

(From the Halifax Evening Mail, June 19.) THE WESLEYAN.

AND ITS NEW EDITOR—REV. T. WATSON SMITH.

The Methodist Conference, now being held at Truro, has confirmed the appointment of Rev. T. Watson Smith as the editor of the WESLEYAN—the organ of the Methodist Church in the Maritime Provinces. The first number of that paper for the ensuing month of July, will be issued under his direction. The first series of the WESLEYAN made its first appearance in Halifax forty-two years ago (1838), under the editorial management of Rev. Alexander McLeod, D.D., and Rev. Charles Churchill. The contributions to its columns, its selected articles, and its editorials were of marked excellence. Being in large octavo form, it was convenient for binding, and its volumes may yet be found in households where, during its brief existence, it was a welcome visitor. It is remembered by many as a highly interesting journal. Its career was closed in 1880. The new series of

THE WESLEYAN was commenced in 1849, under the efficient editorship of the Rev. Alex. McLeod, D.D., who possessed qualifications for the position rarely excelled. His style was distinguished by clearness, precision, and strength. His thoughts were vigorous and weighty, and sometimes spiced with wit and satire. He was an able controversialist, and could reveal the weak points of an opponent with great effect.

THE PAPER PROSPERED under his management, and wielded much influence as a denominational organ.

Upon the retirement of Dr. McLeod from this position, in 1854, at which time he removed to Baltimore in the United States, the WESLEYAN was placed in the hands of M. H. Richey, Esq., whose editorial management was highly creditable. Mr. Richey was succeeded by the Rev. Charles Churchill, the Conference of Eastern British America was organized in 1855, and Mr. Churchill was then appointed editor and book-steward. He continued in their offices for six years, and his ability as editor received the repeated acknowledgements of the Conference. On the removal of Mr. Churchill to Edgmont in 1862,

REV. JOHN M'CURRAN was appointed editor and Book Steward by the Conference. He held those offices seven years. Mr. M'Curran was followed in 1869, by Dr. Pickard, with Rev. James R. Narraway as corresponding editor. In 1873 the Rev. A. W. Nicolson was called to this position, and was editor and book steward until 1879. Mr. Nicolson was assisted during part of this period by Rev. S. B. Durn, as assistant editor. At the General Conference held in Montreal, in September, 1878, it was decided to separate the offices of editor and book steward. Rev. I. R. Pickard was elected book steward, and

REV. D. D. CURRIE, editor of the WESLEYAN, by the General Conference at that time, for the quadrennium from 1879 to 1883. The Rev. Dr. Currie retires by resignation from his position at the close of his first year, and is succeeded in that office by Rev. S. F. Huestis. Mr. Huestis has been for the last three years pastor of the Brunswick Street Church, in Halifax; and is now ex-President of the Nova Scotia Conference. The Rev. Mr. Currie having received an urgent call to the pastorate of the Centenary Church, in St. John, also retires at the close of the present month from his connection, as editor, with the Wesleyan Conference office.

REV. T. WATSON SMITH, who succeeds Mr. Currie, has been twenty-three years in the ministry. He is a native of Windsor, in this Province. He has had the pastoral charge of important circuits in New Brunswick and Nova Scotia. He was Superintendent of the circuit in Bermuda during four years. The labors imposed upon him, in that semi-tropical climate, proved to be too much for his physical strength. He returned to this country with impaired physical energies, and for several years since his return from Bermuda has had to sustain a super-numerary relation to his Conference. During the last year he has been Assistant Book Steward. Mr. Smith is the author of a "History of Methodism in Eastern British America," the first volume of which has been before the public for several years. His history displays pains-taking research, a thorough acquaintance with his theme, and the mastery of a fine style of composition. The second volume of his history, we understand, is now nearly ready for the press, and will probably be published during the latter part of the present year. Mr. Smith brings to his position eminent qualifications for the editorial chair, and will be cordially welcomed by his brethren of the fourth estate.

