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No. 1

CUMBERED ABOUT MUCH SERVING.

THE SPIRIT OF CHRIST'S FOLLOWERS.

It was remarked by Lord Bacon that artisans carry about with them the impressions of their calling. "Grinders of cutlery die of consumption," repeats Macaulay, "weavers are stunted in their growth, and smiths become blear-eyed." The lengthened list would doubtless impress us with its truth.

Well, God loves patience! Souls that dwell in stillness Doing the little things or resting quiet. May just as perfectly fulfil their mission, Be just as useful in their Father's sight, As they who grapple with some giant evil Clearing a path that every one may see! Our Saviour cares for cheerful acquiescence, Rather than for busy ministry.

And yet he does not love service, where 'tis given By grateful love that clothes itself in deed; But work that's done beneath the scource of duty, Be sure to such he gives but little heed.

Then seek to please him, whate'er he bids thee, Whether to do, to suffer, to lie still! 'Twill matter little by what path he leads us, If in it all we sought to do his will!

GOD'S FULL FORGIVENESS.

It were cruel to a debtor to read out all the past accounts, and yet some of you are so stinted in generosity that before you can forgive one evil thing you must bring to mind a whole host of others. You have not mastered that great grace, that a forgiven thing should be a forgotten thing, as far as may be—covered up from sight, blotted out. In our forgivings how often we forgive as a stingy man gives a feast making much of it, thinking of the value of the liquor, telling you of the cost, that he may make you feel the value of his bounty. But the large-hearted—they give without counting the cost. A cramped and stingy soul will set to his balance, and his beggarly accounts' of candle-ends and copper-savings; but to a generous soul there is no more need to keep account of its shining, or to settle how much light and warmth it shall pour forth on the earth.

The religion of Christ assumes that as thieves, covetous, whoremongers, murderers, idolators, and the like, can never cross the threshold of heaven, so true is it that no child of grace can live in sin. The true, hearty disciple will exemplify in the most emphatic manner his hope.

You remember that tale, never too often told, of that great, big-hearted, earnest soul, Peter, the faithful fisherman, who went back to his nets; the man who felt so sadly, who fell into sinfulness; the man who wore a thorn into his master's crown more sharp than did the Roman soldier; who offered a cup that was more bitter than the gall; who used the lips that should only have opened for benediction, to curse withal. This was the man to be forgiven. O scant the forgiveness man would have doled out to this great sinning erring soul! But the Lord calls this blushing, sinful soul to him three times. Thrice the question—"Lest thou me?" in order that thrice the grand answer might come; thrice the demand, not degrading, but tending to reconciliation. "Lest thou me?" says Christ, again and again; and at last that great sorrowful man, weary of being asked three times, puts Christ at a disadvantage, overcomes the Master, and casts himself upon Christ's own knowledge. What could Christ do? No more could be said; no more could be done. And after that, what comes? Not the kiss of reconciliation only, but the crook, the staff, the spiritual scepter, the holy trust, the eternal charge, "Feed my lambs." Now this is but a brief story of the divine love, set forth in the holy book. God is good to man in letting his sins wound him. God is good in letting him cry passionately "Blot them out." God is good in reconciliation. God is good, full, abundant, merciful. He will not suffer the penitent to remain in the outer court; he must be brought in. When the prodigal comes home—for him the fatted calf, the ring, the robe, the music, the sonship, the old place, the bed, the board. This is the fullness of the forgiveness of God.

It is not enough that we do nothing wrong. This absence of wrong-doing must be based upon the certainty of our right. It is not enough to refrain from anger, to speak no evil, to exercise no malice; we must show mercy, kindness, love, and their counterparts. It is not enough that we defraud not, that we envy not, that we kill not, or steal not; it is not enough to "abhor that which is evil," we must "cleave to that which

is good." There is a vast difference between being goodish and good. The young man of the gospel could truthfully answer the Master by saying, "All these have I kept from my youth up," but the instant Christ made known the test of doing something positive, he went away grieved. To become faultless in the sight of men is not necessarily to become faithful in God's sight.

CRAMMING.

We cannot but think that some of the very brightest intellects are dwarfed or blighted by the strains they frequently have to endure. To crowd the brain is as deadly folly as to stuff the body, and as long as young women or young men are permitted to get into this habit of mental gluttony there is something radically defective in our systems of education. The school must become the source of more complete education before it will answer its legitimate end.—Boston Post.

With regard to your preacher's salary observe two things: First, "allow him enough to support him decently. Second, don't wait until the year is half out before you pay him any thing. He has no money in bank and he and his family cannot live on expectations. It takes cash to buy victuals and clothes.—Nashville Adv.

The gambling man pervades the land. Gambling is carried on in all its forms, from the gigantic lottery swindle, sponsored by men who sell historic renown for dollars, to the raffle and grab-bag of the Church-festival. Let no Christian man or woman, directly or indirectly, encourage this fatal vice by risking the value of a pin on any result to be determined by chance.—Nashville Adv.

ENGLISH AFFAIRS.

Methodism is an historical factor in the religious life of England. It led the crusade against irreligion and immorality in the last century, working and fighting while those who were paid to do the work were lazily asleep. In this way, by the most legitimate methods it won a large ecclesiastical dominion, and I should like to see its conquests preserved and extended. Above all, it is an improving body, adapting itself more and more to the temper and wants of the age without any abatement of its original zeal. In the foregoing remarks I have perhaps allowed myself some liberties, but they are the liberties of a friend who will only be too glad if they help in brightening up some small grace where so much is resplendent.—Manchester Times.

