

The Wesleyan.

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HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 19, 1879.

No. 38

MEETING IN CON-
WITH
RELIEF AND EXTENSION FUND,
HALIFAX DISTRICT

Circuit.	Date.	Deputation.
Charlottetown	Oct 20th	Local arrangement, Chairman, F. W. Moore, and W. E. Dawson.
Little York	Oct 30th	Chairman, F. W. Moore, and W. E. Dawson.
Pownall	Oct 27th	Chairman, Dr. Johnson, and W. E. Dawson.
Bellevue	Sep 30th	President.
Truro	Oct 22nd	Ackman and Deinstadt.
Margate	Oct 1st	President, W. G. Strong.
Summerside	Sep 29th	President, W. G. Strong.
Murray Harbor	Oct 30th	A. Hagarty and E. Bell.
Montague	Sep 29th	A. Hagarty and E. Bell.
Souris	Sep 24th	J. C. Berrie.
Mount Stewart	Sep 1st	A. Hagarty.
Alberton	Oct 2nd	President, Chairman, and W. G. Strong.

DISTRICT.
in connection with the
RELIEF AND EXTENSION FUND.
The following arrangement for services has
been made:
Windsor—Sept. 19th
Dep.—The President, F. H. Pickard,
T. Rogers.
Han'sport—Sept. 23
Dep.—The President, R. Brecken.
Horion—Sept. 21, 22
Dep.—The President, R. Brecken.
Kentville—Oct. 5
Dep.—J. McMurray.
Newport—Sept. 30
Dep.—G. O. Huestis, R. Daniel.
Avondale—Oct. 12
Dep.—G. O. Huestis.
Burlington—Oct. 1, 2
Dep.—F. H. Pickard, R. A. Daniel.
Circuits not specified here are to be provided
for by local arrangement.
A. D. MORTON,
Fin. Secretary.
Sept. 8, 1879.

THOS. J. DEINSTADT,
Financial Secretary.
Summerside, Aug. 27th, 1879.

DISTRICT.
Local arrangements,
16th and 17th
A. A. Thos. Marshall,
Fin. Secretary.
C. H. Paisley, M. A.
29th
Burwash, M. A.
W. Hamilton,
S. C. Wells,
30th, October 1st,
E. Whiteside
Hamilton, A. Lucas,
MARSHALL,
Fin. Secretary.

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MEETINGS
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M. R. Knight
E. E. Turner
W. Harrison
James Crisp
Rev. R. S. Crisp
Rev. W. Penna
and Rev. R. Opie
Thomas Allen
Rev. W. Penna
D. P. HITS
Social Secretary.

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THE CLOSET.

The softest and most pliant temper may be goaded into a rude and violent outburst. Christ knew this when He said, "Enter into thy closet." He knew the necessity for intervals of solitude. The jar and fret of active life and the trifling but manifold annoyances which come to us, are so many hints that we need to follow his loving counsel. When we are wearied into irritable moods by noise and care, a few moments or a half hour in some absolutely quiet spot, will bring back that fresh, sweet vein of good-humor which has no need of patience. It is when we have been for some time compelling ourselves to be patient, that we should go into our closet and, as the dear Lord advised, "about the door."

MORAL STRENGTH.

The counsel of David to his son, "Be strong and show thyself a man," is one that can with great propriety be repeated to the sons of this generation. Indeed, need of strength and manliness is one of the most pressing demands of the time. It is not so much knowledge that is wanted, for that abounds, but strength, that tense and fibrous knitting of the soul which comes from faith in truth, faith in virtue, faith in God. Wisdom, however exalted, that is limited in its horizon by the narrow view that bounds our human vision, will not keep men from sin. The experiment is an old one, and though repeated with infinite variations, is always a failure. Solomon disregarded the parental warning only to make disastrous shipwreck of character and life. He stood upon the very pinnacle of earthly wisdom, but it was only that his fall might be the more conspicuous and complete. Repentance, bitter and deep, may have brought him back to that wisdom whose beginning is the fear of the Lord. We do not know. But we have in only two deep and shadowy outlines of the record of his terrible fall. In the glittering coils which the tempter spun around his life, his great intellect was like a snared bird. He forgot the very beginning of wisdom. He was not strong in divine strength. He did not show himself "a man" in that grand uplifting of soul which faith in God and a noble purpose alone can give.

ENGLISH SKIES.

