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Pickard Rev H. DD

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T. WATSON SMITH, Editor.

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FROM THE PAPERS.

Mr. Soney's latest benefaction is a gift of \$25,000 to purchase a building for the Brooklyn Eye and Ear Infirmary.

A stiff dose of the fifth commandment, often repeated, is needed in very many American households to-day.—*Examiner*.—And elsewhere also.

It is said that in one square mile in London where the poorest people congregate, over \$2,000,000 a year is spent in strong drink.

Rev. Joseph Cook is advocating the formation of a society to afford temporary relief to monks and priests leaving the Romish Church.

Rev. Dr. Green, of Princeton Theological Seminary, laments that the graduating class for the present year does not include a single candidate for the foreign-mission field. Is this result due to any failure to give the missionary aspect of Christianity its rightful prominence in the system of instruction?

"Jelly-fish Christianity," is what Bishop Ryle calls "much of the religion of the day, of which the leading principle is—no dogma, no distinctive tenet, no positive doctrine." He thinks there are hundreds of ministers, both inside and outside the Church of England, who do not believe in anything but in their body of divinity."

Your Sunday-school is closed for the winter. It is the only thing in your neighborhood that has stopped for cold weather. All the devil's seminaries are in running order. Before the peach orchards bloom again, some of the larger boys will have matriolated in some of them, and will never enter your Sunday-school again. Better keep your hold on them now.—*Nashville Adc.*

Among well-authenticated rumors about the Ecumenical, one runs to the effect that the Americans, who had through years sighed for a liturgical service, came home happy to be able to do without one. They had occasion to preach to congregations that were exhausted by an hour-long liturgical service before the sermon began, and this experience effected a perfect cure.—*N. Y. Methodist.*

Mr. Gladstone, replying to a correspondent who called his attention to the fact that bands of Mormon missionaries visit Great Britain annually, deceiving thousands of young persons to a life of immorality in Utah, and asking if the Government could not do something to prevent the practice, says he fears it is not a matter wherein he can interfere, as it is to be presumed the young persons go voluntarily.

Dr. W. P. Harrison, in a series of "letters to young preachers," in the Baltimore *Episcopal Methodist* says: "I hope you may never see the day when you can enter the pulpit without more or less trepidation. A greater than Solomon is always there, and in His presence it is fit that you should be embarrassed. When you do not feel so, there is something wrong in your heart; and, as a consequence, your head will bear testimony to the fault."

A London paper says: "The expense which has to be incurred by a Lord Mayor of London is now so great that we are not likely ever again to see any man allowing himself to be elected twice to fill the position, even if the livery desired to confer that honor upon him. Sir Francis Truscott's year of office cost him £20,000 over and above the £10,000 allowed by the Corporation for expenses and Mr. McArthur's outlay will not amount to much less."

Prayers are better than anathemas, but neither will avail against Christ's kingdom. In Spain anathemas are still the weapon of the priesthood, and on Sunday last the Episcopal excommunication rolled in three of the churches of Santander. I would rather accept all the excommunications of the whole Catholic priesthood than have five minutes' toothache. These arrows fall only on the Parthians that shoot them.—*Table-Talk—Methodist.*

There is no such thing as an "iron creed." Those who choose to be Methodists are, and those who choose not to be, are not, and there is no one to molest or make afraid a person who accepts or rejects Arminian views. No really honorable man can desire to use a

denominational pulpit, and the moral influence of his accepted standing in an ecclesiastical body, simply to awaken distrust in the minds of its membership and to destroy the foundations of its Christian fellowship.—*Zion's Herald.*

A Chicago judge recently fined a business man \$50 for not appearing when summoned as a juror. After administering this little dose of undiluted justice the court remarked that the courts had been endeavoring in every possible way to improve the tone of the juries, and that in this way they were strangely hampered by a certain class of business men, who, if they were so unfortunate as to appear as litigants in the courts, were ever ready to complain of the composition of the juries.

"Christ founded one church, not denominations." Yes, that is what Romanists say; but it sounds oddly in Protestant mouths. Christ did not found any organized church. His church is spiritual and invisible. Nevertheless, it is our duty to unite and organize according to our lights; hence denominations, which, by the way, are the special guardians of religious liberty. Your one visible organized church must be a despotism. Competing denominations secure liberty.—*N. Y. Methodist.*

The lottery policy dealer sentenced to three months in the penitentiary, whose bondsman surrendered another man in his stead, has given himself up. He speaks of the performance of the bondsman as a good joke. Perhaps the Court will not look upon this attempt to introduce a Chinese method of justice in New-York as a thing to laugh about. In China it is said that a criminal can avoid punishment by hiring a substitute. This convenient Oriental custom would no doubt become popular if established at the Tombs.—*N. Y. Tribune.*

