

The Wesleyan.

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Longworth

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THE "WESLEYAN."

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OUR EXCHANGES.

It is reported that there are about 20,000 total abstainers in the British army, and about 60,000 in the navy.

Rev. Stephen H. Tyng, sen., of New York, now in his eighty-first year, enjoys a pension of \$5,000 a year from St. George's Protestant Episcopal Church, over which he was thirty-five years pastor.

The *Christian Ledger* urges upon all to "remember Lord John Russell's Christian and dying injunction—only three carriages, and no parade, no procession, no vain display."

M. Lunier, secretary of the French Temperance Society, estimates that fifty per cent. of all the idiots and imbeciles to be found in the large cities of Europe have had parents who were notorious drunkards.

All cannot be missionaries to foreign fields, nor is it desirable that all the willing workers should go; there is much to be done at home. One good work you can do is to labor to introduce a religious paper into the homes of all your neighbors.

The Mormons send more missionaries out of Utah than Christian churches send into that territory. Seventeen Mormon elders recently left Utah for Tennessee, Georgia, Alabama, and other Southern States, to make converts and secure Mormon emigrants to Colorado.

The London and South-western Railway, having put eleven persons in a compartment intended for only six, was sued by one of the passengers for damages. The Court held that the act was a breach of contract, and gave verdict for the full amount claimed, \$10.

Mr. Herreshoff, the president of the Herreshoff Manufacturing Company, Bristol, R. I., is entirely blind, yet he invents and builds torpedo boats and small steam vessels for Governments all over the world. It is said that he can tell as much about the construction of an ordinary steam launch by feeling as others can by seeing.

The importance of the Sunday-school work was well demonstrated in the Pan-Presbyterian Council during the session devoted to that branch of Christian work, when it was stated that accessions to churches in twenty-three States and four Territories during the year previous to the report have been 124,858 from Sunday-school scholars.

Mr. Longman, the widely-known publisher of London, has sold his estate at Farnborough Hill to the ex-Empress Eugenie for two hundred and fifty thousand dollars. It consists of two hundred and fifty-seven acres and a picturesque mansion. The ex-Empress intends to build on the property a memorial chapel, to receive the bodies of the ex-Empress and the late Prince Imperial.

The *Daily News* Naples correspondent writes—"Signora Adel-Capel has offered to the Municipal Council of Florence a silver box containing ashes from the tomb of Dante Alighieri, begging that it may be kept in one of the Florentine museums. The Council has accepted the gift, and proposes to keep the precious relics in the museum in the course of preparation in the quarter called Leonora di Toledo, where all the antique banners possessed by the city are to be collected.

Says the *Educational Weekly*: "Grammar is the worst taught subject in the schools. Outside of the graded schools too much time is spent in arithmetic. It is arithmetic, arithmetic, from six to twenty. The height of the schoolboy's ambition is to 'cipher' through the arithmetic three times. The anxious father says: 'I want my boy good in arithmetic,' and so he graduates from the school in possession of this branch of learning, perhaps, but unable to speak or write a sentence accurately."

Vermont takes the lead in the production of maple sugar, producing 8,000,000 to 10,000,000 pounds annually. New York comes next, producing one-half as much as New York. The States of Illinois, Indiana, New Hampshire, Michigan and Wisconsin produce annually about 1,000,000 pounds each. The aggregate product of 1879 is estimated at 17,000 tons. The production of maple syrup annually is stated at 1,000,000 gallons, in which Ohio takes the lead.

One of the most successful hospitals in London is conducted on temperance principles. It is called the Temperance Hospital. The use of alcohol as a beverage is forbidden, and it can be given to patients only as a medicine upon a written pre-

scription by a physician. Practically alcohol is never administered. The cases treated have been of the ordinary character, and the mortality has been 4 1/2 per cent. In most of the London hospitals beer is given out as part of the regular diet, and the annual expense for liquors is very large.

