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NOTES AND COMMENTS.

You have cause to tremble if the

Bible appears a commonplace book.

If the privilege of praying for others were prohibited us, how should we begin to value it. - Baptist Courier.

The talent to sing is one of the richest of God's gifts, and he will require it at the hands of those who possess Am. Paper. it. - Golden Rule.

Mr. Beecher sharply says that the

"O Lord keep us out of hot water this day!' was the prayer of the Pre-aident of a female college, at chapel exercises, several years ago.

The French Friend of Israel, in its last number, announces that the Jews are arriving in great numbers in Palestine, in spite of the prohibition of the

It is vain that you depend upon your pastor for a revival of religion. You must call upon God for it-not on man. Cornelius prayed first and sent for Peter afterward. Go thou and do likewise. - Meth Adv.

The Baptist Teacher claims that there are many things that to "let severely alone" is the proof of the highest wisdom; and such are all those things which, as Paul says, "minister questions, rather than godly edifying which is in faith."

A hospital for Mussulman women, presided over exclusively by Russian female doctors, has been established by Gen. Tchernaleff at Tashkend. This is the first time that Russian women have been admitted to separate and independent medical practice.

Two ladies, officers of the Salvation adding, in the column for residence: Independent. " Bound for glory !"

Some people are peculiar enough to think that the gems of beauty and wisdom in the writings of Shakespeare will be more apt to be appreciated, and to be preserved in memory, if studied in the quiet of home than if only heard amidst the glamour of dramatic representation. - Western Adv.

According to the Missionary Review, the Hindoos "not only believe in probasen in one state of existence after death, but they believe in 8,400,000 successive periods of existence, each beginning with birth and ending with death, and probation continued in each and all of them.'

The temperance people in these United States may get a lesson in tactics from Bismarck: "In politics 1 act as I do out snipe shooting. I put be?' was the prompt reply. "To my foot on one stone and do not take whom the pocket-book belongs deit off till I see my way clear to anoth- pends on another question. If you er. When I have found that, I step firmly on to the new stone and leave the old one behind, and so on till I am out of the marsh."-Nashville Adv.

Dorcas achieved a more affectionate now, that I am to carry and use this esteem of her contemporaries, and more lasting immortality for the garthe virgin daughters of Philip, "which looked at it in the light in which you did prophesy." We have no doubt that, as the angels estimate things, many a modern Dorcas has been equally fortunate.

Goldwin Smith, in the June number of the Nineteenth Century, urges that the stream of emigration should be diverted from Canada and the Northern United States where Fenianism thrives, to the Southern States. He declares that Canada, though the politicians, from fear of the Irish vote, dare not say so, shudders at the thought of receiving a wholesale con signment of Irish terrorists.

The single plank upon which the Democrats are all agreed reads as follows: "Resolved, That the Democrats are in favor of turning all Republicans out of office and filling the vacancies with Democrats." This is what they want and would do if they mad the power. This will really be the great isome made by them in the presidential election.—N. Y. Inde-

for a foreign board to vote a home side, but can never walk out in its and tends to eliminate self denial from shadows of superstition and despair.

When you call on a man of business attend to your business and leave him to attend to his. No man is more pressed for time than a pastor or editor; therefore, brethren, be short when you break in upon either of them in their hours of work. You ask when you come in, "Are you at leisure?" They are never at leisure. Every moment of their time that you consume drives their work into the night, "when no man can work,"-

The "higher license" system is receiving, as we should suppose it would. religion of a good many people con- some heavy blows in its practical trial. sists principally in their not being At Des Moines, Iowa, with the price of a license at \$1,000, eleven additional saloons have been established. It simply wipes out a few of the smaller places, and gives both a monopoly and sort of respectability to the larger. No adequate sum can be allotted as a license for the work of destroying both

the souls and bodies of our fellowmen -Zion's Herald. The London Athenaum, in some remarks on the eagerness of a certain newly formed literary society to obtain a larke membership, remarks, with

great good-sense: "... It is impossible to help thinking that one reason of its existence must be to serve the mania prevalent among people of more ambition than performance for belettering themselves. There are quite enough societies in existence which furnish their members with an excuse for appending three or four letters to their names, and it is not desirable to add to the number."

The remark of a Mohammedan, in Turkey, to a missionary, indicates the possession of a large measure of truth Our race is not pure and good, like your race. It is corrupt in every part. It was created so. But God can change us, and I pray every day: Oh. God! thou seest our rotten not be pure or do right! Be merciful to me and change me, make over S. Britannia in Dartmouth Harbor, the blood in every vein of my body, duly entered their, rank and name in that it may be no longer corrupt, but the book kept on board for visitors, as thou wouldst have it."—N. Y.

