

The Wesleyan.

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THE "WESLEYAN."

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OUR EXCHANGES.

The Baptists in Jamaica have lost forty churches and school buildings, with more than \$80,000, by the late hurricane in that island.

Mr. Farnham writes from China that the first sheets of "Christie's Old Organ" in Chinese are off the press. This is the first Sunday-school book published in Chinese.

The *Citizen* states that the Baroness Burdett Coutts, in ameliorating the condition of the poor and deserving fishermen of the United Kingdom, has expended over £160,000.

The electric light has been introduced into the reading-room of the British Museum, and if the experiment succeeds the reading-room will be kept open until 7 o'clock, and possibly until 9 o'clock, in the evening.

The *New York Herald*, in an elaborate article on European immigration, shows that ten million persons have landed on the shores of the United States within the last century, seeking homes in the "land of the free."

The first Protestant convert in Japan was baptized by Dr. Vertueck of the Dutch Reformed Church at Nagasaki, in 1860. He had read a New Testament floating in the Bay, probably dropped overboard from a man of war.

Dr. J. G. Holland, who is suffering from enlargement of the heart, has been ordered by his physicians to abstain from all literary work. With the exception of his "Topics," in Scribner's Monthly, he is not likely to write anything for some time to come.

Among the members of the First Methodist Church in Atlanta, are the following, viz.: The Governor of the State, the Chief Justice of the Supreme Court, United States Senator, Representative to Congress, Secretary of State, Comptroller General, and two members of the State Legislature, besides others. The pastor has his hands full to keep these rulers straight.—*Georgia Advocate*.

The *Daily Sun* says: "Here in St. John the Canada Temperance Act appears to be steadily gaining in popular estimation and the liquor interest looks to its adoption as inevitable. The temperance sentiment in St. John, while not particularly demonstrative, is strong and steady. There is no doubt that a good many persons who 'take a drink' themselves will go forward and vote for the Act."

The Committee of the British and Foreign Bible Society at their last meeting passed a cordial vote of sympathy with Lady Lyceet. For twelve years Sir Francis had been a member of the Committee of the Bible Society; he was always ready to give time and valuable assistance to its work; and only a few days before his death he had been taking a share in business at the Bible-house.—*Methodist Recorder*.

President Hayes is quoted as saying that when he returns to his much neglected private business in March, he will carry away very pleasant recollections of his life in the White House. "The first two years were hard," he adds; "as hard perhaps, as any year of Lincoln's administration. The last two years have been as easy and pleasant as perhaps any president has enjoyed. In my case the sunshine has followed the storm and clouds."

The *American Missionary* says: "The pupils have all ceased to come to the mission at Uganda in Mtesa's dominions in Central Africa; a time of persecution is anticipated by those inclined to Christianity; and everything looks dark for the mission, which had been planted at great expense, with so much of hope. It is emphatically Satan's hour of triumph; but we are assured that the hour of the Son of Man also draweth near, and this darkness is the hour before the dawning of the day."

The Burials Act has been brought into operation at Epworth. John Wesley's birthplace, in circumstances which deserve notice. An aged Roman Catholic died, and the Rev. Canon Garden, of Crowle, in accordance with the wishes of the deceased's relatives, took steps to have her buried according to her faith. Although the notice required under the Act had not been strictly given, the vicar, the Hon. and Rev. Mr. Dundas, at once consented, and the interment took place. It is 320 years since a Roman Catholic Priest officiated at a funeral in Epworth churchyard.—*London Watchman*.

Prof. David Swing, of Chicago, has sued the *Times* of that city for publishing a sermon of his before it was delivered.

The experiment of affording facilities for the saving of small sums of money by the issue of forms to which twelve postage stamps may be affixed, and the amount then deposited in the Post-office Savings Bank, having been successful in ten counties, the plan has been extended to the whole of the United Kingdom. The ten counties contain less than a-tenth of the entire population, but during the seven weeks in which the experiment has been in operation more than 14,000 forms have been received at the Post-office, and more than 7000 new accounts opened through their agency.

Bishop Bowman gave an instance of a minister in Ohio, coming from a comparatively poor circuit, who reported \$1,400 for missions. He thought there must be some mistake, and asked him if he did not mean \$14. The brother said he did not, he meant \$1,400. Then the bishop asked him to explain how he had raised it. He replied that he had carried a little book with him as he travelled about the circuit, and had given every person whom he visited an opportunity to contribute, and thus without difficulty had raised \$1,400, where before \$200 or \$300 had been considered an extraordinary collection.—*N. Y. Advocate*.

We have learned of a church member who discontinued his religious paper. He wanted something in it to his taste, and took instead the "New York Day Book." We also learn that this person has not been at church for some time. The two facts explain each other. There is a mutual influence of religious reading and growth in piety. The man who has not enough love for God's house to enjoy its sacred worship, will not have enough love for God's work to enjoy reading the accounts of the progress of that work.—*Disciple*.

