

# The Wesleyan.

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## THE "WESLEYAN."

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## OUR EXCHANGES.

The friends of the Detroit Y. M. C. A. have decided to raise \$70,000 to purchase a site and erect on it a suitable building.

At the ostrich feather market in Port Elizabeth, Cape Colony, the sales averaged nearly \$55,000 per week during the first nine months of the current year.

The infamous "Dr." Buchanan, of bogus-diploma fame, has been found guilty of conspiracy to defraud the government.

Last month was the coldest November in the recollection of the oldest settler in Colorado. On the 16th the mercury went down to 29 degrees below.

Dr. Hunter, missionary at New Chwang, China, states that two pulpits have been set up in the streets of that town where preachers expound the principles of the Chinese religion.

The Rev. E. E. Hale admires the public school system of Massachusetts, but is constrained to remark that when the pupils, after careful training, can spell "scholar" in more than a hundred different ways, something is wanting.

The last speaker at a Unitarian Convention—she was a lady, Mrs. D.—said, among other things, "The only time I felt that I ever wanted to be orthodox, for an hour, was the hour in which I noted the great missionary triumphs of orthodoxy."

A correspondent of the *National Baptist* urges the sending of itinerant evangelists—a host of mounted ministers, saddle-bag preachers, circuit riders—into townships and counties, where there is no preaching of the denomination, to gather up the stray members, call in others, and build up churches—the old Methodist way.

The Queen has conferred the Albert Medal, first class, on Farabine Lesdie Tindal, serving in H. M. steamer *Wild Swan*, for bravely jumping overboard off the coast of Mozambique, to save a fugitive slave who had been seized by an enormous shark, which had bitten off both his legs. Three other sharks were also in the vicinity.

One of the secular papers says: "The Kansas liquor dealers raised \$65,000 outside of the State to defeat the prohibitory constitutional amendment carried at the last election, getting subscriptions from as far away as New York and Milwaukee. The contributors now complain because there is no record of how the money was spent."

The whole of the printing, together with the supply of the paper for the census for England and Wales, has been undertaken by Messrs. Colquhoun and Co. There will be 7,527,500 householders' schedules, 79,350 numerating books, and 110,000 forms for vessels, the amount of paper that will be required being fifty-seven tons thirteen cwt.

The first prize of 500 dollars, offered by the National Board of Trade of the United States, for the best essay and draft of an Act to prevent injurious adulteration and regulate the sale of food without imposing unnecessary burdens upon commerce, has been awarded to Mr. G. W. Wigner, F.C.S., F.I.C., honorary secretary of the Society of Public Analysts, &c., of London, G. B.

The Methodist protests against the constant drag of slow and easy, flabby and lazy, good-natured and ineffective management in churches. Commenting on Bishop James' expression: "Put a pint of lightning into a dull preacher," it charges that there is many an official board that needs a gallon of lightning or something else, to brace up its management of Church affairs.

Colonel Peard, who was well known twenty years ago as "Garibaldi's Englishman," died lately at his residence, near Fowey, Cornwall. Colonel Peard shared the adventures of the Italian Liberator during several of his arduous campaigns, especially that of 1849, when he was warmly thanked by Garibaldi for his services. He wrote some letters on the campaign, and excited some indignation by his description of the way in which he "potted" the Austrian Generals and other officers with his rifle. When Garibaldi finally retired to Caprea Colonel Peard, who was the second son of Admiral Peard, returned to his native county of Cornwall, where he became High Sheriff and colonel of volunteers. Colonel Peard was cousin to the Rev. Dr. Ruie, of the English Methodist Conference.

Mr. Leslie Stephen thus defines (in *North American Review*) the "Religion for all sensible men." "A religion," he tells us, "is the synthesis of a philosophy and a poetry. It is the product of a theory of the universe working in the imagination of a people, until it projects itself into vivid concrete symbolism." Just so; we all understand it now—"vivid concrete."—*Richmond Advocate*.

The memorial from non-resident members of the Senate of Cambridge University in favour of granting the B. A. degree to women, subject to such regulations as may be judged expedient, has received a large number of signatures, among the more recent of which are those of the Earl of Derby, the Duke of Wellington, the Bishop of Bath and Wells, Lord Houghton, Sir Charles Locock, and the Dean of Manchester.

On November 13 Dr. B. Brown read a statement concerning the American Congregational Union, the chief object of which is to build churches in the West and South. During the twenty-seven years of the existence of the society it has erected 1,100 churches, all of which are free from debt. No house is dedicated until it is paid for, and the society then takes a first mortgage on it for all it is worth, so that it cannot get in debt in the future.—*St. Louis Advocate*.

