

The Wesleyan.

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For advertising rates see last page.

OUR EXCHANGES.

Joseph Cook has a rush of appointments for lectures in England. He will be obliged to speak nearly every night until May or June.

The *New York Observer* says: "The refusal of the Episcopal Convention to allow extemporaneous prayer in public worship was an unfortunate step."

A stranger manifested his thankfulness at the election of Mr. Garfield by presenting the American Board of Foreign Missions with \$2,000.

The Bishop of Tournay (Belgium) has felt the might of Pope Leo's wrath. His open revolt has lost him his episcopal rank and title, besides bringing down upon him a "brief particularly severe."

The Archbishop of Paris, as his protest against "the Decrees," caused the pulpits in the greater part of the churches in that city to be supplied on "All Saints' Day" by Dominican and Capuchin preachers.

Dean Stanley says, the difference existing in the Roman Catholic Church on the subject of the Infallibility of the Pope is wider than on any doctrine held by Protestants.

General Garfield says in regard to his Cabinet: "That is something we will all know more about three months from now. I have made up my mind to be for three months a first-class listener."

Syn's first railroad is just finished. It has steel tracks. No men are allowed in the ladies' car, even the conductor being obliged to collect fares from it through a hole in the side.

Mr. Lowell says he learned Italian in order to study Dante. The best way, he thinks, to learn a language is to take a "great book" and a dictionary, and go to work.

The American companies in Canada last year paid out for every \$100 of premiums received \$76.93 for losses and \$4.35 for general expenses, leaving \$37.72 for profit.—*Insurance Age*.

It is reported that Prince Bismark has given orders for the preparation of a project of law which is to be a magnificent attempt, on the whole, to combat drunkenness by limiting the facilities for indulgence in that vice.

Amongst the announcements of the coming season is a work in which the "Alleged Claims of Queen Victoria to the Throne of David" will be examined in connection with "Anglo-Israelism and the Great Pyramid."

In a note on an article on "Guizot in Private Life," in the *Wesleyan Methodist Magazine* for November, the editor states that it is well known that during a considerable part of Guizot's later life, Wesleyan Methodist services were regularly conducted in his house.

In an address before the Committee on Publication, Dr. Fitzgerald, of the Nashville Advocate, struck the key-note when he said that one purpose ought to animate every preacher. Put a Methodist paper in every Methodist family. He urged it as the prime question of the day.—*Nashville Advocate*.

Of Disraeli the London *Times* says,—He is as foppish in his old age as in his younger days, wearing fresh lavender every day, and is never without a bright flower in his coat. And a London letter to the *New York Tribune* adds: "He spends two hours every day in having the historical curl on his forehead done up."

The first colored citizen who has ever served as a juror in the criminal courts of New York County, N. Y., was called in the Court of General Sessions November 8. Colored men have been called on jury panels frequently before, but have been excused from serving at their own request.—*N. Y. Advocate*.

In many parts of the South the happy spectacle was witnessed, during the past few months, of sweeping revivals of religion overtopping the political agitation. Properly tested, the gospel will exhibit this power always and in all places. It is the work of faith with power.—*Nashville Advocate*.

The effort to introduce the Continental pronunciation of Latin and Greek into English schools has not proved successful, so it is said, and the old-fashioned English pronunciation is gaining favour again. So after all we shall not be compelled to say Kikero instead of Cicero.—*Central Advocate*.

Mr. Eliot Stock's penny New Testament has already reached a circulation of nearly 400,000 copies, and he expects to sell a million in the course of twelve months.

The N. Y. *Independent* thinks that a man with such examples of missionary success before him as Madagascar, the Sandwich Islands, Fiji, Burma, Japan, Turkey, and Sierra Leone, who undertakes to prove missions a failure, must have more zeal and confidence in an unworthy cause than are required in the most difficult missionary enterprise.

