

# The Wesleyan.

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## METHODISM AND LITERATURE.

Methodism has with remarkable uniformity, in all its sections and organizations, and in all parts of the world, accepted as an important part of its duty towards its own people, that it should provide for them suitable reading-matter. From the earliest time, and in every place, every association of professed Christians calling themselves Methodist has used reading-matter and availed itself of the agency of the press in the promotion of its work. Our own Church has given marked attention to this line of action, and our great publishing establishments stand as proofs and monuments of the zeal and efficiency with which that work has been prosecuted. It is assumed that what the people read very largely affects their moral and religious character, and also that the general press and the trade of the country can not be relied on to furnish suitable reading-matter for our people. Accordingly, the Church undertakes to supply this lack. But for its success this undertaking requires the united and hearty support of the whole denomination. The publishing agents can only prepare the needed reading-matter and offer it to the people; but between these parties stand the ministers, who as pastors are expected to see to it that the individuals and families of their congregations and their Sunday-schools shall be duly supplied with the issues of the Methodist press. Only as this work shall be undertaken and prosecuted as a religious duty, and as an integral part of the work of a Methodist pastor, will it be well and effectively done. There is cause to suspect that the younger portion of our people are less thoroughly versed in our denominational literature and history than were their seniors; and any decline at this point is to be deplored, partly because other and often pernicious works are taking the place of our own publications and partly because the influence of our religious literature and the knowledge of our early history, which is so well adapted to promote an earnest and wholesome denominationalism, is in danger of dying out of the Church. Our newspapers constitute a very powerful and wholesome agency for good in the Church, and the more so because in respect to them the pastors are everywhere faithful and diligent in promoting their circulation among the people. The same, though in a less degree, may be said in respect to other publications. Our Sunday-school literature is abundant and of a high order of excellence, and should receive a hearty and undivided support, and all the more so because the market is flooded with vast masses of books and papers of inferior quality, and in many cases of pernicious tendencies.—*National Repository* for December.

## WHY EXPEDIENT.

It is easy to see why it was necessary for Christ to go away from his Church, in order that he might live most freshly and constantly in the love of his disciples. Had he remained on earth in daily contact with his people, he would, in a certain sense, have outgrown his character as the crucified and risen Christ. But going away with his death and resurrection fresh in the minds of his followers, and remaining, henceforth, out of sight, these events abide in perennial freshness in the Church, with all their power to kindle a living and evergrowing love; for a person who goes out of the world, is remembered just as we saw him last, and lives perpetually in that character. "Those who have lost an infant," says Leitch Hunt, "are never, as it were, without an infant child." The other children grow up to manhood, and womanhood, and age, and when they go from us they are men and women in heaven. But the infant, dying always an infant, so far as our thoughts and realization are concerned. All the passing years can never move the little one forward a single step toward manhood or age. Death has transfigured him into a perpetual and glorified childhood; and we love him, henceforth, as an infant, with the gentle affection, and with the tender devotion, which a baby always wins from its parents.

So Christ, taken up into glory, with the freshness of the resurrection beauty in his form and face, and with the scars of his crucifixion fresh upon his body, lives forever in the thought and affection of his people as he appeared on that resurrection morning, clothed with immortal youth and holiness.

Now, have you not noticed what

strong expressions of affection and ardent love Christ drew forth from his followers after his resurrection? "Did not our hearts burn within us as he opened to us the Scriptures?" was what they said about the walk to Emmaus. "Lord, thou knowest all things. Thou knowest that I love thee," was said by Peter to the risen Christ. They held him by the feet and worshiped him, is what is told us of the women meeting him after he had risen. And it is this risen Christ, fresh from his victory at the cross, crowned with the dew of the resurrection morning, and traveling in the greatness of his strength—it is this Christ whom we know in glory! Love him not because we have not seen him! Away with such a thought! To us who have been washed by his blood, and filled with the hope of immortality by his resurrection, he is the most real person in the universe. In the pardon of sin he has come so near to us that we have almost touched his glorified body, and thrust our fingers into the prints of the nails in his hands and feet. This is the conception of Christ which fills my thought: "The man of sorrows" transformed, in those three short days, into the man of infinite joy! The thorn-prints still visible in his brow, to tell of his suffering for me; but that brow anointed with the oil of gladness," as is beautifully said in the Hebrews.

