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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 by WATSON SMITH.

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newtoundiand Con-

FROM THE PAPERS.

The Christian at Work puts a practical truth when it says that the Week of Prayer will be a blesing if it is followed by a year of work.

The French minister of Education remarked that when a boy was taught. an educated man was produced; but when a girl was taught a whole family

The Lutheran Standard says "that nothing can be plainer; if we are to have schools and colleges in which the word of God is to rule, Christians must establish and support them.

A good Christian newspaper, following the preacher in his rounds among the families of his charge, will do the work of an assistant preacher in each home at a cost of four cents a week. -Nashville Advocate.

In Prussia one person in 450 is insane. The cause "is chiefly the abuse of alcoholic liquors." So says Dr. Finkelberg, Professor of Medicine and member of the Prussian Commission of Public

A minister's wife, in one of the denominational papers, acknowledges the receipt of \$7 from several ladies, at Xmas. How this sort of thing must grate on high-minded ministers and their wives!—Acadian Rec.

"The main object is to secure public attention to the general proposition that the whiskey tax shall be the principal school tax of the country," says the Chicago Tribune. When the public schools of the country are supported by the whisky tax, there will be a new denomination of Protestants in the country .- N. W. Advocate.

A writer in an English Ritualistic paper is in a great way to know whether "it is lawful to kiss unbaptized babies." To what lengths of absurdity will not a full-blown Ritualist go! If they have to say, "pith, point, power, and edge. any institutions for the care of overgrown infants or harmless idiots, that Ritualist ought to be placed in one of them. - Kel. Intelligencer.

Rev. Howard D. Steele, once of Bridgewater, then of West Cornwallis, then of the Presbyterian Church in Canada, then of the Church of Scotland in Canada, then of the anti-Union section of that body, has recently joined the Church of England in Canada where we wish him peace and happiness. R. I. P. Presbyterian Witness.

To avoid whatever ill results the association of pupils at recess might have, the school board of Lincoln, Neb., passed an order early this year dispens ing with recesses altogether, and shortening each half day session by the space of time usually given for intermission. The plan has worked well. Light exercises in gymnastics at regular intervals prevent dullness and weariness in the

The Occident, of San Francisco, observes with much truth and force; "It is not true that the scientific mind of the age is infidel. A few men of science like Haeckel, Darwin, Tyndal, and Draper, contrive to keep their names and their peculiar theories before the public in such a way that other more eminent but modest men are lost sight of, and the impression is erroneously made that their names stand for science

The celebrated Robert Hall, who himself had been approached on the question of giving his talents to the establishment, said he could understand how men trained in the Church of England could enter its ministry and conscientiously labor in that connexion: but he could not understand how men brought up in Dissenting Churches could ever become ministers of the Church of England. He was forced to suspect that some unworthy motive was at the bottom.—Christian Visitor.

the subject of the scarcity of candidates | able and wealthy persons, who for their for the Presbyterian ministry, and re- Saviour's honour, and their country's commends as a remedy for this evil the more distinct recognition of the Gospel ministry as of Divine appointment and authority, together with the systematic organising and working of lay evangelists by the Church. If the latter be not taken in hand soon and wisely, it thinks "there are rocks shead, and it is houses, and, that the incumbent of the well if already a spirit be not let loose Which is past the possibility of control."

Moody, says the Christian Index, has said two good things recently. In the course of an answer to the question, "How may we secure a genuine revival of religion?" he said, "You must put aside all those distracting church fairs." And when asked, "How shall we train our converts?" he replied, "First keep them out of fairs." These two things we repeat, are good—so good that we say them over after him with emphasis. His reason for saying them is found in his belief "that the devil has a hand in every church fair." And we believe that, too. - American Paper.

It is a poor picture of an apple tree that needs to be labelled "Apple-tree." It is a poor statue or portrait of any one that needs a card attached to tell what and whom it is meant to represent. Or else if it is a good representation and still needs such an explanation, it augurs a very ignorant class of spectators. Why is it then that so many Christians seem to imagine that they have to label themselves as such by constant talk about their religion, their conscience, their faith, their piety in general? They must be poor specimens of the image of God who need this. -The Moravian.

The National Baptist hits every time in the following paragraph; "The man who does not give to foreign missions because there are heathen at our doors is the man who never gives to the 'heathen at our doors.' The man who says that 'it takes a dollar to carry a cent to the heathen' is the man who never gives either the dollar or the cent. The man who is ready to give for the gospel at home is the man who is ready to give for the gospel abroad; the man who can feel for the need of his remote fellowmen is the man who can feel for those near at hand.