"The writer has insisted for years that the Discipline of the Church should be made a text-book for the Bible-classes in all our Sunday-schools. The want of information among our young people as to what Methodism is and what it teaches, and what it expects from those who become members of the Church, is one of the weak points in our lines, and is always the point of attack of the designing proselyter."—*Richmond Christian Advocate*.

Religious conversion is attempted on a wholesale plan by the Russian Commanders. The rumor comes from St. Petersburg that General Gantz, who was formerly Governor of Odessa, is about to replace the Governor-General of Kazan, who will shortly be put on his trial for forcibly attempting to convert 700,000 Tartars to the Orthodox faith. Flogging seems to have been extensively used as the means of persuasion, and bells were hung by his orders in the minarets.

The *Herald and Presbyter* offers Philip Hinkle, who recently died at Cincinnati, and whose Christian life and benevolence were an honor to that city, as an illustration of right religious living. He was indeed a noble, humble, active Christian, following Christ after a manner worthy of imitation. It relates an incident which gives a good idea of the man. "Forty-four years ago on a Sabbath morning, a fire broke out on his premises, and by ten o'clock everything he had was consumed. At eleven o'clock he was in his pew as if nothing had occurred."

The *Boston Pilot* (Romanish) furnishes the following Catholic newspaper statistics: Of the 13,960 newspapers and periodicals published in Europe, 937 are Catholic in tendency; that is to say about 1 in 44. Of the 250 newspapers published in Belgium, 154 are Catholic. France has 42 Catholic journals, out of a total of 2,000. Great Britain has 42 out of total of 2,500. Of the papers published in Germany, 1 to 10 is Catholic. In Austria it is 1 in 13. Italy has 1 in 7. Spain only 1 in 8. In North America, out of a total of 8,500, 113 are Catholic. In South America there are 11 Catholic papers out of a total of 11,000.—*N. Y. Advocate*.

ASTONISHING developments are being made in Pennsylvania in reference to certain life insurance companies which have fallen into the hands of dishonest men. The lives of the aged and dying are insured without their knowledge, by the connivance of physicians and the officers of the companies. A man, eighty-five years old, and in bad health, was recently insured for \$60,000. Another, aged eighty-one, has lately been put through for \$30,500. A woman of eighty-five is a prey to speculators to the tune of \$60,000. She can not last three months. Mrs. Fees, who died at Shamokin last week, and was buried on Thursday, had policies on her life held by outside parties to the amount of \$35,000.—*Western Advocate*.

There was a singular scene in Plymouth Church on the morning of Sunday, Nov. 28th, when Mr. Beecher rebuked the congregation for an indecorous curiosity to see General Grant. At the close of the service the General sat down to wait until the audience had gone out, but so great was the desire to see him that hardly anyone went out, and those who did so passed around to the rear door in order to see the distinguished visitor better. As these seemed no prospect of the church being emptied Mr. Beecher remounted the platform and desired that the audience would pass out. He added: "A special service can be held if you wish to worship a man." This is a house for the worship of God. At this General Grant rose and started down the aisle. The crowd of persons then gathered in front of the church and all waited until he was driven away in his carriage.—*N. Y. Tribune*.

