

The Wesleyan.

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No 8

"WESLEYAN."

—125 GRANVILLE STREET.

On business connected with the money remitted should be addressed to F. HUESTIS.

FROM THE PAPERS.

day Breakfast Association of ia, Penn., has been in operation, during which it has persons, of whom over 5,000 the pledge.

inated in an English paper cent of the clerical livings of England (which number 3,000 in all) are in some way tired every year.

h priest lately declared from that any sick person in the o should have recourse to y would, in case of death, be rites of religious burial.

r's Society has been formed, having for its objects the d moral care of young chil- the welfare of mothers. A of cruelty is done to infants nance, and the society hopes this by proper education.

are not always far-seeing. Justin McCarthy prepared y published history, a Lon- shing house, alarmed by its siments, forfeited a thousand her than issue it. Of course blishing house has made a t of it.

er whose communication did, says he "pouted a little," decided to get his revenge on by sending on an extra sub- there is the sort of man we Let all others who have ed in a similar way, take re- eaping the same sort of fire on ial head.—Nashville Advocate.

William Taylor wants three lady teachers of instrumental music; holy, Methodist, soul- n. He says, Miss Delia H. se, at Concepcion, Chili, is re missionary work by her her testimony for Jesus in aatholic community, than a rereads.—Zion's Herald.

every statesman who can re- ry cheerfulness of Mr. Glad- is said that some lady asked stons how the Premier was nder this great crisis. "He think it so," answered Mrs. "nor can he be much affect- I hear him every morning his bath."

dely after midnight on Friday, all the prisoners for debt in ere liberated, in accordance aaron's Act, which came into on Saturday. Twenty-five o women were set free from nison. As they passed out of gates, carrying their beds and several hundreds of persons waiting greeted them with

ois *Staat Zeitung* (German) two European governments e right of voting is possessed citizens of legal age, are Germany. In France 27 per whole population are voters; 7 24 per cent.; while in ain only 94 per cent. are Swedes, 6.03; in Austria, sin, 5.67; in Italy, 2.32; and only 1.68.

Louis *American Journal* of makes this good point on munities that hunt around achers: "A farmer will not a hand to put a shoe on his he will allow green hands er and winter to experiment ren and those of his neigh- king up information at the their time—which, when gone forever."

der, of Cincinnati, advises to parents to give their Christian names, and not s or pet names. If they ke use of these familiarly, it is well enough. But g girl is growing up, it is low every young man that r to use a pet name as it intimate as her brother. is only a little matter in tributes his share towards nally reserve which is n) so servicable an orna- wise detracts from the dy of womanhood, for one f's addressed as if she were instead of a lady owning a ne, and entitled to the res- it used.

An article in the London *Times* demonstrates the fact that there is no necessary relation between the revenue of a college and its educational efficiency. Balliol is one of the poorest of all the colleges at Oxford, yet it educates 214 undergraduates and has nurtured a remarkable number of England's most brilliant men. Magdalen, one of the richest of the Oxford colleges, educates only 115; while Keble, with no corporate revenue whatever, educates 162.

From inquiries made it is found that there are amongst the Mayors of England and Wales twenty-seven abstainers from the use of intoxicating liquors as a beverage. In addition to these there are a number of other Mayors who are warm friends and supporters of the temperance cause, who, though practical, are not declared abstainers, and others who are earnest supporters of legislative remedial measures, such as Sunday closing, local option, &c.

The ecclesiastical squabbles, which form so great a part of English Church news, are occasionally diversified with beautiful manifestations of Christian fellowship. A case is now related at Lymington of the funeral of a member of the Congregational Church, which was attended by all the ministers of the parish, including the Episcopal vicar and curate, who were present at the services in the church, and even the Roman Catholic priest, who was present at the grave during the concluding part of the ceremony.

The Supreme Court of California has set aside a verdict for \$20,000 damages against the Central Pacific Railroad Company, and in favor of the widow of one of its conductors, who was killed in a collision with two head of cattle while his train was rounding a curve at a point where the track was not fenced. The Court held that the conductor knew that the track was unfenced at that point when he entered the employ of the railroad company, and that he took his own chances of being injured.—N. Y. Advocate.

At a meeting recently held in the Egyptian-hall of the Mansion-house, London, under the auspices of the National Temperance League, it was stated that there were not fewer than 20,000 teetotal soldiers in the service. Of these about 8,000 belonged to regiments stationed in India, where the proportion of abstainers was higher than at home. Of the 60,000 men in the navy, upwards of 7,000 were registered abstainers, and the officers' branch consisted of 153 members. Much attention had been given to the 4,000 boys on board her Majesty's training-ships, of whom more than one-half were pledged abstainers.