This is the picture that the Church carries forever in its heart; so that, aside from the gift of the Spirit, we can see why it was expedient for Christ to go away. But that expediency is only temporary, let us remember; and Christ's words warrant no such thought as we have lately seen drawn from them, viz., "the expediency of Christ's return to earth." Because the Lord said, "If I go away, it is infinitely expedient for him to return."

## THE RIGHT COMPANY.

I have read of one who dreamed when in great distress of mind about his religious state. He thought he stood in the outer court of heaven, and saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked. "They are the goodly fellowship of the prophets, who have gone to be with God." And he heaved a deep sigh, as he said, "Alas! I am not one of them, and never shall be, and I cannot enter there."

By and by there came another band, equally lovely in appearance, and equally triumphant, and in robes of white. They passed within the portals, and again were heard shouts of welcome within.

"Who are they?" "They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next army did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still, and saw that the next was a company of godly ministers and officers of Christian Churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked a woman that was a sinner, and the thief that died upon the cross hard by the Saviour; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought, "There will be no shouting about them."

But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they pass in. And the angels said to him, "These are they that are mighty sinners, save by mighty grace." And then he said, "Blessed be God! I can go in with them."

And so he awoke.

The reward of work well done, is having done it.

What is there that we could desire should be in a Saviour, that is not in Christ? What excellence is there wanting? What is their great or good? what is there that is venerable or winning? what is there that is endearing? or what could you think of that would be encouraging, that is not to be found in Christ?

## MINISTERIAL COURTESY.

It is always a special duty among christian ministers to take care for each other, and to seek in all things to render mutual help in their peculiar duties and labors,—seeking to elevate the aggregate character of the ministry and the personal welfare and effectiveness of each individual. And this common duty is intensified by the very intimate relations into which Methodist ministers are brought in respect to each other and to the aggregate body of which they are members. It is indeed, a duty, of the very highest interest, and incumbent on every one, to use all proper means for promoting the purity and the effectiveness of the body and steadily to elevate its character. First of all, there should be used due diligence to secure a sufficient supply of thoroughly trained recruits for the ministry; and then great care should be exercised that no unworthy person shall be admitted to the body. And after such admission each one should feel and confess the most solemn obligation, on the one hand to suffer no sin or fault in any member of the body, and on the other to guard with the most delicate fidelity the good name of every one. This duty our ministers, like those of other denominations, owe to themselves and to each other; but on account of the peculiar relations of our ministry to the Churches this duty becomes a most sacred one. Our churches are supplied with ministers and pastors, not of their choosing, but such as are sent to them by the proper officers of the denomination. The pastoral office, with all its sacred and delicate relations, is thus to comparative strangers, the pledge for whose fitness for such a trust is their standing in the body of the ministry. And since every member of that body must be assigned to some church, without recourse to the part of those to whom it was sent, these considerations should steadily impress those concerned with a lively sense of the high duty that devolves upon the Methodist ministry respecting the composition and character of their own body.—*National Repository* for December.

## IN HOPE.

The difference between drudgery and joyful work is made by hope. It is the most blessed of task-masters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight; it is no burden to the father for hope stands before him and points to a vision of autumnal glory with waving grain and well-filled store-houses. Hope makes the difference between the nurse and mother. The toils in mental tasks because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and for joy that is set before him gladly endures the cross, despising the shame.

Blessed is the Christian who works cheered by the blessed and sure hope of his Master's final victory. He, too, like his Master, foresees the time when he shall see of the travail of his soul and shall be satisfied. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who is to be conqueror and more than conqueror. He labors not in a dull despair to pull a few unfortunates from all-devouring flames; but in the assurance of a time when the race will be redeemed, humanity will be regenerated the world will be presented faultless before the throne of grace—a new heaven and a new earth wherein dwelleth righteousness. He knows that his imagination can never adequately conceive the glories of the coming time when even the exalted aspirations and the love-ambitions of the Son of God will be "satisfied." What must be the achievement of love that can satisfy even Christ? That is the prospect which inspires him with hope who looks forward to the consummated kingdom of God, and see in a vision its answer to his daily prayer, Thy kingdom come, Thy will be done, on earth as it is in heaven.

