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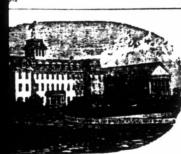
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VOL XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 6, 1880.

THE "WESLEYAN," Dr. Tanner's forty-days' fast, which he

OFFICE :- 125 GRANVILLE STREET. All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS. man, with excessively strong will-power. He is an Englishman by birth, and went to the United States when seventeen years

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SUBSCRIPTIONS may be paid to any Minister of the Nova Scotia, New Brunswick and Prince Is-land, and Newfoundland Conferences.

For rates of Advertising see last page.

OUR EXCHANGES.

Queen Victoria under no circumstances allows a lady whose name has appeared in a divorce court, either as complainant or otherwise, to appear at one of her drawing-

Some idea of the extent to which wafers are used in the Church of England may be obtained from the fact that one sisterhood alone made and sold 607,460 last

The Jubilee Singers, (colored) after earning \$150,000 for their own University, are now devoting their time to assist in paying off the debt of the Illinois Wesleyan University.

Of all the distinguished personages-judges, bishops, and other officials—that shared in the ceremony of Victoria's coronation, forty-two years ago, not one is now living. She alone survives.

Father Killen, a Roman Oatholic priest, walked into a Sunday-selling liquor shop in Jersey City, kept by one of his parish-ioners, and smashed the bottles, turning out the people, who fled from him in

The German sculptor, Muller, whose magnificent statue of "Prometheus Bound" has just been bought for 60,000 marks by the Government, and placed in the Berlin National Gallery, was. when a poor boy, a cook in a Munich hotel.

The venerable Peter Cooper, the gentleman who presented New York with the Cooper Institute, feels all a father's fondness for this child of his enlightened benevolence, and has just completed an extension of it at a cost of \$50,000.

Sir Wilfrid Lawson's local option liquor bill has passed both Houses of the British Parliament. It embodies the principle that the people who are to be directly affected shall determine by their votes whether or not they will have the retail liquor traffic carried on in their midst.

It is a most suggestive thing that when the first Protestant Church in Japan was started, eight years ago, the first \$1,000 toward its erection was sent by Christian converts of the Hawaiian Islands. Now, more than 25,000 native communicants are reported in the Japanese Mission

Captain Ebenezer Morgan, a venerable Connecticut Baptist, President of the Bible Meeting recently held in Saratoga, made a thrilling speech, and here it is, compressed into a few words: "I believe in the Baptists and the Bible, and all I have belongs to the God of the Bible. Put me down for \$25,000.

"Father Chmiquy" is now resting after continued labors in Australia. While there he was seriously attacked nine times. The favorite weapons of his exasperated antagonists were stones. They were not well aimed, but they were hurled with a violence which showed that intense hatred nerved the arm behind them.

At Milan a short time since, the remains of the "Apostle of Cremation," Giovanni Polli, were disposed of according to that system, the ceremony being attended by the Cremation Society, and telegrams of condolence being received from a number of savants. This is the sixty-eighth case of cremation at Milan since 1876.

The Governor of Patras, in Greece, has issued an order prohibiting the villagers bringing in their goods for sale on Sundays, which was the usual practice until now; also warning the shopkeepers from opening their shops on the Lord's day. The Greek Ministry also decreed some months ago that the New Testament should be taught at all national schools.

The English Church Union is a Ritualistic Association which is said to number among its members eleven bishops. The President of this Union lately announced that the next step in advance in Ritualistic observance would be the administration, on every possible occasion, of "holy communion for the remembrance of the departed.

Ingersoll, the infidel lecturer, boasts come over from St. Saviour's, Leeds, six from St. George's-in-the-East, seven from and has never been harmed by Him. This St. Bartholomew's, Brighton, and three reminds us of the reply made at the Savage from St. Paul's, Knightsbridge. The four Club by an ex-clergyman named Barton churches alone have taken from the Angto poor Tom Robertson, who was indulging lican Establishment twenty-three clergyin a somewhat similar style of idle talk. men and given them to the Catholic Church. "You forget, Tom," said Barton, "that Other well-known Ritualistic churches the Almighty is capable of infinite con- have also supplied their quota of clerical tempt as well as of infinite justice."

