

# The Wesleyan.

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S. F. HUESTIS, Publisher.  
T. WATSON SMITH, Editor.

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## THE "WESLEYAN,"

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All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All Articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

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### OUR EXCHANGES.

Protestantism is making rapid progress in Spain. There are now congregations in nearly all the principal towns, with an estimated attendance of 10,000. Over 5,000 children attend the schools.

The widow of the Jewish Cologne banker, Baron Absham von Oppenheim, who in 1870 gave the munificent sum of £150,000 for the wounded, has handed £30,000 for a hospital for poor children of all confessions, in memory of her late husband.

At a recent examination for admission to the British Indian medical service, out of twenty-six successful candidates, nine were natives of India. A Mohammedan from Oudh passed fifth, closely followed by a Brahmin from Bengal.

The strength of six English-speaking religious bodies is estimated in round numbers as follows: Episcopalians, 17,750,000; Methodists, 14,000,000; Roman Catholics, 12,500,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000.

In New York, recently, a jury of newspaper men recommended, as a means of reducing the number of suicides, the revival of the old French method of exposing the suicide's body, and afterwards turning it over to the tender mercies of the medicine men.

A woman has been elected Lecturer of Modern Literature in the University of Wooster, Ohio. She is Miss Irish, the translator of several volumes of German literature. She has had entire charge of the foreign correspondence of Secretary Carl Schurz, during Hayes's administration.

In the Presbyterian Church, North and South, the candidates for the ministry and the licentiates are decreasing in number. In 1877 they numbered in both churches 1,242; in 1880 they were 1,109. If the decrease goes on in the same proportion the danger of an overcrowded ministry will soon be a small one.

A Washington telegram reports that in remodeling the White House during the absence of President Hayes and his family on the Pacific coast, the billiard-room has been demolished, and now forms part of the conservatory. This is another form of dissipation banished from the Presidential residence.—N. Y. Advocate.

The empire of Japan has concluded contract with L. W. Mason, late superintendent of music in the schools of Boston, to introduce the American system of musical instruction into that country. Arrangements are making at Tokio, on the most liberal scale, to furnish the means and appliances needed in the line of Mr. Mason's profession.

The largest orchard in the world is probably that of Robert McKinstry, of Hudson, N. Y. It contains more than 24,000 apple-trees, 1,700 pear, 4,000 cherry, 500 peach, 200 plum, 200 crab-apple trees, 15,000 vines, 6,000 currant-bushes, and 500 chestnut-trees. The apple-crop of 1878 on the farm was 30,000 barrels.

We go through the Conference and meet with Methodists who say, our family is "mightily split up" one a Baptist, another a Campbellite, a third "believing in nothing," but leaning towards the Episcopalians. By close enquiry it will be found that there has been no Methodist literature in that family.—Richmond Advocate.

"I wish this steamer to be maintained on the Congo, and its affluents, until Christ and his salvation shall be known all along the Congo, from Stanley Pool to the first cataracts of the Congo, beyond the mouths of the Arzwmia and Mubura rivers." So said Mr. Arthington to the English Missionary Society on presenting them with a steamer.

Premonition of a storm is often given in the falling of a branch from a tree. During a camp meeting service at Hannibal, Mo., recently, a heavy beech limb fell upon a tent when the sky was clear and there was no wind, but a heavy storm soon followed. Farmers tell us of numerous falls of trees and limbs in the stillness that precedes great storms of wind and rain.

The mortality of insurance companies in the past fifteen years is quite as startling as that of railroad companies. Of 107 in New York State in 1865, only sixty-four remain, and twenty-one of the thirty-eight since organized have passed away. Twenty-two of those were wrecked by the Chicago fire. In Massachusetts only seventy-two companies survive of 199 chartered during the past century.—The Spectator.

A man who had been away in the Arctic region for some four years, engaged in whaling, landed at Dundee. Wishing to hear the gospel preached he entered one of the churches. When he came out one of his mates asked him, "Well, Jack how 'did you like the sermon?" "O," he replied, "it was a nice sermon enough; but there was no harpoon in it."—Religious Telescope.

