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FROM THE PAPERS.

But a single Methodist minister in California has joined in the anti-Chinese cry.

It is a very great mistake to suppose that the Doxology is sung to give people an opportunity to put on overcoats and wraps.—*Western Methodist.*

More than half of the institutions in the United States which profess to give university education and confer degrees now admit women on equal terms with male students.

Governor St. John, of Kansas, recently said that "this Government cannot exist half-drunk and half-sober." He proposes that it shall be sober, and to this end is waging an unrelenting war against the manufacture and sale of intoxicating liquors.

People often say, "I can't give money to religious objects until my debts are paid. I must be just before I'm generous, you know." That's just what you want you to be,—just, in saying what you owe to the Lord, before you are "generous" in getting everything you want for yourself.—*Messy Outlook.*

Our diminished zeal for the conversion of sinners is seen in the character of our preaching. In many places hortatory preaching is almost unknown in Methodist pulpits. The voice of the exhorter is hushed; the office of exhorter, which was once so essential in Methodist economy, has become a sinecure.—*Holston Methodist.*

The long-heralded, greatly-petted and newspaper-noticed Rugby Colony, in Tennessee, seems to have reached the point of absolute financial failure. It had too many gentlemen and ladies and too few rough-handed laboring men. Forced growths are always weak and liable to perish upon exposure. Gloves must always give way to freckles.—*Zion's Herald.*

The Archbishop of York has addressed the under graduates at Oxford in no doubtful or ambiguous terms on the vices of gambling and drunkenness. The pictures Dr. Thompson draws of the wrecked lives of young Englishmen, as the result of the modern betting mania are startling, and may well cause serious reflection in the minds of those who may be tempted in that direction.

In a paper recently read before the Presbyterian ministers of Chicago, Dr. Gregory, President of Lake Forest University, took the ground that higher education in the Presbyterian Church is falling behind that of the Congregationalists, Baptists, or Methodists. He deplored the present lack of interest in the education of young men for the ministry.

A special correspondent sends us private information as to the marvelous success of the "Gospel Temperance Mission" which is now being held at Bristol in the Colston Hall. Prayer-meetings are held daily, and the area of the hall is filled. A very blessed feature of the mission is that conversions are taking place at the same time that the pledge is taken.—*Methodist Rec.*

The *Avail* says:—"If you want a man to do a mean thing ply him with liquor. If he has been gently reared and is sensitive and fastidious, give him a good dinner, let him drink the finest of wines, and gradually you will overcome his sensitiveness and bring him to look upon woman's virtue as a myth, upon the property of another as wrongfully retained from him, and upon the life of a man as of little consequence when barring his progress in the gratifications of his passions."

A correspondent of the *Daily News* says that a Salvation Army, to be worked on Church of England lines, is being formed. The Archbishops of Canterbury and York have been duly informed of the fact, "captains" have been appointed, and a "General" proclaimed. He has been elected, and these appointments only need confirmation by the whole "Army". The correspondent adds: "The great difficulty, however, which stands in the way of the success of the project lies in the probability, the almost certainty, that no clergyman of the Church of England will join any organization which is ever so remotely allied to the Salvation Army, however excellent may be the motives of its leaders."

Our esteemed brother, the Rev. Jerry Stephens, the patriarch of the Primitive Baptist Church in Tennessee, came near losing his life by drowning last week. He drove into a pond with his buggy, and got into swimming water. The buggy sank, and he caught hold of a bush, the only one in the pond, and clung to it until rescued. Our venerable brother believes in immersion, but we are glad he did not die that way.—*Nashville Advocate.*

Provost Pepper, of the University of Pennsylvania, wisely says, in *Our Continent*: "Few appreciate the strain that even two or three hours' attendance daily, and the effort to master two or three simple little lessons, exert on the sensitive organization of young children. Their brain and nerves are exquisitely delicate, and it is a period of such rapid growth that the power of nutrition is taxed in supplying material for the formation of perfect tissue."

