

The Wesleyan.

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FROM THE PAPERS.

Joseph Cook writes from Germany that the rationalistic theological professors are now attracting fewer students than the evangelical ones.

The "Lancet" condemns the attending surgeons for making the best of Garfield's case in their bulletins, and says a bulletin should be the truth and nothing but the truth.

The Ohio Wesleyan University is represented by two missionaries in Japan, six in China, three in India, one in Italy, two in South America and one in Mexico.

In France a man is not allowed to be an active Y. M. C. A. member after he has attained to the age of thirty years. In England, age is not taken into consideration, the Earl of Shaftesbury, president of the London Association, being eighty years of age.

The debts of the Roman Catholic Archbishop Purcell amount to about \$4,000,000, and there are about 500 creditors. This must be raised, if raised at all, from churches, parsonages, hospitals and school-houses. It will never be raised.

The following sentence is from an editorial in the London Daily News on the late Ecumenical Conference:—"It would be difficult to overstate the debt which civilization owes to a movement which came at a terrible period of religious decay, and stirred the pulses of national life and duty."

What is more inconsistent than for a church to pray that the Lord will direct the Conference in sending them a pastor, and then when the minister sent comes on to say, "He is not the man we wanted?" The sincerity of such prayer is exceedingly questionable.—*Religious Telescope.*

The missionary G. Golaz and his wife have been carried off at Senegal by yellow fever. It is hardly eight months since he was ordained to that office. When warned of the hazards he would run, he replied, "The graves of some will serve as stakes for the way of others." His devoted wife expired in the arms of prayer. They went out from Paris.—*Evangelist.*

At the recent session of the Illinois Methodist Conference, the following resolution was unanimously adopted:—"That the members of the Illinois Conference regard the question of temperance as of more importance than the success of political parties, and that we will vote for the support of only such men as will vote for and give their influence to the cause of Temperance."

No deputation has been received by the Conference from the Established Church. A fine opportunity has been lost. Before another like it comes, the meaning of the absence of an episcopal greeting will have been inquired into in England and elsewhere. However much God may bless Methodism, and however extensively he may make it a blessing, some good people cannot desire its extension and prosperity. He followeth not us.—*Methodist.*

The suggestion that those who have had the Revision of the New Testament in charge shall take note of the criticism made for the next two or three years, and then revise the revision, seem to be a good one. Some of the present criticisms are no doubt captious; others are sentimental; but more of them are sincere and scholarly; and when the time arrives that the minds of those who are competent to judge become practically unanimous regarding the desired improvements, then will be the day to revise the revision.—*New York Evangelist.*

That the public schools in the prosperous Western States are driving with a dangerous speed is the opinion of the "Journal of Education." "The West is now excited," says this critic, "with the fond delusion that it will outstrip the world in public school training, because it is bending the prodigious energy that has made it great in industry, in war and in statesmanship, to the production of such a generation of youthful prodigies as no country has yet seen. But the prodigies will break down, from the simple reason that a child is a child, and cannot be shot into maturity by a course of study and a monthly examination."

The friends of the late Professor Diman, of Brown University, and of his daughter May, whose bright life was so suddenly and tragically ended, have determined to erect a memorial to them in the form of a hospital for children. The service of the living is the best memorial of the dead.

The President's bell at the Ecumenical Conference did some striking things. It stopped one reader at the word "but"; another at the word "barrier"; a third at the statement that some one "never had more than a guinea a week," and others at equally peculiar points. But it was a very useful helper to the Conference.—*Methodist.*

A conference of the Lutheran Council met in Germantown, Pa., lately, and was compelled to hear from its president's report that during the year a Presbyterian minister had been allowed to preach in one of its pulpits. It seemed a bad case and a committee was appointed to consider it. They reported that it was an exceptional case and that action was unnecessary. We trust there may be many such "exceptional" cases.—*N. Y. Independent.*