Rev. Dr. Gordon says of the revival in Boston in connection with the labors of Messrs. Moody and Sankey, that he knew of fifty men redeemed from sin and intemperance, twenty-seven of whom were in his church. In regard to the expense connected with building the tabernacle, to which some made objection, one of the converts had since given \$50,000 for the advancement of the gospel, and another had given as much more.

The colored Baptists of Texas, Arkansas, and Northern Louisiana, numbering about 100,000, have determined to arise and build a college for the education of ministers and teachers, in the city of Marshall, Texas. They are making a vigorous and successful effort to raise \$10,000 for this purpose among themselves, and they are hoping that a like amount may be contributed through the American Baptist Home Mission Society.

Years ago Sir Frederick Gray founded the Home of Rest at Sunninghill, England, a lovely spot near Windsor Castle. He gave the site, sketched the ground plan, and collected a large part of the funds. Death put an end to his usefulness, but Lady Grey completed the work, and last July the Primate opened the Home. It is for overworked girls and women—not those actually sick, but those to whom a fortnight's holiday, under agreeable health-giving circumstances may prove to be invaluable.

The women are steadily coming to the front in the United States. Here is Dr. Alice Bennett in full charge of the women's department in the Eastern Pennsylvania Hospital; Dr. Mary Cleaves, superintendent of the women's department of the Harrisburg Asylum; Dr. Jennie McCowan, assistant physician in the Mount Pleasant (Iowa) Hospital; Dr. Julia Carey, assistant physician in the Danvers (Massachusetts) Hospital; Dr. Eliza Phelps, at the new Iowa Asylum; Dr. Helen Bissell, at Kalamazoo, Michigan, and Dr. Emma Randall, at Pontiac, Michigan.

Current estimates of the number of Church livings advertised for sale in England vary greatly. An experienced agent puts the number annually offered at about 200. Another witness goes so far to surmise that "10 per cent. of the entire livings in the Church—about 13,000, if all be taken; about 7,000, if only those in private patronage be referred to—are in some way sold or bartered every year. The truth probably lies between these two extreme estimates. If those exchanges, which are really sales in disguise, be included, perhaps the annual average will not be far from one for every day in the year.

Chicago has a floating hospital for poor mothers with young children. There is an awning over the wharf, which extends so far out into the lake as constantly to catch the cool breezes. A lady physician is in attendance throughout the day. A kindly-looking, matronly woman sits and ladies out nice fresh milk for the children, all that they may desire. The mothers bring their own lunches and their sewing or knitting work. There they take the boat and steam away two miles or more. Some mothers come back on the same boat—thus spending only one hour. The boat makes four trips a day.

Dr. Pusey has come forward as the champion of the orthodox belief, in reply to the challenge of Dr. Farrar in his "Eternal Hope." Dr. Farrar admits that it clears a good deal of ground, and many others will think that it clears a wider scope than the canon recognizes. While Dr. Pusey has, we regret to say, strong leanings to Popery, we are bound to admit he has ever maintained a formidable front against scepticism in every form. In one of the twelve propositions in which he sums up his belief, he says "God the Holy Ghost visits every soul which God has created, which will be judged, as it did or did not respond to the degree of light which He bestowed on it, not by our makings but by the wisdom and love of Almighty God."—Irish Evangelist.

The fact of a Hornellsville Presbyterian minister having lately brought suit against an estate for \$50 for funeral expenses and recovering the amount, has called forth a great deal of hostile criticism. The real circumstances of the case are these: A wealthy man, previously living in the country, died. The family wanted the funeral on Sunday, and also wanted the minister in question. He gave up his appointments for that day, hired a carriage and went. Nothing was said about remuneration for some time, and a bill was sent for \$25, covering his Sunday's salary and team hire, and the bill was refused payment. So for bill and damages the suit was brought for \$50. It seems that the man was not in the habit of hiring a pew nor paying for preaching, and the family, depending on the Christian graces of the minister, concluded he could "work for nothing and board himself."

