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All Articles to be inserted in the paper and any Boeks to be noticed should be addressed to T. WATSON SMITH. Subscriptions may be paid to any Minister of

the Nova Scotia, New Brunswick and Prince Island, and Newfoundland Conferences. For rates of Advertising see last page.

> OUR EXCHANGES.

Three Catholic priests have within the last few weeks joined Pere Hyacinthe.

Wendell Phillips is still one of the most popular of speakers, and receives a fee of

Gustav Dorè is painting a colossal picture in illustration of the text: "Come

A missionary at Canton has compiled a new Chinese alphabet of 33 letters, by which all the words which now require many thousands of symbols can be written. The new Spanish Princess starts in life

heavily mortgaged with a name. She was christened Maria de las Mercedes Isabella Therese Christina Alphonsine Hyacinthe. The New York Independent says: " We consider that we have now clearly proved

the Baptists until the year 1641." The Volta prize, just awarded to Prof Alexander Gaham Bell, for his invention of the telephone, as the best electrical discovery of the past fifteen years, includes

the pleasant sum of \$10,000. In Sweden, a man who is seen drunk four times is deprived of his vote at elections. The adoption of that principle

The Rev. Samuel Farman, of Cambridge, vicar of St. John's Church at Colchester, has just seceded from the Church of England and has joined the Roman Catholics. by whom he has been accepted at the Oratory, Brompton.

In Connecticut a wife and daughter left the church which the husband and father attended, and hired a pew in another. He refused to pay the rent of it, and being sued for the same, the Court held that he was not liable.

The Methodist Conference at Rockford, Ill., recently passed a series of resolutions declaring that pastors should not change their charges until after election, so that several thousand votes might thus be saved to the Republican party.

The Religious Herald mentions a preacher who has never spoken a kind word for that paper, except when he wished some aid or encouragement. The Holston Methedist says it knows him and will publish his obituary gratis.

The "Christian Index" declares its faith in the doctrine of "poor pay, poor preaching," and says if a church gives twenty-five dollars a year for its preaching it will get a twenty-five dollar man; a truth upon which some churches will do well to meditate.

Referring to the recent Church Congress at Leicester, The Irish Ecclesiastical Gazette, organ of the high section of the Protestant Episcopal Church, is shocked to see so many Episcopal clergymen uniting with ministers of other denomin-

The Western Advocate says: "As a rule, those persons who indulge most freely in criticism of their preacher are least actively engaged in the parochial work of the Church, and are among those who give the least indication of a vigorous religious

ant editor of the Northwestern Advocate, the notice of the people every instance of (Methodist,) represented the Chicago Times at the recent meeting of the American Association for the Advancement of lawyers had been disbarred for accusing Science in Boston, and furnished daily the court which disbarred them of deciding

There are at present in Great Britain 371 Baptist ministers without pastorates, 177 of whom have seen over thirty years' service, 91 over ten years, 37 over five. -No less than 139 of those now idle have entered the ministry within the last twenty years. There are on the other hand, it appears, 291 churches without pastors.

A leading professor in one of the most popular Italian institutions, and one who, some time ago, became a Protestant, as is well known, has been for some time examining the economy of the various Protes. tant churches, and has reached the conolusion that the Methodist Church is the place for him, and he has accordingly made application to be received .- N. Y. Meth-

very costly table—probably, for its size, the most valuable piece of furniture now the most valuable now the mos the most valuable piece of furniture now most va nine inches high and eighteen inches deep; terms.'

the top, frieze and back are overlaid with old Sevres plaques, and the mounts are very highly chased and gilt. The probate duty on it was for 10,000 guineas, more than \$50,000.

The fact that the Presbyterian Alliance, with all their catholicity, could not agree to sing the name of Jesus together, and could not sit together around the communion-table, is a good deal commented upon in Presbyterian and other quarters. Things will be different in Belfast, four years hence. Psalm-singing has been tried most conspicuously, and found wanting. So with the close communionism of a few minor American sects. We think they will do these things better in Ireland,—N. Y. Independent.

The ministers of the Minnesota Methodist Conference, in session at Minneapolis, adopted a resolution asserting the obligation of the State to pay the \$5,000,000 of repudiated railroad bonds, and promising that each minister shall do all in his power to create a correct public sentiment on unto me all ye that labor and are heavy the question. This is right. If the Church is silent when public credit is dishonored, it is a partner in the iniquity. Public dishonesty is sometimes the effect, and always the cause, of private corruption.—N. Y. Advocate.

The Bates' College students who have been acting as waiters at the Glen House in the White Mountains this summer have returned and report a delightful experience. There were ten Bates students at that hotel this season, five from Amherst, three from Harvard and others from that immersion was not introduced among fitting schools-thirty eight in all. The students got generous fees from the guests, One student received a generous purse from a wealthy old lady, who was so favorably impressed with tis talent that she decided to pay his college expenses for the next two years.

