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OUR EXCHANGES.

Dr. Wm. M. Taylor thinks that the minister's private cabinet of three should consist of his best deacon, the Sundayschool superintendent and the chorister.

The State Sunday-school Convention of Michigan, at their recent session, expressed the opinion, in their resolutions, that any d'Ortrante for good actions. The awards one using tobacco was unfit to be a superintendent or a teacher.

Under the superintendence of the Rev. Dr. Fauld, of the United Presbyterian Mission in Tokio, the Gospel of Mark has been printed in raised type for the blind Jap-

Gustave Dorë is engaged upon a picture, painted on a colossal scale like the majority of his Scriptural subjects, and illustrating the text. 'Come unto me all ye that labor and are heavy laden.'

The engine of the train which went down with the Tay bridge has, after being repaired at Cowlairs, been placed on the line between Edinburgh and Glasgow. The arrival of the engine at Edinburgh was witnessed with much interest by a considerable number of persons.

The Churchman says: People with whom it is an open question every Sunday morning whether they will go to church, are not only not most apt to go, but they are not apt to be those who profit most by going. Children brought up by people of Cost of dogs..... that sort are apt to be bad members of the

The town of St. Johnsbury, Vt., says Importation of liquor Zion's Advocate, has made a contribution to the temperance movement. By a vote Whole cost of liquors.......12,200,000,000 wondrous blessing, and who also expectly confess Protestantism, but the priests ture and other books have been translated. lished weekly, with the names of the phythat the business of the agency has fallen expressed without fear or favor. When one did not accept the training, but chafoff about one-half.

The Roman Catholic Archbishop of Dublin has issued a pastoral against the prevailing fashions in women's dress and immoral publications, which has some strong language. He says the costumes of the present day seem to have been designed by the goddess of paganism, rather than by the Queen of Heaven.

Canon Farrar looks little over forty years old. though in reality he is nearer fifty. He is a grave, thoughtful, studiouslooking man, with a shy, reserved manner, who is led by, rather than leads, the conversation. In warm summer days he is to be found with books of reference beside him, studying in the ancient cloister garden of Westminster Abbey.

Discipline is discipline. A private in the 79th Highlanders recently saved a child from drowning in the river at Kirkee, India, at imminent peril of his own life, and then kept the crowd back while the surgeon resuscitated the little one. This occupied some time, so that he was late in returning to barracks, and when the officers heard this explanation, they ordered him to be confined for fourteen days!

The yearly incomes of the heads of the Anglican Church are as follows:-The Archbishop of Canterbury, \$75,000; the Bishop of York, \$50,000; the Bishop of London, \$50,000; the Bishop of Durham, \$40,000; the Bishop of Winchester, \$35,000 the Bishop of Ely. \$27,500; the Bishop of St. Asaph, \$26,000; and the rest not less than \$20,000, and not more than \$25,000 each. Each Bishop has, moreover, a "palace," or official residence.

The Episcopal association for the removal of the Bishops from the House of Lords is actively endeavouring to extend its organization in the Church of England. The Rev. W. J. E. Bennett, Vicar of Frome Selwood, a former defendant in a Ritualistic case, is chairman of the Provisional Committee. Local secretaries have been appointed in London, Oxford, Cambridge, Sheffield, Durbam, and other importent towns. A general meeting of the association is to be held at Leicester during the session of the Church Congress.

A step forward in the temperance movement in England is marked by the discontinuance of an arbitrary charge for wine at public dianers, by which custom nondrinkers were obliged to pay for what they did not use. The old formula was: "Tickets, including wine, one guinea;" but the British Medical Association recently set Edwards. Barnes, Emmons, and Dwight the example of not including wine in the hammered out their systems of doctrinal price of its dinner tickets, and it is believed ivinity. Country quiet gave time for ed this example will soon be generally study and hard thinking. Jonathan followed, as abstainers are making their Edwards never could have written the influence seriously felt. Those who desire immortal treatise on the 'Freedom of the who do not will not be obliged to pay for it. street and a crowd of callers."

Miss. Hilda Montalba, the young English artist, who is a special friend of Princess Louise, and who lately visited her at Ottawa, has just sold a picture—a Venetian scene—for \$800. It is a notable price for a young woman's painting.