## THE WANT OF THE CHURCH TO-DAY

All present at the Boston Methodist Preachers' Meeting on Monday, Sept. 6, were deeply impressed with the remarks of Prof. Butts upon the presence of the Holy Spirit as the positive element of success in all evangelical work. His suggestions grew out of his reference to the remarkable history of a new evangelist in France, who is moving through portions of that empire with much the same results as attended the preaching of John Wesley and George Whitefield. While Mr. McAll is reaching the outcast population of the most abandoned *faubourgs* of Paris, he is making the profoundest impressions upon the cultured and aristocratic classes of the same city, and of Lyons and Marseilles. His devout consecration to his work, his persuasive and convincing eloquence, his endurance from on high, and the amazing power he is now exercising over multitudes, seem to be the providential marks of a great leader, set forth at an important era for the accomplishment of a vast and permanent work. No priest in all France addresses such crowds, or leaves behind him such lasting convictions, although as yet he has had no other ordination to his work than a wonderful baptism of the Holy Spirit.

Prof. Butts dined with him at the house of the pastor of the American Chapel in Paris, and was deeply impressed with his sincere piety and holy enthusiasm. M. Eugene Reveilland is his name, and he is still a young man—only about twenty-nine years of age. He was trained for the Roman Catholic priesthood, but became disgusted with its hollow shams; and caught up by the present prevailing spirit of free-thinking, prepared himself for the practice of the law, but finally devoted himself to the office of a journalist, in which he soon became quite noted. In 1878 he published, while still a free-thinker, a remarkable pamphlet entitled, "The Religious Questions and the Protestant Solution." In this he declared that he was not a believer or connected with any church, although he was born and had been educated in the Catholic Church. His testimony in favor of Protestantism was so impressive, that he was asked to be the more impressive. He offered to be said, "not for the propagation of a creed, but for the preservation of society." He expressed a desire, also, to become a personal participant in the spiritual truths taught by Protestants.

Four months after this, as the pastor of the Protestant Church, in the city of Troyes, closed his discourse upon "The Dying Vision of Stephen," a young man arose in the congregation, and coming towards the pulpit, requested the privilege of speaking. It was Reveilland. Having obtained leave, he said in substance: "My brethren, I desire to bear witness to the Holy Ghost, and to declare that there is an invisible and supernatural world, not known by the senses, but apprehended by faith and heavenly grace. Last night I pleased the Holy Spirit to reveal Himself to me and to give me that baptism in which, according to the promise of the Scriptures, we become the children of the Father and joint heirs with Jesus Christ. By this baptism," he continued, "I have been born again, and have put off the old man with the lusts of the flesh. I feel the grace, the power, the love of God. I have entered into the invisible Church of Christ. I am converted. I am saved." Relating in detail the wonderful incidents of his supernatural spiritual birth, he exhorted all present to seek and accept Christ. Since then he has moved to and fro, preaching the glad tidings of a Gospel that had saved him, and dedicating his life to the work of evangelizing his countrymen.

Happy France, with such a flaming evangelist! It is just what she needs. But we want the same baptismal birth of the Holy Spirit here just as vitally as does France. We are discussing pulpit gifts and modes of administration, how to reach the masses, or to call the multitude to the churches. Here is the answer. When the Holy Spirit fell upon the company at Jerusalem, the multitudes rushed to the upper room where Peter was about to preach. \* \* \* The preacher must stand up as did the young journalist to bear witness of the Holy Ghost. An effusion of the divine power would make our sermons like the tongues of fire, and our prayers and experiences overwhelming in their convicting force. There is a singular reluctance to confess to ourselves our impotency in this work of Christianizing our fellow-men. We are full of human devices to catch the eye, to charm the ear, and to fascinate the imagination. We succeed in drawing crowds, perhaps. We awaken admiration; we make the house of God popular; we make the half persuaded, but still worldly-minded to unite with the Church; but this thoroughly melting, renewing, crucifying, consecrating work of the Holy Spirit, how little of it is seen in our modern church work! This is what we need. Reveilland said, in the interview at the pastor's in Paris, that when he stood up before an audience and simply spoke as his own mind might lead him, he seemed to produce no effect; but when he earnestly prayed for the presence and aid of the Spirit before preaching, and threw himself in human helplessness upon the divine Arm, a manifest power attended the Word.—Zion's Herald.

