

L & Co.
BOOKERS.
 Negotiable Securities
STERLING EXCHANGE
 &c.
 MONTREAL, NEW YORK
 Stocks in the above named Cities
 PUBLIC.

LEET.
INSURANCE
 on all classes of property at the
 lowest rates.
COMPANY,
 Capital over \$51,000,000.
COMPANY,
 as paid over
INSURANCE COMPANY
 ESTABLISHED 1809.
 most approved plans and at most
 agents. 165 Hollis Street.

GRAND
SUCCESS

1881.
H. JOHNSON FOR
ORGANS
"BE" PIANO
 it would take Prices against the
 from medium to the HIGHEST

Medals
 world. Now is the time to secure

Union.
 S. Bell and Dominion
REET, HALIFAX, N.S.
HE
N HALL.
SS,
 CITIZENS OF HALIFAX,
NEXT,
 ad Canadian,
ODS!
 at advantageous terms. The
 reported in this city, and inspo-

will ensure to purchasers
GENERAL DEPARTMENT,
 152 Granville St
ADEMY,
 Principal.

Successful Institution
 882.
 NEW TO A THOROUGH
EDUCATION.
 Instruction in
 Commercial transactions
 Principal.

The Wesleyan.

401

S. F. HUESTIS, Publisher.
 T. WATSON SMITH, Editor.

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, DECEMBER 23, 1881.

No 51

THE "WESLEYAN"

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

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

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

At the meeting of the Baptist Union in Southampton, resolutions in favour of disestablishment, and in approval of the course adopted by the government in Ireland were adopted.

Native Christian women in Calcutta are awake to the benefits of Christian publications and have made a venture themselves by issuing a small monthly magazine, bearing the name *Kristiya Mohati* or Christian Woman.

Dr. Kiernan, of Chicago, who was one of Guiteau's expert witnesses, last week expressed the opinion that upon an average one person in every five is insane. This is giving a pretty wide sweep to the insanity theory, unless we invent an entirely new meaning for the word.

A student who was refused admission to Purdue University unless he would sign the pledge required of all the students before entering, not to identify himself with a Greek fraternity, brought suit in a court against the faculty, and the case has just been decided, sustaining the faculty in the regulation.

Of the crowds of office-seekers drawn to Washington by the meeting of Congress the *Boston Advertiser* says very truthfully: "Out of ten applicants who go to Washington, depending upon the success of their mission, nine will be disappointed, eight will be demoralized, and the majority will be ruined."

According to Robert Collyer, "it was asked of Col. Ingersoll after the assassination of President Garfield, 'What can you say to comfort us now?' 'Not one word.' That was a true confession. And what can Infidelity say to comfort any one in any trouble, in the hour of bereavement or of death? No! one word.—N. Y. Advocate.

By the way, I heard the other day that a leaders' meeting complained that their minister was ever neglecting them to serve another denomination. The minister replied that he had a large soul, and belonged to the universal Church. A brother shrewdly suggested that the universal Church should pay him his salary.—*Table Talk, Methodist.*

We can understand a brother having had three or four invitations, and selecting one; but according to the reports in the papers, some brethren are credited with accepting two. And "our own correspondents" assure us that the announcement is correct. Such things enliven the proceedings of the Stationing Committee.—*Irish Evangelist.*

In both France and England the study of Greek and Latin inscriptions has been taken up as a part of classical education. The French are in advance, for they are taking measures for working into the regular school course visits of inspection to the inscriptions preserved in the museums of Paris and other cities.

The Free Church Commission of Assembly has had a long discussion on disestablishment. A motion for immediately pressing the question was carried by a very large majority. The demand for the present is limited to Scotland. Grievances arising from the Established Church, amounting in some instances to persecution, were specially referred to.

An American residing in Europe, has an article in the current *Contemporary Review* on city life in the United States. In describing the theatres, he says: "A friend of mine, who lately made the tour of them all, was inclined to think that those patronized by the roughs in the Bowery were less immoral than those patronized by the residents of Fifth Avenue."