"The Episcopal order," says Dr. Dix, in his Manual for Confirmation Classes, "was instituted by our Lord in the persons of the Apostles; it has never failed, it can never fail; it has always been in the Church, and always will be: it is transmitted from bishop to bishop in succession." The Presbyterian, Methodist, Baptist, Congregational and Lutheran Churches—in fact all Protestant Christendom, save a mere fraction—meets this statement with a flat denial. Will the Doctor kindly furnish Scripture proofs?—*Episcopal Recorder.*

One of the young missionaries of this Board, sent out during the past year to Northern China, is the only son of his mother, and she a widow. Why did he not remain and preach Christ in his own State? That very inquiry the mother herself answered. "From the hour my prayer was heard, and my boy became a true disciple of Christ, I plainly saw that the type of his spiritual life was such that he would become a foreign missionary. I could ask for no different spiritual life, and I have freely surrendered him to his work."—*Am. Rep. A. B. C. F. M.*

For every dollar spent for religious purposes in Canada there are seven dollars spent for intoxicating drinks! Just fancy it! Our clergymen admonish, temperance lecturers exhort and all the time we spend seven dollars in drink for one we give to the church! So says Sir Leonard Tilley. But there is a silver lining to the cloud. Forty years ago the consumption was five gallons per head, now it is only one-and-a-half gallons. Thus we see that we are improving after all and while we are not as good as we might be, yet we are not as bad as the old folks were.—*Montreal Star.*

Already the secular papers are beginning to utter prophecies concerning appointments at the Spring Conferences. These papers certainly have one scriptural quality in regard to these matters, namely, "much assurance." Occasionally the power vested by the Discipline in the Bishop to "fix" the appointments makes havoc with some of these prophecies, even when the prophets have been quite well assured of the grounds of their prophesying. The slates will be gradually made up during the next three or four fermenting months, and will then be subject to revision, and in some cases to remorseless smashing.—*N. Y. Advocate.*

Dr. Edward Beecher, of Elmira, New York, not much disposed to Churchly ideas, except by rebound, has been making careful and extended researches into educational institutions to see the proportion of men they furnish to the Christian ministry. He finds that State Universities produce very few, and that colleges under the care of the various Christian denominations give us nearly all that we have. Take away the latter class of schools, and there will be but small prospects of having the spiritual wants of the people supplied. In addition to this, a large proportion of the influential men in other professions come from schools in which the religious teaching is positive.—*Ex.*

LOOKING AFTER STRANGERS.

At a recent Convention of Christian Workers at City Road Chapel, London, Mr. S. D. Waddy said:

How can we seize and fix those who enter our chapels in search of a settled place of worship? Let it be distinctly understood that I do not sympathize with or approve of the conduct of those people who come as strangers to London, who make no decided effort to gain recognition from the Church, and then go away grumbling that nobody has noticed them. They are themselves to blame. When Paul came to Damascus he "assayed to join himself unto the disciples." He did not wait for somebody to introduce him or welcome him. And I cannot understand how a Methodist can come to London to live, and not go straight to the minister or stewards and say, "here I am; give me some work!" But we must deal with people as they are, and not as they ought to be, or as we should like them to be. And the question is, What is the best way to deal with them? It is obviously not the work of the preacher. He is fixed in his pulpit, and cannot rush with uselessly (and after all, useless) haste amongst the retiring congregation to salute the strangers he may observe. It must be done by the members of the Church. But on what system? Any system, almost, is better than none. If it is left to be everybody's work it will be nobody's work; and any reasonable arrangement of the task, any arrangement which will devolve a specific duty on a specific person and cover the whole ground, will be the case sufficiently. But this is essentially the vocation of Methodists in London and the large towns. In country chapels visitors are rare, and are easily traced. And the special work of a country Methodist lies in very different directions. But with us the want is for a body of godly, intelligent, and courteous men and women who can bring themselves to forget with perfect propriety the formalities of fashionable life, and speak to entire strangers kindly and freely without any previous introduction. We are in danger of dying of too much respectability, of being choked with starch! Let it be clearly understood that I do not pretend to have invented the plan that I suggest for adoption; it has been tried repeatedly both amongst our own people and in other Churches, and invariably with success. It is this: Select in each congregation such members (of either sex) as can safely be trusted to do a work of confessedly great delicacy. Divide the chapel into "blocks," corresponding to the number so selected, and let each of the members so selected be appointed as the "guardian" over a specified "block." The chapel steward should provide each "guardian" with a complete list of the names and addresses of the holders of pews and sittings in his block. And the first duty of the guardian is to become acquainted with all of these and their families. They are to form his special "charge." He should ascertain from the pastor of the church and from the missionary secretary, &c., which of them are members of society and subscribers to the missions, and it should be his object prudently and affectionately to engage the whole of his "charge" in the various activities of church life and work. But this is only the beginning of his work. Knowing the faces of all who regularly worship in his block he will at once remark the presence of a stranger. It will be his chief duty to attend to these. The extent of this work must greatly regulate the number of pews allotted to each guardian. So much harm may be done by an indiscreet though well meaning man that it is almost better to have too few than too many; on the other hand, if there are too few the work will be more than each man can undertake, and a very careful consideration of each case can alone fix the proportion, which must vary according to circumstances. When a visitor enters the guardian should be prepared to find him room, a hymn-book, and, above all, to give him a cheerful, though quiet and reverent, reception. To attack the new comer at once