## FEARLESS PREACHERS.

Clergymen are liable to temptation to let public iniquities alone. Among the grand ministers who have become renowned for their intrepidity in exposing crime and unmasking social iniquity, I might mention Thomas Chalmers, who flung open every door of sin in the city of Edinburgh; and Thomas Guthrie, who before establishing ragged schools, visited a hundred dens of infamy; and De Witt Talmage, who recently made exploration of the "night-side of city life" in New York. Precise Christians, who had a great veneration for excessive "proprieties," groaned in holy horror when these men of God commenced their rounds in the underground regions of crime, dissipation, leprosy and death. Eternity alone will reveal the good accomplished by these heroes of the pulpit through their tragical pictures of midnight depravity. It is a well-known fact that there are some ministers who are pledged not to deal in "particulars" when preaching. They are warranted to be perfectly harmless in regard to the exposition of crime. The licentious in their congregations have no fears that the blush of shame will be brought to their cheeks by anything said in the sermon; the rotten saloon keepers who hold their velvet-covered pews are never uneasy through fear that the evils of the liquor-traffic will be portrayed in their church; gamblers and rogues who exhibit a profusion of diamonds and jewelry as they sail through the aisle are never shocked by hearing any sermon on the text, "Thou shalt not steal." Their beloved pastor is too regardless of their feelings, and of his big salary, to publicly denounce crime in high life; so he writes beautiful discourses on the "Divine in poetry," or on the "Philosophy of mind," or on the "Cosmology of the universe." I know some pastors whose salaries would be greatly increased within twenty-four hours if they were to assure their congregations that in future they would have nothing to do with the exposure of any crime, except murder in the first degree! May God have mercy on all ministerial recreants! Oh, that either the cowardice were taken out of them, or they were taken out of the ministry! We want in the ministerial ranks such heroic men as Paul Gerhard, the pious Lutheran minister, who was deposed from his office by Frederic William the Great on account of the faithful discharge of his duties, but who was afterwards rewarded for his faithfulness by appointment as the archdeacon at Luebben. We want men like Bishop Hooper, who refused to recant after he had been condemned to be burned at Gloucester, in Queen Mary's reign. We want ministers like the mighty John Knox, whose tombstone bears these words: "Here lies the man who never feared clay." We want preachers like John Wesley, who, when he was forbidden to preach in the parish of any clergyman without his consent, grandly exclaimed, "The world is my parish!" We want preachers like Paul, who said, "None of these things move me. How long would it take for a hundred such flaming ministers to capture the whole earth for Christ? Not long I am sure. The powers of hell could not prevail against their preaching. Sinners would tremble before them, Satan would fly in confusion from his throne, and the kingdoms of this world would speedily become the kingdoms of our Lord Jesus Christ."

Let the iniquities which flaunt their ensigns of death in the social, political, and business worlds be unmasked by Zion's watchmen, though the very heavens fall! I hear the cry ringing throughout our sin-stricken lands: "Watchman, what of the night?" "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands."—*Western Advocate*.

## THE ONE NAME.

Jesus! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hope, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fullness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the Mount of God; thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! thou only canst interpret thy own name, and thou hast done it by thy works on earth and thy glory at the right hand of the Father.—*Dr. Bethune*.

## WESLEY IN ITALY.

Signor Sciarelli, Wesleyan Minister, sent copies of his Italian translation of Mathieu Lelièvre's *Life of John Wesley* to the Italian papers and to such public men of the country as he thought it worth while. The secular press paid no attention to the work; but several of the public men responded in a manner that showed they had read it and had been interested in it. Signor Minghetti wrote that it seemed to him that the example of a life so noble and pure might be usefully proposed to the admiration and imitation of the Italians. Signor Boghi, ex-Minister of Public Instruction and writer on ecclesiastical affairs, did not hesitate to affirm that the diffusion through the country of the life and writings of John Wesley could not but tend greatly to the awakening of the religious sentiment and the promotion of the taste for religious thought and discussion. Dr. Giovanni Lanza responded: "Would to God that every generation and every church possessed a few such ministers of overflowing faith, of religious zeal and laboriousness!" Prof. DeLeva, of the Chair of History in the University of Padua, said: Wesley was a great apostle of charity. All admire England for her political institutions, but few are aware how large a part Wesley had in her religious regeneration." Senator Terenzo Mamiani gave thanks with all his heart "for a book so useful for these unhappy times." Signor Raffaele Masiano, author of works on philosophy and social science, published in *Il Diritto* an article full of praise of the book and its subject, which Mr. Piggott, chief of the Wesleyan mission, considers the most valuable testimonial of all. Prof. Sciarelli has published these replies in a pamphlet.—*N. Y. Methodist*.

## UPRIGHT, DOWNRIGHT, OUTRIGHT.

Three things I would counsel you to be. The three are vital to the best success of life. You cannot build a strong, reliable character without them.

1. Be upright. Integrity is that without which no man can make success. Some men think they succeed when they have not it; but they don't. What they get to is no more success than shoddy is cloth, or glass is diamond. Other people know it, and they themselves find it out before they die, no matter how high they hold their heads, or how broadly they seem to rule. Integrity endures, and is capital, when everything else is swept away. Young men do not know how important at the start it is, because they see some older people thinking so little about it. A great many other things get the emphasis. The boy enters the store, and the first article of his faith is not integrity but money. He determines to be rich, and the chances are very narrow that he will lose something of uprightness, and if the pinch come, he will let the character go if he can save the gold. That is all a mistake, and terribly avenges itself at some time upon him. Let him resolve to be upright, and let the money take care of itself. Uprightness will stand you instead when every thing else fails. No disaster can eclipse it; but in the wreck and chaos of all else it will stand and shine as a bright beacon over the dark waters, a benison to others, a refuge to yourself. It won't sell where gold sells, but it will pass where gold water goes.