A missionary writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas, when a Christian man takes a heathen woman, he usually loses his Christian character, and the influences of the household are on the side of heathenism."

A handsome memorial to Thomas Clarkson, the philanthropist, was unveiled the other day at Wisbeach, England, on the spot where Clarkson once dismounted to rest, and while meditating upon the scene about him, resolved to dedicate himself to the liberation of the

slave. The memorial is in the form of a statue, beautifully carved in white Ancaster stone.

The tide is turning in India in favor of allowing widows to re-marry, and it is becoming unsafe for the old fogies to advocate their opposition. The *Indian Spectator* says that a Beotian Brahman, who was defending life long widowhood in the cars, was withstood by his own caste, scoffed, taunted, abused, hissed at, and finally driven out of the car in disgrace.

The *Independent* says of the last act in the Thomas trial: "His friends say that it was not a manly and brave act of the judicial committee to take advantage of his position to throw out his appeal. We hardly see this. Indeed, we are not sure that they could with any self-respect entertain the appeal of a man in contumacy. Certainly it will not be good taste for him to find fault."

The *Herald and Psephyer* says: Marian Harland is well known as a writer on kitchen economy. Her real name is Mrs. Terhune. She teaches a class of forty young men in the Sunday-school of the Congregational church in Springfield, Mass., of which her husband is pastor. Her teaching is said to be as interesting as her novels and her cookery book.

Mr. John Bright, in a speech delivered at Rochdale on the occasion of receiving congratulatory addresses upon attaining his seventieth birthday, referred to disestablishment, and expressed his belief that "the State would be no less Christian, and the Church much more so by the change," and that the movement is making progress and "marching on to a certain and not very remote success."—*Irish Evangelist.*

Rev. Dr. Howard Crosby of New York, will next Sunday evening lecture on the 22nd chapter of the Book of the Revelation, completing a seventeen years' course of expository sermons on the Bible, in which he has led his congregation through the entire Scripture, from Genesis through the last chapter of the Apocalypse. These sermons have been delivered on Sunday evenings.—*Episcopal Recorder.*

A temperance exchange says: "Indianapolis has one hundred Sunday schools and three hundred saloons. As a result in ten years she has had six thousand conversions to Christ and fifty thousand arrests before the mayor's court for drunkenness. She has had four hundred graduates in public schools and seven hundred and fifty graduates out of the grog shops into the penitentiary."

A commission has been appointed in Russia, and is now sitting at St. Petersburg, under the presidency of Prince Sehtscheratoff, to consider what measures should be taken against the spread of drunkenness in that country. The *St James Gazette* says that "some idea of the extent of the evil may be obtained from the fact, that in the year 1880 the receipts from the tax on spirits amounted to 125,000,000 rubles, or more than a third of the whole revenue."

An incident related by the Rev. Wm. Herbert Smyth, of Port Austin, Michigan, a home missionary whose circuit embraces a part of the burnt district, forcibly illustrates the destitution which still exists there. Writing of the case of a woman to whom he gave \$5, he adds: "In a moment she fell on her knees, held up the bill in her hand, saying, 'O God, this is too good of you; then begged me to take half the amount and give it to a poor neighbor a mile away, but fortunately I had \$5 for her too.'"

The *New York Observer* says: "Polycarp was converted at nine years of age, Matthew Henry at eleven, President Edwards at seven, Dr. Watts at nine, Bishop Hall at eleven, and Robert Hall at twelve. The Church is arousing itself to do more for the children than it has done in the past. The preaching of five minute sermons to the children each Sunday, before the sermon to adults, is the latest and most successful answer to the question, How shall we get the children to attend the preaching services?"

