No. 44

VOL XXXIV.

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AND

NOTES AND COMMENTS.

Says the Baptist Flag: "That minister's hands are red with blood who stands aloof from the temperance

The Duke of Argyle is a staunch supporter of the temperance cause and refuses to allow a public house where Liquor is sold on his lands.

If the deficiencies in the preachers' salaries be considered as their contribution to the Church, they often pay more than any one on the charge. -Balt. Ep. Methodist.

The Anti-Gossip Society is the name of a new organization set on foot by the Sunday-school people and others of the Methodist Episcopal Church in Attleboro, Mass. - Boston Post.

The preacher who is afraid to press his collections, or work diligently for church enterprises, lest he cut off his own support, ought to go at something else for a support. - Holston Methodist.

sentiment from Horace, who said : He that cannot forgive others breaks the bridge over which he must pass hunself; for every man has need to be forgiven.

The Russian Minister of Education finds the experiment of giving elementary instruction in medicine in the municipal schools of the capital answer so well that he has authorized its extension.

In the course of a recent discussion En St. Louis on school discipline one speaker deprecated the usual deathlike stillness of the school-room, asserting that he had found the rooms having a business-like buzz doing the drunkenness. - Ex best work.

arous our part if the Western Virginia is of the opinion that while no type any one pronouncing, in public, the mame of a noted Western infidel, whose name we never print. He is witiced above his deserts. - Central

Dr. S. Hunt, of the New York Book Concern, said at a recent Conference: "Methodists have no more right to put other than Methodist literature in their Sunday schools than they have to put other preachers in their pulpits," and he was loud-Ly applauded.

"No greater mistake is current among Christian people," says the the last of the men who, fifty years ago, Ludian Witness, "than the notion that God's work can be helped on by inflated reports of its prosperity. In every nook and corner of Christian work we can afford to speak the truth. and we cannot afford to speak less than the truth."

The Mount of Olives has been desecrated by the opening of a beer-gardan upon it. Is there no place or day that can be kept sacred from the intension of these synagogues of Satan The Sunday beer garden is an invaaton of American Christian civilization. We don't want it, and will not have it .- Nashville Adv.

Somebody reports that he heard some time ago the following question and answer: "Why doesn't the Church at A- get a pastor ?" "Because they want a whale, and they haven't the water to swim him in. It is no use in looking for a whale to swim in a mill-pond. - Texas Baptist

The country schools of Maineare not, as a rule, open more than three or four months in the year. Some of the districts are deficient in pupils. In one county there are districts where the average attendance at school was only five scholars. There is a district near Augusta where forty years ago the average attendance was fifty;

Faith of the Cumberland Presbyter- cut down by the Egyptian troops van Church which is before the Presbyteries for their acceptance or rejection will be generally accepted. One Wm. Mcminister, though, Roy. tops off the limb I roost on." It is seemed to bear out) that the comforts other limb to "roost on."

tain sort, no one can deny.—N. Y. | gevity in favor of the aristocratic quart | bigher interests.

Speaking last week at the settlement of a young pastor in a new Baptist church in one of the London subconsider our most desolating system of independent churches, so that we shall become a Presbytery, or like our Wesleyan friends. Then we shall be able to help the poor much better than we do now.

The Nation perhaps is not far from the truth, when it says, "We believe it is strictly true that out of every three men who vote for a prohibitory law, or a constitutional amendment, two will do nothing to execute it, and laugh over evasions of This indicates what has always been the weak side of the prohibition movement. The remedy is too simple to require mention.

Wendell Phillips, in a letter to the National Prohibitionist, says: "There certainly is not one-tenth part of the drinking in Maine that there was before the law was enacted, and probably not one-twentieth as much. It It was Lord Herbert, adapting a would be safe to say that not one man in five hundred in Maine can get at liquor. If this is not success. let any man show a greater success in the execution of any law in Christen-

> Drunkenness at Harvard, during the commencement session, has become so scandalous that the President and Fellows threaten to revoke any degrees that they may have conferred upon those who participate in these disturbances. They have a theory at Harvard that temperance consists in moderate drinking, and not in total abstinence. This kind of drinking is very apt to move the bounds of moderation down into the borders of

Rev. Dr. R. L. Stanton, writing in It will be cause of special gratitude the Interior on "Conviction of Sin," session passes without of conviction can be established having merit in itself, "the violent type" is the one now pre-eminently demanded. "To borrow," he says. 'a phrase from the political world. the present times demand a 'stalwart' Christianity, most emphatically ; and, in order to this, such experience must begin in 'stalwart' conviction 'stalwart' conversion."-Central