2. Be downright. A certain positive resoluteness of character, from which no man can withhold his admiration, which is needed to an entirely manly character, is that known as downright. A straight-up and down man, a man whom you know just what to find, a man as true as steel, a man who has a conviction, states it, stands by it, who can say no and have it mean no, he is a power in society. Many an upright man wants strength. He may be good and yet fragile. You feel his integrity, but you miss his power. What you want is to be downright as well, your foot planted, yourself there; the hemisphere going to move, not you. Each of us needs to be bravely positive as well as positively brave.

3. Upright, downright, outright. That third is a grand trait. Nothing behind, nothing kept back, nothing equivocal. A hearty, honest, frank man may have faults, but they are of the surface, while the transparent deeps sparkle and overflow in every intercourse of life. Almost I am tempted to say pearl of pearls is this virtue, so great does it seem in itself, so broad in its embrace, so little has the world of it, so much the world needs of it. How very unlike your smooth, conventional, hollow, formal man, your upright man in manhood's self, a diamond in the rough, it may be, but then a diamond! "Civet earnestly this grace of outrightness. It is going to cost something. The premium of the world is the other way; but the premium of your self-respect is this way. Stand square; and what you are, honestly and frankly, fearlessly, always, and openly avow."

Uprightness, downright, outrightness, here are three strands, which twisted into one, make a strong and reliable character. Character will grow into a grandly substantial thing when it shall be the evenly woven product of these three virtues; when there shall be no social or individual cowardice, and no knee bent except to Him whose right it is to receive man's daily homage.—*Golden Center*.

## THE CHURCH SURRENDERING.

Dr. Talmage, speaking of the present position of the churches, says:

I simply state a fact when I say that in many places the Church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. Fifty grog shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff and slang, depraving everything they put their hands on. Three hundred and ten newspapers and journals and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to spiritualism and humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of Genesis, down to the last word of the last verse of the last chapter of Revelation. And when a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of this audience will be lost for the rejection of Christ," why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent Church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday schools; and yet I give you the the appalling statistic that in the last twenty-five years, laying aside last year, the statistics of which I have not seen—within the last twenty-five years the churches of God in this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the Church is falling back for the most part, and falling back, and falling back, and if you do not come to complete the rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurt themselves to the front, and ministers of Christ, trampling on the favor of this world and sacrificing everything, shall snatch up the torn and shattering banner of Emmanuel, and rush ahead, crying, "On! on! This is no time to run; this is the time to advance."

## ENTIRE CONSECRATION.

Several years since, we met a very aged and venerable clergyman, who asked, on our first introduction, if we did not recognize him. On receiving a negative answer, he replied that, years before, while we were at Oberlin, he, being then a ruling elder in a Presbyterian Church, heard of the work of God among us there. After reading, for a time, *The Oberlin Evangelist*, he determined to visit us, and know for himself what was the character of the work of which he had heard so much. After conversing with Bro. Finney, myself, and others, he became fully convinced that God was with us of a truth, and that the baptism which we had received was in reserve for him. He, accordingly, set his whole being upon the attainment of that Divine anointing, with the immutable determination never to cease seeking and praying until he was really and truly "endued with power from on high." After searching his heart, consecrating himself for Christ, and waiting in earnest prayer and a strong crying and tears, for the promised blessing, he entered his closet one day, under the full assurance that then and there he might receive the gift of God after which he was seeking. He had been in the place but a little time, when he seemed to himself to be sinking down into infinite depths,—into the bosom of God. Here the waters of life began to rise and overflow in his heart; and, to the full extent of his capabilities, he knew himself to be "filled with the fullness of God." The glory, the love of Christ, and the infinite riches of His grace, now occupied his whole being. He began to tell others of the good hand of God that was upon him, "of the riches of the glory of the mystery, which is Christ, in believers, the hope of glory," and such power everywhere attended his testimony, that he was urged to take out a licence to preach. As he could not do so in his own Church, he obtained one among the Wesleyans, who were laboring in his vicinity. As the results of a few years' labor, more than one thousand souls were gathered into the fold of Christ. So the Lord continued to bless his labors until his voice and strength failed. As a consequence, he was then quietly waiting the time when his Divine Master should call him to the kingdom of light. The baptism which he had at first received was often renewed, and never has been diminished, as a life-imparting gift.—*Dr. Mahan*.