

The Wesleyan.

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FROM THE PAPERS.

Brown University has received a complete set of the Buddhist scriptures in Pali, the gift of the Rev. J. N. Cushing.

A gentleman, of Portland, Me., left an estate of \$16,000, one-half of which goes to the local Society for the Prevention of Cruelty to Animals.

The Chicago Times has paid \$1,000 for an advanced copy of the Revised New Testament, and will publish it in one of its issues.—Western Adv.

Bismarck always had the highest esteem for Disraeli. Conferring with a diplomat in his private cabinet, and in speaking of the late premier, he, pointing to the walls of the apartment, remarked; "There hangs the portrait of my sovereign; there, on the right, that of my wife; and, on the left, that of Lord Beaconsfield."

The Advance, in a most vigorous editorial, not only defends woman's right to speak in meeting, but puts it on the broad basis that what was good for Paul's day may be good for ours. "We might," it says, "as well crowd back a full-grown eagle into an egg-shell as to remind our wives and daughters to the silence of the Christian women of Greece."

Letters from Belgium state that the pressure by Ultramontanes against the school system is such, that a recoil which may result in a separation of many from the Romish Church is taking place. Two questions—the reduction of Bishop's salaries, and the inspection of nunneries—are now pending, and exciting great interest.

The Friends, of England, says the London Christian World, are adopting new ideas and dropping old peculiarities and customs. There are heard at times hymns in the meeting-houses; some of the ministers are found filling Methodist pulpits; and the question whether members should be allowed to be baptized is discussed. There are at present two tendencies: one toward a more evangelic position and the other in an opposite direction.

The United States Supreme Court recently decided that conditions in a title deed of land prohibiting the manufacture or sale of liquor on the ground conveyed by it are valid and binding even upon subsequent purchasers from the first grantee. The conditions are attached to the land. The benefit of this adjudication is now to be turned to use in the founding of new colonies in which the prohibitory clauses may be inserted in the titles to land.

There are a few people within Methodist circles who snub the proposed Methodist Ecumenical Conference as they do everything else that is not of their own creation. They talk of it as a "purely Yankee notion," and ask if it is intended thereby to secure "the enthronement of some new Methodist 'Pope.'" We should be glad to hand a few people of this sort over to any Church that will take them off. They are no good to us, and if any body would receive them, it should be heartily welcome.—London Methodist.

Among the Colored Methodist Churches none has made more progress in intelligence and educational facilities than the African Methodist Episcopal. It has its Wilberforce University, of which it is very proud, and a very ably edited organ, the African Christian Recorder, which is easily the first of its class in the United States. The improvement in the education of the ministers and in the transactions of the various conferences since the war, of which many illustrations have been brought to our notice, deserves to be acknowledged.—N. Y. Independent.

A dispatch from Madrid states that after several weeks of animated debate the Superior Council of Education, over which the Minister of Public Works presided, decided, by a narrow majority, to admit women, and girls to lectures and degrees of universities and faculties. No decision was taken as regards allowing women to practise after obtaining a degree. A vigorous opposition was made by part of the Council, and clerical influence was brought to bear against the concession. The idea gains ground, however, as many girls have won prizes and honors during the last year in Spanish universities, including that of Madrid last year.

Mr. Moody has gone to his old home, Northfield, Mass., and Mr. Stanley to Brooklyn, both to spend some weeks of needed rest.

The pastors of Cincinnati, where tremendous efforts have been made to oppose public evils, are sought by the Enquirer not to go on long vacations next summer, leaving the people unprotected against the devil at a season when vital piety is most needed to offset the high temperature.

Matthew Vassar and his father, John Guy Vassar, of Poughkeepsie, N. Y., on May 5, formally presented a new and handsome building, known as the "Vassar Home for Old Men," and other property with it, all of the value of \$60,000, to the trustees of the institution, and added \$30,000, as an endowment fund.