A CHRISTIAN is "the highest style of man." We mean a genuine Christian. But some who call themselves Christians are worse than Turks or infidels. Only think of a swearing Christian, a lying one, a cheating one, a hypocritical one. Those who do such things are not among God's people. The name may be there, the nature is not. Nor can a dishonest man be a Christian, any more than a rumseller can be one. Our holy Christianity is suffering greatly, from inconsistent professors. The world says very hard things against professors of religion, and all they say is not untrue. The judgment of unconverted men is not always correct, or unprejudiced, but they can tell an apple from a thorn, a prayer from an oath, fair dealing from deception. There must be some special cause for such a general outcry against those who are members of the churches. Taking the most favorable view of the matter we are convinced that real Christians, are but a small percentage of the number, who are in communion with the organizations called churches.

There are to be found in every religious denomination a few who have a good report of them that are without. They are men and women of clean hands and pure hearts. Everybody says they are honest, then undoubtedly it is so. For if there was a flaw in their moral character, some sharp-tongued eye would see it, and magnify it too. We often hear the expression, Mr. — is a good man if there be any good men on earth. Mrs. — is a pious woman, no one can say a word against her. Were there not among us a few of this stamp, we should think that religion was losing its power. The question often comes welling up from our hearts, Why are there not more genuine Christians in this Gospel land? One reason is that so many join the churches who know nothing of experimental religion. And the churches hesitate not to receive them, and regard them as children of God, while there is no clear evidence, that they have been born of the Spirit, renewed in the spirit of their minds,—in other words have become new creatures in Christ Jesus. These are very ready to conclude that because they are in the fold, and attend to the ordinances of God's house, that all is well with them. Talk to such about repentance toward God, and faith in the Lord Jesus, of joy in the Holy Ghost, peace of conscience and a good hope of glory, and they stare at you as though you were talking strange things. They are contented with a mere work of grace. Ministers are largely to blame for this state of things. We fear that some of these know as little about renewing and sanctifying grace, as many of their church members. I am aware that to talk thus will be regarded by some as indicative of a bigoted spirit, and unchristian insinuations. But those who are set for the defense of the truth, must speak, whether it please or offend men. We appeal to the word of God, "If any man be in Christ, he is a new creature." Again, "Now if any man have not the Spirit of Christ, he is none of his." This spiritual union with Christ will most certainly produce fruit to the glory of God. It will correct the morals and influence the whole life of those who enjoy it.

Much of the theology of the present day is adapted to encourage a superficial religious experience. We hear little about repentance, but the cry is only believe. We have heard some talk as though faith could save them, even while living sin. We say fearlessly that until sin is renounced, there can be no exercise of the faith that saves. Repentance toward God and faith in the Lord Jesus, is the old doctrine. Let us ask for the old paths, and walk therein. Another reason for the looseness of moral in the churches is the want of discipline. How few are ever expelled from the churches in our day! Gross sins are covered up, in some cases for fear of offending some who help to sustain the enterprises of religion. Money often silences the voice of discipline. Perhaps we might learn a useful lesson from that great and good man John Wesley. Many in our day seem to admire him, who are slow to follow his example. 148 years ago he expelled from his society in London, 64 persons for the following reasons:— 1 For cursing and swearing. 2 For habitual Sabbath breaking. 3 For drunkenness. 4 For retailing spirituous liquors. 5 For quarrelling and brawling. 6 For beating his wife. 7 For habitual wilful lying. 8 For habitual, and lasciviousness. 9 For lightness and carelessness.

If there were as much strictness as that in our day, all the churches would report a sudden decrease. A general revival of religion is needed, to increase the number of true Christians. Not a spasmodic, religious influence, but something that will last more than two or three months. Prejudices against revivals abound, because many who seem to start well, soon turn again to the world. The fact is that they only seem to start, they do not get through the strait gate of conversion. They tarry in the plain. Take conviction and a desire for salvation, for the blessing itself. Hence have no root in them the good seed brings no fruit to perfection. "Help Lord; for the godly man ceaseth." G. O. H. Burlington, 1880.

Let the sanctuary be regarded as "God's house of prayer," and not Dr. So-and-So's church; the didactic and devotional parts of the service better balanced, and the whole made more reverential, hearty, and the business of the whole people, and the results will be immediate and most beneficial.—Homiletic Monthly.

PUBLIC WORSHIP.