In his oration on the opening of Brooklyn Bridge the Hon, Abram S. Hewitt made a very striking statistical statement. According to our best knowledge, the laborers who built the great Pyramid received a sum per day equal to the purchasing power of two cents of our money. The laborers employed in building the bridge received an average of \$2.50 per day. Mr. Hewitt rightly esteems this contrast to be the best illustration of modern progress; it has made workmen one hundred and twenty-five times better off than they were when the great Pyramids were built.-N. Y. Advocate.

"Whose pocket-book is that which you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket. "Why, my own; of course. Whose else could it belong to the Lord, I guess the purse is His also." "Well," said the man, thoughtfully, "I hope I do belong to the Lord, but your remark throws a new light on this subject. It never The Congregationalist thinks that impressed me before, as it does just pocket-book, 'my pocket book,' as my Lord directs. I must think this matments she made, than was secured by ter out, for I confess honestly I never

Itappears from the Cornish Telegraph (May 24) that on the 19th of May the funeral of an unbaptized child was conducted in Gwinear churchyard by the Rev. J. Harboard, Wesleyan minister. On the minister commencing to read the service the sexton, who stated that he was acting under the orders of the vicar, interrupted him, telling him not to do so. Mr. Harboard, however, continued, and the sexton at once lowered the coffin and began filling in the grave. He went on with this while the service was being read, and had filled the grave by the time it was finished. It is also added that the child's father had some difficulty in preventing the sexton burying the leceased while the mourners were

waiting the arrival of the minister. There are 120,000,000 women in India. Of these it is said 40,000,000 may look out of its darkened windows The Missionary Review thinks that and catch a glimpse of the world outsecretary a salary of \$5,000, and to its bright sunshine. Not one in 1,200 remissionary toiling in India or China ceive any kind of instruction. Shut only \$720, as in the case of unmarried, up in their cheerless homes, with or only \$1,000 to a man and his wife, darkened minds and still darker hearts, or but \$700 when they are at home in how utterly desolate their lives must broken health, living close neighbors be ! Woman's hand alone can open it may be, to the secretary, violates those doors and lift from the hearts of the fundamental law of the gospel, those unhappy millions the dark shadows of superstition and despair.

Are all the Christian women at work? behalf of those for whom we labor, score and ten palm trees."

PERSONAL EFFORT.

BY REV. W. F. MALLALIEU, D. D.

take the poor sinner that is nearest to us and pour into his soul the story of the long so ight victory. But we must your own experience. The press has great power, but its possibilities are cessful prayer.—Christian Witness. less than those of the aggregate members of the church. There is great power in the pulpit; but more in the pew. Personal effort in leading men to Christ is not made up of talk. Some people seem to think that indiscriminate talk, upon the subject of religion. addressed to promiscuous companies, is about all there is to this matter of direct effort for the salvation of souls. Taik is a factor of the least possible value in this department of Christian endeavor. Without love, talk is the sound of the sonorous brass, or the jingling of the tinkling cymbal. Al most the cheapest thing in all the

No Christian ever talked to good purpose who was leading a backsh dilen life. Such talkers have no faith. no zeal, no courage, no holy boldness in addressing men. They feel that the sinner looks straight through them, and knows how hollow are their hearts, and they know the polite sinner is all the time saying in his mind, Physician, heal thyself;" and the wretched professor who is trying in a perfunctory way to do what he thinks to be a duty, knows that the sinner reads him like an open book, and he condition; thou knowest that we cau- knows that all his words are utterly in

world is this same talk.

The very first and all-important pre requisite of success in personal effort, is that the professor of religion should have in his own soul a present, vital experience of salvation. The lowest state of religious experience is the experience of pardon. Enlightenment and penitence, of course, must always precede pardon; but these scarcely constitute integral elements of Christian experience. If a professor of religion has not a sense of pardon, or, in other words, if he is not a justified believer, what sort of a Christian experience can he possibly lay claim to? It is to be found that there are some, bearing the name of Christian, who, if they had the knowledge of sins forgiven, have lost that knowledge out of their souls. But this consciousness of pardon must be possessed, or the work of personal effort will be but poorly per-

formed, even if it is undertaken at all. But this is not all of Christian experience that is essential. It is the privilege of every real believer not only to have the testimony of his own consciousness to the reality of his pardon; it is his privilege to have the witness of the Spirit to the same glorious fact. The Spirit bears testimony to the facts of pardon and adoption. He gives assurance of heirship, and with this there always comes into the soul a blessed confidence that will enwrought in the heart.

of power, and it comes by faith and I have had no choice since." the act of every believer. When it and the great sun, would I not see it ? comes, then the believer possesses an There no is cloud." experience that will enable him to stand in any presence and tell what God has done for his soul. Then, in

This must never be omitted. It prepares our blarts, it brings gracious influences to bear upon the hearts of those whose salvation we desire. Many The surest way to answer our own and many a time, when every other prayers, and to save the world, is to means has failed, prayer has brought have the experience in order to suc-

THE INDIAN.