It has not been long since I heard an old sea captain say in one of our love-feasts; "I have heard many persons speak of the sermon under which they were awakened or of the minister who was the means of their conversion. I was not so. The words of my mother first wrought conviction in my heart; and often when I was at sea I would think of them. The waters could not drown them, and the winds could not blow them away." Blessed are they who have godly mothers!—*Cor. of Richmond Advocate.*

There is an "Infidel Pulpit" in a New England city and an infidel preacher occupies it. His "Lectures," as he calls them, are published, and so the critics get a chance at them. One of them, in the *Christian Register*, tells Mr. Chainey that he is an imitator of

Ingersoll, and a worshipper also. He thrusts a sharp point into him when he says, "We cannot help feeling that if a Christian minister had said half as much in praise of Jesus as Mr. Chainey does of his leader, he would be considered by him as a superstitious fanatic."

"All for Christ." These were the words accompanying an act which deserves a permanent record. A gentleman last month stepped into the office of the Secretary of Domestic Missions, and left a check for \$13,200. He then left a check for the same amount in the office of the Secretary of Foreign Missions. Both checks were signed with his own name, but as attorney for another party. He said he was not at liberty to mention the name of the donor. All he was permitted to say was, that it was "All for Christ."—*New York Church Weekly.*

THE INCARNATION.

The transcendent event which at this season we commemorate with joyful acknowledgments and ascriptions of wonder and praise, was one that can have nothing like the possibility of a parallel; it was the turning-point in the history of the world, the fulfilment of all that was old, the starting-point of all that is new. God had been with men, the most mighty and the most merciful in the form of a servant, as the carpenter's son in Nazareth, as a little child. Man had looked upon the face of God, and it was the face of One who called him his friend and his brother; One who had shown His sympathy for man and had come to the earth to redeem him. Was it possible that such a thing could be, and that all things else should not be changed by it? After the Incarnation all things became different, absolutely, irreversibly altered; from that moment man had new hopes, new possibilities, and new prospects. There is no common measure between the ancient and the Christian ages, and vainly do men seek to invent one. And so it comes to pass that all through the Christian centuries this Christmas festival had never been able to be crushed. Times had changed, nations had risen and fallen, men had lived and died, but the festival lived on. In city, in country, on shore, on sea, in the lonely Alpine hospice, and all through the towns and cities of Christendom, is Christmas day remembered with wonder and with joy as the day of the rising of the Eternal Sun of Righteousness over the darkness and despair of the world. We commemorate on this day the strangest of surprises, and the most inconceivable of condescensions in the experiences and prospects of mankind. These are some of the lessons of this day of marvel and of grandeur, some of the deep and overpowering appeals which it makes to our thoughts and affections. The fact that Jesus Christ had been born into the world placed every man who heard of it in a new relationship to God. There are some great facts outside of us which determine our lives, and we cannot help it. A man might say, "I shall not debate with you the question of the Divinity or the Incarnation of Christ. I will have nothing to do with it." But he cannot help it. He cannot be indifferent to the fact that Christ had been born into the world, and what we have to see to it is what are our relations to Him who had assumed the Headship and Government of our race. *ScL.*

The Rev. James Hervey died on Christmas day, Dec. 25, 1758. When dying he thanked the physicians for their visits, and with great solemnity and sweetness in his countenance exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy precious salvation. Here, doctor, is my cordial! what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ! This, this, now supports me." About 3 o'clock he said, "The great conflict is over—now all is done;" after which he scarcely spoke any other word intelligibly, except twice or thrice, "Precious salvation!" and then leaning his head against the side of his chair, he shut his eyes and sang his Christmas carol before the throne.

TO MAKE GOOD CLASS-LEADERS.

The character and usefulness of a class-leader depends to a considerable extent upon his members. If he influences them, they also influence him, and it is to this influence that reference is made when we speak of one way to make good leaders. Let the members of a class make up their minds to the fact that they can influence their leader for good, and do much toward making him a more useful and a happier man. If they will ask themselves, "How can I help my leader to be more happy and useful?" the answer will be forthcoming. Be sure that the leader is a man of like passions with the members, and his having passed through many trials, temptations, and difficulties are among the chief influences which may have helped to place him at the head of the class. He needs prayer, sympathy, excitement and hope. He is the center of a living organization in his class, and it is continually sending through his soul a stream of influence for good or evil. If he is surrounded by liveliness and warmth it will help to make him lively and zealous; and if his members are active and diligent in promoting the welfare of the class it will increase the leader's diligence and success. The members must take a deep and constant interest in the class if they mean their leader to get on. But how many members there are who do not sufficiently look beyond themselves, and though they get all they can out of the class they contribute little or nothing to its welfare.