THE BURIALS BILL.

is undergoing in New York for the benefit of science, will expire Aug. 6—unless, perchance, the foolish Doctor himself shall expire. But he is said to be a well-preserved specimen of a nervous-sanguine

Princess Eugenie, of Sweden, sister to the reigning King, has recently invited the co-operation of various friends of the Lord's work, in order to further the interests of mission work among the Lapps. She desires to form an association of ladies in Sweden who would contribute a stated amount for a term of years towards the support of existing missionary efforts among this northern people, and for send-ing additional labourers among them.

The Australian Wesleyan Methodist Missionary Board determined recently to sell the missionary ship John Wesley, and purchase one better fitted for the work needed. The new ship is double the size of the old one, and is to be called the John Hunt, in memory of a noble Polynesian missionary. It is to be the property of the Australian Missionary Committee, and to be paid for by collections in the Metho-dist Sabbath-schools of that country.

In an article in the Catholic Presbyterian, Dr. Alexander F. Mitchell shows that the practice of "lining hymns," still kept up in some Churches, was introduced into the Scottish Churches from the Independent Churches of England after these bodies had been brought into contact, and that it had a detrimental effect on congregational singing in Scotland, which has not yet been quite overcome, though two centuries have since clapsed.

At the annual meeting of the Hibernian Bible Society held in Cork, the Rev. H. Seddall said that a short time ago he was travelling towards London, and Mr. William Bradlaugh, brother to Charles Bradlaugh, handed him a tract in defence of the Bible. He said that he was once an infidel, like his brother, but he was converted some years ago, and was since try-ing to do everything in his power to coun-teract the evil which his brother was

The House of the Angel Guardian is a Boston Roman Catholic charitable institution. The managers advertise that every "a plenary indulgence on the day of admission, on the feast of the Angel Guardian, October 2, at the hour of death, and a share in five masses weekly." The offer concludes as follows; "Subscribers can have 'Butler's Lives of the Saints' or 'The Glories of Ireland' in place of the other gifts, if preferable."

Great Britain receives \$33,000,000 to 45,000,000 every year from China in opium duty, having forced the Chinese government, against its will, to admit the poison; while all its missionary societies expend not more than \$250,000 to make known the gospel to all her millions-not as much for China in five years as is spent in intoxicating drinks in Great Britain in a single day-not as much per-annum for evangelizing China's millions as is frequently spent in England and America on a single church.

We can well see that the secession of A. St. John Chambre, D.D., to the Episcopal Church must be to the Universalists an unwelcome surprise. Dr. Chambre's reason, however, is not one that particularly troubles them. He does not change at all his Universalist belief; but he has adopted the Episcopal theory as to the orders of the ministry in the Church, The Episcopal Church is "roomy" enough to accept him, with his opinions on the future state unchanged. Dr. Chambre has belonged to the Evangelical extreme of his denomination, and we regret his departure.-N. Y. Independent.

Elizabeth of Austria is said to be one of the most cultivated sovereigns in the world. She draws beautifully, is a good musician, and speaks fluently all the languages of modern Europe. She is fond of literature, and among her attendants has readers in various languages, to whom she enjoys listening. She is not very popular among the ladies of the court circle, since she has no taste for small chatter and fashionable amusements. She employs her time with ber drawing, embroidery, reading, and, last, but not least, in playing with her little daughter, Valerie, of whom she is passionately fond.

The Weekly Register, a Roman Catholic paper published in London, says :- " The conversions from Ritualism to Catholicism have within the last few years been more numerous than is generally imagined. To particularise only a few Ritualistic churches which have supplied clerical converts, seven Anglican clergyman have

This bill involves the most serious consequences to the clergy of England, and may imperil the existence of the National Church.—The Bishop of

Come hither, little Timothy, and sit upon my knee, And gaze upon the wilderness where churches used to be; And listen to the narrative prepared for little lads, Of how the Church called National was ruined by the Rads.