Twenty persons are confined in the House of Detention in this city because they are wanted as witnesses in cases pending in the courts, and are not able to give security for their appearance. This is a form of oppressing the poor which is a disgrace to justice and civilization. The Grand Jury deserves credit for calling attention to it, and suggesting the simple remedy of taking the depositions of the imprisoned witnesses and setting them free.—*N. Y. Tribune.*

Mr. Gladstone and his eldest son attended the service at the Metropolitan Tabernacle on a late Sunday evening, when Mr. Spurgeon officiated. Commenting on this the *Echo* remarks: "The numerous correspondents of the Ritualistic papers who are just now engaged in proving that their party has nothing to hope from the Liberals, will have a new grievance against the Premier. A few years ago the story used to be that the Premier was a secret disciple of Rome."

The *Utica Herald* says: "The common school system of New York has been permitted for years to drift. There has been no intelligent effort to improve, to elevate and to modify it, in accordance with the modern theories of popular education. Commissioners are selected by a system which ignores the most obvious qualifications for the proper discharge of the duties of that office; and local trustees are selected with a like indifference to qualification. It is not surprising under such circumstances, that the qualifications of the teachers employed are equally meagre."

What is fame? The *London Times*, in the review of the distinguished names in art and science that passed away in 1881, selects two from the United States, Dr. I. I. Hayes, the Arctic explorer, and "Dr. J. G. Gilbert formerly of *Scrivener's Magazine*." This annihilation of Dr. Holland and creation of a hitherto unknown Gilbert went uncorrected from the daily to the weekly, and from it is being copied and is traveling over the world. Well it is the same to the multitudes that never heard of him, and *** to him.—*Christian Advocate.*

"As the grave grows nearer," said Bishop Whipple, recently, "my theology is growing strangely simple. It begins and ends with Christ, as the only refuge for the lost." True. But why should we wait till "the grave grows near," before this sweet and precious and all-powerful truth is admitted to its rightful place of control? And why should it not push questions of mere ecclesiastical regime to where they rightly belong—too far in the rear ever again to come up with men whose creed is "Saved by Grace alone."—*Episcopal Recorder (Ref.)*

Why "Dr. John Hall's church" is any worse than "The Fifth Avenue Presbyterian Church" we do not see. Dr. John Hall's name is quite as sacred as is the name of our fashionable avenue or as is the word Presbyterian. He would not object to the designation "St. Stephen's Church," and to our mind a live saint is as good as a dead saint any-day. Besides, the name of a worthy pastor is quite as fit a designation as any sectarian one which recalls the sad divisions of Christendom. We appreciate, however, Dr. Hall's point of modesty. *Pudor setat.*—*N. Y. Independent.*

A French correspondent of the *Semaine Religieuse*, a Swiss journal, relates that on the recent recurrence of St. Eloi's-day (whoever that may be) this scene occurred, not in an obscure village but in a town of four thousand inhabitants. At six in the morning, while, perhaps, unbelievers were fast asleep, the priest of the commune, with great pomp, blessed at the Saint's peculiar altar a kind of "crown," which, after this consecration, is supposed to secure the perfect health of any horse first crowned with it. As for the animals who come up after the winner, the sacristan simply touches their chests with a reliquary, but whether that prevents them from being "broken-winded" does not appear.

"THEY DIE WELL."

The Rev. C. Bryant writes from Nainaimo, British Columbia, "Upon reaching this station last July, I was soon informed by Bro. Cushman that a young man, whose Indian name was *Quit-sah-thut*, was very ill. I went to see him and found him to be nearing the gates of death, but rejoicing in the Lord his Saviour. I found, from conversation with him in *Chinook*, that he had when a boy attended the mission day-school kept by Bro. Tate, and for the past two years or so had met in class and had been trying to live to God. He did not appear to be more than eighteen or twenty years old, was unmarried, and living with his heathen mother. Indeed he was the only member of the family professing to have any regard for religion. When he first attended class Bro. Cushman says that he declared hitherto he had led a wild life, indulging in the vices common among heathen families; but now he came with the intention of giving his heart to the Saviour and to see if He would pardon his sins. His conduct had been consistent, and his attendance on the means of grace regular; but when I saw him in July he had been confined for nearly six months to his home, with that fell disease, consumption."