Without calling any Advisory Council, the Metropolitan Temple Church, San Francisco, by its pastor only, and his aids in the ministry, received B. O. D. Banks McKenzie, the Temperance Lecturer, into its fellowship from the Baptist church in Reno, sat in council upon him, ordained him, and gave him a letter again to the church in Reno. It was all done at a stroke of Sunday afternoon, Sept. 18. That was quick work, and "not to be judged by common standards." Speaking classically the whole affair was *au generis*.—*Herald of Truth*.

An incident of a pleasing, though but of a trifling nature, took place in Belfast recently. The Rev. Dr. Appelle, of the Methodist College, happened to look in at a conference connected with the Episcopal Church, at which a large number of clergymen were present, and where the Archdeacon of Cork was reading a paper on "The Duty of Christ." Dr. Appelle, being observed in the body of the hall, without the least expectation on his part, was cordially invited to take a seat on the platform, and subsequently was asked to engage in prayer.—*Methodist*.

Bismark was asked by his secretary what he thought of the solution of the problem by a nation taking up towards all churches a purely Erastian, and towards all creeds an absolutely Agnostic position. "Erastianism let us leave by all means," he exclaimed, but Agnosticism never. A people that gives up God is like a Government that gives up territory—it is a lost people. There is only one greater folly than that of the fool who says in his heart there is no God, and that is the folly of the people that says with its head that it does not know whether there is a God or no."

The memoir of Charles Sumner makes no mention of his views beyond the grave. Dr. Newman says he visited him in his last sickness, and the dying Senator talked with him freely and tenderly of the immortal life. He looked forward to a meeting with his beloved mother who had preceded him. During the last years of his life, while in Washington, a class of colored students from Howard College came every Sunday morning at 9 o'clock to his house, and read with them in the Greek Testament. He took peculiar interest in this work, and greatly enjoyed himself the exercise. *Zion's Herald*.

Dr. Wilms, the late distinguished and beloved German surgeon, came to his death by a pitiful road. Just as he completed an operation, his assistant accidentally pricked him with a needle under the thumb-nail. Dr. Wilms treated the tiny wound as all surgeons know how to do—yet in attending afterward upon another patient, a particle of poisonous matter found its way to the wound. About an hour later a fierce burning set in, and the experienced operator, who knew every phenomenon of the human organization so exactly, told his colleagues that blood-poisoning had set in. His friends believed that the means which he used had expelled the poison; but Dr. Wilms himself was less sanguine. He had just reached his fifty-eighth year.

Although representing no particular Church the Rev. Joseph Cook of Boston, United States, received an ovation at the recent meeting of the Congregational Union. Anyone who has read his famous "Monday Lectures" cannot be surprised at this. In response to loud calls Mr. Cook briefly addressed the meeting in a speech full of point and pith. Speaking of religious life in America he said he believed there was not more than one hypocrite in twelve. He did not regard that state of things as hopeless; at any rate it was not so in the days of the Apostles. The one traitor, however, amongst the twelve Apostles did have the grace to go and hang himself. But in the modern world, and especially under the voluntary principle in the United States, it turned out that Judas had not the grace to hang himself, nor his Church brethren the courage to do it for him.—*London Watchman*.

The following illustrative case is given by a correspondent of the *Times*:—A legacy of £3,000 lapsed through the death, under age, of the legatee. A doubt arose as to whether this was to be considered as to use the legal terms—a lapsed or a vested legacy. In the one case the money would be divided among five, in the other among eleven, relatives or their representatives. This seems a simple matter. A judge might decide the legal point, and then the division be made. But no. The question must be argued, and each of the eleven persons among whom the money might have to be divided must be represented by his or her solicitor, who again each employed one or more counsel. The case, I believe, was considered by the judge when it did come before him so simple that he decided without hesitation; but the whole of this machinery had to be employed, nearly four years passed before it was settled, and the cost was upwards of £600.

THE THEATRE.

