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NOTES AND COMMENTS.

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

VOL XXXV.

The Examiner and Chronicle (Baptist) says that "it is a fact and a distressing one, that changes have taken place in a single year in about onethird of the pastorates of the State of New York.

Arabi, who with some of his associates has been banished to Ceylon, has expressed satisfaction with the honor done him in sending him to the last ted to bail at all !-N. Y. Tribune. resting place of Adam, when driven from Paradise, according to the Moslem tradition.

The Chicago School Board last week passed a resolution ordering the committee on text-books to enquire into the expediency of discontinuing the study of grammar in the public schools and a modification of the present course of study accordingly.

Many a preacher who would be offended at being called a rationalist, will give an entire sermon to prove that which is already clearly settled by a "Thus saith the Lord," and which nobody ever doubted when he began. -S. W. Adv.

The preacher who waits for other excitements to subside before he makes special effort for the conversion of sinners, will wait till newspapers cease to be printed and elections cease to be held. The Gospel is always the previous question. -Nash.

Mr. Fawcett, Postmaster General of Great Britain, has given men in the Postoffice premission to wear the blue ribbon, exception having been taken to the badge by an official. The men, he said were at liberty to wear "all the colours of the rainbow if it would only help to keep them from the drink."

Some of the Irish Roman Catholics are resenting with unmistakable Irish directness the interference of the Pope in Irish affairs. Irish patriots are certainly hearly at a white heat when it leads one of their number to say, "I would have Ireland have her own sun and her own moon, if that were possible. "-Central Christian Advosate.

The London Daily Telegraph commenced a leading article recently with a statement that "Official statistics go far to confirm the triumphant claim of total abstainers that the consumption of strong drink is falling off at a rate not distasteful to the philanthropist, but suggesting grave reflections to a Chancellor of the Exchequer."

The freedom with which bank, insurance, and trust companies lend other people's money is at the bottom of half the financial trouble in the country, and this will continue until the law makes a director personally responsible to the depositor for reck-Board. - N. Y. Her.

The First Presbyterian Church in New Albany, Ind., has elected a board of eight deaconesses, which is claimed to be a new thing in Presbyterianism. If so, it is a new thing which nobody will object to. It has often been talk. ed of in Presbyterian circles and with general approval. We presume other churches have anticipated that at New Albany. - Independent.

The Interior ascribes the frequency of divorce in New England, so much commented on in Massachusetts of late, to too much attention to the head and too little to the stomach. It is not in human nature to stand so much of George Eliot with so little to eat. Who ever heard of getting a divorce from a girl who knows the mysteries of fried chicken and waf-

The Christian Advocate says: "Many active members of the church, most useful in various spheres, are missing the chief thing, which is genwine spiritual life. They mean to be much outward. When they come face to face with spiritual minds. meet trouble, or life sinks apace, they will be conscious of a painful vacancy within. 'To be spiritually minded' not merely busy about the church and Sunday-school-'is life and peace.'

Some one asks the Herald and Presbyter, Cincinnati. "How am I to know whether I am elected to be saved or lost? and what can I do in the premises?" The H. and P. responds: Some one answers: 'The elect are whosoever will; the non-elect are whosoever won't. Every man classthes himself." Does that answer the query! The querist asked "how can I know?" The scripture quoted answers an entirely other question. Every man does classify himself, but how shall he know he is classified, and rejoice or mourn accordingly. We think there is a better, plainer way.-N. W. Adr.

in Rochester has really embezzled \$200,000, as is charged, his release on 820,000 bail gives him an opportunity of clearing the nice little sum of \$180,000. If he has wasted all his plunder in speculation, however, this chance presents itself only as it might have been. But isn't the principle involved somewhat like compounding with thieves? Why should defaulters who cause so much suffering be admit-

As Christians we need to be something more than specialists. The one shining virtue, or the single line of activity that may be agreeable to us, will never fill out the broad demands of the law of God, or enable us to exert a saving influence on men about Without the breadth and symmetry, our piety, however intense, will be at a discount. Our experience in that case may be well as far as it goes, but it does not go far enough.

After all, the money made by farming is the cleanest, best money in the world. It is made in accordance with God's first law, under honest genial influences, away from the taint of trade or the fierce heat of speculation. It fills the pockets of the farmer at the expense of no other man. His gain is no other man's loss; but the more he makes the better for the world at large. Prosperous farmers make a prosperous people. Whatever benefits our agriculture benefits the commonwealth .- Atlanta Constitution.