> Cardinal Newman walked beside the coffin of Dr. Pusey, as the funeral procession passed down the aisle of the Oxford Cathedral. He is almost started what is known as the "Catholic Revival" in the Church of England-a reactionary movement which, with much that was good, had more that was narrow and bigoted, resulting in the defection to Rome, of many Protestants, among them Cardinal Newman himself .- Christian Guard-

> If Mr. Beecher desires to relieve Congregationalism of all difficulty arising from responsibility for his views, we see no way but that he must lead his Church out of the fold. or-what would be much betterchange his 'views' back to his ancient faith in the earlier days, when his good old father, with tearful eyes. said to the present writer, I have neard Henry preach the great doctrines, especially human depravity and the atonement of Christ, as never could !' "-Congregationalist.

During the recent troubles in Egypt a most ancient relic has been destroyed-a tree which, according to Christian tradition, was the identical one under which the parents of Christ sought rest and shelter on their flight to Egypt. It stood near the ruins of Heliopolis, north of Cairo, and from time immemorial it was under the care of the Franciscans in Cairo, and an object of great veneration. During his sojourn in Egypt last year the Austrian Crown Prince visited the It is believed the new Confession of sacred spot and tree, which latter was while they were throwing up intrench-

ments near Heliopolis. -Ex. Confirmation of the general belief Danald, objects to it "because it (which the records have not always to be hoped he will discover some of life tend to its prolongation is furnished by recent statistics of the West-End Parish of St. George's, Hanover-Fifty travelling Mormon bishops Square, London. In that favored sailed for Norway, Sweden, and Don- district, which includes Hanovermark on the 24th, on a proselyting Square, Mayfair, and Belgravia, and tour. They will succeed as they contains a population of 89,573, the to seen, in a few months, in the arri- 1000, or 4-9 per 1000 lower than the That the leaders of parish for 1881 was 50 26 years: in

A correspondent of the Evangelical Churchman says: "I saw by some of our papers that the congregation of urbs, Mr. Spurgeon said: "I wonder Christ Church Cathedral, Montreal. whether we shall ever give up what I had presented Dean Baldwin with a full set of canonical robes. I understand they mean really coat, apron and knee-breeches. . . I should be glad if all our clergy followed the example of our great sister church in America and appeared in public in the same clerical style of attire. I am glad to notice the Bishop of Toronto occasionally in the dress of the ordinary clergyman. When Christian men have, as soon, as they are given certain titles, to run to the tailor's shop for the insignia of their offices, it speaks little for the depth of godliness the world naturally expects from their increased responsibilities."

> We give our hearty approval to Dr. Buckley's opinion on the Sunday services at Coney Island. The proprietor of the Manhaftan Beach notel has been in the habit of inviting distinguished ministers to spend the Sabbath and preach in the morning, as a sort of religious advertisement of their Sunday attractions. We don't object to ministers who live in Coney Island, or who go there as missionaries, preaching the Gospel there, or anywhere else; but this is a different case. Dr. Buckley prints the invitation sent him. offering transportation and board for himself and wife from Saturday to Monday, and fifty dollars honorarium. if he would preach there Sunday morning. He refused, regarding it as an attraction to Sabbath breaking excursions, and he was right. - Independent.

THE CHINESE COLLEGE.

Dr. Young J. Allen, a missionary of the M. E. Church, South, describes the wonderful educational work in China in which he is the leader :-

Consider the facts for a moment. In two high schools with some four hundred pupils, comprising the very best classes in Chinese society; have already in hand, paid in advance, sufficient funds from the pupils and Chinese patrons to meet running expenses for two years, while there are now in waiting, anxious for admission, some six hundred pupils more. The fame of the projected institu-

tion has gone through the whole length and breadth of the land, and even to the remotest regions of foreign countries, indeed, wherever there is a Chinaman the impulse has already been felt; the evidence of which I have on my desk before me in the Union. shape of numerous letters from the remotest parts of China and from Japan, America and Europe-from merchants, literary men, and from ambassadors at foreign courts. It is safe to say that no scheme ever introduced to a Chinese public has met with such a hearty and unanimous, and, I might add, universal approval, as this. And what does it mean? This among other things that China accepts the Church as the founder, promoter and pioneer of our Christian civilization, which, from long experience of the facts, it has reluctantly at last come to regard as essential to the best interests of its own people. Foreigners are in the counour military power and material superiority are exhibited in every form.

PREPARE THE WAY.

