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THE WESLEYAN FRIDAY, NOVEMBER 25, 1881.

Parcels of WESLEYAN circulars are being forwarded this week to our ministers throughout the Provinces. They are requested to use them to the best possible advantage. These circulars can be distributed in the prayer-meeting, class-meeting, and during pastoral visitation. An active pastor, in fact, may find fifty different ways of making them "tell."

PROTESTANT INFLUENCE.

Tight as are the fences within which the Romish clergy seek to enclose their flocks, there are frequent proofs of the influence exercised upon the latter by the vast body of Protestantism with which they inevitably come in contact. Some of our readers may have heard the story of a Provincial Councillor who, in a business meeting a few years since, asked his archbishop more questions respecting the expenditure of moneys upon a certain cathedral than the prelate felt free to answer. The result was a paternal request to "sit down," and, after further questions had been persistently pressed upon his lordship, a dark hint about "excommunication" was whispered. On the following morning a listener, upon whose ears the terrible word had fallen like the rumbling of distant thunder, called to see his old friend, and save him, if possible, from impending danger. Question after question, however, failed to extort any evidence of fear, and at last the visitor came to the point, asking what the old gentleman would do if "His Grace" should send him through the day a notice of the ecclesiastical censure, so much to be dreaded. "Oh," was the cool reply, "I'd send it to the Morning Post." A close observer of political events in the Province of Quebec can scarcely fail to see that the right to the exercise of private judgment has been asserted with no little boldness, and that Rome in her recent decisions has been obliged to yield to some extent to the strength of a current which could not be suddenly checked.

It can scarcely be supposed that influences tending to foster greater independence in thought can be without their effect upon those practices which lend a peculiar emphasis to the points at issue between Protestants and Romanism. An indication of the force of Protestant influence appears in the lamentation of the editor of the Freeman's Journal respecting the small amount of effort put forth for the relief of the souls departed, whose sufferings, as portrayed by the Dominicans, Tetzels, once sent hands hurriedly to the depths of their owners'

pockets, in vain attempt to open heaven from this side of the grave. "In over thirty-six years of Catholic life," says the editor of the Freeman, "we have not five times heard the duty of having masses said for the souls of their departed friends, and for other holy souls in Purgatory, inculcated from the pulpit! And in most of these five times it was not done in the ringing accents that ought to have been used for those poor souls in Purgatory!"

Are similar influences at work among even the dense masses of Ireland? It is difficult to reach any conclusion. Lack of outward harmony is evident enough. On the one hand the bishops and other dignitaries of the Romish Church, though they have done much to strengthen the hands of the Land League during the last year or two, have of late with consummate diplomatic skill censured its excesses and counselled a full and fair trial of the provisions of the Land Act. On the other, a number of priests have been found in opposition to their directors, and the rebellious spirit of many of their people has been repressed only by the stern arm of military power. Little weight, it is to be feared, can be attached to the opinion of those who see in this apparent opposition the rough façade of that self-assertion which sometimes manifests itself in its earlier stages by rude and even murderous acts. If the bishops had sought to enforce general and unquestioning obedience, the attitude of the priesthood and people would be clearer. As it is, there is rather reason to fear that the hierarchy may connive at the policy of the clergy, and thus maintain a position which seems inexplicable to those not familiar with Rome's coquetry and lax morality.

American exchanges report that the Methodist Episcopal Church has just received another accession from the ranks of Romanism. In the city of Mexico, one of Rome's greatest strongholds, Dr. Fuentes, whom Rev. J. W. Butler, of the Mexican mission, reports to be a Cuban by birth, and a man of excellent mind, scholarly, eloquent and gentlemanly, has addressed a public letter to the Archbishop of Cuba, announcing his renunciation of Romanism and his conversion to Protestantism. His conversion is said to have made a deep impression in the city of Mexico. In an account of his withdrawal from Romanism, Dr. Fuentes, after setting forth the motives which impelled him to embrace the regenerating doctrines of the Reformation, says: "I freely and spontaneously declare, in this to me most solemn moment, that I detest, abominate and execrate all the false dogmas and all the corrupt and corrupting superstitions which are the natural fruits of the Roman Catholic organism. I proclaim aloud that I retire from that communion because I believe Roman Catholicism, as it is at present understood and practiced, to be incompatible with human progress, the enemy of all liberal ideas and the protector of all kinds of tyranny in political and religious, in social and civil life."