Of the war waged between man and beast in India the yearly statistics show that during 1877 the slaughter was terrible. Nineteen thousand six hundred and ninety-five people were killed—46 by elephants, 819 by tigers, 209 by leopards, 85 by bears, 564 by wolves, 24 by hyenas, 1,180 by other wild animals, and 16,777 by snakes. Fifty-three thousand cattle, moreover, succumbed in the fight. On the other side, under stimulus of a reward amounting to more than £10,000, 22,551 wild beasts, and 127,235 snakes, have been killed—a large total in itself, but small when the losses man and domestic animals have sustained are taken into consideration.

Rev. Mr. Denison, of Hampton (Va), writes of the 12 captive Indian warriors from Florida received by him into the church: "We are not deceived into thinking that these Indians, but after highly civilized type of piety, but after careful observation, we are forced to believe that, as regards the pith and marrow of Christianity, they are our beloved brethren, for this one thing they do if ever men did it, forgetting the things that are behind, they press toward the mark. One point in theology they understand and only one. It is to walk the new road in the hope of Jesus, and they show their faith by their works. They are patient in study. They are always found on the side of law and order. Digging in the earth is not the chief job of an Indian warrior, but Koba writes 'I pray every day and hoe onions.'"

A young man who was known at Hempstead, L. I., where he was employed as a hostler, by the name of James Watson, was killed recently by a train on the Montauk Railroad at Merrick. At that time nothing apparently could be learned about the history of the man. It has now been discovered, however, that James Watson was only an assumed name, and that the young man's real name was George Tabraham, and that he was a son of John Wesley Tabraham, of Darnley Road, Hackney, London, and grandson of the Rev. Richard Tabraham, now one of the oldest of the Wesleyan itinerant clergymen in England. About eight years ago young Tabraham, whose father is wealthy, ran away from his home and came to America, where he remained for some time before he was found by a friend of his father. He received many letters from his parents, urging him to return home, but he could not be persuaded to do so.

A METHODIST CHAPLAIN IN CAMP.

THE LATE ZULU WAR.

I JOINED THE TROOPS on Wednesday, April 16th, at the Lower Tugela, No. 1 Division, Major-General Crealock in command. In the camp we had the 99th Regiment, the 88th Connaught Rangers and the 3rd Buffs, Colonel Pearson (now General Pearson). We had also two batteries of Artillery, a large number of the Army Hospital Corps, the Army Service Corps and a company of Engineers. I saw many of the sick from all the regiments, as they were all brought to the base hospital at Fort Tenedos and Fort Pearson.

In my first visit to the hospital I found several Wesleyans, who seemed rather surprised, but greatly delighted, to see a Wesleyan minister. I talked and prayed with all the men, not confining my attention entirely to the Wesleyans, but speaking to all who would listen; and I found them very willing to listen and glad to hear me read a chapter and pray with them. On Sunday, April 20th, we had parade-service in the morning at 6.30, and I met Sergeants F— and G—, both apparently godly men. Once a week I visited the hospital at Stanger, which was a good distance from the camp. For a little while I had to lie on the ground, but I soon got a stretcher from some of the men. On the Thursday I went into a tent and found a poor fellow very ill. I spoke to him, and he immediately burst into tears; he seemed surprised that I cared for a soldier. After a little while he got composed, and we had a talk. Next day, I went first to him, and was surprised to find him much better; the visit seemed to have done him good in his body as well as his soul. He continued to improve, and was eventually removed to Durban.

On Sunday, April 27th, we held parade-service in the morning at nine; and in the afternoon held a meeting in the canteen. After this, I held service with a few men on the other side of the river. After a little while I got a lot of tracts and books, sent me by Brother Nuttall, and I distributed them to the men, who read them eagerly. On April 30th, Craig came and told me of Lieutenant Thompson (son of the Archbishop of York), who was accustomed to attend his meetings. On May 1st, I again visited Stanger, and found one or two very interesting but severe cases. Next day, after riding back, I went into hospital, and found a man who had been flogged for drunkenness; he wanted to know what I thought of the justice of such proceedings. All that I could tell him was that he should not have got drunk, and then he would not have been flogged. On May 2nd, at Stanger, I visited a Roman Catholic. I asked him if I should tell the priest. He seemed very pleased when I returned. I told the priest, and next day he went up to see him.