In the first place, diversity is desirable in the order of worship in a congregation and also among congregations of the same faith and polity. It neither seems wise for a people to have one unvarying stereotyped method, ordered by the pastor or consistory, nor for a denomination to be under the direction of Synod, National Council or General Assembly. We have just finished a seven years' service in the matter of uniform Sunday-school lessons. Some long ago threw off that yoke as grievous. True, there are many obvious advantages in this uniformity, but there are also drawbacks to all Procrustean equality of measurement or motion. A French Minister of Instruction once took out his watch and said to a foreigner who was inspecting schools, "At this moment all the boys in France, of the same class, are studying grammar." So, with some sentimentality, we may say Sunday afternoons, "All over this land there are thousands of schools engaged in studying the same Scripture lesson." But neither in study nor in worship is a stereotyped process desirable, in all respects. Take the local Church. It may be well to begin worship with a prayer of invocation, usually. But the recital of a few words of Scripture may be sometimes more profitable as a preparative to prayer. "Keep thy foot when thou goest to the house of God!" "Holiness becometh thine house, O Lord, forever!" Some invariably begin with singing "Praise God"; but even this sometimes jars. We do not begin funerals with the long-metre doxology of thanksgiving, yet almost the last time the writer heard this, it was sung by a congregation whose pastor had, a few hours before, passed away from earth. The black pall on the pulpit, and the draped chair and signs of grief did not compare with the jubilant song. But the order of exercises was fixed.

There should be room always for the exercise of common-sense. It is unwise to be shackled by laws as unalterable as those of the Medes and Persians. Custom comes to be the most tyrannous of yokes. A great problem of Christian living is the question, How can we get rid of the monotonizing influence of habit? We form habits. We use favorite phrases in prayer. Familiarity begets indifference to truth. The best "order of worship" gets tame when unvaried year after year. We are entombed in a dead, mechanical routine of worship before we are aware of it, alike in the closet, family and church. As the prophet says, "None stirreth himself up to take hold" on God. Paul urged men "to strive together with him," to "labor fervently" in prayer. Real piety is an effectual antidote, but variety in methods of worship is not to be forgotten.

Besides diversity in the order of public service, we need also to disentangle it from secular manipulations. Members of the Church should appoint the hours and forms of worship, the organist, singers, books of song and other adjuncts of its sanctuary service. If left to the congregation indiscriminately, the most disastrous results may be expected. Household worship is to be more generally reinstated as a preparative to that of God's house. The connection is vital between the home-life and the church-life. The one ought to corroborate and enforce the spirit of the other. Voices that are trained to sing and pray in concert at every morning and evening meal make the sanctuary tuneful with praise and sweetly solemn in prayer. Families, who have no domestic altar, are poorly prepared to join in the united supplications of the house of God.

Theological seminaries need to supply the deficiency now existing in the curriculum of study, and train their students in regard to this part of pulpit work. The seminary, as the sanctuary, monopolizes attention with the sermon. The devotional exercises are regarded—they are even soberly called—"preliminaries" as though the didactic element was, like Moses' serpent, to swallow up everything else. In the selection and in the reading of hymns there is carelessness and slovenliness often shown, as when one preacher said, "Sing the first and last stanzas," not looking to see the mockery it made. The first proposed the question, and the last answered it, thus: "Shall I among them stand? "O Lord, forbid it by Thy grace!" Another, on an exquisite June morning, amid the beauties and bounties of rural life, gave out the hymn: "Lord, what a wretched land is this That yields us no supply!" Dr. Crosby, in his Yale lectures, recently said that not a few in the pulpit have mistaken their calling, and would do better as sextons. Let, then, the way be made narrower, and the initial discipline more practical and thorough, and there would be less ground for this severe criticism on pulpit occupants.

Let the sanctuary be regarded as "God's house of prayer," and not Dr. So-and-So's church; the didactic and devotional parts of the service better balanced, and the whole made more reverential, hearty, and the business of the whole people, and the results will be immediate and most beneficial.—Homiletic Monthly.

EVOLUTION ADMITTED, WHAT THEN?