In a letter written from Mexico, Oct. 1st, Mr. Butler says: "Two weeks ago last Sunday night Dr. Fuentes made his public profession of adherence to our Church. I enclose you a copy of the translation of his address. Let me add that Dr. Fuentes is just entering the prime of life, being 38 years of age. He is gentlemanly and becomingly modest. He is clear, earnest and instructive in all his sermons. We are expecting that, under God's blessing, he will become a powerful leader in our cause."

AN EXPLANATION.

Our esteemed neighbor, the Presbyterian Witness, takes us to task in kindly style, for having said that the doctrine of Christian holiness is "no longer professed only within the limits of Methodism." Our offence lies, it appears, in having implied that "there was a time when the doctrine of Christian holiness was peculiar to Methodism;" a gentle hint is therefore given that Wesley never would have asserted that "this doctrine, or the practice of it, was peculiar to himself or his disciples."

A closer adherence on our part to Wesley's phrase—Christian Perfection—would have prevented a misunderstanding. Sincere longings after increased holiness have marked true Christian men and women in every age—the absence of such longings would have caused them to write bitter things against themselves—but Wesley believed himself and his followers specially called "to spread Scriptural holiness throughout the land;" in other words, as the whole tenor of his writings shows, to revive the Scriptural teaching that through faith in the atonement of

Christ, and through the influence of the Holy Spirit, men may reach a point where longings are exchanged for a certain satisfaction or rest of soul, whence, however, they are to move on in endless progression,—

"A rest, where all our soul's desire Is fixed on things above, Where fear and sin and grief expire, Cast out by perfect love."

Against this view protests were uttered from various quarters. No article of his creed cost Wesley more reproach than this, but none was more earnestly pressed upon the notice and experience of his preachers and people. And for none, certainly, can stronger warrant be found by any who, like the Bereans, will take the Scriptures and search "whether these things are so." The attentive reader of the First Epistle to the Thessalonians, who marks Paul's expressions of regard for his Christian brethren, and yet hears him pray that the "very God of Peace" may "sanctify them wholly" and that their whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ, and who hears the apostle add, "Faithful is He that calleth you, who also will do it," must we think, be prepared to admit that Wesley was fully warranted in teaching the doctrine of sanctification as a definite privilege, to be realized on this side of death by the follower of Him whose blood "cleanseth from all sin." And may we not ask if a privilege thus procured should not also be regarded as a duty?

We do not err, we are persuaded, in asserting that this view of Christian Holiness has not always been held by other branches of the Church, in general, whatever views individuals may have entertained respecting it. We as joyfully assert that to-day some of its most earnest advocates are to be found among the membership of other Churches.

Do we therefore say that the experience of Christian Holiness in its higher grade has been limited to persons of our name? To do that were to fall into a grievous error. In every age of the world men have outrun their creeds, which nevertheless have their value. To go no farther than the highly honored Church whose reputation the Witness thinks us inclined to discount, we should not dare to think of assigning to Rutherford, McCheyne and W. C. Burns and scores of others, a secondary place. They shine, with light borrowed from above, as stars in the firmament. May our sister church be blessed with an unceasing line of such holy men. Their number will not be lessened but increased in proportion as holiness is set before her followers as a definite blessing.

A DEATH-BED TRAFFIC.

Staid old Pennsylvania and one or two neighboring States are in danger of sad disgrace from the practice of "graveyard insurance." Since the days when the "Burking" system of finding subjects for medical colleges caused wide-spread terror in England, no such ghastly business has been practiced. That of the liquor dealer alone, in civilized lands, approaches it in point of enormity. An American paper says of this graveyard traffic: "The stories that are told of the amounts for which lives are insured, and of the suspicions attaching to the deaths of some of the insured, are almost incredible. It is said that doctors, base enough to do so, are bribed to disclose the condition of their patients, or even employed to gain information respecting the probability of death. Men go about from place to place, spying out the weak and sick, and either take out policies themselves or furnish the information to principals. Infirm men and women, without a cent in the world, are said to have been insured for sums running up into hundreds of thousands of dollars. In some of these cases death has been followed by suspicions of murder. A case occurred in Maryland a few months ago where a poor old negro died suddenly under suspicious circumstances, and it was found after his death that policies upon his life amounting to many thousands of dollars had been taken out by strangers." Not long since one of these heavily insured persons was plied with liquor and placed in a stable loft, near a trap door. Some of the conspirators waited for some time and then suddenly called his name in a loud tone, causing him to spring from his resting place and, falling through the trap door, to be fatally injured. Other instances of a most diabolical character have been given.