The Christian Union says; "Tne Rev. W. F. Crafts, D. D., has withdrawn from the Methodist connection and expects to unite himself with the Congregationalists, would greatly restrict the franchise in this Dr. Crafts has been widely known as a country.—The Signat.

Sunday-school worker and as one or those broad men whose spiritual affiliations are stronger than their ecclesiastical ties. He is in hearty accord with the Evangelical theology, and does not, like Dr. Thomas and Dr. Eggleston, find his ties to the old tries that we can best imitate Christ, and is not followed by regret. Much time and church loosened by any variance from its faith. But he is by nature a teacher and builder, and three years does not give such a man time to do his best work.'

The Bishop of Rochester has sent from Gibraltar, where he is passing his holidays, words of counsel and direction to his clergy as to their duty in the altered state of the law affecting burials. He recommends Churchmen, instead of lying flat on their backs, belplessly shricking about their defeat, to stand up like men and meet their altered circumstances with cheerfulness and courage, and they will soon find out that Nonconformist ministers can be Christians and gentlemen too in the exercise of their new rights. Churchmen may have been outmatched by numbers, some think by argument, yet one triumph is open to them-the revenge of charity.-Mathodist Recorder.

In St. Clement's Episcopal Church. near Bastcheap, England, on a recent Sunday norning, the congregation numbered only three, and the three consisted of the two courchwardens and a little girl. A costly and elaborate service was, nevertheless, carried on by a Ritualist minister, who has faith in the eastward position. and by a paid surpliced choir of twenty. The correspondent adds:-" From the general appearance of this and other churches in the neighborhood it is evident that the time has arrived for their doors to be permanently closed. The services bave become a mere farce, and are simply conducted for the purpose of securing the clergy their rich livings.

The Supreme Court of Pennsylvania has decided that a lawyer cannot be convicted for contempt, and dismissed from his profession, for criticising the conduct of a judge. The court declares that it is Mrs. Leanuar Stone, wife of the assist- the especial duty of a lawyer to bring to what he believes to be judicial corruption a case wrongfully under partisan motives. The decision is a valuable one. There needs to be freedom in criticising judicial action-even freedom to "go to the nearest tavern and abuse the judge," unpleasant as that may be to the judge. - N. Y. Methodist.

The London Times remarks, in reference to the discussions now going on concerning the nationalizing of the English Church, that few are aware of the great advance that has been made in toleration within a comparatively short period. "Two centuries ago Nonconformists could not meet for public worship. They could only meet in holes and corners, in back parlors and haylofts, on the sly, and as law-breakers. Only a century ago, upon the least public one was out of the question .- constables were set on, and suspected Papists

A SUNNY MEMORY.

A note, by the last mail, from the Rev. E. B. Moore, of Hamilton, Bermuda, reminds us of those minor ministries by which we may imitate the Master, and scatter sunshine about our pathway. The lesson is commended to those whose possession of time and money permits or obliges frequent absence from home.

I notice from your last budget of papers the sudden death of J. B. Morrow, Esq. I was unfortunate enough not to make his acquaintance until last year, when, passing through these distant Islands, he kindly sought us out; and as the manner of the interview was characteristic of him whom we mourn I will give it to you. Happening to answer one day the door of our par-sonage I met there a strauger who, with outstretched hand and beaming face said, outstretched hand and beaming face said, "this is Brother Moore I suppose, my name is Morrow." Bringing him into the house, he told us in rapid words that he was just passing through Hamilton, and had only half an hour for business, but as he always sought out Methodist preachers wherever he went, he called to see us,—knowing something of the toils of the itinerency it was always in his heart to aid them. For a moment he sat thus enquiring into our work and its prospects; then ing into our work and its prospects; then giving us some items from his own experience—as a good Methodist is always able to do—he spoke some flowing words of comfort and cheer which seemed to come from his own animatel countenance rather than from his lips. Then it was, rather than from his lips. Then it was, "Good-bye, God bless you," and he was gone. Turning back to the house I noticed that the countenance of my wife was more radiant and he eyes more sparkling than usual. As ing why, she said—"Was it not like the list of an angel?" Really the day did sem brighter and the burden of work lip ter than usual. The dear brother left benediction with us that lingered long after he was gone, and the remembrance of which has cheered many as hour. theered many as hour all last hail and farewell, but it has left a bright too little. We want less spasmodic, page on our memory forever. One can morbid giving and more intelligent giveasily judge from this how such a one will be missed. Is it not in such small min is what is done intelligently and cheerfully

INTELLIGENT GIVING.

unto me.