One of our exchanges refers to the significant fact that but three hundred years ago a body of Romish priests made great fire in Earl street, London, and burned every Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. Today, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy different languages and it may almost be said that an adevery tick of the clock.

The lamented Bishop Marvin told us a good story in Atlanta, at the session of the North Georgia Conference, that had, as an old friend of ours was wont The bishop was passing through a circuit, and wished to know how a certain pastor was getting on. He found the steward with whom he stopped disposed to reticence about the pastor. Being pressed a little by the bishop, he said this only: "Well, bishop, he is going Are not a good many preachers in this case ?- Wesleyan Christian

In consequence of the debt (amounting to nearly \$200,000) that now burdens St. Stephen's Roman Catholic Church in East Twenty-eighth-st., in this city, the pastor, the Rev. Dr. Edward McGlynn, has decided to raise the price for seats during the various masses there on all Sundays and holydays of obligation. Heretofore the price has been five cents at the early ow masses and ten cents at the high mass; but now whenever mass is of obligation the collectors at the church doors will charge ten cents at all low masses and twenty-five cents on the middle aisle during High Mass. - N. Y.

The Catholic Review says: "It is as well that no occasion should be lost of testing the common-place that men are harder than women. Irish tenants are said to have found that the reverse of this is nearer the truth. Speaking of the cases settled at Ballina, the Times correspondent says that they were extreme cases, and the fact that the land has been in the possession of a lady did not diminish the risk of rack-renting. On the contrary, it may be said, without any sweeping disparagement of the gentler sex, that in many instances they have been found the most severe and exacting of all proprietors, who enforce their claims with un-compromising

The Bishop of Rochester's (Thorold). primary charge deals with church ordinances, missions, ritualism, discipline, preaching, nonconformity and ree thinking On church building, The Witness (Irish) discusses at length | he says, "There are many good, reasonwelfare, honestly desire to see the church of the nation attain her proper level and nsefulness, but only on these two conditions, that the churches which they build, or help to build, should not presently be turned into what simple people cannot distinguish from mass parish shall not make his own self-will the instrument of tyranny over his flock."

Bishop Wigger, Roman Catholic of Newark, has announced that the rule set down by Archbishop Bailey a quarter of a century ago, depriving incorrigible drunkards of the rite of Christian burial, would be rigidly enforced. In regard to persons who sold liquor indiscriminately to drunkards and others the Bishop said that they should be treated in the same manner, as would also women who, after their husbands death, continued the rum business.

Said the Bishop: "I consider the cases of such women worse than the others. It is a shame for a woman to stand behind the bar listening to immoral conversation, and hearing cursing and blaspheming, form the mouths of men who are indulging their passions for strong drink at the expense of their souls."- N. Y. Tribune.

#### CONCERNING COLLECTIONS.

"The very thing I am concerned about. It is the fly in the apothecary's ointment: the twinge of pain in the pleasant dream: the world intruding on the Sabbath rest. I've had enough of money during the week; but when ledger and cash-box have been put aside again comes the jingle of cein and the rustle of notes. I have been listening to the blessed offer of salvation 'without money,' and am at once asked for money, I have been feasting on the privileges of adoption and the assurance of God's elect, till my 'willing soul would sit and sing herself away to everlasting bliss,' or have been mounting upward as on angel wings, when ruthlessly I am dragged back by an appeal for the collection !"

There was once a very great preacher, bishop of bishops, who addressed a memorable charge to convocation at a city renowned for its culture, in the course of which he broke forth into an impassioned strain of electric logic, demolishing the superficial relationalism of the day, and, after raising the minds and hearts of his audience far above the low level of temporal things, thus closed an unrivaled peroration: "O death, where is thy sting? O grave where is thy victory? Thanks be to God which giveth us the victory! Now concerning the collection!"

St. Paul lays down many useful prin ciples "concerning collections." (See 1 Cor. xvi, 1, 2.) These were to be 1. Individual: "Let every one of you." A member of a church sometimes says: "We do so much for charity! We spend so much on missions." etc. We do it. Yet the individual so boasting does nothing. There is no obtaining pardon in common, "Every one" must repent, believe and be saved. So "every one" must aid in doing good.