On Sabbath, July 31st, after my usual preaching service at the Indian church, and accompanied by Bro. C. and a number of our native members, I visited *Quit-sah-thut*, and after a short but earnest baptismal service gave him the name of John. Upon one occasion Bro. C. visiting him found him alone, when he said to Bro. C., "I am sorry I am going to die and leave my mother and brother and all others of the family all heathens. My heart is sorry for them and I tell them so. I often urge them to go to church to hear the Word, but in vain. I tell my mother that she must give up her sins and go to Christ for salvation if she wants to meet me in heaven."

When near death he said to his mother, "These are my last words to you, mother. You must not cry for me, but go to church and serve Jesus. And tell my brother (then at New Westminster) to do so when he comes home. I want to tell you, too, that God has opened my eyes and let me see into heaven, and oh, it was so grand! I don't feel as though I want to stay here any more, because heaven is so beautiful! It seemed to me like the shining of glass all around, and as though this room was changed into a bright and dazzling place in which I saw *Joseph-to-a-kult* (one of our native members who died in the Lord many years ago) and *David Salsass-alton* (our deceased native preacher), looking all bright and fair; but I did not see my heathen father and grandmother!" This was the statement of the heathen mother to Bro. C., and she added, "that this was indeed the last utterance" of her dying son, for very soon he passed away to be "forever with the Lord." We do not indoctrinate our people with views calculated to encourage such testimonies as these; but in this instance it was the voluntary testimony of *John Quit-sah-thut* as related by his heathen mother, and supports the statement often made among us that "our people die well." We buried him in the little native cemetery, in hope of a joyful resurrection to eternal life.

largest congregations. The most able and earnest pastors have put forth their best efforts to check the flow of worldliness and dissipation, and to bring the masses under the influence of the Gospel, but with small results. Devout laymen have borne many burdens, sometimes beyond their actual abilities, longing for the time when reinforcements would be secured and their ranks strengthened. It was a well-known fact that Mr. Moody, the evangelist, has frequently been urged to come to Cincinnati, but he has as frequently declined. We have often heard it suggested that he is afraid to attack this stronghold of Rationalism, Romanism, and Rumm.

Three services are held daily, at 3, 7, and 7 45 P.M. The first is directed mainly to the promotion of a deeper religious experience and a more earnest Christian life among the members of the Church; the second is exclusively for the benefit of young people; and the third for the conversion of sinners of all ages and grades. The congregations are simply immense, the great audience-room of the church being packed, while hundreds are turned away. The public interest awakened is a most hopeful sign. Two of the daily papers, the *Gazette* and the *Commercial*, give extended daily reports. The meetings are the subject of universal comment and conversation in railroad and street cars, factories, stores, banks, on the streets, and everywhere. It overshadows even the great Opera Festival soon to be given in Music Hall, with Patti as the chief attraction. Night after night the great star is thronged, and frequently the front pews are required to accommodate all who desire to present themselves as seekers of salvation. The meetings are not characterized by extreme external excitement, but by great solemnity and deep feeling. Conversions are clear and joyous, but not particularly noisy.

The meeting has been in progress a little more than two weeks, and there have been 341 seekers, and 217 have given their names as having been converted. As yet the interest does not abate, but increases, and several of the pastors are compelled to commence revival services in their churches. Other denominations are being stirred, and special meetings are being held in several of their churches. There is every indication of such a revival as this city has not enjoyed for almost half a century.

GEORGE I. SENEY.

