Published under the direction of the General Conference of the Methodist Church of Canada,

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, JUNE 24, 1881.

THE "WESLEYAN." OFFICE:-141 GRANVILLE STREET.

All articles to be inserted in the paper and any Books to be orticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Min-ister of the Nova Scotia, New Brunswick and Prince Edward Island and New joundland Con-

FROM THE PAPERS.

Miss Willard, the temperance advocate, says the National Temperance Union now embraces 20,000 Christian

At a sale of a part of the Brinley Library in New York city recently, a copy of the Gutenberg Bible, probably the first book printed from movable types, was sold for \$8,000.

The late Stephen Paxson, Sundayschool missionary in the West, established fourteen hundred schools, their aggregate attendance being 70,600, besides 11,000 teachers.

An American lady now assists at lectures of the celebrated physiologist Professor Virchow, and is the first student of her sex ever entered at the University of Berlin.

At a recent marriage of infants in Bombay the youngest bridegroom was ifteen months old and the youngest bride nine months. "Here," says our informant, "is the source of child widowhood, one of the curses of India.' \_N Y Advocate.

The Rev. William Laughton, D. D., was chosen moderator of the Scottish Church Assembly. In his opening address he said that the Confession ought not to be treated as on a level with the Bible, as incapable of being

The expelled communities from France are establishing themselves in large numbers in North Wales. Within a radius of twenty miles from Wrexham, there are not fewer than seven of these Roman Catholic Orders on an extensive

The father of John B. Gough was a Methodist, his mother was a Baptist, and he himself was baptised by an Episcopal bishop. Mr, Gough says he has felt as though he was "a little of every thing." In 1845, however, he became a Congregationalist.

Dr. Howard Crosby says that the common ersion of the Bible is not perfeer, intelligible to common people, and that it has "little insidious obsolescences" running all through it. We can imagine that many of these common people would not quite understand that kind of thing. -N. Y. Independent.

The Hon. Joseph E. Brown, United States Senator from Georgia, gave \$50, 000 at one time to a benficial purpose a Baptist College-and said it was the happiest day of his life. It takes a long time to make men to know that selfishness is the suicide of the soul by starvation. The liberal soul shall be

While many of the secular and religious papers of England criticise quite bitterly the New Version, our Wesleyan exchanges are very courteous, and, on the whole, express favourable views of its general excellence. They advise calmness and careful study, and have no doubt that, out of the revision, a more correct interpretation of the divine Word will be secured—Zion's Herald.

The Catholie Mirror announces to its readers the pleasant intelligence that on Trinity Sunday, June 12, all Catholics "who should have approached the sacraments of penance and Eucharist' during paschal time but have failed to to so, will be excommunicated from the church, and "their souls will be dead." This sounds like the days of the Inquisition.

The present British and Foreign Bible Society premises are built on the spot in Earl-street, London, where three hundred years ago a body of fanatics burned every copy of the Bible that could be found, and then congratulated themselves that the book was destroyed. The book is now printed there in one hundred and seventy-eight different languages.

The Lord Chancellor [of England] has given an opinion against the legality of Authorised Version in the services of the Established Church. A lively correspondence has ensued. The experts are not agreed as to the authority upon which the reputed authorisation rests. It is doubted whether the ordinary version was ever adopted to the exclusion of all others. Possibly this may prove to have been one of our "popular fallacies." - Methodist Recorder.

On the subject of the "Revised Verion of the New Testament," the Paris Evangelist makes this short but significant reflection: "The general and deep interest which our neighbours have shown in this matter sufficently shows that the Bible remains for them the chief restingplace (a size) of their moral life, and that they are not yet disposed to give it up."

It is stated that Mr. John G. Saxe the poet, within the last year, has lost his wife, mother, two daughters, and a favourite daughter-in-law. He has never recovered from injuries received in a railroad accident of six years ago, and persistent ill-health and family losses have resulted in a melancholy which seldom lightens. He has decided to break up his home, and to pass with a son in Albany the remainder of his days.