You've heard about Dissenters, boy, those very wicked men, wandered from the Bishop's flock and so ught another pen; hatched a vile and wicked plot to bring the There was an arch-conspirator, Lord Selborne was his name— The Radicals, they put him up to play their artful game; med a bill which made it law that when

Then Lincoln's Bishop, holy man! with pale and ashen face, He wept aloud, and cried: "Forbear our churchyards to disgrace! Dissenter's body touch our

ground,
And England's Church lies doesned for aye!"
Here Lincoln paused and frowned. His warning words all idly fall on irreligious cars. The law was passed, and justified the holy Bishop

They brought a dead Dissenter's corpse within the churchyard gate; And now look round, dear Timothy, and see Church's fate, The moment his polluted dust had touched

was on the boil; stream of lava swept the tembs before heap;
The lightning played about the skies; the thunder's voice was deep.

The church, though built of brick and stone, now trembled like a child,

And seemed to shrink as though it felt its honor was defiled.
The walls went first, the steeple pulpit fell,

And all the pews went down in fear, and lay above
pell-mell.

Through all the land, that fatal day, the churches felt the blow,

St. Paul's Cathedral was a living the very first to go, The dead Dissenter's body wrought the mischi our own Retablish ed Church was ruined far and wide.

The Church of England, Timothy, is ruined now for aye; ing chapels reign supreme throughout the prospect drear, With Mother Shipton now divides the laurels of

Professor Robertson Smith is in trouble

A NEW PROSECUTION.

again with the Free Church Presbytery of Edinburgh. They have commenced a new prosecution on fresh grounds of heresy which have just come to light. He furnished an article on the "Hebrew Language and Literature" to the just published eleventh volume of the Encyclopædia Britannica, in which he applied the same method of criticism to the Canticles or Song of Solomon that he did to the Book of Deuteronomy. A correspondent of the London Times, writing from Edinburgh, gives the following as an illustration of he views and expressions which appear throughout the article: "It may fairly be made a question," he says, "whether Moses left in writing any other law than the Commandments on the tables of stone. Again, he says, " the story of the early fortunes of the nation down to the time of David often presents characteristics which point to moral tradition as its original source." Speaking of the Pentateuch, he refers to it as, " Itself the production of more than one writer." On the Song of Solomon, which in a former volume he described as an erratic poem, he says, This lyrical drama has suffered much from interpolation, and, presumably, was not written down till a comparatively late date, and from imperfect recollection, so that its original shape is very much lost." He repeats his offence regarding Deuteronomy by alleging that in it, "The ancient ordinances of Israel were rewritten in the prophetic spirit," while he refers to "The Historical Books, as they were finally shaped after the fall of Jerusalem, when that old popular narrative was filled out and continued in a spirit of prophetic pragmatism." He says of Isaish xiii. and xiv., that they "seem to have been first published as anonymous broadsides." Finally, he referrs to "the beginning of Haggada, the formation of parables and tales attached to historical names, of which the Book of Jonah is generally taken as an early example." Prof. Smith, when he learned of the lenient action of the Assembly in his former case, attempted to withdraw the article, but failed, as the volume was already in print. A motion in favor of the Assembly

A Scotch lady, who had inserted a bequest of \$25,000 in her will, changed it from a Scotch College, and gave it to Mr. satisfaction with the teaching of a proto the main grievance—you darsn't say
the country some Morn'm missionaries
to the main grievance—you darsn't say
moddings vat you dinks."" Spurgeon's College, on account of her dis-

teen.-Montreal Witness.

A DISGRACEFUL ACT.

We blush at a statement quoted in the columns of the Central Christian Advocate. A British resident, guilty of such conduct, should be bundled home in a prison-ship.