News comes from India that the famous car of Juggernaut was not as usual dragged through the streets of Puri on the 9th of July; and it seems that, by religious custom or law, if it be not drawn on the ninth day of the car festival, twelve-years must elapse before it is again used. The fact of the car not being brought out this time is attributed by a correspondent to what he calls "an act of unpardonable negligence on the part of meddling Government offi-

The French Acadamy distributes annually "Rewards for Virtue." The occasion is made of real interest, This year the orator was M. Sardou, the brilliant the orator was M. Sardou, the brilliant dramatist and novelist. He announced a bequest of 200,000 francs by the Dachess d'Ortrante for good actions. The awards made by the Academy were: To a weman in humble life for adopting deserted children; to an artisan, for forty years' devotion in saving lives from fire; to a peasant, for preserving from drowning; and to a widow, for fifty years' service to the sick and needy.

Cardinal Manning has issued a pastoral letter on the "public scandal" of people who have been married by Catholic priests also going through the geremony before

who have been married by Catholic priests also going through the ceremony before Protestant clergymen. It is declared officially that "the act of a Catholic in going before a non-Catholic minister as a minister of religion, and making the marriage contract before him, thereby unites him to an heretical ritual, from whence would arise an implicit adhesion to heresy, and that it is illicit and sacrilegious as a communication in divinis with the same.

A late number of The Southern Presbyterian Review contains the following suggestive statistics for the United States:

Salaries of all ministers of the gospel..... Support of criminals...... Church, if they are made members at all Fees of brigation.

Cost of tobacco and cigare... 50,000,000 Support of grog-shops......

> tiality and honesty, in connection with the critical acumen of the able editor, is what makes the book reviews of The Quarterly so useful.-N. Y. Independent.

Mr. B. F. Sieber, of the firm of Sieber & Sons, of New York, being a Jew. and having been refused admission to St. Mark's Hotel, at New Brighton, Staten Island, because he was a Jew, has determined to test the ques ion whether botel-keepers have the legal right to deny accommodation to Jews as a class. He has brought a suit against the proprietor of St. Mark's Hotel for damages to the amount of five thousand dollars, setting forth the fact of refusal because he was a Jew, when the proprietor had ample room for his accom-

The London correspondent of the Liver-pool Daily Post says: "Mr. H. H. Fowler is rapidly rising to the highest rank of Parliamentry debaters, and to-night he did more than has yet been accomplished to raise the discussion. It says much for the eloquence of the member for Wolverhampton that Sir Robert Peel cheered him when he concluded, and violated a standing rule of the House by taking notes" while he was speaking on the Burials bill. Mr. Fowler is the son of a Methodist minister and a prominent member of the English Methodist Church.

The London Methodist says; -By the way, does not Conference spend too much time in thanksgiving? I have often thought that there is a great amount of immorality in connection with thanking men all round. It is well enough in some cases, but in others it is very hard to do it with a good conscience. Men have to sail very near the wind to get out a compliment truthfully in some instances. If Conference set the example it would aid the morality of the whole Connection by discouraging prefuse thanks given at public meetings and circuit quarterly meetings.

The Rev Dr Cuyler says that a hundred years ago the shining lights were not in the pulpits of the large cities, but in the rural parishes. During the last century and in the early part of the present one, "the ministerial thrones stood in such secluded places as Bethlehem, Northampton, Morristown, Franklin, Litchfield and Greenfield Hill. There stood the theological anvilon which such men as Bellamy.

THE HEAVENLY

ntion to one A friend has called our Book Room of the new books on a counter. Its title is taking, and its style attractive. A glance at the Secret of a Happy Life," lead us to regard it as one of the best of the many books upon the doctrine of holiness below the public. Our readers must have a page or two from the first chapter.

But when we come to od's side of the question, what is there is said as to the manifold ways in which he accome may not be the work bere that the entrusted to Him? It ump of clay growing comes in. would never grow into a if it stayed in the clay-pit a thousand years. But once put in skilful potter, and, under hands of a fashioning,

\$6,000,000 or write for the Lord. 70,000,000 was that through this ver 12,000,000 made her into a vessel " me 5,000,000 ter's use, and prep

Another lady who had entered this in 1,500,000,000 of faith under similar circumstances of editorial deposition of The Methodist nurse and humour, and amuse them all sicans ordering the sale; and the result is Quarterly neview is that its opinions are the day long. Unlike the first lady, this ever a book is reviewed, the author, even ed and fretted, and finally rebelled, lost though he be a high dignitary of the all her blessing, and went back into a Church, does not escape the severest critic- state of sad coldness and misery. She ism, if his work calls for it. This impar- had understood her part of trusting to begin with, but not understanding the Divine process of accomplishing that for which she had trusted, she took herself out of the hands of the Heavenly Potter, and the vessel was marred on the wheel.