The half-trained young women who teach for pin-money in the public schools may perhaps be interested in reading the *London Spectator's* summary of the business of a skilled school-master: "To know by what devices knowledge may be most effectively presented to the mind of a beginner; to know how to kindle interest and enthusiasm in a new study, when to appeal to the judgment and when to the memory, how to put wise questions, how to arrange and correlate different studies, and what are their respective values as instruments of mental development, how to test the results of work, what is the right mode of discipline, and how rewards and punishments may be most judiciously used."—*N. Y. Tribune*.

Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony left their work on election day (which work is the preparation of two volumes on Woman's Suffrage, to appear shortly) and went in a carriage to the polls in Bergen, N. J., to vote the Republican ticket. Mrs. Stanton says the judges of election scratched their heads and looked solemn, and refused to take her ballot; whereupon Mrs. Stanton said seriously on retiring: "I leave my ballot here" (placing it on the ballot box) "with you rests the responsibility of refusing to count it." Mrs. Stanton had previously made an argument on her own right of casting a ballot, basing that right upon the fourteenth and fifteenth constitutional amendments, which declare all persons born or naturalized in the United States to be citizens, and that citizens have a right to vote.—*North Western Advocate*.

If a man wishes to be thoroughly comfortable in his own coffin he must plant the tree from which that article is made. At least, that was the conviction of Capt. Stone, who arrived at Moundville, West Va., thirty-five years ago, to make his home, and planted two seeds, remarking to his family that he would like to raise his own coffin. One of the seeds died, but the other flourished and grew. From a shoot it became a sapling, and finally, in the course of thirty years, a fine tree. About eighteen months ago a severe wind storm prostrated the tree. He had it cut into lumber and sent to a Pittsburgh firm. In a short time it was returned to him in the shape of a beautiful coffin. About two weeks ago he was laid away in the coffin which he planted thirty-five years ago.—*N. Y. Tribune*.

The *Pall Mall Gazette* says: "Mr. Russell Lowell, the United States Minister, delivered an address at the opening of the session of the Working Men's College, Great Omond street, last week. In replying to a vote of thanks proposed by Mr. Ludlow, Mr. Lowell said: 'The best men of both parties in America see the evils of the division of spoils—I mean the men of office with each succeeding Presidentialship—and they will, I believe shortly find a way to remedy it. When once Americans see what had best be done, they have a knack of doing it. I may mention a fact I read in the papers, which I have every reason to credit. During the administration of Mr. Hayes, that is just expiring, the loss to the revenue by passing through so many thousand hands was exactly a quarter of a million, or one-fourth of a million of dollars. This does not look like widespread corruption'"

THE METHODIST CENIMENICAL CONGRESS.

A somewhat unique gathering took place at the Wesleyan Centenary Hall, London, on the 4th inst. Some six or eight ministers and laymen from each of the several branches of Methodism in Britain met with the Conference Committee of the Parent body on that day, to make arrangements for the grand Methodist gathering of next summer. A single cause of regret was the absence of the President and some other ministers, as well as laymen, of the Wesleyan Methodist Church, who were unable to attend, owing to the funeral of Sir Francis Lyceet. The *Watchman* says:

It was a new thing to see in the Mission house representatives of every branch of English Methodism. Right well they looked. A stranger would not have known which was which. If the meeting had presented to the eye of a stranger anything special the speciality would be the conscious carefulness with which every member of the Convention considered the best way of giving effect to the purpose for which they were assembled.

After singing and prayer, the Rev. W. M'Mullen was called upon to preside, and the Rev. John Bond, the secretary, read the minutes of Conference convening the meeting. The proceedings could hardly be called a discussion; they were rather friendly conversations on the best way of carrying out the details of a good work. The basis of the Congress, as agreed to by the Wesleyans of the United States and the Committee of the English Conference, was fully considered, and no practical difficulty arose in the way of its adoption. The chief part of the executive work will devolve upon the Eastern Section of the Executive Committee, and so it was agreed to suggest to the Western Section the propriety of increasing the number of the British Executive, and no doubt the Americans will heartily agree to the suggestion.