## FATHER CURCI.

How Rome crushes every head into one hat—that a very small one, and then seeks to make capital out of the divisions of Protestantism, which are the simple and not unhealthy result of different views upon minor points of doctrine, the case of Father Curci well shows. That priest's outspoken words respecting the "temporal power" made Rome nervous, and procured for him special attentions from the Vatican, but later words occurring in the introduction to his translation of the New Testament, have caused him to see that Rome no more permits freedom of speech now than she did three hundred years ago, though her means for enforcing "unanimity" are less effective. A correspondent of the *Pall Mall Gazette*, who has visited Father Curci at Naples writes:

"I tried to ascertain how the Father's affairs stood at the present moment, knowing that he had had some prospect of favor, on the accession of Leo XIII. Cardinal Franchi invited him to Rome; Monsignor Pecci, the Pope's brother, not then a cardinal, though he resided in the Vatican, invited him to share his apartments, telling him His Holiness counted the hours until he should embrace him. But a month of hours passed, and the Pope never dared receive him, save by secret lobbies, and without passing through the official ante-chamber, where Monsignor Macchi kept watch and guard. Nevertheless, when the Father's first volume of the New Testament, prefaced and annotated, was published, the Pope dictated to his private secretary a most flattering letter to the author, and ordered four copies to be sent to him openly, destined as a present to his beloved seminary at Perugia. In this letter he expressed his hope that the Father's troubles were ended, and encouraged him to continue his work; and hearing that he intended to retire to his native city of Naples, recommended him to the new archbishop. Now Padre Curci as he explains in his preface to the New

Testament, in modern times of Catholic nations is owing in large measure to the prohibition of the Bible to the people. He insists upon the necessity of studying the New Testament, and naturally hoped that the Pope would encourage such study among Italian Catholics. Vain delusion! The Reuben-like Pontiff, influenced by the enemies of Padre Curci, has suffered his New Testament to enter still-born into the Catholic world, so that the magnificent edition remains unsold at Rome, as at Turin. The most curious part of the affair is that the Father has been sent to Coventry by High Churchmen, Low Churchmen, by Jesuits, all alike. Not four priests turn to greet him out of the 3,000 that parade the streets of Naples. The other day, when he paid one of his rare visits to the Dnomo, a fat, burly, loud-voiced priest sang out in the cathedral itself: "Halloo, Father, how does it pay to preach against the temporal power?" The Father vouchsafed no answer; but the words told home. Clearly, he counts on poverty and misfortune for restoring purity to the church and people of its fold. As the Pope has allowed him to perform mass, he hoped that the right to preach would be restored to him."

## THE WESLEYAN MISSION IN CHINA

On the afternoon of Sunday, the 11th of July, our Hankow Chapel presented a very encouraging appearance. On the front seat sat five men, of whose baptism I will speak by-and-by. On the second seat sat Mr. G. H. Cooke, of Portsmouth, a warm-hearted Methodist, and an officer on board Her Majesty's ship *Mosquito*. It so seldom happens that we receive the visit of a Methodist layman that when we have the pleasure of doing so we feel bound to make a note of it. Behind Mr. Cooke sat the adult male portion of our congregation—on this occasion a very good one. To the minister's right sat the wives of the missionaries, with the female members and visitors, and behind them about thirty-five girls belonging to the day school. The left side of the chapel was fully occupied by about forty scholars belonging to our boys' day-school. On the platform or rostrum (for we discard pulpits in China) stands the communion table, having a fair white linen cloth upon it, adorned with a very neat communion service—somebody's gift if I remember rightly. Near by, on a small table, stands the beautiful little marble font, given to the writer at Scarborough by Mrs. Marris, wife of the Rev. W. J. Marris, now of Halifax.

The service was in the hands of the Rev. J. W. Brewer; but, as the candidates to be baptized were members on trial in my class, at his desire I baptized them. Arranging them before the communion-table in the order of seniority, I had on my right hand, first Liu Tung San, sixty-four years of age. One of a family of nine members, like many of his countrymen, he lives some distance away from home. He is in business at Hankow as a bean-curd seller; beaucurd being an article of food of daily consumption by the Chinese. A tall pleasant looking old man, he is evidently very sincere in his faith, though as yet only partially informed of the truth.