Often, before any spiritual good can be wisely attempted. some temporal good must be done to prepare the way. One of our most success ful missionaries in China labored first for months, performing surgical operations on diseased eyes and in removal painful tumours. Dr. Lyman Beecher used to say that it was useless to preach to sinners who were shivering in a cold church : or, as he put the case more vigorously. "You can't convert men whose feet are cold." This preface of bodily ccmfort to spiritual work has its conclusive support in the shrewd practice of our Lord. He healed blind men that they might see God; He made cripples walk that they might leap praising God. Christian effort is often a dead failure for the want of this thoughtful good sense in approaching men's souls through their suffering

In the lull of a battle in Tennessee, in which the army of the Cumberland had had hard fighting, an agent of the Christian Commission, more zealous than wise, came upon the field. Going up to the commanding General, whose face was begrimed with smoke and powder, he touched his hat respectfully and said, "General, I see that some of your men are out of the fight just now; may I distribute this basket of tracts among them ?" "No. sir." said the man of war, more honestly than politely. "The boys are hungry and tired. If you can bring along a basket of crackers we will talk about the tracts by and by." It less than half a year from its incep- was a cold rebuff, but the old soldier tion we have equipped and organized was right. There is a time for all crackers. What good could a sensible man expect to do with a parcel of tracts to hungry and exhausted men ! The Christian worker was a wiser man for the rest of his life. We need a great deal of such prudent adjustments and study of conditions in efforts to save men. This is only us ing common sense as we do in any other practical business. Give a hungry man bread, and a thirsty man water, and a tired man sleep: and then comes the time for the word which shall be "like apples of gold

"BUT ONE CHANCE." "Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present of His faithfulness and power; let career, a man has but one chance. the prayers be love-whispers into Even if you come weighted into the His ear; let the songs be of cleans world, as Sindbad was with the Old ing blood and promises, and every Man of the sea, you have but one heart will be moved and warmed, and chance. Time does not fly in a circle, the place will seem like the very but forth, and right on. The wander- "Gate of Heaven." Such a prayering, squandering, desiccated moral meeting will never be affected by the leper is gifted with no second set of seasons, for it will become a necessiearly years. There is no fountain in ty to each believer's life, as the try to stay. Political intercourse and Florida that gives perpetual youth; daily meal is a necessity to the phycommercial relations are established; and the universe might be searched, sical; and in summer as in winter probably in vain, for such a spring. the place will be thronged the power of Waste your youth; in it you shall the Holy Ghost will be felt, and while the effeteness and incapacity of have but one chance. Waste your every department of the church life her own systems are becoming more middle life; in it you shall have but will be sustained and impelled forand more manifest. In other years one chance. Waste your old age; in ward to grand results, by the weekly China has been content to imitate a it you shall have but one chance. It fellowship with Christ, and this recivilization it could not produce, to is an irreversible natural law that union of bearts in the Beloved.—Obcopy our material patterns or buy character attains final permanence, server. from foreign nations what the genius and in the nature of things final peror skill of her own people could not manence can come but once. This manufacture. But a change has world is fearfully and wonderfully ome. Her convictions have at last made, and so are we, and we shall

natural law is the Keeper of His coming a minister of the gospel. A sheep, and no one is able to pluck notion seems to obtain to some extent them out of His hand. Himself with- that a minister must always speak in out variableness or shadow of turning, a tone of self-deprecation and defer-He maintains the irreversibleness of ence-in fact, that outside of his pulmanence, good, as well as bad. '-Rev. Joseph Cook, D. D.

NEW BRITAIN.

The Australian Weslevan Mission to the New Britain grant was begun in 1875, when the pioneer party, of which Mr. Brown was the head, landed on the Duke of York Island. By 1878 much had been accomplished. The language of Duke of York had been reduced to writing, a lesson book, the ten commandments, the Lord's prayer and a catechism translated, and seven converts baptized. The next year a house was erected at Kabakadai, New Britain, and most of our readers remember the massacre of South Sea teachers which took place, and which Mr. Brown duly punished. A number of natives learned to read, Christian marriage was introduced, and a large congregation gathered. Mr. Danks has formed a vocabulary of 2,500 words of the language of New Britain and portions of Scripture are ready to be printed in it. The savages took a great interest in the Gospel proclaimed by Mr. Danks and he had sometimes 700 hearers from different villages. When Mr. Brown left the group, in 1881, after a service of five years and four months, he left a flourishing church, having six native local these services :- Harvest Thanksgivpreachers. At present the church ing services have for some years been embraces nearly seventy members, held in the National Church on a farwith ten local preachers and five others on trial, and five teachers. The outlook is very promising. -N.Y.