with a suggestion that he should join the Society or take a sitting and pay for it would obviously be rash and suicidal, but a courteous invitation to come again, a friendly though respectful greeting and shake of the hand will probably be sufficient to bring the visitor back, not only to the same chapel, but to the same place in it. By degrees his name and address should be ascertained; his family, if he has any, should be invited to accompany him; he should be asked to give a visit from the guardian of the block and from the pastor of the church. Such visits should be paid, and the result in the overwhelming majority of cases, will be that a new member is added to the Church of Christ. The result of this system, patiently and wisely followed, would be to double many languishing churches without any special revival, and to double them in two or three years. Some may think that this is a sanguine or even extravagant estimate, but I can thoroughly justify it by facts.—*Methodist Rec.*

TO AGED CHRISTIANS.

My aged friends, permit me to counsel you not to give way to despondency and unprofitable repining at the course of past events. Trust in the Lord, and encourage your hearts to hope in His mercy and faithfulness. Your afflictions may have been many and sore, and your present circumstances may be embarrassing, and your prospects for the future gloomy. Providence may seem to have set you up as a mark for the arrows of adversity. Stroke upon stroke has befallen you, and almost overwhelmed you. Truly the time has come, when you can say, "my joys are gone." But though friends have been snatched from you, or have proved unfaithful; though children, once your hope and joy are numbered with the dead, or what is far worse, profligate or ungrateful; though your property has wasted away, or your riches suddenly taken wings and flown like the eagle to heaven; though bodily diseases and pain distress you; still trust in the Divine promise, "I will never leave thee, nor forsake thee." Though friends die, God for ever liveth. Though your earthly comforts and supports are gone, you are heir to an inheritance incorruptible, undefiled, and that never fadeth away." Take for your example the prophet Habakkuk, who triumphantly declares, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Learn to live by faith: no class of people need the supports of faith and hope more than the aged.—And not only believe, but act. "Work while it is called to-day." "To do good, and communicate, forget not, for with such sacrifices God is well pleased." Your work is never ended while you are in the body. It is a sad mistake for aged persons to relinquish their usual pursuits, and resign everything into the hands of their children. Many have dated their distressing melancholy from such a false step. The mind being accustomed to activity is miserable in a state of stagnation; or rather having lost its usual nutriment, it turns and preys upon itself. Lighten your burdens, but do not give up business or study, or whatever you have been accustomed to pursue.—*Rev. Archibald Alexander, D.D.*

AUTHORITY AND CHURCH GOING.

"If my boy says he won't go to church, what am I to do?" This question comes not from a weak, shrinking woman, or from a feeble old man, whose boy has outgrown him, but from a strong, hearty six-footer, whose boy barely comes up to his watch-pocket. He should blush at his own question. No man should allow his boy, ten years old, to say "won't" to his commands. If he says go to church, the boy should go; and if there is rebellion he should vindicate his authority as promptly as

if the *casus belli* were sawing wood or throwing stones.

Aside from the question of rebellion, the boy should be taken to church. So should all children of Christian parents. They may not take pleasure in the service, but the habit of church-going will be formed, and will be profitable. Many children would be glad to quit school, but it is not wise to give them their own way. There is no danger that they will be prejudiced either against the school or the church. As a rule the grown-up people who object to churches, and scoff at religion, are not those whose parents took them to church when they were little.

We have heard Christian people speak slightly of the strictness of their parents in this regard, when they themselves were living witnesses of the wisdom they ridiculed. A child allowed his own way will ordinarily go to ruin. Submission to authority is necessary to him, and there is no reason why the matter of church attendance should be made an exception to the general rule. Children may, and should be trained to love the Church and its services, and should feel that attendance upon these services is a matter of course.—*Herald—Presbyterian.*

CONSECRATION OF THE BODY.