The Lucknow, India Witness of June 12, says: "The spectacle of a Methodist minister lying in jail for the crime of preaching the Gospel is rather unusual in this generation, but Bangalore has been witnessing it during the last week in the person of the Rev. Benjamin Peters, for four rears now as honored member of the South India Conference of the M. E. Church. It is worthy of note that no complaint was made against him of interrupting the traffic or using improper language. The issue is a plain and simple one: shall there continue to be in Bangalore, as there has been for half a century past, public open-air preaching? The magistrate, Major Maltby, says there shall not. The Methodists say, there shall. The matter will, of course, go up to a higher court, and we shall confidently expect to see Mr. Maltby's decision reversed, and the preacher amply sustained. A hundred years ago such high-handed opposition to mission labor might have been expected and successful. But the attempt in these more enlightened days can only end in the confusion and defeat of all who abet it. Mr. Peters has our hearty sympathy and praise in his sufferings for Christ's sake."

From the N. Y. Advocate we learn that after three days imprisonment, Mr. Peters was liberated to await the result of an appeal to higher authority.

THE CORRECT VIEW.

It is not often that a Protestant Episcopal minister writes in the strain of the following paragraph, which we quote from an article in the Christian Union, by Rev. Dr. Philips Brooks, on "The Essentials in Religion :"

"That he ordained an outward church, established escraments, intended a ministry there can be no doubt; but more and more, the longer 1 am in the church and in the ministry, it appears plain to me that he did not order the details of the church government nor ap-point the grades or functions of its ministers. He left that to be essential, to proceed, that is, out of the essence or nature of the Christian life itself. He taught his truth, he gave his Spirit, he sent his ministers; but he did not make bishops, priests and deacons; he did not establish any pattern of worship; he did not declare how or when his sacraments should be administered. All those things shaped themselves out of the free life of the church. They came after the Gospel, not before it. They are free to change, as the Gospel always the same, changes its attitude toward every changing age. Surely we must set this down, for there is strength and freedom in the conviction that the constitution and action of the Christian church is not arbitrary, arranged by Christ beforehand in its details, but in large part essential, left by him to be shaped freely out of the needs of the personal Christian life to which primarily his thought and anxiety were given."

ONE IDEA OF AMERICA. Dr. Sutherland is giving the Guardian notes of travel Westward. In one of his letters we find mention of a chat with a fellow-passenger on the upper Missouri On the steamer there is a large quantity of freight, and about twenty passengers besides our own party. Among them is a German from Michigan, going out to Helena, Montana. He chats pleasantly of experiences past and present. Said he, When I comes to New York I haf a

a wife and two schildren, and only five tol-lar in my pocket. I tell you I has to work hard: but I likes the country. In Scharmany you darsn't say nodings vat you dinks; but in dis country you can tell any man if you dinks he does wrong.' "How did you happen to go to Michigan?" I asked.

vas only a pig mudhole, and everybody haf de ague; so I goes over near St. Jo in Michigan, and I likes de country, and I given. It I were an archangel I should gets fifty acres of land. Dere vas plenty veil my face before him, and let silence of work, but dere vas no money. You haf speak his praise. to take him in provision or shtore. One man tell me if I work for him a while he gif me money enough to buy a cow; but at dot time cows vas scheep. "I suppose," I said, everything was

cheap in those days ?" "Yaas; I buy pair of boots for one tollar; pork vas one tollar and fifty cents a hundred; and flour was tree tollar a bar'l. Yaas, everyting vas scheep.'

"And what do you think of doing in Montana ?" taking action in the matter passed the "Vell, I haf a broder dere dat I hafn't Presbytery by a vote of fortytwo to nineseen for twenty year. I goes out and sees de country, and if I likes him, my vife and poys comes out too." "So you don't think of going back to

Germany ?" "No! only maybe for a visit. Dere's HOLINESS.-AN EXPERIENCE.