The following article is from the columns of the Western Christian Advocate. Men who are unwilling to be taught their duty will pass it by. Those who are ready to render unto God the things that are God's will read it. Prayer, without effort to sustain the work of God, whenever the suppliant has ability to give is simply a solemn mockery.

There seems to be a more liberal giving for the building of costly church edifices. keeping up Church music in paid choirs, expensive organs, etc., and a more healthy conscience in the matter of support of pastors; but there seems to be little improvement in contributing to the other benevolent objects of the church, especially that of missions. The same tedious and labored methods must be used by the pastor on missionary day; the same dread | That the Methodist Church was increasof collections by the people-the previous announcement of missionary day being sure to keep some away from church on that occasion. Of the truth of this I have the Church of England became in the been reliably informed by several pastors. nineteenth century, the Societies of Me-

much objected to were there more liberal dist Church. . . . Whether rightly or and more intelligent giving. On a recent wrongly, this community has assumed all occasion, where there was a fair audience the characteristics and responsibilities of of well-to do farmers, only the meager an organic church of the Presbyterian type. sum of \$10 was given, some advance, I believe, on the previous year. Several of these members might have easily and reasily are to the perfection of ecclesiastical orsonably each given the entire amount. At ganization." There must be in the nature another place, in a wealthy congregation, where a 'fair collection' was taken, I was told of one man, a leading member, the owner of large, rich tarms, and worth at least \$40,- the particular society instituted by man 000, who, when the paper was presented to him on that day, as he sat in the front pe &, took it, looked at it, and then returned it with the remark : "I am still owing thedist Church may be comparatively una dollar on a previous subscription, and I will not subscribe until that is paid.' A short time previous, when a special effort was being made to clear off a considerable Church deot, he was waited on not be said, would be perfection-both by a doubly strong committee of ladies: but neither eloquence, charms, nor persistency could avail any thing with him or pierce his adamantine heart; as he had contributed the vast sum of \$25 for the the regulations of the Society can be fine church edifice he could give no more! And what is strangest of all, this man will look his pastor square in the eye, and say. "All that I have, I am thankful to say. belongs to the Lord, and he knows it." He is, moreover, a most zealous Church member, always in attendance at his class and suspicion of a private 'mass-house'—a the prayer-meeting, and constantly exhorting his brethren to greater faithfulness He says, "There is no ancient or modern mouth full of meat and wine, and jewels and higher Christian living. What can inheritance, into possession of a small but hunted down the street to find she ter be said of such a man's religion, or how where they could. Half a century ago a can words express our disgust at his high cuty can enjoy the fundamental privi-

James is clearly applicable in such a case, ley and the men who used to meet with John, "How dwelleth the love of God in sentiment, sometimes of the difficulties him?"

But whether much or little is given the idea of stewardship rarely enters into the minds of our members. There is no clear impression of the duty of consecrating a definite portion of one's income to benevolent causes, and giving as God prospers us. God is doubtless pleased with gifts ffered cheerfully and out of sincere tove for him, but they would doubtless be multiplied many fold were they given as a definite part of the income. Few could deliberately and conscientiously decide to give less than one-tenth, and were even this small portion contributed regularly our treasuries would be overflowing and wider fields of usefulness would necessarily be opened up for the extension of the Redeemer's kingdom. Let each one, ifter deciding what part of his income he vill give, apportion it according to his Lat judgment, in view of the needs of the r. spective departments, namely: Pastors' support, Missionary cause, Bible and tract societies, etc., and then there will no need for diverting a Sabbath each to many of these benevolences. This system would cause a definite sum to be set apart in God's treasury and ready whenever called for. These spasmodic efforts, the results of which depend so largely upon the presence of the eloquent Mr. ——, or the aid of a returned missionary, are objectionable, because they do not produce permanent results. There is a hard strain every year to induce the Church to come up to the figures of the previous year, and often when there is gain, it is more apparent than real; the advance in one depart-

ment being at the expense of some other branch of Church work. Sometimes men will be induced to give under the impulse of feeling more than they fully realize to be their duty, and the result is a retroaction, and as a conse the contributions will be less than before. secure the reward which follows the words, energy is wasted in stimulating our members to give without awakening a corres--"Forasmuch as ye have done it unto one of the least of these, ye have done it ponding sense of duty or privilege in the matter. It is of vast importance that tris whole subject be carefully studied, and clear and correct views of dut y be arrived at.

THE CHURCH AND THE SOCIETY.