As John Harrigan, a resident of Blissville, L. I., in the employ of the trustees of Calvary Cemetery, was engaged in digging a grave in that cemetery a Sunday or two since, the sides suddenly caved in and buried him. As soon as the accident was discovered he was extricated, but life was extinct. He had been suffocated in the grave he was digging for another.

A curious incident is given in the *Gloucester Chronicle*. It states that at a funeral which took place in a parish near Orewkerne, recently, the clergyman was unable to officiate, and the service in his absence was read by his wife. Here we have the first instance of the accomplishment of that which so alarmed the House of Commons, the idea of a woman conducting a funeral.

The Episcopal society in New York for the promotion of Christianity among the Jews, has sustained a school with eighty-five scholars, and an industrial school of forty-six members. The average attendance at the lectures delivered by clergymen is two hundred. Over 106,000 copies of publications in different languages have been issued during the past year.

Lonise Michel, the heroine of the Paris Commune, was a handsome woman of twenty seven when sent to New-Caledonia eight or nine years ago. When she returned to Paris the other day, she was a worn and haggard woman, who looked at least fifty years old, and whose raven hair had turned to gray. Her eyes were very dark and sweet, but seemed too habituated to express suffering to look glad.

Bishop Mullin, of Erie, Penn., has publicly deprecated the custom of placing floral decorations on the coffins of deceased members of his church. In future only a black pall is to be thrown over the casket, so that all gaudy trimmings or decorations of every kind will be hidden from view. The bishop gives as a reason for his course that the custom of decoration has become too extravagant.

Many clergymen in the United States have lately received a circular from a London dealer in second-hand sermons. He offers sermons "lithographed in a bold, round hand," so that those who happen to see them would suppose that they were manuscripts, for 25 cents each, or \$20 per 100. He has a line of cheaper sermons in print at 10 cents apiece, warranted orthodox, and others a little more expensive, which are "pleasantness, yet an awful solemnity about them."

A recent New York pamphleteer, whose statements have not been questioned, admits that the Roman Catholic institutions of that city have "obtained during the past 11 years \$3,500,000 worth of public contracts, and \$6,042,625 in public money, the greater part of this sum coming from the city treasury. They are now drawing from the public purses \$700,000 a year, and most of this comes out of the pockets of New York city taxpayers."

From the *New York Evangelist*: "One of the villages in the western part of this State must be greatly disturbed by scandal, judging from the announcement of the press that all the pastors of the place—and there are at least four—would preach last Sabbath morning on the subject of 'Gossip and Slander,' taking for their text the sixth verse of the forty-first Psalm: 'And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad he telleth it.'"

One of the secular journals of Chicago gives a very clear opinion on the subject which some of the religious journals are trying to muddle. After referring to Dr. Thomas and the Methodist authorities, it says: "We do not desire to interfere in the ecclesiastical controversy among our Methodist brethren, but as an humble layman we cannot suppress a feeling that if a member either of a political party or a Church cannot endorse its formulated or known creed, it is due both to it and to him that he should lose no time in taking himself out of it."—*N. Y. Advocate*.

M. Dreyfus, a Jewish merchant of Bordeaux, has complained to the Israelitish Alliance of which he is a member, that his daughter has been expelled from a boarding school in that city for no other reason than that she is the child of Jewish parents. This reminds one of the interposition of Henry Moore, who when Mr. Wesley was about to refuse a young woman a note of admission into the love-feast at City-Road, whispered into his ear, "What, Sir, would you hand her over to the Devil then?" Whereupon Mr. Wesley said, "Thank you, Henry," adding, "There, young woman, is a ticket for you!"—*Evangelists*.

THE PRAYER MEETING AT —

Where? The picture was taken abroad, but the blank may be filled up with the names of familiar localities where the worshippers in the basement "most do congregate" near the door or close to the walls, or where, however small the number, each keeps his lonely pew as if "warning to trespassers" were raised above all other pews doors.