I believe many a vessel has been similarly marred by a want of understanding these things. The maturity of Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit, who, by his energizing and transforming power, causes us to grow up into Christ in all things. And we cannot hope to reach this maturity in any other way than by yielding ment: ourselves up utterly and willingly to His mighty working. But the sanctification the Scriptures urge as a present experience upon all believers does not consist in maand this may be as complete in the babe in Christ as in the veteran believer.

The lump of clay from the moment it comes under the transforming hand of the potter, is, during each day and each hour of the process, just what the potter wants it to be at that hour or on that day, and therefore pleases him. But it is very far from being matured into the vessel be

intends in the future to make it. The little babe may be all that a babe could be, or ought to be, and may therefar from being what that mother would

June. It is the best apple that June can produce. But it is very different from the apple in October, which is a perfect apple. God's works are perfect in every stage perfect until they are in every respect

All that we claim then in this life of sanctification is, that by a step of faith we put ourselves into the hands of the Lord, for Him to work in us all the good pleasure of his will, and that by a continnous exercise of faith we keep ourselves there. This is our part in the matter. And when we do it, and whilewe do it, we are in the Scriptures sense, truly pleasing to God, although it may require years of training and discipline to mature us into a vessel that shall be in all respects to His honour, and fitted to every good work.

the power out of their sermons, because

PROTESTANTISM IN ITALY.

The ninth Evangelisation Report of the Free Christian Church in Italy contains the following narratives :-TRIUMPHANT DEATH OF COUNT PRIGGERI.

The Waldensian Church of Rome laments the death of one of its principal members, Count Alessandro Friggeri, a convert about eight or ten years ago from Popery, and formerly a major in the Pon-tifical army. All who knew him will long remember his lovely Christian character, is humility, his kindness of heart, and his devotion. He was a member of the Waldensian Committee of Evangelization, and often also discussed questions of faith with the priests or other Roman Catholics. Last year he prepared a document, signed before a notary, which he read be-fore the congregation. It expressed his Evangelical faith, and his desire, in case of sickness, to be assisted by Mr. Ribetti, or some other Protestant minister. Yet all that did not protect him from a trial to his faith on his death-bed not less terrible than that which embittered the last moments of another member of the same congregation last November. His relatives, like those of many other Evangelicals, are proud, superstitious, and fanatical, and they refused admittance to Mr. Ribetti, while they called the priest and the bishop. It needed all the energy of the dying soldier to convince them that I knew a lady who had encored into this life of faith with a great out ouring of the Spirit, and a wonderful floor of light and joy. She supposed, of course this was a preparation for some great service, and expected to be put forth immediately into the Lord's harvest field. Instead of this ligher class, and the brother is a Council of State Colly those who live here. almost at once her husband lost all his money, and she was shut up in her own house, to attend to all sort of domestic duties, with no time or strength left for any Gospel work at all. So accepted the discipline, and yielded here up as heartily to sweep and dust, and ake and sew, as she would have done to reach or pray, or write for the Lord. liberty of conscience, when it is most needed. The government will do nothing, saying that the family has a right to call whom it will to its sick and dying.

which proves that not only those who open- duced to writing, portions of t ed to be sent out to do some great work, themselves, are liberated from the old slavery of the Church. A canon was dying, and had arranged to leave his property-about twelve thousand dollars-to his family. The priests insisted that he should leave it to the church, and refused to give him absolution if he did not. He, however, persevered, saying that he received it from his family, and that it belonged to them. At last, tormented by their importunity, he exclaimed, "Leave me! I will die an honest man, and want to see no more of your clique!" The Archbishop refused to allow the corpse to be carried into the church, and was only persuaded to do so by the promise that a gift would be made to it. - New York Observer.

ETERNAL PUNISHMENT.

Dr. McKay, of Hull, England, in a recent address, says of everlasting punish.

" Men nowadays do not like to bear the old-fashioned doctrines of God's judgment; they do not believe nowadays in an eternal hell; they are trying in every way turity of growth, but in purity of heart, to explain away the two dread words-"everlasting punishment"-and there are only two ways, either by explaining away the noun or the adjective.

I feel this is an age when we have to contend earnestly for such truth; and I would sound a note of warning to younger students of God's Word; for fathers in Christ know better than to be led away by such nonsense-better than to seek to explain away the just judgments and righteous attributes of our holy God under the pretext of magnifying His grace fore please its mother, and yet it is very and love. Was it not the disciple who used to feel the throbbings of his heart, wish it to be when the years of maturity and who told us that "grace and truth chall come. The apple in June is a perfect apple for one chosen to write the most awful book of doom-judgment beginning at the house of God, a judgment that spares not the churches, a Judge who walks in the midst of the seven golden candlesticks, of their growth. Man's works are never with glorious majesty ushering in His kingdom of righteousness and truth?

