

The Wesleyan.

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NOTES AND COMMENTS.

The man who selects a Church with exclusive reference to social advantages will not be likely to improve the social status of the Church.—*Holston Methodist.*

In India there are twenty-six thousand schools, over eighty colleges, and nearly three millions of pupils. A large part of this educational work is purely secular, but it is nearly all done, directly or indirectly, to the labors of missionaries.

Two ladies—Mrs. Mumford and Dr. Rachel Budley, Dean of the Women's Medical College—have taken their seats as members of one of the district school boards of Philadelphia. They were cordially received by the other directors.

The French Senate has carried an amendment inserting in the estimates 20,000 francs for Roman Catholic Missions in the East. M. de St. Vallier said these missions were the mainstay of French influence in the East.

At the death of a certain man from the use of liquor some one sent the following on a postal card to his liquor dealer: "Come and see the man buried that you were ten years in killing." No doubt the liquor-seller felt like killing the man that sent the postal.

The South Carolina Conference has one hundred and nine parsonages. Without the reliable data at hand, we give the little Palmetto the banner. A parsonage in every pastorate, furnished and well located, should be the aim of all our Conferences.—*N.O. Advocate.*

"I never heard a preacher from that pulpit mention the literature of the Church in my life."—*A Steward.* The good brother groaned at his hard task of raising money when the minister never took the trouble to get a paper among the people to tell them about Church matters.—*Richmond Advocate.*

There are some preachers, and the number is not small, who, if they do not study more, read more, and learn more, will soon realize the fact that they are behind the times, and the people do not care to listen to them. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." This paper is a friend to the preachers.—*St. Louis Advocate.*

A passage from a Chicago speech by Emory A. Storr: "We must put the city of our soul where it belongs—away upon those shining eminences where, robed in white and throned above the clouds, it shall be bathed in the perpetual sunshine of an eternal fame." Imagine Chicago, with its 50,000 saloons, stuck on a hill, and all painted white.—*Phil. News.*

It is a fact that much the larger part of the men and women now holding membership in the Methodist Church were converted and brought in by revivals—among them some of the very ones who seem inclined to disparage the agency that was blessed to their own salvation. The ingenuous Christian mind will give weight to such a fact.—*Nashville Adv.*

In a recent sermon Bishop Frazer, of Manchester, England, said that he believed that licentiousness is the sin that is eating out the moral life of the nation. That is a curse, he proceeded to say, which in their pulpits the ministers hardly dare to mention for fear of shocking some delicate taste, but it needs to be mentioned sometimes when it is known what ravages it is causing on every side.

Rev. Dr. J. H. Vincent, in describing the old-fashioned revival, and the criticism of various styles of Christians on our methods and converts, says: "But this I notice, that when the revival is over, ritualist and formalist are equally anxious to accept as Church members the very persons who, in the storm of religious revival, have been swept like shells and pearls from the deep sea to the pebbly beach."—*Central Advocate.*

The Crown Prince and Princess of Germany have just performed a graceful act in requesting that the contributions being made throughout Germany for the approaching silver wedding of the Emperor should be converted to the relief of the sufferers by the floods on the Rhine. The action has been generously and affectionately acknowledged by the press and the people, and much good will result from the charity of the noble pair.

The treatment accorded by the American people to Oscar Wilde, barring some interruptions of his lectures, was as good as he deserved. We may say of him what the *Popular Science Monthly* said of the Blue Glass theory: he served as a "foolometer." With all our follies as a people, we have this

credit, that the number who had any other feeling than that of wondering contempt for the self-styled apostle of aestheticism was very small. *N.Y. Ad.*

A wise speaker at a recent meeting of Ohio teachers pointed out that mischief in a school-boy is not meanness, but misdirected energy; and that the teacher should be good-tempered and large-minded enough to direct it judiciously. "Standards differ," he added, "as to what constitutes the best test for a good teacher. The only proper estimate of value in the school-room is to develop true men and women. Character is of more importance than scholarship."

The Churchman notes as the two great events of the past year, the "English victory in Egypt, which marks the end of the Ottoman power," and the passing away of the last vestige of the Pope's temporal power by the decision of the highest Italian court that the law of the State was supreme even in the Vatican. In the former case the editor calls attention to the fact that, from the rise of Mohammedan power to the date of Lord Dufferin's despatch to the English Premier announcing the fall of Alexandria, there were 1260 years to a day.