The first anxiety of a member should be to have something to say which will do the class good to hear. If all the testimonies relate to desires for the future, and none speak of the present enjoyment of blessings; if they are always laden with the expression of unfaithfulness, and never sound a note of triumph, the class cannot get on. The stimulus is not applied to the leader; he is stultified and disheartened. Would that each member made it his special prayer and aim to have something to say every week about the triumphs of grace as witnessed in his own rapid and happy progress in the way to heaven. This would show the leader that he is not laboring in vain, and it would materially help him in his own zealous pursuit after personal holiness.

A leader is greatly assisted by the regular attendance of his members. If the leader were absent as frequently as some of his members his class would very soon be destroyed. Some of them are quick to mark the leader's absence who are very unmindful of their own negligence. Yet the member has no more right to be willfully absent from his class than the leader. What a difference it would make to the class-meeting if every member would only ponder this suggestion and act upon it! Many a leader would be astonished to find so many of his members so regularly present, and his heart would be cheered by the personal presence and loving sympathy of fellow-travellers to Zion. But it is weary work to go week after week, and have to face so many empty seats. An old Methodist once said, "I have been a member many years, but I never cost my leader fourpence in shoe-leather in looking after me." Instead of crying out that the leader does not visit them, they should visit him once a week in the class-room.

Many leaders are so circumstanced that they are obliged to depend to some extent upon their members for an increase in their class. Why should they depend in vain? Is it not the duty of the members to bring suitable persons to the class as far as it lies in their power? But where are the members who can say that they are fully doing their duty in this respect? There is, probably, not a single class in Methodism, at home or abroad, which might not be increased if each member made it his individual business to speak frequently to his acquaintances, urging them to flee from the wrath to come. The absent members of the class can be looked after by the other members, not to supersede the leader, but to strengthen his hands by assisting him in the discharge of his

duty. How many absentees might be stirred up if only their neighbor members would give a few kind and encouraging words.

It sometimes happens that members get into a painful state of mind because their leader has not been to see them. Does he know that they would like to see him? It has happened that some member of a class has had an invalid at home, and, though the member has not asked his leader to visit the invalid, he has actually reproached him for not doing so. Is this right? It is unreasonable for members to expect to be visited when neither the leader nor the minister knows that they are ill.

Above all, the members of a class may assist the leader by praying for him constantly and fervently. All Christians, whatever their experience or office may be, need the help of prayer; the aid of intercession, as well as the strength to be derived from their own prayers. All are dependent upon the results of prayer for the support of their religious life. A class-leader is no exception. How much leaders have been helped and encouraged by the prayers of their members will never be known in this world. Improved feelings, holy thoughts, wise counsels may all be conferred on a leader in answer to the persevering prayers of his class. Would there were more of this class intercession in all our societies! Those who desire to have better class-leaders are requested to try the method here recommended. Six weeks will be long enough for the test, and we are satisfied that by the end of that time the leader will be in better heart, and the class in a more flourishing condition.—*London Watchman.*

"JUST HOW IT WAS DONE."

The room for difference of opinion respecting the mode of baptism practised by John the Baptist is well illustrated by an incident in the life of John W. Knight, a Georgia Methodist preacher:

"On a certain Sunday morning he had a large and mixed congregation—a great many of the Baptist brethren were out. When he reached the part of the sermon that related to immersion, as the exclusive mode of baptism enjoined by Jesus Christ, he addressed the congregation as follows: 'I am going to tell you to-day more about my baptism than the Bible tells you about John the Baptist, and when I am through I want any brother in the house to tell me how I was baptized. I was baptized in a creek (naming it) in Georgia by a Methodist preacher, still living and preaching in our Conference. He and I walked arm-in-arm down to the river, walked into the river, and when he baptized me we walked together up out of the water to the shore. Now tell me, any of you, how I was baptized?' After pausing awhile, a brother spoke to the question on this wise: 'I suppose, brother Knight, as you went to the trouble of going to the river, you were immersed of course?' 'But, brother, we do not want you to suppose about it—we want you to tell us how it was done,' said the preacher. Another brother observed: 'Brother Knight, perhaps you knelt down in the water and had it poured on you.' 'No, perhaps, my brother, if you please,' said the preacher, 'we ask you how it was done.' He left the subject with them just here, and went on with his sermon."