Under such circumstances the world does not want infidel Ingersolls. It were better to take the advice of Benjamin Franklin, who, lax in his opinions as he is said to have been, once said to

a friend who submitted to him the manuscript of an infidel book, "Don't unchain the tiger, for if the world be so bad with the Bible, what would it be without it?"

A GLARE OF LIGHT.

New light is being thrown upon the future. Even John the Divine received no such revelation in Patmos. He concluded that "It doth not yet appear what we shall be." Holy men and women since his day have only caught such glimpses as have led them in rapt bewilderment to exclaim "What must it be to be there!" It has become the special privilege of a correspondent of the Christian Visitor to reveal one of the hidden things which mortals "desire to look into." We sit at his feet, and are charmed. We are so much the more at home because the external sight is not closed while the internal vision is strained in its gaze upon and beyond the stars. No afflatus comes upon him and strikes him down. The mental process by which the conclusion is reached is purely inductive. Data gathered from the publications of the Church below furnish conclusions respecting the Church above.

The "Revelator," who is certainly able to produce a companion volume to Guiteau's "What is Truth," has arrived, after a study of the past, at this happy conclusion: "Suppose that the expenditure of one dollar by Presbyterians, be the means of the conversion of one soul, that dollar spent by Methodists [would be] three souls, and by Baptists nine."

This computation is below rather than above the mark, for it is added that "a similar comparison made at the present time would be vastly more favorable to Baptists." From these data he proceeds to "deduce," in this style:

"Inasmuch, as the conversion of a single soul, is a power direct from the throne of God, operating in connection with the means used, therefore, the blessed Lord Jesus, for reasons clearly revealed, is giving Baptists in both H. and F. Mission held ten fold greater access than Presbyterians and three fold greater than Methodists. And, since we have clearly proved from Scripture and God's revelations in providence, that he honors most on earth, those who preach the whole truth boldly—and therefore He blesses Baptists most, shall we take another step—Pedobaptists, do you acknowledge that we will be saved if we are born again, and won't we be as happy in Heaven as though we had been immersed according to the deeds done in the body. Shall He not then give to Baptists ten fold more honor, than to Presbyterians, and three fold more than to Methodists?"

We clip the above from the Christian Visitor, the Baptist paper of New Brunswick. Either the editor of the paper has no time to read his "correspondence" or he is charmed by the "conclusion of the whole matter."

"Lesson:—Since God does bless Baptist labour, more than that of others; as His stewards, would it not be imprudent and unwise to invest our monies with Union or Pedobaptist Societies. Would it not be unwise to a business man, who is assured of 10 per cent profit, from a certain business in which he is engaged; to link his fortunes with others, where only from seven-tenths per cent to two-and-a-half per cent can be realized. Ought we not then to invest wholly in Baptist securities, Baptist Colportage, Baptist Book Room, that we may have manifold increase returns for the glory of God, and the salvation of souls, and also the greater reward through all eternity."

THEOLOGICAL INSTITUTIONS.

The English Methodists on the 2nd inst. opened their new Theological Institution at Birmingham. As true followers of John Wesley they hold in scorn the idea that ignorance can be a qualification for the Gospel ministry, while they yet look upon the highest literary qualifications as secondary in value to an experimental acquaintance with the saving power of Christ. The building is said to be the most pleasing to the eye and the most commodious in its internal arrangement of all the English Wesleyan Colleges. Its cost, \$40,000, is all provided for. About forty students are already in attendance, but there is yet accommodation for at least thirty others.