It was just a little red-hot poker, poked into some congealed oil, which caused the recent great fire in Cohoes, N. Y. It destroyed about a half million dollars' worth of property and threw seven hundred men out of employment, just as the severities of the Winter are coming on. Was it an accident? No; for any one should know that oil put upon red-hot iron will blaze. Was it carelessness? No; for the act was deliberately performed. It was ignorance; nothing more nor less. It was lack of brains. It was trusting cheap men to perform important duties.—*Independent.*

There is a town in Iowa which has a population of 1,300, and twelve distinct and separate church organizations which, it is said, are not busy converting outsiders but in trying to kill off each other. The unfortunate stranger who comes to that town is pounced upon by the emissaries of these organizations, and if he should be weak enough to yield to the blandishments of one, he is promptly ostracized by all the others. The paper seriously states that the business of the town is much injured by this state of affairs. It would seem that if there was more religion and a little less church, it would be better all around.—*N.Y. Tribune.*

The indefatigable Miss Frances E. Willard, president of the Woman's Temperance Society with the long name, has taken on her a big labor for the Winter and Spring. She has "gone West," via the Southern States. She is to meet state conventions, to form state auxiliaries of the Woman's National Christian Temperance Union in South Carolina, Georgia, Florida, and Louisiana. After leaving the South, where the press cooperates very heartily, she hopes to organize societies in every state and territory between the Rocky Mountains and the Sierras and on the Pacific Coast, returning in the Summer. The boundless continent is hers.—*Independent.*

The *Pall Mall Gazette* says: "It was the High Priest of Nishi-hong-wan-ji who was selected by the reforming Japanese Government of 1868 to proceed to London, and to report on the influence of the Christian religion on the public morals of England. It was the intention of the Japanese Government, that if the report were favorable, Christianity should be introduced throughout the country. But after the High Priest—a most enlightened and spiritually-minded man of very liberal views—had spent eighteen months in London he reported to his Government that Christianity was far more powerless than either Hindu or Buddhism in preventing crime, and particularly drunkenness, and it was, therefore, resolved to make no change in the public religion of Japan."

The plan adopted about a year ago at Brooklyn of having a police matron, appointed and paid by the Women's Christian Temperance Union, has proved most successful. She advocates the establishment of reformatories for women, and sentences made long enough to allow time for some hope of reformation. The Wayside Home, located near the jail, making a temporary home for those who would be thrown upon the streets when they are discharged from prison if it were not for this charity, is one of the noblest charities in the State, for it endeavors to put each inmate in a self-supporting condition, and then find the opportunity for her to work back to a self-respecting position, and where she can command the respect of others.—*Christian Union.*

THE REV. TITUS COAN.

The Rev. Titus Coan, whose death at Hilo, Sandwich Islands, December 1st, has been announced, was born on February 1st, 1801, in Killingworth, Conn.—a village of poetic memory since Longfellow wrote the "Birds of Killingworth." He was a cousin and townsman of Asahel Nettleton, the evangelist, but though influenced by the great revivals of the day he did not join the church until 1828, nor study for the ministry until 1831. During the following year he completed his course at Auburn Theological Seminary, and in 1833-34 he accompanied the Rev. Mr. Arms on a tour of exploration in Patagonia, sighting in the Straits of Magellan the Beagle, on which Charles Darwin was making his famous voyage. The young missionaries' enterprise was less successful than that of the naturalist. They barely escaped with their lives from the Patagonian savages, and the project of a Patagonian mission was given up.

Returning to New London in May, 1834, Mr. Coan was married to Fidelia Church at her father's home in Churchville, N. Y., November 3, 1834, and early in the following month he set out with his bride for the Hawaiian Islands. The voyage around Cape Horn, in a merchant ship, took six months, and Mr. and Mrs. Coan did not reach Hilo until July 20, 1835. Under the stirring ministrations of Mr. Coan, the missionary work in Hawaii had a great, perhaps an unprecedented, success. In five years after his arrival the majority of the adult people in his parish had been Christianized; and on the 1st of May, 1840, the roll of the Hilo Church bore the names of 7,028 members "in good and regular standing," besides those of 150 "under mild discipline." The total number of converts received under Mr. Coan's ardent pastorate was over 13,000. The accounts of his eloquence recall those of the missionary labors of Chrysostom. His success was in no small part due to the aid and wisdom of his wife—a remarkable woman, whose character was sketched by the late George Ripley in his "Annual Cyclopaedia" shortly after her death in 1882. To the general public Mr. Coan was better known as a writer on volcanic phenomena than otherwise, having been for more than forty years the chief source of information on the great eruptions of Hawaii.

Up to a month of the time when he was stricken with paralysis he was actively engaged in evangelistic services, and attending special meetings and laboring in the inquiry room. His Sundays were full days to the last—Sunday school, morning service, teachers' meeting, afternoon service at some outlying district and evening service in the large church. These he attended, though he did not always preach in the morning or take a leading part in the evening.