Next day, in visiting the hospital I found five men in one tent all unconscious. I knelt down and prayed to God, and four of the five recovered. They all had typhoid fever; one only was a Wesleyan. How sad I felt to see the poor fellows lying on the ground on their blankets! On Sunday, May 4th, I had a beautiful service in the morning, and a good meeting in the afternoon, and in the evening preached in Sergt.-Major Craig's tent. I enjoyed it very much. After the service, I had a talk with an officer who had waited outside to speak to me. He was passing the tent and heard the sound, so he came and listened. He thought of his mother, who has been dead for many years. He seemed to cling to the idea that his mother could intercede for him now in the presence of God. I talked with him, and told him of Him who intercedes for all men at the right hand of the Father. We walked about in the moonlight for some time. I believe God's Spirit was striving with the man. May his soul be saved!

On May 6th, one hundred and twenty-three men were brought down sick from the regiments at the front. Next day, T—, of the Rifles, a very nice fel-

low, came, and we had a talk together on spiritual things. In my visits to the hospital I found that many Wesleyans were booked as Churchmen, which ought not to be. Thursday, May 8th, a man named Fyer, one of the Naval Brigade, showed me a letter he had received from his father. I couldn't help weeping as I read the letter, and thought of the father's anxiety for his son's spiritual as well as physical welfare. Fyer's father is a godly Methodist in England. I trust that his prayers will be answered and his son saved. On Saturday, May 10th, I was very grieved to find that two men I knew were dead. One I found a few days before, with a letter from his wife open before him and, as I talked to him, he burst into tears and exclaimed: "Oh! my wife and my children." Some of the scenes which I witnessed in Zululand will never be forgotten. It would take me too long to tell you all.

Sunday, May 11th, was a busy day. We had a parade-service in the morning, and after dinner I visited the hospitals, and held service with six men in a tent. In the evening we had a large meeting in the canteen. Captains McGregor and Cardew and Lieutenant McKeen took part in this meeting; the place was thronged, and scores listened outside. I did enjoy it amazingly. After finishing there, I went over to Sergeant Craig's tent and held service. The place was full, and numbers round the tent-door. Lieutenant Thompson came part of the way home with me. Before going to bed I had a talk with one or two of the officers with whom I had made friends, and was rather surprised to find that they knew so little about our Church, and had such peculiar notions of the Methodists. I hope they were a little wiser after the talk.

May 13th, the General came into the tent where I was visiting, and I was struck with the nice manner in which he spoke to the men. On seeing me at the bed of a poor fellow, he made some kindly reference to my work, and very soon retired to leave me with the men.

On the 15th, Lieutenant Thompson came, and we went to the hospital together. I was delighted to see the interest which he manifested in the men; and that he spoke so kindly to them and of them. In the afternoon I buried Owen Cooper, of H. M. S. *Shah*. I was glad to see with what respect the men behaved while the Service was being read, and I believe it touched us all to lay one of our fellow-countrymen in the grave. Dr. Dudley, one of my kindest friends, went with me, and repeated the response: "Christ have mercy upon us." In the evening we had service in Sergeant Craig's tent, and it was full. Craig came back with me, and we had a long talk. On this day I had the pleasure of introducing Lieutenant Thompson to the Rev. Mr. Ottebro, of Ekowe Mission Station. He belongs to the Norwegian Missionary Society.

Friday 16th. After burying a man, I had a talk with a sergeant, who seemed very much affected, and I think the sins of his past life came very strongly before him. Next day a man was flogged for stabbing a non-commissioned officer, and the troops were drawn up to witness the flogging. In the evening, two boys of the Naval Brigade came to see me, and I invited them to my parade-service next morning. Next morning they, with between twenty and thirty others, came marching up, and joined us in our service. The Rev. Mr. Kirkwood (Presbyterian) breakfasted with me. In the evening we had a splendid service in the canteen; four officers, Rev. Mr. Robertson, of the Church of England, and myself. We had service again in the Artillery camp, and another good day was spent. Tuesday I met the General; he asked very kindly how my people were doing. Next day I went to Stanger, and found poor Dr. Wood very ill. I visited all the men and rode back, calling at the hospital as I came home. In the evening Dr. Jago told me I had fever. Next day I wired to my friends, and on the Saturday I went to Stanger, and found that Dr. Wood had died the day before. I was put to lie on the same spot, with the same disease. I was very ill on the Sunday, but the

Lord was with me. On the following Tuesday I was removed by brothers Chalker and Nuttall to Durban, where I was nursed by kind friends; and, with God's help, got through. Then I thought of going back to the troops, but was ordered to go up the country, and my services with the Army ceased.—Rev. T. H. Wilkin, in *Wesleyan Methodist Magazine*.

THE SHINING CHURCH.