The timidity of some Christians is remarkable. You will see it on Wednesday evenings at prayer meeting. They come into the room as if they were walking on eggs, and look as demure and pitiful as if they were entering a jail, or a hospital of contagious diseases. At the hour of opening the services, these rabbit-hearted believers will be seated in the border pews and nearest the door, as if to make a speedy escape, in case of an earthquake or a fire. They circle round the cold walls of the prayer-room, as if they had got inside of a powder-magazine which might explode were they to come near enough together to make any warmth!

The minister or leader is expected to bridge over all the gulfs, to thaw out all the ice, to light up all the gloom, to sweep out all the cobwebs, to put smiles on every lip, tears in every eye, and songs on every tongue.

The week-day evening audience ought to be the very vitality of the congregation, and the pastor's electrifier for Sunday sermons and prompter to daily work. The warm-hearted people should come up close around him in the social meeting and sing back into his soul the gospel they have heard from his lips and seen in his life during the week. Every nearest seat to the stand should be the first one filled. There is a wonderful power in this intimacy that confides, sympathizes, sustains and blends into brotherhood around the leader where he stands to talk of Jesus to the people.

But where professing believers act with the woodenness of things, expecting to be told where to sit, what to do, how to sing, how to do the childhood duties of the gospel; where they make no effort to advance, to build up, to reach and rescue fellow-men from sin; where they come to service as a mere obligation, bringing no neighbor, cheering no sufferer, radiating no light—it is enough to kill an ordinary pastor, mind and body, to sustain such a charge.

If any two or three, quoted so often in social prayer, would but get to work and imitate the early disciples in evangelical effort, to go out into the highways and hedges after the perishing people, and by love and good nature compel them to come in—there would soon be a change from iceiness to a pentecost. If the inner circles round the altar were kept close and full, the genial warmth of the meetings would flame and glow, and the Church would be stirred as with a mighty rushing wind, and thousands would be converted in a day!

But as long as Christians go in and out in the touch-me-not by-ways of self and clan, and turn the cold shoulder to the Lord, we cannot expect prosperity or power.

CHURCHES AND PASTORS.

The St. Louis correspondent of the N. Y. *Christian Advocate* describes at length the proceedings of the fourth National Council of Congregational Churches of the United States lately held in St. Louis. One report is especially suggestive.

The report of the Committee on "Pastorless Churches and Churchless Pastors" contained many interesting points. Out of 3,674 Churches 904 are without pastors, and out of 3,842 ministers 1,136 are without Churches. The committee had found that during the last three years 3,475 pastoral dismissions had taken place. This is nearly equal to the changes that take place in the Methodist Church with our three years limitation. Extend or remove the limitation, and our preachers would probably remain longer on the average than do Congregationalists. No less than 664 of these removals were attributed solely to financial causes, and 484 of these were connected with the poverty of the Churches, the undue multiplication of feeble Churches in small villages, and their tardy or unwilling support of ministers. Nearly 900 cases of dismission were reported to the committee from the unreasonable demands in many congregations for extraordinary popular gifts in the minister, and the reliance upon him to keep up a high pressure of public interest, and fill the pews. The careless engagement of men without proper credentials, together with doctrinal aberrations towards laxity or excess of orthodoxy, was reported as having caused 120 dismissions. As many dismissions had been caused by ministers as were due to Churches. Unfitness for the ministry, defective morals, temper, or administrative ability, etc., had caused 416 dismissions. "If to these," says the committee, "were added the instances of dismission on account of undue eagerness for large pay, place and accommodation; unwillingness to live as the average of the people, lack of consecration to the work, impatience under ordinary parish trials, laziness, neglect of pulpit preparation and pastoral duties, the

number rises to nearly 800. There are 57 dismissions charged to the account of unsuitable wives. (Let unmarried preachers be warned in time!) But no effort seems to have been made to ascertain the number of wrecks for which unsuitable wives in the congregation should be held responsible, adds the committee. There were 67 reckoned as due to disappointment and discouragement, 26 from making ministerial service a work of mere mechanical routine, 14 from choir quarrels, and 24 from incompatibility. A layman thought the cause of much of the trouble was the want of greater spirituality in the ministry.