Mr. Rupert Carington, M. P., in opening a bazar at the Centenary-hall, Winslew, Eng., expressed, amidst much cheering, his sorrow that there was such a system in existence as rendered conformity and nonconformity possible. Some of those gentlemen who called themselves Ritualists did much more harm than good, and, if his choice lay between Ritualism and Nonconformity only, he would not hesitate to dissent from the Established Church.

At the annual Tea Meeting in connection with Mr. Spurgeon's Pastors' College, it was reported that there are 355 former pupils pre-ching the Word in Great Britain, and considerable numbers in America and Australia. A list of subscriptions, amounting to £2166 including £100 from the Lord Mayor, was announced. Mr. Spurgeon strong ly advocated open communion, and stated that it gave him great pleasure to break bread with members of other

We hear that the Rev. Marmaduke C. Osborn, [Secretary of the English Conwho has been suffering from ference erysipelas in the head and face, is slightly better, though still in considerable danger. At one time there were symptoms of brainfever, but this danger appears to have passed away. There is however, great prostration, and, although there is some improvement, upon the whole, since Sunday last, the patient's case is still very critical. are sure that our readers will unite in earnest prayer for his recovery. - Meth.

An excellent work is being done among the very lowest of our population in New York, by Michael Dunn, an ex-convict, who has spent thirty-five years in jail. He was trained by his parents as a professional thief. He was converted in 1879, chiefly through the kindness and instruction of the Prison Association, and is now engaged in keeping a "House of Industry" for discharged convicts, whom he shelters and provides with employment, some of it on the premises. The first floor of his house is used as a reading-room and a place for religious meetings. It is at 37 Bleecker street.—Bpiscopal Recorder.

A good point in favor of Sundayschools was made in a Pennsylvania country church the other day. There were two parties in the church, one in favor of, and the other opposed to, Sunday-schools, and the adherents of the latter, determining to embody their convictions in a formal protest, had a document drawn up and posted on the church. But the impressiveness of this demonstration was quite lost when the friends of the Sunday-school discovered that every man of the dissentients had signed the protest with his mark in lieu of his name. A word to the wise is enough !-S. S. Times.

The common council of San Francisco passed an ordinance making it a misdemeanor to print or have in possession lottery tickets. The ordinance included lottery schemes for church fairs. What kind of a man the Rev. I. S. Kalloch, Baptist minister and city Mayor, is may be judged from his veto message : "I am compelled to return Order 1,626 without my approval. Fortunately, as consider it, and unfortunately, as you may consider it. I happen to be a minister as well as a mayor, and, therefore, I am compelled to object to any such interference with the revenue of the churches of this city as Order 1,626 would seem to impose.

The Christian Church, referring to the views recently expressed by Professor Robertson Smith:- "We can almost imagine the illustrious dead-as Chalmers, Welsh, Cunningham, Candlish and Buchanan-turning in their graves using the New Revision instead of the at the proclamation of such revolutionary sentiments from the professor of a Church for which they fought such a battle-and likewise the men who, at great personal sacrifices, built her colleges and endowed her chairs. It is not. however, a question of one Church, but of the country at large, and of all Evangelical Churches, which are all intimately bound together, will they or nill they

in the momentous struggles of the day.

THE PULPIT FROM THE PEWS. Let us from our (not stand-point, but)

sitting-point, venture, with all deference, upon a word of suggestion as to the attitudes and manners of some of our spiritual teachers in the pulpit. We notice some who go into it as if staggering under the weight of the world. Their whole air is funereal, and their voices are sepulchral. There is a groan in the very look of their faces. They have no conception, seemingly, of a believer's glorious liberty in Christ. They remind us of Southern slaves who, long after the Emancipation Proclamation, had never heard of it, and were toiling in slavery still. Others are too free and easy. They saunter up the aisle, nodding to right and left, as one goes into an evening party. A social spirit is very well. But one needs to be reminded by the preacher that a Greater than the Temple is present, as well as the pewholders. And occasionally there is one who trudges up to the desk, as if it were matter of course—as if the dead momentum of habit carried him there. Hearers prefer to see a preacher earnest, not solemn; cheerful not flippant; orderly, not mechanical; a man whose manner shows him meekly conscious of the greatness of his work and his mes-