In a letter to a cotemporary the vice-president of the Western Union Telegraph Company states that over two million telegrams—averaging about four million messages of the average length—have been transmitted over the company's wires relative to the condition of President Garfield since his assassination on July 2d. What language can fitly convey the sorrow of this great people in the face of such a stupendous fact as this!—*Christian Union.*

A Presbyterian missionary in Japan says that the leading newspaper of Tokyo, the *Nichi Nichi Shimbun*, or *Daily News*, always speaks respectfully of Christianity, and of the zeal and activity of its ministers, and that it recently contracted the results which had been already effected by the small body of Christian missionaries with the laziness and inefficiency of the tens of thousands of Buddhist and Shintoo priests, unfavorably to the latter.

The Hon. Chancy M. Depew, of this State, is the author of the following sermon in three sentences: "A million of needy or ambitious men besiege the President for the hundred thousand places in his gift. In a change is a perpetual opportunity to retrieve failure, and murder forever lurks in this concentration and distribution of patronage. Let the President be the constitutional ruler of the republic and the civil service placed upon a business basis."—*N. Y. Methodist.*

The *Foreign Missionary* for August gives an account of a Mexican convert and member of a Presbyterian church in Tizapan, who, going to Los Angeles, California, began to hold religious services with the Spanish people who were ignorant of God's word. As a result they now have a Wednesday evening prayer-meeting, a Sabbath-school and two services on Sunday, and are about to build a church, from the faithfulness of this Mexican mechanic, who thus became a missionary to the United States.

The *Fall Mail Gazette* says:—"When England and America stand as mourners beside one grave we may venture to hope that the bitter memories and dividing animosities engendered by the revolutionary war are finally passed away," and suggests that England and America should endeavour to arrange some kind of informal union for the prevention of international strife. If a European concert, despite the almost insurmountable difficulties, is recognized as a political necessity, why should there not be an Anglo-American concert wide enough to include in one fatherland all English-speaking men!

Mr. Gladstone is in a fair way to have a Scotch land bill to deal with next session. The *London Times* declares that the bill which has prepared is "one of the most far-reaching measures on the land question ever yet submitted to Parliament." The Scotch land-owners are powerful, but if the people heartily support this bill, Mr. Gladstone will doubtless adopt it as his own. His party cannot logically refuse the Scotch the same protection that has been accorded the Irish tenants.—*N. Y. Tribune.*

The *Register* says: "The Church of the Holy Communion in St. Louis has taken an ideal and scriptural way to provide itself with a communion service which shall be worthy of the name it bears. In answer to a call from the rector for memorial pieces of silver, coins, medals, etc., which were in the hands of persons who might feel disposed to contribute them for a communion service of solid silver, twelve pounds and a half of silver and one ounce of gold were offered, and so much was received that the people had to be stayed from giving. This sufficed for making the pattern, flagon, two chalice and the large alms basin."

REV. WM. ARTHUR.