The London Christian World says: "It is considered probable, I believe, that no successor will be appointed to the Rev. Dr. Punshon in the Secretariat of the Wesleyan Missionary Society. There is a pretty general feeling that the work may be efficiently done by three secretaries if arrangements can be made for them to devote themselves exclusively to it."

The Rev. Dr. Hastings evidently did not labor in vain with the church he has just left, to accept a professorship in the Union Theological seminary, for on the evening of April 22nd., at a meeting held in the parlors of the church, the congregation presented him with a purse containing \$16,500; a complete surprise to him, and certainly a very creditable deed on the part of the people whom he has left.

The new Hebrew college at Cincinnati was formally dedicated on Sunday, April 24th, a large number of leading Hebrews from all parts of the country taking part in the exercises. The course of study includes thorough instruction in Hebrew theology, to secure which heretofore it has been necessary to send young men abroad. There are 278 Hebrew synagogues in the United States, owning real estate to the value of \$7,000,000.

Carlyle's "Reminiscences" threaten to destroy the good name of Carlyle, and now there is a quarrel as to who is responsible for giving them to the public. Carlyle's niece says her uncle intended they should be carefully edited before their publication; Mr. Froude responds in the London Times that Mr. Carlyle gave him the manuscript ten years ago with instructions to publish. Mr. Froude only accepted the manuscript on condition that they were to be published, and two years ago he offered to surrender the manuscripts to Carlyle's niece.

A singular scene was witnessed recently in Llandegfan Church, which is attached to the Welsh living of Beaumaris. In consequence of complaints of neglect of duty against the rector, the Bishop of Bangor, after a commission of inquiry, himself licensed a curate for Llandegfan. The curate, accompanied by the Bishop's secretary, attended morning service, but the rector refused to allow him to officiate, and from the communion rails protested strongly against the Bishop's procedure, stating that he was in charge of the parish and would not permit intrusion. He subsequently padlocked the church door and gates. The church wardens broke the locks, and the Bishop's curate officiated at the afternoon service.

English Methodist schools continue to maintain their prestige. The Methodist says: "The following scholarships were last month gained at Cambridge by boys sent up from Kingswood:—At Sidney, Sussex, a classical scholarship of £40 by F. W. Kellert; at Emmanuel, a classical scholarship of £40 by E. O. Barratt; at Trinity, a mathematical foundation scholarship of £100 for five years, by W. P. Workman. This last is the highest honour attainable at the University by a non-resident, and is only awarded in cases of exceptional merit." The same paper states that J. H. Haydon, the captain of St. Paul's School, who has gained a scholarship of £90 a year at Trinity College, Cambridge, is a member of our Church.

The prosperous and happy little town of Clayton, about twenty miles below Camden, N. J., has just settled the liquor question in an original and effective way. The proprietor of the only public house in the place had a considerable stock of wine and spirits which he was unwilling to throw away and was loath to sell. Upon this presentation of the facts the people formed a Temperance Hotel Company with a capital of \$8,000 divided into 810 shares, bought the public house and all its belongings, including liquor license. The people gathered in a vacant lot behind the town hall, the doxology was sung and the liquor was poured upon a bonfire. The Temperance Hotel Company is prepared to pursue the same course whenever it becomes necessary in the future.

AMONG SOUTH SEA CANONICALS.

The Wesleyan Mission in the Islands Duke of York and New Britain, though beginning with a fearful tragedy, less than five years ago, has much to report in the way of improvement in the people. It will be remembered that the savages in New Britain set upon and killed several teachers from Fiji and Samoa, under the charge of Mr. Brown, for which that missionary administered a severe punishment. Since that event none of the missionaries have been molested, though they have worked most successfully. The Rev. Benjamin Danks, Mr. Brown's colleague, in a letter written from Fort Hunter, Duke of York, to the Secretary of the Australasian Wesleyan Missionary Society, gives a brief review of Mr. Brown's labors in these islands:

"Over 300 miles of the New Britain coast has been seen by him in our mission boats, and positions noted for our future occupation. New Ireland has twice been crossed and 180 miles of its coast-line traversed by him, before any other white man ventured on such perilous undertakings. None may again know and experience in these islands the trial both of health and patience, the difficulty of travel and first settlement, and all the attendant dangers of this undertaking as known and experienced by Mr. Brown and his followers, in the early days of this mission. Now we journey along a known coast, and are received by the people with kindness; then it was a terra incognita, inhabited by bloodthirsty men. Now we have teachers' houses, in which we are comfortably lodged at night; then it was either anchoring off an unprotected coast, with the chance of being attacked before morning, or making a camp on the beach and using the shingle for a bed, with the open sky for a covering or a hammock swung to a tree. Now we have a knowledge of the laws, customs and language of the people, which is available for all succeeding missionaries; then all had to be done ab initio. Now we have a lesson-book, a short catechism, the Ten Commandments, the Creed, the Lord's Prayer and fourteen hymns, all arranged in order in one neat little book, printed in the Duke of York dialect of the language."

In the Duke of York group a very different state exists now than Mr. Brown found when he first went among them. On his first visit to Meoka, as the natives tell the story, he took several chiefs with him from different parts of the group. The steam launch ran upon a rock and remained there for some little time. One of these chiefs sat down on the deck of the steamer and wept, and could not be induced to do anything toward getting her off the rock. He simply rocked himself to and fro, exclaiming, "We are lost! We are lost! The Meoko people will kill and eat us all." At that time village was arrayed against village, and man against man, and cannibalism was very common. Says Mr. Danks, of the Duke of York:

"When one walks about the island and suddenly comes upon a place where evidently there was once some kind of settlement, and is informed by his guide that formerly there resided on that spot a thriving people, but all at once they were exterminated by their foes, who ate their remains with the greatest possible relish, and then thinks of the present time—how then men from villages formerly hostile now mix freely, unarméd, without any apprehension of danger—only then can he understand the change which has taken place in their social condition. If we think of the transformation which has taken place in the lives of some of these people, then it is that we more thoroughly understand what has been done. This is the case with converts, all living in Christian lives, some of them preaching to their fellow-countrymen the good news of salvation, form a fitting and glorious conclusion to the faithful missionary labors of our brother, who is about to leave us. Some more will be baptized to-morrow (January 1st, 1881),

and others are candidates for church-membership and will be baptized (D.V.) next year."

Mr. Brown has left the islands and returned to Australia. On his departure a large meeting was held to bid him farewell. The chiefs came together long before-hand, and consulted anxiously as to how they could best show Mr. Brown that "they had some love to him." It was agreed to have a large meeting on a certain day, and provide a feast for the people. Accordingly, on the day fixed, a large crowd came together in Mr. Brown's yard, with abundant provisions for a substantial dinner. They had a meki, or song and dance, which afforded much amusement to the Europeans. Most of the celebrities of the Duke of York were present. After the close of the meki, Mr. Brown addressed the gathering; and was replied to by Chief Warawaram, who is not a Christian, but like the great majority of the assemblage, a heathen, still practicing many of the old customs. He said:

"Miss Brown, you are going from us. We are sorry for ourselves. Think of us with pity to-day. Miss Brown, you have loved us all here at Kinawanua and Molok. Our hearts are heavy to-day. We are afraid, because our enemies will now think we are weak, and will make war upon us, as in the former days. Miss Brown, you are going away, and our hearts are heavy. Miss Brown, we will not forget you, and your love to us. It is I who say it. We are sorry you are leaving us."