These last years he has walked among the people and entered their homes, wearing ever the same benignant expression and dropping everywhere a kindly word to young and old alike. For two weeks before his death he was borne about the little village in a mule, or litter, literally making farwell calls among his neighbors, who esteemed him so highly. His death was painless and peaceful and his last words were: "Glory—Jesus." The whole community joined in the funeral procession, natives and foreigners alike mourning the common loss.

It was a touching sight to see the flowers thrown by native hands from every direction into the open grave. His last resting-place is on Prospect Hill, in the midst and overlooking the scene of his labors. How better could it be described than in his own words: "The cemetery is in a beautiful place. The towering mountains are upon the west and south. East and north stretches the ocean and a glorious emerald landscape is on every side. The soft breezes that rustle the leaves and the murmurs of the distant

surf do not wake the sleeping form that awaits the behest of Him who is 'the Resurrection and the Life.' The soul, unfettered, unchained, has drawn nearer than they to the throne."

"I GAVE UP MY WILL TO HIM."

That is the way the old German toll-gate keeper gave me his experience in becoming a Christian. After paying the toll, as I was in no haste, I said to him, "Are you a Christian? Do you love Jesus?" He answered, "Yes." I said, "How long have you been a Christian?" He replied, "It is thirty-five years since I gave up my will to Him." Further conversation satisfied me that he had a very clear Christian experience. He was an unlearned man, and expressed himself in broken language. But his way of describing his own part in coming to Christ was original and forcible. The more I thought of it the more it impressed me, as eminently befitting.

Others, with more culture would have said, "I repented," or "I reformed my life," or "I turned to Jesus," or "I accepted Jesus," or "I believed on Jesus," or "I obeyed Jesus." But the expression, "I gave up my will to him," comprehended all the others. No man repents, reforms his life, turns to, accepts, believes on Jesus, obeys him, who does not give up his will to him. He who really gives up his will to Jesus does all other things required in a sinner's return to God. The Saviour's complaint against the Jews who rejected him, was, "Ye will not come unto me that ye might have life." Brother sinner, as you read these lines, "Give up your will to him," and your part of "the great transaction" will be done.—*Western Ad.*

GIFT OF THE HOLY GHOST.

It is said of the holy Fletcher of Madely, that during his long illness, when laid aside from pastoral work, he took every reasonable opportunity to urge upon his friends the higher blessings which are included in the gift of the Spirit. "When he was able to converse, his favorite subject was the promise of the Father in the gift of the Holy Ghost, including that rich peculiar blessing of union with the Father and the Son mentioned in that prayer of our Lord which is recorded in the seventeenth chapter of St. John. Many were the sparks of living fire which occasionally darted forth on this beloved theme. 'We must not be content,' said he, 'to be only cleansed from sin; we must be filled with the Spirit.' One asking him, 'What is to be experienced in the full accomplishment of the promise?' 'O,' said he, 'what shall I say? All the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost; more than can ever be expressed or comprehended here. To attain it the Spirit maketh intercession in the soul.'"

SUPPORT OF MISSIONS.

A sense of honor ought to constrain every Christian to make his contribution to this cause, whether he is solicited or not. A gentleman who had recently moved into a section of our city and had united with the church there, after a few months remarked, "You have not waited upon me for any of the expenses of your work out here. I should like to bear my share, and to be informed through what channels I may contribute." That was simple, manly principle. Every one of us ought to feel similarly with regard to the missionary collection. Look at the vast and wide interests the only security for the prosecution of which is your devotion to the Master and your faithfulness in manifesting it. The Church can collect no tithes, impose no excise, require no customs. No member is required to pay a single cent to the support of her

great work. He may refuse to contribute. If he declined to pay his civil taxes his property might be seized and sold, but he sustains no harm if year after year he declines to give a single cent to the work of spreading the Gospel. We are called unto liberty in the matter of giving. The Master has demanded nothing at our hands. Just for this reason we should be the more scrupulously careful to avoid neglecting his work, and feel ourselves in honor bound to do all we can to promote it.

The organization of benevolence is yet scarcely a century old. It has well progressed in that time. We trust that the day is not far away when a generous church in the exercise of its liberty, will, out of its abundant resources, contribute as regularly and systematically to the Missionary and other causes, as men now pay taxes for the support of the State, or those secular orders from the membership of which they would be at once dropped if they failed to pay their dues.—*Baltimore Methodist.*

ITALY AND THE POPE.