The Baptist Watchman exults on the ground that the denomination it represents is again unifying against felowship in the ordinance of the Lord'ssupper with other evangelical Christian Churches. That is, it exults in other particulars, of the Protes Episcopal Church, and of the Roman Catholic Church. It is the conscientiousness which "strains out the gnat, and swalle "s the camel." -Western Adv.

The Italian Journal, Piccolo Mesagmade an announcement of a coming fair in this fashion, 'That mutton will be sold there at a remarkably cheap rate, and that the Protestant books being prohibited, those purchasing them will be excommunicated. Two evangelists followed him and secured a counter announcement, 'That the books sold by the evangelists are said not to be true Bibles; they offer 500 francs to any priest that shall prove them to be false.

that requires nothing, humanly speaking, but more people to utilise and cultivate its soil, and a small island which, at least, tends to overpopulaless loans effected by his vote in the tion in proportion to its superficial than it is shown to be by one short sentence in the annual report of General Merritt. Consul General of the United States for Great Britain and Ireland-namely, that, "whereas in England one in 35 persons is a pauper, the proportion in the United States is

but one in 285 !"-Watchman. The Central Baptist has this telling hit at the brilliant imaginations of some evangelists in counting their converts: "A prominent St. Louis pastor told us that a noted Evangelist, who was holding a meeting in St. Louis, once reported some seventy converts for one night's work. The report was made in the daily papers of the city. Neither the pastor nor the deacons of the church knew anything of any converts till they saw the announcement in the paper. It would seem to be of little use for any man to go into the work of an evangelist nowadays, if he has not learned how to count.

Strange are the vagaries of fashion Among the latest of its freaks is said conscientious, but their work is too to be the introduction of "prayer 'to be used by fashionable la-They come from the misty East. They are described as being similar to those used by the Mohammedans. Places are indicated for the Adr. hands and knees. Devout women procure the real things from an importer, and, without facing Mecca, bumping their heads on the floor, or removing their shoes and stockings, like the sons of the Prophet, still do actually use them to kneel while praying. They are said to be a great

> Dr. Henry B. Potter, of Grace Church, New York, though a loyal son of the Episcopal Church, has not been slow to express his regret and indignation at the way in which it has stood aloof from the temperance movement. Lately, in speaking of this, he told "the story of a man who took a great pride in contemplating against a Fellow of a University in thither?

he was doing, "Oh, he is sitting up with the family tombstones," was the reply. That," said the speaker, "is what the Episcopal Church has been doing sitting up with the family tombstones."-Evan. Churchman.

ONE MANS INFLUENCE.

Methodism, or at least Methodist

usage, fairly took New York and Brooklyn on Sunday night. Everything was favorable for holding watch-night meetings, and our own churches took advantage of it with great success. In most cases the regular Sunday night services were held at eight or nine o'clock. The churches had large congregations, and some of them were crowded. It is plain that Dr. Newman does not intend his old habits shall grow rusty. In a certain sense a Methodist preacher remains such go where he will. Even Robert Collver, with all his heresy, carries with him to the Unitarian Church the Methodist energy and practical piety that makes him so attractive. Few more beautiful lectures than his on Father Taylor, of Boston, have ever been delivered in this city. So we were not surprised that Dr. Newman held a watch-night meeting, or that William Lloyd, who left us a year ago, was there to help him. We are no hero-worshipper, save where selfsacrifice has consecrated a man's memory. Great men, that is men what is in itself most pitiable; in with great faculties, such as prodigwhat equals the High-Churchism, in ious memory, high powers of reasonmarvellous physical endurance, have simply been endowed with these faculties by the Creator and are no more to be honored for their possession than the peacock or the bird of paraiere, tells of a public crier having dise for their beautiful tails. Admiration is a long way from worship. Yet while we do not join in the constant adulation of Mr. Wesley. or think because he ordered a thing it must necessarily be right, we cannot but wonder at the wide-spreading influence of his teachings. His strictly methodical practices, almost monkish in their character, have long been forgotten. But his warm Christian piety, The contrast between a vast country his care for the poor and neglected, his earnest preaching of the gospel, joined to the energy and push of his followers, especially in this country where education and culture have area, can hardly be more palpable been added to enthusiasm, have infected every Church in the land. We make no exception. The Roman Catholic missions so freely held by the Paulist priests, and with such excellent results; the Sunday-schools with their songs and rewards of the same church; the transformation of the dull sleepy Sunday-schools of the Protestant Episcopal and Presbyterian Churches into bright gatherings of little ones; the whole system of practical religion which pervades every denomination; all these are the fruits of the leaven which came from the teachings of John Wesley. Our growth as a church has been wonderful. But it would have been greater had not other churches so freely adopted our methods. We need not complain. If the real Methodist work is being done it is of the slightest consequence who does it. Heaven is doubtless a good place, but the Church has little to do with it prospectively. He

AN EVENTFUL VISIT.

who makes this world brighter is the

true hero. The Father will take care

of the future. - Lux, in Central Chris.