It is well if the preacher can maintain an indifference to annoyances. A pastor in New York, of English birth, and accustomed to the English style of authority, raised a whirlwind of excitement by his rebuke of a good woman in the congregation, caught in a coughing fit. We feel for a preacher, struggling to make his voice heard between the screams of a baby or tormented by a bevy of mischievous boys in the gallery. But better anything than scolding with either the tongue or the eves. The late Dr. William Adams, of New York, was once, after a considerable absence from his flock, confronted by so large a group of little candidates for baptism, that, with the parents they filled the main aisle. Presently one of them, near him, took fright, with the natural vocal accompaniment. That suggested the idea of a duet to another, and that to another, all the way down from the front to the door. But, in the midst of the hubbub, calm and soothing as a mother's lullaby, rose the voice of the pastor in prayer, "Infinite Father, the cry of infancy doth but provoke thy compassion!"

A pastor strengthens his hold on his people if occasionally-not too oftenhe reminds them of his own sacred relation to them, and that his words are those which they themselves have chosen him and authorized him to utter.

A congregation prefers to see the minister attentive during the service of song. Too often a preacher, after having announced a hymn, says, by his manner, "There, take that and praise the Lord! I have no farther concern with it." And he proceeds to arrange his notices, or look over his sermon, or, if another preacher is in the pulpit, to whisper with him. Now, singing is worship-or ought to be. Why should the minister do, during the praise, what he would not think of doing during the prayer? Perhaps half of our hymns are prayers, literally such.

As to the posture in the pulpit, we see preacher, occasionally, who makes of one leg a twining vine, twisting it around the other. A second stands astride. like the Colossus of Rhodes. A third lounges on the desk, as if he had hardly soul enough "to go around" among his limbs. This sort of attitudinizing comes doubtless, from having a barricade in front, that hides the preacher's person and throws him off his guard. As to the said barricade, we once heard Mr. Beecher remark, "I have always thought that a public speaker, of any sort, should be a shining light; but it does not follow that his nether limbs should be stuck in a candle-stick !"

Sometimes a preacher reminds us of a horse with his blinders. He can look from the pulpit only straight forward to the church door. That there is any hearer on the side-aisles, or in the galleries, or at his feet on the right and left, would seem to have never entered his mind. So the torrent of his elo-

quence plunges right on, upon whoever sit in front, while the unfortunates on plied: "Certainly it comes within the either side catch nothing but the spray. range of our petitions, and let us make Others, again, make the desk remind us this the theme of our prayer to-night, of Hudibras's

" Pulpit-drum ecclesiastic

Beat with a fist instead of a stick," weighty thought but a tremendous thump. Or, like an automaton, they have a few, stiff mechanical motions through which they go in regular order when any gesticulation seems required. Occasionally we see one who gesticulates while his eyes are fastened on his manuscript. And an edifying sight it is-a face poring over the paper, while the arms are in the air, flying around like a

There are astonishing feats with the oice, also, at times. One we remember of a preacher who would run on in a dreary monotone for five minutes, and then would explode with a burst as if he had stepped on a torpedo. Another after announcing his text, would rush along at so breathless a rate as to leave his hearers bewildered behind him. In the words of a deacon who was a civil engineer, he is snapped the coupling instead of starting the train." But here abruptly, we must bring this fretful medley to a close. - The Advance.

## BELIEVING PRAYER.

The writer recalls few, if any, more beautiful illustrations of the immediate fruits of believing prayer than the following incident which recently came under his personal knowledge. Many of the readers of The Evangelist will recognize the name of T. C. Hartshorn. D. D. who for twenty-five years or more washn agent of the American Bible Society in Eastern Ohio and in Northern and Central Illinois.