We yield to none in loyalty to our good Queen. We are also patriotic. "British interests" lie near to our hearts. We appreciate the valor of our soldiers, but we are about tired of receptions given to generals, and of the decoration of officers who have distinguished themselves in fighting Zulus and Afghans. Honors and rewards have been freely distributed of late. We have no doubt that they are well deserved. They gratify the men who have received them, but we cannot ignore the moral questions involved in the wars which have been waged. It may be true that a conflict with the Zulus was sure to come, but one thing is certain, that Sir Bartle Frere precipitated the conflict. We have yet to be convinced that it might not have been avoided; and unless we did our best to avoid it, we are guilty of an awful crime. And as for our policy in Afghanistan, it is a disgrace to a civilized country. It will form one of the darkest chapters of English statesmanship. On these grounds we regret the disposition which is manifested to glorify every man who has distinguished himself in these unfortunate and wicked campaigns. It is a manifestation of the war spirit which we deplore.—London Methodist.

But not only religion practical, it is eminently positive in its nature. We are not merely to put off anger, wrath, malice, evil speaking, and the like (v. 8); but we must put on their opposites—mercy, kindness, meekness, love (v. 12-14). Religion is not summed up in the evil things we refrain from doing, but in what we accomplish of positive goodness. Sinlessness is only the negative side of a perfect character. The great distinctive characteristic of Christ was holiness; he was sinless because he was holy, and not holy because he was sinless. Holiness means far more than sinlessness.

It is not enough that we do nothing wrong. This absence of wrong-doing must be based upon the certainty of our right. It is not enough to refrain from anger, to speak no evil, to exercise no malice; we must show mercy, kindness, love, and their counterparts. It is not enough that we defraud not, that we envy not, that we kill not, or steal not; it is not enough to "abhor that which is evil," we must "cleave to that which

familiar with the works of Darwin and Spencer as with those of Savonarola and Bossuet. He has written and preached on the relations between theology and science. For some time misgivings have been felt as to the soundness of his opinions. He solicited an interview with the Pope, who encouraged him to continue his work. A few

Sundays ago he commenced a series of sermons on Divorce in the church of St. Philippe du Roule. His object was to reach non-Catholics, many of whom lean towards divorce. Instead of appealing to Roman dogmas, he argued against it on the ground of public morality and expediency. He dwelt on the virtue of Protestant households, &c. The consequence has been that the Archbishop has forbidden him to continue the series of discourses. It is said that his views are too liberal and secular. He intended to preach on Christian marriage, the power of the Church therein, and priestly celibacy. Crowds of people are suffering great disappointment. When he announced that the course of sermons was suspended by the authority of his superiors a voice exclaimed, "It is intolerance!"

It is also stated that many laymen and priests have left their cards at the monastery in token of sympathy.—London Methodist.

Fire, which is a cunning element, and often seeks its opportunities when water-pipes are frozen fast, has just deprived England of an historic building—the City Road Chapel. It was one that no architectural enthusiast would care to look at, for it was built by a man by whom mere aesthetic adornment was despised, and by a generation that had none but the lowest principles of taste. Its interest was wholly religious. It has been called, not without truth, the Cathedral of Methodism. It was not the first Methodist Chapel—that was built at Bristol in 1789. It was not even the first Methodist Chapel in London. When Wesley withdrew from communion with the Moravians in Fetter Lane, he removed to the Foundry, a building in Moorfields, so called because it had been used for casting cannon during the Civil Wars and under the Restoration. Only on the expiration of the lease of the Foundry in 1778 were the headquarters of Methodism transferred to the chapel in the City Road which has just been burned down. In the previous year, 1777, John Wesley had laid its first stone, remarking of it and its inscription, "Probably this will be seen no more by any human eye, and will remain till the earth and the works thereof are burned up." Here John and Charles Wesley constantly preached for the remainder of their lives; here was the Morning Chapel—now utterly ruined—in which Wesley held the five o'clock services that were so dear to him; and here the great Father of Methodism was buried. Perhaps the Foundry might have been even holier ground to Methodism had it been preserved to sacred uses. As it is, no other spot is so full of tender and pious associations to them as this. Its very homeliness was not an inapt type of the homely agencies of Methodism and the popular character of its work. A stately building might have inaugurated a different religious history.

What Methodism will do with its ruined sanctuary it is not for us to predict. Evidently no decision as to re-building can come to until the exact condition of the remaining walls is ascertained. We cannot help thinking however, that any attempt to replace the City Road Chapel by a more elaborate structure in the taste, better or worse, which the fashion of the day prescribes would be a mistake. Methodists, of course, like other religious people, may build what kind of new churches or chapels they please without being open to more general criticism. They have their own preferences to please, and may be supposed to know their own architectural business best. But it would be an error—almost a crime—to disturb the associations of the past. Rude as may be the building which listened to the persuasive eloquence of the Wesleys, to the saintly pleadings of Fletcher—the same associations can cling to other walls. And it is certain that there was a certain subtle correspondence between the men and the buildings. Wesley knew Oxford well, with all her domes and spires; few men had seen so many of our matchless English parish churches; but be made no attempt to repro-