Mr. Brown and Mr. Danks were greatly surprised and encouraged at the kindness shown by these heathen people. There were men from nearly every village in the Duke of York, and some even from New Britain and New Ireland; and scarcely a weapon was to be seen, except such as were brought to Mr. Brown as presents. Says Mr. Danks: "I wish you could have seen the natives, as they trooped up to Mr. Brown's house, bringing pigs, fowls, spears, clubs, and other things which they count valuable, and laying them at his feet, without seeking any return. And many of them, with tears in their eyes, gave expression to their regret at the prospect of parting with their 'best friend.' This is more than we expected from men who have not yet emerged from heathenism."

A TRUE MISSIONARY.

Mrs. J. A. Wood thus writes of Rev. Geo. Bowen, of Bombay, who was sent to India thirty-three years ago by the American Board, but is now a member of the South India Conference of the Methodist Episcopal Church: "No Christian man in Bombay, and perhaps throughout India, has so strong a hold on the natives as George Bowen. His pure, unselfish life, his thorough education, combined with the most unpretentious manner, command their respect, while his fidelity and kindness have won their love. When a Parsee who admired his unselfish character and his devotion to the sick and dying, gave him 10,000 rupees, he knew no better investment than to give it toward building a Methodist church in the capital of India. His slender frame is worn almost to a skeleton, yet he endures an amount of labor that would be impossible to most men. He has never made a home for himself, but every Christian home in Bombay has a place for him. Though living without a companion, he is exceedingly companionable, and enjoys the sympathies and ministries of the domestic circle. He has never turned his face homeward to visit the land of his birth; still every thing concerning the United States is of interest to him, and few men are better acquainted with the progress, the dangers and triumphs of our country, financial, social, political, and religious, than this apostle of the nineteenth century. He has given his life to India. Here he would cease to work and to breathe. Beneath the soil of India he desires to be buried, and with the redeemed sons and daughters of India awake when the dead in Christ shall rise to meet their Lord in the air."

A WILLING WORKER.

Rev. A. W. Nicolson says of James B. Morrow, in his "Memories" of that gentleman:

"The spirit in which he met the calls for Sabbath service, which pressed upon him so frequently, was not the least admirable trait of his disposition. To many preachers there is a degree of humiliation in being obliged to 'fill a gap.' Human nature resents any undue interference with one's privileges and prerogatives. Few care to occupy the place announced for another speaker; and if the vacancy be caused for the convenience of that other, it may well be pardoned. Besides, there is an unreasonable—I fear a growing—prejudice against Local Preachers, which may be a sort of sacerdotal sentimentalism. He knew all this. I have seen him tried in this way by almost every form of temptation. Perhaps late on Saturday, or early on Sabbath, he would be told that some minister was sick, or absent, and his place must be filled. His manner at such times was always touching, for its humility and promptitude. Now that he has left us, that the record of his services is so gratefully expressed, that thousands look back with pleasure at what he did, and how he did it, the question will not occur to any of us—we are sure it does not concern him at this moment—What were the exigencies that called him out? Did he go because he was sought, or because there was none other? It may be doubted if he ever interfered with a programme on which his own name stood as a speaker. He never questioned as to motives, or objects in assigning to him certain work. 'Try and avoid calling me out on boat days,' he would say; and perhaps add, 'here is the run of our English steamers in and out. At any other time I am at your disposal.' But even this reasonable limit was sometimes transgressed. We who knew his cases, would sometimes, in mercy to the man, go the round of other possible supply. Rarely we succeeded, for preachers in the city are secured usually in advance; or it might be that others would decline on the material ground of insufficient wages. Then we would return to Brunswick street, and explain the circumstances. That was sufficient. I cannot recall an instance in which there was a refusal."

A METHODIST MARTYR.