In a remote district in Connaught, where there were only seven Protestants to every ninety-three Roman Catholics, a Methodist minister found his way to a little farm house. He preached to a very small congregation, but in it was a lad who had never known anything of Methodism before. The word reached his heart. One day while pleading with God for pardon the Lord lifted upon him the light of his countenance. That young man knew nothing of Methodist phraseology and was ignorant of the lyrics of Charles Wesley, but he had read the British poets and had revelled in the luxury of poring over Thomas Moore's "Lalla Rookh," and when God spoke peace to his heart he got up on his feet and exclaimed—"O, if there be an Elysium on earth, it is this, it is this." That young lad, dressed in a little round jacket, was sent to a theological institute in England, went as a missionary to India, returned again, filled important pulpits, became Missionary Secretary, then President of Conference and is to-day known everywhere as William Arthur. There are some names that need a doctorate to set them off; this one would be spoiled by it. No one would ever think of saying Dr. Arthur. I believe some college dubbed him D. D., but he allowed no handle to his name except the scholarly M. A. In stature he is a modern Zacheus—light complexioned, has bright, kindly, intellectual eyes, a brow of great amplitude and fullness, and is about sixty years of age. Soon after his return from India he wrote the "Mission to the Mysore," which for sparkle, glow, purity, and bewitching beauty of diction has been seldom equalled. He suddenly sprang into favor. Like an eagle he looked at the sun, spread his pinions and rose into radiant splendor. Many books of great usefulness follow his Mission to the Mysore—first amongst which is the "Tongue of Fire." Years ago an affection of the throat laid him aside from pulpit labor, and he still contends with a feeble voice and sickly frame. It is seldom that so many gifts fall to the lot of one man. When his brethren made him President of Conference, the Rev. Luke Wiseman said: "We have men that surpass Mr. Arthur in scholarship, in philosophy, in divinity, in preaching, in oratory, but as a whole the little Irishman towers above us all." With the people, with the leading minds of other Churches, with many of the nobility, Mr. Arthur is the most influential preacher of the day. If asked the reason I should answer, gentlemanly bearing, fine conversational powers, strong common-sense, finished scholarship, native shrewdness, unaffected piety, and a snug little fortune by his wife of \$150,000.—*Cor. Toronto Globe.*

A LIFE WORTH LIVING.

In a memorial sketch of Rev. W. Fletcher, B. A., a most successful missionary of the Australian Conference, the following statement of the success of "workers together with God" is given: "At Richmond-hill, Kandavu, he superintended the building of the College and students' houses, and organized the course of training which, with the Divine blessing has been so successful in Fiji. After three years at the Matificatio he was succeeded by the Rev. J. Nettleton, for a new and unexpected call came, like the Macedonian cry, from Rotumah. Seven years before the heathen chiefs, jealous of the growing power of Christianity, had expelled the Tongan teachers, and refused to allow an English missionary to reside in their midst. Left unvisited by any missionary for seven years it was thought that Christianity was extinct on the island. On a missionary voyage in the Pacific the Rev. James Calvert landed there and found to his surprise and delight, chapels and congregations, Sabbath-schools, class-meetings and prayer-meetings—in fact, all the machinery of Methodism—in successful operation. A young chief, who had been converted and made a local preacher on trial, had taken charge of the work when the Tongan teachers were expelled, and, with a few elementary school-books, and one Gospel, translated into the language by Elizer Takelo, a Tongan teacher, as his whole literature, had kept the little Church alive and growing. Mr. Fletcher, at the request of the district meeting, went as the first missionary to that lonely island. The self-sacrifice involved in this is difficult to realize. He was three hundred miles distant from any of his brethren, and could only have intercourse with the outside world by passing ships about twice or thrice per year. There, with his noble wife, he cheerfully plodded on till he had carefully translated the New Testament and given it to the people. He founded day schools in every village, and built up the little native Church, till heathenism was banished, and the whole population was professedly Christian. In about fifteen years the foreign missionary had rendered himself needless; his work was done; the native Church, now self-sustaining, and self-extending, is watered and watched over by Pauls and Apolloses of its own. Mr. Fletcher has worked out an ideal mission, and, although on a small scale, the problem is solved for larger fields, and his work is a pattern for all missions to the heathen.

PHYSICIANS AND PATIENTS.

The *Christian Guardian* remarks that the Presidential address of Dr. Canniff, of Toronto, delivered before the Canadian Medical Association, in this city in August last, is "a document which deserves to be widely circulated and generally read."