CHRIST THE THEME.

Make Christ the theme of the pray er-meeting. There is no other magnet that can draw the people, and He always draws. In every such gathering there are burdened hearts, anxious hearts, tempted hearts; and only as they find Jesus in his fellowship in pictures ot silver."---Christian will the burdens grow light, and peace drive away fear. In every such circle there are believers who are following afar off, who have lost the glow of the birth-hour, and it is vain to try to win them back and warm their hearts by scolding and warning. But let every moment of the hour be fragrant with the love of a living Jesus : let burning lips tell

ONLY REASONABLE.

Dr. Howard Crosby in a recently reached the root of the matter. She escape neither ourselves nor these published letter protests being classed, strangers. asks no longer for patterns and copies, stupendous laws. It is not to me a because a clergyman, with women and but for teachers and schools to instruct pleasant thing to exhibit these truths children. Of course he does not her own youth and qualify them for from the side of terror; but, on the mean to be disrespectful to women altion too high or too low!" asks Mr. the inauguration of that national dev- other side, these are the truths or though his words have a sort of un- Wesley. He answers: "By keeping elopment and progress which she is be- bliss; for, by this very law through pleasant ring about them, but the to the Bible, and setting it just as ginning to see and feel to be essential which all character tends to become sentiment is right. No clergyman high as the Scripture does. It is to her future independence and pros- unchanging a soul that attains a final should permit himself to be speered nothing higher and nothing lower to seen, in a few months, in the arri-val of a whole simp-load of immigrants average death-rate of Loudon. The pericy. Here then is the Church's permanence of good character runs at as helpless, dependent, timid. He shanthis; The pure love of God and val of a whole snip-load or immigrants average death-rate or hondon. The to settle in Utah and the surrounding calculated mean duration of life in the opportunity. She is eminently enas work. It is follow has passed the bourne from behind it, politica, in breads, absention in the first section in the second of the second of the second of the second with his follow means of the second of the s

all natural forces, one of which is the pit, where it seems to be conceded insufferably majestic law by which that if he pleases he may make the character tends to assume final per- most exaggerated statements and utter the fiercest invectives, he must ask the permission of the world to hold an opinion on practical matters of the world's work, or, at least, to utter it. It would sometimes appear, too, as if it is thought that his calling and the interests of his work demand of him that he should ignore his estimates of the men he is brought into relations with, should treat every fool as if he were an oracle. every sanctimonious whiner as if he were, in fact, a saint, every boisterous braggart as if he were a gentleman. and every mulish obstructionist as if were unselfish and reasonable. If a clergyman will be of any use in his work he must be first of all manly. be a leader not a follower of men. form his opinions independently, hold them with self-respect, advance them boldly, stand by them till convinced that they are wrong. Neither meekness nor spirituality require of him to walk with his hat under his arm, and let every one he meets tweak his waxen nose into whatever shape he will. Such was not the religion of Paul. at.

HARVEST THANKSGIVING.

The London correspondent of the

Central Christian Advocate describes reaching plan, and during the past decade the Nonconformist Churches have been gradually adopting the same way of showing their gratitude. Still more recently the Methodists have commenced to hold such services. The church is decorated on these occasions with an abundance of the finest kinds of fruits, flowers and vegetables. with various kinds of grain in small sheaves. In some instances the altar alone is decorated and made into a fruit and flower show, with vegetables, spread over the ground. In others the pulpit, the choir seats, the pillars and gas lamps are decorated, and occasionally where there is a gallery that also has on it a display. Some of these exhibitions are extremely beautiful in design, and where there are not members in the Church who can furnish the needed supply of material from their own gardens and conservatories, they have them bought. These displays always attract large audiences, who in addition to the exhibition, are treated with an appropriate discourse, or a concert of music, the latter chiefly at week-day services. The Methodists were very slow in adopting this excellent custom, but where these services have been introduced they are so much approved and appreciated, that they are continued. A collection is made during the service, the proceeds being given to the poor, and some mission agency connected with the Church, or to some hospital. On the day following the festival, the fruit, flowers, etc., are usually given to the poor in the workhouse, who are least privileged with these dainties. I have just received a dish of grapes and pears from our Methodist Church festival held yesterday, to be given to the poor members of my society class; they are some of them as much in need of such privileges as poor

fold. He who is the force behind all He does not cease to be a man by be- our tempers, words and actions.

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