## FROM OUR EXCHANGES.

### WESTERN PROVINCES.

Belleville is the birthplace of a novel movement in the direction of temperance. An association is being organized there for the purpose of discouraging bar-room drinking. The members will all pledge themselves not to drink any alcoholic beverage of any kind in any bar-room, saloon, or restaurant in the city under any pretext whatever. Such an association will doubtless receive the support of all truly temperate men, and will be productive of much benefit. The popularity of lager beer, and the initiation of an anti-bar-room association, are decided steps in the direction of temperance as opposed to prohibition.

The new harbour improvements in Quebec city are to be named the Princess Louise embankment and dock, by permission of the Governor-General.

During the past season 800 immigrants have arrived at Ottawa. They are principally farm-labourers and miners. All were furnished with employment.

While the Cure of Saint Felix Du Cap Rouge was celebrating Mass on Sunday, the lamp above the altar exploded, causing a sensation and slightly burning the Cure.

Mr T M Clarke, of Ottawa, has succeeded in selling the right to manufacture his patent white bricks in the United States for \$60,000 to a company in Glen Falls, N Y.

We learn from Rev John Bredin that the Bradford Financial District Meeting has founded a scholarship of fifty dollars per annum for Victoria University. This is a good beginning, and we trust other districts will emulate Bradford. All that our colleges need to attract a large body of students, is to be able to compete with other universities in the matter of scholarships and prizes.

WINNIPEG, Nov. 30.—Advices from Fort McLeod, 28th October, say that 3000 Indians are there on the point of starvation.

MONTREAL, Nov. 30.—To-night twenty members of the city press collected in the Dominion Telegraph Co's Telegraph office to hear a sermon preached by Rev Alfred J Bray, of Zion Church, Beaver Hall, which was conducted by telephone to the Company's central office on St Francis Xavier street. The experiment was pronounced a great success. The prayers, reading, &c., were heard distinctly. Of course when the preacher faced to the right or left of the transmitter, the echo only was heard. However, the hearers were able to catch quite distinctly four-fifths of the sermon. In the experiment, Bell's new microphone transmitter was used.

OTTAWA, Dec 1.—A three thousand dollar swindle has just been perpetrated on the Bank of Montreal here by two Americans, who have been staying here for some days. They were ostensibly purchasing horses, and got bogus papers passed on the bank. They are now safely across the line.

Mrs G B Salter, of Port Hope, was recently made the recipient of an elegant present and an address, from the choir of the Methodist Church of Canton, in acknowledgment of the cheerful and able manner in which she has presided as organist for several years past.

Mr George McTavish, the inspector at Fort Garry of the Hudson's Bay Company, is staying at the Russell House, Quebec. He will leave this morning (Nov. 19) by steamer for the Company's post at Lake St John. Mr McTavish says the people of the Western Province are preparing for a large influx of settlers next year, and expect that not less than 40,000 people will emigrate thither during the next twelve months. The Hudson's Bay Company are doing a large trade with new settlers and others in the North-west, and are certainly now making strong efforts to further the cause of settlement upon those distant plains. The Company own about 7,000,000 acres in the great fertile belt, and now offers for sale about 500,000 acres in the townships already surveyed by the Dominion Government. The Company have also undertaken to supply the Government engineering and surveying staffs for the Canada Pacific Railway. The supply of furs and skins for the past season was not quite equal to those of former years, owing to the comparative scarcity of snow. Within the past fortnight immense quantities of wild hay have been destroyed by fire.—*Toronto Globe*.

### UNITED STATES.

A train on the New York and New England railroad collided with a hand car near Atwell's Avenue bridge, in N. York yesterday, killing Michael McGrath and John N-on, their five companions barely escaping with their lives by leaping from the car. The accident was the result of a violation of the running rules by the section foreman in charge of the hand car. The victims leave large families.

The First Mortgage Northern Pacific Railroad Bonds were selling at 56 per cent on the 1st inst. St. Joseph and Pacific First Mortgages sold on Nov. 29th at 82 per cent. Stocks have tumbled recently and are unsteady.

A minister in Seneca Falls, N Y, is charged with hiring a livery horse and wagon, swapping horses six times in two days and returning to the stable with the same horse he took out, having made \$100 by the operation.