The Inaugural Address was delivered by the President of the Conference, Rev. Dr. Osborn. We copy from the Watchman an extract from the Doctor's address, because of the clearness of his definition of the work to be done by Theological Institutions, and in the hope that a conviction of their value may win from our own people a deeper sympathy with this department of our Conference work than has yet been shown. Dr. Osborn remarked:

This institution differed considerably from some others occasionally called by the same name. They differed in re-

spect to the object of the institutions. There were theological institutions, and but for the theological instruction which they sought to impart to the students they would not exist at all. Although other sciences were taught, they were only taught for the sake of theology. The sacred languages, the most general discipline, and the furniture of the mind had a direct bearing upon the highest of all knowledge, which was the knowledge of God and of divine things. They did not profess to impart a complete course of secular instruction, nor even in the limited time assigned to them a complete course of theological instruction, but they professed to afford assistance to those whose lives were to be devoted to sacred duties and offices; to supply the laborer in the vineyard of Christ his implements; to the soldier in the Christian army his weapons; and to accustom them by exercise to their use. (Applause.) It was theological instruction, theological of a preparatory kind—preparatory to the lifelong studies of those who were to minister in holy things. They did not afford instruction to the general public on payment of fees, nor to students at large, some or all of whom might afterward select the ministry as a profession, or select medicine, or any other profession; but to men whom the Conference had already accepted as candidates for the ministry, and to whom they hoped God had given the sacred, secret, direct call to the ministry, and who, but for the intervening period of instruction at that college would before now have been appointed to circuits, that it might be ascertained there by due probation whether they were duly called to the work. (Hear, hear.) He commended the support of the college to the continued liberality of the friends of Methodism. They needed such provision for current expenses as would free them from anxious care as to their annual liability; they needed such a library as would meet all reasonable requirements of the students and tutors, and at once encourage and assist the aspirations of the students; and they needed more or less philosophical instruments if the studies sketched by their founder were to be practically regarded.

PLEASING TRIBUTES.

The first Methodist elected to the high post of Lord Mayor of the English metropolis—Alderman Wm. McArthur—has taken leave of the officials of the Mansion-house, to sink "below the horizon," in the view of the general public. That his fidelity to the Church of which his father was an honored minister should have led friends at home and abroad to utter expressions of high regard in reference to him is not strange; nor are we at all surprised that the leading men of other Churches, whose claims have by no means been ignored by him, should offer equally honorable mention. It is pleasing, however, to find that in his case, the determination to seek to please God and his own conscience, has won for him, as is usual in such cases, the regard of the public in general.

The Times says: "To hope that Mr. Alderman Ellis will make as good a Lord Mayor as his predecessor is to wish that he may prove as good a Lord Mayor as may be. Mr. McArthur has singled himself out from a series of popular Lord Mayors by his popularity, by his courtesy, and by the judicious bestowal of his hospitality. An outgoing Lord Mayor is a by-word for the brevity of human greatness. To-day, he is a great luminary in the eyes of London citizens, and greater still in the eyes of foreigners. To-morrow he sinks below the horizon, but commonly with the consciousness of having done a good work. So many charitable funds has he started or fostered; so many public meetings has he attended; so many institutions has he patronized; so many speeches has he delivered. In this ever-shifting, ever-growing country of ours, every day brings into being some fresh combination of genius or merit which requires recognition in the shape of Guildhall hospitality. The outgoing Lord Mayor has been consistently happy in his choice of persons and bodies whom the Corporation should delight to honour."

The Pall Mall Gazette says: "As it is one of the peculiar customs of the City for the Lord Mayor to pronounce a warm eulogium on himself at the end of his year of office, no fault can be found with Mr. McArthur for following the traditions of his post. It is a good deal, no doubt, for any man to say that "he can look back on the past year as one in which he has been enabled to do much good;" but the retiring Lord Mayor has probably a better right to say so than most of us. On the whole, Mr. McArthur does not blow his own trumpet very loudly. That his reign has been one of peace and quietness, that the Common Council and the Aldermen have never rebelled against his authority, that he has applied in various new directions the great City engine of hospitality, are points on which the Lord Mayor may congratulate himself without being chargeable with an undue amount of self-esteem. In point of fact, Mr. McArthur has been a Lord Mayor of far more than average merit."

A NEEDED LESSON.