It was found necessary to change the name of the (Ecumenical) movement from Conference to Congress to avoid the confusion inevitable from the constant use of the word Conference in so many senses. There will necessarily be a large amount of expense. Travelling expenses, refreshments, and printers' bills will form the chief items. It will be necessary to print various documents, and especially the official report of the entire proceedings of the Congress. A Guarantee Fund of not less than £2,500 will have to be raised, and on this subject the Secretary will issue a circular in connection with the representatives of the different Wesleyan denominations. The following Executive Committee was appointed as the Eastern Section of the General Executive: The Wesleyan Conference, the President, the Rev. J. Bond, and Alderman H. J. Atkinson; Primitive Methodists, the Rev. C. C. McKeechie and J. S. Parkinson; United Methodist Free Churches, the Rev. J. S. Witlington and Mr. Dawson; Bible Christians, the Rev. F. W. Bourn and Mr. C. Hobbs; Methodist New Connexion, Dr. Cocker and Mr. Whitworth; Wesleyan Reform Union, the Rev. E. Bailey and Mr. Nash; Irish Wesleyan Conference, the Rev. W. M'Mullen and Mr. Greag.

It was agreed that the Congress should be held about the first week in September, 1881, in City Road Chapel. Some desired that the Congress should adjourn to the provinces, but it was finally decided to hold it in London only. It was further resolved that all day meetings should be attended by deputations from the Congress.

It was decided not to allocate the 200 members of the Congress to the various Methodist bodies on the exclusive principle of numerical representation: so the two largest bodies get less and the smaller ones more than would otherwise have had. The following is the distribution: The Wesleyan Conference, 88; Primitive Methodists, 36; Methodist Free Churches, 22; Methodist New Connexion, 12; Bible Christians, 10; Reform Union, 4; Irish Conference, 16. The different Methodist bodies will elect their own members, and they will consist of ministers and laymen in equal numbers as far as practicable. It was resolved to have a social gathering of the members in London on the day preceding the opening of the Congress, and that the first act of the Congress, shall be a religious exercise. There will also be a farewell service in Liverpool for those who are returning home to the United States.

The chair was also occupied by Dr. Rigg and Dr. Cocker. It was a most harmonious assembly. Nothing could have exceeded the courtesy and kindness of all the branches to the old body. The meeting marks a new era in the history of Methodism at home and abroad.

A CLOWN'S SERMON.

The Virginia papers reported some time ago that during the expiration of a travelling menagerie and circus in a town in that State, where there was at the same time some religious assembly sitting, the master of the equestrian ring illustrated

his own serious capacity, and greatly affected an audience in which many Church members were present, by delivering the following homily: "My friends: We have taken in six hundred dollars here to-day—more money, I venture to say, than any minister of the Gospel in this community would receive for a whole year's services. A large portion of this money was given by Church members, and a large portion of this audience is made up of members of the Church. And yet when your preacher asks you to aid in supporting the Gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus but the animals. If you came to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this." The sensation following a speech like this, in such a place, from such a speaker, may be imagined.

TEMPERANCE IN ENGLAND.

A very remarkable and enthusiastic temperance meeting was held, the last of October, in Manchester, England. It lasted through the day. A crowded meeting was gathered in the large Free Trade Hall. It was presided over by the Bishop of Manchester, and was addressed by Sir Wilfrid Lawson, Canon Farrar, and three members of Parliament. Sir Wilfrid was in great spirits, rejoicing over his late triumph in the House of Commons in carrying the Local Option resolution. He said John Bright had once said to him that there were only two men in the Commons whom he thoroughly approved the bill. He had lived to see two swelled to the number of 245. He rejoiced that they "could secure, as presiding officer, a real, live, perfect bishop, and that they had, for the first time, a prime minister and a majority of the Cabinet and of the House of Commons on their side." He said their duty as temperance men was to say to Mr. Gladstone "that there was no business so pressing as legislation to promote the order, happiness, and morality of the great body of the people." Would that we could have such a meeting, with such officers and speakers, and hear such wholesome doctrine, on this side of the Atlantic.—*Zion's Herald*.

A SMALL CONGREGATION.

Pastors are sometimes in danger of thinking of the congregation, rather than of the persons of which it is composed. One sultry Sabbath evening we sat in the study window, meditating on the theme for the approaching service. A mood of depression came over the spirit, and we thought, "What is the use? It is a dull night. There will be but few out. I wish it was over." Just then the people began to gather. The first was a widow, accompanied by her oldest son, for whom she had recently felt great concern. Then came an aged man, who was seldom able to get so far from home as the church. After him followed a venerable widow "of more than three score years," who had already been twice to service that day. The next that we noticed was a worthy man in great financial embarrassment, and then a young couple, just married, but without religion, and so they continued to gather one by one; and as they passed the window the thought arose "Are these all coming out this sultry evening to listen to the gospel?" In an instant the depression was gone, and in its place was hopefulness and energy. When in the pulpit we lost sight of the congregation, and thought only of those who "needed us most." Perhaps they were blessed.

The congregation may be small, yet "each heart knoweth its own bitterness," and the "pastor may feed the flock one by one," and if it be numbered by hundreds, he will reach more hearts by thinking of the needs of a few, than if he is lost in contemplating his congregation.—*N. Y. Advocate*.

BUTTON-HOLE EVANGELISM.