In these days of numerous contested wills it is something of a novelty to see a rich man forestall the lawyers by making his bequests before his death. One wonders why more men of wealth do not take this sure and effective way of carrying out their wishes; for besides the certainty that their money will thus go just where they want it to go, they would have the pleasure of seeing with their own eyes the beneficent results accruing from it. George I. Seney belongs to this class, of which Peter Cooper is another conspicuous example. Mr. Seney's large gifts have been entirely unsolicited; they have been made simply because he himself thought that they ought to be made. They make in the aggregate \$1,485,000, not bestowed through sentiment or caprice, but in accordance with the trained judgment of a shrewd, far-sighted business man.

At the request of a *Tribune* reporter Mr. Seney gave some facts concerning his life. He was born at Astoria, L. I., on May 12, 1826. His father was a leading Methodist clergyman, belonging to the New York Conference, and was a graduate of Columbia College. The Rev. Mr. Seney was at one time pastor of the Mulberry-street Methodist Episcopal Church in this city, then an influential society, from which St. Paul's afterward sprang. He died about twenty-one years ago. The son was a student at Wesleyan University in Middletown, Conn., and afterward entered the University of the City of New York, when Theodore Frelinghuysen, the Whig candidate for Vice-President with Henry Clay, was Chancellor. Here he was graduated in 1847, in the same class with the late E. DeLafeld Smith. In-

REVIVAL IN CINCINNATI.

The Cincinnati correspondent of the *Christian Advocate* gives an account of the great revival in that city under the direction of the Methodist evangelist, Thomas Harrison. We give an extract: Cincinnati has been noted for many years for its resistance to religious influences, and particularly for its opposition to special revival efforts. During these years infidelity, Sabbath desecration, intemperance, and all other forms of evil have had a rapid and an alarming growth. Attendance upon Church services has been confined almost exclusively to Church members, or to persons connected with the Church by family ties. Robert Ingersoll has here had his most enthusiastic admirers and his

stead of entering on a professional career, he decided to go into business, and at once became Paying Teller of the Metropolitan National Bank, of which he is now President. His business career has been a long series of successes.

"First of all," he said to the *Tribune* reporter, as his reason for liberal giving, "because I feel that I am a trustee, responsible for the right use of the money given me. With the experience that I have, I believe that I am the person best qualified to carry out the provisions and duties of that trusteeship. What certainty have I that these provisions and duties would ever be duly carried out after my death? Absolutely none. Whereas now, by making these gifts in my lifetime, I am sure that the precise object I desire is accomplished in just the way I want. And then, too, I am more and more convinced of the truth of the words: 'It is more blessed to give than to receive.' The great danger of increasing riches is that it fosters a disposition to hoard money only for the sake of hoarding it. Slightly to alter a common word, it becomes a *money-mania* with them; they gloat over their millions, just because they are millions, and not because of the happiness producible from them. Now I maintain that such a spirit is unworthy not only of a true Christian but of a true man, and I have determined never to let it appear in my character."—*New York Tribune.*

LIGHT AT EVENTIDE.

The venerable "Poet of France" (Victor Hugo), as he approaches the confines of eternity, begins, with Job, to "see God." The *Artiste*, a Paris journal, reports the substance of a speech which the aged bard lately made at the dinner-table. The following are some of the sentences: "What is it to die, if it be not to live always? Beyond those millions of worlds, moving in radiant symphony, what is there? The infinite, ever the infinite. Should I pronounce the name of God, some of those who do not believe in God would smile at me. Why do they not believe in God? Because they believe in the living forces of nature. But what is nature? Without God, nothing but a grain of sand. 'Tis like looking on the small face (*côte*) of things, while the grand face dazzles us. As for me, I am for the grand face. What is the earth? A cradle and a tomb. But just as the cradle has its beginnings, the tomb has its radiations; it is the shut door on the earth, but the open door on the worlds between (*entre-vous*). Sirs, you may well believe that to-morrow or in ten years to come I shall be interred. I am well aware that you will not retain me. But your six feet of earth will not bring night upon me. Your shovelful of soil will be able to devour in me that which is perishable; but that which is the life of my head, eyes and ears, face and mouth, nought here below will have away (*raison*) over them." The concluding sentence of this remarkable harangue, it has been observed, might be usefully meditated by all. It was: "Let us live, learned Sirs, upon the visible, but also on the invisible. I am about to go. Believe a man who has run his head at all. Science will make terrestrial discoveries, but it will be ever in the wrong if it is not dominated by a radiant ideal."—*Meth. Recorder.*

THE INJUSTICE OF INFIDELITY.