"IN HIS OWN WAY."

The veteran Dr. Prime, of *The New York Observer*, (Presbyterian,) speaks thus of Methodism in a leader on the Conference:—"The growth of the Methodist Church from the family of the Wesleys, in 1739, to a body having 31,731 regular ministers, 85,460 local preachers, and nearly 5,000,000 of communicants, is one of the most remarkable chapters in the history of the Christian Church. Greatly did the leaders in the Church of England afterward regret that the Wesleys had been driven out; that this revival of spiritual religion, and of zeal for the purity of the Church, the salvation of

men, and the advancement of the kingdom of Christ, was extinguished within the bounds of the Established Church, while these earnest men went out to rouse the attention of the outlying world to the matter of religion as something different from orders and forms and ceremonies. But God has his own plans and carries them out in his own way. When his chosen ministers think best to tie up the gospel and trammel his work, he shows them that he is not dependent on bishops or priests or ecclesiastical organizations. He can send out his own heralds to proclaim salvation, and gather in his elect people from every part of the world. One of the most interesting and important subjects before the Conference in London is that of Foreign Missions. The Methodist Church has become distinguished for the part it has taken in giving the Gospel to the nations. The pioneer work which they carried on so extensively in this country has led to similar work in other parts of the world, and we have no doubt that much important information and valuable suggestions will be elicited for the furtherance of the cause. We hope for a fresh revival of the missionary spirit from this London gathering, a revival in which the churches of every denomination shall have a share."

BE CAREFUL.

How serious the act of any man who dares to stand up in the presence of hundreds of young men and women, and declare the Bible to be uninspired, Christ to be simply a man, and the salvation of the Gospel a superstition of the ages. Who can tell what the influence will be upon the lives of these persons exposed to the terrible trials they will meet, within and without, as they move through their earthly relations? Who can tell the breadth of the influence as each one of these becomes a propagandist of the same unbelief? One memorable Sunday evening, years ago, in the M. E. Church in Dorchester, then a town by itself, a man mature in age stood up in the social service, and, with emotion quite uncontrollable, related the story of his life. He was formerly a resident of the town, had a family, kept a public house, was a pronounced infidel, constantly reiterating in the presence of his children his denunciations of Christianity and all its disciples. Only women and weak men, he affirmed, accepted its teachings. His children had grown up confirmed in their disbelief in the creeds of the churches and haters of the religion of the Bible.

A short time before his visit to his former residence (for the family had removed into the State of New York), he had been marvelously converted, and had become, in every sense a "new creature." He declared, with the tears streaming down his face, that he had sought to redeem in his family the awful influence of his teachings and example, but in vain. Even his superhuman change did not move them. They attributed it to his entrance upon his dotage, or to mental weakness. He had returned to his old haunts to undo, as far as possible, the evil of other days; but groaned out his grief, as he declared that he could not do it. His own often-uttered declarations were now hurled back upon him.

A man may not be deeply affected by any possible evil that may result to himself by the acceptance of new moral views, but when one knows of the susceptibility of youthful minds and the power of a dogmatic expression of opinion in their presence, he may well hesitate, and take a sober second thought, and even pray to himself, if not to God, before he places himself as the magnetic centre of thousands, and calls in question a faith that has stood the test of six thousand years, and borne up with exalted hopes, through lives of purity and consecration, from the time of Adam down to the present, an innumerable number of holy and happy confessors.—*Zion's Herald.*

In the lowliness of Christ's birth God put his stamp of disapproval on all claims of superiority among men, through any rank or station.