Rev. J. W. Butler writes from Mexico respecting some of the results of a Roman Catholic pastoral:

But our persecutions have not been limited alone to Queretaro. Apizaco, about eighty miles from the city, is one of our points on the Puebla district. Our Annual meeting in January appointed to this place Epigenio Monroy, a modest, quiet and devoted young man. Immediately upon teaching the appointment he made many friends. Indeed, so courteous was he to every one, and so upright in his daily life, that he made not a few friends among the Catholics. All gave him credit for being very sincere. The congregation began to increase under his pastoral care. He voluntarily started a school, and got together at once over twenty children. His spare hours from school and study he employed in improving, with his own hands, the chapel, and beautifying the grounds around our mission premises. With all this he found time to take an interest in the surrounding villages. In one of these, Santanita by name, he gathered together quite a number of followers. Indeed, they became so many that they desired to organize themselves into a congregation. Bro. Monroy reported this case to the missionary in charge and perfected his arrangements accordingly. In mentioning the matter to our superintendent he manifested great joy and enthusiasm.

On Friday evening, the 8th of April, he presented himself and began his work. After their service was over he started home, accompanied by two members of the new church. He had less than three miles to travel, but this he was not permitted to do in peace.

About half way he was met by fourteen men, armed with swords and clubs. Terribly cut and bruised he was thrown on one side of the road and covered over with straw. His companions were also badly used, but one of them managed to escape and reach Apizaco, where he gave the alarm. The authorities, assisted by volunteers from our congregation, went out and managed to arrest eight suspected accomplices. Poor Bro. Monroy was brought to his home in Apizaco—one leg broken above the knee; one arm broken in two places; a terrible cut on the top of his head, and his back all covered with lighter wounds. He was perfectly conscious, and bade his afflicted wife not to weep for him, but for those who had so ignorantly sought to crush the cause in Santanita by killing him. During the next day, though very weak and a great sufferer, he seemed considerably cheered by a telegram from Puebla, announcing that on the train which would arrive a little after midnight a physician and one of our native preachers would come to his aid. As the hour of midnight came slowly on, Brother Monroy frequently inspired the time, thinking it might be near two o'clock, at which time the train was due. About twelve he again asked his wife the hour. When informed, he replied, "Never mind, I cannot live till two o'clock; but tell the brethren that, as far as I am concerned, it is all right. I am happy." Half an hour afterward he quietly fell asleep in Jesus.

And thus falls the first martyr from the ranks of the Methodist ministry in Mexico. Thus falls a noble hero, whose name should be written in letters of gold. We cannot restrain the tears as we think of his terrible sufferings and see his afflicted widow and two little ones—too young to understand their loss. But of him we think as among the redeemed martyrs, with Stephen and an innumerable company before the Throne.

Dear readers, only one week passed after the burial of this noble worker, whom it was our privilege to know and love, ere another took his place. This man will need your prayers. All Mexico needs your prayers.

AN INCIDENT.

The Standard of the Cross gives, from a German paper, the following remarkable incident:—"A missionary in China met a Chinaman who, to the great surprise of the missionary, declared himself to be a Christian. 'To what Church do you belong?' asked the missionary. 'But the man had never heard of a Church.' 'But who baptized you?' questioned the missionary further. 'Oh, sir, God the Father baptized me.' In great astonishment the missionary asked him where he had heard the Gospel. 'Thirteen years ago,' was the reply. 'When I was a soldier, I accidentally heard a Dr. preach. After the sermon, I talked with him, and he gave me a new Testament, that I studied faithfully. In reading it I found that baptism was needful, and I had a great desire to be baptized. One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized, shall be saved.' And I said to myself, 'I believe, but how can I receive baptism? for far and near there was no missionary.' Then as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain; can I not pray Him to baptize me?' So I bared my neck and breast, that they might be sprinkled, went out, fell upon my knees and cried, 'Heavenly Father, I receive Thy baptism in the name of the Father, of the Son, and of the Holy Spirit,' and now, in my heart, I have the conviction that I have received baptism from God Himself."

A veteran missionary among the Indians, acknowledging the receipt of some Greek Scriptures, says: "We trust that by God's blessing great good will be done by these books. The longer I live the less hope have I of doing much good to people who do not search the Scriptures."