BY BISHOP HAVEN. Is there any reason whatever to believe that God at any past period, large or small, had any more or less to do than now with this earth and all that it contains? Could we have lived "three-score years and ten," included in which should have been that initial instant styled in the first word of Genesis. "In the beginning," should we have then seen any more or clearer evidence of God's presence and action than in any other instant in any other three-score years and ten since? Whoever is disposed to answer both those questions No, and still maintains a reverent faith in God, need have no fear from the doctrine of evolution. It is the men of weak faith who suffer, not the men of strong faith. Men are prone to associate their religion with its drapery. This becomes obsolete and must be changed, and the lookers on fancies that the very body and soul are gone. There are others whose religion—however it became so—so constitutional that no changes whatever of forms can affect it.

No changes of season or place Would make any change in my mind. If any man can make himself believe that this earth could run of itself half an hour, in its present condition, without the producing force and superintending intelligence of God, he is not far from atheism. It is to be feared that the disproof of evolutionism would not save him. The fact is theories of evolutionism and special creations, of monisms and dualisms, of protoplasmic and wasted or burnt-out planets and suns, and others of the kind, are all superficial, so far as the heart of religion is concerned. They do not touch religion. They belong to another class of conceptions. They do not appeal even to the same faculties of the reason of the soul. The two classes of conceptions have scarcely more to do with each other than magnetism with political economy, or the manufacture of pottery with conjugal love. To the man whose faculty is in proper condition God has not left himself without a witness in any place nor in any hour of his universe. To him whose faculty is dormant or reversed atheism would be as natural and certain in any one moment or spot as in another. He would not see God, though he stood by his throne, any more than the "spiritually" stupid enemies of Christ saw him when he called Lazarus from the tomb. Would an irregularly conducted universe exhibit its author better than one regularly conducted? Must God act intermittingly to be believed in? There are indeed, rings of wood of a tree to denote periodic cessations of growth; but when the dark ring is depositing in one groove in the other hemisphere the light ring is depositing. When evolution prevails in one kosmos, the opposite (shall we call it *deevolution*?) may prevail in another. As Longfellow sings: "Think every morning as the sun peeps through The dim, least-latticed windows of the grove How jubilant the merry birds renew Their well-remembered madrigals of love; And as you think of this, remember, too, 'Tis always morning somewhere and above The rising continents, from shore to shore Somewhere the birds are singing evermore."

Evolution is merely a mode: not a power. It is just as easy to conceive a universe or any part of it, to create itself in sixteen millions of millenniums. We are told that conscience certainly cannot be the product of evolution. Pray, why not conscience as easily as anything else? If evolution can change a piece of dead matter into a vegetable spore, and that into a plant, and that into a thing that has sensitive antennae and nostrils and ears and eyes, and that into a creature that has a memory and power to generalize, classify and talk, why not add a little conscience? It is a strange plan to stop right there. If evolution ever did anything, it, or something like it, can do everything. Evolution, if it ever made a blade of grass, or a chicken, or a goat, can so far as we see, make angels. If evolution made the Newton capable of solving the problem of gravitation and writing the "Principia," it could probably by one effort more make the Newton capable of worship and writing the book on Scripture prophecy.

No, the proper place to interrogate this theory is at the beginning. What is it, and what does it propose? Simply to generalize observations. To show that from what we have seen and do see probably higher growths and organizations have succeeded lower. Well, what then? Does that touch, or even begin to touch, the realm of either phi-

losophy or faith? What makes the higher succeed the lower? Nothing? Believe it who will or can. Can a cent develop into a dollar? Could it in a millennium any more than in a minute? Must not the human reason claim its right, and is there anything that it asserts with more certainty than the impossibility of creation without a Creator?

Had we all been educated in a theory of gradualism and constancy and improvement, and thoroughly saturated with it, and yet aroused into a profound belief in God, as is certainly conceivable on that theory, and then should the theory of a Deity sometimes awake and sometimes asleep be suggested, it would shock some feeble minds into atheism. What! God asleep? God occasionally absent from a part of his universe? Why not, then, eternally absent? Let not Christians, then, be alarmed by evolution. It is a mere word. At best, it shows only a mode of existence and action. Its sphere is superficial. It does not touch the heart of things. The delusion of those who worship it is nothing but the same old idolatry that has always led away superficial thinkers. The worship of law or of evolution is but another form of the worship of atomism or chance; but one step higher or lower than the worship of idols of wood and stone.