A memoir of Miss Anne Lutton, a class-leader and preacher (to her own sex.) whom Irish Methodism gave to England, has just appeared. A reviewer says: "Her natural gifts were of a high order. Her attainments are very rarely equalled. The men or women are few who can claim an exact knowledge of fourteen languages, and a fair knowledge of four others. belonged to an ancient family and The lady who can take the prize

If the president of the wrecked bank his genealogy. A friend, asking of Greek prose and poetry, and who, at another, on a certain occasion, what eighty-eight years of age, could converse in Hebrew with a learned Jew, we may be sure has got something to say which will be well worth our hearing." The eventful visit which introduced Methodism into the little town and into her own family in the year of her birth, is thus described by her.

'It was Sunday, the people were ust returning from the morning service at church. The younger members were idly gazing at passers by. A stranger rode up to the principal inn, unstrapped a huge pair of saddlebags, and walked into the house. The children marked this strange man in plain garb, and wondered what could be in those mysterious bags at which he looked almost affectionately. They reported the matter to their father; he immediately observed: "It is most probably a Methodist Preacher." and he should wish to ask the stranger to come in. In half-an-hour the family sat at the dinner-table with the Rev. John Grace, he occupying the place of honor. The memorable Sabbath when my father invited the Methodist Preacher to come and eat bread with him, was the beginning of days to a household. They were all charmed by the winning manners and conversation of their guest. The little circle sat wondering and delighted to find that religion was not clad in sables. The voice of the stranger operated on their ears like the gentle breeze stealing over the chords of an Æolian harp. From that time the entertained at my father's house; and as no chapel was there, nor for many years afterwards, his parior and hall were the places where the congrega-

The issue of this invitation of the Methodist Preacher was, first, the conversion of the second sister; next, the conversion of the eldest sister during a time of sickness.—who died with a glorious hope of immortality when Anne was nine years old ;-after this the conversion of her little brother John, a lovely child, whose death scene shortly afterwards was one of no common triumph. One day he was found weeping over his Latin grammar, when pressed by his father as to the ause, he said, 'I have been looking over the whole book and in it all there is not the name of Jesus. Dear father, let me lay it aside, do not ask me to learn it.' 'You never shall, my dear boy, until you can do it with a clear conscience, said the father. Another brother, just commencing his career as a surgeon, died at the age of twenty, also happy in Jesus; another became a very useful Wesleyan in America. These elder brothers and sisters, this companionable little John, their conversion, the early, happy death of some of them, with all that this book tells of the father's and mother's life, give us some idea of the Christian surroundings of little Anne, the youngest of thirteen children. How much depended upon the hospitable impulse of the father when he gazed upon the Methodist Preacher with his saddle-bags! If the suggestion of the Good Spirit had been disregarded, through his own negligence or his wife's opposition, it is appalling to think of the probable loss to himself, to his family, to Anne Lutton, and to the Church of God. What need that we should seek for guidance in the little common affairs of life, that we should be quick to give heed to the still small voice, when so much for time and for eternity may depend on an invitation to dinner! W. M.

Christ comes with a blessing in each hand-forgiveness in one and holiness in the other, and never gives either to any who will not take both .- Tho-

mas Adam. If your religion consists only of occasional pecuniary contributions earth. and occasional visits to the house of God, what enjoyment will you get from heaven---supposing you go

JAPAN.

The career of Mr. Neesima, of Kioto, has been quite as remarkable in Japan as it was in this country. His history is a romance. In studying geography, in his early youth, he learned that the western nations had been made great by their use of the Bible. He was moved to make inquiries as to this book; but found no satisfaction for his curiosity, and finally he ran away from his father's house, drifted to Shanghai, and there obtained passage in a ship which took him eventually to America. The vessel was one of Hon. Alpheus Hardy's, and, when the captain reached Boston, he took Mr. Neesima to this distinguished merchant, and said: "Here is a young man who wishes to know something of Christianity. I thought you might be able to tell him something important on that matter." The boy was fortunate in falling into a circle in which Christianity is not merely a creed, but a life. His benefactor sent him to Phillips Academy, at Andover, afterward to Amherst College, and then to the Andover Theological Seminary. President Seelye, when asked by the American Board to describe Mr. Neesima's career in college, answered; "You ask me to gild gold. " Mr. Neesima went home to Japan possessed of the zeal of an apostle. He is now at the head of an educational institution at Kioto which is likely to grow into a university. At present its chief business is to teach young men Christianity and the outlines of the occidental nest desire to add to the school a ful. from ours at home. Instead of trim ly equipped theological, medical, and legal department. His whole soul is in the work of regenerating the educational life of Japan, and at the same time promoting the growth there of