In 1830 there was only one millionaire—John Jacob Astor—in New York. It is estimated that there are now over five hundred of such people in and around that city. Several are worth over one hundred millions each.

Capt Wescott and two of the crew of the schooner Minnehaha, lost in Thursday's gale, on Chesapeake Bay, were brought to Baltimore Nov 21st. Three of the crew, William Eddy, James Dodd and James Johnson, were frozen to death. The schooner sank with the masts projecting a few feet above the water. The men climbed the masts and were soon frozen fast. There was scarcely room for all, and the men lower down, within reach of the sweeping waters, could not long hold out. On Thursday evening the three died, encased in ice several inches thick. The survivors slung to the masts the entire night, and were rescued in the morning. It is doubtful if they can recover.

James Nash went into his log barn at Richmond, Va, with a lighted candle. He was drunk. A heavy bale of hay, against which he stumbled, fell against the door, and the candle ignited it. The fire spread fast. Nash yelled for help, but his family could not get him out, though they could see him through the wide cracks between the logs.—They threw water into the building, but that only worked the fire slightly. Nash worked desperately in his fiery prison, trying to roll the bale away from the door, and to put out the flames by shoveling coals on them. He was driven into a corner, and there slowly roasted to death.

Two or three hundred invited guests assembled on Thursday evening, Oct 30th, in the parlors of the Broadway Tabernacle, New York, to welcome Mr J B Gough and wife, after fifteen months of labor in Great Britain, William E Dodge presiding. Addresses were made by Mr Dodge, Dr Taylor, Revs Drs Newman, Gayler, Peck, and Judge Davis; after which Mr Gough gave an account of the temperance work in England. He closed with a hearty eulogy of Rev C H Spurgeon, declaring him to be a total abstainer and an earnest worker in the cause of temperance.

The *Washington Sentinel*, in an article on the influence of immigration on the population of the United States, calls attention to the fact that in the year 1820 the total population of the Union was 9,600,783, of whom 1,761,561 were negroes, and 7,839,222 were whites—that is, the entire population in 1820 was less by 718,880 than the total immigration between 1820 and 1878. Had there been no immigration, the white population could only have been increased by the excess of births over deaths. If we estimate this increase at the rate which was established by the census of 1870—viz, 1.38 per cent annually—then the 7,839,222 white natives of 1820 would have expanded by 1870 to only 16,048,151, instead of the 33,890,535 whites who were actually found at the time of the census to be inhabitants of the States. The difference between these two totals, 17,232,384, must therefore be set down as the natural result of the immigration to the States. In other words, more than half the expansion of the white population of the United States during the half century from 1820 to 1870 is to be set down to the influence of immigration.

NEW YORK, Nov 28.—Mrs Mary Ann Connolly informed the police yesterday that Joseph and Mary Volkner, living as man and wife, had tried to poison Charles E Blair, a wealthy manufacturer, aged 57, residing at Chatham Village. The complaint stated she resided with Mrs Volkner; that while on the Boston boat they met Blair, who became very intimate with Mrs Volkner, and they met him to call on them at New York, intending to blackmail him. On Wednesday he visited her, and it was arranged that Mrs Volkner should act as the proper moment enter his wife's apartment, find her with Blair, demand satisfaction, and make him settle by the payment of a round sum of money. The plan did not work, and Mrs Connolly alleges Volkner, believing Blair had considerable money with him, lured to poison him. He gave her money and she purchased morphine, but desisted to administer it. Volkner and Blair then bought beer, into which they put the poison. It made Blair sick, and she refused to drink any more. Mrs Connolly, overhearing Volkner and his wife planning to charge the murder, if successful, upon her, became alarmed, hurried to the station house and confessed all. Blair was found at Volkner's house, and the parties were arrested. Blair was astonished at the revelation, but admitted he became very sick and weak after drinking the beer. The case creates some sensation, and, it is believed, discloses the secret of some mysterious disappearances in this city.

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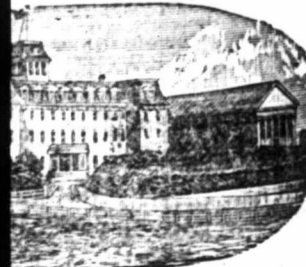
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