The Rev. Theodore Copley, whose bright and cheery religious spirit will shield him from any charge of being "strait-laced," gives his views of the theatre in a paper read before the late Presbyterian Council:

Every popular amusement which invites God's people must submit to the tests which a Bible conscience imposes. For example, the theatre constantly bids for the support of Christian people, and of late there has been an increasing tendency among church-members to be drawn within its glittering and godless walls. The advocates of the modern stage are careful to choose their own ground—they defend an ideal theatre; but we recognize no ideal theatre no more than an ideal church. A theatre whose plays should contain no line in violation of Christian morality, whose performers should be men and women of unchallenged virtue, whose audiences should be composed of the purest people, and which should bar its doors against every immodest costume and licentious temptation would certainly be entitled to respectful treatment from the Christian Church. But every man of common sense knows that the actual average American theatre is no more like this ideal play-house than the average Pope is like St. Peter or the average politician is like Abraham Lincoln. If our average theatre should attempt to conform itself to such a puritanical ideal, it would be deserted by the vast majority of its present patrons in twenty-four hours. As the Church came in, the thrusters for sensual stimulations would go out. An ideal puritanic stage would go into bankruptcy as speedily as the dram shop which should furnish nothing but lemonade and cold water; and for the very sufficient reason that the great mass of theatre supporters visit the play-house for passionate excitements. They go there for the very purposes which make it dangerous to a servant of Jesus Christ. They go there to gratify what is carnal in their natures, and not to fit them better for life's highest end—to serve and glorify God.

Let it be understood distinctly that I do not affirm that every popular play is immoral or that every actor or actress is immoral, and every attendant upon a play-house is only "on the scent" for sensualities. But we do affirm unreservedly that the whole trend of the popular stage is hostile to holiness, and the Christian who discards holiness discards Christ. We affirm that it ignores God and too often tramples on his commandments. If the theatre be a school of morals, it must be judged by its pupils and graduates; and we do not hesitate to declare that an institution which unsees womanhood, by putting her before the public in male attire and often in almost no attire at all, is an anti-Christian abomination. The accomplished Mrs. Frances Kemble, in her maturer years, condemned the stage. One of the most eminent living actresses declares that she only enters the theatre to enact her part and keeps no company with her profession. A converted actor said to me, while passing a play-house in which he had often performed: "Behind those curtains lies *Sodom*!"

The American theatre, be it observed, is a concrete institution, to be judged as a totality. It is responsible for what it tolerates and shelters. We, therefore, hold it responsible for whatever of sensual impurity and whatever of irreligion, as well as of whatever of occasional and "sporadic" benefit, there may be found up in its organic life. Instead of helping Christ's Kingdom, it corrupts and destroys. We pastors know too well that when our church-members are enticed within its walls they do not find there a recreation of body and soul for a more vigorous service of their Lord. Their spiritual garment is not always brought away "unspotted by the flesh." They have given public sanction and pecuniary support to an institution whose doors open downward, and not upward towards a Christian home in the heavens. Can a servant of Jesus take coals of fire in his bosom and not be burned? The average theatre is a gilded nastiness. Can we handle pitch and not be defiled? What concord hath Christ with Belial? Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

A TRUE HERO.

At a recent meeting of the Methodist Missionary Society, held in Spurgeon's Tabernacle, Dr. Punshon, told of a true hero:

The chairman had said that missionaries were heroes; he thoroughly agreed with that sentiment, supposing always that the missionary was animated by right motives, and was prompted by a desire for the glory of God in the salvation of men. He refused to think that the old heroic race was not dying out. He had stated in former meetings that some two years ago he had got a sort of simultaneous, though involuntary accord of sentiment which impressed him as a call from God. He received a letter from an official of a kindred missionary society urging the Wesleyan Missionary Society at all convenient spend to send a missionary to Persia, where there was a hungering of hearts for the Gospel, a preparedness to receive its truths, a wonderful subsidence of all elements of opposition, and altogether as plainly an open door as it was possible for the providence of God to indicate, into that country. About a fortnight afterwards he received a letter from a young man in Liverpool stating that for years it had been impressed upon his mind and conscience—and the impression had been deepened with reflection and intensified by prayer—that it was his duty to go and preach the Gospel in Persia. But there was one drawback—he thought the report called it impetuosity—the want of money, so it was impossible for them to accept the offer or listen to the call. Twelve months passed away, and the man's impressions deepened almost into an agony, and he wrote again, saying:—I must preach the Gospel in Persia; send me with a single outfit and your credentials, and I will go and unfurl the banner of the Cross, perhaps in that old city Shiraz, where the echoes of the voice of the sainted Henry Martyn had not died away. As that letter was read before the Missionary Committee he saw hard-headed, watchful men of business brush the tears away, and all around the board of gear cloth there ran the conviction that

THE SALVATION ARMY.

The Evangelical Christian of Lausanne has warmly espoused the cause of the "Salvation Army," which some among ourselves would fain put down as a public nuisance. M. A. Gardun has opened a series of articles founded on the best information and handled with a determination to resist this unmerited contumely. He begins by justly stating that British Christians of the aggressive order are not to be judged by mere numbers. They are, on the contrary, a minority of the whole people, who endeavor by activity and zeal to supply the lack of numerical forces, depending upon a good conscience and the grace of God. "The pagans of England," he does not hesitate to say, "are more de-

graded than those of Africa." The regularly-organized orders of Christians are obliged to acknowledge that they severely touch the masses. Regular preaching is "Hebrew" to them. There is no way of saving such but by descending into their haunts. This has been done for the last twelve years, at least in many places. Prominent in such labors are the "Salvation Army"—"Ulans" as Spurgeon calls them. The writer sketches General William Booth. Born at Nottingham in 1829, at fourteen he became a member of the Methodist Society. Two or three young men had begun religious meetings in the working quarters of the town. He joined them, and began to speak indoors and outside. Before eighteen he was regarded as a local preacher of merit, and was induced to study for the regular ministry. But medical opinion said this would be too much for so delicate a youth, who had better continue his more active career. Without much training he became "Reverend" at twenty-four. One of his early visits was to Guernsey, where in daily labors he had numerous converts. He soon began to be asked for in various English towns. At Sheffield in four weeks he added 933 members to the different local churches. In five years he was reported to have won over to the Gospel nearly two thousand souls. The experience of a few years of his long and arduous appointment led to the conviction that his calling was to missionary work, a conviction which his wife shared with him. In 1861 he set up on his own account. On this determination M. Gardun has some sensible and judicious remarks, neither blaming the Methodist Conference nor censuring Mr. Booth's decision; and we leave him for the present, among the Cornish miners, preaching, praying and exhorting from morn to midnight.—*London Watchman*.

FOR JESUS' SAKE.

After an evening service on a recent Sabbath a stranger called upon a person connected with the American Board, and said, "I owe a debt which I would like to pay you." The manner of the stranger heightened the wonder his words had excited. He was apparently in humble circumstances, and it was not difficult to believe that he was in debt, yet he owed no money to the person he addressed. When asked to explain, he replied, "Oh! it is not an ordinary debt, but God has been good to me, and I owe him so much: I thought I could perhaps pay part of my debt to him through you." And he at once handed over \$100 to be used for Africa. The amount seemed so large in view of humble circumstances of the donor, that he was questioned as to his ability to make such a gift. It came to light that he had a family of children, and that his trade was one from which few would suppose he could earn anything more than a bare support. Yet he answered cheerfully "Yes, I am able to give this, for I have it. It does not belong to me, I owe it all to him." Would that all Christ's redeemed people apprehended as clearly as this man the debt of love they owe.

