"That Conference consisted of 300 ministers and 100 laymen. It represented no less than ninety different Conferences. The whole range and area of the Methodist E. Church (North) at home and abroad was represented. In connection with those ninety Conferences there were 11,630 ministers and 1,700,000 Church members. He was free to confess he felt that he was in the presence of one of the most august, and, for good or for evil, one of the most powerful ecclesiastical assemblies in the world. (Hear, hear.) The delegates to that Conference represented, he should suppose, almost every class and section of American society. There were senators, men connected with the political life both of the States and of the Government of the United States. There were Generals of the Army, lawyers, merchants, journalists, pioneers—men of every class and degree which that most adventurous and variegated community could supply; and when they remembered that those 400 delegates were the representatives of the chosen men of ninety Conferences and of nearly 2,000,000 members they would naturally believe that they represented a very high average of ability. He remembered Mr. Arthur asking him what impression the very countenances of the men made upon him, and he could not but at once express his sense of the general intelligence and keenness and ability which were attested in the countenances of almost every one present. He should imagine that, if the past history of those 400 men could be searched, they would find it extremely difficult to bring together 400 men to represent any Church who would exhibit in their own persons a wider range of intellectual and social activity and labour. In their address to the Church, the bishops announced that during the four years that had elapsed since their previous Conference there had been an increase of 713 ministers and 120,000 members. (Applause.) Perhaps in presence of those vast, almost overwhelming figures, and with some painful sense of the difference, if not the contrast, between those figures and the numerical returns which were largely occupying their own minds, he might refer for a moment or two to their significance. As they were well aware, the basis of membership in the Methodist Episcopal Church was not precisely the same as their own. Its numbers were not taken from the class-books of a great Connexion, but from the registers of the various circuits and stations of the community. Its numbers did not represent persons meeting in class—for the matter of that did numbers generally represent persons meeting in class—(hear, hear)—but he meant that those numbers did not represent the enrolment upon class-books. In stating this he was not suggesting an argument, but he was bound to give a full account of the fact to which he had referred. (Hear, hear.) The class-meeting throughout the Church was classed amongst—may, at the head of—the religious ordinances of the churches; but it was not made in itself and by itself the test or condition of membership; and they must take that fact with all that it might imply according to their own experience of such matters. At all times it was to be borne in mind that all these persons had been received formally into church membership, in which respect he was free to confess he could hardly help envying his American brethren. Reception into church membership formed with the American Methodist a strongly-marked and important epoch in his life; and he attributed very greatly to that the strong sense of church membership which their friends there generally possessed. If they in England could unite that which they had agreed to hold as being most sacred and most precious in their own class meeting system with an efficient and popular system of entrance and recognition, they could hardly fail, he thought, to be stronger in some respects than they were now. He was very much struck, wherever he went, by the hold upon the country that Methodism possessed. There was the strongest contrast between the social position and the general influence of Methodism in this country and that. He had no need to lead to his brethren any historical explanation of what was after all very obvious. Methodism was essentially in America a national Church. It began its work just about the time the nation began its life. The centenary of the States was observed four years ago, the centenary of American Methodism would be commemorated three or four years hence. In its spirit and instincts, and possession of the loyalty and affection of the people, Methodism stood unrivalled in that country. It had its hand upon every stratum of the national life. Her children were to be found everywhere, from the hut of the negro to the White House at Washington.—*Methodist Recorder.*

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