A poor Indian, who had been a very wicked man, but who had become pious, was desirous to tell how it was that he had been led to Christ. He described it in this way, taking his figures from his way of life, as he had been accustomed to chase the deer and the bear over mountains and through morasses:

"I was in the mud." said he; "I tried to get out, and I could not. I tried the harder: the harder I tried the faster I sunk. I found I must put down deeper and deeper. I found I arms of Jesus Christ.

Admirable picture of the fruitlessness of all efforts to save ourselves personal and human expedients to extricate ourselves are utterly in vain

There is but one step out of self into Christ. As soon as "O wretchme?" bursts from the convicted and anguished of the eye of faith is out of the way. The zealeus work- The motive is thus a mixed motive. is fixed upon Christ, the cry of deepinto "Thanks be unto God, through any help from Oxford, so effectually Christians are bound to act from the Jesus Christ our Lord !"

A GRAND TESTIMONY.

Rev. Dr. C. C. McCabe visited Bishop Peck just before his death. The conversation turned upon the coming departure of the venerable man. The old voice is hushed to a whisper, and the words came so slowly that Dr. McCabe penciled the utterances, verbatim, as follows:

"I have given all I have to the university [Methodist at Syracuse] because I have an ambition to die without anything, for I am going to where I shall have infinite riches of a kind that will suit me better than anything material could. I have no doubt but what the glory that Christ will give his redeemed ones will be so superior to earthly glory that all but that will fade out by reason of the glory that

that a man need not be rich in order churches in this city, but in which to be philanthropic; that by careful there is no evangelistic church and no the ends of the age are come; it is oneconomy and real consecration we Protestant Nonconformist church. ly optional with you how you shall might lift our enterprises into great- Our new chapel will be the only rep- live here. It cannot be with you as ness. When we rise to that, when resentative of evangelistical and Proable the weakest to witness to the we grasp that, we shall be ready to testant Christianity in the midst of world with His feet, and sweetened glorious reality of the work of grace march round the world with banners the 800 artizans and villa residents in its air with His charity, and judged it flying, in ten years."

right to expect in his own heart the grace to die any time, but a difficult viding an additional minister's house, Neither your ingratitude nor your fulfillment of the prophecy of John, thing to get grace to live and be use- and will take another married minister caprice can root them out, or clear when he said, "He shall baptize you less. I achieved this victory until at Conference. with the Holy Ghost and with fire." there was a perfect equilibrium be-This is an enduement of cleansing and tween my will and the will of God,

faithfulness. It waits the will and "If there were a cloud between me

sides of the river."

life and that which comes from the forsook him and fled. Peter followed hight upon it. Choose you this day other are so much alike that I can afar off before he denied him. These

this experience, words are more than white, for they are worthy. Why Messenger. arrows to human hearts. God honors are they worthy? There is but one arrows to numan nearts. God nonors are they worthy: Indie is but one them and makes them fruitful of re- answer: "Washed in the blood of God's treasury, where he keeps his ton, and you are you would be answer." the Lamb."

humble, earnest, persistent prayer in twelve wells of water there and three- but precious in his eyes for the love's shall give you light !- End on Hunt-

AT: OXFORD.

For generations Methodism, under the shadow of the University whence the Wesleys and Whitfield went forth but all that I have done needs for giveto their grand life-work, only seemed | ness," said Andrew Fuller, when near to exist. Of late its marvellous de the close of his life on earth. He the face of great business depression, ed their generation more efficiently. is exciting much attention. The en- He needed forgiveness, not viv for ergetic Hugh Price Hughes and a his transgressions, but also or what zealous band of helpers are working he had done for God -that is, for the with admirable success. We summar- imperfection of his services He Lad ize from a report :-

ed 537 members and 27 in junior so- ways for the extension of the Redeemciety classes. This year we report ers kingdom, but to his purfied vision precious category now contains 251 God. names. The young men still continue | All Christians need f rgiveness for to evangelise the surrounding villages their efforts to do the work of God. "every Sunday, wet or fine, in bands One may perform a right act from a