It says: It may not always be in the power of the physician to tell the patient or those interested in him just what the matter with him, and where it is, there may be prudential reasons why he should not do so. It is not always possible for even the most skillful and observant physician to perceive at once the precise nature of the malady he has to contend with. Diseases are so modified in their manifestation by the constitutional peculiarities of the patient, by combination with other disorders, and sundry accidents which vary their symptoms, that time and thought, and patient observation are necessary to determine what the disease really is. The preservation of the confidence which has already been referred to would seem to require that the real facts of the case, however unsatisfactory, should be disclosed to the patient. There may indeed be prudential reasons for reticence upon the part of the physician of the weightiest kind, and, therefore, no absolute rule can be laid down in respect to this matter. But on one point which

Dr. Canniff has mentioned, we think his words are entitled to the very highest consideration. When the patient is in real danger, and the physician fears that the issues may be fatal, "it is a safe rule to conceal nothing from him. He should know the worst as well as the best." These are wise words; and we are glad to have the testimony of a physician of such large experience and such acute observation as to the safety of this course. Dr. Canniff says: "It is wrong to deceive, and a mistaken view that for him to learn and understand the danger, will militate against recovery. To allow one to approach the dark valley ignorant of the terrible and solemn fact is, in my opinion, inexcusable. I believe that the course I have recommended can be pursued without discouraging the patient, depressing his spirits, increasing the danger, or hastening the fatal end." Our own judgment is in entire harmony with that of Dr. Canniff; and we should be disposed to go even further, and say that so far from the possession of the nature and extent of his danger, lessening the patient's chance of recovery, it has in many instances the very opposite effect, by leading to a more careful and conscientious use of means, it often hastens rather than retards recovery."

AN AGED CONVERT.

The Rev. V. C. Hart, of the M. E. Church, writes to the Mission Rooms, N. Y.:—"I left Kiukiang yesterday in our mission yacht *Stella* for a thorough visitation of the work from Kiukiang to Chin Kiang, 300 miles. We have been able to rent a building at Nan-chang Foo, the capital of the Kiukiang Province, 120 miles south of Kiukiang. This we look upon as the great victory of the year. We have reached a center from which we can operate in every direction throughout the province. This city has no Romanist chapel. They attempted—the Franciscans—to open work there some years ago, but were driven away. This proud city now has a Methodist house and a faithful native preacher. We need men to carry forward this work so auspiciously begun. Soon after this chapel was opened, an aged teacher (sixty-nine years old), living between Wu-chen and the capital, who has been to Wu-chen several times to get books and inquire into the doctrines, came down to Wu-chen, thirty miles, expressly to be baptized. As Brother Bagnall could not baptize him, he told him if he would go to Kiukiang we might baptize him. The man, although he had never been north of Wu-chen, came sixty miles farther. After a thorough examination, we concluded to baptize him. He had read the New Testament and some tracts so thoroughly that he had a good idea of Christianity, and his earnestness was very marked. He was baptized in my study. We shall never forget the scene. What this will grow to, the Lord only knows. This man is a village elder, well educated

THE CHURCH AND TEMPERANCE.

The whole Church of Christ should be recognized as a solid pledged body against all that intoxicates. Such alone is the true immortal order for the redemption of man, soul and body. Why should she show a lower moral position than the human orders around her? She ought to point to man, standing on the slippery places of appetite, the true path of self-denial. Crucified herself to the lusts of the flesh, purified from carnal and worldly compliances, with the light of a saintly heroism on her brow, she should stretch forth her hand to rescue the perishing. With a weary sense of the inefficiency of all merely human means of staying the misery, the woe, the wretchedness, the heaven-daring crime, and the frightful waste of intemperance, the orders and societies and public men and press of the land are turning to the Church. With her is the residue of the Spirit. The dreadful hardness of men's hearts, the immeasurable power of their appetites, the cruel tyranny of custom, the insatiableness and unscrupulousness of avarice have defied all lesser assaults. The monster is abroad again, with half a million yearly victims in our country alone in his train. The accursed traffic is thriving, melting the hard earnings of the poor into a lava stream of desolation. The foundations of our political life are honey-combed by the sottishness of a large part of our wire-pulling and office-seeking politicians, who control the situation. Laws regulating the traffic are defied. Women are not merely claiming man's right to vote, but exercising what heretofore has been man's privilege—to drink to inebriety away from home. The very structure of society trembles. The Church, God's chosen instrument for man's regeneration, must take order to meet the emergency. She is come to the kingdom for such a time as this. Woe unto her if help arises from another quarter, and if the unbelieving world can strengthen itself in the opinion that man can get rid of his worst evils in spite of the indifference or open opposition of a blind and conservative Church. On the contrary, we believe that all Christian grace will be multiplied; all Christian life will be animated, joyful and effective; and all converting influences will be granted in those Churches which throw themselves with generous enthusiasm into this wide and needy field of Christian effort.—*J. W. Mears, D. D.*