At the close of an anniversary of one

of the auxiliary Bible Societies in Cenral Illinois, an appeal was made in beses to the call was a somewhat liberal gift by a Mr. M-, who had been an attentive listener throughout the services, and who seemed to have responded conscientiously and with due deliberation in the bestowal of his yearly penefaction. Services being ended, Dr. Hartshorn was invited to spend the night with a Christian brother whose household had recently been visited by a severe affliction in the loss of a very dear child, upon whom the father had avished an almost idolatrous affection. It had proved to him, however, " like a refiner's fire and like fuller's soap." During his interview with the agent. this afflicted brother dwelt much upon the goodness of the Lord in his chastening rod now so heavily laid upon him. and throughout a conversation that extended late into the night, repeatedly recalled the goodness of God that leadeth to repentance, and the chastening which had already wrought the peaceable fruits of righteousness in his soul. During the conversation the discussion turned upon faith and its fruits, and the proper subjects of the prayer of faith. Our prayer should continually be, "Thy kingdom come:" then the means for its extension; the laborers to reap the whitening harvests: the means to send them forth; the disposing of individual hearts to give, and give largely for this end, etc.; may we not pray to God to dispose the hearts of those who are within the circle of our immediate acquaintance to an "enlargement of giving?" These were the points freely discussed. While upon this topic, the question was asked, "Did our friend, Mr. Mgive all that was consistent with his means and with other claims this even-

"He might have easily and consistently given more" was the ready answer. "Instead of giving ten or twenty dollars could he have given a hundred and fifty without embarrassment?" was the next question propounded by Dr.

Hartshorn. "He could," was the ready and emphatic reply.

"Why, then, is not the divine disposa proper subject of prayer ?"

Instantly and with animation he rethat God will open his heart to give one hundred and fifty dollars, and then all we shall have to do in the morning is to They seem to have no expression for call for the money," or words of that import. So at this suggestion promises were exchanged that upon retiring, and also upon rising in the morning, each should make it a special subject of prayer that God would open the heart of this man to give a hundred and fifty dollars more to the cause specified. In the early morning, with a tap at the door of the agents room, our host entered,

" And how about the promised petition? Did you fulfil your promise?" "Yes," was the agent's reply.

" And did you ?"

"O, yes! and I feel and know that God has answered our petitions."

This, the agent said, inspired him with fresh zeal, and hastily adjusting nis toilet, he proceeded to the residence of their contemplated benefactor. He ould not wholly, however, dispossess his mind of those troublesome thoughts that had obtruded themselves during prayer, and which seemed the whisperings of Satan, saying, "Of what avail is it to ask that man for one hundred and fifty dollars more? He heard your plea last night, and deliberately settled the matter with God and his conscience. and made his gift."

The agent had, however, no sooner entered the room and made known his mission than his benefactor brought the business to a speedy and happy termination by saying that he felt impressed after last night's meeting that he had not given the subject the consideration it leserved, and he would supplement the gift with another, handing him at the same time a check for a hundred and fifty dollars. On his return to his praying friend with the good news, the agent said he never felt more like exhalf of the American Dible Society, and claiming, "I have not found so great collection taken. Among the respon- faith—no, not in Israel."—N. Y. Evan-

## A CLASS LEADER.

He was the leader of four classes. In the three classes connected with Union Church, it was said he had fully one third of the members of that Church inder his teachings, besides his class in Bedford St. Mission. In those classes. his sympathies, so largely developed, were taxed and drawn out to the last degree. To the trials, temptations and afflictions of all the ever-varying phases of Christian life of all those hundreds, he listened week after week for more than half a century, with such patient interest as nothing but the infinite grace of God could possibly supply, and for every one he had a tender, appropriate, and affectionate word. "How those people were blessed un-