One effect of the climate of England (it must I think, be the climate) is the mellowing of all sights and particularly of all sounds. Life there seems softer, richer, sweeter, than it is with us. Bells do not clang so sharp and harsh upon the ear. True, they are not rung so much as they are with us. Even in London, on Sunday, their sound is not obstructive. Indeed, the only bell sound in the great city of which I have a distinct memory is Big Ben's delicious, mellow boom. In country walks on Sunday the distinct chimings from the little antique spires or towers float to you like silver voices heard through the still air. Your own voice is hushed by them if you are walking with a companion, and you walk on in sweet and silent sadness. I shall never forget the gentle, soothing charm of the Boleyn chime in Sussex, which, as the sun was leaving the world to that long, delicious twilight through which day lapses into night in England, I heard in company with one whose sagacious lips, then hushed for a moment, are now silent for ever. These English country chimes are very different from those that stun our ears from Broadway steeples. They are simple, and yet are not formless jangle; but the performer does not undertake to play opera airs *affettuoso* and *con espressione* with ropes and iron hammers upon hollow tons of metal.—*Atlantic for July.*

JUST A WORD FOR JESUS.

It was in the spring of 1855—that a powerful revival visited a church in one of our larger cities, resulting in an ingathering of over eighty souls. The pastor having noticed signs of deep religious interest at the service in the lecture-room one Sabbath evening, gave an earnest appeal from the words, "The Spirit and the bride say, Come." At the close of his remarks he invited any who were interested to rise and pass into the adjoining session room while the congregation sang "Jesus, lover of my soul." Two stanzas were sung and no one moved. Again came an appeal from the pastor, stating his assurance that many present were experiencing the drawings of the Spirit. During the singing of the third stanza my sister a devoted Christian girl whispered in my ear, "Won't you go?" It was a simple word lovingly spoken, but it was all that was needed to settle the conflict within, and instantly rising to my feet, I went, or rather fled to the room. The ice was broken, and forty-eight others followed. From that simple word I date the purpose of heart which sought Christ and found him. Others acknowledged freely that it was my example which gave them courage to take the step that, under God, led to their conversion.

ACTIVE FAITH.

A man came to our Lord with a withered arm, and asked that it might be healed. Our Lord told him to stretch it out. He had faith in the power of Jesus; he stretched out his arm, and it was sound as the other. What should we think of this man had he waited until he had decided the question whether his faith, or his willingness to be healed, or the stretching out of his arm, had the precedence in point of time or importance? There is a passage of Scripture which puts this question of the initiative in a strong and startling point of view (Eph. v. 14), where the summons of him to rise, are brought into juxtaposition, as it at once to silence our reasonings, and to compel us to cast ourselves on the life-giving power of Christ.

LET THEM WORK.

Bishop Simpson, in one of his Yale lectures, urged that activity be secured in all the church members, and in so doing he said—

THE LOGIC OF UNBELIEF.

The logic of unbelief is a curious study. In science and philosophy a theory is judged by its positive proofs and by its adequacy to the facts; but in unbelief a theory is proved, not so much by positive facts and arguments as by its objections to opposing views. In particular, a theory of which an irreligious use can be made acquires a very high degree of probability from that fact alone. The chief strength of unbelief, so far as it is a matter of reason, lies in this false method. We fail to notice that the unbeliever is also a believer, or that his denials are also affirmations. When this is seen, it may appear that his doctrine requires at least as much truth as that of his opponents.

GOD'S THOUGHTFULNESS.

What life is not full of tokens of the Divine thoughtfulness? We are so accustomed to the reception of blessings, comfort, relief, or help at the right moment, that we have ceased to think of the loving-kindness that is watchful, and never comes too late. And who that is living in communion with God is not conscious of receiving intimations and suggestions concerning his work, or present duty, which should come only from above? Who has not been powerfully impressed at some time with the feeling that he ought to do a certain thing, or see a certain person? And when he obeyed the strange impulse, he has found imperative work waiting for him. Following such voices, I have found sometimes sore distress to relieve, sometimes a breaking heart to cheer, sometimes an imperilled life to rescue from a snare, sometimes an anxious soul to lead to Christ. So often have I been divinely led by such whispered voices, that I dare not disregard them.

THE SPIRIT OF PRAYER.

There is a vast difference between the spirit of prayer and the gift of prayer. Many possess the latter who do not the former. It is far better to have the spirit of prayer without the gift, than the gift of prayer without the spirit. The former promotes humility, the latter pride. The Christian who has the spirit will pray, if not vocally, he will like Hannah in his heart, for prayer is his vital breath. As an eminent poem man once observed, he was born a beggar, he must live a beggar, and die at the throne of grace. No Christian should despair of being able to express the aspirations of his soul in public. Let him seek for a greater degree of the spirit of prayer, and improve the gift he has, and the blessing will increase in his hands. The power of prayer does not consist in its length, breadth and depth, nor in the beauty of expression, but in spirit. The short expressions of the publican had power with God, while the pompous boasting of the Pharisee was rejected.