For years he has resolutely abandoned all faith in idolatry.

Next to him stands Fu Chieh Yunn, aged 62. He is in a very small way of business, keeping a stall in the street for the sale of sundries of all sorts. The only member of his family still living is a son, aged 26 years, who is serving in one of the large Mohammedan butcher's shops in the city. This old man has gained a very fair knowledge of the Gospel, and is apparently a keen and sincere seeker after truth. When asked if it were his habit to pray to God daily, he replied, "Not daily merely, but constantly; when I am at leisure my heart silently prays." Next to him stands Ren Yow Hen, 46 years of age a tailor by trade, whose wife and child have been for sometime members of the Church. As guileless a man as one could find, he seems to be thoroughly in earnest and is certainly a man of great faith. For instance, he firmly believes that, in answer to his wife's prayers, both she and her child were cured of certain diseases which afflicted them some time ago, and that his trade has been greatly increased by the same means. I have known several cases of this sort, showing that Chinese Christians have great faith in the power of prayer.

The next man is Mao Haei Wu, a blacksmith aged thirty-four. He, too, has for years abandoned the worship of idols, and has attended the Christian ministry at intervals for a long time. He is a very candid and open-hearted man, and has acquainted himself pretty thoroughly with the fundamental truths in religion. Unfortunately he is in a delicate state of health, and his tenure of life will not probably be long. The same may be said of Taang Tao Yuh, the last of the five. He is a young man of twenty-two, and is suffering from an affection of the chest, which will probably only give him a short lease of life. By trade a tailor, he is an intelligent man, and has made himself familiar with the elements of Christian doctrine.

I can say respecting these five men what has seldom been my privilege to say of so many at once, that I have no doubt of the sincerity of any one of them. Since some of them are aged, and the rest of them in long in the church below; but it will be enough for us if, through our imperfect instrumentality, they gain admittance into the kingdom of heaven. Reader, will you not gladly join us in the prayer that these five men may be preserved faithful unto death, and that by their godly lives they may be the means of bringing many others into the Church who they themselves have so recently entered?

## RIGHT WORDS.

The Methodist chaplain at the Curragh Camp, Ireland, furnishes this incident to the *Irish Evangelist*, when writing about the annual drill.

Our beautiful Church, which some far seeing and economically prudent people blamed for being built so extravagantly large, was quite full at our parade services; and so hearty was the singing of our Wesleyan soldiers that a veteran artillery officer, whose clasps and medals betokened that his ears had not always been accustomed to *Æolian* sounds, exclaimed, when coming from one of our services, "The singing was grand! why, it seemed to strike like thunder against the gable of the church!" And this, too, without any instrument to aid it. Of course our friend who had been privileged to mutely in common with the congregation with which he worshipped to listen to the praises of God played and sung by a good band and nice little choir elsewhere, was not accustomed to the vulgar singing of our Methodist hymns. Anyhow, our pleading though simple psalmody on this occasion awoke an echo of right earnest praise in his heart, and seemed to lift him a little nearer heaven. Might not some of our much-to-be-pitied friends, who are falling out with old-fashioned Methodist worship, and whining and pining after the dilettante forms and brass and tinkling chimes of some other Churches, with some little profit lay this thing to heart?

This incident reminds us of singing we once heard in Staffordshire, at a Conference Temperance meeting, when Rev. T. B. Stephenson on the platform started one of Arnold's grand old tunes to "A charge to keep I have" and the Methodist congregation caught up the song in such style as to make us think of "the voice of many waters." Methodist congregations are giving up to choir their right to praise God, at a heavy sacrifice of attractive power.

Mr. Alexander Donaldson, a respected Elder of the United Presbyterian Church, Scotland, has recently gone to Paris to labor in connection with Mr. McAll's mission in that city.

In 1845 the English and American missionaries in China assembled in Hong Kong, and numbered twelve. In Hong Kong they had six converts. At the present time there are in China 240 Protestant missionaries, 90 principal missionary stations, 500 out-stations, and some 12,000 or 14,000 Chinese communicants.

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