A RELIGIOUS SERVICE ON BOARD H. M. S. "SUPERB."

A Wesleyan chaplain at Chatham, England writes to the *Methodist Recorder*:

As the first religious service on board H. M. S. *Superb* was conducted by a Wesleyan minister it occurred to me that an account of the service might not be uninteresting to some of your readers. The declared Wesleyans on board this ship numbered about forty-five; those of them not on duty or on leave were marched to the Sunday morning service at our chapel at the Soldiers' and Seamen's Home. I had also an opportunity of becoming acquainted with many of them. But I thought this was not enough, and wished, if possible, to speak to them individually. This, however, is very difficult. The only chance is to go at the men's dinner hour and in their "mess" to talk to the declared Wesleyans you may happen to find. Amid the noise, laughter and fun of the dinner hour any religious conversation is carried on under the most awkward circumstances. The question then arose whether it would be possible to meet those men on board ship and hold a short religious service. I feared this would not be granted, but I went and saw the captain, who received me with that frank courtesy that always characterizes the naval officer. Having stated to him my desire, he at once told me he would do all he could to help me. In a day or two permission was given and the service arranged for—On Tuesday, at six o'clock, in the after-battery—such were the orders. All the men were informed, and Mr. Hansell, our Scripture reader, spent some time before six o'clock in personal invitation.

At the time appointed we went to the battery; it seemed strange to sing and pray amid huge guns. There was a constant noise and the passing of men. It was, however, the best and quietest place that could have been selected for us. A lantern or two was hanging from the iron beams. The whole scene was more "dim" than "religious." We started with singing; about four men had come; as the hymn finished we had a goodly number. After prayer and another hymn we were surrounded by about eighty men. Mr. Hansell and myself addressed them. It was pleasant to see their eager, honest faces. For good listeners there is nothing to them homely truths in a homely way. It was our last chance of telling them the "good news." We concluded the meeting with the hymn, "Light in the darkness, sailor—a great favourite with the men; they sang it with much heartiness. The ship is going to Malta, and I urged the men to make a friend of Mr. Liverack, who is stationed there. Before we left we shook hands with these brave fellows; it was pleasant to feel their honest grip, and to hear the oft-repeated "Thank you, Sir, for coming; it is very kind of you." We also gave away some of Mr. Pearce's tracts. As the ship had only been taken over the day before, the first religious service on board H. M. S. *Superb* was conducted by a Wesleyan minister appointed for the religious benefit of the declared Wesleyans in the Army and Navy.

THE PARSON'S DREAM.

"I had a dream,"
Which was not all a dream."
"The pastor of one of the uptown churches in New York," says the *Working Church*, relates the following singular dream: "Some time ago I dreamed that I was hitched to a carriage, attempting to draw it through the mud which covered the street in front of my house. How or why I had been assigned that position I could not explain, but there I was, pulling with all my might, as though I was the best carriage-horse in town. I had reached a point not far from the church, when the mud seemed to get deeper and deeper, and the carriage to draw so heavily that I gasped for breath, and almost sank exhausted. This seemed the more inexplicable, when, looking back, I saw the entire congregation behind the church, apparently pushing it along. But the more I tried, the harder it became, till finally I was forced to stop and examine the difficulty. I went to the rear, where I supposed was the congregation, but nobody could be found. I called, but no answer. I repeated the call several times, but still no reply. By and by a voice called out, 'Hallo!' and looking up, whom should I see but one of the deacons locking complacently out of the window, and upon going to the door of the carriage, what was my astonishment to behold the whole congregation quietly sitting inside."

CEASED TO MEET.