2 Proportional: "As God has prospered him." The giving should be in a suit able ratio to the getting. If more can be spent on ourselves, more laid by, so more should be given to God: not as some, the ratio of whose giving diminishes as their income increases. It is a fearful thing to be spending or hoarding beyond the proportion of giving. The poorest have an equal privilege with the richest. That church is not truly a 'poor man's church" where the poor have only to be receivers, without the greater pri 'ilege of being givers. In God's esteem, the cent may be placed higher on the subscription-list than the dollar, just as the widow who put in two mites put in more than the rich who gave gold. The treasurer above reckons the value of what is given by the amount of what is kept. 3 Grateful: "As God hath prospered him." The rewards of industry and skill are his gifts, entrusted to us as his stewards, and, therefore, should be used by us as his faithful servants and grateful children. A. Persodically: " On the first day of the week." If not weekly, at some stated period. We should not leave our giving to "haphazard," resolving to give "if we should have a surplus." Without waiting for a surplus, every week we spend money

on ourselves for luxuries not essential.

Should we not do this equally in works

of beneficence? Every quarter or every

year we pay our rates or rent. Should

every one lay by him in store."

#### SLEEP IN JESUS.

Is not that one thought, that our beloved ones sleep in Christ Jesus, enough? They sleep in Jesus, and, therefore, in infinite tenderness, sympathy, care, and love. They sleep in Jesus : and he is the Life, and, therefore, they sleep in Life. They sleep in Jesus; and he is the Light, and, therefore, they sleep in Light. They sleep in Jesus; and he is Love, and, therefore, they sleep in Love. And what better! This is better-that they who sleep in Jesus must surely awaken. For, as it is written, his is a quickening, awakening, life-giving spirit, and so to sleep in him is to sleep in the very fount and core of life and power. If from Jesus all our powers and talents come here on earth, sure he will give us more and nobler when we sleep in him, and wake in him to a risen and eternal life. And more : it is written that them that sleep in Jesus will he bring with him. At the last many of our heroic dead are deposited. day we shall see face to face those we loved—and before that—O! doubt it not. Oftentimes when Christ draws near our spirits he comes not alone, but loving souls, souls whom we knew in the flesh on earth, bear up his train, and hover near our hearts, and join their whispers to the voice and inspiration of him who loved us, and who will guide us with counsel here, and after that receive us into glory, where we shall meet those beloved ones-not as our forefathers dreamed, as meagre shadows, flitting through dreary and formless chaos, but as we knew them once—the body of the flesh alone put off, but the real body. the spiritual body, to which flesh and blood was but a husk and shell, living and loving more fully, more utterly than ever before; because it is in Christ, who is the fount of life, and freed in him forever from hell and death. And if you wish for a sign that this is so, come to holy communion, and take the bread and wine as a sign that your bodies and theirs, your souls and theirs are fed from the same fount of everlasting life-the dead and risen

# IN CHINA.

Charles Kingsley.

and ever-living body Christ Jesus,

The Rev. Young J. Allen, of the Southern Methodist Mission in China, has become superintendent of that important work and has projected a college for Shanghai. Mr. Allen was the editorship of the Official Foreign News Gazette. His resignation of this influential office was regretfully received by the Chinese authorities, and the don Commonwealth. position, which was vacated last November, has not yet been filled. Mr. Allen edited the periodical according to his own inclination and discussed all questions freely in the light of Christian civilization. It gave him an opportunity, which he improved, "to teach hundreds of young men for official service, translate important text-books and numerous historical and scientific works for schools and general circulation.' Through the Gazette "a thousand prejudices have been allayed, ten thousand new ideas introduced, and a constant tendency to a better understanding and appreciation of foreigners and their religion and civilization promoted." The mandarins tried to induce Mr. Allen to withdraw his resignation, offering him \$4.500 a year with honors : but he deemed the call of his church imperative. A year or two ago, we believe, a high honor, never before given to foreigners, was conferred on Mr. Allen.

# A HEROINE.

we not with equal regularity and system arrange for what is due to God! 5. Decoutly and conscientiously: "Let vately, prayerfully, not from the impulse of external circumstances, or the story of her sacrifices: "Relinquishing that of some of the more eminent and them. - Baptist Weekly.

opinion of men. not contingent on ex- a pleasant position as teacher in Phila- prominent persons who were known in citing meetings, eloquent appeals, or delphia-choosing Africa as the field of connection with the work. fine weather on occasion of the annual her labor, because of the depth of its It is better to be an underseer with collection. - Rev. Newman Hall in N. Y. degradation and the greatness of its eyes, than an overseer without them; ers of naked natives, where the foot of man had never trod, and the face of white woman was never seen-stricken with the severest type of African fever. but rallying, recovering, and all the while sounding notes of triumph and sending home words of cheer and victory, and of desperate determination to stay, -such are the salient points in a brief history to which the annals of missions or the stories of romance furnish but few equals-no superiors.' She had started for home by steamer, but died in a few hours after going on board, between Bassa and Monrovia. She was buried at Monrovia, Sunday, December 11th, in the missionary burial-ground, where the remains of so