der his instructions! Some of them came to class, weak, cast dewn, discouraged : yet his gentle words so entered into the deep, dark, and sore places of the soul, that they went out cheered, encouraged, strengthened, and enabled to overcome their spiritual foes, and to triumph over afflictions. Over, and over, and over again, he led them away from the sandy deserts of earth and time. into the green pastures of Gospel truth. and by the still waters of salvation. Often were they conducted, by their faithful leader, away from the scorching sun of some heavy trial to the grateful shade of the lofty cedars of Lebanon. on the hillsides where the fierce rays were broken, and breezes were soft and sweet. From year to year they sat listening to his words, which fell as the refreshing dew or summer rain upon the tender flowers—their open petals drinking in the reviving influence. So, those souls, opening to receive the life-giving words. grew strong, and bright and valiant for God. Never did their devoted leader become weary with travelling with them the rough paths, or climbing the danger-Away on the mountains wild and bare.

if thereby he could bring back some denying toils-

'All through the mountain thunder riven,

And up through the rocky steep,

There arose a cry to the gate of heaven,
Rejoice! I have found my sheep!

And the angels echoe! around the throne,
Rejoice! for the Lord calls back His own! And the lost one had no higher joy in the shelter of the fold, than he the faithful under-shepherd, who had been the agent in bringing it back to God.

"If any of his flock were sick, he seemed to know it by a kind of divine intuition. He knew that something was wrong, and that his attention needed. Immediately, without consulting personal ease or gratification through summer's heat, or winter's cold he was on his way to administer the needed aid. Up ricketty stairways leading to cheerless attics, down into cellars dark and damp, or into the abodes of wealth and comfort, he went, without distinction or choice, as an angel of mercy, bearing the glad news of pardon to the guilty, or pouring into the hearts of God's dear saints the balm of Gospel consolation.

"These visits were not the result of rpasmodic uprisings of the soul, grow ing out of an appeal to the conscience to be diligent in duty, but the long-established and settled habit of his life." \* \* \* \* \* \* \*

In regard to his hospital work, Dr. Stokes adds:

"Those blessed visits to the hospital he continued to the last Sabbath of his life. There, among the wounded, suffering and dying, he moved like the presence of God soft as night dews fall. and cheerful as the fresh light of the morning, smoothing the pillow, bathing the brow, and whispering blessed words of immortal hope to the soul. Often he closed the eyes of the dying, comforted their weeping friends, accompanied them to the grave, bearing words of inspiration upon his lips as from Him who said, 'I am the resurrection and the life.' and gave the last tribute of affection in

"His heart was always quick to repropriate manifestations. He had learned more effectually than any man-I ever knew, to 'rejoice with them that do rejoice, and weep with them that weep.' To-day he would sorrow over the afflicted or erring, and to-morrow rejoice with high exultation over one who had just entered upon the Christian life, or one who, in full view of eternal glory, was about to step out of time to be 'forever with the Lord.' His soul extremely sensitive to these extremes -felt the touch of either, and vibrated to both. -Dr. Stokes in Guide to Holi-

## THE JESUITS.

Expediency, in its most licentious form, is the basis of their whole system of morality. Their doctrine of "probability;" their doctrine of mental reservation," by which lying and perjury are justified : their doctrine of " intention," which renders the most solemn onth of no power to bind a man; the way in which, by their glosses, they make void the law of God in every one of its precepts, and give license to every crime, not excepting murder, and even parricide, all these render their whole system of morals a bottomless abyss of iniquity. This is no mere Protestant count of the Jenuita: their extraordinary viciousness has led to their supression and expulsion, at various times by different Catholic sovereigns in Es rope. In stating their grounds for suclaction, these monarchs give descriptions of Jesuit morality, which could scarcely be worse. The Catholic King of Portogal says: "It cannot be, but that the licentiousness introduced by the Jesuita of which the three leading features arefalsehood, murder, and perjury, shoults give a new character to morals. Their doctrines render murder innecent, sans tify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of killing, calumniating, lying and foreswearing themselves, as their advantage may dictate; they remove fleece-torn lamb, footsore and weary, to the fear of Divine and human laws; w the fold of the Good Shepherd. Over that Christian and civil society could ing of this man's heart to a larger gift and over, through his patient and self- not exist, where they are paramount. Guiness.



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