There is a sufficient reason why Paul urges the Roman Christians to present their "bodies, holy, acceptable to God." A consecration which does not include the body is an imperfect consecration. While a religion that is wholly spiritual may be better than one that is wholly physical and formal, a religion that begins in the inner life, and working from within, shapes the outer life, and finds its clear expression there, is far better than either. Pure religion and undefiled before God and the Father, not only keeps unspotted from the world, but it visits the fatherless and the widows in their affliction. It not only prays for them, it visits them. It sends the Christian to them in his own proper person, to speak kind words to them, and minister to their necessities. A religion which is all spirit is not good for much in this world. We want a religion that finds expression in a cheery presence, a hearty word, a warm grasp of the hand—nay, we want a religion that knows how to express itself in bread and potatoes, and shoes and coal; and this is a kind of religion for the propagation of which the body seems to be indispensable. There is a good deal of Christian work that cannot well be done without the assistance of the body. The public services of religion really seem to require as much as this. A congregation of disembodied spirits would not be very inspiring to the preacher. People talk about being present in spirit in the prayer-meeting, but if everybody was present in that way there would be no prayer-meeting. The same principle applies to our profession of faith in Christ. In our proper persons, in shapes that men can see, we are to stand up and avouch the Lord to be our God. If there is a visible Church in the world the members of that Church must make themselves visible. The nation cannot depend upon invisible voters or invisible soldiers; neither is the kingdom of God in this world very effectually served by invisible Christians. And therefore it is only reasonable that men should present themselves to God in their bodies. We have had too much of a religion which is pure abstraction; let us understand though flesh and blood may not inherit the kingdom of God, that kingdom does inherit flesh and blood; inhabits them, to make itself known through them, and can make itself visible in no other way.—*The Still Hour.*

DAHOMEY.

The Rev. T. W. Winfield, Wesleyan missionary in Whydah, Dahomey, is meeting with great difficulties in carrying on his work. Last January he wrote that the school he had established in the capital had been broken up. Late in August he sent another letter to his Society in London, in which he says he has been trying ever since January to re-establish the school, but with no

prospect of success. Every time he made an application, he was told he must wait for a message from the king. At last, the message from the king came. He offered his compliments to Mr. Winfield and naively inquired how he was "getting along in my country." He went on to say that he could not permit his people to learn to read in the white man's book, nor the children to learn about the white man's God; because, if they came to know the book, they would no longer worship the fetish, "and we cannot do without the fetish in this country. The King of Dahomey is not like any other king in the world, and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else, in the same way Quittah and Lagos were given. If you like to come here to trade—to sell cloth and guns and rum—we shall be glad; but we cannot have your book." It was in vain that Mr. Winfield sought to reason the matter. These in authority seemed to have but two ideas—trade and war; and they could not see why the missionaries were in their country if not to trade or as emissaries of the English Government. The people had gladly heard the missionaries and expressed great regret at the failure of their plans. Their king is a great obstacle to civilization. He is probably the worst tyrant and most barbarous ruler on the face of the earth, sacrificing hundreds of poor slaves at the death of every notable personage, making war constantly on weaker tribes of the interior and enslaving or killing outright his unfortunate prisoners. It is a pity some government cannot interfere in the interests of humanity.

Throughout India at certain seasons of the year, the Brahmans consult their books on astrology, and appoint melas, or religious festivals, at certain sacred places. These places are generally near some body of water, some supposed sin-cleansing pool. The people assemble from far and near to bathe, and to worship the idols in the temples. The late Rev. Dr. Brown, in a letter, told the following touching story in regard to one of these annual gatherings:—

SEEKING REST.

Having preached to the crowds of pilgrims one morning, I had gone to my tent. Sitting in the door I watched the pilgrims passing by on a three-mile march around the pool. Among the many that morning there came a poor woman, bowed under the weight of many years. Leaving the others, she came and sat down under the shade of a tree in front of my tent. Contrary to custom, I approached her and said respectfully—"Old Mother, who are you?" Looking up with a sad face, she replied, "I am a poor old pilgrim."

"How long have you been a pilgrim?"

Again she turned her weary looking face toward me and said, "Oh, sir! I have been a pilgrim for fourteen years. I have been to the Ganges, and to many other shrines. I have spent all my money, and am a poor old pilgrim still."

I then said, "Tell me why you go on these long pilgrimages? What are you seeking?"

A look of utter loneliness and despondency gathered over the old pilgrim's face as she said, in words and tones I can never forget, "I am seeking rest for my soul."

"Have you found it?"

Again that lonely, weary expression came over her face, as she said sorrowfully, "No rest yet."

Christian sisters, hear the cry from the women of heathen lands—"Seeking rest for our souls." They look to us imploringly. Let us hasten to tell them of One who says—"Come unto Me, all ye that are heavy laden, and I will give you rest."—*W. F. M. S. Tract.*

One of the reasons for so much unanswered prayer, we believe, is that those offering it would shrink from the demand of God, which says, "Shall I answer in the way I think best?"

If there's light enough to see your own despair, your own helplessness, don't wait for more. Arise, and Christ will give you light.

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