forth all my strength; but I went of four each." Charlton, which had wrong motive. It is right to relieve a been dropped from the plan, is work person in distress. The relief may be was going all over in the mire; I gave ed regularly. Eynshain, with more given, not from true sympathy and rethe death yell, and found myself in the than 200 inhabitants, the largest and to the will of Gol, but from a deplace in this district previously unoc- sire to gain a reputation for generosicupied by Wesleyan Methodism, we ty. God looks beyond the external entered last summer, and we have act to the motive. As the motive was How slow we are in learning that all been rewarded by special success. wrong, the act was wrong, and needed We have already a society with three forgiveness. leaders, and about 50 members, and a One may perform an act from mix-But no sooner is the discovery made | Sunday-school of 90 scholars. These | ed motives. He may pray for a revithan the arms of Jesus are open to re- Methodists of yesterday have actually val; he may really desire a revival. without any suggestion from me, or forgiveness. church, we have built a capital little | needs forgiveness.

Clement's chapel have been consecrated by the conversion of souls. The third and largest chapel coinwas laid on the 17th ult., stands on a and sin. - Joseph Alden, D. D. splendid site secured from St. John's College, and will cost £3000. It will be in the district in which are found the Oxford Roman Catholic chapel. "I have sought to demonstrate and the two most famous Ritualistic "I found it was not difficult to get At the same time this circuit is pro- are a part of the estate you occupy

Both the New Hincksey and the St.

One does not become a Sabbath breaker or profane because any one great temptation is too strong for him: but by a gradual process. He does not duty and then another. The disciples

children's gifts, will be like many a ers of the Krig's country ! If you "Your visit has been like Elim. mother's store of relics of her children, and taken rate a good thus set forth, is greatly helped by Elim was a good place. There were full of things of no value to others.

BREADTH OF FORGIVE-NESS.

"I have done some little for God : velopment in that neighborhood, in was a good man. Few men have servhonestly and earnestly lab red for the In March, 1881, the circuit return- conversion of souls, and in various 910 members and 164 in junior socie- all these services were marked with ty classes. But the most delightful imperfection. None of hem were as fact is this :- In 1881 the number of perfect as they should have been. He Sunday scholars who were members of needed the perfect relateousness of society or on trial was 87, but that Christ wherewith to appear before

raised £90 among them towards the Why does he desire it ! Chiefly, that erection of a permanent chapel in sinners may be saved and the Redeemplace of the present "hired house." er glorified. But a desire for the in-At Islip we shall be ready to build a crease of the pecuniary strength of ing men at Headington Quarry, have, and has in it an element that needs

evangelized the neighboring village of promptings of love. Love is the ful-Beckley that Beckley now takes its nilling of the law. Christian obediregular place on the circuit plan, and ence springs from love. That love has a living society of twenty members. should be a pure and perfect love. So At New Hincksey, an outlying suburb | far as acts spring from a love not of 1200 inhabitants, with no other wholly perfect, they come short of besanctuary except a very Ritualistic ing perfect, and that shortcoming

chapel to seat 130, at a cost of £305. Christians are bound to render Amid relentless persecution from the thanks to God for his mercies. Thanks Ritualistic priest, the work goes on. are the expression of gratitude. Grat-At St. Clement's, the old hired shed itude should be proportioned to the has been superseded by a mission benefits received. So far as Chrischapel to hold 300, with three vestries lians come short in gratitude they need forgiveness.

Again, Christians are sometimes influenced by motives which they do not suspect. For these, when wrong, they menced during the last eighteen need forgiveness. Truly, we need a months, the corner-stone of which God forgiving iniquity, transgressions,

GOD'S WORK GOES ON.

It is not optional with you, my friend, whether you shall live on a redeemed earth, and in times on which the most important suburb in Oxford. by his cross. These supernatural facts upon you. Your indifference may blind your eyes or paralyze your litabs : it does not slide you out of the range of the Modestorial ministry. c of the reckoning that must follow it. In any case, therefore, the sale become cold in his service through any of your choice does not have evenly "I am perfectly satisfied with both sudden chill, but by neglecting one bananced. Your most decision is already weighted with the coming of the "The light that shines upon this slept during Christ's agony before they on of Man. The way of life has His challenge the admiration and win the love of all who behold them. With this experience, words are more than other are so much anke that I can and on before he defined min. I more who would serve faithfully must avoid the beginning of evil.—36 and and up in if and up in if and up in if a 1 you anether you will a re, in joy, the urn you, for your pare is kept for

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