The Church illuminates the world by manifestations of its piety. Its power to fulfil this, its most peculiar and essential function, may be measured by the faith and zeal, and holiness of its members.

A Church may be what the world calls strong in point of numbers and influence. A Church may be made up of men of wealth, men of intellect, men of power, high-born men, and men of rank and fashion, and being so composed, may be in a worldly sense a very strong Church. There are many things that such a Church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an immense array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But I will tell you one thing that it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sun, but without holiness it cannot shine. Of all that is formal and material in Christianity it may make a splendid manifestation, but it cannot shine.

On the contrary, show me a Church, poor, illiterate, obscure, unknown, but composed of praying people; they may be men of neither power, nor wealth nor influence; they may be families that do not know one week where they are going to get their bread for the next; but with them is the kindling of God's power, and their influence is felt for eternity, and their light shines, and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and his cause advanced.—Stephen Olin.

WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside these people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that he would strive to reach? And am I any better than my Master? Would he feel himself too good to go among them?"

A poor illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians was for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good are they for? Are people to come in a respectable way into a fashionable church, and be known as Christians only by their presence at regular intervals at the communion table, but never to "endure hardness as good soldiers of Christ?"

Surely we have too many members in all our Churches, whose lives are passed upon "flowery beds of ease." Not thus was our salvation won. By strong crying and tears, by the agony of Gethsemane, by the bitter suffering of the Cross, did He, whom we profess to follow accomplish the great work of our redemption; and shall we lead lives of self-indulgent ease? "The disciple is not above his Master, nor the servant

above his Lord." His days were passed in unwearyed labors among the poor, the lame, the blind, the leprosy ones, among publicans and sinners, until his enemies said to him, "This man receiveth sinners and eateth with them." And shall we bear His name and yet refuse to labor for those among whom his earthly life was spent? Is this being his followers?

Let us hear and remember his word, "As the Father hath sent me into the world, even so have I sent you into the world." Do we at all recognize this as a fact, that we are sent of God into the world, in some sense, at least, as Christ was sent, "that all men through him might be saved? And if we have been sent by God upon such a mission as this, to reveal Christ to men as their only hope of salvation, are we at all attempting to do it? Carrying about with us this thought day by day, that we are of God to work for him in this present evil world, let us esteem no labor too great for us to undertake, and no human soul too degraded to be sought out and brought to him who stooped to the vilest, who came to seek and to save that which was lost, and whose command to his servants still is, "Go ye into all the world, and preach the Gospel to every creature."—Am. Messenger.

THE BEAUTY OF HOLINESS.

We know a lady, sixty years of age, who has been a Methodist forty-seven years. She was of poor parents, her father being a drunkard, but her mother was an angel in woman's form. The daughter imbibed her mother's spirit, and sought and found Jesus when she was thirteen years old. She lived at the foot of the cross, and the candle of the Lord shone brightly upon her. Never did I see just such a mother and daughter. Their united, fervent prayers for the husband and father, together with their love and meekness towards him, won him over to Christ. A young gentleman of great wealth and high parentage, who though he could have married any lady in the land, became charmed with her meekness and loving deportment towards her parents and all others, her industry and simplicity of manner, and married her. Did her elevation steal away her religion? No; she carried it into her new home, and she won all of his father's family over to Christ except the old gentleman, who was a Universalist. She has never been known to show signs of anger towards her husband and children—eleven in number. They are all converted and living a life of holiness. They rise up and call her blessed; and her husband has told me, that if he had never read the Bible, his godly and kind wife would have won him over to Jesus. She has walked with God forty-seven years. Holiness is her theme. She is ripe for glory, and will soon present her many sheaves to Jesus; for her labors of love have been crowned with eminent success in winning souls to Christ.

COMMON SCHOOLS.

With Mr. Richard Grant White in view the *New England Journal of Education* says: "A good education, such as can now be obtained by the humblest child in a common school, is the bed-rock on which can be built up the noblest fabric of good culture, Christian character, reliable citizenship, or artistic refinement; while without such foundation, it will be found well nigh impossible to develop the best type of the American character in anybody. And a great many of the extraordinary people of the time forget this, and censure the schools for not doing what the most famous university cannot achieve. We repeat—No school can do the work of a cultivated home, a pure church, or a practical training in the actual affairs of life. But any good school can do that for any faithful pupil, without which, neither home, nor church, nor world, nor all the glory of this world can insure our boys against barbarism and keep our girls out of the limbo of frivolity. If these numerous distinguished critics will do their own duty by young America, the schools will not be found wanting in their contribution to the new kingdom that is to come."

Longworth, I Esq

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