From the London Methodist we quote part of an article which throws light upon certain currents of thought in English Methodist circles. Does a name occurring at the end give a hint as to the authorship of the article in the Review? In the current number of The London

Quarterly Review there is an article on "The Methodist Conference of 1880" which is worthy of thoughtful attention. It is evidently the production of a wellknown pen. The writer explains the meaning of a well-known statement which was made in the recent Conference and which has awakened inquiry in sundry quarters. We refer to the statement. ing while the Methodist Society was somewhat declining. The author says, "The Societies of the eighteenth century within The methods might not, however, be so thodism within what was really a Metho-It has its ministry and sacraments and Confession and Catechism, and all that of things an abiding distinction between the organic church instituted by our Lord, with its sacraments and laws, and under His guidance, with its rules and regulations. The writer goes on to say, "Ingee possibilities here arise. The Meprosperous and the Society in full vigor, r the Society life may decay, and the be in high efficiency; or-and this, it need the Church and the Society might be alike healthy and effective."

The question is, whether, seeing that the Society has developed into a Church. maintained? The writer of the article in question holds fast to the idea of a prosperous Society within a prosperous Church. He would preserve the institution of the Society for the purpose of the discipline of spiritual life. At the same time he would give "all their rights to those who are only communicants." legislation that has even approached the theory that none but members of the Sosoul; and how he is to be delivered or of the relations between the Society and fight, and please God, to overouse.

saved is a mystery. The language of St. | the Church. He continues, "John Wes-'Faith without works is dead;" and of him in City Road must have had a prethat would confront their successors They must have foreseen that in due time the class-meeting would have to be adjusted to the sacraments, and that the preachers would become pastors. But they left the embarassment to Providence and posterity. The most holy Providence of God will order all things well in His own time. The writer of this article is a most adroit Church reformer. His article reminds one of the Scripture, "I have yet many things to say unto you, but ye cannot hear them now." His caution is exquisite. He will never unduly excite the hopes of those who clamour for change. Nor will he, on the other hand, provoke unduly the anger of those who are opposed to change. A Pope could not express himself with more accomplished skill. The whole article deserves most careful attention.

A HAPPY DEATH.

The Boston Herald tells again of the departure of Bishop Haven, one of the later representatives from Methodism below to the General Assembly and Church of the First-Born above :-

To a friend he said : "The first Sunday in the new year I shall spend in glory. So real was this "glory" to the man who was so soon to enter it that he and his widowed sister Mrs. Cox, spoke together of the message which he was to take from her to her husband. "Gilbert, you know what I told you to tell Wilbur?" "Yes," was his reply, "I will remember it all, and will deliver your message," As time drew on he remarked that he had in the morning sent for Dr. Garratt, who had promised to come to him at four o'clock that afternoon, "You will countermand the order to Dr. Garratt," he said: "I have no need for him. I am going where sick." To his friend Dr. Upham he Preach a whole Christ, a whole Gospel, whole Heaven, a whole hell, a whole Bible." To another he said: "Stand by the old Church." Then referring to his own experience, he said: "It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts us up in His arms. I cannot see the river of death -there is no river-it is all light-I am floating away from earth up into heaven-I am gliding away unto God." One of his friends enquired of him: "Is it all right?" "Yes," said he; and again, "I have not a cloud over my mind; I believe the gospel all through," with a characteristic emphasis on the "all through." It was now four o'clock, and the sun of that winter day was going down; but to him there was no darkness. The last of the throng of visitors at this "reception" was Professor Lindsay, to whom, when taking leave, the bishop said:

"Good evening, doctor. When we meet it will be good morning." "After all his visitors had retired he said: "Now we are alone, and must have a little time with our own family. Here are my two sisters, my two children. Where is my mother? And when she was brought in they stood in a circle around his bed in order that he might see them all. But his sight was failing, and, looking around the circle, he said "Are we all alone?" And on being satisfied upon this point, he gave the last of himself away to God, and to those on earth whom he loved the best; taking their hands one by one and saving this is my dear, dearest mother: Mamie my little sunbeam-dear pretty one; Willie, my noble son;" and then recurred the name which he was ever whispering in the intervals of conversation : "Precious Jesus;

There was another name also—the name of her who had been a constant presence in his soul, though for fourteen years she had also been a presence among the angels

On the night before his election to the episcopate, being in the company of a few choice friends, he said : "I would willingly start and make a pilgrimage around the earth on foot to spend one hour with my Mary"; and when he knew he was about to die, he said, as if overwhelmed by the weary labors and journeyings Church behind it, as a vast organization, through which and over which he had dragged himself in spite of sickness and sorrow and pain, for all these long lonesome years, he said: "After I have seen the Lord, I shall want to rest for the first thousand years with my head in the lap of my Mary.

> The contest which is before the Church of Christ in this age is set forth in some very vigorous words by Bishop Huntington, of the Episcopal church, as follows: "A barbaric splendor, a sensuous and faithless civilization, a decorated and hollow worldiness, a society which, with its dress, dance, for to-morrow shall be as this day; or, if we die, we die '-this i