Much irreverence in praise is the result of erroneous teaching. Music books in which the most solemn hymns find a place are used to drill our youth in singing schools. Is it any wonder that these hymns, sung as they too often are in the midst of frivolity, have little weight when used in religious services? An old English music-book in our possession

has the hymns so arranged that the name of the Deity nowhere appears. On another point the Sunday School Times gives an impressive lesson, showing the difference between drill singing and singing for purposes of devotion. It says:

If the Sunday-school is a sacred hour, and the singing is a part of its exercise to be arranged for at another time than that not to be interrupted for the purpose of run two things together—worship and model-teaching—in the service of praise, why not in the service of prayer? Imagine a school trying that in the Lord's Prayer: "Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in heaven, as it is done in earth. Give us this day our daily bread. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory, forever. Amen." "Hallowed be thy name. Go on. There! Steady! That word 'hallowed' is to be spoken softly, reverently. Don't blurt it out as if you were driving oxen." A good way of promoting reverence that would be—wouldn't it! Did you ever hear anything of that sort in the service of praise!

The progress of events connected with the Irish Land question is developing some odd and some sad results. Of the former class is the fact that in all the English constituencies where the Land League has any influence over voters these throw their votes in favor of the Conservatives, who have had only hard words for the Irish tenantry. How insincere must have been the agitators who would destroy Gladstone for having redressed those grievances which formed only too good ground for agitation. In the list of sad facts are those which relate to suffering on the part of some who are more slow to invite and less ready to receive sympathy than the hitherto oppressed tenantry. Only recently a meeting was held at the palace of the Archbishop of Dublin to form an association for the relief of ladies in Ireland who have been plunged into great distress through the non-payment of rents. A number of eminent personages were present. It is reported that details submitted to the meeting revealed a state of things which could hardly have been credited. Many have been plunged into deepest suffering and absolute distress in consequence of the state of the country during the past year or two. Similar results maybe expected to follow the decisions of the Land Commission. Thus it has over been. The track leading back to the path of right has generally led men past prostrate and bleeding forms.

At the recent annual meeting of the Evangelical Alliance, which this year was held in England, the question of temperance for the first time had a place on the official programme. In congratulating the Alliance upon this step in advance, Rev. Charles Garrett said: "The world was waiting for the Church to lead it on against the common foe. The expenditure on strong drink was twice as much as that upon railway traffic. The Methodists had been hard at work trying to raise a Thanksgiving Fund, and the amount now was \$300,000. To do this they had had to travel the entire country over—to use press, platform, and pulpit, and the whole result was as stated—a little over \$300,000. Why, Liverpool alone spent as much as that in strong drink every six weeks that rolled by. In other words, Liverpool spent on drink in six weeks as much as the entire [English Wesleyan] Methodist Church had been able to raise in three years to clear off the debt."

Some one gives this hint for the prayer-meeting. We think it was Spurgeon. It is too good to be thrown into the fire with our superfluous clippings. "A pastor is reported to have requested the brethren to omit the usual beginning and ending of their prayers. We have heard people ask to be forgiven for their short-comings when we felt a deal more grieved for their long-comings. Half the pretty phrases had better be left out and the other half cut down. Length and strength in public devotion seldom go together. We never heard of any brother being blamed for being too short in prayer. We should like to hear of a prayer-meeting failing through the brevity of the petitions. Try it, brethren, and let us know if you succeed. We will keep a register of such blessed calamities."

The Bishops of the Methodist Episcopal Church have appointed the following among other fraternal delegates: To the British Wesleyan Conference, the Rev. William F. Warren, D.D., LL.D., of New England Conference; alternate

the Rev. J. York Conference of the Rev. J. n. of the nate, the the Detroit

The Board agent of the best doctrine in the Wesleyan and of various orders for the year be found

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Rev. R. the pulpit the absence Pike.

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The St. "Mrs. How of Women's Methodist Society Tuesday of above was Mrs. Geo. one of the city.

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LI D. Lothar member of Christian. bridge. The contain over with may world occur different d indicated. time Round Seaman B. corresponded nal.

Harper's first number offers its treat. Am. be mentioned interesting de of Sweden, tions; Jou our Foot-pr Pennsylvania—Journalist House of Co to be Discop nomy in There still of light read of short art