NEGLECT OF REST A CAUSE OF DRUNKENNESS.

In the opinion of Dr. Jackson, "the refusal to take proper physical rest, when tired from labor, is one of the most important and powerful causes inducing a love for an indulgence in the use of ardent spirits. Men work until they get so tired that they cannot wait to feel sensibly rested by process of change going on in their systems from suspension of labor. They either want to work more hours than they are able to do; or when they have done as much as they feel themselves at liberty to do, they are so tired they cannot rest. They get rested to eating and drinking. Some get rested by drinking tea, others by drinking coffee, others by chewing and smoking tobacco; but the great majority of tired people in this country—and the larger share of our people are tired—drink ardent spirits in some other of its forms or preparations. They fall back on stimulants instead of the intrinsic vitalities of their bodies. They therefore are lifted up into false conditions. Accepting these as true, they keep on working until they become so functionally impaired as to induce positive inability to work longer, or they become so constitutionally depreciated as to be smitten with incurable disease."

TESTIMONY OF A CONVERTED SKEPTIC.

Men, who have strayed into skepticism are continually coming back to the Bible, and accepting it again as their teacher, their guide, and their comforter. I am myself an instance of this. Carried away, as by a tempest from my early faith, I wandered for years in the regions of doubt and unbelief. I looked for light behind darkness. And the farther I went the worse I fared, and the longer I remained in those dismal shades the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God in his mercy rescued me from that awful state and brought me back to Christ. And here I am happy in the light of his truth, and in the assurance of his love. I praise the Bible, and love Christ and Christianity more than ever, and I am more happy in the work of a minister than ever I was in my life. And my ability to maintain the claims of Christ and Christianity and the Bible to the love and reverence and gratitude of mankind is greater than ever. And my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul.

THE RICHES OF JESUS.

My soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned with graces, ranked with angels—love him by whom thou art so much beloved! Be intent on him who is so intent on thee; seek him who seeketh thee; love him who loveth thee—whose love anticipates thine, and is its cause; he has all merit, he is thy reward; he is the vision and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldst appear before God, that God should appear to thee! He who is kind and gentle and of great compassion, requires the meek, the kind, the humble and compassionate. Love him who drew thee from the lake of misery, and from the miry clay. Choose him for thy friend above all friends, who, when thou art bereft of all things, can alone remain to thee. In the day of thy burial, when every friend is gone, he will not forsake thee, but will defend thee from devoting foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of his Majesty, where thou shalt hear the angelic melody—holy, holy, holy! There is the chant of gladness, there the voice of the chant of gladness, there the voice of exultation and salvation, there the voice of praise, and perpetual hallicujah! There is accumulated bliss and supereminent glory!—*Augustine.*

PROVERBS.

Lord Bacon said that "the genius, wit, and spirit of a nation are discovered in its proverbs." Dr. Guthrie ascribed the thrift and shrewdness of the Scottish people as a whole to the common usage among them of the Book of Proverbs as a school reading-book, rather than any cause beside. Voltaire affirmed that the maxims of Rochefoucauld contributed more than any other French nation. And taste of the modern French nation. And just here appears the difference between France and Scotland. The proverbs which influenced the one nation were words of nobleness and truth. The maxims which impressed the other were the expressions of sordid selfishness and unbelief. The Of the maxims of Rochefoucauld, Voltaire says, "There is but one truth running through the whole piece, namely, that self-love is the spring of all our actions and determinations," and Chesterfield praises him "for deriving all our actions from the sources of self-love."

"ONLY THE CHISELING."

A Christian mother lay dying. Beside her a loving daughter stood, smoothing from the death-damp her matted hair. Prolonged suffering had made deep lines on the once beautiful face, but still here rested upon those features a calm, peaceful expression, which nothing but a hope in Jesus could give. Tears fell upon the pallid face, from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered, "Patience, dear, it is only the chisealing." Reader, the Master Sculptor "seeth not as man seeth." There are many deformities that must needs be chiseled off before thou canst find a place in the gallery on high.

THE APOSTLES IN PRISON.

The lesson of Christian manliness which may be learned from the conduct of Peter and John in prison is a valuable one for these degenerate days. Knowing that all charges against them were unjust and absurd, they did not ask for any indulgence, nor did they call for a sham committee of investigation, nor did they run all around Jerusalem to find straw bail. They just committed themselves to the care of God, and went to jail. In the night the angel of the Lord let them out, and the next morning they were on duty as if nothing had happened. Alas! not many of the accused politicians thus penguinly referred to would have reason, to hope for divine interposition were they placed under punishment.

GOD'S PLAN.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

OUR PLAN.

At the end of every month a few of the willing givers in the church must pay all the bills. Which is the best plan?