the most vital forms of Christianity. It is most cheerful news that the Empress of Japan, who is childless. has made herself patroness of female education. The Methodist bodies among the missionaries of Japan deserve great honor for their zeal in advancing this great cause. The city of Nagasaki, one of the most beautiful in Japan, exhibits to the traveler who approaches it no building of equal prominence or dignity with the Fefounded by the Methodist mission.

male Seminary which has just been One of the finest mission buildings in the Far East is occupied by the female school of the Methodists in Tocio. Other denominations are doing much in the same direction; but probably the Methodists lead in this reform, which has incalculably important relations to the whole topic of the regeneration of Asia. There are admirable female schools conducted under the auspices of the American Board. Dr. Hepburn, of the Presbyterian Board, is well known as the great scholar of the Japanese missions. He is the author of the standard Japanese-English Dictionary and is often appealed to most confidently by the embassies of various nationalities to decide questions of interpretation arising between foreign governments and the Japanese Empire. It seems invidious to make a distinction between the different missionary bodies in Japan, because they are all doing superb service and are really united in spirit. I was greatly impressed by the union of sentiment among missionaries: not only in Japan, but in China and in India. Soldiers who are face to face with the enemy must close up their ranks. The conflict with paganism brings out in the van. guard of the churches the hidden half of Christian unity. - Joseph Cook in N. Y. Independent.

The Church of Christ makes frequent calls for money. When it ceases to do so the fountain of beneficence will be dried up, and the flower of love will no longer blossom on

I have always observed this, that well of it at parting. -Mrs. Sarage. tions."-Advance.

THE METHODIST (HAPEL, OPORTO.

No. 3

Reaching the Methodist Chapel in the Largo de Coronel Pacheio about ten minutes before the service began on a Sunday evening, 1 found some dozen persons already assembled. which number rapidly increased, notwithstanding that it was a pouring wet night. At the commencement there might have been about seventy present, about as many men as women. This mission chapel is a nearly new building, with high open roof, quite in the modern style. It is lighted with small Gothic windows, suited to the country; larger ones would mean, in summer, uncomfortable warmth from the sun's rays and a glare of light painful to the eye. The building would seat about 250. It is often, I am told, quite full. There are schoolroom and class rooms be-

A more devout and attentive congregation could not anywhere be seen. All knelt at prayer. The responses were uttered heartily and by the congregation generally, not, as too often at home, by a solitary voice here and there. And the singing! It did one good to hear it. From this small congregation there arose a volume of sound-no shouting, but fullvoiced harmony—such that if a congregation in one of our large Yorkshire chapels were to sing in proportion the effect would be overwhelm-

In externals-in complexion and bonnets of the newest fashion, the women cover their heads with a simple silk kerchief, and, instead of the fair-haired, blue eyed Saxon type of man which forms so large a proportion of the male members of an English congregation, here men with jet black bushy hair and abundant beard and whiskers and with complexions of dark olive are alone to be seen.

Whilst the congregation were gathering for the service my ears caught the sound, so familiar at home, of hearty Methodist singing in some vestry, as I supposed, connected with the chapel. It was soon over, and in a few minutes there came in a company of bright, intelligent-looking youths, with two or three older persons. Naturally my conclusion was that a class-meeting had terminated just in time for the service. The explanation, which I received afterwards on inquiry, was most gratifying. It appears that several youth of the congregation came of their own accord to the Rev. Robert H. Moreton, the minister, begging that he would allow them to meet once a week to see if they could help one another in doing the right, and withstanding the dishonesty, untruthfulness, and worldliness around them. He was of course only too glad to consent, arranged that the meeting should be conducted in an orderly manner, and it has proved a great success. It is not exactly a class-meeting, but something between that and a mutual improvement meeting, and the parents of the boys and other older persons can be present if they choose. - E.R.S., in

In the Canton of Berne, in the Swiss Oberland, rushes a mountain atream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the fields with perpetual green Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience. heavenly-mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes open to see all things in their true values, you may cry in grateful ecstasy, the people of the world never speak "Thank God for my griefs and afflic