IN HIS LIFE-TIME.

A writer in the *Biblical Recorder* tells of the origin of the Vassar College, one of the finest schools for young ladies in America. Matthew Vassar, the owner of a large fortune, "was long in doubt as to how he should appropriate his money so as most to honor God and bless his adopted country. While on his visit to England he stood looking at a monument erected to the memory of John Guy, who founded a hospital, and was struck with these words: "John Guy founded this hospital in his life-time." He resolved then and there that he would administer on his own estate, and on his return home, after mature consideration, he spent about \$700,000 in establishing a college which would give the young women of the country the same opportunity for liberal education as our best universities offered young men. How much wiser it is to give money to institutions of learning while one is living, and may see the good it does, is illustrated in the fact that a few years ago some \$300,000 were bequeathed to Yale College, but relatives of the deceased, with the help of lawyers, interfered, and at a late date the college had nothing from the bequest, and this is but one of many cases."

GOD'S PERFECTED PLAN.

Full salvation is not a way to be opened up by our own efforts, but a way cleared for us already by virtue of Christ's death upon the cross. We have but to step out in the obedience of faith, like Peter in the prison. God sent unto Peter by the angel a complete deliverance. The whole way, from the innermost cell to the iron gate which led into the city, was all cleared for Peter by the Lord Jesus. Peter may not have realized it. But as soon as the chains had fallen off, and he was ready to walk, he had then only to obey the command, "Follow me," and he found as he went forward the way was all open and plain, every thing was ready to the angel whom he followed. It is so with the believer. God has opened us a full salvation. Christ has made one a complete deliverance. The way is open, and the Holy Ghost is ready to step in and clear the way. We have but to follow him who has gone before and prepares the way.

and earnest. We are gathering here and there; we are more than encouraged; our hearts are inexpressibly rejoiced. Pray for us!"

A TOUCHING INCIDENT.

The following touching incident occurred at the recent session of the California Conference. We quote from the *California Advocate*: "Father L. Waugh rose in front of Bishop Harris, and said: "Allow me five minutes. In 1834 the Ohio Conference, then embracing all the State of Ohio and a large district in Virginia, sent me as one of its members, to Mount Gilead Circuit. There I became acquainted with a kind Presbyterian lady by the name of Harris, who often spoke to me of a boy—her son Logan—then at school at the Norwalk Seminary. After a while in that year my elder puffed me down on the Norwalk work to take the place of a preacher who had been put into the seminary to teach, a brother Hill being in charge. There I soon got acquainted with this Presbyterian sister's boy, Logan. And, in process of time, Logan told me he felt movements in his heart to try to do something in the way of talking religiously to the people if the Church would allow him; so his name was proposed in an official meeting, with the request that he might be allowed to exhort. Brother Power, the elder, however, was doubtful in the matter, and rather opposed, saying he thought Logan was too boisterous in his way. I, believing there was really something good in him, and that there might yet be a good outcome, advocated his case, and so Logan was licensed to exhort; and that is all I wish now to say, as he sits before you and you can judge for yourselves. The Bishop rose, detailing his own recollections of the case tenderly, and calling for the hand of Father Waugh—the greeting being witnessed by all with touching emotions."

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