Is not the entry sometimes made in haste? Ordinarily no one should be so dropped. "Line upon line, here much and there much," that is how the dear Lord deals with us, and that is how we ought to deal with one another. Let the word of doom be put opposite no name until the leader has seen and expostulated and warned.

Reckoned "ceased to meet," and why? Because the member is feeble, perhaps bedridden, and cannot attend the class, and in copying the leader drops the name on his own responsibility. Cruel! cruel! Let them remain enrolled with the Church on earth until God is pleased to remove them to the Church in heaven.

Reckoned "ceased to meet," and why? Because there has been some quarrel, some misunderstanding, not sufficient to call for Church discipline, and yet sufficient to make intimate intercourse difficult. Then let the parties be seen so that the ground of alienation may be removed.

Reckoned "ceased to meet," and why? Because the class contribution has been allowed to run into arrears until it presents a somewhat formidable amount, and they try to escape one difficulty by perpetrating two grievous wrongs—they ignore the financial obligation, and give up their connection with the cause of Christ. O when will it be understood that money is not the condition of membership amongst us, and that the poor are as welcome as the rich?

Reckoned "ceased to meet," and why? Because the soul has been under temptation, and has become morbid, and so keeps away from the place where it ought to go, and from the society most likely to do it good. Let them be borne with and encouraged, and so shall they again sing of salvation and walk in the way of God's testimonies.

Reckoned "ceased to meet," and why? Because there has been personal or relative affliction, with long absence from class, and shyness and timidity about returning. The cure is easy. Let there be the kindly invitation and offer of accommodation, so that the way back may be rendered as easy as possible.

Reckoned "ceased to meet," and why? Because they have lost the favour of God and the relish for Divine things. Religious things are now nauseous, and contrary to the spirit and temper of their mind. Then let them go! Painful as it is to say it—Let them go! Light can hold no communion with darkness, Christ can have no fellowship with Belial. If retained they would be but rotten bricks in the wall, increasing its size certainly, but as certainly contributing to its weakness too. They must go out from us, for they are no longer of us.

Waste! That is my dreadful burden today. It is bad to have waste anywhere. Bunnett has a book entitled "The Moral Uses of Dark Things," and among the "Dark Things" he reckons waste. Waste in the home, in the manufactory, in the store is calamitous, eating up all the profits, without any corresponding benefit. But how much worse to have waste in the Church.—*Recorder*.

TAPPING THE WHEELS.

In our manifold journeyings, years ago, we had noticed a peculiar sound which entered our ears when the train that was carrying us stopped at the station. We were not long in discovering the cause.

We observed that some one, deputed for that purpose, went down the whole train, tapping each wheel in such a way that if any crack or fracture had occurred it would be detected.

A few days ago we observed that the same thing occurred.

We presume that for years this has been one of the railroad habits of precaution.

Now, we never can know the evils that are prevented. We can only take note of such as are remedied. We can never know how many lives this tapping of the wheels has saved, although we can readily see what an excellent precaution it is.

Are there not other departments in which tapping of the wheels would be for the saving of the travellers? Is it not well for merchants of all classes, once a quarter, once a month, or once a week, to tap their wheels. There may be forty seven wheels all sound and in good running order; the forty-eighth may have become defective. Forty seven good wheels may not be able to prevent a wreck that is caused by the solitary wheel that is disabled. Forty-seven employes in a house may be well principled; the one clerk who is unprincipled, and whose defect might have been discovered by the early tapping of the wheels, may be able to wreck the whole mercantile train.

In each man's self, how important to tap the wheels. Sound in ninety-nine parts of his spiritual organization the man may be defective in the hundredth; and that one defective portion of his spiritual constitution may be the destruction of the whole. Tap your wheels often, brother; tap your wheels. Don't be afraid lest you find one defective, and be compelled to stay an hour behind your time at a station. You might go on with a defective wheel ten minutes longer, and reach a spot which is no station, but some forlorn ravine, and there be compelled to remain for days; if not forever, in the smash caused by the undetected defect of a solitary wheel.