Be careful to distinguish between links and strands of evidence, and do not allow our strands to be treated as if they were mere links. The strength of a chain is the strength of its weakest link. But the strength of a rope is not its weakest strand. It is the united strength of all of them. Here is a cable chain warranted to hold an ocean steamer. Will it hold? Right in the middle of it is a weak link, that would not bear the strain of a single ton. No matter how strong the other links may be, it is plain that that cable will not hold. Here again is a huge rope. Will it hold? Suppose you take one of

the many fibres of which it is wrought, and show it will not bear the strain of one pound weight. Does that prove the rope will not hold? By no means. It depends on how many such fibres wrought together to make the one rope. Now, if you consider for a moment, you will see how unfair it would be, in order to show that the rope will not hold, to take each of its pieces separately, and say: There is something in this strand, but not sufficient to bear the strain, so it must be set aside; and so to go on from strand to strand, until the entire rope was condemned. But that is just the way that most infidel writers deal with the evidences of Christianity. There are very many lines of proof. They take up each line by itself, and while they cannot but admit that there is some force in it, they say (and possibly they may be right in saying it sometimes), that there is not force enough to bear the strain of the mighty claim that Christianity makes on our faith and allegiance. And what then? Why they set it aside altogether, and in dealing afterwards with other lines of evidence, they allow it no force at all. Is not that glaringly unjust.—*Munro Gibson.*

A COMFORTLESS RELIGION.

A Protestant minister was once providentially thrown into companionship with an intelligent and highly educated gentleman belonging to a Roman Catholic family. A pleasant conversation sprang up between them. It was not long before the minister noticed a smile passing over the countenance of his Roman Catholic companion, who soon explained the cause by observing: "Sir, this is the first time I ever held any intercourse with a Protestant minister. My family would believe that I was lost forever, if they knew that I had talked with one." And then, looking earnestly at our friend, he added: "Pardon me, sir, but will you tell me: Is there any consolation in your religion? In ours there is none." We need not recount the words in which the Protestant minister undertook to bring to this mind the comforting words, the gospel of free salvation by the merits of Jesus Christ our Lord, the glad tidings of a completed work, a sacrifice for sin needing no repetition upon any earthly altar, supplemented by no priestly or saintly intercession, and excluding the very notion of any future purgatorial fires. But what a confession of the unsatisfactory character of the faith in which he had been brought up, had this sincere and candid Roman Catholic made. Is it not true, also, that many Protestants profess a religion which is no comfort to them? The fruits of the Spirit are love and joy.

While our young people are uninterested and unemployed in Christian work, it is impossible to keep them out of the follies of the world. If we do not harness them for Christ, the world will take them. Put every one of them to work.—*Nashville Adv.*

A Church is not to measure its success merely by the accretion of new members. That Church is most successful which cultivates most assiduously the holiness of its individual members. We call a Church strong as it counts its members by hundreds and its wealth by millions. Christ calls it strong as it is strong in faith and rich in good works.—*Independent.*

It is harder for ministers to live as they ought, than for private Christians; the former are so continually engaged in sacred things, that they are in danger of losing sight of their solemnity and importance; religion being, as it were, the business of ministers, there is danger, lest they think of it as of other business pursuits.—*Joshua Wells Donning.*

Every new truth which Providence brings to the front and puts before men, challenging conscience and conduct on their part, puts them on probation for a higher or lower moral status.