Col. McClure telegraphs from Chicago to the Philadelphia Times that Gen. Grant expects Garfield to be beaten; a Democrat elected President, and Grant himself called to power in 1884. He concludes: Gen. Grant is repulsed, not defeated, and he no more doubts his election to the Presidency, if he lives, than he doubted his conquest of Richmond when his lines retreated in bloody confusion from Cold Harbor.

UNITED STATES.

Mrs. Garfield is a lady who will honour the White House by her gentle presence. She is a woman of sweet and winning spirit, and of bright and cultivated mind. As Miss Lucretia Burdolph she was an exceedingly pretty and interesting girl, and her marriage with the General was on both sides one of ideal affection. Her intellect has kept pace with that of her husband's; she has studied the books he studied, taken up languages with him, and has so trained herself as to fit her boys for college in the most thorough manner. She is an excellent Latin scholar, and is also proficient in several modern languages. She is a little lady, graceful in carriage, and having a most frank and charming manner.

A few facts supposed to be familiar to all Methodist preachers:— 1. In 1808, the body of Methodist preachers surrendered their right to meet en masse in General Conference, and determined henceforth to meet by delegates. 2. When they surrendered this right and voted for delegated General Conferences, they formed a series of regulations ever since known as the Restrictive Rules, or acknowledged as the constitution of the General Conference, and by implication of the whole M. E. Church. 3. The Rules (Discipline, Part II, ¶62-71) cannot be changed except by the concurrent voice of the entire body of the Methodist Episcopal travelling preachers. President Hayes in the outset of his administration was confronted with grave difficulties, and the disposal which he made of some of them gave great offence to the leading politicians of his own party. He did not suit Senator Conkling, and he no better suited Senator Blaine. For the first two years it was common for Republican state conventions either to snub him by a significant silence or openly condemn him as a quasi-traitor to the party. All this has wonderfully changed, and to-day the general sentiment of the people is that President Hayes has not only been honest in his purpose, but that he has managed the affairs of the country with great wisdom. His Cabinet is an able one and its course has left no just occasion for scandal. His administration will compare favorably with any which the country has ever had, and its moral tone is much superior to that of the ex-President during either of his terms. President Hayes, in dealing with a politically hostile Congress, as well as with the hostility of certain leaders in his own party, has shown himself to be a man of firm backbone. Had he been re-nominated, there could hardly be a doubt that the people would re-elect him. His record as a President is of a very high order.

Rev. Dr. Duryea, of New York, is to fill the Lyman Beecher Lectureship in the Yale Seminary next year. Special lectures are also to be given by Dr. Hall and Taylor, of New York, Phillips Brooks, and Dr. Selah Merrill, of Andover. Bishop Huntington, of Central New York, has been lecturing at the Cambridge, Mass., Episcopal Theological School upon "The Spiritual Life of the Clergyman."

Side by side they're sweet Little loved ones early Free from care, and pain, Oh, rejoice, they are at Our dear Emma's little feet Never will be heard again And her voice like bird-note Now we listen for in vain Her bright eyes like stars Never more will meet Oh! her absence makes in vain Our once cheerful days

From the graveyard, oh Let us turn our thoughts Looking upward, ever up Into realms of doubtless side by side in heaven's Two sweet angels sing Welcomed by the best of These to dwell forever

Side by side your darling! Hove round you night List your weeping and yo For methinks those we Angels who would be That to join that land in Your beloved ones are

Angels twain how ble Kinly Jesus Christ did "Little children come Soon the Lord will call you Side by side we'll be And will greet you at the Of our everlasting ho

Potato bugs are nu Manan. Salmon are becoming Miramichi. Ft. du Chene harbor appearance at present. Provincialists are home from Colorado, country. Charlottetown police in the cells all night and several have narrow J. B. Snowball, Esq. N.B., has just erected four stations—his office Chatham, his steam denance, and Chatham I. Lobsters, says a B cent, are very plentiful the coast, and all the ments are doing a thr The new Time-Tibial Railway (summer into effect on Monday Rev. Frederick Or take the pastorate Baptist Church, vacat Rev. A. J. Stevens. "The very word bu Muller," dates from such idea, and there was found among me At the last meet Church Association, port was made, clai was decreasing. At the operations of the ecclesiastical courts ices and practices whi The summer arran sor and Annapolis force on Monday, th trains leaving Halir run daily. The sa "Empress" was ch time—to leave St. every Monday, Wed returning every Tu Saturday. The potato bug numbers about Fred as in Douglas, Na river counties. The New Bruns their present freight B., too small to mo their business, are erection of another portions.