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at all hazards they must secure that man. They got him, but as they could not get entrance a mission in Persia they did the next best thing, and sent him to Fyzabad, in Southern India, where he would labour amongst a Mohammedan population and be ready to step into Persia when the purse-strings and the heart-strings of the great Methodist people were loosened, and they were enabled to begin a mission there. He went to Fyzabad, but Persia was to him as Calais was to Queen Mary. Only a few months passed away when he wrote home, saying, he still wanted to go to Persia, and asked permission to go up the Persian Gulf and see if he could find an opening. Permission had been given him, and if he did not find an opening he would not be surprised to hear that he had made one. (Applause.) As Oliver Cromwell used to say, "It's good to strike while iron is hot, but better to make the iron hot by striking." He called that missionary a hero.

ROMISH SCHOOL TACTICS.

The Parliamentary inquiry into the way in which the Roman Catholic clergy in Belgium are fighting the free schools shows some curious facts. The Vicar of Izel, to take one instance, has been "instructing" the boys and girls in his confirmation classes that it is a religious duty to disobey their parents if their parents tell them to go to the Government school. The parish priest of Cross-Fays informed his congregation from the pulpit that fathers and mothers would do much better for their children if they allowed them to run about the streets and the fields all day, than if they sent them to schools which were not under the religious rule of the Church. "If wives cannot persuade their husbands to remove their children from such schools," said he, "it is the duty of the wives to separate from such husbands." In many places the priests directly inform their hearers from the pulpit that every educator who derives his or her mission from the State is a reprobate and a castaway, living under the curse of God; and the children are taught that there is nothing wrong in insulting, disobeying, or injuring those whose existence and occupation offend the Almighty. A complaint has been lodged against the pastor of Vievres that he has organized a system of persecution against the school mistress of the commune. She is a pious Catholic and insists upon going regularly to the church; the clergyman encourages her fellow-worshippers to push her out of her seat, the children from the rival "Catholic school" were told by the pastor to draw her seat from under her just as she was going to sit down, and to follow her with screams and yells when they met her out of doors. The priest of Chiny gives odd instructions to the children of his parish who attended the Communal school. He told them that the schoolmaster belonged to that class of sinners who sold their souls to the devil for a couple of francs; and he ordered them, as a religious duty, to stop their ears and make a noise, while the teacher was giving his lessons, in order that none of his devilish doctrines might enter into them and destroy their souls.

They manage things more slyly in Nova Scotia. In one of our towns Father—cultivated the head teacher, and then kindly told him one day that it was hardly worth while to have the Bible read in any of the rooms, thus obliging the Roman Catholic scholars to enter the schools somewhat later in the morning. The Gallic-like teacher intimated his assent, but, on attempting to act upon the counsel of the wily priest, found that he had to deal with teachers who had what he lacked—Protestant backbone.

THE REV. JOSEPH COOK.

For the purpose of accorded a reception to this popular American religious lecturer and author, large numbers of representative clergy and ministers assembled on Friday morning, by invitation of Mr. George Williams, at breakfast in the Young Men's Association, Aldersgate-street. The assembly included the Bishop of North Queensland (Rev. Dr. Dyke); Dr. Fraser, Presbyterian; Dr. Rigg, Wesleyan; Mr. Hodder, Mr. Alderman M'Arthur, M.P. (Lord Mayor elect), the Revs. Newman Hall and W. M. Statham (Congregationalist), the Revs. J. T. Wigner, J. A. Spurgeon, and Dr. Stanford (Baptists), each offering fraternal greetings on behalf of the denomination severally represented, and thanking Mr. Cook for his numerous publications of world-wide renown. A letter was read from Rev. C. H. Spurgeon, greatly regretting his inability to attend, and remarking upon the arrival of Mr. Cook in England as a very important juncture as to secessionism. He believed the visit to be quite providential. The Earl of Shaftesbury wrote in a similar tone. The Rev. Joseph Cook acknowledged the reception in an effective speech. He has since commenced a lecturing tour throughout the provinces, subsequently purposing to appear upon London platforms.—*English Paper*.

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