Some notion may be gathered of what Roman Catholic establishments still receive under the administration of a political Government ostensibly hated by those who receive the money, from such facts as follow: An aggregate of 32,593 monks and nuns receive pensions amounting to more than ten million and a half of pounds Italian. The province of Rome gets, perhaps, the lion's share, but that of Naples is nearly of equal amount, while, on a somewhat descending scale, other provinces divide huge slices, and five dozen minor districts get comparatively scurvy allotments. Nevertheless, "His Holiness" maintains his customary tone of loud complaint. With seeming unction, however, Pope Leo accepts the "lessons" which "trials and sufferings" bring with them. The men who are paying his men and women all this money are still accused of having destroyed "the last bulwark of liberty and independence." Then there are the "shameless press," the "vacant sees," encroachments on "rights" which should have been held "inviolable;" but what crowns all is that "the safety of our own place of abode is at an end, and we are no longer free to exercise our sovereign rights," and nothing remains for the sufferer but "some special interposition of Providence." Perchance Leo III. finds some comfort in the abundance of presents that come to him at Christmas, cheques, post-office orders, cards, and other things more substantial; but, what looks more like business, Cardinal Simor has brought him a letter from the Emperor of Austria, which at once affected him to tears and gave him some hope of "reconciling Italy to the Church." We shall see.—*Meth. Recorder.*

A LESSON FROM ABROAD.

Two or three weeks since a deputation from the London Auxiliary of the United Kingdom Alliance had an interview with the envoys from Madagascar at their quarters at the Alexandra Hotel. In answer to the addresses presented, His Excellency Ravoninahitrinarivo, was interpreted to say: "Although we cannot speak of ourselves as citizens of a country which has long enjoyed the blessings of Christian civilization, we can join with you, both mind and heart, in the object of your United Kingdom Alliance. It was only yesterday that we began to receive enlightenment; but we have very soon seen the evils which are the fruits of the drink it is your aim to suppress; and we are glad that the thing which was in our minds already has thus secured friends like yourselves, who in this matter thoroughly agree with us. Your words are perfectly correct respecting the surrender of revenue, for although this drink is a source of wealth, our Government never rejoices in the money which

comes therefrom. We would rather have a small exchequer than a degraded people. (Cheers.) In witness of this, I may remind you that the barrels of rum taken as custom dues used to be poured out on the beach in the public presence, by way of showing to all importers that the introduction of this article into the kingdom was a thing which our Government hated. But these greedy of money were not ashamed, for they still force in their drink; and we are grieved to inform you that the imports of rum are apparently on the increase. Last year there were over 9,500 barrels brought in, and sold at sixpence a pint. And yet, as has just been said, our Government has no pleasure in this. We wish to prohibit the sale, but it is foreigners who push in the trade, and the treaties called treaties of friendship support them in their doings. (Murmurs of "Ah, that is it.") But we trust that the kingdoms of Europe, which have brought Christianity and civilization to our land, will see the unrighteousness of an evil traffic, conducted by a few to the killing of many, and will combine with us for its suppression. (Cheers.)—*Watchman.*

THE GREAT CATHOLIC DEBT.

The great Catholic debt of the Archbishop of Cincinnati has become the great Catholic scandal. The \$4,000,000 which confiding depositors placed in the hands of the Archbishop and his brother for safe keeping, was expended for the benefit of the Church. With it school-houses, churches, orphan asylums, a library, a theological seminary were provided, and candidates for the priesthood were fed and clothed and educated. If the money was the Archbishop's it was wisely administered. But as it was not the Archbishop's, as he was only a bank for poor Catholics, who trusted him because they believed their money was safer with him than in the savings bank, such appropriation was misappropriation, differing from embezzlement only, if at all, in the lack of criminal intent and purpose of personal profit. Most of this enormous sum of money was invested in property in the Archdiocese of Cincinnati, the title of which the Archbishop held. Both he and his brother turned all their real and personal property over to an assignee, for the benefit of their creditors. The sale of this property would have involved the loss of many churches and other buildings into which the money had been put; but the depositors would have received their own again. Bishop Elder, the administrator of the archdiocese, came forward however, to oppose this step, and raised \$40,000 to contest the matter in the courts. No decision has yet been rendered and perhaps years may elapse before the final decision is secured from the court of last resort. Meantime, the creditors have not even promised to sustain their patience. The money which was raised by the general appeal to the Catholics of the United States is in the hands of Vicar-General Quinn, of New York, and Archbishop Williams, of Boston, and those who are waiting for some portion of their deposits have not even the poor satisfaction of knowing how large the sum is. Furthermore, there seems to be some doubt as to whether any of the 25,000 sufferers will receive a dollar of it.—*Independent.*

Christianity does not impose limits to human research, nor discredit the results of it. On the contrary, it stimulates that research, and adds to the dignity and value of those results. The effect of the discovery that man is an immortal being is not to dwarf but to magnify the interest of his earthly surroundings. The discovery of God beyond nature enhances the glory of God in nature. And the stimulus that religion has given to the exercise of the faculties is far greater than any benumbing influence that a mistaken view of it may sometimes have produced.—*London Quar. Rev.*

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