Of all the subjects to which prominence, is given in the columns of the organ of our Conference, none is so important as that of Christian perfection, ortholiness. The following personal experience of one, called by Mr. Wesley "A Burning and Shining Light," may afford encouragement to some interested in the great subject referred to. It is found in the 6th vol. of Mr. Wesley's works, American edition; but many will see it in the WESLEYAN who could not easily have access to the works of Mr. Wesley. I send it with the hope it may do some

EXPERIENCE OF JANE COOPER, IN A LETTER TO MR. WESLEY, MAY, 1761.

I believe while memory remains in me gratitude will continue. From the time you preached on Gal. 5, 5, I saw clearly the state of my soul. That sermon described the state of my heart, and what it wanted to be, namely, truly happy. You read Mr. M—'s letter, and it described the religion which I desired. From that time the prize appeared in view, and I was enabled to follow hard after it. I was kept watching unto prayer, sometimes in much distress, at other times in patient

expectation of the blessing.

For some days before you left London my soul was stayed on a promise I had applied to me in prayer: "The Lord whom ye seek shall suddenly come to his temple." I believed he would, and that he would sit there as a refiner's fire. The Tuesday after you went I thought I could not sleep unless he fulfilled his word that night. I never knew as I did then the force of these words: "Be still and know that I am God." I became nothing before him, and enjoyed perfect calmness in my soul. I knew not whether he had destroye my sin, but I desired to know that I might praise him. Yet I soon found the return of unbelief, and groaned, being burdened.
On Wednesday I went to London, and sought the Lord without ceasing. I promised if he would save me from sin I would praise him. I could part with all things so I might win Christ. But I found all these pleas to be nothing worth, and that if he saved me it must be freely for his name's sake. On Thursday I was so much tempted that I thought of destroying myself, or never conversing more with the people of God; and yet I did not doubt of his pardoning love, but—

"Twas worse than death my God to love,

On Friday my distress was deepened endeavoured to pray and could not. 1 went to Mrs. D., who prayed for me, and told me it was the death of nature. I opened the Bible on "The fearful and un-believing shall have their part in the lake which burneth with fire and brimstone.' I could not bear it. I opened again to Mark xvi., 6, 7: "Be not affrighted, ve seek Jesus of Nazareth. Go your way seek Jesus of Nazareth. Go your way tell his disciples he goeth before you into Galilee; there ye shall see him." I was encouraged, and enabled to pray, believing I should see Jesus at home. I returned that night and found Mrs. G. She prayed for me, and the predestinarian had no plea but "Lord, thou art no respecter of persons." He proved he was not by blessing me. I was in a moment enabled to lay hold on Jesus Christ, and found salvation by simple faith. He assured me the Lord, the King, was in the midst of me. and that I should see evil no more. I now blessed Him who had visited and redeemed me, and was become my "wisdom, righteousness, sanctification, and redemption. I saw Jesus altogether lovely, and knew he was mine in all his offices. And glory be to him, he now reigns in my heart without a rival. I find no will but his. I feel no pride, nor any affection but what is placed on him. I know it is by faith I stand, and that watching unto prayer must be the guard of faith. I am happy in God this moment, and I believe for the next. I have often read the chapter you mention (1 Cor., xiii), and compared my heart and life with it. In so doing I feel my short-comings, and the need I have of the atoning blood. Yet I dare not say I do not feel a measure of that love there described, though I am not all I shall be. I desire to be lost in that love which Vell, I goes first to Chicago, und it passeth knowledge. I see "The just shall live by faith"; and unto me who am less than the least of all saints is this grace

> Dr. Samuel Manning thus speaks: " I say it not from vague report, I say it from personal investigation of the facts, I do not believe that in the world since the days of the Reformation there has been such a movement, such a revival, such an awakening, as seems to be commencing in France. Shall we, then, recreants to our cause and King, turn aside and begin our retrenchment when what is needed is not simply sowing the seed so much as reap-ing the harvest?" The British and Foreign Bible Society has distributed 72,000 copies of the Scriptures by Colporteurs alone in France this last year.

A despatch dated Berlin, July 26, says too many peoples dere, and"—coming back the German Government has expelled from