It is the judgment of God and the justice of God which shows us what a God we have. Look at the Polythei m of Greece and Rome; look at the ideal deities of exaggerated sin! Bacchus for instance. Man found that his passions led him to get drunk, and so he made a god of drunken. ness, and made gods of other human pas-

But the God of Creation and Revela. tion is so pure, so perfectly holy, that we know what impurity and sin are chiefly by contrast. We learn by grace to hate them, and we long for the time when we shall be satisfied when we wake up after his likeness. And we know what holiness Many ministers who never dream of and purity are by knowing that God cansuch a thing, who think that they are not tolerate one sin. He says that if a preaching for the good of souls, are losing man offend in one point he is guilty of all. If His grace, His love, and His merthey are trying, even without knowing it, | cy are slighted, He must be, in the neces. wine can have it by paying for it, but those | Will' behind the bell pull of a noisy city | to make them not only sermons, but works | sity of his nature, a God of judgment, in. flicting punishment for such offences.

THE STORY OF A MISSIONARY.

The Rev. S. Macfarlane, of the London Missionary Society, narrated at Exeter Hall, at one of the May anniversaries, a profoundly touching and impressive story of work commenced and accomplished during the last few years in the Island of New Guinea by himself and his companions, native and European. Mr. Macfarlane thus summed up his reflections upon his experiences:

"I shall never forget the first night I landed, and I should like to compare it with the last night before I left. I remember the feeling that came across me the night I landed. I could see the fires through the grove of cocoa nut trees; I could hear the drums beating; and I heard sometimes the shrieks of women. I knew there was heathenism and cannibalism all around. Ah! but as I sat on the veranda of my little house at Murray Island, the night before I came to this country, you must try and understand what my feelings were then. I was coming home to my own country and family; the opening up of the mission has been mostly accomplished, and here I was sitting on the veranda of this house, and I saw a fire in the cocoa-nut grove, just as I had done on that night before I landed. And as I sat there, and thought of the work that had to be accomplished during the six or seven years, there was a sound that came warbling up the hill-it was not the shrieks of women, but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship, and after the singing of the hymn and prayer and the talking of the teacher, then came about two hours of singing, for they are very fond of it; they know nearly all of Moody and Sankey's hymns. All this has been accomplished within eight years."

The singing of these melodies, we need hardly add, was but a token of a vast and wondrous transformation. The work of Christianization and civilization in New Guinea is as yet only just begun, but already some thirty mission stations have been established, numbers of people have been reclaimed from cannibalism, idolatry,

and a system of edu lished. This record is a wonderful testitimony to the vitality of the Christian faith, and to the continuance of its ancient power of bringing light and gladness to the dark places of the earth .-Sunday Magazine.

TRACTS

At a recent anniversary of the French Society for the distribution of religious tracts, the Rev. Mr. MacAll was called upon to preside. Among other things, he said in his opening address that he could not forget that the work of evangelization in which he was engaged was due to a tract. He stated that some years since, when he was about to leave London to visit Paris, he perceived at the very moment of his departure, that he had not supplied himself with tracts. At the risk of missing the train he ran to the office of the Tract Society in London to secure a supply of French tracts. It was in distributing these tracts that he had the memorable meeting with a working man of Belleville, who addressed to him the appeal which led him to decide to establish himself in Paris. Thus it was by means of a tract that the whole course of Mr. MacAll's life was changed, and France has become the land of his adoption. In the work of evangelization in which he is engaged over seven hundred thousand tracts are annually distributed. To-day France is moved from centre to circumference by the work of McAll, and it commenced with the giving of a tract by a humble preacher of the Gospel to a humble workingman of Paris.—Evangeliste.

PREACHING IN ENGLISH.

I think some spiritual power is lost by many of our preachers not preaching in the English language. There are half a dozen sets of languages in England, and there is a certain stratum of language which is nearly all Latin, and that happens to be the peculiar lingo of a large number of brethren. Depend upon it our power over the masses will be in our speaking so that we can understood. They make fearful blunders over what we say when we speak plainly, but if we use hard words they will not know what we mean. We must try and cut long words right in halves. and when we have done so we must burn the two pieces. Take the common Saxon tongue. "But we should be vulgar." says one. Well, be vulgar. They used to make the sponsors at baptism promise that they would see that the child was instructed in the "vulgar tongue," and we have to make the people comprehend the Gospel, not reverence us for our Latin .- Spurgeon.

Since October last (says a contemporary, upwards of 100,000 converts have been baptized in connection with the American. Baptist Telugu Mission.