#### MODERN BLASPHEMY.

The arrogance of the Roman Catholic asumption is well put in the following auotation from a recent sermon by Archbishop Manning, the principal representative of the Pope in England. Defending the modern dogma of the Papal Infallibility, he puts the following language into the mouth of the

"You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instruction as to the way I should excercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than this. I claim to be the supreme judge and director of the consciences of men of the peasant that tills the field, and prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes which he has given to be the life of the laws for kingdoms. I am the sole, last, world .- From "Out of the Deep," by supreme judge of what is right and

That any man should dare to utter such impious and revolting words is melancholy proof of the depths of de ception into which an intelligent man may sink who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ. But more than for upward of eighteen years connected this, we read these sentences in the with the Chinese Government, having light of an organized and deeply concerted spiritual Jesuitism that is actively working to bring our country under the power of the Church of Rome. -Lon-

# AN "UNDERSEER."

A certain prominent official, at a large and very important meeting, introduced a Christian brother and laborer to some one with the remark "He is one of our underseers." He held no office, or position of prominence, desired neither honor nor emolument, but in his quiet way was striving to serve his generation by thoroughly acquainted with the needs for me, and I shall be with him forand interests of the cause in which they ever."- Bishep Simpson. were working, as most of those connected with the work. He was ready for service, but not anxious for prominmade no stir, and had no official dignity to brethren the privilege of holding to be regarded, or paraded before the views on questions not agreeing with public. He was simply an underseer; a their own, and instead of constraing man who had experience, who had their attitude into opposition, they will Miss Emma Michiner, one of the conscience, who had intelligence, and come to respect them for their indepenmissionaries of the Woman's Foreign who had eyes-who saw what many dence, and will often discover that they Missionary Society, died Dec. 10th. others did not see, and whose counsel have no truer friends than the men The Baltimore Methodist thus tells the was perhaps sometimes as influential as who sometimes honestly differ with

need, shipwrecked on her passage, but it is better to be a rudder, a quiet but taking joyfully the spoiling of her goods, mighty influence, an unseen but guiding and the periling of her life, going at once power, than to be a figure-head, painted, into the heart of its heathendom, living fif- gilded and bedizzened; stuck in front ty mlles from the nearest white person, and yet having no more power over and twelve miles from civilized black ones the ship than a fly has over a coach -her fare, fat bacon; plunging through wheel. The figure-head looks respect-African jungles, carried on the should- able, but the rudder saves from wreck.

#### WHERE SHALL IT BEGIN?

We all think we want a revival. We pray for it in our prayer-meetings, and in our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin? Some of us watch our pastor to see if he preaches with more directness and power, if he feels what he says, if his eye moistens or his lip trembles. Some of us watch the Wednesday evening meetings; we count those who are there and our faith rises and falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he he were a little more active. And so through the prayer-meeting and church each is looking at the other, to see if we are to have a revival. We all wish the young people would be interested, and come to meeting and come to Christ. We look for the signs of His coming. Where shall it begin?

What if each of our church would say, Lord I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. Lord what wilt thou have me to do? We should soon have a revival if each of our hundred church-members would begin thus. - Congregationalist.

# A PREPARED PLACE.

I was visiting a friend, some years ago, who had just built a new house. It was just finished. It was beautiful, useful. He took me up-stairs. It was a beauti ful room into which he led me. It had wardrobes, toilet-glasses, books, and paintings. It was furnished grandly. And the father turned to me and said: "This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her: and as soon as the house is fully finished, we are going to Europe to bring her back, and we are going to bring her upstairs and open the door and say, 'Daughter, this is all yours.'" And I thought of the joy it would give her, and I thought, "How kind these

Just then I turned away, and I thought, "That is just what Jesus is doing for me ." He says: "I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, will come again and receive you unto myself, that where I am there ye may be also." Then I said this father and mother are rich; but they have not all treasures; there are a great many things they don't know how to get. But Jesus, who is furnishing my mansion in glory, has everything. He knows everything, the will of God: and was probably as He has undertaken to furnish a place

Not a few pastors foolishly fret that ence; he was an underseer; and yet they are not held in becoming esteem, it was very impossible that the influence simply because they fail to recognize and power which he exercised, were per- the fact that a difference in judgment is haps more widely felt than that of most no proof of a want of respect and affecconnected with the enterprise. He tion. Only let them cheerfully concede