LINES SUGGESTED BY THE MRS. MARY TAYLOR, WIFE OF BENJAMIN TAYLOR, AND DAUGHTER OF D. J. FARWELL, DEAR MARY, FOR A WHILE AND ONLY FOR A WHILE, SINCE YOU AND ONLY YOU, LIKE THINE, OUR LABOR AND WE SHALL JOIN THEE ON THE OTHER SIDE OF THE GREAT DIVIDE. THY DOLBY ORPHAN'D TITLES ONE NO MORE A FATHER'S FOND EMBRACE NO MORE TO KNOW A MOTHER'S LOVE THINE AND THY JOSEPH'S LAST AND COMMITTED THEM TO GOD'S CARE, AND FAITH LOOKS UP AND TAKES THE PROMISE OF AN EVER-FORTHFUL THAT HE WILL BE THEIR GUARDIAN AND THAT THEIR NEEDS SHALL ALL BE MET WITHOUT HOPE WE LAID AWAY BUT WITH CONSOLING FAITH THAT AT LAST, AND PASS TRIUMPHANT TO NO MORE SHALL ANXIOUS CARES DISTURB NOR PAIN, NOR SICKNESS, AGONIES NOR CHILLING DOUBTS AGAINST THEE SOON AS THY SPIRIT RAISED ITS WINGS WHAT SCENES CELESTIAL OPENED UP DID NOT SOME WELL-KNOWN, DEAR TO GUIDE THE UPWARD THROUGH THE SOUND A GLAD WELCOME O'er CELESTIAL IS NOT JARS TO KNOW, OR THINE BUT, WE BELIEVE, ALL WITH THEE DEAR MARY, WE ARE COMING—FOR OUR PATHS MAY BE THROUGH THE VICTORY MAY OURS, LIKE THINE, BE VICTORIOUS THAT SMILES SERENELY IN THE HOUR ATHOL, APRIL 1880.

"Two little brothers," Edwy died in Southampton a few years ago or two, the first. Edwy diedly brightened up and said "dy!" and was gone.

OUR LOVED Side by side they're sweet Little loved ones early Free from care, and pain, Oh, rejoice, they are at Our dear Emma's little feet Never will be heard again And her voice like bird-note Now we listen for in vain Her bright eyes like stars Never more will meet Oh! her absence makes in vain Our once cheerful days

From the graveyard, oh Let us turn our thoughts Looking upward, ever up Into realms of doubtless side by side in heaven's Two sweet angels sing Welcomed by the best of These to dwell forever

Side by side your darling! Hove round you night List your weeping and yo For methinks those we Angels who would be That to join that land in Your beloved ones are

Angels twain how ble Kinly Jesus Christ did "Little children come Soon the Lord will call you Side by side we'll be And will greet you at the Of our everlasting ho

Potato bugs are nu Manan. Salmon are becoming Miramichi. Ft. du Chene harbor appearance at present. Provincialists are home from Colorado, country. Charlottetown police in the cells all night and several have narrow J. B. Snowball, Esq. N.B., has just erected four stations—his office Chatham, his steam denance, and Chatham I. Lobsters, says a B cent, are very plentiful the coast, and all the ments are doing a thr

The new Time-Tibial Railway (summer into effect on Monday Rev. Frederick Or take the pastorate Baptist Church, vacat Rev. A. J. Stevens. "The very word bu Muller," dates from such idea, and there was found among me

At the last meet Church Association, port was made, clai was decreasing. At the operations of the ecclesiastical courts ices and practices whi The summer arran sor and Annapolis force on Monday, th trains leaving Halir run daily. The sa "Empress" was ch time—to leave St. every Monday, Wed returning every Tu Saturday.

The potato bug numbers about Fred as in Douglas, Na river counties. The New Bruns their present freight B., too small to mo their business, are erection of another portions.