In the very admirable paper read by Mr. Vanner at the City Road Convention no part was more worthy of attention than the passages in which he enforced the duty of quiet personal work. Ours is an age of great measures; and there is danger lest in the suggestion and launching of ambitious schemes the supreme importance of quiet personal evangelism should be lost sight of. Grand plans of evangelisation will not supersede private devotion. When some plausible scheme is suggested for carrying far and wide the knowledge of Christ, we are apt to think there is some magic in the project for accomplishing itself; that it only needs to be started in some enthusiastic Conference, and it will reach the destined goal by virtue of its own momentum. No error could be greater. The most elaborate and aggressive enterprise possible will not supersede the old simple methods of personal and familiar entreaty. Of late years the reaping-machine has come to the front in agriculture, and instead of having the flowery meadow or golden harvest falling little by little under the reaper's scythe or sickle, we have vast tracts of country reaped in a few hours by steam power and ingenious mechanism. We have the notion of introducing steam ploughs and reaping machines into the fields of evangelistic work. We are rather impatient of the old slow methods, rather ashamed of the simplicity of converting the great world of man one by one, rather unbelieving as to the efficacy of quiet personal persuasion when the work of the world seems to be done by pretentious splendid organizations. But in all this we are mistaken. The field, which is the world, will be made fruitful by spade culture, and the fields white under the harvest will be gathered by the labourer with the sickle, and not by any grand public machine, be it constructed ever so wisely.

The button-hole is usually considered somewhat of a bore, but the man who takes you by the button-hole for God is exempt from that reproach. As Mr. Vanner observed, "Any man almost is willing to be spoken to about his soul if you will speak to him alone, and speak to him kindly." We talk about the scepticism of the age, but really humanity is as religious as heart to-day as ever, it was and a judicious kindly word to a friend or neighbour or stranger, secures the response of a grateful grasp of the hand, or a truckling tear, and not rarely the promise of consecration to God. Men are not what they seem. Under the indifference, the worldliness, nay, under the apparent scepticism and hostility of man to religion, is a conscience asking for peace, a heart sighing for unknown satisfaction, a wounded spirit ready to receive the true saviour. There are special persons on whom the button-hole will not fail to fix his eye. He knows them in the sanctuary, the street, the shop. There are special times when men's consciences are pricked, when their hearts are soft; and the vigilant sharpshooter will then let fly his arrows into the hearts of the king's enemies, not that they may bleed and die, but that they may bleed and live. Sinful men may justly reproach us if we pass them in silence, but they will hold in everlasting remembrance the evangelist who spoke to their souls in the name of God and His Christ.

And it is by the button-hole evangelist that the world shall be saved. The scientist tells us that that the world is built on the atom; we need to persuade the Church of the truthfulness of the atomic theory, that the kingdom of Christ must be built up of the individual. How visible and grand are the results where you have a loving, judicious, and persistent button-hole in a congregation, in a class-meeting, or in a Sunday-school. The fact is, two or three workers of this type make a flourishing society wherever they may be found. Let the members of the Church gentle and simple begin quietly to gather in the lost sheep "one by one," and we shall hear no more of decreases. During the last season the telegraph has been used to inform the fishermen of the coming in of those gigantic shoals in which they delight, and forthwith they have put out and filled their ships with the harvest of the sea. "Fishers of men" delight thus to find themselves drawing at once the bursting net; but we rather think that vast work will have to be done by patient anglers with rod and line ere the ship of Christ, His Church, will be filled to the sinking.—*London Methodist*.

CHRISTIAN HELP.

At the twenty-third anniversary of the Fulton St. Prayer-meeting in New York, Rev. John Peattie, D. D., pastor of the Park avenue Baptist church, said the grandest sight under heaven was that of a man struggling to live the Christian life. He had great sympathy for such. Religion was rooted in the deepest feelings that could touch the human heart. Its questions were not of to-day nor of tomorrow. It was not what shall we eat or drink or how be clothed, but what shall I do to be saved? If we felt no sympathy for a man who was seeking the solution of such a question, it must be because there was no sympathy in us. There could be nothing great in us if our sympathies did not go out beyond all denominational lines to the soul that was struggling to live the Christian life. He had seen the sinner ascend in his balloon. When the ropes were cut and the balloon rose grandly upwards, hats went off and huzzas filled the air from the assembled spectators. Thus should it be with a soul that seeks God. In its god-ward flight it should receive the encouragement of all who behold it, and the sounds of good will and cheer should not cease till that soul is lost to earthly sight amid the glories of heaven.

The grace that saves a man will save another through him. If it does not, it is a kind that will not be likely to save either.

In the Church connected with the Mission of the American-Board at Etzeroua, the men, women, and children give an average of \$15 each.

WINE!
GRAPE!!
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